



# **JESUS** decoded

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## Foreword

When something is repeated many times and from childhood one feels that one understands everything when in reality one understands nothing. This trick is played on students in schools and universities: repeat the claims so many times that they become so familiar that they cannot be questioned as everybody knows the answer. You can teach intelligent people whatever, whether it is true or not. It mostly works well. By repetition you get the students to accept something without any of them ever having thought if what they are told makes any sense at all. Often it does not, yet nobody notices it. The same works very well with Christianity. After hearing many times that Jesus died for our sins, conquered the Death and redeemed us, it all seems so very natural, but what is it supposed to mean?

Many strange theories have been written of Jesus and early Christianity. Surely there is no need for another one. But I have not written any strange theory, and this is not any conspiracy theory of the type of a Jesus hoax. For some forty years or so I have studied this topic and finally have I have come up with some arguments that seem to make some sense to me. I wrote some of my thoughts as posts in my blog and now they are here is something more or less similar to a book. I would not call this book Bible research, not being from that field, but maybe in a way it is research. It is my study on this topic.

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# 1. Introduction

It is touching read from an old book by G. S. Wegener, *6000 Jahre und ein Buch* (1958) how Christians desired to read the Bible when it first became possible and how they were ready to pay fortunes for a printed translation. They wanted to read God's words and did not even dream of questioning the truth of the Bible. Today a few clicks in the Internet gives the texts of (nearly) all possible translations to English including Septuagint and Tanakh versions, and even originals in Greek, Hebrew or Aramaic with each word translated for comparison. It is not necessary to be able to read any of the original languages as translations by experts can be verified by searching for individual words. So many have questioned the truth of the Bible and not been burned at the stake that one may make the (possibly wrong) conclusion that one is free to study this topic and find what one finds.

Time has not been gentle for the biblical revelation of the word of God. The two creation stories and the Deluge were the first to fall to science, but the Bible survived: these stories were explained away as myths, common in a wide area of the Near East. Then archeology failed to find the Exodus, the Unified Monarchy and the conquest of Canaan, but books like *The History of Ancient Israel* by Michael Grant (1984) and *The Bible and the Ancient Near East* by Cyrus Gordon and Gary Rendsburg (1997, fourth edition) could explain nearly everything in the best way: there are errors and contradictions, yet the oldest history in the Book of Genesis does contain true memories from the past of Israelites. Admittedly, it is a bit worrisome when Gordon and Rendsburg write that it is quite possible that sound waves collapsed the walls of Jerico, and claim that there were tamed camels in the time of Abraham, and repeat many times how the Bible shows the Jewish genius (Gordon was Jewish), but these are details: both books make fine reading and mainly agree with the Bible.

But these books are misleading. The Old Testament was edited in the Babylonian exile and in the Persian time and the oldest parts derive from king Josiah's reign. There are a few parts, like Deborah's song, that can be dated earlier, but the oldest history in the Bible does not come from oral memories of Israelites that were written into prose text in the time of the Unified Monarchy. This history comes from Jewish priests, who studied Babylonian archives in the Babylonian and Persian times, and this history is largely stolen. The genealogies of patriarchs and the story of the flood are from king lists of Sumer and Epic of Gilgamesh. The history of Sumers was rewritten as history of Jews for the purpose of giving the captive king of Judea impressive ancestors. The Books of Genesis, Exodus and Joshua were written a bit later, in the Persian time, with the goal of giving the king of Judea a claim to the area of the Northern Kingdom of Israel, which had never been a part of Judea, though Judea had been a part of Israel in the time of Jeroboam II. The early history in the Old Testament is a falsification for a political goal. The final goal was the rule of the world and messianism was the central part of the plan to achieve these goals.

But let us ignore the Old Testament for a while. Christianity is the New Testament. This newer Testament has been critically studied for two hundred years in an effort to find the authentic teachings of Jesus. There is a nice book (in Finnish): *Nasaretialaisen historia* edited by Risto Uro and Outi Lehtipuu (1997) that rather well summarizes what these studies have found. It is very little because the method has a methodological error. These studies on the New Testament start by noticing that the four Gospels have differences and the Fourth Gospel is very different from the other three: Jesus could not possible speak such sermons as in the Gospel of John without being stoned, and the setting and the disputes in the Gospel of John fits best to a later stage of the Church: Christians are e.g. expelled from synagogues (John 16:1), which happened only later. Thus, the Gospel of John is discarded in the search of the authentic words and the study tries to find the authentic words of Jesus from the three Synaptic Gospels and from Paul's letters. I guess the error is obvious.

One cannot find the real meaning of Jesus' words from gospels that were intentionally told in a way that they would not be understood, and that is the case with the Synoptic Gospels. Jesus spoke to people only in parables so that they would not understand. When he sent the disciples to tell of the events they had seen, the disciples necessarily also spoke so that the people would not understand, else they would have nullified the goal of their teacher. The idea was that people were not to understand that all miracle stories only mean hearing words of God: feeding the hungry by giving them words of God, curing the blind, waking the dead, all this is simply hearing the good message and it is the same message as told by Old Testament prophets. These stories of the deeds and words of Jesus could be modified at will and told in any version, as they were just stories, and they were meant not to be understood by those who heard them. Jesus gave only one sign to his generation, there was only one miracle: the Resurrection. It is told in almost same way in all Gospels and John is the most accurate that the day of crucifixion was 14. Nisan. What John tells can well be closer to the authentic message than the other three gospels.

What was this single real miracle of resurrection? Paul tells that Peter was the first to whom the resurrected Jesus appeared, but no Gospel tells of the first appearance to Peter. Or so it appears, since the Gospel of John does tell it: Peter went to the empty grave, saw the burial clothes and believed. Also the Beloved Disciple went to the grave, saw the burial clothes and believed. All they saw was the shroud. Something in the shroud made them believe in the resurrection of Jesus. It was not bright light, the angels. It was the shroud.

Paul also saw the resurrected Jesus, or so he writes in one of his authentic letters. In Acts Paul sees bright light and hears a voice, but Acts is not from Paul's pen. Paul himself explains that in resurrection we get a body, but it is not of flesh. He is hazy in his explanation, but may well be describing an image that he cannot explain. Gnostic texts often talk of an image that all of us have, and we should join with our image. All these descriptions fit to the explanation that the resurrected Jesus was an image in the burial shroud, just like the image in the Turin Shroud. I find Ian Wilson's theory that the Turin Shroud is the Edessa image, Mandylion, quite convincing, especially as Barbara Frale's book *I Templari e la sindone di Cristo* (2009) adds more evidence to the theory. Ian Wilson's theory is not in a contradiction with the 1988 radiocarbon dating of the Shroud to the Middle Ages, as this dating was only of a small piece of material that the laboratories received, which may well be a medieval repair.

So far the process that created the image in the Turin Shroud is not known, but assuming that the image is man-made, it could have been made as well or better in the first century than in the Middle Ages (when technology was worse). It is a photograph of some kind. Maybe first century AD magicians knew how to refine metallic magnesium from magnesium oxide that occurs naturally in Greece, but magic is kept secret. Bright white light of burning magnesium has a strong ultraviolet component and with bitumen from the Dead Sea one can create some kind of photography. Later the Byzantine Empire had the mysterious Geek Fire that burned also under water. It could be burning magnesium. It was a secret.

The theory of Wilson explains how the Shroud got from Edessa to Europe. If the Shroud is the same one that Peter saw in the empty grave, then it must have been taken to Edessa before the First Jewish War. Two kings of Adiabene, Izates II and Monobaz II, converted to Judaism, which means messianic Judaism and in fact Jewish Christianity. As sons of Abgar V Ukkama and his main wife Helena of Adiabene they must be the two sons of Abgar V Ukkana, Ma'nu V and Ma'nu VI, who were kings of Ostroene (Edessa) after their father.

If the Turin Shroud was not created by a real miracle, the best theory is that it was the Mandylion, it was made in the first century AD by some magician using early photography, and the image is that of Jesus. We easily find the magician: the Gospel of John tells that Nicodemus and Joseph of Arimathea buried Jesus. Nicodemus could not be any other than

Nicodemus ben Gurion, a known Jewish miracle maker and also the person, who had financed food storages to Jerusalem that could have lasted a long siege, but Zealots burned them. These storages of food were presumably for pilgrims, but more likely they were for the siege.

Why would Nicodemus spend lots of money for buying food for siege and also for producing metallic magnesium, which cannot have been cheap, or as in John, for 100 pounds of myrrh and aloe for burying Jesus, also not cheap? Faking a resurrection was not done without a reason, and this reason was connected with the future siege of Jerusalem. This is simple: Nicodemus belonged to a group of Jews who were preparing a war against Rome. The Prophet Messiah had to come before the war against Romans could start, die to redeem the sins of the Jews and be resurrected. This is how prophecies were understood and the people had to believe that God is on the Jewish side and will revenge to Romans and collaborators.

It is clear that the First Jewish War was planned: the War Scroll from Qumran describes the war of the Children of Light against the Children of Darkness in Qumran Scrolls. It is the war of the end of the times and Jesus told that the end of the times is very near: it was near by the biblical calculation, else there would not have been messianic candidates in those times and there were several.

There was an insider group of disciples. They were the ones who knew of the plan of the war against Rome. Jesus spoke the secret words with the Gnostic/Kabbalistic flavor to this group. Nicodemus and Joseph of Arimathea were insiders. We can identify anyone of these insiders: the Beloved Disciple in the Gospel of John. This Beloved Disciple cannot be anyone but James the Just, the brother of Jesus. This is so because the Gospel of John tells that the other disciples thought that the Beloved Disciple would not die before Jesus comes, but adds that Jesus did not say so. This implies that the Beloved Disciple did die before Jesus came in the skies as the Halley Comet of 66 AD when the war started. The Fourth Gospel is quite Gnostic and Gnostics especially appreciated James the Just. The death of James the Just in 62 AD would be mentioned in a so Gnostic text as the Gospel of John, therefore the Beloved Disciple must be James the Just. Church tradition tells that the writer of the Fourth Gospel is John, the son of Zebedee. It is quite possible that the information is from John, but the Beloved Disciple is James the Less (James the Just). Paul mentions three pillars of the Jerusalem Church: Peter, James the Just and John, the son of Zebedee. The two first died before the Jewish war started, only John remained to tell the story.

There was this insider group of disciples and there were the secret words of Jesus. They were more Gnostic/Kabbalistic than the form of Christianity that was passed to us. Therefore it is useless to try to find the real teachings of Jesus by analyzing Synoptic Gospels that contain only words and deeds of Jesus that were intentionally composed so that people would not understand. This is why critical study of the New Testament cannot find the real teachings of Jesus. It is not a question of seeing Jesus in the Jewish context in the 30's, it is of seeing him in the context of messianic Judaism and the First Jewish War.

From so many books written of Jesus, the only book on Jesus that I can recommend is Rober Eisenman's *James the Brother of Jesus*, vol 1 (1997). I do not agree with his main claims: Eisenman presents James the Just as the spiritual leader of Zealots in the war and Paul as a collaborator with Romans and an opponent of James the Just. I find these claims mistaken, however, in this book of nearly one thousand pages there are about twenty pages that contain insights that sound correct. One such insight is the identification of Paul as a Herodian, another is identification of the Abgar legend with Helena of Adiabene, and the most important insight in this book is seeing James the Just as the Kabbalistic Standing One (Tzaddik), which agrees with the Gospel of Thomas, where the disciples are told to go to James the Just for whose sake the earth and the skies were created. Additionally, Eisenman identifies James the Just as a Rechabite, which I find possible. Hegesippus wrote that Domitian interrogated two grandsons of Jude, brother of Jesus. They claimed being from the

family of David, owned land and worked manually. Rechabites did not cultivate fields and were not descendants of David, but the account of Hegesippus is not necessarily reliable.

The planned war against Rome was not a war of independence from Rome. It was a messianic war in the end of the times and the goal was to achieve what prophecies promised: the rule of the world. At that time it meant the rule over Rome by placing a puppet emperor to rule Rome and control the empire by loans, but it all had to happen as in prophecies: people would not rise against Rome unless the Prophet Messiah, the Suffering Servant, redeemed the sins of the Jewish nation, because without redemption of the sins God would not fight in the Jewish side. The King Messiah in this plot was from the Hasmonean king family: Hasmoneans had been behind every rebel against Herodians and Romans since Aristobulus II up to Antigonus II Mattathias. So it was also in Jesus' time: the intended King Messiah was Herod Agrippa I. Herod Agrippa died in strange circumstances, probably by being poisoned by Romans. The abomination of desolation was to be set to the temple, but it finally was not: Caligula was planning on placing his statue in the temple, but Herod Agrippa I advised him not to do so. Or, this is how Josephus Flavius tells it, but Josephus is not telling everything: it is more probable that the idea of placing the statue to the temple was suggested to Caligula by his good friend and mentor Herod Agrippa I. At least they certainly discussed the idea earlier. It would have started a revolt against Rome and that is what Agrippa wanted, but probably he decided that he does not have enough support to rebel just at that time. The war of the end of the times, that Jesus expected to come very soon when he sent the disciples to spread the good news, had to be pushed by some decades. The reason was that the expected comet: the sign of the Messiah in the skies, did not appear in 30's. When the comet did appear, in 66 AD, the war started.

Zealots started the war but Romans fast conquered all other areas but Jerusalem and Masada. This was as the war was planned to go: in the War Scroll of the Qumran Sect the Children of Light lose the first part. The idea was that Romans crush Zealots and then the King Messiah would appear and make a peace with Romans. Zealots opposed Romans and rich Jews. The King Messiah was Hasmonean and represented rich Jews. Zealots were tricked by rich Jews to start the war. This is confirmed by Josephus Flavius: at the end of the Jewish War he tells how some dagger men (Scicarii) escaped from Masada to Egypt and were caught and interrogated by Romans. They told that rich Jews (implying also Josephus Flavius) had told them to start the war. Romans did not believe them, but they should have. At a critical point the King Messiah would appear, make a peace with Rome and in fact control Rome through loans. The idea of this war was not to defeat Rome by weapons: Rome was too strong for it. The idea was to replace the emperor of Rome with a puppet emperor. Nero had to die.

Nero was on a singing tour in Greece when the Jewish war started. Very strangely, when returning to Rome he found that Vindex had rebelled. Vindex convinced Galba to be the new emperor. Galba was tricked because Vindex did not have the troops he claimed to have and he easily lost to Verginius. Yet, for some strange reason the Praetorian Guard switched sides to Galba. Nero committed suicide, helped by Epaphroditos, a freedman, who had been Nero's secretary, the publisher of Josephus Flavius and apparently a friend of Saint Paul. We can assume he was one of the messianic Jews in the imperial court.

Now Galba was the emperor, but he soon found out that somebody had promised the Praetorian Guard that he will pay them lots of money. Somebody had bribed the Praetorian Guard to change the sides, but it was not Galba. Galba could not pay what was promised on his name, so the Guard dispensed with Galba and chose Otho, but Otho also was not the one who had bribed the Praetorian Guard as he had only loans. Vitellius met Otho in a battle. Otho expected that Vitellius men would change the side, but they did not, so he committed suicide. Otho, having no money, had not and could not pay Vitellius' men, clearly he believed that someone else had do it, but they were not paid. Finally Vespasianus defeated Vitellius in a

military sense. Bernice, the sister of Herod Agrippa II, funded the army of Vespasianus. This was after Flavius Josephus had surrendered to Vespasianus and predicted that he will be the new emperor.

This story has so many bribed armies that it is clear that some rich people were puppet mastering this year of four emperors up to the time when Vespasianus took the power. I guess Ohto, the former husband of Poppaea Sabina, was to be the puppet emperor. She was a friend of Jews, which may or may not be of relevance here, and Ohto was deep in loans.

One may feel objecting that the Roman Empire was so large and Israel was so small, so surely Jews could not think of a coup d'etat, but this is not so clear. The Roman Empire had the population of some 70-100 million people. It was ruled by the Roman citizens. We know how many Roman citizens there were, since they were counted. In a census made in the time of Claudius there were 6.944.000 Roman citizens. Seven million ruled over 70 million. Before the First Jewish War the Jews believed that there were seven million Jews in the Roman Empire and one million outside it, in Parthia, mostly in Babylon. Seven million Jews could rule the empire instead of the seven million Roman citizens. But Jews overestimated their own numbers.

The figure of seven million Jews in the Roman Empire, one tenth of the population, is still today accepted by most historians, but most probably it is much too high. As an example, Jewish philosopher Philo the Alexandrian claimed that there lived a million Jews in Egypt, but the largest Jewish settlement in Egypt was in Alexandria. Alexandria had a population of circa 500.000 and one third were Jews, maybe even 200.000. Thus, where lived the 800.000 remaining Egyptian Jews from the million given by Philo? Likewise, 2.5 million Jews were claimed to live in Palestine, but with the agricultural level of that time, the area could not support even a million.

Jewish authors had a nationalistic motive to exaggerate the number of Jews, it increased their prestige. The Romans did not make census of the Jews on its area and we cannot know the correct figure. Even if the real number of Jews was smaller, from two million to four million, there were not that much fewer Jews than Roman citizens. There were many rich Jews, and many had good connections to influential Romans. The coup d'etat might have succeeded, but it failed. Ohto, the main suspect for the possible coup d'etat, made a suicide. Vespasianus became the emperor. Jews tried still twice to rebel, but were defeated in both times.

This was the plan of capturing Rome as I reconstruct it, but it failed. It failed because the Jewish King Messiah did not appear and Vespasianus became the emperor. He and his two sons always suspected messianic Jews of plots, though Josephus was adopted to the family. Who the intended King Messiah was is not known, but my guess is that it was Flavius Josephus, one of the last from the Hasmonean family and the leader of the Jewish troops in Galilea in the war, and the one who wrote the history of this war covering all traces of a possible world ruler plot. He was the one who declared Vespasianus as the King Messiah. Who else could do it but the intended King Messiah? Josephus was not much of a military leader, but this was to be won by bribing and negotiations and Josephus had been negotiating with Romans already as a young man.

We have already too long ignored the Old Testament: the only claim Jesus has for being the Savior is that he fulfilled the messianic prophesies of the Prophet Messiah in the Old Testament. As long as there was a king of the House of David, there could not be messianic expectation for a future king Messiah from the seed of David, thus these prophesies must be dated to the Persian time. Deutero-Isaiah calls Cyrus the Great God's anointed, i.e., the Messiah. This must be after Cyrus conquered Babylon in 539 BC and allowed nations conquered by Neo-Babylon to return to their lands. Cyrus died in 530 BC. Darius I made Zerubbabel the governor of Judea and allowed him and the High Priest Joshua to return to



Judea with 42,360 exiles and to start building the temple. Though the Bible dates this event to the first year of Cyrus the Great, it must be the first year of Darius I, 521 BC. Zerubbabel was from the House of David. He must have been the original Jewish King Messiah and Joshua was the original Priest Messiah, the other God's anointed. The sons of Zerubbabel are mentioned in the Bible, but then the lineage disappears from history. The expectation of a Jewish Messiah, and the plot to rule the world, must be dated after these events.

Most of the Old Testament was written in Babylonian captivity and in the Persian time, though the prophecies of Amos and Hosea and the Book of Deuteronomy derive from the seventh century BC. The youngest book is the Book of Daniel. It completes the messianic prophecies in the Old Testament. Most of the book dates to time of Antiochus IV Epiphanes and originally the time when the Messiah should have come soon after Onias III was murdered in 171 BC and the abomination of desolation (the statue of Jupiter) was set to the temple in 167 BC. Daniel's prophecy of seventy weeks was edited later and the time it gives fits quite well to the year of Jesus' crucifixion. Jesus did not just appear from nowhere. The mission of the Prophet Messiah had been planned for a long time.

There is a seven thousand year calculation of times in the Bible, later clearly expressed in Talmud: one world-time lasts for six thousand years composed of three two-thousand year parts (before the law, the time of the law and the messianic era) and one thousand years between the world-times. This seven thousand years calculation implies that the Messiah should come one thousand years from the beginning of the messianic era (the era of David and Solomon), and starting the messianic era from the year Josephus Flavius gives for the starting of the building of the first temple, 968 BC, yields exactly one thousand years to the year 33 AD, the year of the crucifixion. This shows that the traditional date 33 AD is the correct one, not 30 AD as today is common to claim. Jesus fulfilled the time prophecies for the Messiah. He also fulfilled all deeds of the Messiah, including resurrection, as it was at that time demanded as a sign of the Messiah. We may only ask why and when these prophecies came to be in the Old Testament.

The two first 2000-year periods of the seven thousand year calculation are in the Book of Genesis in the years when the antediluvian patriarchs had their first son. Only the Septuagint and the Genesis of the Dead Sea Scrolls give years that fit the seven thousand years calculation to Jesus. The years in the Masoretic text, as in the Protestant Bible, are different and maybe older: they are not any truer than the Septuagint years, but based on a different calculation that we do not know. We can assume that the years in Septuagint were fixed in Hellenistic times. The genealogies of antediluvian patriarchs are modified from Sumer king lists and Jewish priests got them from Babylonian archives, most probably at the time of Babylonian exile. At that time there could not be expectation of a King Messiah in the far future as the legal king of Judea was still alive. Therefore the years in these genealogies could not originally include the seven thousand year calculation. A plausible reason why Sumer king lists were modified to genealogies of Israelite patriarchs is to give the imprisoned king of Judea impressive ancestors. It worked: the king of Judea was released from prison by the king of Babylonia and given a higher position than other captive kings.

The Unified Monarchy of David and Solomon was invented to grant the king of Judea a claim of the throne of the Northern Kingdom of Israel. A logical date for such a claim is the Persian time when Cyrus the Great allowed captive nations to return to their land: it was a good time to claim more land. Because the Deluge of Noah, the river flood of Shruppak in the Epic of Gilgamesh, has always been dated to around 3000 BC (it is also attested by archeology), the beginning of the 2000-year messianic era had to be dated to around 1000 BC: that is, 2000 years before the flood, 2000 years of the time of Noahide laws, and 2000 years of the messianic era. This means that if the king of Judea wanted to claim the throne of Israel in

the context of the seven thousand year calculation, the Unified Monarchy had to be placed to the time 1000 BC.

Though the historicity of this Unified Monarchy is still debated, it is shown by archeology and generally agreed that Jerusalem was a small city at that time: about 1000 inhabitants in the time of David and maybe 2500 inhabitants at the proposed time of Solomon. Such a small city could not be the capital of the empire that the Bible grants to Solomon. Indeed, Solomon's harem alone would have made up much of the population of Jerusalem. Thus, whether there ever were kings with the names David and Solomon is irrelevant. If Solomon was a historical person, he was not the king Solomon of the Bible and it is unlikely that he started building the temple of Jerusalem in 968 BC. Archeology does not show any temple of Jerusalem in so early time: the temple seems to have been built in the eight century BC. The Proverbs of Solomon closely resemble the Instructions of Amenemope, an Egyptian work from the ninth century. As Amenemope is a name related to Amenhotep and the description of Solomon in the Bible resembles the reign of Amenhotep III the Magnificent, we can conclude that the Biblical story stole a part of Egyptian history in order to create an impressive account of the Unified Monarchy for the reasons of claiming the throne of Israel.

The reason why the Northern Kingdom of Israel fell was that Ahab, the king of Judea, bribed Neo-Assyria to destroy Israel (2. Kings 16). Though at that time Assyria only enslaved and transported people of Damascus and only made Israel a vassal state, the king of Israel rebelled during the time of the next Assyrian king and Israel was destroyed and its people deported never to return to their land. Judea was an enemy of Israel, not a brother, and Judea wanted to take over the land of Israel from the people who lived there.

Many refugees from Israel escaped to Judea, but many stayed in the land. Mixed with immigrants that Assyrians settled to Israel they were later known as Samaritans, a people with the old Israelite religion and hated by Jews of Judea. By the claim that there was the Unified Monarchy ruled by Davidic kings, Jews of Judea could claim the land of Samaritans as theirs. This is the political background why the messianic era started from the year 968 BC when according to Josephus Solomon commenced building the temple. It is also why Jesus was crucified just in 33 AD. Jesus was aware of the importance of the time: in the Gospel of John Jesus says to his brothers that it is not yet his time to go to Jerusalem. The year mattered.

There was indeed a Unified Monarchy, but it was in the time of Jeroboam II (c. 786–746 BC) when the Northern Kingdom of Israel extended to a local power. The Bible prefers to skip this time as the Judean priests wanted to present all Israel kings as unrighteous. Though most biblical scholars accept the king lists in the Bible, I prefer Israel Finkelstein's theory that the first king of the kingdom of Israel was Omri (884-873 BC) and the kingdom of Judea was created in the middle of the eight century BC. Comparing kings of Judea and Israel between Omri of Israel and Uzziah of Judea it may indeed be so that Uzziah, in the time of Jeroboam II, was the first king of Judea. If so, there was no Jeroboam I and Jeroboam II is the only Jeroboam, there were no David, Solomon and Rehoboam, and the kings of Judea from Abijah to Amaziah were the corresponding kings of Israel while Judea may have been ruled e.g. by Jebusites of Jerusalem. This admittedly is only a wild hypothesis, but it is not any hypothesis that the early history in the Bible is fictional, like the stories of the kings David and Solomon.

Fictional history in the Bible includes the stories of Moses and Joshua. The oldest prophets Amos and Hosea know of the tradition that Jacob/Israel was enslaved in Egypt, wandered for 40 years in wilderness, and that a prophet lead Jacob to the Promised Land, but the name Moses is not mentioned, nor does Proto-Isaiah mention Moses. The Exodus story as told in the Bible is contradicted by archeology. It seems that the Exodus story is a combination of several events, first being the expulsion of Hyksos from Egypt, and the last may be the ecological catastrophes caused by Necho II's effort to build a canal from the Red Sea to the Mediterranean, the sea water flowing to the Nile and turning it red, meaning salty.

The story of Joshua's conquest of Canaan is also unhistorical. The historical roots may be the invasion of the Sea People, who now are known to have been Greeks. This can explain why in 1. Maccabee 12:21 the Spartan king writes that in the letter (presumably from Onias) there is information that Jews and Spartans are related and children of Abraham. Spartans were not children of Abraham or related to Jews, but the Sea People, who actually did conquer Canaan, were related to Spartans. In the Bible it is Jews, who conquered Canaan.

Jesus fulfilled the prophecies for the time of the arrival of the Messiah, but as falsification of history seems to be the rule in the Old Testament, we do not need to assume that any god was involved in this messianic plan. It was an ambitious plan and money and loans were an essential part of it, hardly the great plan of God.

There is a common claim that Jesus preached a kind message that has universal value. I think it is a misunderstanding: what is the kind message of Jesus as he was to come back soon to judge all people and send most to hell where the worms do not die? Jesus could not preach anything else than the message that is in the Old Testament and it is love Yahweh above all and your fellow Jew as yourself. The Gospel of John and letters of John demand love to your brother, meaning the brother in faith, not loving outsiders. The command to love your enemy is from Proverbs and has the goal of gathering hot coals under your enemy when the King Messiah comes to destroy, exterminate or enslave the nations. It is easy to find some sentences from the Old Testament that appear to have a kind universal meaning, but it is cherry picking: there is no such message in the main body of the Old Testament and one should not assume Jesus had such a message. Paul does write that there is no difference between a Jew and a Greek, but in another place he writes: a Jew first, then a Greek, and from Greeks he mainly collected gifts to the poor of Jerusalem (meaning the Poor, the Jerusalem Church, or possibly the Essenes) and a willingness to sacrifice themselves. Paul's religion was more like a suicide cult for Gentiles after giving money to the Jerusalem Poor.

How could there be any kind universal message starting from the two gods of the Old Testament? The Old Testament is not a gradual revelation of the real God, first as El, then as Yahweh, and finally as the Christian God. The two gods, El and Yahweh, in the Old Testament are different gods. El was the rain god of Canaanite people and had Asherah as his consort. El was worshipped on high places on a stone altar with sacrifices including the firstborn male of domestic animals and humans. Close to the stone was a tree or trees of Asherah. Cakes were baked for Asherah and the worship included sex rites by temple prostitutes, both female and male. Yahweh was the volcano god of Edom from the Arabian desert of Paran, taking Asherah as a consort for some time but then discarding her to be the sole god and forbidding sacrifices to El on high places and insisting that the only sacrificial place is Jerusalem, or the Mount of Gerizim in the case of Samaritans. Yahweh was also expected to give rain, but this god was more known for sending plagues. Some Old Testament prophets do talk of a good God that is similar to the Christian God in preferring prayer to sacrifices (though accepting the sacrifice of Jesus), but this god resembles more Ahura Mazda than to either El or Yahweh, and the Old Testament division of foods to clean and unclean is like in Zoroastrianism. The good God must be superficial Persian influence in Judaism. Rather than an improving revelation of the real God, the Old Testament presents a merger, but the important message is not this merger: it is the final victory of Jews over all other nations through favoring of their own, love of your neighbor as yourself in giving loans, in court cases and other similar matters.

This is about the story of Jesus I found by reading the Bible. I would have preferred that the Old Testament were true and the Christ of the New Testament had been the Jesus that we know from the Sunday School. But no, I found a story of the messianic plot. The plot did not end to the First Jewish War. It continued in the two later Jewish wars, in the rebel against Heraclius (614-617 AD), and later in Kabbalistic messianic attempts. Finally, with the help of

Freemasons and some bankers Israel was reborn in 1948. Fortunately, Christianity as it came to be, is a quite good religion considering its origins. It has the universal kind message. It can be as it is, but there is a plot to destroy it, first the Catholic Church by paedophile scandals and then the Protestant Churches. Of course, Amalekites must be destroyed and God hater Esau/Edom but loved Jacob/Israel. Let those who have ears hear and understand.

## 2. The theory of times

A version of the theory of times is hidden in the years of the patriarchs in Genesis. This theory of times helps us to solve the dating of the Exodus from Egypt.

### 2.1 The 7000 year plan in the years of the patriarchs

The year when building of the First Temple of Jerusalem was started is given in Josephus Flavius: *Antiquities* 8.5.3 as the twelfth year of king Hiram of Tyre. in the book *Against Apion* 1.18 Josephus Flavius fixes the starting year to 968/967 BCE, referring to lost writings of Menander of Ephesus, who had access to Tyre royal records. From 968 BC to 33 AD, the traditional year when Jesus was crucified, is exactly one thousand years. Josephus also writes that the building of the temple started 1020 years after Abraham arrived to Canaan. This implies that Abraham came to Canaan in the year 1988 BC. Ismael was born when Abraham had lived in Canaan for eleven years (Genesis 16:4) and Abraham was 99 years old and Ismael was 13 years (Genesis 17:24). Isaac was born when Abraham had 100 years, thus in the year 1988-11-14=1963 BC. God made a covenant with Abraham in Genesis 17:2, but it is unclear if the covenant was in the year 1973 BC when Abraham was 90, or when he had a heir, Isaac, and Isaac was circumcised, which took place in the year 1963 when Abraham was 100 years old. There must be exactly one thousand years between covenants in this plan, therefore Josephus has taken the midpoint, year 1968 BC, between the covenant in Genesis 17:2 when Abraham was 90 years old and the circumcision/birth of Isaac when Abraham was 100. However, the writers of Genesis have not intended any midpoint. We can make the calculation as intended.

1. Kings 6:1 gives the time from the Exodus to the building of the temple as 480 years. Using the year 968 BC as the commencing of the building of the temple as the starting point, the Exodus is dated to  $968+480=1448$  BC. Israelites were in Egypt for 430 years (Genesis 12:40). This time includes 40 years in Sinai, as Sinai was part of Egypt. Therefore the time that Israelites were in Egypt from the arrival of Joseph to Egypt to the Exodus is  $390=430-40$  years. This 40 years explains why in Septuagint 1. Kings 6:1 reads 440 years, not 480 years: Septuagint gives the time when the Exodus ended so that one can simply add 430 years and 440 years together in order to get the year when Joseph was sold to Egypt, instead of calculating as we did,  $390=430-40$  years added to 480 years.

Joseph was 17 years old and sold to Egypt (Genesis 37:2). Isaac was 60 years old when the twins Jacob and Esau were born (Genesis 25:26). Esau got first married at 40 years age (Genesis 26:34). At the time of Esau's first marriage, Jacob cheated from his brother their father's blessing (Genesis 27:30), Esau got angry, and Jacob escaped to Laban in Haran. Thus, Jacob was 40 years old when he started working for Laban. After seven years of work to Laban, Jacob got the two daughters of Laban as wives. After Joseph was born (Genesis 30:25), Jacob wanted to leave, which means that he had worked for 14 years to Laban and Joseph and Rachel could travel. Let us assume Joseph was born when Jacob was 53 years old and Joseph was one year old when Jacob's 14 years labor for Laban was completed. Jacob

served Laban in total for 20 years (Genesis 31:41), the last six years in order to get Laban's sheep, again by cheating (Genesis 30:31-43).

The time from the birth of Isaac to Joseph being sold to Egypt is thus  $60+53+17=130$  years. The time from the birth of Isaac to the building of the temple is exactly  $130+390+480=1000$  years. By taking the year of the birth and circumcision of Isaac as the year of the covenant, we get the year 1968 BC as the year of God's covenant with Abraham. Let us recall what the scripture tells. When Abraham was 90 years old, God appeared to him and promised to make a covenant with him and his descendants (Genesis 17:2). The sign of this covenant was circumcision (Genesis 17:10). When Abraham was 99 years old (Genesis 17:24), Abraham, Ismael and all males in his household were circumcised, but Abraham did not have a heir since Ismael's mother was a slave. Three men came to him and promised that he will have a son from Sarah in the next year (Genesis 18:10). These three men went to destroy Sodom and Gomorra. Isaac was born when Abraham was 100 years old and was circumcised in the age of eight days (Genesis 21:4-5). The Bible does not give the precise time when Abraham tried to sacrifice Isaac. The event that is given the year and that is mentioned as the sign of the covenant is circumcision of Isaac.

What Genesis tells is that Sodom and Gomorrah was an end of the times, Abraham was the righteous, who survived this end of the times. God made a covenant with Abraham and the sign of the covenant was circumcision. There was another end of the times: the time of the Deluge. Noah was the righteous, who survived this end of the times. God made a covenant with Noah and the sign of the covenant was rainbow.

From the covenant of Abraham in 1968 BC was exactly one thousand years to the next covenant, the temple in 968 BC, and from the temple exactly one thousand years to the new covenant Jesus made with his blood in 33 AD. The Bible does not give the exact time of the Deluge, but the traditional date of this event has always been c. 3000 BC. The river flood of Shuruppak, that is believed to be the origin of this myth, is archeologically dated to c. 2900 BC. There is always exactly one thousand years from a covenant to a covenant. We can and must set the covenant of Noah to 2968 BC, exactly one thousand years before the covenant of Abraham in 1968 BC.

These exact one thousand years that can be calculated from Genesis and the Old Testament are not any coincidences. This is the intended calculation built into the years in the Old Testament for the purpose that this calculation gives the time of the Messiah. Hiding messianic calculations into Genesis explains why there are such unnatural events like that Sarah gave birth to Isaac after menopause or impossible ages of patriarchs. The reader is expected to understand that the described event is certainly not possible and there must be a hidden meaning in the text. Let us look at the impossible long years of the antediluvian patriarchs and what they really say.

The Torah and most of the books in the Old Testament were written in Babylonian captivity, or later, during the Persian rule. The first book of Torah, the Genesis, seems to be somewhat older than the other books of Torah. It has traces of having been written in the Babylonian captivity, as can be seen from Noah's Deluge.

The oldest written texts of the Flood are Sumerian and tell of the river flood in the city of Shuruppak. This flood has been dated by archeological excavations to circa 2900 BCE. The biblical story of Deluge does not draw directly from these Sumerian myths. Instead, it has many elements in common with the Babylonian version of the story of the Flood in the Gilgamesh epos. There is a general agreement that Gilgamesh has been the direct source of the story of the Deluge in the Bible. We can assume that Jewish priests had access to these archives after the Neo-Babylonian king Evil-Merodak had released Jojakim, the king of Judea, from prison (Jer 52:31-34).

Babylonian archives contained lists of Sumerian kings from the time before the Flood. The Bible has genealogies of patriarchs, who lived before the Deluge. The Sumerian king lists are at least one thousand years older than the patriarch genealogies in the Bible. The biblical genealogies must derive from the Sumerian king lists: they are the only lists of kings before the Flood of Gilgamesh, i.e., patriarchs before Noah. We can also see directly that biblical genealogies are based on Sumer king lists because there is too much similarity to be a coincidence. The following table compares the genealogy of Cain in Septuagint with the list of kings of Uruk First dynasty in Sumerian king lists.

Genesis 4:17-24 (Septuagint) Uruk 1. Dynasty

Adam (created by God)	Mesh-ki-ang-gasher(son of god) <sup>1</sup>
Cain (farmer)	Enmerkar (builder of the city Uruk) <sup>4</sup>
Abel (shepherd) <sup>2</sup>	Lugalbanda (shepherd)
Enoch (builder of a city)	Dumuzid, the fisher
Gaidad	Gudea=Gilgamesh (first epic poem) <sup>3,5</sup>
Maleleel	Ur-nungal
Mathusala	Udul-kalama
Lamech	La-ba'shun
Jobel (in a tent, cow shepard)	En-min-tarah-ana
Thobel (smith)	Meshe-he (smith)
Jubal (invented psalms, harp)	Lugal-kitun

<sup>1</sup> The father of Mesh-ki-ang-gasher is the god Utu. There are only two king lists that start from a son of god. Mesh-ki-ang-gasher of Uruk is one, Adapa, the father of antediluvian kings of Sumer is another. Both sons of god correspond to Adam.

<sup>2</sup> The brother Abel of Cain does not belong to the genealogy of Cain, but is included as he corresponds to a shepherd in the king list .

<sup>3</sup> Gilgamesh was a king of Uruk, but he was often confused to the more famous king of Lagesh, named Gudea. The name Gudea resembles the name Gaidad in the genealogy of patriarchs.

<sup>4</sup> Enmerkar was not killed, nor did he die naturally. He went to the sea and disappeared. Probably it means that Enmerkar was a semi-god and could not be killed. In a similar way, Cain could not be killed because God protected him by his mark on the forehead.

<sup>5</sup> Lagesh was situated on the Persian Gulf, east from Uruk and Ur and next to Elam on the Iranian side of the Gulf. According to Septuagint, the descendants of Cain settled down to the land of Nood, which is opposite/against Edem. The Masoretic Text says: the the land of Nood, east from Eden. Edem may mean Eden, or it may mean Elam, the land of the enemies of Sumers. The location of Ur would not be known to the Israelites at the time of the Babylonian captivity. They may have imagined that it was Lagesh, the land of king Gudea, next to Elam, east from Uruk and east from Eden, the land of Sumers.

The genealogy of Cain is the only genealogy of patriarchs in the Genesis, where the people are given epithets, like smith. Likewise, the list of the kings of the First dynasty of Uruk is the only Sumerian king list giving epithets. We can notice that the epithets are quite similar. Also the antediluvian kings of the city of Shuruppak correspond quite well to the genealogy of patriarchs from Adam to Noah:

Genesis 5 Antediluvian rulers

Adam (created by God)	Adaba <sup>6</sup> (son of god)
Seth	Alulim
Enos	Alalngar
Keenan	En-men-lu-ana
Mahalalel	En-men-gal-ana
Jered	Dumuzid the shepherd

Enoch En-sipad-zid-ana  
 Metusalah En-men-dur-ana<sup>9</sup>  
 Lemek Ubara-Tutu<sup>8</sup>  
 Noah Utanapishtim (the Noah character in Sumer myths)<sup>7</sup>

<sup>6</sup>The Sumerian king list does not include the father of Alulim, but it is added here. The father was Adapa, a mortal son of the god Enki. Adam corresponds to Adapa.

<sup>7</sup>Noah is Utanapishtim, also known as Atra-hasan.

<sup>8</sup>Ubara-Tutu is the father of Utanapishtim and corresponds to the father, Lemek, of Noah.

<sup>9</sup>Metusalah, like the Sumerian En-men-lu-ana, lived up to the Flood.

Dumuzid the shepherd became the Babylonian god Tammuz. The genealogy of Cain gives the identification: Enoch, descendant of Cain, corresponds to another Dumuzid, the fisher. There is another Enoch in the patriarch genealogy from Adam to Noah and another Dumuzid. This Enoch is an important character. He did not die: he was taken up by God. In the patriarch list Enoch is not identified with Dumuzid the shepherd, as we would expect. Dumuzid the shepherd is 6th from Adapa. Enoch is the 7th from Adam. Strangely enough, some early sources say that Enoch was the 6th from Adam.

It seems that the order of antediluvian kings has been changed in the list of patriarchs in some way. We can make two guesses:

Enoch has a connection to the sun worship. This is shown by the age of Enoch, 365 years, the number of days in the sun calendar. There is a Sumerian king, En-men-dur-ana, who has a connection to sun worship. It is natural to identify Enoch with En-men-dur-ana.

Enos, 3rd from Adam, is also an important figure. Genesis 4:26 tells that people started to shout the name of the Lord at the time of Enos. Sumer was not monotheistic, Sumerians would not have shouted the name of the only God, but the name of Dumuzid the shepherd was later shouted by people as the name of a dying and resurrecting god, Tammuz. We can identify Enos with Dumuzid the shepherd.

Enoch did not die but was taken to God, which can mean that he was sacrificed. Enos stands for Dumuzid the shepherd, who was later identified by a god Tammuz who was sacrificed as a symbol of dying and regrowing vegetation. This reminds of how Jesus explained his mission and his coming death to the Greeks in John 12:24: "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."

With these two identifications, we get the following table:

<u>Genesis 5.</u>	<u>Original order</u>	<u>Kings of Sumer</u>
Adam	Adam	Adapa
Seth	Seth	Alulim
Enos	Jered	Alalngar
Keenan	Metusalah	En-men-lu-ana
Mahalalel	Mahalalel	En-men-gal-ana
Jered	Enos	Dumuzid the shepherd
Enoch	Keenan	En-sipad-zid-ana
Metusalah	Enoch	En-men-dur-ana
Lemek	Lemek	Ubara-Tutu

We can be certain that the original order has been changed. This is because the writers of Genesis, priests in Babylonian captivity, could not have any other source than these Sumerian king lists for antediluvian patriarchs, and the lists that they got from Babylonian archives had

a different order than in the Bible. The authors of Genesis intentionally changed the order for some reason. We will come to the reason in a while.

The last genealogy list, the one from Noah to Abraham, can also be found. According to the Genesis, Abraham originally came from Ur, therefore we might think that the correct king list is the list of kings of Ur, but this is not the case. The best match is with the kings of Sumer and Akkad starting from Sargon of Akkad. It is rather natural, Akkad was the first Semitic kingdom.

Genesis 11:10-26 (Septuagint) Kings of Sumer and Akkad

Noah Sargon of Akkad  
 Sem Manishtushu  
 Arphaxad Naram-Sin  
 Cainan Shar-Kali-Sin  
 Sala Dudu  
 Heber Shu-Durul  
 Phaleg Ur-Nammu  
 Ragau Shulgi  
 Seruch Amar-Sin  
 Nachor Shu-Sin  
 Tharra Ibbi-Sin

Tharra, Terah, was the father of Abraham. We notice that the last kings of Ur had names that connect them with Sin. Abraham's relatives lived in Harran. In the time of Nabonidus, Harran was known for its temple of the Moon god Sin. There is a city Urfa in the area of Harran. Both Urfa and Ur may have been cities where the Moon god Sin was worshipped. Ur was taken by invaders after the time of Ibbi-Sin.

There are small changes to the king lists. Sargon had another son, Rimush. It is omitted in the list given above, but this omission can be explained: the third king was the son of Manishtush, the first son of Sargon. The list does not include brothers, nor does it list all kings, it is a genealogy from father to son.

The names Tharra/Terah and Ibbi-Sin do not resemble each other and the whole list seems a bit artificial. Sargon of Akkad lived a long time after the Sumer king Atra-hasan. It is possible that this list has initially been an effort to derive the kings of Israel from Sargon of Akkad, and only later it has been combined to the lists of antediluvian patriarchs.

Let us now turn to the change of the order of patriarchs in the genealogy from Adam to Noah. Enos and Jered have changed places and Cainan, Enoch and Metusalh have been circulated in a cyclical manner. There must have been some reason for it. Another natural question is: what have the composers of these genealogies wanted to say by the unrealistically long life spans of the patriarchs? The same question can be posed of the Sumerian king lists: antediluvian kings ruled for impossibly long periods.

Years in Genesis 5

Reigns of the antediluvian kings of Sumer

	<i>son born</i>	<i>lifespan</i>	<i>ruled</i>	<i>months?</i>
Adam	130	930	Adapa	son of Enki
Seth	105	912	Alulim	8 sars 960
Jered	162	962	Alalngar	10 sars 1200
Metusalah	187	969	En-men-lu-ana	12 sars 1440
Mahalalel	65	895	En-men-gal-ana	8 sars 960
Enos	90	905	Dumuzid	10 sars 1200
Keenan	70	910	En-sipad-zid-ana	8 sars 960



Enoch 65	365	En-men-dur-ana	5 sars 5 ners	700
Lemek 182	777	Ubara-Tutu	5 sars 1 ners	620

The first figure from the left is the time in years to the birth of the son given in the Genesis with the order changed to match with the king list. The second figure is the life span of the patriarch in years. The first figure in the Sumerian king list is the span of the rule in Sumerian *sars* and *ners*.

The last figure in the Sumerian king list is the number of months we would get if *sar* meant 3600 days and *ner* meant 600 days and a month has 30 days. That is, Ubara-Tutu reigned for 5 *sars* and 1 *ners*. That yields 18.600 days, i.e., 620 months, about 52 years.

In later times *sar* meant 3600 years and *ner* 600 years. Ubara-Tutu would have reigned for 18.600 years. Mythical kings could of course have incredibly long reigns, but it is equally possible, that the calendar was changed and *sar* and *ner* meant originally something different. A 52 years reign for Ubara-Tutu is still very long, maybe too long to be realistic. The number in months is not presented in the table for the reason that it would be realistic, but because it is rather close to the lifespan in years given in the Biblical genealogy. We already know that the genealogy derives from the Sumerian king list. In some way the lifespan derives from the duration of the reign in the king list.

Obviously, the lifespans in the Genesis are not directly transformed from the king lists. Alalngar and Dumuzid the shepherd both ruled for 10 sars, but Jered lived for 962 years and Enos lived for 905 years. The years have been modified, most probably because the order has been changed. The composers of the Biblical list have wanted that Metusalah lives longest and up to the Flood, like his counterpart En-men-lu-ana did. Enoch's lifespan of 365 years is a symbol of the sun year. A number of these kinds of changes have resulted to the years given in the Genesis, but the life span of the patriarchs is not important: what is important is when they had a son.

The number of years to the birth of a son in the genealogy of the Genesis does not follow from the Sumerian king list. Judean priests could invent these numbers freely. In these numbers we find something that became very important later on: God's plan, the seven thousand years plan, the method to calculate the arrival of the Messiah.

The final form of the 7000-year plan is in *Talmud Sanhedrin 97a*, *Abodah Zarah 9a* and *in Tanna debe Eliyyahu*). In this version one world exists for 7000 years, first there are 2000 years without law, then 2000 years of law and then 2000 years of the time of Messiah, the whole cycle is 7000 years, after 6000 years follows 1000 years when only God is strong.

This plan was created in Babylonian captivity as it is largely in Genesis. We may assume that originally there was exactly one thousand years from one covenant to the next covenant. Noah was given a law. Therefore the two thousand years before law must be before the covenant of Noah. As the Deluge was around 3000 BC (or 3300 BC, as in Septuagint), the two thousand years of the law finished around the time of David and Solomon. It is not possible to think that David's son Salomon did not rule in the Messianic Era. Therefore Jesus was crucified in the middle of the Messianic Era. Consequently, the Messianic Era continued up to 1033 AD. Then followed the last one thousand years and the cycle of 7000 years ends in 2033 AD, the end of the world.

Though not stated, we can assume that after the 7000 years there comes another cycle of 7000 years: a new sky and a new earth, but it is meant symbolically: the Earth stays, so do all stars and planets. That is, a world is a period of 7000 years. Ending of the world does not mean the end of everything in this theory, but it is supposed to be preceded by a catastrophe.

Noah was 600 years old when the Deluge occurred and 601 years when the new covenant was made. The numbers of years to the son are in Septuagint and in Masoretic text:

<u>Genesis 5</u>	<u>Septuagint</u>	<u>Masoretic text</u>
Adam	0	0
Seth	+230	+130
Seth 33 years	= 263 from Adam's birth	
Enos	+205	+105
Keenan	+190	+90
Mahalalel	+170	+70
Jared	+165	+65
Enoch	+162 = 1122 from Adam's birth	+162 = 622 from Adam's birth
Enoch 141 years	= 1263 from Adam's birth	
Metusalah	+165	+65
Lemek	+187	+187
Noah	+188 = 1662 from Adam's birth	+182 = 1056 from Adam's birth
Deluge	+600 = 2262 from Adam's birth	+600 = 1656 from Adam's birth
Noah's covenant	= 2263 from Adam's birth	= 1657 from Adam's birth

In Masoretic text (protestant, Catholic and Jewish Bible) there are 1657 years from Adam's birth to Noah's covenant. That means that the covenant is not with Adam. It is with Enoch when he was 35 years old. Enoch was born 622 years after Adam. Enoch was the only person, who lived before Noah, of whom is said that he walked with God. Enoch did not die: he was taken up to God. This is fine in Masoretic text, but using the Masoretic years it is not possible to get two thousand years before the law: there are only 1657 years from the birth of Adam to Noah's covenant. The Masoretic Bible clearly has years that do not fit the 7000 years plan. Masoterics changed the years of patriarchs around 800 AD and the real reason was to hide that Jesus filled Messianic prophecies and all prophetized times had already gone.

In Septuagint there are 2263 years from Adam's birth to Noah's covenant. These years can give two thousand years before the law. There is one thousand years from the time Adam's son Seth was 33 years old to the time when Enoch had 141 years, and one thousand years from Enoch being 141 years to Noah's covenant. We see that Septuagint works well with the 7000-year plan, while Masoretic text does not.

However, the chronology of Septuagint dates the Deluge to 3300 BCE. It is not correct, the riverflood in Shuruppak is dated circa 2900 BCE, but it explains a strange feature in the genealogy of Septuagint. Noah's son Shem was born in the year two after the Flood. The years from the birth of Shem to the birth of Abraham in Septuagint add up to 1232. God made a covenant with Noah one year after the Flood. Thus, according to Septuagint, Abraham's covenant at the age of 100 was 1333 years after the Flood. As the Flood is set to the year 3300 BCE in Septuagint, Abraham's covenant was on the year 1967 BCE. This is as correct as 1968 BC when we remember that Josephus Flavius gave the year when the building temple was started as 967/968 BC. Also in Septuagint there is a covenant with Enoch, though with the strange age of 141 years.

What is not correct is that the time from Noah's covenant, one year after the flood in 3299 BC, to Abraham's covenant in 1967 BC is 1332 years. Also Septuagint has changed the original years, probably in an effort to synchronize the Deluge with Manetho's dating of pharaohs.

Let us look at a possible reason why the order of the patriarchs has been changed. If we shuffle the previous table with Septuagint numbers to the order where the patriarchs correspond to Sumer kings, then the covenant is not with Enoch. It is with Enos. It is possible that the association of Enos with Dumuzid the shepherd and Tammuz was the reason for shuffling the order so that the covenant was with Enoch, not Enos.

### Original order

Adam 0  
Seth +230  
Jared +165  
Metusalah +165  
Mahalalel +170  
Enos +205 = +935 from Adam's birth  
Enos 328 years, Keenan 138 years =1263 from Adam's birth  
Keenan +190  
Enoch +162  
Lemek +187  
Noah+188 = 1662 from Adam's birth  
Deluge+600 = 2262 from Adam's birth  
Noah's covenant = 2263 from Adam's birth

The years from the Deluge to Abraham's birth in Masoretic text is 292 years (Genesis 11), while in Septuagint it is 1163 years. Masoretic text does not have Cainan after Arphaxad; the patriarchs from Sala to Naahor are born when the father is about 30, instead of about 130 in Septuagint: the age of Naahor when Terah is born is 29, instead of 170 in Septuagint.

Both Septuagint and Masoretic text have been changed. The original intention must have been that the time from Noah's covenant to Abraham's covenant is exactly one thousand years. Noah's covenant was one year after the Deluge, Abraham's covenant when he was 100 years old. Thus, the time from Deluge to Abraham's birth must have been 899 years. Removing Cainan after Arphaxad and using the years when patriarchs from Sala to Naahor were born, but adding one hundred years to each gives 793 years from the Deluge to the birth of Terah. Abraham was born when Terah was 70 years old both in Septuagint and Masoretic text, and this must be the original number. There remains  $899-793-70=36$  years. This must be the age of Naahor when Terah was born. In Masoretic text it is 29 years, while in Septuagint it is 170 years. Here we see tuning to some specific version of the 7000-year plan.

Masoretic text is clearly wrong. In Masoretic text patriarchs have their first son at the average age of 30, but the time from Noah's covenant to Abraham's covenant is only  $292-1+100=391$  years. This cannot have been intended.

Septuagint has 1262 years between Noah's covenant and Abraham's covenant. The reason is that Manetho's pharaoh lists showed that there could not have been any global Deluge around the year 3000 BC. Therefore the Deluge was moved to 3231 BC. In Luke's genealogy (Luke 3:36) of Jesus Cainan is where Septuagint has him, showing that Christians used Septuagint.

We can now reconstruct the original 7000-year plan. Only three numbers are needed from other sources than Genesis. In both Septuagint and Masoretic text the time Israelites were in Egypt is 430 years (Exodus 12:40). 1. Kings 6:1 gives the time from the Exodus to the starting of the building of the First Temple. This number is 480 year in Masoretic text and 440 years in Septuagint, but both lead to the same length because in Masoretic text one calculates: 480 years plus 430-40 years yielding 870 years, and in Septuagint one simply adds 440 and 430 and gets the same 870 years. Both Septuagint and Masoretic text have the same numbers from which to calculate the time from Isaac's birth to Joseph being sent to Egypt. This number is 130 years. Thus, the time from Isaac's birth to the commencing of the building of the First Temple is exactly one thousand years in both Septuagint and Masoretic text. Additionally one only needs the year when the building of the First Temple was started, 967/968 BC according to Josephus.

The other numbers are in Genesis. Genesis 11 should give exactly 1000 years from Isaac's birth (Abraham's covenant) one year after Sodom and Gomorra to Noah's covenant one year after the Deluge, but both texts have been modified.

The time before Deluge must be at least two thousand years. Masoretic text has clearly been modified. The years in Septuagint do allow two thousand years and then Shet and Enoch were the savior figures of the first two thousand years. However, the age of Enoch, 141 years, is very odd for a covenant. It is likely that in the original version the order of the patriarch was as in Sumer king lists and a savior figure was not Enoch but Enos, who was identified with Dumuzid the shepherd, Tammuz, the dying and resurrecting god.

1. Kings 6:1 fixes the Exodus if the starting of the building of the First Temple is known. The number Josephus calculated, 967/968 BC leads to Exodus in 1447/1448 BC (or 1446/1447 BC). By archeological and historical grounds this year fits very poorly as the year of Exodus. There are two main candidates: the early dating of Exodus to the time of Hyksos repulsion around 1550 BC, and the time of Ramses II, around 1270 BC. The temple in Jerusalem may be some 200 years younger than what Josephus thought. Yet, even if the Exodus is placed in the time of Ramses II, there are no archeological evidence of any exodus as told in the Bible. This failure to find the Exodus is caused by misreading the Torah. The time for the Exodus is indeed 1448 BC, just as Josephus calculated.

In order to realize this, we first have to understand why there are the antediluvian patriarchs in Genesis. Early prophets mention Jacob, also called Israel, Abraham and Joseph. Brief mentions of Israelites having left Egypt may be from the time before Babylonian captivity. Nothing shows that antediluvian patriarchs were known before the Babylonian captivity. As the genealogies of these patriarchs derive from Sumerian king lists, they were written during the Babylonian or Persian captivity when Jewish priests had access to Babylonian archives. The question is why they were written. Abraham's family seems to have lived in Harran and Jacob was to find a wife from Harran. Urfa is a city in Harran, and Abraham may well have come from Urfa, but Genesis gives the birth place of Abraham as Kaldean Ur, that is, Ur in Sumer. By this shift of Abraham's birth place, the king of Judea could continue his ancestry all the way to the first kings of Sumer.

Nebuchadnezzar, the king of Neo-Babylon, conquered Judah in 598 BC and took the king of Judah as captive. After thirty seven years of captivity, Evil-Merodak, king of Babylon, released Jojakim, the king of Judea, from the prison and raised him above other kings in his court (Jer 52:31-34). The Bible does not give any reason why Evil-Merodak treated Jojakim so kindly, but a very possible reason is that Judean priests had been given the opportunity to read the Sumerian king lists and myths in Babylonian archives and they had written a false genealogy for Judean kings that reached all the way to Sumer. If so, then Evil-Merodak would have acknowledged the superior pedigree of Jojakim compared to other captive kings and raised him above the other kings.

The writings had other goals as well. One was to persuade the Babylonian king to treat the captive Judean king and all Jews with all honors, because the whole writings of Jewish priests showed that it was not the military strength of Babylon that allowed Nebuchadnezzar to conquer Judea. It was Jewish God, who punished Judea for its sins, but the same God will later punish all people that mistreat the Jews. Another goal was to put a claim to a much larger land than Judea: God had promised Abraham a vast area, and David had ruled over both the Northern Israel and the Southern Judea.

Yet, the claims for this large area were intentionally set to a faraway future, some 500 years from the time of Evil-Merodak. This was practical wisdom: Evil-Merodak might have not been so kind to Jojakim had the exiled Judean king demanded the land in a nearer future.

Is there any better way to explain why there are the antediluvian genealogies and the 7000-year plan for the coming Messiah? This scenario can explain nicely why Jacob is

presented in Genesis as a cheater who steals from Esau his birth right. Jojakim would have done the same, falsifying a genealogy that belonged to totally other people, Sumers. Possibly Jojakim ordered some priests to write for him an impressive list of ancestors and the priest, who in practise had to do this falsification, was a bit ironical and wanted to hint to an intelligent reader that this is all forgery. Joseph's mother Rakel stole Laben's homegods (Genesis 31:19). As homegods may well mean ancestors, this is exactly what Jojakim did to Sumers.

Admitting that the patriarch genealogies are a forgery stolen from Sumerian king lists, we can understand why the Exodus is set to the year 1448 BC. This is the time of Egypt's greatest conquerer pharaoh, Thutmose III. Moses and Thutmose/Thutmosis are similar as names, and if the goal was to steal the history of Egypt, like Jacob/Israel stole from everyone, what more glorious history of Egypt there is to steal than Thutmosis III and his descendants? Thutmose III reigned from 1479 BC to 1425 BC, but the first 22 years he was a coregent with Hapshepsut, who acted as the ruling pharaoh. In his 31th year Thutmose III conquered Canaan. That is the year 1448 BC. It started a centuries long Egyptian rule in Canaan. 430 years from 1448 BC gives 1018 BC. David is expected to have ruled c. 1010 BC to 970 BC. Before David there was Saul, who may have ruled 1037 BC to 1010 BC. The Egyptian rule in Canaan wained gradually and the ending of this Egyptian captivity cannot be precisely defined, but it is close enough to the time Israelites were supposed to be in Egypt. They were in Egypt, or rather, Egypt was in Levant.

A famous descendant of Thutmose III, Amenhotep III the Magnificent (1386-1349 BC, or 1388-1350 BC), resembles the character Solomon in the Bible. There are even Maxims of Amenthotep that closely resemble the Proverbs of Solomon, though Amenhotep III was not the author of these maxims. Amenhotep III did marry the daughter of Pharaoh, Sitamun, while a daughter of Pharaoh was never married to a foreigner, like Solomon. In Gezer, one of Solomon's fortified cities, nothing connecting it with Solomon has been, but there was a cartouche of Amenthotem III.

If we identify Thutmose III with Moses and Amenhotep III with Solomon, then Thutmose IV becomes David and Amenhotep II becomes Joshua. Amenhotep II did continue with the conquest of Canaan and Thutmose IV was an usurper to the throne, like David. If the time of the Unified Kingdom was the time of these pharaohs, then the time of Judges was the period that followed before the Northern Kingdom of Israel was born and would be about 300 years. There is such a period: after Amenhotep III his son, Akhneaten (1353-1334 BC) became the pharaoh. From his time there are the Amarna letters telling of the attacks of Habirus on Canaan kingdoms. Judges could have been the leaders of these Habiru goups, and the time period is almost exactly 300 years from 1334 BC to Saul in 1037-1010 BC. After Saul there was no David in Jerusalem, instead there were kings of the Northern Israel. A temple may well have been built in 968 BC, but in Israel, not in Judea.

Neo-Babylonia did not last. New powers rose up: first Media and then Persia. Cyrus the Great of Persia conquered Babylon in 539 BC. Babylonian chronicles tell of the battle. Babylonian army was waiting for the Persians outside the city of Babylon. The Persian army did not come to meet them. The Persians sent a small troop to the capital and this small troop captured the city. The Babylonian army was trapped between two Persian forces and lost. The Babylonian king was captured. There is a claim that it had been impossible to take the city of Babylon without a long siege unless insiders had opened the gates, but this claim has not been proven. It may well be that this 7000 year plan is not so much dependent on actions by God than on actions by men.

According to the Jewish rabbinic calculation, Adam was created in the year 3761 BCE, but Talmud was written after Jesus' times. Early Christian calculations were based on Septuagint, which dates the creation of Adam to 5562 BCE. Much of the difference between

these calculations is in the genealogies of the patriarchs in Septuagint and the Masoretic Texts. From Adam to Noah the Masoretic text give 1056 years and Septuagint gives 1662 years. Jewish rabbinic calculations also date the destruction of the First Temple incorrectly (unhistorically) in order to get the year 3761 BCE. Both the Catholic Bible and the Lutheran Bibles present Masoretic genealogies, while the Greek Orthodox Bible is based on Septuagint. The Catholic Bible derives from Hieronymus' *Vulgata* translation of the Masoretic Texts and the Lutheran from the translation made by Erasmus of Rotterdam in 1516. The genealogies in Septuagint (LXX) seem to be slightly older. The Dead Sea Scrolls, written before 70 AD, follow the genealogies of LXX, while Josephus Flavius in *Antiquitates* 8.5.3, around 90 AD, presents numbers that are close to Masoretic Texts. Septuagint was closed around 100 BCE, while Masoretic Texts were finished on the second century CE.

For Messianic calculations these years of the patriarchs are of essential importance. These years in Genesis and elsewhere are not intended as real years. Indeed, Genesis 6:3 gives the maximal lifetime of a human as 120 years, which is rather correct. When stating that e.g. Abraham lived for 175 years (Genesis 25:7) it implies that these years mean something else. Abraham was born after the Flood, the meaning is not that before the Flood people lived longer. Nor are these times mythical times. The genealogies of patriarchs are intentionally formed out of Sumer king lists, where there are no years to the birth of the first son. These lists give the ruling time of a king only, and in units that we do not understand. Sumer king lists may or may not be mythical, but Genesis is not writing down old myths. It is better seen as propaganda. The times in these genealogies are a coded way to give the 7000-year plan and from them one can calculate the arrival of the Messiah. Jesus did fulfill all these prophecies and he also filled the calculation of the 7000-year plan. That is why the years were changed in Masoretic text. While the years in Genesis have this purpose, the given years still relate to something: the year of the Flood is a fairly correct year of the Shuruppak riverflood, and 1448 BC is the year Thutmose III conquered Canaan. The same cannot be said of the stories in the Books of Moses. They are not myths, they are not tradition, and they are not history. They have some different meaning: they can be claims to the throne; they can be teachings; they may even be insider irony of the way Jojakim falsified history; they can be many things, but history they are not.

## 2.2 The Exodus from Egypt

There was a tradition of Israelites having come from Egypt before the Babylonian captivity. Many prophetic books have been edited in later times to the extent that it is impossible to say what text is original, but the book of Amos seems authentic. Amos was a prophet of Israel, who prophesied briefly before Assyria conquered Israel in 722 BC. The prophet recalls the following elements of Israelites coming from Egypt to the Promised Land: God destroyed Amorians and gave their land to Israelites (Amos 2:9). God led Israelites from Egypt and they wandered in the wilderness for forty years (Amos 2:10, 3:1). God had sent a plague to Egypt (Amos 4:10). For Amos, Israelites are not God's special people, not is the Exodus some special act of God: Amos 9:7 tells that Israelites are to God just like Ethiopians: God led Israelites from Egypt, Philistines from Kafir and Aramians from Kir.

Amos does not tell anything of the Ark of Covenant, nor does he mention Moses and Aaron. Instead he says that during the forty years in wilderness, the Israelites did not bring sacrifices to God, they carried their king Sikkut and images of Kiyuin, their star (Amos 5:25-26). There is no general agreement how to interpret Sikkut and Kiyuin. Septuagint translates king Sikkuth as the tent of Moloch and the image of Kiyuin as the star of your god Raephan. Stephen quotes from Septuagint in the New Testament (Act 7:43). We can try to decipher the terms. Sikkut means a cover. Both the Genesis and the Exodus tells that the Israelites carried

an embalmed mummy of Joseph in a coffin. The most natural explanation is that the king is Joseph and Sikkut is the coffin of Joseph. It is the original meaning of the Ark of Covenant. Kiyuun is a star, probably a golden or silver pentagram or hexagram, the sign of their god.

The translation of Septuagint captures the idea that the Israelites sacrificed children to their god, i.e., the god was Moloch. The Israelites worshipped El and Asherah, the wife of El. Later Yahweh took the place of El as the high god and Asherah became the wife of Yahweh. However, the star suits better another goddess, Astarte, often the consort of Baal.

All this fits to Hyksos. Hyksos were Semitic rulers of Lower Egypt in the Second Intermediate Period. Around 1560 BC Pharaoh Ahmose I drove the Hyksos away from Egypt to Levant. According to Manetho, the Hyksos went to Jerusalem. Hyksos worshipped Seth, the evil god of Egypt, in a monolatric way. Seth was identified with the Semitic desert god Baal. This Baal cannot be Baal Hadad, who was the god of agriculture and a storm god of rain giving fertility. The Baal of Hyksos was the god of the desert wind: El, the God of Abraham, Isaac and Joseph.

In Egyptian accounts, the Hyksos were known as destroyers. They burnt Egyptian cities and destroyed altars of other gods than Seth, very much like Israelites in the Book of Joshua. Hyksos built a fortified city in Sinai desert and stayed there for years. Egyptians put a siege around the city and forced the Hyksos out. While Hyksos did not wander in the desert for forty years, they were there for years at least. Egyptians probably bribed Hyksos to leave their capital Avaris, as there are no signs of an attack on Avaris. If so, Hyksos got gold and silver from Egypt like the Israelites did in Exodus 12:35-37.

This all fits well to the Book of Exodus. Israelites appear in history around 1200 BC. Hyksos were expelled around 1550 BC. It is not likely that the Israelites descended from Hyksos. Hyksos lived in cities, while Israelite settlements were on high lands and there is no archeological evidence showing any connection, but if Hyksos settled in Jerusalem, their stories survived in Jerusalem for some hundreds of years among the leading elite of Jerusalem. In the time of David the inhabitants of Jerusalem were called Jebusites. They had king-priests, Melchizedeks. These kings were high priests of the highest god El. It is quite possible they were direct descendants of Hyksos, mixed with Hittites, as in one instance a Hittite prince was taken as a king of Jerusalem. Ezekiel 16:1 says that Jerusalem's father was an Amorite and mother an Hittite. The names of Hyksos kings were Amorite.

Amos does not mention any leader like Moses, any covenant in Sinai, any law given during the journey from Egypt, nor that the Israelites were slaves in Egypt, nor that Pharaoh had tried to stop them from leaving. These are exactly the elements that would not have belonged to a story that faithfully records the historical expulsion of Hyksos by Ahmose I. Everything Amos does tell, fits to Hyksos. This does not imply that the Hebrews were the Hyksos. Though there was a rather large West Asiatic population in Delta, Hyksos were only the small Hyksos king family. It appears that kings of Israel applied old legends of Hyksos to themselves. It may have started in the time of Jeroboam II of Israel, c. 786–746 BC, who extended the Northern Kingdom of Israel quite much. Israelites worshipped the same or very similar gods as the Hyksos, because they were pan-Semitic gods.

Jonah was also an Israel prophet, maybe from the time of Jeroboam II, but he does not mention anything of Exodus or Jacob. Joel was a Judean prophet, and though he is sometimes dated to the time of the First Temple, he most probably lived in the time of the Second temple. Joel does not tell anything of Exodus.

Hosea is another old Israel prophet in addition to Amos, who knows that Israelites came from Egypt (Hosea 11:1). Hosea does not mention Moses, but tells that a prophet was leading Israel away from Egypt (Hosea 12:14). The previous verse (Hosea 12:13) tells that Israel, Jacob, served for a woman. In Genesis Israel, who served for a woman (Hosea 12:13) is Jacob and in Exodus the prophet leading Israelites from Egypt is Moses, but in Hosea the

second verse follows the first immediately and the meaning in Hosea may be that they relate to the same event, not separated by 450 years. If Jacob is Hyksos, then the woman Jacob served can be Pharaoh Hapshepsut (1507–1458 BC). Ahmose I expelled Hyksos in c. 1550 BC, but archeology has shown that West Asians were still living in Delta. Thus, Ahmose expelled only some Hyksos, probably the Hyksos kings and their court. In Speos Artemidos Inscription Hatshepsut tells of all evil Hyksos were still doing in Egypt. These Hyksos in Delta, who were not expelled at the time of Hapshepsut, can be Jacob/Israel, who served for a woman. They were later led to Sinai by a prophet. Manetho tells of an expulsion of the followers of Akhneaton's god Aten, led by a priest of Aten. In Egypt there were the titles first and second prophet of a god. This expulsion would have happened around 1330 BC.

Isaiah, the author of the first part of the Book of Isaiah, lived at the time of the fall of Israel. Proto-Isaiah never mentions Moses, but there is one reference to departure from Egypt (11:16). Isaiah mentions Abraham and Jacob (29:22), and Sodom and Gomorrah (1:9). Trito-Isaiah (63:11-12) knows that Moses divided waters. Micah, a Judean prophet around 760-700 BC, mentions that God led Israel from Egypt and released them from slavery, and mentions Moses, Aaron and Miriam (Micah 6:4). Only the first three chapters of the Book of Micah are believed to contain his prophecies. Latest parts of the book derive from Babylonian captivity. The verse mentioning Moses is not old. Malachi 4:4 mentions the law of Moses given on the Horeb mountain (but Habakkuk 3:3 tells that God comes from Teman, that is Edom, from the holy mountain of Paran). Malachi wrote in the Persian period. Haggai wrote at the time when the Second Temple was built. Haggai 2:5 talks of the covenant made when Israelites left Egypt. This is the only prophet to mention the Mosaic covenant. We can conclude that no prophet before Babylonian captivity seems to know the name Moses.

Some miraculous material in Exodus may reflect events like volcanoes and tsunamis that do happen in Saba', the Biblical Sheba, an old Semitic kingdom in Yemen with extensions in Eritrea. In Exodus 13:21 Israelites seem to be following a moving volcano (in the day one can see the smoke cloud, in the night reflections of light and fire), while the parting of the Red Sea in Exodus 14:21 reminds of a tsunami. Yemen is situated in one of the most active plate boundaries in the world and has many volcanoes, but the one that best suits to the Exodus 13:21 is the stratovolcano Jabal al-Tair. It is close to the passage of Bab al-Mandab, which, combined with an idea of a tsunami, could inspire the story of a whole people passing through the Red Sea on foot. The Bible tells that the Queen of Sheba visited Solomon. Sabaeans could tell Israelites of God's miracles that their people had witnessed: tsunamis caused by underwater earthquakes and volcano eruptions. If Solomon was in reality Amenhotep III, then Egyptians could learn of these miracles from the Land of Punt.

Combining all these traditions we get much of the Exodus story in the Bible. The main outline of the Exodus story was ready in 722 BC and could have been composed in the time of Jeroboam II. Yet, the date that 1. Kings 6:1 gives for the Exodus is 1447/8 BC, assuming that Josephus Flavius dated the starting of the building of the First Temple correctly to 967/8 BC. This is the year when Thutmose III conquered Canaan and certainly not the year Hyksos were expelled by Ahmose I or led to Sinai by a prophet of Aten.

We see here rewriting of history. Judean priests in Babylonian captivity wanted to present the exiled Judean king to the king of Babylonia with an impressive list of ancestors. At the same time they wanted to place a claim to the throne of the area of the former Northern Kingdom of Israel. Judea had never conquered large areas before the Babylonian captivity. The Northern Kingdom of Israel had done so at the time of Jeroboam II, but there was no claim for Judean kings for the lands of former Israel. There was the Israelite story of Exodus, but it was about Hyksos. The Hyksos never conquered Canaan. Egypt conquered Canaan at the time of Thutmose III. Judean priests in Babylonian captivity introduced the Unified Kingdom of David and Solomon to the history of Israel. This history made Judean kings from



the House of David as the true inheritors of all land of Israel. The conquest of Canaan by Joshua was the conquest of Canaan by Thutmose III and Amenhotep II. Solomon was modelled after Amenhotep III the Magnificent. Exodus was placed on the year 1448 BC, the year of the conquest of Canaan by Thutmose III. The name Moses may be directly from Thutmose/Thutmosis, but not necessarily: Mose was used as a generic name of pharaoh and wise teacher during the Eighteenth Dynasty of Egypt. The epithet *prophet* for Moses comes from the tradition that is already in Hosea that a prophet lead the remaining Hyksos from Delta to Sinai some time around 1330 BC. If this prophet was the first or second prophet of Aten, he very possibly was from the pharaoh's family and could be called Mose.

All biblical history derives from 6th and 5th centuries BC. There were at least two groups of editors. The books written by Deuteronomists include the Deuteronomy, books of Joshua, Judges, Samuel, the First Book of Kings, Ezra and Nehemiah. The books edited by the Priestly source include at least the Leviticus and the Numbers, but probably also the Genesis and the Exodus. According to the Second book of Kings, the high priest Hilkiah found a book of law from the temple at the time of Josiah. It is assumed that the book was Deuteronomy and that Deuteronomistic books were written to support the reforms of King Josiah. The book found by Hilkiah may also have been Exodus. The text in Kings describes that the Passover was celebrated after the book was found, and Passover had not been celebrated earlier. If so, the Exodus was written at the time of Josiah and the other Books of Moses after the Babylonian conquest of Judea.

Most of the books of the Old Testament have fragments that refer to the expected Messiah. As the books were written, or at least heavily edited, at the time of Babylonian captivity or Persian era, the messianic expectations reflect the efforts of the Judean king dynasty to return to power. The Davidic line was almost restored when Persians allowed Zerubbabel to rebuild the temple of Jerusalem. However, the Persians did not finally allow Zerubbabel the title of a king, he was a governor. Judea continued its existence as the Babylonian province Yehud and later as the Persian province Yehud. The population of Yehud was some hundred thousands at most. The capital Jerusalem was a small, unimportant city, where priests dreamt of revenge, restoration and ruling the world.

This was supposed to happen at the End of Days. At the End of Days will appear a miracle worker like Elias and a prophet like Moses. The prophet will make great signs: the blind will see, the deaf will hear, the dead will arise. After the prophet will appear the Messiah. The prophet and the Messiah are in a sense the same person, yet not the same. The Messiah is the king of peace - and there will be peace, eventually - but first there will be a terrible persecution and a great war of revenge.

### **Sources:**

The Bible

Septuagint

Josephus Flavius, *Antiquities of the Jews*

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Sumer king lists

## **3. Messianic prophecies in the Old Testament**

The mission of Jesus was fulfilment of messianic prophecies of the Old Testament. Many of these messianic prophecies are in the books of prophets. Other prophecies are in Psalms and

several very important prophecies are in the Books of Moses, including the promise that God will send a prophet like Moses. Most of the prophecies in the books of prophets were predictions that had been fulfilled long before the time of Jesus: Assyria and Babylonia will conquer Israel in 722 BC and Judea in 597 BC respectively, Persia will defeat Babylonia and Jews return to their land and rebuild the temple. After Alexander the Great conquered Persia, Ptolemaic Egypt and the Seleucid Empire fought over the possession of the Levant. In the time of Antioch IV Epiphanes Maccabees rebelled against Seleucid kings and for a hundred years Israel was independent, but with a defence pact with Rome, and it led to Israel being a Roman province ruled by Herodians. The prophecies, that here are considered Messianic, are those that Jesus fulfilled or tried to fulfill, that is, prophecies that in the first century were seen as telling the coming of the Messiah.

### 3.1 Messianic prophecies in Isaiah

Isaiah's first prophesy was in the years of Uzziah, that is, not later than around 740 BC. In the latter part of the book Cyrus the Great has already conquered Babylon, which happened 538 BC. The book covers 200 years and cannot be a work of a sole author. Traditionally the book has been divided into three parts: Proto-Isaiah (1-39), where Isaiah wrote chapters 1-35 and 36-39 are explanation written by a scribe, Deutero-Isaiah (40-55) from around the time 538 BC, and Trito-Isaiah (56-66) written after the Babylonian exile. The book can also be divided into two parts: Isaiah's Prophecy, Chapters 1-33, and the Priestly Book, Chapters 34-66.

Chapters 1-39 contain the following messianic prophecies: 7:14-17: prophesy of Immanuel, 8:23: prophesy of the area of Zebulun and Naphtali, 9: King of Peace, 11: Isaac's descendant, calf and lion, 16:5: David's house, 25:8: red moon, shy sun, 26:14: death destroyed, 26:14-19: your dead will come to life, but not the unrighteous, 27:9: Jacob's evil deeds are redeemed, 28:16: cornerstone, who believes will be saved, 28:11: with a foreign language he will talk to the people, but they did not want to hear, 29:18: the deaf will hear, the blind will see, 30:21: here is the way, follow it, 32:4-6: soul food and drink to the hungry and thirsty, 32:15: spirit will be poured out, 33:24: the people will get their sins forgiven, 35:5: blind will see, deaf will hear, lame jumps, mute talks, 35:8: the wholly way in the desert.

Nothing in Chapters 1-39 points to Cyrus the Great. Indeed, Isaiah 9 is a messianic prophesy of a king from the House of David. The messiah is to be from the House of David and a descendant of Isaac (16:5, 11). Later these prophecies could be interpreted to mean Zerubbabel. 28:11 hints to someone, maybe a prophet, who talks in a foreign language and the people do not want to hear, but it is unclear who he is in the prophesy. Redeeming Jacob's evil deeds is explained as destruction of altars, not as a blood sacrifice.

The prophesy of Immanuel, 7:14-17 is: <sup>14</sup>Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel (God with us). <sup>15</sup>He will be eating butter and honey when he learns to reject the wrong and choose the right, <sup>16</sup>for before the boy learns to reject the wrong and choose the right, the land that thou abhorrest shall be forsaken of both her kings. <sup>17</sup>The LORD will bring on you and on your people and on the house of your father a time unlike any since Ephraim broke away from Judah—he will bring the king of Assyria." In this prophesy God will give a sign. The sign is not that a your woman becomes pregnant and has a child. The sign is that Assyria will destroy the two kings, Pekah of Israel and Rezin of Aram, who threatened Ahaz of Judea. Ahaz, or more likely Isaiah, called for Tiglath-Pileser III, and Assyria was allowed to rob all cities of Judea except for Jerusalem. This is why the child eats butter and honey: fields are not cultivated as the countryside is destroyed. This happens soon: before the child learns to tell the difference between good and evil. Pekah became a king in 740 BC and Assyria attacked 722 BC. The woman had not yet given birth when Isaiah made the prophesy. If we think a son

learns to tell the difference between good and evil at the age of 13, the prophecy has the times correct. The son was the one Isaiah made with his prophet wife (8:3). The name was not Immanuel, God with us, but Maher-Shalal-Hash-Baz, Hurry to the spoils, that is, God's command to the king of Assyria.

Isaiah's wife was not a virgin, but in Septuagint the word *almah* was translated as virgin by Jewish scholars. In the time of Ahaz, Assyria saved Judea, but later there could not be an attacker on Israelites that saves Judea. If the prophecy was to be interpreted to mean a later time, the sign from God had to be the birth of the son. Septuagint scholars quite correctly knew that *almah* has an archaic use as virgin from pre-Mosaic times. In later times the prophecy could only be read as: God will give a sign. Behold, HaAlmah (unmarried young virgin) is pregnant. Jesus fulfilled or tied to fulfill all messianic prophecies. He had to fill them in order to be the Messiah. Therefore he fulfilled also this one. Gospels of Matthew and Luke assure that Jesus fulfilled this prophecy.

We only need to invent a way how this prophecy was fulfilled. A virgin cannot bear a child, especially a son, without a father. Genesis was written in Babylonian captivity and it contained a miracle of a similar type: Isaac was born when Sarah was past menopause. This also could not happen, and there must be some other interpretation. Exodus has a story of Moses' birth. Moses was raised as the son of the daughter of the pharaoh, though he was found in a basket in Nile. We have to look carefully what the prophecy in 7:14 says. "Behold, a virgin is pregnant" need not mean that a virgin was pregnant. The emphasis can be on "Behold", so it was "seen" to be. A simple, and maybe the only, way to fulfill this prophecy is that Mary was a virgin and got a child, it was "seen" that she was the mother, but she was not. Moses was given away by parents as the pharaoh wanted to kill Israeli children. According to Matthew Herod the Great wanted to kill Jesus. Therefore Jesus had to be a Hasmonean prince.

Herod Agrippa I was a Hasmonean prince, but he was taken to Rome and was not given away and hidden. Herod had killed most of the Hasmonean princes. There were only two women, who could bear a Hasmonean prince at the time of Jesus' birth: Mariamne III and Herodias, sisters of Herod I Agrippa. An explanation that fits the prophecy is that either Mariamne III or Herodias became pregnant, had a child and gave it to Virgin Mary as their grandfather, and probably his follower Archelaus, tried to kill all Hasmonean princes. Jesus was from a "House of David", Maccabees. Two prophecies were fulfilled with no miracles.

In Chapters 40-55 in Isaiah the messiah is Cyrus the Great and the way in the desert is the way along which Jews return from Babylonian captivity. The messianic prophecies are as follows. 40:3: prepare a way to the desert, 40:11: the Lord is the shepherd, 40:25: to whom do you compare me? 40:2-5: the debt is redeemed, Lord's honor appears, 40:13: who has taught the Lord, 41:16: Israel's holy is your bragging, poor look for water but there is none, 41:25: I will wake him from the north (Cyrus), 42: the real servant of God (Cyrus), 42:6 covenant to peoples, light to pagans, open the eyes of the blind, release prisoners (Cyrus), 42:18: Israel, God's servant, is blind and deaf, 43:1: God has redeemed Israel by giving Egypt, Ethiopia and Saba as ransom to Cyrus the Great, as shown in 45:14, 43:19: a road and rivers in the desert for the chosen to drink, 44:22: God redeems Israel and removes the sin, 44:28: God calls Cyrus his shepherd, 45:1: God calls Cyrus his anointed, 45:25: God is your bragging, 48:14: he, who God loves (Cyrus), 48:22: godless have no peace, 49:3: you are my servant, where I show my brightness, 49:6: I make you the light of pagans (Cyrus), 49:8: of Babylonian exile, 50:6: gave my back to be beaten, beard to be thorn, did not cover my face from mockery and spit (of Israel), 51:4: I put my justice as light to peoples (Cyrus), 52:2: gear me, so you can eat good, 55:3 an eternal covenant with the mercies of David (Zerubbabel), 55:4: I make him the ruler of peoples (Cyrus), 55:5 because he will brighten you, 55:11: my words do not return to be empty (compare: the seed will have to die in John 12:23-24).

Jesus fulfills many of these prophecies in his lifetime, and become the light for pagans after his death. In these prophecies of being fed and given drink refer to hearing God's words, and so do curing the blind, deaf, mute, lame and the dead being risen.

There remains Trito-Isaiah. The messianic prophecies are as follows. 57:13: who puts confidence in me, inherits the earth, 57:15: I make broken hearths alive, 57:18: I heal him, 57:21: godless have no peace, 59:10: we walk like blind, we are like dead, 60:21: righteous inherit the earth forever, 61:1 the Spirit on your head to preach the good news, God's Day of revenge, 63:9: the angel of his face saved them, 63:16: you are our father, Abraham and Israel do not know us, our Savior since ancient times is your name, 64:8, but you are, Lord, our father, 65:1: I have agreed to be found by those who search me not, told to those not taken to my name "here I am", 65:25: new earth, new heaven, wolf and lamb together, 66:19: I make a sign among you, 66:24: the worms of godless will not die and their fire will not burn down.

These prophecies do not specifically point to any person, but they promise a sign. Again the blind and dead are healed by hearing God's words. 65:1 seems to imply that many of those returning from Babylon were converts, thus their father was not Abraham and they were not originally taken to God's name.

There are four Songs of Servant in Isaiah (Isaiah 42:1-9, 49:1-7, 50:4-11, and 53:1-12). In the first three songs the Servant in Deutero-Isaiah seems to refer to Israelites as whole, explaining that they were taken to captivity in order to teach other peoples. The Songs of the Suffering Servant in Trito-Isaiah, Chapter 53 is an exception. It seems to speak of a person, who is condemned and dies because of the sins of God's people. Jesus filled this prophesy quite well. The text in Isaiah 53 could mean a sacrificial death of God's servant as redemption of sins of the people.

However, this is not necessarily the original meaning of Isaiah 53. It may speak of a good king, who contracted some serious deforming illness and (nearly) died out of it. The illness would have been seen as a punishment of God, but as the king was without fault, he died because of the sins of the people. Assuming that the king was buried to a modest grave, a song like Isaiah 53 might have been composed for an occasion where the bones of the king were moved to a more impressive grave, after the return to the Holy land. Isaiah 38:1 tells of King Hezekiah's serious illness, which is told in two other accounts in the Bible. Hezekiah recovers and lives 15 more years and was given a royal funeral. A later king of Judea, Zedekiah (Jeremiah 37-39) may be a better fit: Zedekiah rebelled against Nebuchadnezzar, was caught, blinded, and thrown to prison to the resto of his life (Jeremiah 52:11), but if Jeremiah's prophesy was correct (Jeremiah 34:4), Zedekiah died in peace and had a funeral. This may be true, but Jeremiah in Chapter 46 makes a wrong prophesy that Nebuchadnezzar conquers Egypt. That effort failed.

Psalms 22, another Song of a Suffering Servant, is also a prophesy that Jesus fulfilled. It cannot be explained as sufferings from a disease. Psalm 22:17 does say hands and legs pierced, though pierced is replaced in Masoretic text with "as lions", which does not mean anything. It is more logical to interpret Isaiah 53 as a prophesy of the Messiah than a song for a king of Judea

Isaiah seems to put the time of the return of the people to a far away future. The verse Isaiah 32:15 says: unto the time of pouring out of the spirit of the Lord. This seems to be a time that is far away. The description of the Messianic kingdom in Isaiah 11, with wolfs living with sheep seems to mean far away times. This prophesy reminds of Belaam's prophecies, which symbolize countries and empires with animals. Such prophecies best fit the end of the days, i.e., after 7000 years: there is first the catastrophe before the end, and the new world emerges after the destruction.

Fulfillment of the prophecies of Isaiah seems to have depended on a conspiracy. Isaiah 8:12 tells not to call conspiracy what people call conspiracy, but in Isaiah 7:20 the king of

Assyria is called a paid razor: Ahaz made a conspiracy with him of conquering Israel and Aram. Amos was accuser of conspiracy against Jeroboam, the king of Israel (Amos 7:10). Jeremiah 11:9-10 tells of a conspiracy against Nebuchadnezzar, Ezekiel also talks about this (real) conspiracy in Chapter 17: Judea gathered a group of small kingdoms to rebel against Babylon and they hoped for Egypt's help. Conspiracies were the way Eliza worked: he crowned Jehu (2. Kings 9:3) as a king of Israel in order to destroy the House of Ahab. In Isaiah there is a story of the destruction of the Assyrian army that besieged Jerusalem in 701 BC by an angel in one night in (Isaiah 37:36). Assyrian tablets are silent of any losses, but Herodotus admits that a large number of Assyrians died and therefore Assyria had to withdraw. Herodotus explains that the deaths were caused by plague of mice. Josefus' account follows that of Herodotus. It is possible that king Hezekiah of Judea had contracted the same illness, but recovered. Hezekiah's illness may have been plague (Isaiah 38:21), though it also could have been that wells that Assyrians used were poisoned.

In order to fill the prophecies in Isaiah, Jesus had to do all miracles of feeding, healing, making the blind to see and the deaf to hear, waking the dead in Isaiah 26:19, 29:18, 35:5, 32:4, 42:6, 42:18, 57:15, 57:18, 59:10, 55:2 and to pronounce the good news as in Isaiah 61:1, but these miracles mean to hearing the word of God. As Jesus answers to Satan in Luke 4:4, a man does not live only from bread. It was not with bread that he fed the people, but with God's words. Jesus had to command the sea, but the sea means peoples in Isaiah 17:13. There had to be signs in the sun and the moon, Isaiah 24:23, as we are told there were in the day of the crucifixion. There was to be the way in wilderness, Isaiah 30:21, 35:8, 43:19. Jesus would call God his father, Isaiah 63:16, 64:8. Jesus had to suffer as the Suffering Servant in Isaiah 53, 50:6. He had to come from North Israel, Isaiah 8:14, 41:25. He was to be brightened, Isaiah 55:5, 49:3, give God's peace, Isaiah 48:22, 57:21, and be the light of nations, Isaiah 49:6, 42:6, 51:4, and the cornerstone, Isaiah 28:16, and the beloved of God, Isaiah 48:14. His task was to redeem the sins of the people taken to God's name, Isaiah 33:24, 40:2, 43:1, 44:22, 27:9, 63:9. Jesus also had to destroy the death, Isaiah 25:8, and be the angel of God's face, Isaiah 63:9, which rather much imply that the Messiah filling all this could not be merely a human: God Spirit had to be on him, Isaiah 59:21.

As for more practical issues, Jesus had to be from the House of David in some sense, Isaiah 9:6, 11:1, 16:5. Cyrus the Great or Vespasian could not fill these prophecies. A Hasmonean prince could fill them as a first century realization of the House of David. If any male descendants of Zerubbabel survived to the first century, they could fill these prophecies. Jesus also had to be seen as born from a virgin: "Behold, a virgin is pregnant". This was a problem of moving Isaiah's prophesy 7:14 to the first century, but it had to be filled. Additionally, and most significantly, Jesus had to make one real miracle: Isaiah 66:19 promises that God makes a sign. Let us continue directly to this sign.

### **3.2 Messianic prophecies in Jonah and eight other small prophets**

Pharisees asked for a sign from Jesus (Matthew 12:38, Mark 8:12, Luke 11:16, John 6:30), but Jesus answered that the only sign given to this generation is the sign of Jonah. In John this sign is in John 12:24, if the seed does not fall down and die, it stays alone, but if it dies it gives much fruit. This corresponds to Isaiah 55:11, my word does not return to me empty. The sign of Jonah is sacrifice for saving others (Jonah 1:12) and resurrection after three days (Jonah 2:11). Jonah preached in Niniveh that the city would be destroyed after 40 days, and 40 years after crucifixion Jews lost the war against Rome. This is the only sign that was promised and the only miracle that was not preaching the word of God.

Obadja, Nahum and Zephaniah do not give any messianic prophecies. Habakkuk includes the favorite verse of Paul: the righteous is living from his faith, Habakkuk 2:4.

Haggai 2:7 promises all riches of pagan peoples. There are so many prophecies of this type in most prophets, but they do not say anything of the Messiah. Haggai 2:23 does tell that God has chosen Zerubbabel, but that was old news in the first century.

Malachi and Micah have many verses that remind of Jesus. Malachi's most famous prophecy is the coming of Eliah, Malachi 4:5, and Jesus told that Eliah was John the Baptist. Malachi 2:4 tells of God's covenant with Levi, which in the thousand year plan would be in 1448 BC and one thousand years from Ezra, explaining why Muhammad in Koran swrites that Jews say that Ezra was the Son of God, the Messiah. Malachy 2:15 tells that God hates if you break your promise to your wife. Jesus condemned divorcing your wife. Malachi 3:1 tells that there will be someone (Eliah) to prepare the way and suddenly the Lord will come to his temple, the angel of the covenant that you search for. This, naturally, fits to the mission of Jesus. Malachi 1:11 is even closer to the mission of Jesus: The Lord's name is large among the nations, but Jews profane it when they say that the Lord's table is polluted and the food for it may be despised. This can fit to communion, it cannot fit to everything being clean to eat as other prophets prohibit eating pork for circumcized.

Micah 5:1 is the verse that is read in Matthew as meaning that the Messiah is born in the village of Bethlehem. The verse does not say so. It says that Bethlehem Ephrata is small among the families of Judea. This, Bethlehem Ephrata is a family, and it could well be understood as the Hasmoneans in the first century. Micah 7:1 mentions the first-ripe fig that Jesus could not find as it was not the time for figs (Mark 11:13). Micah 6:4 asks if the firstborn should not be sacrificed for redemption of sins. Micah 7:6 is directly referred to by Jesus (Matthew 10:35). Finally, Micah 7:15 promises miracles.

Also Zechariah has many prophecies reminding of Jesus. Zechariah 3:6 says that the High Priest Joshua may get to the Heaven, implying that there is Heaven. Isaiah 66:24 shows that there is Hell where the fire does not burn down. Zechariah's two oiltrees in 4:11 are Zerubbabel and Joshua, but the man called Branch (Zechariah 3:8, 6:12) both is and is not Joshua: Branch will take away the evil deeds of the country in one day and he will build the temple of the Lord. In the gospels Jesus' body is the temple. One should not swear (Zechariah 5:3), something that gospels and the Letter of James stress. Zecharian 9:9 has the king riding on a donkey, as Jesus did. Zecharian 9:11 mentions the blood of your covenant, so this covenant is made in blood. Zechariah 11:13 has the thirty silvercoins thrown to the temple and 12:10 has people looking at me, whom they have pierced, mentioning the firstborn. The angel of God's face is clarified in Zechariah 12:7: he is David's family, who is like god, an angel. Zechariah 14:21 wants to expel all merchants from God's temple, like Jesus did, and finally Zechariah 14:4 mentions the Mount of Olives, Jesus' favorite place.

All these prophecies were filled by Jesus and they do suggest a sacrifice death to the Messiah for redemption of sins, and that the Messiah is like an angel and god.

### **3.3 Messianic prophecies in Hoosea and Amos**

Hoosea has only one messianic prophecy, Hoosea 6:2, but it is interesting as it connects messianic prophecies to the theory of times. Hoosea's dating for the redemption of Israelites is the end of the times, as is seen from the following verse: Israelites will turn to God and get their king at the end of days (Hoos 3:5). After telling of God's punishment to Israel, there comes the following promise: He makes us alive after two days, on the third day he will wake us (Hoos 6:2). Day in this prophesy cannot mean a human day. It means God's day, one thousand human years. Hoosea talks of redemption that comes after two thousand years, but before three thousand years have passed. It should be at the end of days, meaning the same as end of times. Hoosea's prophesy dates itself to around 780 BC. Hoosea's end of the times should be between 1220 AD - 2220 AD.

Why does Hoosia place the end of days after two thousand years and before three thousand years? It does suggest Hoosea knew some form of the 7000-year theory: the world lasts for 7000 years. He placed the end of days to the time when he thought that the seven thousand years would end: He believed that there was left more than two thousand but less than three thousand years.

The final form of the theory that the world exists for seven thousand years uses Sumer king lists as the source of the ages of patriarchs in Genesis. Therefore the final form of this theory dates to the Babylonian captivity, or to the Persian time. In the 7000-year theory, there is two thousand years before the law, two thousand years of the law, and two thousand years of Messianic Era. There was about 1000 years between Abraham's covenant and Noah's covenant, and over 1000 years before Noah. The the two thousand years before the law had passed before Abraham and the time of the law could not have started from the law of Moses. The only logical solution is to start the time of the law from Noah's covenant in Genesis 9, implying that the two thousand years before the law was before the Deluge. The Messianic Era started from laying the foundation of the First Temple. It started in the year 968 BC and ended 1033 AD. Hoosea's prediction fits to this concept. It places the redemption of Israel to the last one thousand years, not to the Messianic Era. This is interesting, as Hoosea lived before Babylonian captivity and he did not know the theory of 7000 years as it is in the Bible with the Deluge and covenants. Yet, he knew the theory and that Israel would not be redeemed in the time of the Messiah.

Hoosea's prophesy of being resurrected on the third day explains the resurrection of Jesus on the third day as a sign, a symbol of the resurrection of Israel. In the Gospel of Mark Pharisees ask Jesus to give a sign, but Jesus refuses (Mark 8:12). In the corresponding place in the Gospel of Luke Jesus says that this generation will only have the sign of Jonah (Luke 11:29). Jonah was swallowed by the fish for three days and three nights. The time from the crucifixion to the resurrection is not three days and three nights. Jesus was dead for two days and on the third God woke him up. This is like in Hoosea. Prophets often performed acts, which symbolized what would happen to the people. The resurrection was a symbolic act. Jesus spoke that God's Kingdom and the end of times is near. It reminded the people of Hoosea's prophesy, but was the intention was not that the end of days of Hoosea was imminent. The two concepts: the end of the times (the end of one God's day) and the end of the days (last days, the last day of God) are different. The first refers to the end of one thousand years, the second to the end of seven thousand years.

The calculations of the disciplines and early Christians were based on Septuagint. According to it Jesus lived at the end of the fifth millennium from the birth Adam. One thousand years of Messianic Era had passed. Hoosea talks of two days that most naturally are calculated from Hoosia's own time. There are two possibilities. By reminding the people of Hoosea's prophesy Jesus may have meant that restoration of David's kingdom is at the end of the seven thousand years, which was still very far away in Jesus' time. In that case the resurrection was an act, like acts of prophets. The other alternative is that the goal was to fulfill all Messianic prophecies. Prophecies must be fulfilled. Hoosea's words could be fulfilled by restoration of the kingdom after two thousand years from Hoosea's time, but that was a long time to wait. They could be fulfilled more literally by a resurrection.

There is reason to believe that followers of Jesus thought that the end of the times in the time of Jesus was the end of days when Israelites will be redeemed. Joel 2:28-32 tells of that time: the Holy Spirit will be poured out and signs in the sky will be seen. After these events God destroys the pagan armies (Joel 3:1-3). The New Testament tells of the pouring out the Holy Spirit, the signs after Christ's death and of the promise that Jesus will return before the generation has died out. Josefus tells of signs in the sky in the year 66 AD. Halley's Comet appeared, and a star constellation of the shape of a cross. Dead were seen walking, according

to Josephus. The rebellion against the Romans started. It certainly looks like Jesus was expected to arrive as the Messiah and to destroy the Roman army. The Gospels, written after the war ended, present Jesus as a teacher of peace. This has a basis in prophecies: the coming kingdom was to be the kingdom of peace, only before that time God would kill and subdue all enemies of Israel. All pagans would die. Paganism did mostly disappear in coming generations, but the events of the last days did not pass soon after Jesus. If redeeming Israel means re-establishment of Israel, it happened in 1948, in the time range given by Hoosea. We can conclude that the resurrection was a symbolic act. What ended in 33 AD were the times, not the last days.

There is some irony in the idea that Jacob fought an angel of God and got blessed (Genesis 32:27), but the blessing did not turn out so well. God sent Assyrians and Babylonians to destroy Israel and Judea and though Israel got a promise of a Messiah and the House of David ruling to the end of the days, this promise was only fulfilled in 1948 AD, while the end of the days is already 2033 AD. But it is almost a hundred years of self-rule, not so little.

Hoosea appears to have known the 7000-year theory in some form. This is not surprising, as related theories of time appear in all cultures: Hinduism has the system of Days of Brahma, Indo-Europeans in Edda wait for Ragnarök and a new world after it, and Aztecs captured and killed enemies in order to prevent the times from ending and new gods emerging. It is also the reason why Saturn was eating his children: finally the days end and a new world comes. Hoosea could not know of the patriarch years in Genesis, but he could have known of the Deluge as a popular myth. He would have known of Sodom and Gomorrah since Isaiah knows it (Isaiah 11:16). Philip Silvia published in 2017 a theory that Sodom and Gomorrah were caused by a meteor exploding in the air around 17000 BC. A theory by Alan Bond and Mark Hemsell in 2008 proposed that a kilometer size asteroid hit the earth in 3123 BC: star positions in the so called Planisphere tablet from c. 700 BC are interpreted to show that the original was an observation of a falling star by a Sumer astrologer in 3123 BC. Silvia's theory almost fits the biblical time frame, but not quite: it is 200 years too young. Bond's and Hemsell's theory does not fit the biblical time frame, but may well fit a Sumer version of the theory of times, which Judean priests would have moved to the meteor in 1700 BC, close enough (maybe) to Abraham's time. There must be some basis to the story of Sodom and Gomorrah and it was a part of a theory of times where each time ends to a catastrophe, but some are chosen to survive.

Amos is another old prophet. The only messianic prophecy that has relevance to the first century is Amos 9:11. This prophecy promises to set again the broken House of David. Israel will get Edom and all pagan nations that are taken to God's name. This prophecy suits best to the Hasmonean time: Hasmoneans conquered and converted Edom by force to Judaism. They also conquered pagan lands, including Galilee. The relevance to the first century is that if the Hasmonean time was the setting again the House of David, then the House of David in the first century must be the Maccabees.

### **3.4 Messianic prophecies in Jeremiah and Ezekiel**

The Book of Jeremiah deals with the time shortly before Nebuchadnezzar destroyed Judea. It is largely a story of Jeremiah and Judean kings and it is difficult to say which of the prophecies are from Jeremiah. Late composition of this book is evident from prophecy of the fall of Babylon (Jer. 50) and the correct prophecy that nations will serve Babylon for seventy years (Jer. 25:11). The latter prophecy is often thought to be slightly incorrect, showing that it was made before the return of Israelite elite from Babylonian captivity. The captivity ended 538 BC when Cyrus the Great conquered Babylon and there are three possible figures for the



start of the captivity: 605, 598, 587, none of which yields 70 years of captivity. However, Jeremiah does not exactly say that the captivity last for 70 years. What he says can be understood that the rule of Babylon over nations lasts for 70 years. This is correct. Babylon become the strongest power when Assyrian power collapsed in a war fought in 609 BC. It is generally accepted that the Book of Jeremiah was largely written by a group of scribes, Deuteronomists, in the 6th century BC and edited even later.

There is one messianic prophesy in Jeremiah 33:17-26 that there is always a man from the House of David on the throne of David. This prophesy failed. Other two prophecies of David's descendants (Jeremiah 23:5, 33:15) can be considered fulfilled as Zerubbabel was a governor after the Babylonian exile. As Zerubbabel, a grandson of Jeconiah, was not a king, also Jeremiah 36:30 was filled: no descendant of Jeconiah was a king.

Two verses in Jeremiah tell of the end of times: "At the end of times you will well understand." (Jer. 23:21) and "But at the end of times I will change the fate of Elam." (Jer. 49:39). Restoration after destruction was believed to happen at the end of times, not after seventy years. Jeremiah prophesizes a new covenant. Jesus proclaimed a new covenant in his blood. There are no other candidates for a new covenant after the building of the First Temple. The book of Jeremiah especially mentions Sabbath observance. Pharisees accused Jesus and his disciples of breaking the Sabbath observance e.g. by Jesus healing on Sabbath, but he could not break Sabbath as he only made tasks that he saw as ordered by God.

The writers of the Book of Jeremiah had read the Torah, but claims that Moses did not order sacrifices in 7:22 and that scribes wrote false commands in 8:8, but that book has been edited many times. Ezekiel wrote in Babylonian captivity in the years from 593 BC to 571 BC and it seems he had not read the text of the Exodus: In the Exodus (2.Moos.20:3) God himself assures that he will revenge the bad deeds of fathers to children, but for Ezekiel it is mockery to say so (Eze.18:1). Therefore the Exodus was written after the time of Ezekiel, that is, in Babylonian captivity or during the Persian rule. Probably the Exodus was written shortly before the Numbers and the Deuteronomy, which retell many of the events of Exodus.

In Ezekiel God promises to make a covenant of peace with the good shepherd, his servant David, and the thick sheep (Ezekiel 34:20-25). Covenant of peace is mentioned also in Ezekiel 37:26. The Messiah was to make a new covenant, only Jesus made one. Ezekiel thinks that the people will return very soon (Ezekiel 36:8), but the war of Gog starts after a long time (Ezekiel 38:8), at the end of years, when the Israelites have returned and live in peace. At the end of the days it will happen. (Ezekiel 38:16). Ezekiel 37 tells of the valley of dry bones coming alive, but it is best understood as symbolic promise of the return of the people to Israel. As the crucifixion of Jesus was a human sacrifice, Ezekiel's views of human sacrifice are of interest. There are clear references to child sacrifices (Ezekiel 20:26, 20:31), they are also in Jeremiah. Ezekiel accuses the eldest of Judah for supporting the old religion. God commanded burning firstborn sons as a sacrifice to him. Ezekiel 20:25-26 gives the explanation that God gave bad commandments because the people were disobedient. A God giving bad commandments could require that the Messiah, God's Son, is sacrificed for sins.

### **3.5 Messianic prophecies in Daniel**

Daniel is counted as a great prophet only in the Christian Bible. In Jewish Tanakh the Book of Daniel is in the Writings, like the Book of Job or the Book of Eshter. The beginning of the Book of Daniel contains stories of a wise man Daniel. Apparently Daniel was known as an ancient wise man, since Ezekiel groups Daniel with Noah and Job. Some stories fit the time of the last Babylonian king Nabonidus, not Nebucadnessar, as the text says. Nabodius had a son with the name Belshazzar, who ruled for about ten years when Nabonidus lived in Tayma. Tayma was a desert oasis and kings stay in the desert was the origin of Nebuchadnessar's

seven years in the wilderness in the Book of Daniel. Another story from the Book of Daniel, of the three youth thrown into fire, may be based on tale of the Lydian king Croasus. Cyrus the Great of Persia conquered Lydia and originally intended to burn Croasus, but his wisdom impressed Cyrus, and Croesus was allowed to live in the court as an advisor of Cyrus. The latter parts, chapters 7 to 12 of the Book of Daniel, describe the acts of the Seleuch king Antiochus IV Epiphanus and date most of the book to the period 167-164 BC. Antiochus was forced out by Maccabee upraise, and Israel gained some degree of independence. Maccabees were not descendants of King David, and their reign could not fulfill prophecies. The Dead Sea Scrolls contain eight fragments of the Book of Daniel, the oldest from 125 BC, the newest from 50 BC. It seems that the Essenes used the Book of David as apocalypse and prophetic book telling of coming time and not of the time of Antiochus.

The prophesy of seventy year weeks is probably the most famous one in the Book of Daniel. This prophesy shows two rewritings, one on the time of Antiochus IV Epiphanes and another on the time of Herod the Great. Daniel 9:24-27: "<sup>24</sup>Seventy weeks are decreed for your people and your holy city: to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. <sup>25</sup>Know therefore and understand: from the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks; and for sixty-two weeks it shall be built again with streets and moat, but in a troubled time. <sup>26</sup>After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. His end shall come with a flood, and to the end there shall be war. Desolations are decreed. <sup>27</sup>He shall strenghten the covenant for many for one week, and for half of the week he shall make sacrifice and offering cease; by the wings of abomination he is making desolate, until the decreed end is poured out upon the desolator."

The abomination that desolates is the statue of Jupiter in the Temple, erected in 167 BC by Antiochus IV Epiphanes. The Temple was anointed by Judas Maccabeus in 164 BC. Thus, the half of the week that sacrifice and offering ceased was 3.5 years before Kislev (September) 164 BC and therefore year week that the covenant is strenghtened is from 171 to 164 BC. This implies that the anointed one was cut off in 171 BC. It only fits to Onias III, who was murdered in 171 BC. Calculating 62 year weeks backward from 171 BC gives  $62 \times 7 + 171 = 605$  BC. This is the first year of Nebuchadnezzar, and the time when Jeremiah gave his prophesy of 70 years of Babylonian captivity, Jeremias 25:1, 25:11. There was no anointed prince in 605 BC. Instead, the calculation of seven year weeks to the anointed prince in Daniel 9:25 must be forward from 605 BC. This gives  $605 - 7 \times 7 = 556$  BC. The time fits to Cyrus the Great (559-530 BC), and deutero-Isaiah does call Cyrus the anointed of God, Isaiah 45:1.

This then must be the intended calculation in the time of Antiochus IV Epiphanes, yet it cannot be the original one, nor it it the last one. Jeremiah did propheticize that the city will be rebuilt, but it is in Jeremiah 30:18 and clearly after the destruction. The propecy of 70 years from 605 BC does not say anything about rebuilding Jerusalem. jeremiah could have known that the city will be destroyed as Micah 3:12, that Micah dates to the time of Hezekiah, already tells that Jerusalem and the Temple will be destroyed, but Jeremiah 25 does not mention rebuilding of the city. Another problem with the calculation for the time of Antiochus IV Epiphanes is that 70 year weeks is composed by adding two overlapping parts: 605-164 BC and 605-556 BC. Additionally 556 BC was not a significant year for Cyrus the Great. Clearly, this interpretation is a later rewriting of the original 70 year prediction in Jeremiah 25:11. Jeremiah's prophesy means the 70 years from the destruction of the Temple in 586 BC to rebuilding of the Temple in 516 BC, and there were two anointed ones in 516 BC: Governor Zerubbabel and the High Priest Joshua. But as it happened, Alexander the Great

conquered Persia and Seleucid and Ptolemaic dynasties fought over Palestine, as is related in the Book of Daniel. Finally the Hellenization program of Antiochus IV Epiphanes resulted in the Maccabean revolt, which gave birth to independent Israel from c. 110 BC to 63 BC. In 67 BC Aristobulus II started a civil war, which led to Israel becoming a Roman vassal state in 63 BC. Descendants of Aristobulus II rebelled several times and were either killed by Romans or by Herod the Great of mixed Idumean and Arab ancestry that Romans set as the king of Israel.

An edition of Daniel's book made much later shifted the coming of the Messiah to the future. The time of this editing can be deduced from Dan. 11:36-45. This paragraph does not describe what Antiochus IV Epiphanes did according to the history. Many researchers have concluded that the reason is that this part is a real prophecy, which failed, and the book of Daniel should be dated to 167-164 BC, but it may not be so. The text in Dan. 11:36-45 fits quite well to Octavian, who had a war against Anthony and Cleopatra, honored the new God Julius Caesar (the god of fortresses), and Romans did rule Judea from Caesarea, which was placed between Jerusalem and the sea (Dan. 11:45). This new edition moved the time for the prophet Messiah to 26-33 AD: the order to rebuild the city was given by Artaxerxes in 458 BC, adding seventy year weeks (490 years) gives the year 33 AD.

It is quite clear from the Book of Daniel that it was edited in the time of Herod the Great. This is seen in many verses, most clearly in the verses dealing with the time after 164 BC: Daniel 11:40-45: <sup>40</sup> "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through. <sup>41</sup> He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. <sup>42</sup> He shall stretch out his hand against the countries, and the land of Egypt shall not escape. <sup>43</sup> He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels. <sup>44</sup> But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. <sup>45</sup> And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him."

The only parts here that fit to Antiochus IV Epiphanes after 164 BC are: "<sup>44</sup> But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. <sup>45</sup> ..., yet he shall come to his end, and no one will help him." Antiochus died of illness on an expedition to the northern counties in December 164 BC.

The chapters 10-12 in the Book of Daniel are often dated to 167-164 BC because they do not seem to fit in events after 164 BC. Chapters 7, 8 and 9 are believed to have been written shortly before the chapters 10-12, but Daniel 8:14, 8:26 show clearly that the writer of the Book of Daniel knows well that the Temple was reanointed in Kislev 164 BC. It is more logical to assume that the writer does know very well what happened to Antiochus IV Epiphanes. The verse where Egypt attacks Syria in Daniel 11:40 is not a reference to the time of Antiochus IV Epiphanes, but to a later time.

Antiochus IV Epiphanes had two wars against Egypt, in 170/69 BC and 168/7 BC. In the first one Egypt attacked and Antiochus conquered part of Egypt, but these wars are told elsewhere in the Book of Daniel and cannot mean the war in Daniel 11:40. Later, in 145 BC, Ptolemy VI of Egypt invaded Syria, but Syria did not at this time conquer Egypt. There was no war between Ptolemaic Egypt and Seleucid Syria after 169 BC that fits Daniel 11:40, but such a war did occur much later: the war of Octavian against Mark Antony and Cleopatra where Antony and Cleopatra lost the Battle of Actium 31 BC and later lost Egypt. Thus, the verses Daniel 11:36-45 originally referred to Antiochus IV Epiphanes, but they were edited some time after 31 BC. The enemy king in Daniel 11:36 is Gaius Octavianus, later known as

Caesar Augustus. Julius Caesar adopted Octavian in his post-mortem will, Octavian changed his name and declared Caesar a god. Thus, Augustus was the son of god and reborn as a grown-up. The following verse in Daniel does not fit Antiochus IV Epiphanes, but it fits Augustus: Daniel 11:38: "<sup>38</sup> Instead of them, he will honor a god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts."

This god of fortress is Julius Caesar. Caesar was declared god because Caesar's Comet appeared May 18, 44 BC. There are some other places in the Book of Daniel that show that the book was edited in the first century BC. The four beasts in Daniel 7 can be identified: Daniel 7:6 must be Alexander the Great as the beast has four heads, the four commanders of Alexander. Therefore Daniel 7:5 is Persia and Daniel 7:4 is Neo-Babylonia. The small horn in Daniel 7:8 is Antiochus IV Epiphanes. Let us notice that before Neo-Babylon there was Assyria, the destroyer of Israel. Probably this vision originally had four beasts starting from Assyria and Daniel 7:7 was missing.

What can the fourth beast in Daniel 7:7 be? Daniel 7:19 and 7:23-24 describe the fourth beast. They are clumsily added before descriptions of Antioch IV Epiphanes. Daniel 7:7: "After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns." Daniel 7:23: "The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it." Daniel 7:24: "The ten horns are ten kings who will come from this kingdom."

Ten kings do not fit to the Seleucid Empire: there were 14 emperors of the Seleucid Empire, Antiochus IV Epiphanes was the eight. In any case, the Seleucid Empire is a part of the third beast. The Revelation has a corresponding beast and it is Imperial Rome, but can this beast be Rome? The last Punic War ended in 146 BC. Before that time Rome did not even control the Mediterranean. Julius Caesar (100-44 BC) made Rome a world power and the first king was Augustus. Rome has ten hills, but nobody could know in the second or first century BC how many kings Rome will have, and there were much more than ten emperors. In fact, ten kings we find from the Hasmonean dynasty, assuming we count Mattathias, Judas Maccabee, Jonathan, Simon and John Hyrcanus (who did not declare being kings) together with the kings of Israel: Alexander Janneus, Salome Alexandra, Aristobulus II, Hyrcanus II, Antigonus II. If this is the intended reading, then the Book of Daniel was edited after the reign of Antigonus II Mattathias, i.e., 40-37 BC.

It may indeed be the intended reading. If the book was edited in the time of Herod the Great, the opinion of Hasmonean rulers may have been mixed. Alexander Janneus, though popular, crucified a large number of Pharisees and was condemned for that in the Dead Sea Scrolls. Hyrcanus II was weak. Antigonus II was a Parthian puppet. Salome Alexandra was a woman. Hasmonean kings were high priests though they had no right for it, and they fought wars for expanding the kingdom and forcibly converting people to Judaism.

No matter if one interprets the fourth beast as Hasmonean Israel or as Imperial Rome, it cannot be the third beast. In both ways we get to the time of Herod the Great and Augustus. It was not the time of God's Kingdom on Earth for Messianic Jews. Therefore the prophesy of the coming of the Messiah had to be revised. Now we see why Daniel 9:25 gives the starting time for the prophesy as "the time that the word went out to restore and rebuild Jerusalem", which is not in Jeremiah's prophesy of 70 years given in 605 BC. The word to restore and rebuild Jerusalem was a decree given by Artaxerxes in 458/7 BC. The time from 458 BC to 33 AD is 490 years, 70 year weeks. Artaxerxes also gave a warrant to Nehemiah in 444/5 BC. The time from 444 BC to 33 AD is 476 years, 68 year weeks. The latter figure can be explained by a similar overlapping calculation as was used in the calculation for the time of

Antiochus IV Epiphanes:  $7+62=69$  year weeks is one too many, but the last year week is taken as negative, back in the time, thus  $7+62-1=68$  year weeks.

There can be no doubt that the Book of Daniel was edited two times. First the prophesy of seventy year weeks must have been a prophesy of seventy years, but at the time of Antiochus IV Epiphanes it became apparent that the Messianic era had not yet started. Thus, the prophesy was modified to seventy year weeks and the prophesy ended to the death of Antiochus IV Epiphanes. At the time of Herod the Great this prophesy again required editing. The end of the times was long expected and now the writer decided that the city and the Temple must be destroyed, unlike what happened in the time of Antiochus IV Epiphanes. The destruction of the city is in Zechariah 14:2: "I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city." Zechariah may have meant the events of 586 BC, but this could not be so for the writer of the Book of Daniel as the promised Kingdom of God had not arrived. The prophesy had to mean a new destruction of the city. Why the Temple had to go? It was polluted. As the text of Daniel 9:27 was not much changed, it predicted another abomination that desolates.

We see now what was expected somewhere around 30 BC in Messianic circles. The end of the times was to come soon. There was to be an attack to Jerusalem and the city and the temple were to be destroyed. Before the destruction there was to be persecution and a new abomination that desolates. The abomination was almost realized in the year 40 AD, the time of Caligula. Notice that 33 AD +7 years is 40 AD. Josephus tells that Herod I Agrippa convinced Caligula not to put his statue to the Temple in Jerusalem, but as Herod I Agrippa and Caligula were friends from youth, Caligula hardly could have got the idea of putting his statue to a temple in some province from any other than Herod I Agrippa. Herod would have very well known that it would cause a revolt and give him the chance of being the ruler of independent Israel. Or, much more than that. The Star Prophecy is a world ruler prophesy, Herod I Agrippa wanted to become the world ruler. Augustus was reborn at the time of a comet. Herod I Agrippa incidentally was born soon after the visit of the Halley Comet in 11 BC.

### **3.6 The House of David**

Not only gospels, but also Paul in Romans 1:3 confirm that Jesus was from the seed of David by flesh, though in gospels he inherits this seed from Joseph, who was not his father. Messianic prophecies say clearly that there will be a king from the House of David, clearest in Jeremiah 33:17, 33:19-26. There was the House of David, kings of Judea, but the existence of David, king of the Unified Monarchy around 1000 BC is not verified.

No traces of David's and Solomon's kingdom have been found in archeological excavations, though every now and then archeologists announce finding ruins from the 10th century Judea. In the Bible, Solomon is described as a great builder, but in those cities that Solomon is claimed to have fortified, the building works derive from the time of Egyptian pharaoh Amenhotep III. The cartouche of Amenhotep III was found from Gezer, one of the cities. The life of Amenhotep III parallels the story of Solomon in many details and clarifies certain issues. Solomon had a large harem and all of his wives seem to have been foreigners. Solomon's first wife was an Egyptian princess. There are two problems in this description: we would expect that the first wife would be from the own nation and Egyptian princesses were probably never married to foreigners. It follows that Solomon must have been an Egyptian. Indeed, Amenhotep III married an Egyptian princess in order to secure the throne. He had a large harem and secondary wives from many nations. Like Solomon, Amenhotep III was known for his wisdom: the Biblical *Book of Proverbs* is based on the Egyptian *Maxims of*

*Amenhotep III*. Solomon's riches and army fit to Amenhotep's reign. Very plausibly, Solomon's story draws from Egyptian accounts of Amenhotep III. In a similar way, Joshua of the *Book of Joshua* may reflect the military campaigns of Thutmose II. According to most archeologists, Biblical Exodus did not happen, Israelites did not conquer the land by weapons and Solomon did not rule a great empire stretching from the Mediterranean to the Euphrates. Moses, Joshua and Solomon are falsified history. What can be verified it that Israel has been known as a people since circa 1200 BC and the Israelite king dynasty, House of Omri, did exist.

According to Biblical information, the ruling dynasty of Israel was overthrown many times between the times of David and Solomon and the Assyrian conquest. This is a typical pattern: most old royal bloodlines have disappeared a long time ago. If there had only been Israel, the Davidic line would have ended, but the Bible tells that the unified kingdom split to Israel and Judea immediately after Solomon's time. According to the Bible, the Davidic succession of kings continued in Judea from the time of Solomon all the way to the Babylonian conquest. This means that the same dynasty governed Judea for over four hundred years. A simpler version of the history, proposed by Finkelstein, is that Israel formed first and Judea formed or separated from Israel much later. There was no Davidic line of kings stretching to the second king. The House of David was the name of the dynasty of the kings of Judea.

The male Davidic bloodline disappeared from the history of Yehud around 500 BC: the Bible mentions the sons of Zerubbabel but no further. There were descendants of David in the first centuries, such as Judah HaNasi c. 217 CE, but they may not have been descendants through the direct male line. Many of these lineages go through Rabbi Hillel. Hillel's Davidic descent was through his mother, not through his father, who was a Benjamite. Several heads of the Sanhedrin called Nasiim, the Princes, were descendants of Gamaliel, a descendant of Hillel, and the the Davidic descent of was through Hillel. The exilarchs of Babylon claimed Davidic descent and listed their genealogies from Jeconiah, the last king of Judah before the Babylonian exile started, through Zerubbabel, all the way to the first historical exilarch Nahum, who lived around 135 CE. This list is in Seder Olam Zutta. It contains descendants of Zerubbabel mentioned in the Chronicles, but after that follows an unreliable list up to Nahum. These genealogies are doubtful.

A natural explanation is that it died out. Royal families, especially those that were pretenders to the throne, lived a perilous life. Any new ruler might decide to assassinate all potential competitors. Thus, while kings had at that time harems and sired many sons, their bloodline did not last very long. The last book of the Bible, the Book of Daniel, says nothing of the Davidic bloodline. Maccabees, who raised a rebellion against Antioch IV Epiphanes, were Levites and they ruled as the Hasmonean dynasty. The other dynasty in the first century, Herodians, were of Edomite and Arab ancestry, but the descendants of Mariamne I were also partially Hasmoneans. Josephus tells that King Herod the Great tried to kill all competitors to the throne of Judea, but Josephus Flavius does not tell of Herod killing any members of the Davidic line. Herod extinguished the House of Maccabees. It follows that the direct male lineage of David was already extinct by the time of Herod, probably long before that. After the First Jewish War the Roman emperor Vespasian and his descendants tried to find the relatives of Jesus, but not descendants of David more generally. This may be so because descendants of brothers of Jesus did exist, but direct male descendants of David could not be found.

Yet, messianic prophecies are quite clear that the Messiah is from the seed of David. Jeremiah 33:17 says: there always is a man from David's family on the throne of Israel, and: if you can break my covenantn with day and night, so that they do not come on their times, then breaks my covenant with my servant David, so that he does not have a son, who sits as a king

on this throne (Jeremiah 33:20-21). Jeremiah was sometimes wrong in his prophecies, but other prophets also said that there comes a king from the House of David. If the Messiah was to come, this messianic prophecy had to be filled. From the time of Nebuchadnezzar to the time of Simon Thassi Israel or Judea had no Jewish king, but from John Hyrcanus up to Hyrcanus II and Antigonus II Mattathias on the throne of Israel was sitting a Jewish king. This king had to be from David's family, son of David, in some sense, less Jeremiah is wrong or God lied. Those who expected the coming of the Messiah had to accept Hasmonean kings of Israel as being from the House of David.

Paul says that Jesus was son of David by the flesh (Romans 1:3). Notice, that Paul does not say that Joseph was his father. Gospels state that Jesus was of Davidic lineage, but present us with a mystery: there are two different genealogies for Jesus' descent from David through Joseph (Matthew 1:12, Luke 3:27), though at the same time it is claimed that Joseph was not the father of Jesus. On the other hand, Paul, in his letters, advises, that one should not pay too much attention to such genealogies, but the mystery needs a solution. There are two common explanations to these different genealogies of Jesus in the gospels: either Luke gave the genealogy of Mary, or the genealogy in Luke is traced through a levirate marriage.

A third explanation is that Jesus was a Hasmonean prince, a son of either Herodias or Mariamne III, but given away to some Miriam, who was a virgin at that time, so that it was "seen" that a virgin got pregnant and had a son, and this was done to protect the son from his grandfather Herod the Great and to fulfill the prophecies. The genealogies in Matthew and Luke do not give a genealogy of a Hasmonean prince, a descendant of Mariamne, but they do give a list of kings of Israel and Judea: from David to Zerubbabel there is the Davidic king line, and in the other end Luke appears to have names of Hasmonean kings: Jannai (Alexander Jannaeus I, several Mattathias-names. Between these two dynasties there are names of prophets: Amos, Naahum. The genealogy in Matthew has the Davidic king list and one name Mattai, that can be a Hasmonean, with some interconnecting and unknown names. Both genealogies may mean that in prophetic sense the Hasmonean kings were Davidic and Jesus derived from these kings.

The name of the father of Jesus is Joseph in both Matthew and Luke, yet Joseph was not the father. The father's name Joseph does not show that the Messiah is Jesus. The Essenes of the Dead Sea Scrolls waited for two, or maybe three, messiah-characters. The first was a priest or prophet, the second a king. The Joseph in the genealogies need not be Joseph, the husband of Mary. Kabbalah talks of two Messiahs and gives the names: Messiah ben Joseph and Messiah ben David. Messiah ben Joseph is the Suffering Servant of God and a miracle worker like. Messiah ben David is the king, who will sit on the throne. The Joseph in Kabbalistic Messiah ben Joseph must refer to the patriarch Joseph. Two Joseph's sons, Manasse and Ephraim, were both granted the birthright. Manasse and Ephraim were the biggest tribes of Israel. Thus, Messiah ben Joseph may mean the king of Israel, which would imply that Messiah ben David could mean the king of Judah. The kings of Israel were suffering servants of God, punished for the sins of the people, while the king of Judea was still sitting on the throne. Kabbalah is from the 13th century AD, but already in Dead Sea Scrolls the Qumran community waited for two messiah characters: Messiah of Aaron and Israel. One is the king, while the other anointed one is probably the High Priest.

We conclude that Jesus must have been a Hasmonean prince, as the sons of Bethlehem that Herod the Great killed were Hasmonean princes.

## 4. King Messiah, the son of David

The Star of Bethlehem is identified as the Halley comet of 12 BC. This means that the Messiah in the child gospel in Matthew is not Jesus but Herod Agrippa I. The ending of the genealogy of Jesus in Luke matches well with the list of Hasmonean kings of Israel. This makes Jesus, Christ, the prophet Messiah and Herod Agrippa I, Chrestos, as the intended king Messiah.

### 4.1 The birth of Jesus and the wise men of the East

There are many efforts to explain the star of Bethlehem, but they ignore the fact that the king Messiah, a son of David, and the prophet Messiah, a prophet like Moses, are not the same person. Octavian proclaimed Caesar divine when the Caesar comet was seen 44 BC. This way Octavian, Caesar Augustus, became the son of a god, as Caesar posthumously adopted Octavian as his son in his testament. Caesar's comet is described in coins and the diagram closely resembles a Christian symbol. In 12 BC died Roman general Marcus Vispanius Agrippa and another bright comet was seen: Halley's Comet of 12 BC. Herod Agrippa was born in 11 BC and was named Marcus Julius Agrippa after Agrippa, but also his birth was announced by a comet - he was to be divine, at least some Persian Magi might have thought so. Both Acts 12:21 and Josephus tell of Herod Agrippa's plan of declaring himself divine. As a result he died in 44 AD in suspicious circumstances, most probably poisoned by Romans. Herod Agrippa started to fortify Jerusalem and was clearly preparing a rebel against Rome and against his old friend Caesar Claudius. Claudius ordered the construction of a wall around Jerusalem stopped shortly before Agrippa's death.

Jewish rabbis knew that there was a comet with a period about 70 years. The real period of Halley's Comet is 76 years with some years variation. Calculating 76 years from Caesar's comet of 44 BC takes the possible appearance of a bright comet to 33 AD, the exact year when Jesus was crucified. Babylonian astrologers knew that the returning comet is the one in 12 BC, but many did not know if it was the one in 44 BC or of 12 BC. The returning comet was to tell the arrival of the Messiah and Herod Agrippa was prepared to start a rebel when the comet would appear, but no comet appeared around this time. When Halley's Comet appeared in 66 AD, Jews started the war.

The story in Matthew 2 throws some light to the birth of Jesus and to his mission. The Magi saw the star twice: Matthew 2:1-2, "After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem, and asked, "Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him." Matthew 2:9, "After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was."

Assuming that the Magi were from Babylon, they had to travel 1,145 km to Jerusalem. A camel caravan moves about 40 km in a day. Thus, the trip takes one month. The Magi probably stayed days or a week with Herod the Great in Jerusalem before again following the star. This means that the star was visible over one month, maybe two months.

Apart of a supernova, a comet or a real miracle, there are no other phenomena, which would last for longer than a month, time enough for Babylonian Magi to travel to Jerusalem, talk to Herod the Great, and to continue to find the child. Werner Papke, a German biophysicist, presents a supernova theory of the Star of Bethlehem in the book "Das Zeichen des Messias. Ein wissenschaftler identifiziert den Stern von Betlehem", but any supernova theory has the serious problem that no supernova was observed in the time of Jesus' birth. Chinese astrologers made observations and even noticed a minor nova in 5 BC. Thus, they should have seen a supernova. The same is true of Babylonian astrologers, who observed e.g.



Halley's Comet appearances in 164 BC and 87 BC. Also Romans would have noticed a supernova and mentioned it. Romans noticed Halley's Comet of 12 BC.

A star constellation does not last for a month, though it may repeat, or there may be a different star constellation later. However, the star constellation theory is also not without problems. There were three conjunctions of Jupiter and Regulus in 3 BC and 2 BC, and the conjunctions of Venus and Jupiter in 3 BC and 2 BC. As Herod the Great died 4 BC these conjunctions do not fit Matthew. There also were three triple conjunctions in 7 BC, but that year seems too early for Luke's information that Jesus was about 30 in 28/29 AD. Though a star constellation is the most commonly proposed explanation for the Star of Bethlehem, it is so only because the time 12 BC is too early for the birth of Jesus. However, it is just the correct time for the birth of Herod Agrippa. Cassius Dio mentions Halley's Comet of 12 BC. Chinese astrologers tracked Halley's Comet of 12 BC from August to October, that is, over one month, maybe two months. This apparition was especially impressive as the comet came close to the Earth. The only comet that can be the Star of Bethlehem is the Halley Comet of 12 BC.

Usually comets are bad signs, but there is every reason to assume that in 12 BC a comet in the Middle East and Rome was understood as a good sign, a king maker. Armenian king Tigranes had pictured Halley's Comet of 87 BC on a coin. It most probably was understood as a good omen of the New Era of the king of kings Tigranes the Great. Tigranes V, King of Armenia, was born in 16 BC, just before the comet next time appeared. Tigranes V was a descendant of Mariamne I Hasmonean from her son Alexander and the daughter of King of Cappadocia. It is likely that in Armenia the comet was a good sign associated with the birth of Tigranes V. Caesar's comet of 44 BC was taken as a good omen, Octavianus declared Julius Caesar as a god because of the comet, and as an adopted son of Caesar, he became the son of god. Cassius Dio tells that the comet of 12 BC stayed over Rome for several days to honor the death of Marcus Vipsianus Agrippa on that year. On the following year was born Herod Agrippa I, whose name honors Marcus Vipsianus Agrippa. Thus, the stopping of the comet for several days also honored Herod Agrippa I, who then also became the son of god and the future king of kings of the New Era. Matthew 2 tells of the star of Bethlehem stopping over the place where the son was.

Herod Agrippa I, born 11 BC, was a descendant of Mariamne I from her son Aristobulus IV and Bernice, the daughter of Costobarus Idumean. It is unclear where Herod Agrippa was born. His father Aristobulus IV moved from Rome to Jerusalem in 12 BC with his brother Alexander, but nothing is said if Aristobulus' wife Bernice also moved to Jerusalem in 12 BC. As the trip was dangerous (Herod the Great had executed Aristobulus' mother Mariamne I and was jealous of the popularity Aristobulus and Alexander had in Judea among people) and Bernice was pregnant at the time, it is very likely that Herod Agrippa I was born in Rome. If so, Cassius Dio states that the comet stopped over Rome where the king would be born, as the Magi in Matthew 2 said. The comet of 12 BC could promise Tigranes V the rule of Armenia (he ruled from 6 AD to 12 AD), but the Messianic ruler of the world naturally would be the son of the older brother Aristobulus IV, not the son of his brother Alexander of Judea.

Herod Agrippa I was sent to Rome and raised in with Drusus (born 14 BC), the son of future the emperor. All children of Bernice, the widow of Alexander IV, Herod Agrippa I, Herod of Chalcis, Herodias, Mariamne III and Aristobulus Minor were raised in Rome in the imperial family. Herod the Great killed Aristobulus IV and Alexander in 7 BC. Bernice married Theudion, who was killed as accused of plotting against Herod the Great. The marriage had to be after 7 BC and before 4 BC as Herod died in that year. Her marriage probably did not last after 4 BC. Her children stayed in Rome, and probably Bernice also lived in Rome.

Matthew gives an additional fact: Matthew 2:16, "When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi." The child murder of Bethlehem clearly points to Hasmoneans as Herod the Great killed Hasmonean princes, while there is no information that Herod the Great ever killed the male children of the town Bethlehem. Josephus Flavius would not have omitted such an incidence had it happened. In Matthew 2:16 Herod kills boys younger than two years. It seems that the Magi had concluded that they child may have been born one year before the star appeared, or one year after it. Thus, Herod would have to wait for one year before he could say that the Magi did not return, and the child could be two years old. Herod Agrippa I was born in 11 BC and the comet appeared 12 BC. Thus, these dates fit well to the words of Matthew. In Matthew 2:11 the Magi arrive at the time the child is born. If the child is Herod Agrippa I, then the Magi arrive in 11 BC, though they were in Jerusalem 12 BC. This fits fairly well to the Magi taking a trip to Rome. The trip would have taken months.

Matthew 2:6 confusingly claims that the Messiah was to be born in Bethlehem by incorrectly referring to Micah 5:1: "But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel." What Micah 5:1 actually says is: "But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days." Micah does not talk of a place called Bethlehem, he talks of a clan, family, called Bethlehem Ephrathah. Bethlehem is where David was born, so the family is the new Davidic king family, Hasmoneans. There are many ways to translate Micah 5:1, but the one given above (English Standard Version) is the literal translation and it does not imply that the king family is of the tribe of Judah. Indeed, in Mica 5:1 Bethlehem Efrata is a minor clan, not to be counted among the clans of Judah. Mica 5:1 explicitly states that the new royal family is not from one of the leading families of the tribe of Judah (like the David family would be), but from a small clan, possibly not of the tribe of Judah, like Hasmoneans from the tribe of Levi. However, the two Books of Maccabees, and the popularity of Aristobulus IV and Alexander as told by Josephus Flavius, show that the Hasmonean dynasty was a popular one and best fitting as the Messianic king family in the time of Herod the Great.

The Magi from Babylon might have been more willing to present gifts of gold, frankincense and myrrh to a royal child, Herod Agrippa I, than to some poor child born in Bethlehem. If the birth happened in Rome, and the father Aristobulus IV was in a dangerous trip in Jerusalem, the Magi might well have been told to tell nothing of the child to Herod the Great. If this is what is intended, then the sentence: Matthew 2:12 "And having been warned in a dream not to go back to Herod, they returned to their country by another route" gets a clearer meaning. Why should the Magi have first gone to Jerusalem to Herod the Great? Probably because they expected that the child is a Hasmonean prince, as Tigranes V, also born close to the appearance of the comet, was a Hasmonean prince. In Jerusalem they heard of a prince that was to be born in Rome and they took a ship to Rome and arrived there before the time of the birth. Then they took a shorter way to Babylon from Rome, not visiting Jerusalem.

The story in Matthew of Herod the Great killing the children of Bethlehem can only mean Herod killing Hasmonean princes. The Qumran sect thought they were living at the end of the times and they interpreted old prophecies to fit their own time. As there was no Davidic king house in their time, they must have understood Hasmoneans as the new Davidic lineage. For them Kittim were Romans, Pharisees, walkers of the slippery road, were collaborators of Romans, and Saul would mean Hyrcanus II and/or Herodes the Great.

## 4.2 Genealogy of Jesus

The genealogies in Matthew 1:12 and Luke 3:27 are both genealogies of Jesus, but they do not agree even on the name of the father of Shealtiel. Matthew gives Jeconiah as in the Chronicles. In Luke the father is Neer. This shows that it was agreed that the Messiah should descend from Zerubbabel, but the genealogy of Zerubbabel had been lost. Tribal lineage is traced through the father, as is stated in the Torah in Numbers 1:18. However, if there are no male descendants, the birthright can be passed through a daughter. It seems that the direct male lineage from Zerubbabel had become extinct. Jesus got the birthright of the descendant of David from Joseph in these genealogies, even though both gospels say that Jesus was not the son of Joseph. There is something hidden: the birthright was transferred in some other way, not from Joseph and not from Mary, and it was not from Zerubbabel.

We can ignore the oldest part of the genealogies from Abraham to David in Matthew and Luke as the list is from a part of the Bible that cannot be confirmed by a historical evidence. The second part of the genealogy, from David to Zerubbabel, is from the Books of Kings and Chronicles and it is mostly reliable. The beginning of this genealogy, David and Solomon, have not been verified historically, and if there was the House of David and the United Monarchy, it is not clear that the House of David in Judea was a direct descendant of this original House of David. Insead, Amos 9:11 says "I will restore David's fallen shelter", apparently implying that the House of David has fallen and thus cannot be still ruling in Judea in the days of Amos. It is possible that the Unified Monarchy was Egyptian rule during the reigns of Thutmose IV and Amenhotep III. However, we will accept the genealogies in the Books of Kings and Chronicles. The House of David in Judea certainly existed and the last direct male line descendants of this dynasty that are mentioned in the Old Testament are the sons of Zerubbabel.

The Old Testament gives eighteen generations from David to Jeconah (19 names including David and Jeconah). Matthew forgets four generations: between Joram and Uzziah there were Ahaziah, Joash and Amaziah, and between Josiah and Jeconah there was Jehoiakim. The reign of David is usually given as 1010-970 BC and of Jeconiah as 598-597. Approximating the time by taking the beginning of the reigns, the time is  $1010 - 598 = 412$  years. As there were 18 generations, the length of a generation is 23 years. This is very reasonable, as the king title usually goes from the father to the oldest son. The generation time of 23 years for the lineage by the oldest son corresponds quite well to the male generation time of 30 years if the son is any son, not only the oldest. Thus, the second part of the genealogy in Matthew is basically correct, taken from the Bible, and adding the missing kings we get the generation estimate 23 years for the lineage by the oldest son, which gives about 30 years for lineage by any son.

The third part of the genealogy of Matthew gives twelve generations from Shealtiel to Jesus (13 names including Shealtiel and Jesus). Shealtiel was born three generations after Josiah, Josiah reigned 649-609 BC and may have been born around 669 BC. Then three generations is about  $23 * 3 = 69$  years, so Shealtiel was born around 600 BC. Matthew 1:12 says that Shealtiel was born in Babylon, i.e., after 597 BC, but probably he was already born at that time. Zerubbabel is given as the son of Shealtiel in both genealogies of Jesus, Matthew 1 and Luke 3. The genealogies of the Davidic lineage in the Old Testament end to the sons of Zerubbabel. Darius I gave Zerubbabel the task of rebuilding the Temple in 520 BC. If his father was born around 600 BC, then he may have been 60-70 years old in 520 BC, which is possible.

What is not possible is that from Shealtiel to Jesus are thirteen generations in Matthew. As Jesus was born around 0 BC and Shealtiel around 600 BC, the time for 12 generations is about 600 years. It gives an impossible generation length of 50 years. The only possible

conclusion is that the generations connecting Zerubbabel to Jesus are incorrect. The sons of Zerubbabel, the governor of Judea in the Persian time, are the last direct descendant of the House of David given in the Old Testament. Their descendants, and all other direct descendants of King David, disappeared in the fog of history when High Priests took all power and the Persian-installed governer position disappeared. Latest this would have happened when Alexander the Great conquered Persia. We can conclude that no descendants of the Davidic lineage were known in Jesus' time. The famous rabbi Hillel was a descendant of David, but the more reliable account it Talmud says that it was from the mother's side. Surely, direct paternal descendants of Kind David would have been murdered by the ruling king. Later Rabbis and Exilarchs, who claimed to be descendants of David were either not from the direct son-to-son lineage, or had no historical basis for the claim. In the time of Herod the Great the Davidic lineage of the prophecies had to be understood symbolically and the natural candidate was the Hasmonean lineage.

As pointed out by Robert Eisenman, the genealogy of Jesus in Luke has several names that resemble names of Hasmonean kings of Israel, like Jannai (Alexander Jannaeus), but the similarity is much closer than it initially may appear:

Luke 3 Kings of Israel

Zerubbabel	Zerubbabel
Rhesa	
Joanan	Jonathan Apphus
Juda	Judas Maccabee
Joseph	John Hyrcanus
Semei	Simon Thassi
Mattathias	Mattathias
Maath	
Nagge/Naggai	Haggai, prophet
Esli	
Naum/Nahum	Nahum, prophet
Amos	Amos, prophet
Mattatias	Mattathias+sons
Joseph	Aristobulus I (king 104 - 103 BC)
Jannai	Alexander Jannaeus (king 103 - 76 BC)
Melki	Aristobulus II (king 66 - 63 BC)
Levi	Hyrcanus II (king 67 BC)
Mattai	Antigonus II Mattathias (king 40 - 37 BC)
Heli/Eli	Herod the Great (king 37 - 4 BC)
Joseph	Aristobulus IV (favorite prince, murdered 7 BC)
Jesus	Herod Agrippa I

Rhesa, son of Zerubbabel, is unknown. Between Rhesa and Mattathias are names that may correspond to three sons and a grandson of Mattathias, who were all leaders of Jews, but none were kings: Jonathan Aphas, Judas Maccabee, John Hyrcanus (son of Simon Thassi), and Simon Thassi. Mattathias had a fourth son, Eleazar Avaran. He was not a leader of Jews and died under an elephant (1. Macc. 6:46). Between Mattathias and Mattatias the genealogy of Luke mentions three small prophets, who, as all prophets, foretold the Messiah. Maath and Esli are unknown, but they may also be prophets. Jannai is a clear sign of Hasmoneans: Jannai is a common name for Alexander Jannaeus and the name corresponds to Alexander Jannaeus in the king list. Herod Agrippa II is called Jannai in the Talmudic story of Martha Boethus suggesting that Jannai was used as a name for a Hasmonean king. Levi means priest, and

Hyrchanus was the high priest (a Levite, not a Zadok) while his brother Aristobulus II was the king. Melki means king. Mattai corresponds in the king list to Antigonus II Mattathias.

There are two kings with the name Aristobulus and two ancestors of Jesus with the name Joseph. In the genealogy and the king list these names are in matching places. Hasmonean and Herodian kings often had Greek and Hebrew names, but this match does not indicate that either Aristobulus was ever called Joseph. The name Joseph appears only in three Gospels (Matt, Luke, John). All Paul (Rom. 1:3) tells is that Jesus was by flesh of Davidic seed. John does not have any genealogy or reference to Bethlehem and thus may reflect authentic tradition. In John 1:45 we find "Jesus, son of Joseph" and in John 6:42, "Jesus, son of Joseph, whose father and mother we know". Thus, the father (or step-father) of Jesus was called Joseph. Therefore, if the genealogy in Luke 3 is the list of kings, then the name Jesus has replaced Herod Agrippa I and Joseph has replaced the father of Herod Agrippa I, Aristobulus. A corresponding change in another name Aristobulus gives the key to decode the real name of the Messiah's father.

All other names are explained, except for the correspondence between Heli and Herod the Great. Herod the Great was not Hasmonean and should not be in the list, but Mariamne I was Hasmonean. Heli may mean Mariamne I, or a divine consort of Mariamne I, as Herod the Great suspected that Mariamne I was deceiving him with one Joseph - the story of Joseph and Mary in Gospels is a bit similar to the story of Mariamne I and Joseph in Josephus. It is indeed possible that the father of Aristobulus IV was not Herod the Great. Aristobulus IV was born 31 BC. Herod the Great visited Augustus in Rhodes in 31 BC, after Mark Anthony and Cleopatra had lost and Octavian became the emperor. After returning from the trip Herod second time suspected Mariamne I of plotting against him, which her mother confirmed. Mariamne I refused sex with him and Herod executed her in 29 BC. Whether Herod the Great was the real father of Aristobulus IV or not, these rumors were a good enough basis for claiming that the real father was not Herod the Great, but Heli, possibly meaning Eli, or El, God.

Notice that the list of kings of Israel is not the genealogy of Herod Agrippa I. The father of Herod Agrippa I was Aristobulus IV. He was the son of Herod the Great and Mariamne I. Aristobulus IV was the oldest of Hasmonean princes, though Herod the Great had older son Antipater II from another wife. Mariamne I was the daughter of Alexander II of Judea and Alexandra II. Alexander II was the son of Aristobulus II, but not a king, and Alexandra II was the daughter of Hyrcanus II, where Aristobulus II and Hyrcanus II were brothers and sons of Alexander Jannaeus. Antigonus II Mattathias was brother of Alexander II and made a king by Parthians in a rebel against Herod the Great. The king list omits Salome Alexandra, the widow of Janneus, who ruled as the queen 76 BC to 67 BC, probably as a queen is not a king.

Assuming that the name of the father (or step-father) of Jesus is Joseph from real tradition and that the genealogy of Jesus in Luke 3 is the list of Hasmonean kings of Israel, we can make some deductions. There are two names Joseph in the genealogy of Jesus. The first name Joseph replaces Aristobulus I. Therefore the second Joseph, father of Jesus, must replace Aristobulus. This Aristobulus can be Aristobulus IV.

There is a theory that Jesus was a son or grandson of Antigonus II Mattathias. Cassius Dio tells that Antigonus and his two sons were crucified in 37 BC, but according to Plutarch Antigonus was beheaded. It is not known if any sons or grandsons of Antigonus survived, but no grandson of Antigonus II had any chance to becoming a king and no Aristobulus, grandson of Antigonus II is known. Therefore the last Joseph can only refer to Aristobulus IV. The alternatives for the Messiah in the king list are either one of the sons of Aristobulus IV: Herod of Chalcia, Aristobulus Minor and Herod Agrippa I - only Herod Agrippa ever became the

king of Israel - or a grandson of Aristobulus IV from a daughter (Mariamne III or Herodias). A woman may be skipped in the list.

Aristobulus IV never became a king as Herod the Great murdered him in 7 BC, but at one time he was the crown prince, expected to become the king, and his new born son Herod Agrippa, born after the comet, could be expected to become the king Messiah. This time would be between 11 BC and 7 BC. As Aristobulus IV and his brother were executed, there very possibly was a plot, or high expectations in this direction. Let us assume this was the time when the list was compiled. Then Herod Agrippa I was only a small child. Any child or grandchild of Aristobulus IV might have become the king. There were three boys: the oldest Herod Agrippa, born 11 BC, then Herod of Chalsis, and the youngest Aristobulus Minor. There were also two girls: Herodias and Mariamne III. Aristobulus IV was executed in 7 BC and Herod Agrippa I was born 11 BC. This gives 4 years for three boys, meaning that the boys were born in about as fast sequence as possible: 11 BC, 10/9 BC, 8/7 BC. From this we can guess that the girls were also born in as fast sequence: 14 BC, 13/12 BC. The girls had to be older than the boys, as they were married very early.

Aristobulus IV was born in 31 BC. If the first child was born 14 BC, he was 17 years. He hardly could be younger, thus, if none of the children were twins, the ages of the children are quite well fixed. We only do not know if Herodias or Mariamne III was the older daughter. Herodias was married by Herod the Great to Herod II, son of Mariamne II Boethus. Antipater II objected to the marriage of Herodias and Herod II. Therefore the marriage must have been before 5 BC, because in 5 BC Antipater II was accused of trying to poison his father. It follows that Herodias had at most nine years when she was married, which shows how young girls Herod the Great considered being of marriage age. This is important when we later will consider the age of Mariamne II Boethus. Mariamne III was married to Antipater II some time between 7 BC and 5 BC, and was younger than nine years. One of the daughters was born in 13/12 BC, differing by at most a year from the appearance of the comet. If the comet told the coming of a king, a daughter being born at the time of the comet would be the mother of a king.

Matthew and Luke tell that Jesus was born in Bethlehem, that is, to the family of Bethlehem Ephrata (Micah 5:1), which can only mean Hasmoneans. Paul tells that Jesus was from the seed of David, which at that time must have meant Hasmoneans. Common people accepted Jesus as the Davidic king, and at that time the descendants of Mariamne I were the popular princes. Thus, Jesus was from the seed of David, a Hasmonean prince. The prophecy that a virgin is "seen to become pregnant and bear a son" had to be fulfilled. Therefore Jesus had to be a son of one of these two daughters of Aristobulus IV. Assuming that Luke is correct in dating the birth of Jesus to the census of Quirinius 6 AD, the daughter born 13/12 BC was 17 or 18 years, a suitable age to give birth to the first child. If so, Jesus was a Hasmonean prince, through a daughter, that is true, but all these Hasmonean princes were Maccabean only through Mariamne I. If this is the case, the Star of Bethlehem may have signaled the birth of Jesus' mother, who may have been Mary (Mariamne III) or Herodias, and the genealogy in both Matthew and Luke is also that of Jesus' mother, a sister of Herod Agrippa I.

. Mariamne III was married to Antipater II and after 4 BC, when Herod the Great executed Antipater II, Mariamne III may have been married to Herod Archelaus, another son of Herod the Great, a brother of Herod Antipater. Herodias was the mother of Salome, who danced to Herod Antipas and in Gospels wanted the head of John the Baptist. Salome's father was Herod II, the son of Mariamne II Boethus, but Herodias divorced Herod II while he still lived (he lived in Rome up to his death in 33/34 AD as a private citizen, but once Herod II had been the crown prince of Herod the Great). Later Salome married Philip the Tetrarch, a son of Herod the Great.

In the Gospel of John there is a story of the wedding in Canaan, Galilee. This story may refer to the wedding of Mariamne I and Herod the Great in Samaria: this wedding turned water (Herod's blood) to wine (royal Hasmonean blood). But a more interesting alternative is that the story relates to the marriage of Herodias to Herod Antipas, tetrarch of Galilee and Perea. If Jesus was the son of either Herodias or Mariamne III, he might well be invited to this wedding and there would have been his real mother. Turning water to wine may mean teaching words of God, especially messianic prophecies.

Let us look at the genealogy of Jesus in Matthew 1 from Zerubbabel to Jesus:

Zerubbabel	1. Chronicles 3:19
Abiud	Possibly Zerubbabel's grandson Obadiah (1. Chronicles 3:21)
Eliakim	
Azor	
Zadok	
Achim	
Eliud	
Eleazar	
Matthan	Antigonus II Mattathias
Jacob	Israelian father of Aristobulus IV
Joseph	Aristobulus IV
Jesus	Child of Aristobulus IV

This genealogy is too short for c. 600 years. Jesus' grandfather in this list is Jacob, not Heli as in Luke. Jacob had the name Israel, thus this name may simply indicate that Mariamne I had a child with an Israelite, not with Herod the Great, as Heli, i.e., El, may mean that Mariamne I did not have a child with Herod the Great. A child of Aristobulus IV can be Herod Agrippa I, but can also be Herodian or Mariamne. The name Joseph is the known name of Mary's husband and could not be changed. The names between Zerubbabel (or Abiud) and Matthan are unknown. Zadok appears in this list and connect the list to Hasidim, followers of Judas Maccabee or the Qumran sect.

Matthew 2:13-15 tells that the holy family escapes to Egypt and later in Matthew 2:21 the family returns to Israel. This story of Mary and Joseph does not fit Alexander IV and Berenice, but it has some features in common with the story of Mariamne I the Hasmonean and Joseph in Flavius Josephus. Herod the Great went to a trip and placed Joseph as the guardian of Mariamne. Returning from the trip Herod suspected that Mariamne I committed adultery with Joseph. Mariamne I and her mother did go to Egypt to search help from Mark Antony and Cleopatra against Herod the Great.

As a conclusion, neither of the two genealogies of Jesus gives a correct lineage from Zerubbabel to Jesus. The genealogies are very different and the one in Matthew is too short. The end of both genealogies may refer to Hasmoneans. Especially this seems to be the case with the genealogy in Luke. Both can be interpreted to mean that Herod Agrippa I was the Messiah, but as Luke and Matthew give two different dates for the birth of Jesus, these genealogies can be interpreted also so that Herod Agrippa I was the king Messiah while the mother of Jesus was also born close to the appearance of the Halley Comet in 12 BC and that Jesus was born in 6 AD, as Luke says. If so, then the mother of Jesus was a daughter of Aristobulus IV, that is, either Herodias or Mariamne III.

### 4.3 Herod Agrippa I, Chrestos

The real name of Herod Agrippa I was Marcus Julius Agrippa, Herod was more like a title of a king in the Herodian era. Josephus Flavius calls him with the name Chrestos, which is

Greek and means gentle, but is also close to the Greek word for anointed, Christus. Gentle in this context means an attitude that is very similar to that of Paul: being Greek for Greeks and Jewish for Jews. Somewhere between 41 AD and 54 AD Claudius expelled Jews from Rome because the Jews constantly made disturbances at the instigation of one Chrestus. Usually this Chrestus is taken as the Christ and an early reference to Christians in Rome, but the time fits better to Chrestos, Herod Agrippa I, the king of Judea 41-44 AD.

Herod Agrippa was educated in Rome with Tiberius' son Drusus, and with Claudius, but in 23 AD Drusus died and Herod, in deep debts at that time, had to flee to Idumea to the fortress of Malatha. With the help of his wife Cypros and his sister Herodias, Herod Agrippa got some money from Herodia's husband Tetrarch Herod Antipas and was allowed to settle in Tiberias, the capital of Herod Antipas. How Herod Agrippa I repaid this help was that in 41 AD he accused Herod Antipas of a conspiracy against Claudius and got him expelled to Spain. Herodias followed her husband to the exile. In 32 AD Herod Agrippa angered Herod Antipas and had to flee to had to flee to Syria to Lucius Pomponius Flaccus. This time can be well determined as Flaccus was the governor of Syria 32-33 AD and died in 33 AD one year after Herod Agrippa left him. Herod Agrippa fled Syria in 33 AD because his younger brother Aristobulus accused him of taking bribes and Herod was convicted. He tried to sail to Italy, was caught, but escaped. Sometime around 32-35 AD he was in Alexandria and was helped by the Alexander the Alabarch, the richest Jew in Alexandria and the brother of the Jewish philosopher Philo of Alexandria. Herod Agrippa sailed to Italy c. 35 AD and was kindly received by Tiberius and made the teacher of the grandson of Tiberius, but Herod also befriended with Caligula. In some party Herod said that he hopes Tiberius dies and Caligula becomes the emperor, which did not please Tiberius and Herod ended in prison. When Caligula become emperor by suffocating Tiberius, Herod Agrippa was released and was made the ruler of the former territories of Philip the Tetrarch. Herod Agrippa was an old friend of Claudius and when the Praetorial Guard murdered Caligula in 41 AD, Herod Agrippa supported Claudius as the emperor and was made the king of Judea.

Clearly, Herod Agrippa had the crookedness and skill of a conspirator, and a founder of a new apocalyptic religion, but Christianity was founded by Jesus and Saint Paul. Is there any connection between Jesus and Paul with Herod Agrippa, apart of the birth story in Bethlehem, genealogy of Jesus, and the Star of Bethlehem? Maybe there is.

Tiberias is on the Lake Genessareth. We are interested in the time Herod Agrippa was in Tiberias. According to Gospels, John the Baptist objected to the marriage of Herodias and Herod Antipas and was executed. The year of the marriage is not certain, but most probably it was 29 AD and John was executed c. 30 AD. If so, Herod Agrippa most probably moved to Tiberias around 29 AD. He was just in the area where Jesus started his mission. In Luke 8:3 there is mentioned "Joanna the wife of Chuza, the manager of Herod's household" as a woman helping Jesus with her riches. Considering that Herod Antipas had executed John the Baptist, he most probably was not a supporter of Jesus. It may well be that Chuza was not the household manager of the court of Herod Antipas in Tiberia but the Tiberian residence of Herod Agrippa. There were no other Herods in Galilea than Herod Antipas and Herod Agrippa, there seems to be a connection between the mission of Jesus and Herod Agrippa I.

There is another hint of a connection between Herod Agrippa and Jesus. In Matthew 24:15 and Mark 13:14 Jesus predicts that the abomination of desolation, as spoken in Daniel 11:31, will be established. In Daniel it is the statue of Jupiter that Antiochus IV Epiphanes placed in the temple. According to Jesus, this event happens again, yet, it did not happen before the temple was destroyed in 70 AD. Titus did not enter the temple in 70 AD. Romans burned it, or it burned accidentally as according to Flavius Josephus the first fires in the temple area were started by the rebels. However, there was a time when Caligula tried to place his statue to the temple in 40 AD. Caligula had started referring to himself as god and



Jupiter, thus the statue would have fitted the prophecy. Herod Agrippa I is said to have convinced Caligula to give up the statue idea, but one may wonder what actually happened. Agrippa's brothers Aristobulus Minor and Herod Antipas did oppose the statue, but Herod Agrippa I was a know schemer. Herod Agrippa was a good friend of Caligula and quite familiar with Judaism, especially Messianic prophecies as he himself was born after a comet appeared and could claim being the king Messiah. I think it is very likely that Caligula's idea of placing his statue to the temple followed a suggestion of Agrippa I. The reason why I think so is what Agrippa did a bit later.

In 44 AD Herod Agrippa dressed in shiny silver clothes and apparently tried to declare himself as divine. Considering that he wanted to be a Jew to Jews, this can only mean that he tried to declare himself as the king Messiah. Herod died five days after this event as God's punishment, probably as poisoned by Romans. Emperor Claudius was in friendly terms with a brother of Agrippa, Aristobulus Minor, who hated Agrippa and already before had informed Romans of Agrippa's schemes. In the year 44 AD Agrippa was still constructing walls around Jerusalem, though Claudius had ordered him to stop the work. Apparently Claudius suspected that Agrippa intended to rebel against Rome and saw the walls as a part of the rebel plan. According to Josephus Flavius, only the death of Agrippa stopped the construction. These events demonstrate that Herod Agrippa I did plan of becoming the king Messiah, but how does this connect with the statue of Caligula?

It does, because the abomination of desolation was a promised sign. Agrippa needed the statue in the temple before he could start the war against Rome. Caligula claimed being divine and his statue in the temple of the Lord would certainly have been an abomination of desolation as in the book of Daniel and most probably it would have started a popular rebel against Rome. A telltale sign that Agrippa gave the idea of the statue to Caligula is the time from Caligula's effort to place the statue to the temple to the effort of Agrippa to appear as a divine. Calculating this time from information given in Josephus gives about 1285 days. It is very close to 1290 days, which Dan. 12:11 gives as the time from the abomination of desolation to the appearance of the Messiah. This hardly can be a coincidence: Agrippa planned the fulfillment of the prophecy, yet it failed as the statue was finally not placed to the temple.

Let us also calculate the time when the comet was to appear. In synoptic Gospels Jesus talks of the sign of his second coming: Matthew 24:27, "For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man." Matthew 24:30 "Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory." Mark 13:26, "At that time people will see the Son of Man coming in clouds with great power and glory." Luke 21:26, "At that time they will see the Son of Man coming in a cloud with power and great glory." Luke 17:24, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

In the Jewish War Flavius Josephus tells of the signs in 66 AD: a comet and a star shaped constellation, visions and sounds of the Heavenly Host in the sky. What else could the sign of the Son of Man in heaven described in the above verses be than a comet? Jewish priests and Tzaddiks knew of a comet that appears about every 70 years. As Babylonian astronomers had recorded Halley's comet in 164 BC and 87 BC, and there was a comet 12 BC, they could estimate that there will be comet around 65 AD, 76 years from 12 BC, but the exact year and day they could not tell. However, there was also Caesar's Comet in 44 BC. A comet in 66 AD would have been too far in the future for Herod Agrippa I, but he may have speculated that as there was a comet 44 BC, there may be a comet 76 years from 44 BC. That

would be 33 AD, the year when Jesus was crucified. It may well be that in 33 AD Herod Agrippa was in Tiberius, and as Emmaus is the name of the hot springs in Tiberius, he might have met two disciples of Jesus on the road to Emmaus in 33 AD, and he even might have stayed in Tiberius for 40 days, the time Jesus appeared after crucifixion, before leaving for Alexandria. If Jesus was the son of Herod Agrippa's sister, there might have been some similarity in appearance. From the Gospels we know that the risen Jesus looked somewhat different than before crucifixion, and Jesus extended the mission to non-Jews only after crucifixion, behaving more like Christos than a Jewish Messiah. Unfortunately for Herod Agrippa, there was no comet of 33 AD and he never became the ruler of the world.

Notice that the comet of 66 AD could be predicted within the time span of some years. The war against Rome, that started in 66 AD, could be predicted by Jesus: indeed, he tells that he was going to bring a war: Matthew 10:34-35, " <sup>34</sup>Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup>For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."

This is naturally from Mica 7:6 and repeated in Luke 12:49-53. Fire in Luke and sword in Matthew can only mean a civil war, and there are also the small apocalypses Matthew 24, Mark 13 and Luke 21. In Luke 21:20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," there is predicted a siege of Jerusalem. The siege started in 67 AD, but Jesus could predict it as Daniel 9:26 already predicts the destruction of the temple and the city and Zechariah 14:2 predicts the destruction of the city. Daniel has been edited later. Zechariah dates itself to 520-518 BC and may be in the original form. Zechariah cannot mean the destruction of Jerusalem in 586 BC, but Macc 2 gives the impression that Antiochus IV Epiphanus destroyed the city (which is exaggeration), and Pompey conquered the city in 63 BC. Yet, the destruction was not as large as in Zechariah 14:2. Thus, it had to happen in the future. If we assume that Titus decided to destroy the temple in 70 AD, then Jesus could not have predicted it, but Josephus Flavius in the Jewish War tells that the rebels put the temple to fire and even jumped to flames. Some people, like Robert Eisenman, claim that this is not possible: Jews would not destroy their temple, but it would be logical. The temple was polluted in the opinion of Essenes and a part of the rich establishment in the opinion of Zealots. It is very possible that the rebels had decided to fulfill the prophecies since that would lead to God waging war against Romans. Therefore, Jesus in Gospels did not predict anything that was not known to happen in the coming war, and the war was being prepared, as is indicated by two verses: Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Luke 16:16, "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."

Translators of English versions of these verses have tried to change the meaning, but both verses are easiest explained by the coming war. The kingdom of heaven is on earth and it is Israel. The violent men are the rebels. Luke does not mean that the law is not valid after John the Baptist. It simply says that the law and prophets predicted up to John and all prophecies are fulfilled, therefore the Day of the Lord, the war, comes soon. Jesus confirms that the war comes before the generation changes: Matthew 24:34, "Truly I tell you, this generation will certainly not pass away until all these things have happened."

The prediction by Jesus in the Gospels cannot be used as evidence for dating these texts after 70 AD, or even close to 70 AD as Mark is occasionally dated just before this date. Everything could be predicted at the time of Jesus' birth as the comet was to appear in some 70 years after 12 BC and all the rest is in old prophecies. Instead, we can use the predictions for dating the Gospels in a different way. Clearly, had the comet already appeared, there was no need to predict it. We conclude that the the synoptic gospels were written, and probably

completed, before 66 AD. A similar argument has been made based on the command in small apocalypses in these gospels to flee Jerusalem. Had the Jerusalem Church already fled, as they did in 66 AD, there was no point in this warning. In 1994 Carsten Thiede redated the Madgalean papyri, containing fragments of the Gospel of Matthew, to around 60-66 AD. His arguments can be found in the book Thiede, D'Áncona, Eyewitness to Jesus. His dating is discarded by the so called consensus opinion, but I found the argument quite good and convincing. He shows that the script in the papyri and codex form of these papyri can very well be from the second part of the first century, and that similar texts are found in datable documents, like the Qumran Scrolls that were written before 68 AD. Dating the gospels before 66 AD does not naturally mean that the events told in them are literally correct in the sense we understand literal. They can be symbolically literal, like the feeding of the crowd can well be teaching them God's words, not feeding them with bread. However, a date only some 30 years after the crucifixion does mean that the events told are in some sense reliable, they do reflect what the disciples of Jesus told.

Jesus and his disciples were not going to fight in the First Jewish-Roman War. Their task was to redeem the sins of Jews, as only God could give the victory. As long as God was angered, there was no hope of fighting Romans and their Jewish supporters. The righteous had to die, only that would raise the anger of God. This is why the disciples of Jesus had to be perfect: they had to be the perfect sacrifice. They were not to resist evil. This is a very bad practice as it makes the evil more evil, but that was exactly the goal. This principle is from Proverb 25:21-22, " <sup>21</sup> If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. <sup>22</sup> In doing this, you will heap burning coals on his head, and the LORD will reward you." Paul refers to this proverb in Rom 12:20. This command does not have anything to do with being kind to your enemy, though Paul writes after the proverb "Do not be overcome by evil, but overcome evil with good." It is not overcoming the evil, it is calling God's punishment to the evil. Loving your enemy is part of being perfect before the Day of the Lord so that you avoid the punishment, but your enemy's punishment grows. Most of Jesus' teachings is from Proverbs, Psalms and prophets. We will look at it later. Now it is enough to state that he did not mean the kind teaching that became called Christianity.

Herod Agrippa had a bad choice of friends, or maybe he had bad influence on his friends. Caesar Gaius, that is Caligula, had Herod Agrippa as a friend and a mentor. Caligula tried to place his statue to the Temple on Jerusalem, thus creating the abomination of desolation, a sign of the end of the times. He also demanded that Roman noble ladies worked in a state brothel, making Rome to the whore of Babylon. Claudius was another friend of Herod Agrippa. According to Josephus, Agrippa had much influence over Claudius. Strangely, Claudius had a wife Valeria Messalina, who worked as a prostitute in a brothel and made a contest with a whore. Roman historians claimed that Messalina was a nymphomaniac, but women nymphomaniacs are very rare, especially such nymphomaniacs, who were so offended by adultery as Messalina: she sentenced Seneca to a punishment for adultery. It is much more probable that Claudius ordered Messalina to act as a whore. And why would that be so? It is because Herod Agrippa wanted to present Rome as the whore of Babylon.

Herod Agrippa I died, but the plan continued. Burning of Rome at the time of Nero is part of the same plan, as Babylon was to burn. Nero accused Christians and burned them as torches. That is also a fulfillment of prophecy: at the end of the times the righteous will be lamps to people. It is possible that Nero got the idea either from Paul or from Sabina Poppaea, who was influenced by Jews. Everything was done to bring forth the end of the times. The end of the times was supposed to end to a victory of the Jews. Herod Agrippa I was murdered, but Paul met Herod Agrippa II and probably tried to get him to take the role of the king Messiah, but Agrippa II refused. The most likely person to have been the king Messiah in the

time of the First Jewish War was Josephus Flavius. He was a Hasmonean, he was given the charge of Galilee, the most Messianic part of the country. He declared Vespasian as the Messiah and the Pharisees agreed: in my opinion only the captured king Messiah could pass the title to a Roman general.

### **Sources:**

The Bible

Works of Josephus Flavius

## **5. Mother and disciples of Jesus**

Let us recall the arguments why the real mother of Jesus was either Herodias or Mariamne III. Two major messianic prophecies that had to be fulfilled in the first century AD, and which Jesus fulfilled according to the New Testament, were: 1) the Messiah is from the seed of David and 2) see, a virgin becomes pregnant and gives birth to a son. The lineage of male descendants of David had been lost, but scholars of the first century could conclude that the Hasmonean kings of Israel must have been of the House of David, because otherwise the prophecy in Jeremiah 33:17 was broken. Thus, a Hasmonean prince was of the seed of David. The original intended sign from God in Isaiah 7:14-17 was that God sends Assyria to destroy two enemies of Judea. The sign was not virgin birth, but Jewish scholars, who write Septuagint translated the word *almah* as *virgin* and God's miracle became the appearance of a virgin birth. A virgin cannot give birth to a son, but it may be seen that she did. Virgin Mary was given a baby, a Hasmonean prince. The mother of a Hasmonean prince born shortly before the time of the census of Quirinius (Luke 2:2) in 6 AD could only be Herodian or Mariamne III.

### **5.1 The women on the cross and the mother of the sons of Zebedeus**

Three gospels name (some of the) women on the cross. Mark 15:40 says "Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the less and of Joses, and Salome." In the Greek text Salome is separated by a comma from James and Joses: she is a third woman, not a daughter of Mary. In Matthew 27:56 the verse is: "among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee."

In Matthew Joses is changed to Joseph, but Joses is in the list of brothers (*adelphoi*) of Jesus: Mark 6:3 "Is this not the builder, son of Mary and brother of James and Jose and Jude and Simon?" In Matthew 13:55 the list is: "Is this not the son of the builder? Does not his mother have the name Mary and his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?" As Mark is older than Matthew, Joseph is Joses. James the less, the son of Mary, is traditionally identified with James, the son of Alphaeus, one of the twelve disciples (Matthew 10:3, Mark 3:18 and Luke 6:15). Alphaeus is a variant of Klopas with kappa written as alpha. Mary, wife of Klopas (Cleopas), is Mary, mother of James and Joses. James the less (James, the son of Alphaeus) is traditionally identified with James the Just, called James, the brother of Jesus. There is no disciple with the name Joses, though there is Jude of James (Luke 6:16). In Mark 3:16 Jude or James is named Thaddeus and in Matthew 10:3, Lebbeus, nicknamed Thaddeus. Jude of James must be read Jude, the brother of James, not Jude, the son of James. Jude or James is another brother of Jesus in whose name is written the Letter of Jude, where the author addresses himself as Judas, servant of Jesus Christ, and

brother of James. In the Letter of James, the author addresses himself as James, servant of Lord Jesus Christ, but the letter claims to be from James the Just, the brother of Jesus. Why Mary on the cross is introduced as mother of James and Joses and not mother of James and Jude? It must be because Joses has been introduced in the text, only we do not noticed it. This James is James, the brother of Jesus. As James and Joses are sons of Mary, it is James, the brother of Joses. That is, Joses is Jesus.

On the cross was Mary, the mother of James and Jesus, who was Mary, the wife of Klopas, but she was not the real mother of Jesus as the real mother of Jesus was either Herodias or Mariamne III. In John 19:25 there are four women on the cross: "Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene." We can identify Mary, the wife of Clopas as Mary, the mother of James and Joses/Jesus. Mary Magdalena is in all three gospels that name the women. She causes no confusion. The remaining women in John's list are his mother and his mother's sister, who must be Herodias and Mariamne III in either order. Notice that Herodias and Mariamne III are throne names, not the names they were given in birth. Herod Agrippa I had the birth name Marcus Julius Agrippa. He was originally called Mark, not Herod. All herodian kings were called Herod, but that is a title. Herodian could not have been named Herodian in birth.

John states that in addition to Magdalena and Mary, the mother of James and Joses/Jesus, there were two women. Matthew says that there was the mother of the sons of Zebedee and according to Mark there was Salome. Mariamne III had the Hebrew name Miriam, thus, she is not Salome. It follows that Salome was the birth name of Herodias. Herodias did not have two sons, Jacob the Greater and John, with Zebedee. Thus, Mariamne III was the mother of the sons of Zebedee. She followed Jesus and her sons, James the Greater and John, were either half-brothers, or half-cousins of Jesus. They were the real relatives of Jesus, not the sons James the less, Jude and Simon of Virgin Mary. This explains why James the Greater and John came to ask to sit on the right and left side of Jesus (Matthew 20:20-21, Mark 10:35-37), and why James, Peter and John were the disciples taken to see the brightening of Jesus, why James was called the Great, and why he was beheaded rather than crucified, as royals were usually beheaded. Peter, Andreas, James and John are presented as fishermen in synoptic gospels, but in John 1:35-42 all four seem to be disciples of John the Baptist. The only reference to these disciples having been fishermen in John is in Chapter 21, the strange and clearly symbolic story after resurrection. Fishing is a symbol of preaching and it is unlikely that the sons of Zebedee ever were real fishermen on the Lake of Galilee.

The final identification of the real mother of Jesus is in John 19:27: "Then He says to the disciple, "Look— your mother!" And from that hour the disciple took her into his home." Herodias lived with Herod Antipas and later went to exile with him. Herodias did not move to the house of any beloved disciple. The literal translation says "from that hour took the disciple her to the own" and not "to his home", but "home or house" is the usual understanding. If this mother was Mariamne III and the beloved disciple someone rich, then Mariamne III may have been given a house, for instance the house of Mary, the mother of John Mark, where the disciples met in Jerusalem (Acts 12:12).

Herodias was not the mother, but the sister of Jesus' real mother and also on the cross. Herodias was first married to Herod II. For a short time Herod II was the crown prince. The oldest son of Herod the Great was Antipater II from Doris, but when Herod the Great married Mariamne I, he exiled Doris and her son. When Herod the Great executed Mariamne I in 29 BC, he recalled Antipater II and in 13 BC made him the first heir. In 12 BC he made Aristobulus IV and Alexander the second and third heirs, whence Herod II became the fourth heir, but in 7 BC he executed Aristobulus and Alexander. Herod II apparently became the first heir after his marriage to Herodias, which is why Antipater II opposed to the marriage. Because of the objections of Antipater II, Herod the Great lowered Herod II to the second heir

and Antipater again become the first heir and was married to Mariamne, presumably Mariamne III. From this it seems to follow that Mariamne III was the younger daughter. Therefore she was born 13/12 BC.

In 4 BC Herod the Great executed Antipater II, the husband of Mariamne III. At that time Mariamne III had 9 or 8 years. Herod Archelaus, another son of Herod the Great and a brother of Herod Antipas, married one Mariamne around 4 BC. Archelaus ruled Judea from 4 BC to 6 AD and before his rule ended, he had divorced his first wife Mariamne and married Glaphyra. The romance between Archelaus and Glaphyra started years earlier. Though it is not certain that the first wife of Archelaus was Mariamne III, it is difficult to see who else it could have been and it is logical that Herod the Great wedded the widow of his son Antipater to the third son in the order to the throne. The second son, Herod II, son of Mariamne II Boethus, was married to Herodias, thus Archelaus, who complained of this marriage, was married to Mariamne III. But Archelaus preferred Glaphyra and Mariamne III had a reason to suspect that Archelaus would kill his son with a Hasmonean princess, like his father had done. The mother of Herod Archelaus and Herod Antipas was the Samaritan wife Malthace. If Mariamne III was the wife of Herod Archelaus and Jesus was their son, then Jesus was one fourth Samaritan. This agrees with John 8:48 where Jews told to Jesus, are we not correct in saying that you are Samaritan? Jesus does not deny it. The mother of Archelaus was a Samaritan woman. Mariamne III was either half Jewish or one fourth Jewish depending on whether her mother, Bernace, the wife of Costobar, was Jewish or not. As Jews did accept Herod Agrippa I as a Jew, Agrippa I, Herodias, Herod of Chalsis and Mariamne III were most probably half Jews. Thus, Jesus was one fourth Jewish, one fourth Samaritan, one half Edomite or Arab, as Herod the Great and Costobar were of Edomite and Arab origins.

Archelaus divorced Mariamne before 6 AD in order to marry Glaphyra. Mariamne III was still young and could have had two sons with some older man Zebedee. She could again have been widowed or divorced when Jesus was crucified. We get the result that the real mother of Jesus was Mariamne III and that his real father was Archelaus, Ethnarc of Judea. The prophecy of Isaiah 7:14 was fulfilled: Mary (Mariamne) become pregnant, had a child and gave the child to Mary (Miriam), who was virgin at that time.

We concluded that the real name of Herodias was Salome. She had a daughter with the name Salome with Herod II. It is estimated that Salome was born around 14 AD. Herodias was at that time about 28 years old and had been married to Herod II for 19 years. It is possible that Herodias and Herod II did have a child earlier, but nothing is known of any other child than Salome. Herodias divorced Herod II while he still lived (he lived in Rome up to his death in 33/34 AD as a private citizen). There is a tradition that Jesus had a sister named Salome, and even that this Salome was a princess. If Herodias and Herod II had a son in 6 AD, they may have wanted to keep it secret as Archelaus was not any better than his father and might have killed Hasmonean princes. Herod II was too close to being the heir for Archelaus to feel comfortable. According to the Gospels Salome danced to Herod Antipas and her mother Herodias wanted the head of John the Baptist. John the Baptist was against her marriage to Herod Antipas, but beheading John the Baptist helped the mission of Jesus by removing a competitor.

On the cross was also Mary Magdalena. It has been suggested that Mary Magdalena was Mariamne II Boethus, the mother of Herodias. If so, she would be a grandaunt to Jesus. This is not impossible, though it makes Magdalena fairly old. It is not known if Mariamne II Boethus had other children than Herod II and Olympia, but Josephus Flavius need not have told of all her children. If so, Mariamne Magdalena could be a younger relative of Mariamne II Boethus.

## **5.2 Mary Magdalena**

There are very few references to Mary Magdalena in the New Testament. She was one of the women who followed Jesus from Galilea and served him with her riches (Luke 8:2-3, Mark 15:41). Seven demons were driven from her (Luke 8:2, Mark 16:11). She was at the crucifixion (Matt 27:56, Mark 15:40, John 19:25) and she was the first to see the empty tomb (John 20:1, Matt 27:61, Matt 28:1, Mark 15:47, Luke 25:10). She also was the first person to who Jesus appeared and who told that Jesus lives to the disciples (Mark 16:9-11, John 20:16-18).

The name Magdalena, Migdal, tower, is often taken to mean the town of Madgala in Galilea. The name of this town in Matthew is Madagan (Matt 15:39). It is not likely that a young prostitute from a small town of Magdala would be rich enough to support the disciples of Jesus with her riches and even more unlikely that Johanna, the wife of Herod's treasurer (Luke 8:2-3) would be mentioned with a young ex-prostitute. Herodian princesses were considered no better than prostitutes by Essenes as they married non-Jews and divorced. Mariamne II Boethus, the third wife of Herod the Great, a divorced woman, would be a woman of bad reputation in the eyes of zealous Jews. There is a natural explanation for the name Magdala: After Herod the Great killed Mariamne I he married a young beauty, Mariamne II Boethus. Herod built three towers (migdal) to his castle, Phasael, Hippicus and Mariamne. Migdal Phasael honored his brother, who was killed by Antigonus Mattathias, and Migdal Mariamne honored Mariamne I, whom he had killed himself. We can assume that the tower, Migdal, gave the nickname: Mariamne Migdal, Mariamne Magdalena, and it could refer to Mariamne II, the present queen. In Gnostic texts Mary Magdalena is called Mariamne and never with the Hebrew name Miriam. Mariamne is the form of this name that Hasmonean princesses used.

The Church tradition connects Mary Magdalena with the woman with alabaster jar who poured oil on the head and feet of Jesus. In Luke 7:37 this deed is done by a sinful woman, but John 11:2 makes it clear that the woman was Maria of Bethany, who had sister Martha and brother Lazarus and who were living in the house of Simon the Leper. Maria Magdalena was most probably Maria of Bethel with a brother Lazarus and a sister Martha. The family resembles the family of Boethus. Boethus had earlier been high priests, but they got out of favor. Then they again got in favor and were high priests: this can be the resurrection of Lazarus. The interpretation of the stories in Gospels is usually always symbolic. This is made clear by Mark 4:11-20: Jesus told everything in allegories so that they would not understand. As this is a story, it is symbolic, and there was only one real sign, the sign of Jonah. There was not to be any real raising of Lazarus from death. Had there been one it would also be in synoptic gospels.

Mariamne II Boethus had a sister with the name Martha and a brother with the name Eleazer (Lazarus), and her father was Simon. Simon the Leper does not seem to be living in his house in John. Simon ben Boethus would have been dead by this time. In Luke 7:40 Jesus talks to a Pharisee with the name Simon. This Simon cannot be Simon ben Boethus, but is a reference to Simon the Leper, and both John and Luke refer to the same event. Joazar, son of Simon Boethus, a High Priest between 4 BC and 6 AD, was the oldest brother of Mariamne II. He would fit to Simon the Pharisee in Luke. Joazar co-operated with Romans and Herod the Great and opposed the tax revolt of Judas of Galilee during the time of the census of Quirinius. The Boethus family almost certainly connected with Boethusians, a sect of Zadok priests. Herod the Great divorced Mariamne II and replaced Simon as the High Priest by Joazar because Mariamne II was aware of a plot by Antipater II of poisoning his father, Herod the Great.

Let us estimate the age of Mariamne II Boethus at the time of crucifixion. Herod the Great made her father Simon the High Priest in 23 BC, as Simon's family was too low for

Herod to marry Simon's beautiful daughter Mariamne. From this it follows that the marriage was after 23 BC. Herod II, the son of Mariamne II Boethus, married Herodias between 7 BC and 5 BC and died in 33/34 AD. As Alexander IV, both 31 BC, had the first child in c. 14 BC, at the age of 17, we may assume that Herod the Great set the marriage of Herod II and Herodias around the time when Herod II was about 16 years old implying that Herod II was born shortly after the marriage of Mariamne II and Herod the Great, year 22 BC. Mariamne probably was 14 when she married Herod the Great, thus she was born 36 BC. Jesus was crucified in 33 AD, thus Mariamne II Boethus was 69 years old former queen and a daughter of a former High Priest. This age is rather high, but Mary Magdalena is given as the first in the list of the women in the crucifixion and the tomb in all gospels except for John. She was the most important, the richest and probably the oldest.

Yet, there is one generation confusion with the Boethus family: in Talmud Mary Boethus, presumably the daughter of Simon ben Boethus, was the richest woman in Jerusalem at the time of the Jewish war in 66-73 AD. This seems impossible. Mariamne II Boethus may well have been Mary of Bethany, but Martha bat Boethus in 66 AD must be from a later generation of the Boethus family. Mary Magdalena may also have been from a younger generation, but exactly what evidence there is that she was younger than 63 years when Jesus was crucified? Magdalena does not appear in Acts, presumably she either died or was exiled. Herodian, he daughter, was exiled with Herod Antipas to Spain in 37 AD.

Two Gospels tell that seven devils were driven from Mary Magdalena. Gospels also tell that if a person converts and then turns back to the sinful ways, seven devils move to his hearth (Matt 12:45). This would indicate that once Mary Magdalena was righteous, then lapsed, and then was again saved. This would fit to Mariamne II Boethus, who was for some time the wife of Herod the Great.

Luke 24:10 gives a list of women who told Apostles that Jesus has risen up as Maria Magdalena and Johanna and Maria, mother of Jacob. Johanna is the wife of the treasurer of Herod, probably Herod Antipas (Luke 8:3). Luke 8:3 also mentions Susanna as one of the rich women. If Mary, the mother of James and Joses, the wife of Clopas, is Mariamne III, a widow and possibly a divorced woman, and Mary Magdalena is Mariamne II, a divorced queen, then it would be natural that they would stay with Herodias, the sister and daughter, in the royal court of Herod Antipas in Galilea, where also Johanna would be. As Herodias was the sister of Herod Agrippa I, this set of people would be the supporters of a Hasmonean king in opposition to some other Herodians. The mother of Herod Antipas was Samaritan, which would explain why Jesus tells of the Good Samaritan and meets a Samaritan woman.

We conclude that Maria Magdalena could possibly be Mariamne II Boethus. The argument why she should be Mariamne II Boethus is that Maria Magdalena, traditionally associated with the woman with an alabaster jar, is Maria of Bethany, and Maria of Bethany poured oil on Jesus' head and also on his feet. As messiah means anointed with oil, Maria declared Jesus the Messiah. Kings were anointed either by High Priests or prophets, hardly by an ordinary woman. Mariamne II Boethus was a former queen and the daughter of a High Priest. Since Jesus was a Hasmonean prince, the one anointing him had to be a high person.

### **5.3 The 12 disciples and the Beloved Disciple**

Gospels tell of selection of seven disciples: Andreas and Peter sons of John, Jacob and John sons of Zebedee, Philip and Nathanael/Bartholomew and Matthias/Levi son of Alphaeus. Of the calling of the first four disciples there are two seemingly conflicting accounts. According to synoptic Gospels, Jesus first called Peter and Andreas in the morning after they had been fishing whole night, soon after that Jesus called the brothers of Zebedee, also in the same morning. John gives a different account: the first two disciples were Andreas and an unnamed



disciple. They stayed the day with Jesus and Andreas took Peter to meet Jesus. Should these both accounts be correct, the events of John happen one day before the events described in the synoptic Gospels. Andreas called Peter in the previous day to meet Jesus and then the brothers went fishing in the night. Next morning Jesus called Andreas, Peter and their fishing partners Jacob and John as disciples after he had done a miracle that would convince these men to become his followers.

We will identify James the Greater and John, the sons of Zebedee, as the sons of Mariamne III. They are Jesus' real half-brothers. The brothers of Jesus, James the less, Jude of James and Simon, are not his real brothers. They are children of Mary and Cleopas (Alphaeus, Klopas), but they are the ones, who do the will of God and are his true brothers. Peter, Andreas, James the Greater and John are disciples of John the Baptist, and Matthias/Levi is a son of Alphaeus and in some way related to Klopas, maybe a son from a previous marriage. Philip is from the town of Peter and Andreas, and may be their friend, while Philip has a friend Nathanael, who is from Caana, where there was the wedding, probably of Herodias and Herod Antipas. Nathanael seems to know prophets very well since he understands the words of Jesus in John 1:47-48: When Jesus saw Nathanael approaching, he said of him, "Here truly is an Israelite in whom there is no deceit." "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you." Jesus refers to Isaiah 63:8: "Surely they are My people, children where there is no deceit" and Zechariah 3:10 "On that day, each of you will invite his neighbor to sit under his vine and fig tree." Nathanael understands this and answers: "Rabbi, you are God's son, you are the king of Israel". The point is not that Jesus knows everything, but that prophecies are coming true.

The remaining five disciples include two brothers of Jesus: James the less and Jude of James. Simon the Zealot can be his third brother. There remains Judas Iscariot and Thomas. Later tradition tells of Judas Thomas Didymus, the twin brother of Jesus, but this tradition cannot be correct. Judas, brother of Jesus, had the names Lebbaeus and Thaddeus. Thomas Didymus, is the doubting Thomas. The other disciples are either relatives of Jesus or disciples of John the Baptist, or close to other disciples. Thomas and Judas Iscariot are not. They must have a special task. The task of Judas Iscariot is clear: he was a Zealot from Judas the Galilee and he was to betray Jesus, but the task of Thomas is unexplained.

The identity of the Beloved Disciple in John 21 can be deduced. There are the following disciples: Peter, Thomas Didymus, Nathanael, the sons of Zebedee, and two unnamed disciples going fishing. The Beloved Disciple is one of them. All of the named ones are from the twelve and we can assume that the two unnamed ones are also from the twelve. There is no reason to assume that Maria Magdalena, Lazarus and Martha from Bethany would go fishing with Peter in the lake Gennesaret. Judas Iscariot is not any more with them. There are six unnamed disciples: four are from the family of Clopas (James the less, Jude of James, Simon the Zealot, Matthew son of Alphaeus) and the other two are Andreas and Philip. The Beloved Disciple is contrasted with Peter. Peter is appointed as the shepherd of the sheep, but the Beloved Disciple must also be somebody important as Peter asks what will happen to him (John 21:20). The explanation that the Beloved Disciple was not expected to die, but he did, fits well to the role of James the Just as the Oblias (Protector) and the leader of the Church in Jerusalem. The goal of Chapter 21:15-23 seems to be to explain the roles of Peter and James the Just. If the Beloved Disciple is one of the unnamed, then he must be James the Just, who is never mentioned in the gospel. Only two of the twelve disciples are not mentioned by the name in the gospel of John: James the less and Matthew, the son of Alphaeus and a tax collector. Tax collectors hardly were the most God-fearing, while James is the Just very much so. Of the five named disciples, Peter cannot be the Beloved Disciple. Thomas Didymus is the Doubting Thomas, hardly the Beloved Disciple, and Nathanael is in a minor role. Only James of John, the sons of Zebedee, might be possible, but as Jesus did not want these two to sit next

to him in Matthew 20:20-223 and Mark 10:35-45 and called them Boanerges (Mark 3:17), neither of them was the Beloved Disciple. We conclude that in Chapter 21 James the Just is the Beloved Disciple, but this part of John is an addition. Originally the gospel ended in Chapter 20.

We can see some rewriting in Chapter 20. Luke 24:12 writes that Magdalena and other women told the disciples about two angels in the grave. Then Peter run (lone) to the grave and saw only the shrouds. In John 20:3-4 Magdalena saw that the stone in front of the grave was removed and told it to the disciples. Peter run with the Beloved Disciple to the grave and Magdalena followed them. Peter saws the shrouds first, after him the Beloved Disciple, and they go away. Only after that, Magdalena saw the two angels. In all Synaptic Gospels Magdalena saw an angel before Peter saw the empty grave. The order of events is changed in John. The purpose of this change must be to make clear that Maria Magdalena is no the Beloved Disciple, which implies that Magdalena originally was the Beloved Disciple. She is the Beloved Disciple on the cross in John 19:25 and she is Maria of Bethany that Jesus loved. In the scene on the cross in John 19:26-27 Jesus tells "Wife, look your son" to his mother. This must be his real mother, not Mary, the wife of Clopas, the mother of James the Just. The word *son* refers here to Jesus. The real mother's son is dying. Then Jesus says to the disciple: "Look, your mother" and the disciple takes Jesus' real mother to his house. There is only Maria Magdalena among those mentioned, who can take Jesus' real mother to her home.

James the Just does appear in John before Chapter 21. He is the other disciple in John 18:15, who was known to the High Priest. According to Church tradition James the Just went to the Holiest of Holies once a year to pray for redemption of sins. In order to go to the Holy of Holies without being a High Priest, James the Just must have been a Rechabite. In Jeremiah 35:19 God promises that there is always a Rechabite in front of God's face. Rechabites could offer in the temple and they did marry daughters of priests. James the Just would have been known to the High Priest. It is not told in John 18:15 that this disciple was the Beloved Disciple, though James the Just as a step-brother for sure was beloved.

Rechabites lived in tents and did not have houses. James the Just could not take Jesus' mother to his home/house. Jesus was raised in a family of Rechabites. In Matthew 8:20 Jesus explicitly says that he does not have a fixed place where to go. The only indication that Jesus may have had a home is that he said that a prophet is despised among his relatives and in his home (Matthew 13:57, Mark 6:4), but in the same places Jesus is called a builder and a son of a builder. Rechabites were builders and tinkers. James the Just was a Rechabite and never drank wine. Jesus drank wine and was not a Rechabite, which implies that James the Just was not a real brother of Jesus.

We conclude that originally Mary Magdalena was the Beloved Disciple, but her role was edited away from the gospel. Magdalena disappears and is not mentioned in Acts. If she was Mariamne Boethus, then she very possibly followed Herod Antipas and Herodias to Spain in 37 AD, or maybe to France, as in France there are legends pointing to this direction.

James the Just was killed in 62 AD. His brother Simon was the second bishop of the Jerusalem Church, Simeon ben Cleopas. Simeon was born around 15 AD and died either 107 or 117 AD. James was the older brother, but in 33 AD he also must have been in early twenties. He could be the disciple, who set his head on Jesus' lap in the last supper. Certainly a young step-brother fits better to the Beloved Disciple than John, son of Zebedee, who with his brother wanted to sit on the two sides of Jesus, which Jesus rejected, and were called Boanerges, interpreted as Bene-reges, sons of thunder.

Three sons of Mary, the mother of James and Joses, were believed to be brothers of Jesus, though only James was seen righteous enough to be called brother of Jesus. They were among the twelve disciples. The two real half-brothers of Jesus, the sons of Zebedee, were also among the twelve. When the gospels mention the brothers of Jesus, it may mean either

group. One of these cases is when John tells that the mother and brothers of Jesus were in the wedding in Caana. It is quite strange that Jesus should make more wine for a wedding. That is more in the line of Bacchus. John mentions Jesus' mother in the wedding in Caana (John 2:1) and his mother and brothers and disciples following him up to Kapernaum in John 2:12. The mother is not named, but the brothers and the disciples are described as different groups. Here the mother and the brothers could be Mariamne III, the sons of Zebedee and other members of the royal family. Let us assume this wedding in Caana was the wedding of Herodias to Herod Antipas. Jesus, naturally, would condemn the divorce of her mother's sister from Herod II. Jesus condemns all who marry a divorced person, and a woman could not divorce her husband. Jesus changes water to wine in this wedding. In the Old testament wine usually means wine of wrath, blood. It is even possible that Jesus and his disciples attacked the wedding. Johathan Apphus in 1. Maccabean 9:33 attacks a wedding procession, so this was a Maccabean guerilla war practice. But considering the claimed peacefulness of the mission of Jesus, let us only assume that he gave an inspiring and messianic sermon.

In another story the mother and brothers of Jesus came to meet Jesus in synoptic gospels thinking he has gone mad (Matt 12:40, Mark 3:31, Luke 8:19). They probably were also the mother and the sons of Zebedee and they were the mother and brothers fulfilling prophesy in Psalm 69:8, "I am a foreigner to my own family, a stranger to my own mother's children". Such a meeting with his real mother could explain the rich supporters of Jesus in Luke 8:2-3 and that the mother of the sons of Zebedee followed Jesus. In a third story in John the brothers of Jesus suggest to him that he should go to Jerusalem to show himself there. The time was wrong for Jesus to announce himself, but he did go to Jerusalem disguised. These brothers could well be James the Greater and John.

In Acts James the Greater is beheaded by Herod, who can be Herod Agrippa I or Herod of Chalsis. Jacob was to be crucified with his brother John, as Mark 10:35-39 and Matt 20:20-23 say that Jacob and John will drink the cup that Jesus drinks. However, John did not die and Jacob was not crucified. If James the Greater was Mariamne's son, he was a potential competitor to Herod Agrippa I to the throne. That James was beheaded and not crucified shows that he was treated in a more royal manner.

Josephus Flavius does not mention the execution of Jacob, but at the same time as this happens in Acts 12:2, Josephus tells of the execution of Theudas and soon after that the crucifixion of two sons of Joseph of Galilee, Jacob and Simon. Theudas, a miracle maker, was beheaded in 46 AD. Robert Eisenman suggested that Theudas was Judas called Thaddeus. This is quite possible, Jude of James does disappear from Acts around this time. Josephus does not tell that Theudas tried to start an armed rebellion: he tried to divide the waters of Jordan. Josephus does tell of the Egyptian, who was planning an armed attack from the Mount of Olives. This messianic character most probably was not from early Christians: the Mount of Olive is mentioned in Zechariah and does not show it is connected with Jesus. There was one disciple, Judas Iscariot, who came from the rebels of Judas Galilee. He apparently was a Sicarii and a suicide was typical to that sect, led by a son of Judas Galilee. It is much more likely that John the Baptist was an Essene and early Christians were close to Essenes rather than to Zealots of Judas Galilee.

## **5.4 Essenes and John the Baptist**

The sect in Qumran is usually taken as the Essenes and they derive from the sect of Therapeutica in Egypt. The Qumran sect was anti-Roman and anti-Herodean. It was lead by Sons of Zadok. The first Righteous Teacher of the Qumran sect is often believed to be Onias IV, the son of the murdered High Priest Onias III. Onias IV went to Egypt and built there a temple, a copy of the Second Temple in Jerusalem (i.e., the original one, not the new one that

Herod the Great built). This temple is all but ignored in Rabbinic Judaism, showing that it served some sect that was opposed to Pharisees and Sadducees. As Onias and Honi are the same name, the miracle maker Honi ha-M'agiel (Honi the Circle-Drawer) most probably was a descendant of the Onias family. Honi's grandchild Abba Hilkiyah was also a miracle maker, as was Honi's son or grandson Hanan na-Nehba (Hanan the Hidden).

We can identify these Zadoks with Boethusians because the theological positions of the Qumran sect in the Dead Sea Scroll Q4MMT are identical with Boethusian positions in Talmud. James the brother of Jesus, James the Just, has a connection to Boethusians because the tomb that is traditionally attributed to James has inscriptions of Boethusian names. Simon ben Boethus came from Egypt and his family, Boethus, is believed to be closely connected with Boethusians. If Mary, Martha and Lazarus of Bethany were children of Simon ben Boethus, then they were from the Zadok priest family associated with Essenes. In John Mary, Martha and Lazarus are called beloved by Jesus. John the Baptist baptised in Bethany, on the other side of Jordan (John 1:28). The village of Bethany was close to Jerusalem, very close to the Mount of Olives, but the area of Bethany extended to the other side of Jordan, to the area that was called land of Damascus by the Qumran sect. Robert Eisenman explains Damascus as a combination of two words in Hebrew, cup and blood. Thus, the covenant of Damascus, important to the Qumran sect, is the covenant of the cup of blood. The city of Damascus was at this time under the rule of Nabateans, but it is also in this area. The mother of John the Baptist was a close relative, maybe a sister, of Virgin Mary. John the Baptist is often believed to be an Essene.

James the Just did not drink wine. It is very possible that he was a Rechabite, a member of a Keniate tribe that did not drink alcohol and did not cultivate fields. Rechabites were tinkers, metal smiths, builders, as Jesus was called a builder. Jesus, however, is said to have drunken wine, so he was not a Rechabite. If so, James the Just was not necessarily a member of the Essene sect, but there was a close connection with the Essenes of Qumran, Rechabites like James the Just and the Boethus family. Robert Eisenman identifies John the Baptist with Hanan the Hidden and proposes that James the Just was a direct descendant of Honi. If so, both John the Baptist and James the Just were rain makers, Tzaddiks. Mariamne III had given her baby child to Mary, the mother of James and Jesus, a woman who was married to a family of Tzaddiks.

It seems that in the court of Herod Antipas there were supporters of Jesus: Mariamne II (Mary Magdalena), whose son was divorced by Herodias, Salome, the granddaughter of Mariamne II, and Johanna, the wife of the treasurer of Herod Antipas (or maybe he was a treasurer of Herod Agrippa). The same people were supporters of Herod Agrippa I. Jesus had supporters also in Bethany, in the family of Mariamne II Boethus. Jesus, as John the Baptist, was baptizing in the land of Bethany, on the other side of Jordan, a land that was also called the land of Damascus, the cup of blood.

It seems like there were some supporting forces behind the messianic plan of Jesus and Herod Agrippa, whether Jesus realized that Herod Agrippa is a part of this plan or not. Yet, the opposition was practically all elite: Romans, High Priests, Pharisees, all Hellenized rich Jews, and also Zealots of Judas Galilee. The elite opposed Zealots of Judas of Galilee because they did not want to pay taxes and Essenes/John the Baptist because they were too strict with the Jewish law. Almost all of this elite would have opposed Jesus. The youngest brother of Herod Agrippa, and later his sister Herodias and Herod Antipas opposed Herod Agrippa's plans of becoming the king. The plan did fail: Herod Agrippa I died suddenly, probably from poison.

## **5.5 Saint Paul and the new covenant in blood**

In the book *James, the brother of Jesus*, Robert Eisenman presented a strange scenario of James the Just being the Teacher of Righteousness in Qumran and leading the opposition to the Jerusalem establishment. Most of the claims in this book are clearly false, but Eisenman's arguments concerning Paul are quite interesting and likely to be correct. Eisenman concluded that Paul was of Idumean, not Jewish origins. Idumea was forcibly converted to Judaism by Alexander Jannaeus, meaning that Paul was a Jew and his parents were Jews by religion. He could also say that he was of the tribe of Benjamin. This tribe was nearly extinguished in a war against the tribe of Benjamin and in order to survive the men of Benjamin had to look for wives outside their tribe. Therefore it was understood as a mixed tribe and converted Idumeans could be accepted as Jews of the tribe of Benjamin. Eisenman also thought that Paul was of the Herodes family, as he knew people in Nero's court and sends greetings to Herodion, his kinsman. As a member of the Herodes family he would have got the citizenship of Rome at birth. Usually Paul's Roman citizenship is explained by his remark that he was from Tarsus. Tarsus was a free city and the citizens of Tarsus had got the special privilege that they were citizens of Rome. However, a Jew in diaspora usually was not a citizen of the city where he lived. Indeed, how could he be: Jews were given privileges, the most important for them being that they did not need to worship the Roman emperor as divine. Roman citizens had to. Thus, either Paul was a Roman citizen, or he was a Jew. The special case of a Herodian could fill both roles: appearing as a Jew to Jews and as a Roman to Romans. Paul does say something of this type, being a Jew to Jews and a Greek to Greeks. Finally, would a Jew of Tarsus have studied under the feet of one of the most famous Rabbis, Gamaliel, not be mentioned as his disciple anywhere and not obeying the rules of Judaism? A member of the Herodes family could. Eisenman may even be correct in stating that Paul was Saulus, the brother of Costobar. Josephus Flavius mentions that these brothers were violently robbing people, something that might fit Paul before his conversion, or after, when he was collecting money to take it to Jerusalem.

However, Eisenman probably is wrong in claiming that Paul was pro-Roman. If Paul was Saulus, the brother of Costobar, he was a relative of Herod Agrippa and he could very well be a member of the conspiracy led by Herod Agrippa. Other members of this conspiracy would have included Mary Magdalena (Mariamne II Boethus, the old ex-queen), the Boethus family, Essenes, Nicodemus and Joseph of Arimathea.

Paul's life has one episode that can be exactly dated. According to Acts 18:12 Paul was in Corinth when Gallio was the proconsul of Achaia. Gallio's proconsul term can be rather firmly dated to May-June AD 51 to May-June AD 52. This was close to the end of Paul's stay in Corinth in his second missionary trip that started from Antioch. In this trip he first visited congregations that he had founded in Derbe, Lystra and Troas. Then he continued to Makedonia, first to Filippi, then to Tessalonica, Beroia, Athens and finally to Corinth. This whole trip in Makedonia and Greece was escaping opponents and Paul could not stay in any place for a long time. It is quite possible that the trip from Antioch to Corinth did not take more than a year. If so, the apostolic meeting in Jerusalem could take place 50 AD. In Gal 2:1 Paul tells that his first visit to the apostles in Jerusalem was 14 years before the apostolic meeting. Paul's first visit to Jerusalem, when he met Cephas and Jacob the Just, was three years after his conversion, which gives the year of Paul's conversion. Paul's conversion was after the stoning of Stephen. The traditional time for the stoning of Stephen is 34 AD, which assumes that Jesus was crucified 33 AD. Then Paul's conversion was 34 AD and the first trip to Jerusalem was 37 AD. The time from 37 AD to 50 AD is only 13 years, but Jews counted partial years as full years and in such a calculation it could be 14 years after the first visit. In the years 34 AD to 37 AD Paul tells in Gal 1:17 that he first went to Arabia and then returned to Damascus. We notice one interesting date: Herod Agrippa I was released from prison and given the territories that earlier belonged to Philip the Tetrarch in 37 AD. Damascus did not

belong to this area, but it is not far to the North from Agrippa's territories. In 39 AD Agrippa managed to grip the areas of Herod Antipas, Galilea and Perea and from 41 AD he was also the king of Judea. Since 37 AD Paul could have met Herod Agrippa, Chrestos. Paul claimed to be in communication with Jesus Christ, but some of his teachings, being a Jew to Jews and a Greek to Greeks, were more on the line of Chrestos.

Yet, Paul's understanding of the teachings of Jesus is quite similar to the one in gospels. The main doctrine of Jesus is the same in Paul and gospels and it is that Jesus made a new covenant with his blood. All synoptic gospels (Matthew 26:26-29, Mark 14:22-26, Luke 22:15-20) and Paul (1. Cor. 11:23-25) contain the part where Jesus sets the covenant and the Holy Communion.

Paul had a conflict with Zealotic Jews and some Jewish Christians, those from James, who insisted that Greeks be circumcised and they should keep the Mosaic law, but that was not the opinion of Peter, James the Just and John. The covenant of the law, with the sign of circumcision, was only for Jews, because the promise was that if Jews keep the law, then they can live in their country and have a king from the House of David. This covenant was broken as Jews did not keep the law. In Paul's understanding, the covenant of law was replaced with the new covenant, but to the end of the times those who are circumcised remain under the covenant of the law and must fill the whole Mosaic law. If a pagan convert to Christianity does not get circumcized, he will not be under the covenant of the law.

Paul and John also have elements of the theory of the Standing One. This is not Paul's invention: he writes that in the Jerusalem Church there were three pillars: Peter, James the Just and John. Paul says that Jesus was the new Adam: as the sin came through a deed of Adam, it is take away through a deed of Jesus. Jesus is also a High Priest in Heavens of the order of Melchizedek. In John this theory of the Standing One is clearer: Jesus has existed before the world and will exist after it. Jesus is the Word of God, and is one with God. This theory of the Standing One is that the time is divided into times and at the end of one times comes a savior character, who leads a small group of chosen to safety before the Day of the Lord, which means destruction, judgement. the savior, the Standing One, is the original Adam, as the savior is always the same soul, the Spirit of God. This theory is in a more developed form in Gnostic writings, where Jesus, the Primordial Adam, is some miles high and often accompanied with his sister. This doctrine is in Kabbalah as Adam Kadmon, the first spiritual Word.

Paul says that Jesus redeemed the original sin of Adam. As the punishment of the original sin was death, redeeming the sin removed the death. Therefore the Messiah had to die and rise from death. All this is based on prophets: crucifixion of the Messiah is in Isaiah 53, the destruction of death in Isaiah 25:8, and rising of the dead in Isaiah 26:14-19. As people died also after the crucifixion, there had to be an intermediate period where the Death still seems to exist, though it is conquered. The Messiah comes again to signal the end of this intermediate period. In Revelations this intermediate period is one thousand years. After one thousand years comes the war of Gog and Magog and only after it the Death is destroyed. It is likely that this was also Paul's understanding, as it follows from the 7000-year theory: Jesus came in the middle of the Messianic Era of two thousand years. Therefore the Messianic Era, the time of the Church, would last for one thousand years. Only then would follow the final war. Paul does wait for an immediate end of the times, but this is the times that ended in 70 AD to the war of Harmageddon, the First Jewish War, when Jesus' prophesy that the temple is destroyed was fulfilled. The destruction of the temple is foretold in Daniel, so we can accept that Jesus predicted it and this prophesy was not written after the event, as is often assumed. It may indeed be as Josephus Flavius writes in the Jewish War: the rebels set the temple in fire.

Jesus' covenant in his blood meant redeeming sins by dying on the cross. As he was called the firstborn son of God, his death is similar to the sacrifice of Isaac that God

commanded Abraham to do. No redemption of sins can be done without blood because the soul is in blood (Leviticus 17:11). Jesus told his disciples to eat his body and to drink his blood, though in a symbolic way as bread and wine. It is still drinking blood. Leviticus 17:10 forbids drinking blood: the soul is in blood and the blood is for the altar. Genesis 9:4, in the covenant of Noah, also forbids drinking blood. Deuteronomy 15:23 forbids drinking blood. As drinking blood is so many times forbidden, we can conclude that it was a part of the original religion.

Deuteronomy is considered the oldest book of Torah. It was written by Levite priests in the time of the religious reform by King Josiah. Before Josiah, King Hezekiel also attempted a religious reform. Prophets, like Isaiah and Jeremiah were forces behind these reforms. They wanted to stop sacrifices on high places and concentrate all sacrifices to the temple in Jerusalem. Worship in high places, like mountains or hills, was the original form of Israelite religion. The worship place included a stone pillar, often called sun pillar by Jeremiah, and a tree or trees called aserah poles. The gods worshipped were El or Yahve and his consort Asherah, the queen of heaven. The rites included sacrificing and burning firstborn males, including boys, and a fertility rite, probably with sacred sex. Cakes were baked for Asherah. These old religious practices had not vanished in Jeremiah's time and they continued at least in Egypt, where the remainder of Judeans moved. In Deuteronomy the command to sacrifice firstborn males only mentions animals (15:19-22). In Exodus sacrificing firstborn sons is first commanded (13:1) and then it is told that humans are to be redeemed (13:13). Israelite sons were redeemed in the Exodus by the killing of Egyptian firstborn sons, but in Numbers 3:40-51 Israelite firstborns are redeemed by Levites and money. Money hardly would be acceptable to God of Abraham: even the mother was purified after a childbirth with an animal sacrifice (Leviticus 12:6-8). There is no redemption without blood. Life is in the blood: eating what is alive gives life. In the Gnostic Gospel of Thomas Jesus makes this kind of sayings. Drinking blood symbolically as in the communion is quite according to First and even Second temple Judaism.

In the 7000-year theory of times a covenant is made for a thousand or two thousand years, and it is clear that the Old Testament has this 7000-year plan in the ages of patriarchs. The covenant of Jesus fits to this plan, while the covenant that Moses made in the Mountain of Horeb was not made on one thousand year boundary. There is every reason to think that the story of Exodus as it is in the Bible and the Mosaic covenant were new inventions from the time of religious reforms of Hezekiah, Josiah or Babylonian exile. The covenant of the law was the covenant of Noah (the sign was a rainbow) and it was renewed by the covenant of Abraham, which had the sign of circumcision and the promise that Abraham's descendants can live in the Promised Land. This covenant was broken many times. A new covenant was made. It redeemed sins and therefore had to be a covenant in blood. The new covenant was to last for one thousand or more likely for two thousand years.

This covenant of Jesus demanded that a convert is baptised with water and spirit and follows all that Jesus told the disciples to follow. Most of these commands were for the time before the end of the times, that is, before the First Jewish War. Up to that time the disciples should not resist the evil and love their enemy (and in that way gather hot coals of God's judgement under their enemies, as proverbs and Paul explain, nothing good is intended in this command). They should not judge in order not to be judged in the Judgement day, and they would do better by not marrying. They should not worry about tomorrow, not have a home where to live, not bury their relatives, not work or buy better clothes. They should give their money as loans to those who do not pay back. All this was only to the end of the times. Paul added that Christians will be raised to the air to wait for the Savior, as many were raised on poles and set to fire to be burning torches of the Truth in Nero's garden party. Before the end of the times Christianity was much like a suicide cult as the Judgement Day was near and

those, who died as martyrs would surely go to Heaven. But this time passed: Jesus came in the skys in 66 AD, as Halley's Comet. He will not come again, as what followed this end of the times was another times, a thousand years of Messianic Era, the time of the Church when Jesus guided them as a spirit. That time also passed and the thosand years that followed, and has nearly passed, was filled with wars. It started with the crusades and continued with many bloody wars. Now the last thousand years is coming to the end. What we see is a new age, the age of technology. It is not any mystery: in one thousand years times change. In just about one thousand years the population grows too large and problems culminate: there comes a catastrophe and after it a new era. This is the whole idea of the theory of times.

## 6. Messiah, prophet like Moses

In John 1:25 explains the Jews of the first century were expecting three characters: Messiah, Elijah and the prophet.

Messiah in John 1:25 means a king from the House of David, who is promised for instant in Isaiah 9 and Jeremiah 33:17. Elijah is a miracle maker predicted in Malachi 4:5. He will come before the Day of the Lord. The prophet is the prophet Messiah. He is a prophet like Moses, predicted in Deuteronomy 18:15-19, and called by the name Taheb by Samaritans. He is also the slain Messiah of Daniel 9:26 and the Suffering Servant of Isaiah 53 and Psalm 22, where the Suffering Servant does not mean Israel. It is the prophet Messiah whose hands and legs will be pierced (Psalm 22:17) and who because of the Septuagint translation of the word *almah* was expected to be born from a virgin (Isaiah 7:14). Of the prophet Messiah it is written: I take away the sin of the world in one day (Zechariah 3:8): he was to die on a cross for the redemption of sins. As a new Moses, he was to make miracles: heal the sick, make the blind see, awake the dead, make the lame walk and proclaim the good message to the poor, as Luke 7:22 and the Dead Sea Scroll fragment 4Q521 say. Both are based on Isaiah 35:5.

The prophet Messiah was also to die and to raise from the death on the third day. This is a reference to Jonah and to Hosea 6:2. In Hosea 6:2 the prophecy refers to Israel. God has punished Israelites, but will redeem them. If we count one God's day as one thousand years, like 2. Peter suggests, from c. 760 BC, Hosea's times, Israel should have risen from death about the time when the modern Israel was created. Deeds of a prophet are often predictions of what will later happen to Israel, like the marriage of Hosea to an unfaithful wife in Hosea 3 is a symbolic deed and prophesy. The death and resurrection of the prophet Messiah may also be a symbolic deed, but Gabriel's revelation (i.e., the Jeselsohn Stone) shows that in the first century the Messiah was expected to rise from death in three days, or to give a sign (unless it is a fake). From gospels it follows that people expected the Messiah to rise from death.

Jesus was the prophet Messiah. For Christians Messiah ben David means the second coming of Jesus, but as a human this other messiah need not be the same person: the king Messiah is just a victorious human king and a lesser character than the prophet Messiah.

In Synaptic Gospels Jesus explains that John the Baptist was Elijah: Matt. 11:14 "If you are willing to receive it, this is Elijah, who is to come". In the Gospel of John in 1:21, John the Baptist denies it. This may be so because in the Gospel of John, and only in this gospel, Nicodemus is present at the burial of Jesus. If Nicodemus is Nicodemus ben Gurion, a famous miracle maker, then there already is one miracle making Elijah and John the Baptist is not needed for this role. The reason why John the Baptist denies being Elijah in John may also be in order to show that what Malachi means is not that a dead person is resurrected: the new Elijah is not the same person as the old Elijah and need not know that he is the new coming of the former person. The intended meaning could also be that Jesus is Elijah. Elijah was a



miracle maker. John the Baptist made no miracles according to John. Therefore in Matt. 11:10 John the Baptist is the angel, who will prepare the way, and the prophet like Moses is Elijah. This would mean that there are only two messianic characters: the prophet Messiah and the king Messiah. Any way we choose to understand this part of John, all interpretations fit well enough to Jesus: Jesus fulfilled the role of the prophet Messiah.

Jews of the first century were not the only ones waiting for two or three messiah characters. In Second Temple Judaism there were two anointed ones, the High Priest and the King. In Hasmonean times the king was also the high priest, but usually they were different persons. The Dead Sea Scrolls sect, usually identified as Essenes, waited for two Messiah characters, the Messiahs of Aaron and Israel. In the Damascus Document it is not clear if the Messiah of Aaron and Israel refers to one or two figures, but in the Qumran Manual of Discipline there are clearly two Messiahs. Kabbalism developed in the Middle Ages, but has longer roots in Messianic Judaism. In Kabbalism there are two messiah characters: Messiah ben Joseph and Messiah ben David. The concept of two Messiah figures can also be found in Zechariah 6:12-13, where it refers to prince Zerubbabel and high-priest Joshua. The Qumran sect saw two Messiah characters already in Balaam's Star prophecy Num. 24:17 by interpreting the star of Jacob as the Messiah of Aaron and the scepter of Judah as the Messiah of Israel.

John 4 makes it very clear that Jesus was the prophet Messiah, not the king Messiah. A Samaritan woman in John 4:25: "I know that Messiah, he who is called Christ, is coming. When he comes, he will explain everything to us." Jesus answers "I, the one speaking to you—I am he." Samaritans waited for a Messiah called *Taheb*. He was the prophet like Moses. He would explain the law and, as Moses, work miracles. In Matthew 22:45 Jesus asks why David in Psalm 110 calls Messiah his Lord and suggests that Messiah is not the son of David. Here the reference is to the prophet Messiah, who is higher than the king Messiah. The king Messiah is just a king, human, while the prophet Messiah is identified with the Word of God - of course not as a human, but as a spirit.

## 6.1 Jesus' mission

The good message of Jesus was that the Messiah had come and the end of the times would be very soon. It is not a very good message to anybody, as the end of the times implies the Day of the Lord, the Judgment Day, or more prosaically, a war where the temple and the city was to be destroyed and half of Jews enslaved (Zechariah 14:1-2), but later the non-Jews would be totally crushed. Early Christians expected that the end of the times would happen in the 1<sup>st</sup> century. The Messiah would come second time very soon and judge the world. The terrible day of God's judgment was close. The first century interpretation of the Old Testament was that all scripture talks about the Messiah and the coming of the Judgment Day. By that day all prophecies will be fulfilled. The end of the times was to happen soon after Jesus. Jesus was sacrificed for redemption of the sins of his people so that God's wrath would not torment them in the Judgment Day. The king Messiah of Israel could win against Rome only if God was on his side and God had long been angered by Jews. Redemption was an essential part of this plan.

As the Judgment Day was to come in their lifetimes, the only possible interpretation is that the Day of the Lord was the First Jewish War 66-73 AD. God was not in the side of the Jews. Here what Talmud says of this interpretation of the Old Testament: "It has been taught; R. Nathan said: This verse pierces and descends to the very abyss: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though he tarry, wait for him; because it will surely come, it will not tarry. Not as our Masters, who interpreted the verse, until a time and times and the dividing of time; nor as R. Simlai who expounded, Thou feedest

them with the bread of tears; and givest them tears to drink a third time; nor as R. Akiba who expounded, Yet once, it is a little while, and I will shake the heavens, and the earth: but the first dynasty [sc. the Hasmonean] shall last seventy years, the second [the Herodian], fifty two, and the reign of Bar Koziba two and a half years.” Talmud, Sanhedrin 97b.

This passage mentions three episodes when Jews believed the Messiah had come. Our Masters must refer to the Hasmonean times. The Masters were the kings and high priests of Israel, at that time both roles in one person. According to the passage, the Masters interpreted Daniel’s prophesy time, times and half a time. In the seventy-weeks prophesy Daniel refers to the High Priest Onias III, who was murdered in 171 BC, probably Talmud means this interpretation of the Messiah. Onias III was the suffering prophet Messiah, not the king Messiah. Rabbi Akiba lived at the time of Simon Bar Kockhba (referred to as Bar Koziba) and declared him the Messiah. As these two episodes are explained, it follows that Rabbi Simlai refers to the Herodian time. Talmud Sanhedrin 98a has something more to add: “Rabbi Simlai said in the name of Rabbi Elazar the son of Rabbi Shimon: The son of David will not come until all the judges and officers are wiped out from Israel, and the last vestiges of Jewish self-rule disappear.” The reference is probably to Rabbi Eleazar ben Shimon who, like Rabbi Simlai, lived in the 3<sup>rd</sup> century AD. There is no reference to a specific Messiah, but to the destruction of Israel in the First Roman-Jewish war. It seems to mean that the king Messiah did not come. Jews had several leaders in the First Roman-Jewish war, like John of Giscala and Simon bar Giora. Any of those leaders might have become the king Messiah, but the war was lost and nobody was generally recognized as the king Messiah, who was to be victorious. Josephus Flavius declared that Emperor Vespasianus was the king Messiah and rabbis accepted it at that time, but this interpretation of the prophets was never popular.

Yet there had to be a Messiah in the First Jewish-Roman war. The symmetry in Sanhedrin 97b implies that as there was a Messiah in the Hasmonian and Bar Koziba times, there must have been a Messiah in Herodian times. It is not only by symmetry of Sanhedrin 97b: as Josephus Flavius says in Jewish War, the main reason for this war was the word ruler prophecy, the Star Prophecy. There had to be a plan describing who was to be the king Messiah, only it did not work out, and before the uprising there had to be the prophet Messiah. Without these Messiah's and the sign of the prophet Messiah in 66 AD, there would not have been any war.

The slain Messiah in Daniel 9:26 certainly must have originally been the High Priest Onias III, who was killed in 175 BC, but the sixty nine year weeks of Dan. 9:25 do not fit to Onias III: 69 year weeks is 483 years, Onias III died in 175 BC, thus the order to rebuild Jerusalem should have been before 658 BC, yet the Siege of Jerusalem was in 587 BC. Clearly, the verses Dan. 9:24-25 have been edited. In the original version it seems to have been 50 year weeks: 49 year weeks before 175 BC gives 518 BC, which is the year Darius gave the order to rebuild the temple according to Ezra 6:1-12. It is more natural in the context of Daniel that the order would have referred to rebuilding of the temple, not the city, as the present text says.

After Christianity and Judaism separated their ways, Jewish rabbis shifted the times so that messianic calculations would not fit Jesus. In the 2nd century AD Seder Ola Rabbah they made a new interpretation of Daniel's seventy year-weeks: the Second Temple lasted for  $60 \times 7 = 420$  years. As the Second Temple was destroyed in 70 AD, they calculated that the Second Temple was built in 352 BC. Historians say that the year was 517 BC, 165 years earlier. These are the so called missing years in the rabbinic calculation. Daniel's 70 year-weeks have been reinterpreted several times. It may well be that originally there was to be 420 years from 587 BC, the year of the destruction of the First Temple. That year is  $587 - 420 = 167$  BC, the year Antiochus IV Epiphanes set the statue of Jupiter in the temple of Jerusalem. However, before the time of Jesus the Book of Daniel had been edited and it did point to 33

AD at the time of Jesus. Jesus, being very careful of fulfillment of prophecies in correct times, says in John 7:7: my time has not yet come, but for you time is always suitable. He could not be crucified in any other year than 33 AD as that year is exactly one thousand years of the year 968 BC when first century Jews, like Josephus Flavius, believed the construction of the First Temple had been started.

Before the Maccabee revolt and the Hasmonean time, Onias III was the prophet Messiah, the Suffering Servant, who was killed. Though Judas Maccabee was a great hero, none of the Hasmonean kings passed as the king Messiah: prophecies were not fulfilled. Bar Kochba tried to be the king Messiah, but he lost and Sanhedrin 97b calls him Bar Koziba, the son of disappointment. There was no widely accepted king Messiah during the First Jewish War, but there had to be a prophet Messiah before the war. We would justly expect Talmud to have some thing to say of this prophet Messiah, more likely something negative as the war was lost and the temple destroyed. Talmud makes several rather un-favorable comments of Jesus (like that Jesus tried to mislead the people and now sits in the Hell in boiling excrement), but nothing similar of some other prophet of this time. We can assume that the prophet Messiah was Jesus. Jesus was almost wiped out of Jewish history, but Jews in the 1<sup>st</sup> century believed that the Messiah was to come in their time. They fought a war against Romans and lost. The temple was destroyed and many taken as slaves. They still tried twice and lost both wars. Jews were forbidden to enter Jerusalem. There certainly had to be a prophet Messiah. Jesus must have been this Messiah, and a popular one.

Against this view can be said that Jewish Christians never numbered more than 1,000 individuals counting children, though other sources say 5,000, and that Josephus, though mentioning both Jacob, the brother of Jesus, and Jesus, never comments on Christians as participants in the war, or active before the war. Both arguments are true, but they only reflect the mission of Jesus. The disciples of Jesus were called to spread the good message: the coming of the Day of the Lord. Not many were needed for this. Only one sacrifice was required for the redemption of the sins of the people. There could be martyrs, who died as Jesus. They died as sacrifices and went to Heaven, but their sacrifice was not needed. The Jewish people were asked to discard their sinful life and to live according to the Jewish law, though it was clear to Jesus that most will not do so. Indeed, had they repented and changed their ways, Isaiah 6:9 would have been violated. The mission was not to convert the Jewish people to Christianity, to be disciples of Jesus and go to Heaven. It was also not to save most Jews. Some chosen Jews were to inherit the earth in a faraway future, but not the whole Jewish nation, only the meek.

These meek are not the disciples of Jesus. The disciples of Jesus were the simple in mind who were to die as martyrs and go directly to Heaven and come to judge the people, the meek inherited the earth. The meek were the Poor, the Essenes. In Gospels (e.g. Matthew 19:16-22) a young rich man asks Jesus what he should do to get eternal life and Jesus tells him to obey five of the Ten Commandments: they are enough for an eternal life, but if the rich man wants to follow Jesus, then he must give away his property and become perfect as Jesus was perfect. That is, the sacrifice must be perfect. Christians were those to be sacrificed. Jesus and his disciples were to redeem the people from their sins, which was essential before the Jews could win the war against Romans. But ordinary Jews were not asked to become disciples of Jesus and die as sacrifice. Indeed, Paul thought that Gentiles would be more suitable as disciples, and to die as martyrs, since they were not under the Mosaic Law. It was much easier for them to be perfect, as their sins were not counted. The scene when Jesus was sentenced to death by Pilate shows this clearly: the crowd asks for Jesus' blood to come on them. It is not that they wanted to take the guilt. It is that they wanted to be blessed by the blood of the sacrifice. Only blood redeems the sins. The blood of a sacrifice is sprinkled on the people.

After the Temple was destroyed and the Old Testament sacrifices could not be made, Pharisees, the only sect Romans accepted, compiled a new interpretation of the Old Testament as Mishnah, which later was perfected to Talmud. As Sanhedrin 97b shows, the Rabbis rejected the explanations of R. Simlai, R. Akiba and the Hasmoneans. Jews still wait for the Messiah and do not agree that the prophet Messiah has already come. Indeed, not much is spoken of the prophet Messiah in Judaism and the words of Jesus were to be forgotten.

Jews were not expected to become disciples of Jesus, but according to Josephus they joined Essenes in large numbers, showing that Christians and Essenes were not exactly the same, though they were related sects. Though the Church of Jerusalem was always small, only about 1000-5000 Jews were disciples of Jesus, Jesus must have been widely accepted as the prophet Messiah. How else could the rebellion of 66 AD start and why Josephus describes how there were heavenly signs and dead were seen to walk among the living? That is, the rebellion was messianic. There could not be a rebel before redemption, as Jews could not win if God was not with them. There could not be redemption before the sacrifice of the prophet Messiah. There was no other prophet Messiah than Jesus in that time. Calculations from the Book of Daniel make it clear that the prophet Messiah was to appear before the Second Temple was destroyed and those calculations give the time of Jesus, the dawn of the time of Fishes. The comet of 66 AD was the second coming of Jesus in the skies, as promised in Gospels.

## **6.2. The meaning of redemption**

Redemption is a central concept in Christianity, but it raises the question of why God cannot simply forgive the sins of people, why does someone have to be sacrificed for it. Certainly theologians have solved this problem many times, but I will try my solution.

The Book of Exodus 13:15 explains the redemption of the firstborn sons as a rule that followed the punishment of the Egyptians in the time of Exodus, but a sacrifice and redemption of the firstborn son is already in the story of Abraham and Isaac Genesis 22. Child sacrifice was practiced by people of Levant and biblical prophets tell that the custom was still alive in their times. In Exodus 12:27 sacrificial blood of a lamb saves the firstborn of Israel, while the first born of Egypt die. In Exodus 24:8, sacrificial blood of animals establishes a covenant. In the book of Exodus 13:15 first born sons are not sacrificed, they are to be redeemed. In all of these cases, redemption is associated with sacrificial blood and there is a direct connection to the sacrifice of the firstborn son.

In the Book of Numbers there is an episode 3:40-51 where the firstborn sons of Israelites are redeemed in a special way: the tribe of Levi is considered as dedicated to God by their priestly service and they can replace (redeem) most first born sons, while the rest are redeemed by money. Talmudic Jews still follow the practice that first born sons are redeemed by money, but this cannot be the original intention of redemption. Indeed, Abraham is told by God to sacrifice Isaac, but God provides a ram instead of Isaac. Thus, Isaac is redeemed by blood. It is interesting to notice that there was also a different tradition: that Isaac was sacrificed, but restored to life. This other tradition fits better with the Day of Atonement ritual where two goats were used: one was sacrificed, one driven to a desert, but it returned. Thus, in a way the sacrificed goat was restored to life by a *dubbelganger*.

The Books of Moses contain some older tradition, but were basically written after the Babylonian conquest and in the Persian time, with the exception of Deuteronomy, which may have been written in the time of King Josiah, around 640-610 BC. One form of redemption that is earlier than the Books of Moses is in the Book of Isaiah. The second Isaiah writes that Egypt, Ethiopia and Seba are given instead of Israel: other people are given for the lives of Israelites (43:3-4). Clearly, this is redemption: God offers salvation to Israel and takes some

other lives instead. Deutero-Isaiah wrote around 540 BC. Proto-Isaiah and Deutero-Isaiah make no references to the story of the Exodus or the Book of Exodus. This redemption in Deutero-Isaiah can be historical. When Persia conquered Babylon in 539 BC Israelites were given their freedom, but they also served in Persian army in Egypt: thus, they bought their freedom with the lives of Egyptians.

In the Book of Zechariah there is in 9:11 the blood of your covenant and 3:9 promises an act that takes away the land's evil deeds in one day. These clearly refer to redemption by a blood sacrifice. Redemption means being released from death by someone else paying the price. In all traditions with the exception of the Book of Numbers, the price to pay is to die as a sacrifice. This must be the original meaning: one death is paid by another death. There are two reasons why there must be death. In the case of the firstborn sons God ordered their sacrifice. In the second case the death is the punishment of evil deeds.

In the original religion firstborn sons were sacrificed. Later there appear two variants: a mock sacrifice and redemption, as in the story of Abraham and Isaac, and sacrifice and mock redemption, as in the two goats of the Day of Atonement. Both are versions of dying as sacrifice and being restored to life. The goal of the sacrifice is to redeem others, thus we may assume that in the original religion firstborn sons were sacrificed so that others could live. If they were not sacrificed, the people would die. This suggests that the sacrifice of firstborn sons had the purpose of avoiding some catastrophe that would have faced the population.

Sumer myths of the Flood tell that Canaan people started to sacrifice their children after the Flood. This has been understood that there was a Malthusian catastrophe of overpopulation, but this does not explain sacrifices of firstborn sons. Firstly, overpopulation cannot grow to a catastrophic level because there is no food to let the population to grow too high. There can only be occasional famines, usually caused by weather changes or wars. Secondly, if killing children had the goal of avoiding overpopulation, then the rational choice is to kill girl babies, like the Eskimo did, and then share the remaining women. Even very few men can get all women pregnant, and men can do harder work on fields to get more food. Killing firstborn sons must have another motivation.

A case can be made that the catastrophe they tried to avoid was mutational overload. There is evidence that in Europe the early Neolithic populations suffered a population collapse. There is also evidence that Y-DNA diversity dropped dramatically at the beginning of the Neolithic time. These populations were most probably patriarchal and polygamic. These facts agree with a scenario where in early agricultural societies very few men controlled the right to have children with women. It led to mutational overload in the Y-gene, which controls sperm production. The result was loss of fertility and the death of the population. By killing the firstborn sons, the society avoided the inheritance right of the firstborn sons to women and created competition between younger brothers and in this way increased the male gene pool. This is of course only an idea, but something like this can be behind the practice of the sacrifice of the firstborn sons. If so, then these children were indeed redeeming the population.

Here we see an answer to the question why God cannot forgive the sins. It is simply that originally these are not any sins committed by some individuals but behavior of a population. The result is not a punishment in the normal sense: it is the outcome of the deeds. You let your population grow higher than the carrying capacity, there has to be a collapse. You allow practices leading to mutation overload, you will have infertility. There is no possibility of forgiving anything. The sins are practices of a people and the punishment is collective. Sons pay for the father's sins to several generations, not because it is moral, but because some deeds have long lasting consequences.

Much later there came individualism: evil deeds were deeds of a person against the society. This was when law codes were crafted. You were not any more allowed to kill your

enemy, or cheat them any way you wanted. If you break the law, it is only the society law and the punishment was not always the death, unlike if the deeds of the people cause the death of the people: you cannot avoid the death as it is a direct consequence of the deeds. If you only break a law, the society could forgive the sins. Though, they do not do it: try breaking laws and see if the police and the court system forgive crimes. Of course, they do it only for your own good and for the good of the society. But in principle, such crimes could be forgiven. Crimes against the natural order/nature cannot be forgiven since the punishment is just the outcome of the deeds: destroy the nature and you will have what you did.

Redemption does not mean forgiving evil deeds. It means paying them for a small number of elected. This concept would have been valid even in the proposed scenario of mutational overload. Most of the population would have been sterile or otherwise incapable, but a small group of elected might have a survival chance. They could have been collected and a new population might have grown out of them. This is essentially the concept of redemption and a new covenant. There are only few elected, like only some thousands of Jews joined the Jesus-movement. They are the seed of the new covenant, which again is given the command of multiplying, either naturally like in the story of Noah, or by conversion like in Christianity. This, I think, is the essence of redemption: it is not forgiving the sins of the population and it is not paying for the sins of the population. It is saving few elected, who will change their ways and not follow the practices that led to the catastrophe.

\ The savior is just a person, who has a solution to the current problem causing the population collapse. The elected are the followers, but why are they redeemed? That is, redeemed refers to a sacrifice. Why, in the time of a catastrophe, like a population catastrophe, does there need to be a sacrifice? We know that this was often the case. When Mayas experienced a drought that ended their civilization, they resorted to human sacrifices: they sacrificed their own children and nobility. That is a natural human reaction.

Behind most human reactions there must be some evolutionary reason. Perhaps we have a behavior pattern that allows leaving everything and selecting only one (like in the parable by Jesus of a wise fisherman, who discards all small fish and selects a big one, no normal fisherman would do so, or not in a normal time). This pattern would include facing death if needed. It might have been one of the ways humans coped with difficult times. Be ready to move on, to leave everything, to face the dangers. In a generic case, the savior does not need to be sacrificed, but all chosen have to sacrifice their old life. Only in the spacial case of Second Temple Judaism, prophecies demanded that the savior dies. This could be possible. There may even be such a mechanism of conversion that has a major psychological effect on us and helps the population to survive in the time of catastrophes.

Today we are not in the time of a catastrophe. In Jesus' time people waited for the end of the times. Those times came in the First Jewish War. Everything in the message told of Jesus fitted those times. He was the firstborn son of Mary. He was sacrificed but returned to life, so he was himself redeemed and by his sacrifice he redeemed others, as sacrificial blood redeems evil deeds. His sacrificial blood made a new covenant and the people of the new covenant were the redeemed who had many children from the converts.

Jesus told the disciples to drink his blood. They drank it symbolically as wine, but did they really? In the Gospel of Thomas Jesus tells two sayings of drinking blood. In one saying (logion 60) Jesus points to a Samaritan carrying a sheep and asks what the man is going to do with the sheep. The disciples answer that he will eat the animal, to which Jesus answers that he will not eat the sheep. He will kill it and eat the corpse, but if you eat alive, what do you do? Clearly, this is about eating blood: the soul was believed to be in blood.

In another saying (logion 7) Jesus says that blessed is a lion that is eaten by a human and in this way becomes a human, and cursed is the human who is eaten by a lion and in this way becomes a human. The lack of symmetry is for sure intentional (though some have tried

to correct it). The meaning of this saying is rather easy to find. If a human is eaten by a lion, the lion eats the blood of a human and gets a human soul. Thus, the lion becomes a human in the second sentence. Why then in the first sentence a human, who eats a lion does not become a lion? It is because this lion is a human. It is the king of Israel, the Messiah. If it would be an animal, then certainly the human eating a lion would get the lion's soul and become a lion. Eating blood of the lion, that is the Messiah, is considered good: the lion is blessed. Eating blood from another human, like the animal lion does, is bad: it is forbidden to eat blood because the soul is in the blood and the lion gets the soul of a human, to say, a human gets trapped in a wrong body. Weird stuff, isn't it? Yet this is how it is with these Messianic people: this logion exactly tells to drink Jesus' blood in order to get Jesus' soul.

From these sayings we see that Jesus thought that if one drinks blood one gets the soul that is in the blood. That is why it is normally forbidden to drink blood, but one must drink the blood of the Messiah in order to get the everlasting life: that is, the Messiah is the everlasting soul, the Word, and his soul will get your body. Resurrection could simply be made by soul reincarnation. The disciples only needed to drink his blood, but not symbolically. This may well be the only logical solution to all words of redemption in the Old Testament.

Of course it has to be the sacrifice of the firstborn. It was the firstborn of Egypt, it was Isaac. The firstborn must be redeemed, but also sacrificed in order to redeem the people. Thus, he has to be restored to life. Drinking blood should be impossible, because the Books of Moses forbid it, but looking at these sayings in the Gospel of Thomas makes it quite probable that the group that used the gospel did experiment in drinking blood. It is even likely that early Christians did so because the blood of Jesus is drunken in a symbolic way in the communication and there is no stress on the prohibition of eating blood. Like the Christians would know that drinking blood does not have any visible effect. I think they did know that and it means that it is very possible they tried drinking blood and saw no effect. Thus, drinking the blood of Jesus become symbolic, and it is just as effective as a symbolic deed: you can take Jesus inside, whatever that means to you, and be a better person.

Much in John can be deduced from this blood allusion. If the Messiah could have an eternal life if his disciples drank his blood, then he would live forever. But there is the rule that whatever has a beginning has an end. Meaning that what does not have an end (i.e., lives forever) cannot have a beginning. Thus, the Messiah had to be in existence before Adam. In fact, the Messiah had to be there before the creation, thus the Messiah is the God.

Maybe this speculation goes too far, but there must have been some logical way Christians concluded all this. But it is not nonsense in John. Once I spent some time thinking how to create a soul in a computer (call it self-consciousness or whatever, to make a computer like you and me) and conclude that it cannot be made. Something is missing, even if there would be much more computing power. Something is simply missing. We can put all these missing functionalities to a module or a package. As it is, we are missing this package and nobody know how to make one. We would normally buy one if one cannot do it on self, but they are not on sale. It is magic. We need a magic box. If nobody else can figure out how to make this magic box, and I cannot figure it out, then it is not possible. I can quite well accept that there could be a package containing a soul, but we cannot make it. Does it mean it is not from this world? It does look like that, as we cannot do it. This is it. It can be so. There can be another world. And it can be that there is only one soul. That is the easiest. Then if the Messiah is this soul, as there is only one, I am the same soul, so are you, and so is my dog, but not the flies, which behave as automatons. Or something like this. We get a theory of one soul and another more real world, just like those early Christians, though they did not have computers. It is not in any sense nonsense.

So it could be like that. The redemption was only for saving the Jews. Nobody else had the law, so they could not break the law. Even Saint Paul says so. And those who believed that they are under the law and have broken it were released from the waterless cave by the belief that the Messiah can redeem the sins. But the non-Jews had not sinned, as they had no law, and did not need to be redeemed. It is all very logical. It is also very logical that what a Christian is expected to do is written in the old prophets, like Zechariah 6:9-10 (that is, just to be a good person), while what Jesus told his followers to do (leave up everything, die as martyrs, do not resist the evil) was only for the end of the times in the first century AD for the redemption of the Jewish people (which they rejected, as was foreseen and intended).

What then does redemption mean to us? Originally there are practices which, if continued long enough, will destroy the population. These are the evil deeds. There is no way God can forgive these deeds because the punishment (the death of the population) is a logical result of these practices. This is the real meaning. Not everybody will perish in the resulting catastrophe, only most will, but a reminder will survive. They will follow another way, trying to avoid the disaster. They will have a leader, the Messiah. There will be few of them, they will be the new covenant.

Following this line of thought, Jesus was not seeing his mission as political restoration of Israel's independence from Rome, nor only as fulfillment of the promise that if the people obey the law they can live in the country, but if they break the law, they will be under another power. The actual mission was based on spiritual concepts that seem unrealistic for a modern skeptic: there is the original sin; it can be redeemed by a human sacrifice; the redemption conquers the death so that there is eternal life; there are ends of times; the times ended around 30 AD; there is the Day of the Lord; and the Messiah has risen from death and will come again, there are the Last Days after seven thousand years. That is original Christianity, but can it be true in the real sense?

So, what if, does it lead to contradictions or to a possible scenario?

Can the death be conquered? Earlier in human history the answer would have been no, but today we are not so sure. Medicine and technology is advancing rapidly. It is just barely possible that in one-two hundred years, or maybe sooner, this could be possible. The times have changed in last hundred or so years. What was impossible is not so any more.

What if the times ended around 30 AD? If we agree that the times have changed in rather recent history, not yet in 1800, nor yet in 1900, but maybe in 2000, and agree that since 2000 or so we live in a new era, and use the Jewish way of counting 2000 years for an era, then the times did change around zero AD. Nothing special happened then, but it feels that today something special has happened to humanity. How could ancient Jews have known it? Maybe it was not the Jews. They borrowed from more advanced cultures. Maybe there is some reason depending on human population growth and cultural development in agricultural societies why it took about 2000 years to reach a new stage. Maybe some reason was known why this should be so, but as all knowledge was secret, we never learned it. Let us notice that 2000 years is about 66.6 generations, a number of a man. So, it is possible that a new era started around 30 AD.

What about the primeval sin? That seems like an outlandish concept, but wait. The punishment for the sin is death. The reason there is death is that there are births, that is, without death the earth fills up. The reason for births (for us) is sex. Some religions, including Christianity, were quite against sex. At the moment we can in some countries control births so that the population does not need to grow even if the death rate is reduced. Maybe it could be reduced to zero, meaning that the birth rate must also go to zero, but there still can be sex. It is indeed possible to remove the primeval sin of sex causing births, which is the reason for death. So, this is not outlandish.



The death is redemption of the primeval sin of birth. Redeeming this sin by birth control allows eternal life as soon as medicine or technology makes it possible. Economy can tolerate zero growth since machines do most of the work and their development does not need to be halted. This kind of a possibility was not there in the time of Jesus. Thus, there had to be the intermediate period, an era. Death did not disappear after the sacrifice of the Messiah though it was symbolically, or maybe theoretically, conquered. The Messiah must come again since the eternal life is possible only after a long time.

Why the Messiah had to be sacrificed for this? The prophet-Messiah did symbolic things, which much later are realized as real things. He showed the Way. Death is a requirement for birth. Sacrifice may come from the basic mystery of agriculture: the best seeds are sacrificed by burying into ground so that new seeds grow, but this is only as long as there is death and birth. If the best seeds are sacrificed, or best genes have sex, make children and die, the population evolves to better, but if the Messiah already is perfect, there is no need for evolution. Stopping death and birth stops evolution. It should be done only after reaching a sufficiently perfect level.

What is the meaning of drinking the blood of the Messiah? Food and drink are symbols of God's Word in all gospels. The blood is teaching, meaning that genetic evolution is stopped, but cultural can continue.

Why there has to be the Day of the Lord? It is because without a catastrophe there will be no pressure to a change. The change requires destroying the Bad and letting only the Good live. As this is a highly questionable, but necessary concept, in a zero birth and death rate society, there must be an intermediate era when the Good get better and the Bad get worse.

The Messiah will come again when the scientific and technical level allows creating the new world. Jesus did come in the signs of the sky in 66 AD, but that was only symbolic. The catastrophe of the Jewish war was only symbolic. The real Day of the Lord comes later.

There is also the concept of the sign of the covenant. The sign of the covenant of Noah was the rainbow and the taboo was drinking blood because the life was in blood and that era was forbidden from searching an eternal life, which had filled the earth in the previous era. This is explained in Sumerian sources that there was an overpopulation catastrophe in Sumer, after which people in the Levant started sacrificing their first born sons. It is something symbolic: death as redemption of life. I do not understand this sign issue yet and will not try to make any sense of it, but in general it seems to me that there can be an understanding of the Christian way of reading Jesus which is not impossible or outlandish, despite the strange religious concepts that initially abhor any skeptic.

### **6.3 Jesus' crucifixion in 33 AD**

All four Gospels agree that Jesus was crucified in Friday. The resurrection happened on Sunday morning. As Jews counted partial days as full days and nights, the resurrection can be said to be three days and nights after the crucifixion. John seems to be the most accurate Gospel informing that the date of the crucifixion was 14. Nisan. There are only three possible years in the range of interest when 14. Nisan was on Friday. The strong candidates are 6. April 30 AD and 1. April 33 AD. If the visibility was poor and for that reason the Passover was shifted, the year 34 AD may also be possible, but it is not considered a likely choice. Luke 3:1-2 gives the year 28/29 AD as the starting of the ministry of John the Baptist (15. year of Tiberius). John informs that Jesus' ministry lasted (at least) four Passovers, that is, 3 years or more. Thus, Jesus' crucifixion fits well to 33, but not to 30. Let us assume from now that the day of crucifixion was 1. April 33. Thus, the resurrection happened on Sunday, 3. April 33.

It is interesting that there was a partial lunar eclipse on Sunday 3. April 33 AD. Peter in Acts 2:20, referring to Joel 2:31, tells that the sun darkens and the moon becomes blood when the Holy Spirit is given and it is before the Day of the Lord. Peter in Acts is referring to the first Pentecost and therefore not to the resurrection day, but John tells it differently. According to John, Jesus blew the Holy Spirit to the disciples on the day of resurrection (John. 20:22), thus the day of the blood Moon should be 3. April 33 AD. John is more correct in 14. Nisan, he may be more correct also in this place.

The verses in Joel 2:31 and Act 2:20 may be read suggesting that there should be both a lunar and solar eclipse. This, however, is a physical impossibility. There cannot be a solar eclipse and a lunar eclipse in the same day, or close to the same time. Yet, this is not a major difficulty: a darkened sun can be caused simply by clouds. Close to the Passover in the year 30 there was no lunar or solar eclipse making this year less miraculous than the year 33 AD.

It is possible that astrologers of the 1st century did manage to predict solar and lunar eclipses. Already some 500 BC a Babylonian astrologer calculated from observations that eclipses come in cycles of 6585 days. We also know that Jewish rabbis had learned of a star that appears every 70 years. That is the Halley Comet. Jews did not have advanced astrology of their own, but Matthew mentions the Magi of the East, Babylonian astrologers, who did have this knowledge, and in fact, the knowledge is incorrect: the cycle is 75.5 years, but there is variation of some years from apparition to apparition.

Predicting the blood moon was therefore at least theoretically quite possible, but predicting earthquakes was certainly not. Whether a coincidence or not, there were two earthquakes in Jerusalem around the time of crucifixion, evidenced by laminated mud in the Dead Sea. Josephus Flavius mentions one earthquake and dates it to 31. Physical evidence dates two earthquakes to 31 ( $\pm 5$  years).

From these we can conclude that 33 AD was the year of crucifixion, then how to get the year of Jesus' birth? Luke 3:23 tells that Jesus was about thirty when he was baptized. Assuming that his mission lasted 3.5 years and he was crucified in AD 33, this gives the birth of Jesus around 1 BC-1 AD. Yet, Matthew places the birth of Jesus to the time of Herod the Great. Herod the Great died in 4 CB. This is the reason why the birth of Jesus is usually placed to 5 BC.

This year conflicts with Luke, who places the birth of Jesus to the census of Quirinius in 6 AD, but there is another explanation for the text in Luke. The census was the beginning of the Zealot movement: Judas of Galilee started a revolt at that time. It is said to have been because of the census, but there were more reasons: Herod Archelaus was dismissed in 6 BC and Judea, Idumea and Samaria become ruled directly by Romans. Jews strongly objected to that. The Zealot movement led later to the uprising of 66 AD and as Zealots were so important for the Messianic hopes of this time, Luke may simply want to connect Jesus to Zealots. Indeed, Luke has another hint of Zealots: Luke addresses both the Gospel and Acts to Theophilus.

It is not known who this Theophilus was, but a strong possibility is that he was one of the High Priests, Theophilus ben Ananus (37-41 AD) or Mattathias ben Theophilus (High Priest in 65-66 AD). I prefer the latter one, probably the son of the former, as Acts describes events up to 60 AD and could not in reality be addressed to Theophilus ben Ananus. The Gospel and Acts were written around 80-90 AD, but the content suggests that the author is Paul's companion Luke. Paul's friend Luke could well have sent the texts to the High Priest Mattathias ben Theophilus. He was pro-Roman and invited a rebel leader Simon bar Giora to Jerusalem to defeat the Zealots of John of Giscala, but Simon bar Giora, who also was a Zealot or close to them, executed Mattathias because of his Roman sympathies. This High Priest was against violent Zealots and must have been interested in the Messianic movement,

which turned in his time to a war. We can dismiss Luke's mention of the census as a guide for dating the birth of Jesus, but should notice that Luke connects Jesus to Zealots in some way.

The traditional dating of Jesus to the time of Herod the Great seems therefore be the only guide, but it is not so simple: Matthew may be referring to the birth of the king Messiah. This is the conclusion to which we have already come: Matthew dates the birth of Herod Agrippa I one year after the Halley Comet, the Star of Bethlehem.

## **7. Jesus' words and deeds**

"Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves." John 14:11.

### **7.1 Miracles of Jesus**

The Gospel of John is the last written gospel, but it gives the main teaching of Jesus in the clearest form. The Fourth Gospel is most commonly dated to 90 AD, but there is no compelling reason for a so late date: though the best guess is 90s, it may be written before 70 AD, as can all four gospels. In John Jesus gives long speeches that he could not have given, but they fit well to Synoptic Gospels and give Jesus' teaching in plain text instead of parables and actions. The main reasons for late dates for all gospels are that Paul's authentic letters do not show clearly that he had read any gospels, and that miracles in these gospels are interpreted as mythitization of the true history, which takes some time, but the miracles need not be mythical: they may be symbolic, all but one miracle, the resurrection, can mean hearing God's word.

The starting point is the Great Commandment (Matthew 22:37-39, Mark 12:29-31 Luke 10:27). These command are based on Deuteronomy 6:4-5 "Hear, O Israel: the LORD our God, the LORD is one. And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might" and Leviticus 19:18 "You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself." Neighbor refers to your own people in Torah. In the Good Samaritan parable Jesus redefined it to mean those, whom you treat as your neighbors, or that those who help Jews are neighbors to Jews even if they are only half-Jews, like Samaritans.

By loving God Deuteronomy 6:4-5 means keeping His commandments. Jesus loved God by doing what He commanded (John 14:31). Words that Jesus spoke and deeds that he did were from God (John 14:10). Because Jesus loved God, God loved Jesus and lived in him (John 14:10-11, God lived in Jesus and by mutual love they become one). Here we have a different understanding of God is one. Originally it means that there are no other gods than the God of Israel, but as Deuteronomy 6:4-5 demands love of God, i.e., keeping God's commandments, and love unites into one, we get the identity that God and Jesus are one. This is similar to man and woman becoming one in the marriage.

This is not only with Jesus, the Son of God, but with all that keep God's commandments. Loving Jesus means keeping the commandments of Jesus (John 14:15), and these commandments are not from Jesus, but from God, who has sent him (John 14:24). All who love Jesus and keep his commandments are loved by God and God and Jesus live in them (John 14:23), thus they also become children of God (John 1:12). Jesus' command is that the disciples, your own people, love each other (John 13:34). Then they become one and Jesus and God lives in them (John 14:20) in the form of the Spirit of Truth (John 14:17).

When God lives in a disciple, the disciple speaks God's words and can do all miraculous deeds that Jesus did (John 14:12). God and Jesus will do all that the disciple asks in Jesus' name (John 14:14). This gives the key to the miracles: deeply believing Christians today are not less believing that the disciples in Jesus' time, yet they cannot do miracles that physicists call miracles, yet, they can do all miracles that Jesus did. We have to look at Jesus' miracles. The easiest are the miracles of feeding the five thousand with five breads and two fish (Matthew 14:26, Mark 6:42, Luke 5:19, John 6:9), and left overs were twelve baskets (John 6:13). The real food from Heaven is not physical food, it is God's words (John 6:25, 6:33, 6:48-51, 6:58). The five bread are the five books of Moses and the two fish are prophets and psalms. In the feeding of four thousand (Matthew 15:37 and Mark 8:9) there are seven breads (five books of Moses, prophets and psalms), and a few fish (other writings) in Matthew 15:34. There remains seven baskets. Both twelve and seven are numbers with religious significance to Jews. After the feeding miracles Jesus warns of the leaven of Pharisees and Sadducees (Matthew 16:6, Mark 8:17) and explains that the disciples should understand from the feeding miracles that he does not talk of bread but of teaching. Mark 8:21: "Do you still not understand?" These miracle stories are not about feeding with earthly bread. In John 2:8 the feeding of the hungry is complemented by changing water to wine. Admitting that this is not what a Jewish Messiah is likely to have done, it is more of a miracle for the prophet of Dionysios, the interpretation must be symbolic: wine is teaching. Wine is teaching in the saying that nobody pours new wine to old and water is teaching in John 4 in the story of a Samaritan woman on the well of Jacob.

Neither are the other miracle stories necessarily eyewitness descriptions of physical miracles. They are eyewitness stories of other types of miracles, but told as stories as Jesus always spoke in parables. This is clearest in John. John has the smallest number of miracles, 10, compared to 26 in Matthew, 24 in Mark and 26 in Luke, but the miracles in John are the most amazing. By the prophecies, the Messiah was to feed the hungry, heal the diseased, make the blind to see, the deaf to hear, the lame to jump, raise the dead, and preach the good news to the poor (Isaiah 35:5). From riding on a donkey to Jerusalem we conclude that Jesus made a Messianic claim (Zechariah 9:9). He had to do the miracles told in the prophecies. From the Dead Sea Scroll fragment 4Q521 we see that the list of Messianic miracles in Jesus' time was just the list given in Luke 7:22, a bit different than in Isaiah 35:5.

As a Messiah, Jesus had to raise at least one dead. In synoptic gospels this miracle is raising the daughter of Jairus from the death (Matthew 9:25, Mark 5:41, Luke 8:54). This incidence may well be based on something that actually happened: Jesus was a healer and exorcist. A healer must have some cases of success. It is possible that the daughter was not really dead, though it so appeared. Luke adds another case of raising the dead: the son of the widow of Nain (Luke 7:15). Here it is more difficult to argue that the son was not dead, but Luke includes miraculous material also in Jesus' birth story and in Acts. The short story of the son of the widow is of the same style. The story of Lazarus in John 11:44 is much longer and much more unbelievable. If Lazarus had been raised from death and the story had been well known to high priests (John 12:10), we should expect that synoptic gospels would mention it. It is much easier to interpret the Lazarus story as a symbolic story where the raising from death means being reborn. One, who has not born again is dead, as in let the bury their dead (Matthew 8:22).

At least one blind had to be cured. In Mark 8:25 and Mark 10:25 Jesus makes a blind to see, in Matthew 9:29 two blind are cured at the same time, and in Luke 18:40 Jesus heals one blind. In John 9 the miracle of healing the blind is a long story where the blind has been blind since birth and Jesus makes some mass and puts it on the eye. Accepting that this treatment cannot cure one blind from birth, we can interpret the story symbolically: in Isaiah's prophecies blind is one with eyes but cannot see and deaf is one with ears but does not hear

(Isaiah 42:18, Matthew 13:14). The word of God makes the blind to see and the deaf to hear. A deaf is healed in Mark 7:35, while Matthew 9:23 and Luke 11:14 focus on a mute cured by exorcism.

One lame must be cured, and in every gospel (Matthew 9:6, Mark 2:12, Luke 5:25, John 5:8) there is a story of a paralyzed man taking up his bed and walking. In John this miracle happens and in Jerusalem in the Bethesda pool on Sabbath as a story introducing the doctrine that Jesus called God his father and has the rule over Sabbath. The story in John is the same story as in synoptics, but modified to explain a theological point. Again, in one Messianic prophesy, the word of God makes lames to jump like deers (Isaiah 35:5).

One ill had to be healed, and many were healed (Matthew 8:3, 8:13, 8:15, 9:20, 12:12, 14:14, 14:36, 15:30, Mark 1:30, 1:41, 3:5, 3:10, 5:29, 6:5, 6:56, , Luke 4:38, 5:13, 5:17, 6:10, 7:10, 8:48, 10:9, 13:12, 14:4, 17:14, John 4:50). This already fulfills finishes the miracles in the list Luke 7:22. No doubt, a healer would manage to heal some people.

The remaining miracles in John are: the dove that landed on Jesus' head on baptism (John 1:32), Jesus' ability to see where Nathanael was earlier (John 1:48), Jesus knowing everybody (John 2:24), and Jesus walking on water (John 6:19). The dove is in all gospels and in synoptic gospels there is also a voice from heaven (Matthew 3:16-17, Mark 1:16, Luke 3:22, also Luke 9:35). This must be a symbol of the Holy Spirit and not any memory of a real dove and a voice. Jesus' knowledge can be taken as prophet's second sight, and in this way not unusual. All prophets told the future. Those, who were wrong, were called false prophets and often killed, while those, who were correct, were called true prophets. The exception is Jeremiah, who told that Babylonia will conquer Egypt (Jeremiah 46), which did not happen.

Only the last miracle, walking on water in John 6:19, is remarkable. This miracle is told in three synoptic gospels (Matthew 14:26, Mark 6:48), but omitted in Luke. In Mark Jesus goes to Bethsaida, but it is not told where from. Jesus was close to some mountain. There are two mountains: Mount of Beatitude close to Capernaum and Mount Arbel close to Tiberias. From Capernaum to Bethsaida is straighter by land than by water, especially as Bethsaida is not on the lakeshore. In John 6:1 and John 6:24 the trip is from Tiberias (so, close to Mount Arbel) to Capernaum, which seems more reasonable. John seems to be better informed than Mark or Matthew. According to John the disciples had rowed about 4.8 km to 5,76 km in heavy wind and in darkness when they saw Jesus walking on the lake and coming close to the boat. The disciples wanted to take him into the boat, but probably did not, as the boat soon arrived to the shore in Capernaum. The distance from Tiberias to Capernaum across the lake is 10 km and the boat should have been far from the shore, but it arrived soon to Capernaum. The wind must have taken the boat quite close to the shore of Capernaum. The Gennesaret is rather shallow, less than 10 m, close to Capernaum and maybe Jesus could wade in water rather close to the boat, or walk on a breakwater, if there was one in Capernaum at that time. In Mark and Matthew the wind is against the boat and Jesus walks to the boat on water from Tiberias, he steps into the boat, and the wind calms down. The story in Mark and Matthew is this time more miraculous than in John. John's account may be an eyewitness account, as there is nothing miraculous if the boat was very close to Capernaum, only that the disciples did not realize it in darkness. The most miraculous thing in John is how Jesus managed to get on foot to Capernaum, 16 km by land, but maybe somebody with a horse gave him a lift, prophets seldom run. This story can also be symbolic. In Isaiah 17:13 nations are said to make noise like great waters, and walking on water is a fulfillment of Isaiah 43:2. Assuming that the story is based on a real event, what seems to have happened is that Jesus was left on the other side of the lake and was seen on water on the other side, yet there was only one boat. If we assume that this story has some underlying meaning, and it is not a miracle, this story may imply that there were two Jesus characters. That is explicitly stated in the Epistle of Barnabas: like there were two goats in the Great Atonement Day, there

were two Jesus characters, who resembled each other so much that people said: have we not killed this one already.

Governing winds (Matthew 8:26, Mark 4:39, Luke 8:24), like making or denying rain or calling down lightings, is a normal capability of an Israeli prophet. It was expected from a true prophet and requires no explanation. Jesus was an exorcist and a healer, we find several accounts of healing and exorcism of evil spirits from Synoptic Gospels (Matthew 4:24, 8:16, 15:28, 17:18, Mark 1:26, 1:32, 7:30, 9:25, Luke 4:35, 6:17-18, 9:6, 9:42). Also these do not require any special explanation. A famous healer and exorcist would have done such deeds, or at least there would be stories.

There remains some miracles. Luke's infant gospel can be discarded as a pious story. Peter got a major catch of fish in Luke 5:9 and John 21:11, but they do not count as real miracles. In Matthew 17:27 Peter catches a fish with a coin in its mouth. This seems to be a story. In Matthew 21:19 and Mark 11:21 Jesus curses a fig tree and it withers. The story is symbolic, as an early fig is what the prophet cannot find from the evil generation (Micah 7:1).

One miracle, told in all synoptics, is the exorcism of a legion of evil spirits to pigs (Matthew 8:29, Mark 5:13, Luke 8:32). This miracle has elements that might hide a political story: Legion was a Roman garrison in Galilea, while Tiberias was built on top of a cemetery, which rendered the city unclean for Jews. Possessed living in graves may mean people of Tiberias and Legio may refer to Roman soldiers, prophesized by Jesus as being thrown to the Sea of Galilea.

An especially interesting miracle is the vision of brightened Jesus with Moses and Elisha (Matthew 17:2-3, Mark 9:3, Luke 9:29-30). This could be a story in Mark, retold in Matthew and Luke, and written for symbolic value: rightening is predicted in Isaiah 49:3 and 55:5, but it may also be something real and indicate that there was a very bright light, unfamiliar to Peter, James and John. This miracle may be relevant to the only real miracle that there was: the uprising of Jesus, but we will not discuss the resurrection now.

As is seen from Jesus' miracles, they are often, though not always, symbolic stories, not unlike the parables. The disciples told these stories of miracles and in this sense many may well be original stories (though, in John there are some changes). It does not need to mean that the miracle happened in the literal sense, but that it happened in some sense. Most of the miracles that Jesus did were directly predicted in prophecies and they had to be done: healing, raising the dead, delivering the good news, walking on water and brightening were also predicted. Everything is told in allegories so that the people would not understand and change their ways.

## **7.2. Teachings of Jesus**

Jesus is supposed to have taught such things like the Golden Rule: "do to others as you would like them to do to you" and "Love your enemy", and even that everybody is your neighbor and that you should pay your taxes. Of course, one can take these sayings out of context and show that Jesus did say so in Gospels, but it is not what he taught.

Many words of Jesus have close parallels in Jewish Wisdom literature. Some concepts are from Ecclesiastes. Wisdom is light (Eccl. 2:13). "Do you know the beginning and the end" (Eccl. 3:11). "Everybody has sinned" (Eccl. 7:21). Lamp, light, way of life (Eccl. 6:23). There is one difference: Ecclesiastes asks us to look at diligent ants and do work (Eccl. 6:6), while Jesus asks to look at wild flowers, which do not work.

Many words of Jesus are from Proverbs, or resemble them. The Word in John 1:1-5 is Wisdom in Proverb 8:22-31. "Search and you will find" is from Proverb 8:17 and it means wisdom, while Isaiah 65:1 says the opposite: those who do not search will find. Wisdom is life (Proverb 8:35). Words of a righteous one is spring of life (Proverb 10:11), and tree of life

(Proverb 11:30). Righteousness is the light and the lamp that has oil (Proverb 13:4) Love your enemy is Proverb 25:21-22. Do not brag of what you will do tomorrow is Proverb 27:1. Who takes what should go to parents as an offering resembles Proverb 28:24. High will be lowered and lowly set high is Proverb 25:7.

The verse, which declares the Messiah as the Son of God is from Proverb 30:4: "Who has been raised to heaven and descended from there, what is his name and his son's name." In this proverb the answer is Wisdom, or the Word of God, just like John starts by calling Jesus the Word.

Some words of Jesus are from Psalms, including the following: Do not take interest from loans (Ps. 15:5). The humble inherit the land (Ps. 37:11). No-one is good (Ps. 53). God is father, the Messiah is the firstborn son (Ps. 89:27) God opens the eyes of the blind (Ps.146:6) God sends his Word (Ps. 137:15, Ps. 107:20). They have eyes but do not see (Ps. 115). This is the gate (i.e., I am the door) (Ps. 118:20). Stone, that the builders forgot (Ps. 118:22). Interestingly, Jesus disagrees in Matthew 10:24 with Ps. 119:99 where a pupil claims being better than all teachers, but Jesus is right: surely such a thing could not happen.

Psalms 40:7, 51:16 and 50:13 tell that God does not want animal sacrifices, Ps. 51:17 suggests a broken spirit as a sacrifice, but nevertheless, God wanted a human sacrifice: the prophet Messiah had to die for the redemption of Israel's sins (Ps. 130:7-8). Indeed, why else would Micah 6:7 wonder if God wants a sacrifice of the firstborn. By Ps. 107:20 God sent his word and healed and saved them from the grave, thus Word was the savior. By Ps. 118 Word was not to die but to live. He was not to be given to death, but this can mean that Word was resurrected. Ps. 49:8 informs that no human can redeem his brother, so the redeemer was not quite human.

The message in all these references to the Old Testament is always the same. For instance, Jesus was given vinegar to drink on the cross. This refers to Ps. 69:22. The Psalm continues with a curse on the enemies of the Messiah. The goal of crushing or enslaving all other nations is naturally clear already from Psalm 2.

The Golden Rule is often taken as some kind of a guide for moral behavior, and Hillel's formulation "do not do to others what you do not want them to do to you" probably was meant so, but the rule has an obvious flaw. Not all people are alike and there are asymmetric relations because of age (grown up and child/baby), position (officer and soldier, employer and employee, teacher and pupil), condition (doctor and patient), even of gender in some situations, and so on. If a masochist treats a sadist as he would like people to do to him, the sadist is not satisfied. This being the case, we must change the rule to "treat others as you would like them to treat you, assuming that you are as they are". This quite necessary modification ruins the whole principle. In the pair good, the bad the bad does evil and wants to be forgiven, but will continue doing evil. If the good treats the bad as the good would like to be treated assuming he was bad, the good forgives the bad always, which is not how the world should be. This rule can work only if all are good, but then it does not give a guide for good conduct, goodness is pre-assumed for everybody.

Jesus does not make this mistake: he taught that there are good and bad people, those from Light and those from Darkness. When the Children of Light follow the Golden Principle they do it only to save their own souls before the Day of the Lord. Jesus does expect the good to forgive the bad every time, only before the end of the times. This is the same principle as Jesus' command to love your enemy. It is originally from Proverb 25:21-22 and Paul refers to this proverb in Rom 12:20. In the proverb the goal is to gather hot coals under the enemy so that he gets a harder punishment, the intention is not to be good to the enemy. Jesus also understands it in the same way: the purpose of loving your enemy and not opposing the evil is simply to save your own soul. The enemy and the evil will get their punishment on the Day of the Lord, and the punishment will be harder.

Jesus' command not to judge has the same goal: do not judge others in order not to be judged in the Day of the Lord. Nothing in the words of Jesus give moral guidelines for the society. They are only for the few chosen, a way for them to save their soul before the almostr imminent Day of the Lord, the war. These commands are not intended to work in a society. The good will suffer by following these commands, but the principle of justice is expected to reward them in Heaven. Jesus cites another proverb how those who lower themselves will be raised and those who raise themselves will be lowered, but in the material world the only raising the good can expect is to be crucified, hang on a tree. That is a curse in Judaism. Therefore the master of this world will be judged for causing the sufferings of the good. This teaching of Jesus to his disciples can be summarized as: by being perfect as God is perfect, the good save their soul and get a reward in Heaven, but they do not inherit the earth.

Yet, the disciples, who go to Heaven, were not the only ones to survive the Day of the Lord. There were also those, who inherit the earth. The Day of the Lord means a (real) war. Its start was signalled by a sign of the Messiah that can be seen from East to West, that is, the comet of 66 AD. Jesus was to come in the skies, i.e., seen as a sign of the Messiah in the sky. He was not to be incarnated. Neither were the disciples to be incarnated in the time of the war. They were to be in Heaven and judge Israel. Those, who were to inherit the earth, were the meek, the Poor. Those who went to Heaven were different ones, the simple in mind. This must be the meaning in the different categories of blessed people mentioned in the beginning of the Sermon of Mount (Matthew 5:3-11), because the prophecies of the Old Testament had to be filled: the war, destruction of the temple and the city, a revenge on non-Jews, the world rule and obtaining riches of all peoples. All this had to be unchanged in the words of Jesus, because it was not a new doctrine. It was an explanation of the words of God from the Old Testament.

This is told in the Gospels, but only by hints that are easily missed. We have to reconstruct the future prediction in the Gospels from bits of text. Soon after Jesus' time violent men from will take over the Kingdom of Heaven, which must here mean Israel, not Heaven (Matthew 11:12-13, Luke 16:16). These violent men are taken to be Zealots, who fought in the war in 66 AD. All Synanaptic Gospels include Jesus' prediction that the temple in Jerusalem will be destroyed (Matthew 24:2, Mark 13:2, Luke 21:6). John 9:19 also seems to refer to the prediction of the destruction of the temple, though in the explanation the temple is Jesus' body. There is another place in John where Jesus predicts the destruction of the temple in Jerusalem: in John 4:21 Jesus says: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father", and John 4:23: "Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks." There was a Samaritan temple on Mount Gerizim built around 450 BC, the Hasmonean king John Hyrcanus destroyed it in 111 BC. In Jesus' times Samaritans worshipped on the mountain. The two predictions in John 4 were fulfilled long time after the Gospel of John was written: the temple on Mount Gerizim was rebuilt in 135 AD. In the 5th century AD Emperor Zeno of Byzant changed the synagogue into a Christian church and stopped worship on the mountain.

There is a prediction for the generation of the disciples (Matthew 24:34, Mark 13:30, Luke 21:32). The abomination of desolation in the temple is set (Matthew 24:15, Mark 14:1) and the disciples are to flee Jerusalem (Matthew 24:16, Mark 13:14, Luke 21:21). There is a civil war (Matthew 10:34-35, Mark 13:12, Luke 12:49-53) and great tribulation (Matthew 24:, Mark 13:19, Luke 21:23). Immediately after the tribulation there are signs in the sun, moon and stars and the Son of God comes in the skies with great force and brightness (Matthew 24:29-30, Mark 13:24. Luke 21:25-27). The sign of the Son of Man is seen in the sky (Matthew 24:30). The coming of the Son of Man is like a flash of lightning from the east to the west (Matthew 24:27) and the place is Jerusalem (Matthew 24:28). The temple in



Jerusalem will be abandoned (Luke 13:35). Jerusalem will be sieged and destroyed (Luke 19:43-44, Luke 21:20).

There is also a prediction up to the end. The end need not be the time when Jerusalem is destroyed. After the destruction Jerusalem will be ruled by pagans until the time of pagans is completed (Luke 21:24). This prediction says as follows. First there are rumors of war and famines in many places, and the disciples are percecuted (Matthew 24:6-9, Mark 13:8-9). Those who stay to the end are saved, before that the gospel is preached to all peoples (Matthew 24:14, Mark 13:10, Mark 13:13).

Is this two prohesies or one? The coming of the Son of Man is the end of the times as in the times of Noah (Matthew 24:36-37). The destruction of the temple and the city was in 70 AD. The disciples fled to Pella in 66 AD. Jesus mentions two ends of times: the time of Noah and the time of Sodom and Gomorrah. The Deluge of Noah is based on the Sumer story of the river flood of Shuruppak, apparently from the Gilgamesh Epos. The Deluge has always been dated to around 3000 BC, and that is the correct time for the river flood of Shuruppak. Sodom and Gomorrah were in the time of Abraham, and the Bible dates Abraham to around 2000 BC.

There is one thousand years between these ends of the times. One God's day is one thousand years (2. Peter 3:8), thus the times is one God's day. As there are seven days in a week, the whole cycle is 7000 years. At each one thousand years there is an end of the times. This 7000 years is also divided into two thousand years before the law, which must be the time before Noah, two thousand years of the law, which is from Noah to David or Solomon, two thousand years of the time of the Messiah, and the final one thousand years. As Messiah is the anointed one, that is, the king or the high priest, the time of the Messiah must have started either from Saul, the first king, David of the House of David, or most likely from the First Temple as at that time there was also the High Priest. With any calculations, the time of Jesus is not the end of the Messianic Era. It is the middle of the Messianic two thousand years. It is the end of the times, but it is not the last days. There remained one thousand years of Messianic Era, which can be called the time of the Church up to the crusades, and the last one thousand years, when there is an attack on Christianity. Seven thousand years finishes in the year 2033 AD and that is the last days.

The seven thousand years is called a world. After this world there comes a new world. In the Bible it may indeed appear that God creates the new world out of nothing, but in older versions of this theory of times, like the Hindu variant, the cycle simply repeats and the earth, the sun, the moon and the stars are just the same ones as we have now. In a theory of times the cycle varies, it can be a multiple of thousands of years, or a multiple of astrological times. The Jewish cycle, seven thousand years, is not a bad choice. Our present culture, our world, began around 5000 BC, and 7000 years before that was the time when ice melted. We can divide the time from 19,000 BC, which may be about the correct time that humans have been watching stars and counting times, into three worlds: the ice world (19,000 BC - 12,000 BC), the first culture of Göbekli Tepe (12,000-5,000), and our culture (5000 BC - 2000 AD). So much has changed since the beginning of the 20th century that we may with some justification expect that we are entering a new 7000 year era.

John mentions the last days several times. The dead will rise (John 5:29) in the last days (John 6:40, 6:54). Jesus gives the gift of eternal life (e.g. John 10:28). Rising of the dead is in Daniel and 2. Maccabee: Daniel 12:2, "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." 2. Maccabee 7:23 "Therefore, since it is the Creator of the universe who shaped the beginning of humankind and brought about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law." This doctrine is not a new one that appeared first in Daniel and 2. Maccabee. It is in Isaiah: Isaiah 26:14, "They are now

dead, they live no more; their spirits do not rise. You punished them and brought them to ruin; you wiped out all memory of them", about the unrighteous. Isaiah 26:19, "But your dead will live, LORD; their bodies will rise-- let those who dwell in the dust wake up and shout for joy-- your dew is like the dew of the morning; the earth will give birth to her dead", about the righteous. The death will be destroyed: Isaiah 25:8, "he will swallow up death forever." The doctrine of Hell is also in Isaiah: Isaiah 66:24, "And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind."

Surely, this was not to happen in the end of the times in 70 AD. This is a prophesy of the Last Days, the end of the 7000-year world. We can see other messianic prophecies of Isaiah: The Messiah will make miracles: Isaiah 35:5-6, "Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert." The Messiah will carry all sins: Isaiah 53:6, "All of us, like sheep, have strayed away. We have left God's paths to follow our own. Yet the LORD laid on him the sins of us all." The Messiah brings salvation to the whole world: Isaiah 49:6, "I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth."

We see that Isaiah does have the full doctrine of a Messiah of the type of Jesus, but at the moment we are only interested in rising the dead in the last days. It does not mean that the dried bones get flesh, as in Ezekiel 37. Ezekiel's words are symbolic. John explains what it means: Jesus says in Synoptic Gospels that John the Baptist is Elijah, but in John 1 John the Baptist denies it. Jesus naturally is correct. John the Baptist does not know that he is in fact Elijah. Raising the dead means incarnation of the soul to another body, but the new person has no memory of his origins. Jesus either has the memory, or more likely, has deduced from the Scriptures, that he is Enoch since he says in John 3:13 that nobody has ever been raised to Heaven except for the Son of Man, yet Enoch was raised to Heaven.

This of course is the teaching of the Standing One: the Savior always comes at the end of the times, and he is always the same soul, the Word of God. Yet the body is not the same. This concept of rising the dead is not unlike L. Ron Hubbard's theory of thetans (souls), but naturally the scientology theory of thetans is simply one common form of the theory of souls. Also Jesus says that there can be many spirits or souls in one body and he exorcised evil spirits out of the body, like scientologists do when clearing the body of celestial thetans. There is no need for scientology, we have very similar ideas in the gospels, especially in John.

In a similar way, the rising of the dead in the last days need not mean anything else than that the souls are born into new bodies. The Gospel of John and Daniel differ slightly from Isaiah: in Isaiah the unrighteous do not wake up, while in John and Daniel all wake up, only are treated differently in the judgment. This concept of all souls being born as humans in the last days means that there must be a population expansion before the last days. In the previous worlds there had been so few humans that such an expansion was hardly noticeable, but today we should be experiencing a major population expansion, which of course we are. Yet, I would caution to interpreting the resurrection of all people in the last days in any specific way: it is just one part of the theory of times. There are many variants of the theory of times, and though many of them are fairly reasonable, they are still religion or science fiction.

Because the Jewish king Messiah did not win the wars against Rome and the prophecies of Israel ruling the world were not realized in the second half of the Messianic era, there remained only the last thousand years for the prophecies to be fulfilled. Should the world ruler prophesy be fulfilled in the last one thousand years, it would make the Jews the opponents of Jesus, because the Messiah must come in the Messianic Era. The one, who comes in the last thousand years is the Anti-Christ, whose rule is money, but you cannot serve both money and God.

Let us leave these archaic elements and move to the Christian teachings. A basic difference between Christianity and Judaism is that in Christianity all people are your neighbors while in Judaism only Jews are your neighbors and non-Jews are enemies. The Christian view differs from the Old Testament spirit, which considers Israelites as the Promised People. Saint Paul explained that God has chosen a new Promised People, but even he thinks it cannot be so and suggests that Jews will accept Jesus in the end of the times.

Did Jesus mean that all non-Jews should be treated as neighbors? Jesus did teach that the disciples should not resist evil and should turn the other cheek. This is not the teaching of who are your neighbors. It is a teaching for the lamb which is to be sacrificed. A sacrificed animal goes to Heaven if it is completely innocent. This must be so, because God has justice and the innocent animal has been killed in an evil way. It is exactly for this reason that the animal is sacrificed: its task is to take the prayers to God. There is no gain in sacrificing creatures, which are not innocent: they do not meet God face to face and cannot deliver your prayers. The sacrificed animal must be perfect as God is perfect. For instance, the animal cannot have any fault. It would be dangerous to sacrifice a faulty or evil animal: it would go to Hell and present the prayers to Satan. To be perfect, the sacrificial lamb must go to its death voluntarily. It must not oppose the evil deed. That is why sacrificed animals were sometimes drugged. The same rules apply to human sacrifices. A lamb must be perfect as God is perfect, but God will revenge the sufferings of the lamb in a terrifying way. There is nothing nice in this revengeful doctrine.

Now we understand why Saint Paul hoped to be sacrificed. It was the only way for non-Jews, since they did not belong to the Promised People, and also for Paul, who -despite being Jewish by religion, did not follow all Jewish rules, like avoid forbidden foods. Let us add that according to Judaism a Jew will go to Heaven no matter if he is good or bad, but only very few Gentiles go to Heaven and they would usually be those, who help Jews. It is very possible that Paul was not originally a Jew but an Edomite, a member of the Herodos family. For Pauline Christians the new religion was a suicidal cult, at least before the end of the times.

What then is the teaching of neighbors? It is just that those who help Jews will be considered neighbors of Jews. Jesus says that a neighbor is the one who does good to you. Helping Jews to hide may give a non-Jew a tree in a park. Jesus tells that his salvation is for the Children of Israel, though he allowed a dog to eat the scraps that had fallen. Jesus wanted to call Samaritans to union with Jews. Samaritans were considered half-Jews. There is no indication that Jesus during his earthly mission wanted all non-Jews to be treated as neighbors. The Gospels tell that Jesus healed a child of a Roman officer, but the story is just to make a theological point. Had Jesus done this kind deed, he would not have been crucified by Romans.

If Jesus did not teach that all non-Jews are neighbors to Jews in his preaching years, then did he teach so after resurrection? At the end of all three synoptic Gospels is the command to preach the Gospel to all peoples of the world, but at the end of the Gospel of John is a puzzle where Jesus asks Peter three times if he loves him and appoints Peter as the shepherd of his followers. From Pauline Epistles we can be sure that Peter, Jacob, the brother of Jesus, and John were the leaders of the Jerusalem Church after Jesus had died. These leaders did not preach the Gospel to Gentiles. If Jesus has commanded them to preach the good news to all peoples, they would have done so. What seems to be intended is to preach the Gospel to Jews of all nations. Yet, the old prophets do tell that the Messiah will be the light of the nations. Sending disciples to preach the gospel to non-Jews is according to prophets. Paul was correct in this point.

What about paying taxes to Romans? Jesus refuses to touch the money where is the image of the Caesar, who claims to be a god. Do not make graven images, do not keep other

gods. Jesus had to give the money to Romans. It has nothing to do with the right of Rome to tax Jews.

There is a story of Jesus saving an adulterous woman. Jesus challenged the one who has no sin to throw the first stone and as nobody appeared, he also did not condemn the woman himself. Is this not mercy? It is not. Jesus as the Messiah could have changed the punishment of adultery, but he did not. Jesus was to come again to punish people for their sins in a terrible way, so he had no mercy for sinners. What this story teaches is that do not judge because as you judge with the same measure you will be judged. The punishment for the woman was just as it was in the law, but the Judgment Day was coming soon and who judged others for their crimes would be judged for his crimes.

A command not to judge is similar to the command not to vow. Jesus told not to vow by anything because a human is not the master of anything he vows by, that is, the human is playing God. This command is similar to the Islamic ban on painting alive creatures: in the Judgment Day the artist will be asked to make his creatures alive, which he cannot do and he will be punished for playing God. This is especially what Mohammed blamed Mani for: Mani made a picture book and will burn in Hell for it. (I am also planning a picture book as soon as I finish this one on Jesus and very much doubt pictures are so bad.)

Jesus went to sinners and poor and said that not the healthy need curing but the ill. In the story of the prodigal son the father is more happy because of a lost soul is found than of the other son, who always did right, the same message is in the shepherd, who leaves the other sheep and goes looking for the lost one. Does any of this show mercy? No. The punishment in the Judgment Day comes to the whole nation because of the sins of the nation. It is the sinners of the nation, who do the sins, not the righteous ones. The righteous ones deserve no prize since they have done only what all should have done. It was necessary for the Messiah to reach out for the sinners in order to avoid the punishment for all. The sinners were called to live according to the Jewish law. Yet the Gospels, especially John, say many times that Jesus showed mercy. It is a Kabbalistic concept: mercy and justice, the two outer pillars of the Sepharoth. John mentions mercy as he was the pillar of mercy in the three pillars of the Jerusalem Church. John the Jus was the pillar of justice, and Peter was the shepherd of the chosen people, but as Jesus was God, he could not be only mercy and would come to bring judgment.

Did Jesus predict the destruction of the temple or is it an addition made after 70 AD? Surely he predicted it: it was already predicted in Daniel. The war was known to be coming, it was the Judgment Day. Josephus tells that the Romans burnt the temple, but he also tells that rebels were the first to put to fire forecourts of the temple. Jesus was not a Sadducee. He is very negative of both Sadducees and Pharisees. It strongly hints that Jesus was an Essene Messiah. Essene leaders were Sadducee priests, maybe from the Onias-family tradition, not the corrupted priests, who ruled over the temple. Essene leaders wanted the temple of Jerusalem destroyed. Prophecies of Daniel and Zechariah can be understood as predicting the destruction of the temple. Jesus was from this tradition.

Finally, what about baptism? Those who believe and are baptized will go to Heaven, those who don't will go to Hell. Believe in what? Jesus did not reveal being God, Son of God or Messiah to the people. They were not required to believe any of those claims. They were expected to believe that the Judgment Day was drawing near. Many Jewish sects baptized at that time. Jesus talked of baptizing with water and with fire. Baptism means most probably exactly what the Church has taught it means. The Judgment Day was near. People had to repent their sins and be born again. In baptism with water the old self symbolically died. With baptism with Holy Spirit, they got a soul that would help them to live as they should. The sacrifice of Jesus shows that he believed in Heaven, as where else the soul of the sacrificed is supposed to go. Did he believe in Hell? Jesus drove out evil spirits. These spirits had a master.

The master of evil spirits had to rule somewhere. Jesus must have believed in some kind of Hell. The Church usually is quite correct in its interpretations of Christianity, and what I have written in this book is no in any way in conflict with these interpretations, only expressed in a way a modern person can easier understand the meaning.

I will not go through all teachings of Jesus but I have not found anything that cannot be understood as Jewish religious ideas from the Second Temple period. Basically everything that Jesus said is already said in prophets, psalms and proverbs. What Paul taught was in a sense different: it was Hellenistic Christianity, opposed by Jews, but a superior religion in the moral sense. Yet, it is also not in conflict with the words of Jesus. It is only intended for people, who are not under the covenant of law.

Why did the Jews not accept Jesus as the Messiah and why so few Jews converted to Christianity? This is partially a misunderstanding. Jews accepted Jesus as the prophet Messiah, not all but most. It is shown by the fact that almost whole nation took part in the uprising. Jewish Christians did not, but it was not their task. The prophet Messiah was the sacrifice and the task of the disciples was to tell the good message. Some disciples wanted to die as martyrs and go to Heaven, but that was additional, not needed for redemption, a side theological effect. Jews did not convert to Christianity since there was no conversion to Jewish Christianity regardless of if it was the Greek (=Hellenistic) or Hebrew speaking community. The good message was that the prophet Messiah had come and was making the miracles and deeds as was written, therefore the end of the times was soon and the Judgment Day would come. The sins of the people would be paid by an acceptable sacrifice. They were still Jews, Messiah was the Son of God, but that is so with every messiah.

The difference between the Hellenistic Jews and the traditional ones was that the former ones believed that the Messiah had abolished the law. The prophet Messiah had the right to do so when setting the new covenant, but Jesus did not do so. He mainly loosened the Shabbat law, which was important for faring a war, and tightened the divorce law, so in total the law remained as tight. Traditional Jews did not accept the views of the Hellenistic communities and so there was some persecution. The Jerusalem Church split and some part, probably the Hellenists, escaped to Pella.

After the war was lost and the two other wars were also lost, rabbinical Jews, the descendants of Pharisees, did curse Jesus rather badly. The first part of the Essene end of the times war did go as planned: the temple and city were destroyed and people taken to captivity, but the continuation did not work out. The king Messiah did not arrive. I think it is because the coup d'état in Rome failed and Vespasianus was elected as the emperor. Yet, there is the very important aspect that Jesus did not intend to convert most Jews. They were not to hear and not to see and not to change their ways and not to be saved. It was meant that the war would be lost.

### **7.3 Do the Epistles of Paul or the canonical letters tell of miracles?**

All we know of St. Paul is contained in the thirteen letters attributed to Paul in the New Testament, the Acts of Apostles and the Church tradition. Seven letters are believed to be authentic: 1. Tess., 1. Cor., 2. Cor., Gal., Phil., Philem., Rom. The remaining six letters do not contain new biographic information of Paul. The seven authentic letters can be considered more reliable than Acts in case there is a conflict, and there are some conflicts. The of first these conflicts is where and when Paul started preaching the gospel. According to Acts 9:20 he started it in Damascus after he converted, but Rom. 15:19 declares that Paul started in Jerusalem and its surroundings after having met Peter and James the Just three years after his conversion. According to Acts 7:58 and 8:3 Saul was present when St. Stephen was stoned and persecuted Christians in Jerusalem after that event, and then went to Damascus to

persecute Christians, but Gal. 1:22 explains that Paul was unknown to congregations in Judea before he came to meet Peter and Paul. Thus, it seems that he was not in Jerusalem when Stephen was stoned and did not persecute Christians in Jerusalem. Paul's persecution of God's congregation (Gal. 1:13) happened most probably close to Damascus. Church tradition tells that Paul and his parents lived in Damascus.

Acts states that Paul was born in Tarso in Cilicia, but the reason for this seems to be that Luke, the author of Acts, wants to give an explanation why Paul had a Roman citizenship from birth. By a special degree of a free city, inhabitants of Tarso did have Roman citizenship, but otherwise it was rare for Hebrews to possess it. There is no reason to doubt that Paul did have a Roman citizenship, as he successfully applied to a trial by Caesar. If Paul's city of birth was Damascus, then there must be some other reason why he had a Roman citizenship from birth. Robert Eisenman's proposal, that Paul was a Herodian, is very natural. Herodians were friends of Rome and they did have the citizenship of Rome. In Rom. 16:10-11 Paul sends greetings to the family of Aristobulus, a typical Hasmonean name, Herodion, his kinsman, and Narcissus, who may be a freed slave of Nero. In Phil. 4:22 Christians of Caesar's household send greetings. In Acts 13:1 Paul is mentioned among Manaen, who grew up with Herod (apparently Herod Antipas, but he could also be Herod Agrippa I).

Acts has two descriptions of Paul's conversion (Acts 9:1-19 and Acts 22:3-16). In both of these accounts Paul sees a bright light. Paul's letters mention his conversion twice, but without any details: Gal. 1:16 "to reveal his Son in me so that I might preach him among the Gentiles" and 1. Cor. 15:8 "and last of all he appeared to me also, as to one abnormally born". No supernatural light is necessarily implied in Acts: bright light can be understood as wisdom, which Paul did not understand and became blind, while Ananias, who opened Paul's eyes, explained this wisdom.

In Acts 28:8-9 Paul heals the ill of Malta. None of the letters of Paul, which are considered original, say that Paul made any miracles or healed anybody, nor that such miracles would have happened in Pauline congregations. Paul tells of miracles in the Old Testament, but the only miracle in his own time that he mentions is the resurrection of Jesus and his post-resurrection appearances.

There are some references to healings and miracles in original Pauline letters. In Rom. 15:19 signs and miracles are mentioned, but Paul probably means the Old Testament stories of signs and miracles, not something Paul did or witnessed. Some are told to make powerful deeds and heal in 1. Cor 12:29-30, and Paul refers to Jesus' word that faith can move a mountain in 1. Cor. 13:2. 1. Cor 12:9-10 mentions healing and powerful deeds as God's gifts, but as in this congregation there are many ill and weak people (1. Cor 11:30) it does not seem that anybody was healed in that congregation. Apparently the only gifts in the Corinthians were talking in unintelligible languages and prophesying, as 1. Cor 1:22 says that Jews ask for signs, Greeks for wisdom, but Christian apostles, like Paul, preach the crucified Jesus, i.e., give neither wisdom for Greeks, nor signs for Jews.

It seems that Paul and other apostles did not make signs, miracles of healings. Instead, in 1. Cor. 14:18, Paul tells that he spoke in languages more than anybody in the congregation. Talking in languages, prophesying, telling Old Testament stories of miracles, and telling of Jesus' resurrection must then be the signs of an apostle that Paul made in the Corinthian congregation, spoken of in 2. Cor. 12:12. In Gal. 3:5 is mentioned that God makes powerful deeds among the Galatians, but this does not need to mean healing or miracles. In any case, Paul could not heal his co-worker Epaphroditus in Phil. 2:26. There are no mentions of healing and miracles in the authentic letters 1. Tess., Gal., Phil. and Philemon.

In the six Pauline letters, which are not considered authentic, there are no references to healing or miracles in Eph., Col., 1. Tim., and Titus. Indeed, Paul advises Timothy not to be eager to lay hands on anybody in order not to share in sin (1. Tim. 5:22), suggesting that

charlatans did lay hands on people. This contrasts with (2. Tim. 1:6) where Paul says that he has given Timothy a gift by laying hands on him. Neither letter is authentic Pauline. In 2. Tess. 2:9 there is a reference to miracles, but those miracles will be made by the Antichrist in the future. Thus, none of authentic or non-authentic Pauline letters witness of any healing or miracles, but show that there were such rumors.

None of these letters know of other person (like Lazarus in John) than Jesus having been raised from death before Jesus: Jesus was the first raised from the death (1. Cor. 15:20).

The canonical letters of Peter, Jacob, Judas and John make very few mentions of miracle healing or other miracles. James 5:14-15 tells of prayer as a way of healing the ill, but of miracles refers to the story of Elijah. 2. Peter 1:18 tells of Peter hearing a voice from heaven, so witnessing a miracle, but this letter is pseudo-epigraphic and quite late. Other miracles told in 2. Peter derive from the Old Testament. 1. John 5:14-15 does say that we get all we ask for, provided that we ask according to God's will, but this will probably does not include asking for miracles.

Paul also did not believe in virgin birth of Jesus. He states that by flesh Jesus was of Davidic lineage and he became Son of God by being raised from death (Rom. 1:3). The only miracle he knows of is the resurrection, but it seems also symbolic: Paul sometimes means baptism by dying and being resurrected. In 1. Cor 15:35-58 he tries to explain what resurrection is: rising from death is not in this same body. He may mean resurrection of the soul, appearances of the soul of Jesus in another body.

If apostles of Jesus not do miracles or healing, then what is the meaning of miracle and healing stories in Gospels and Acts? It can be symbolic miracles and healings by wisdom.

1. John 5:20 talks of understanding. James in (3:13) talks of wisdom and understanding. Paul's letter to Ephesians talks of wisdom and understanding (Eph.. 1:8). This must be the correct understanding of healing and miracles: the message of Jesus is from Jewish wisdom literature. Hearing words of wisdom heals the ill, feeds the hungry and makes the dead alive. In Gospels Jesus makes miracles, but they are to be understood as spiritual. They are not explained as spiritual so that those, who are not called, would not understand them and correct their ways.

Paul writes in Rom. 3:7 he writes about doing bad so that the outcome is good. Paul also adds in Rom 3:7 that God's truth becomes clearer through Paul's lie. But then he rejects the idea that Christians should do evil because it would increase God's mercy.

This idea does occasionally appear in Judaism, mainly in Cabbalism. According to Talmud, the Messiah can only come if all are evil or all are good, and if all are bad, the Messiah will come riding a donkey. According to Jesus, all Jews of his generation were evil, and he rode a donkey to Jerusalem. Some Cabbalists did adopt the idea that believers should do bad (violate the law) in order to hasten the coming of the Messiah.

Did Paul do so? Probably he did not. Paul did violate the Jewish law and he directly opposed James the Just with his claims that "all is allowed, but not all is of use" (1. Cor. 10:23) and one can "eat any meat" (1. Cor. 10:25), but he had no need to hasten the Messianic time since Paul expected that very soon there will be the Day of the Lord and after that Jews will rule the world and enslave all nations, as told by prophets.

There is another intriguing text in 1. Cor. 13:3. Paul lists good deeds that a Christian could do up to giving all his property to the poor, but the final deed is to give his body to be burned. Did some Christians give their bodies to be burned, apparently as sacrifices? Judging from this text, the answer is yes. At least Church father Ignatios welcomed martyr's death. Such death wish may have been quite common in certain Christian communities, and even more so in among Gnostics.

Christian teaching in Paul's letters follows Jewish wisdom literature: you should not drink too much, use prostitutes, lie, cheat, murder and so on. It does not fit well to the rainbow

movement of today, as Paul condemns homosexuality (Rom. 1:26-27), gives women a subordinate position, and for sure also he opposed also single mothers, other religions, and infanticide (abortion of that time). Early Christianity was intolerant, and despite commanding to turn the other cheek, it was not pacifistic deep down as Christians hoped for God to very soon kill or enslave the enemies of faith. Paul also favored staying single and virgin, which today leads to falling birth rates. Especially women were vulnerable to this message by Christian apostles, some of whom (called the false apostles, antichrists) only wanted to gain on them. Paul apparently worked for his food, though he may not have been a tent maker as Acts say. But the true meaning of the Christian doctrine and its relevance to us today is not the main interest for us now.

Let us instead look at some dates. Dates are figures and more interesting than religious truths. Jesus was crucified in 33 AD. Though many researchers prefer the year 30 AD, the traditional date is more probable. That date fills two conditions: seventy year weeks (490 years) from the time from the order to rebuild Jerusalem (458 BC) gives 33 AD, and thousand years from Josephus' date when the construction of Solomon's temple was started (968 BC) gives also 33 AD. As Paul says, Jesus dies in the correct time.

The Jerusalem Council was around the year 50 AD. It was 14 years before Paul first met Peter and Jacob. Jews calculated also partial years as full, so the year Paul met Peter and James the Just probably was 39 AD. This is the year Tiberius died and Caligula became emperor. Caligula made Herod Agrippa king of Philip's land, and in 39 AD added to Herod's kingdom Galilee, which had been ruled by Herod Antipas.

Herod Antipas had married Herodias, sister of Herod Agrippa, and angered King Aretas IV, the father of Herod Antipas' former wife. A war followed, the best date is 36 AD. Paul in 2. Cor. 11:32 tells what actually happened in Damascus when he escaped in a basket. It was not Jews, who persecuted Paul. It was Aretas. Paul was not yet preaching the Gospel, as he started in 39 after meeting Peter and James. Aretas did not persecute him because of religious reasons. The probable reason is that Paul was indeed Herodian and Aretas had a war with Herod Antipas. The marriage of Herod Antipas and Herodias must have been just some years earlier. One possible date is 34 AD, when Philip the Tetrarch died and Herod Agrippa was to get his lands, but if the marriage in Caana in John 2 is this marriage, then it happened before 33 AD. Herod Agrippa was made king of Philip's land in 39 AD, but he probably had a good claim already in 34 AD, or even 31 AD. Then his sister married Herod Antipas, and soon Herod Antipas lost his lands to Herod Agrippa.

John the Baptist died before Jesus was crucified, so he did not have time to criticize the marriage if it took place in 34 AD, but he could have commented some other Herod's immoral practices and got beheaded. Yet, this is another reason to date the marriage to 31 AD. Jesus called Herod Antipas fox, from the Song of Solomon, foxes who ruin the vineyard. John the Baptist would have thought the same. There was a major earthquake, centered in the Jordan valley, in 31 AD. Assuming that John the Baptist had just been beheaded, people would have interpreted the earthquake as God's sign. If some stones from graves were pushed away by the earthquake and if people explained it by Jesus having risen Lazarus from dead, Herod Antipas had a good reason to think that this new prophet, Jesus, was resurrected John the Baptist. Then Paul, a Herodian, started persecuting Christians. That might mean that Paul was in Herod Antipas' service at that time. In 39 AD Herod Antipas was expelled (with Herodias) to Spain and Herod Agrippa got his lands. Thus, Paul was now under Herod Agrippa. At that year Paul went to visit Peter and James in Jerusalem, and started preaching. Paul probably had sincerely converted to Christianity, but Herod Agrippa had his own Messianic schemes. These schemes may well have been behind the priests' decision to crucify Jesus in 33 AD.



It does not look like Paul or his followers misunderstood anything in their Gentile version of Christianity. They used the chance to go to Heaven easier than by converting and following the law. They were strong believers and they converted on their own wish. Later some Christians misunderstood Jesus' words too literally. A young girl, Saint Lucia, cut off her eyes, but finally, Jewish Messianic movements are never really good ideas. These Gentiles converted to a new religion. They converted to one form of Judaism from pagan religions. The form of Judaism, into which they converted, was not accepted by traditional Jews as Judaism, but it was Judaism with several Kabbalistic concepts. In other ways it was more rational than Judaism, without circumcision and food restrictions. Christianity turned out to be a rather good religion. It did not command to kill children, as First temple Judaism did., nor to take interest from non-Jews and not from Jews, the basis of Jewish usury, as Second Temple Judaism commanded. Gentiles were not cheated by Christianity even if the miracles maybe would not have stood scientific tests of modern times. The religion as it was formulated by the New Testament lasted the test of the time. There are people, who assure having met Jesus, meaning the spirit of Jesus. I have no objections. Christianity did not stay as a suicidal cult and Christians do not leave work and family for a life of a vagabond, they do not always turn the other cheek and most of them go to medical care instead of healing with faith. Hardly any Christians drink poison or hold poisonous snakes in hands to prove their faith. It become as good a religion as any and better than most.

## **8. Resurrection**

The oldest text saying that Jesus appeared after his death is Paul's first letter to Corinthians. In 1. Cor. 15:5 Paul writes that Jesus first appeared to Peter. In Matthew 28:5-9 Maria Magdalena and Maria, the mother of James and Joseph, are the first to see an angel and Jesus. In Mark 16:5 Maria Magdalena, Maria, mother of James, and Salome see a young man in white cloths, this must be the same as the angel in Matthew, but they do not see Jesus. In Luke 24:10 the women are Maria Magdalena, Maria, mother of James, and Johanna. They see two men in shiny clothes. Nobody sees Jesus, but Peter sees shrouds and later, in Luke 24:32 the other disciples say that Jesus has appeared to Simon. This Simon seems to be Simon Peter and not Simon ben Cleopas on the road to Emmaus (Luke 24:18). Thus, Peter saw the shrouds and this was the apparence of Jesus to him. In John 20, the events are told in a similar way, though the order is different: first Peter sees the shrouds, then Maria magdalena sees an angel and Jesus. In any case, it seems that what Peter saw was the shrouds. Additionally there were one ot two young men in shiny clothes and someone, who did not look like Jesus, but was recognized as him. The sign of Jonah was to be the only sign to this evil generation, therefore we can assume that a sign was given. Magdalena and Peter did see something in the grave, but Peter only saw the shrouds. Something there was on the shrouds that convinced Peter that Jesus has risen from death.

### **8.1 The Shroud of Turin**

The 1988 radiocarbon dating of the Turin Shroud gave the result that the dated piece of textile is from the time 1260-1390 AD. There is no reason to suspect that this dating was not correctly made. The material that was dated must have given this reading. Yet, this radiocarbon dating has the exceptional feature (for a scientific result) that the assumption that this research was correctly made inevitably leads to the conclusion that the given radiocarbon dating for the Shroud is almost certainly false. This is so because the three independent tests of the three laboratories produced results with error ranges. Assuming that the theory behind

this radiocarbon dating method is correct and it was correctly used, we would expect that for each of the three laboratories, the results of the other two laboratories fall with a high probability inside the error range given by the third laboratory. Yet they do not, and the results of these three laboratories differ so much that there is only a very small probability that the differences are caused by randomness. Tristan Casabianca showed this in a reviewed journal article in 2019 [1]. His result is finally officially accepted.

Normally such a result would indicate that the samples were not properly cleaned and the problem pointed out by Casabianca is contamination. The material was cleaned. If the problem were contamination, then the cleaning procedure did not remove the type of contamination that there was. This would not be surprising for measurements done in 1988: [2] gives a paper analyzing the error in radiocarbon measurements done in 1989, which gave very incorrect dates. The suggested reason for the errors in [2] is that the cleaning procedure did not remove fulvic acid. However, the problem is not contamination in the normal meaning of the word. There is good evidence that the Shroud is much older than 1260-1390 AD: it can be tracked to the 7th century and it is quite possible it is from the first century AD. Contamination with new carbon cannot shift radiocarbon dating so much: even if the new carbon from contamination is all modern, 60% of new carbon is needed to shift the date shifted from first century AD to the Middle Ages.

Evidence that the Shroud is not newer than from the 7th century can be found from Barbara Frale's 2009 book [3]. She has verified Ian Wilson's hypothesis that the Turin Shroud is Mandelion, the image of Edessa. Her book cites original documents that strongly support Wilson's hypothesis. One of Wilson's original arguments is that the Shroud seems to be pictured in a Hungarian Pray Codex from 1190: Jesus lies in the correct position, including hidden thumbs, and the shroud in the picture has four poker holes placed as in the Shroud. We can also notice that the method of crucifixion by hitting nails through wrists was the correct Roman practice, unknown in Europe in late Middle Ages. Three chemical dating methods by Gulio Fanti date the shroud to 33 AD  $\pm$ 250 and one by Ramond Rogers does not exclude the date 33 AD for the Shroud. The body has all wounds of Jesus in Gospels. The most natural conclusion is that the Shroud is the burial cloth of Jesus. These results and other scientific articles on the Shroud can be found from [4].

Ignoring the possibility that a real miracle might shift a radiocarbon dating so much, the conclusion must be that the material that was dated in 1988 is not all from the original shroud. There can be four reasons for this: 1) The dated material is from a copy of the Turin Shroud made in the 14th century, not from the real one. A piece was cut from the real Shroud, but there are several copies of the Shroud, some with identical fishbone weave. This kind of cheating would be very easy, simply mail wrong samples to the radiocarbon dating laboratories, but it is the least likely explanation as it suggests intentional fraud. 2) The Shroud was obtained from Constantinople during the Fourth Crusade as Wilson's hypothesis claims and shown to public 1353 or 1359 AD. At some point in the history a part of the cloth was cut away, maybe given to pilgrims as relicts. A new cloth was sowed to replace the missing part around 1350. The problem with this explanation is that even if the new cloth can be made to look very similar (and it can be made), the joining of two parts should have been visible to the STRUP textile expert in 1973. No joining has been found. 3) This is the most likely alternative. In the 16th century the Shroud was partially burned and repaired by nuns. Let us assume it actually burned much worse than it looks like. The weave has two types of threads: warps and wefts. Let us assume the nuns removed one type of threads and left the other type, and then replaced the removed threads by new ones that were coloured to look just like the original ones. What you now have is that in the repaired part half of the threads are original and half are from the 16th century. As the new threads are heavier, this gives you just about the expected 60% of the carbon is from new threads and 40% from the old ones. It

is not possible to find the joint, as the old warps (or wefts) were kept. This is truly invisible mending, the type that Raymond Rogers claimed to have found in a posthumously published article of the Shroud: there were coloured and glued threads and cotton threads in the Raes 1973 sample, which was taken just next to the samples that were radiocarbon dated in 1988. All threads in the Raes sample cannot be original, as the image area of the Shroud does not have cotton. This can solve the conflict with dating of the Shroud. I assume this is the answer and the Turin Shroud is the original burial shroud of Jesus.

There are rare natural processes that can create an image on textile, such as the Maillard reaction, and there are suggested very rare events, like neutron flow from an earthquake, that may be able to create such an image. The problem with such rare natural events is that they are in fact miracles: it is a miracle is a very rare event occurs when a sign is expected to happen. Jesus intentionally fulfilled some prophecies, like riding on a donkey. All that he said or did fulfilled prophecies. The most important prophesy was that the prophet Messiah had to die and rise from death and Jesus told that this sign of Jonah is the only one that will be given. Thus, if a rare event imprinted an image on the textile just in the case of Jesus, it is a very rare coincidence indeed. There are only three possibilities: a fairly common natural process, an intentional man-made process, and a miracle/very rare coincidence. No fairly common natural mechanism can create an image like in the Turin Shroud. I will assume that no real miracle or miraculous coincidence occurred, as I do not believe such did happen of all places in Israel on the first century AD. In general, almost all scientists believe in miracles: all main stream scientists accept that life was born out of non-life by itself, that self-conscious life was created by evolution from non-self-conscious life just like that, and that the material universe appeared from whatever quantum field or maybe nothing in the Big Bang. These all are, of course, major miracles, much larger than rising from death. It is simply that miracles are unlikely to have happened in first century Israel, mainly because the Old Testament tells of many miracles that do not seem so believable in a scientific sense, but seem to be stories written by priests with a purpose.

I assume that the Turin Shroud was intentionally created as a part of the messianic plot in the first century: the prophet Messiah had to rise from death and all prophecies had to be fulfilled. The image in the Shroud was not made in order to fool pilgrims, that goal could have been achieved in a much easier way. Its purpose was much higher: it was created in order to show that Jesus, the Messiah, really did rise from death. The stakes were very high, because if the true prophet Messiah had arrived, the time of liberation of Jews has arrived. Whether Jews would start a war depended on this issue: they believed that their sins had to be redeemed before they could win the war, and if any party wanted to start an uprising against Romans, it first had to find a prophet Messiah, who fulfills all messianic prophecies.

It is evident from the two books of Maccabees that Hasmoneans believed in the power of believe. Believe can move mountains, as Jesus says. This believe was strong fait that God is with the Jews in the war, Emmanuel, God with us. The Books of Maccabees, especially the second book, credit the successful independence war of the Maccabee brothers against the Seleucid Empire solely to God's help. This is not entirely accurate. The rebel succeeded because Antiochis IV Epiphanes had first lost a war against Rome. Romans were for decades shaking the Seleucid Empire and finally Pompey conquered the eastern areas. Rome sent a claimant to the throne of the Seleucid Empire creating a civil war. In these circumstances Maccabees started a revolt. The books of Maccabees justify the revolt by claiming that Antiochus was going to pay the tribute that Romans demanded from the Seleucid Empire after Antioch's lost war by selling Jews as slaves. This probably is not the correct order, but after Jews rebelled, they were sold as slaves. Judas Maccabee made a defence pact with Romans and Simon Thassi, his brother, renewed it. This is why the Seleucid Empire could not use all its strenght to put down the Jewish revolt, and at the same time other counties of

their Empire refused to pay taxes as a result of Roman instigation and had to be put down. The Books of Maccabees almost certainly heavily exaggerate the victories of Judas Maccabee. The real reason behind the success of the revolt was Rome, and this is also the main reason why the three revolts against Rome, the Jewish-Roman wars, failed: Rome was not yet breaking apart, there was no rising power to help Jews against Rome. Yet, faith does have importance. Religion was one of the pillars of old societies (later these pillars were expressed as king, church, family). Weakening these pillars can finally collapse the society. In Rome people lost their believe in their gods. It is very likely that Eastern Rome managed to survive so long as it did only because Constantine the Great chose a new religion for the empire, Christianity. Christians had faith.

The image in the Shroud looks like a clumsy painting, but it certainly is not a painting. In negative it has far too many accurate details. It is a photograph of some kind, an image not made by hands, as the image of Edessa.

The Turin Shroud is not a photograph of the type made by a normal camera, or camera obscura, as there is no focus point. There is another difference: in a normal photography the camera is rather far from the object and therefore all points of the object are almost as far from the camera. Dark or light points in the picture do not mean greater or smaller distance from the camera. A point is dark or light depending on how it is illuminated by the light source, like the sun. If a point is in shadow, then it is dark. In the Shroud lighter and darker points correlate directly with the distance of the textile from the body and this is why a three-dimensional image can be created by interpreting the darkness level of a point as its distance from the Shroud. The surface of the object radiates light and the intensity of this radiation decreases with distance. In order that there be a noticeable difference e.g. in the brightness level of a point of the nose and the cheek, the distance of the nose to the camera must be clearly less than the distance of the cheek to the camera. That means that the camera must be very close to the object. If the camera is so close to the object, then it cannot take a picture of the whole object. Dark and light points in the picture should not mean that dark points are in shadow. This is so if the light source is very close to the camera. Then the camera cannot see points that are in shadow.

This photograph has been created by an arrangement of the following type: the light source is close or even very close to the camera lens or hole. This camera lens or hole is very close to the body. One way to achieve this is if light comes through holes in the Shroud and the Shroud lays on top of the body. Then light that passes a hole reflects from the body and illuminates the inside of Shroud. We will first investigate this arrangement, finally discard it, and try to find a better arrangement, but we can reuse the calculations made for the first arrangement.

## **8.2 Sunlight through the Shroud with or without photosensitive material**

The image on the Turin Shroud resembles a result of the process, which turns paper yellow in the sun. Whether it is the same process or not will not be discussed here. I only note that if the Shroud is man-made, the process could have been that of yellowing of the linen in sunlight. Article [6] from 1943 is a study of yellowing of paper in sun. The authors irradiated paper with a 2 kW lamp giving 389 nm peak and black body spectrum form 330 to 700 nm. This is the range, which yellows paper inside windowed rooms since glass windows block ultraviolet light from the sun. In one experiment the authors irradiated paper sheets of 20 cm times 20 cm for 17 hours with the radiation power 4 kW/m<sup>2</sup>. If all this radiation was focused on the paper, then the area of 0.04 m<sup>2</sup> was irradiated with the energy  $17 \cdot 3600 \cdot 4 \text{ kJ} = 244,800 \text{ kJ}$ . The energy density was 6.12 GJ/m<sup>2</sup>. The authors kept the temperature at 30 C° in this experiment. The relevant results of the article were that sun bleaches and yellows paper,

hardly a surprise, but the paper investigates the process in detail. If paper has lignin, it yellows regardless of temperature. If paper has no lignin, it yellows in 100 C° Humidity and higher temperature cause sunlight to yellow paper, in low humidity and lower temperature sunlight bleaches paper. Aging yellows paper even if it has no lignin. The article mentions that paper, which was irradiated and stored in a dark place, had after 15 months yellowed in places where it was irradiated, but not in places where it was not. Many other factors contribute to yellowing of paper, such as acidity, rosin content and dyes.

A more recent article [7] from 2015 reports that lignin is visibly bleached after expose to sunlight for three days, or to 40 hours of light UV irradiation with 365 nm. The white degree of paper increases from 0.43 to 0.91. The abstract does not tell what was the energy density of the UV light, thus the results of [6] are used instead of those in the newer article.

The authors of [6] were only interested in the sunlight spectrum above 330 nm. They tell that the ultraviolet region of sunlight from 290 to 330 nm is responsible for half of the sunlight effect, but this part of the sun spectrum is usually blocked by the window glass. They also note that 25% of sky's light power spectrum is between 330-440 nm. In the first century AD there were no window glasses. The results of [6] must be converted to the whole range of the sun spectrum. It probably does not much affect the required energy density 6 GJ/m<sup>2</sup>. The main differences between visible light and UV light are that UV light has more energy and it is absorbed much better e.g. by human skin. We can take these differences into account in the following calculations.

Let us first see if the image on the Turin Shroud could have been produced by sunlight. Mike Ware in [8] has refuted the photography theory of Nicholas Allen by calculating energies needed for proto-photography with the sun as the energy source. We will not look at his conclusions since Barrie M. Schwartz gave in 2000 [10] sufficient reasons why the image of the Turin Shroud is not a photograph made with a lens or camera obscura, but the energy calculations in [8] are useful in evaluating another type of proto-photography theory where light does not go through a lens but filters through the textile and reflects from the skin of the body. The first and apparently so far the only proposal of this type was made in 1997 by Serge N. Mouraviev in [9]. He suggested direct sunlight as the source of irradiation. The theory did not create wider interest and has not been continued further by others. A small calculation and information from [8] clarifies the problems of the theory presented in [9].

Only a small fraction of light can pass through the textile and then it must reflect from the skin of the body in order to imprint an image to the inside of the Shroud. The Shroud has 3/1 herringbone twill weave. I could not find light permeability of this weave, but the Shroud passes light through and the blood stains have leaked to the other side, so the weave has holes. I estimate the light permeability in the following way. The 3/1 twill weave has 3 warps for 1 weft. The wefts can be tightly next to each other, thus 3 wefts take 3 places. The warps are separated by the wefts that go to the other side of a warp, thus 4 warps take 8 places. In fragment of the size 4 places times 8 places there are four places when a weft goes over a warp and creates two holes, one on each side of the warp. So there are 8 holes. It is difficult to precisely tell the size of a hole, but we can estimate that when a weft goes to the other size of a warp, it is a bit like fitting a round object into a square hole. The unfilled hole is  $(4-\pi)/4 \cdot 100 = 21.5\%$  of the square. Eight such holes in  $4 \cdot 8 = 32$  squares gives the fraction of holes in 3/1 twill as  $8 \cdot 0.215 / 32 = 0.053$ , about 5% of light goes through the Shroud.

Human skin reflects light, but reflectivity decreases fast when the wavelength decreases. At 400 nm skin reflects 20%, while at 280 nm only 2%. The body in the Shroud was washed and anointed with myrrh and aloe. It is possible that the reflectivity of the body was much higher than 2-20%. It could have been even 60%, as there are suntan oils, which

reflect most of UV irradiation. Mouraviev in [9] assumes that the body was anointed. I will assume that the reflectivity is 60%, it seems like an upper limit.

According to Ware in [8] sunlight can in optimal conditions in the zenith give 900 W/m<sup>2</sup>. Ware considers only the UV part, which is 7%, that is 63 W/m<sup>2</sup> and still lowers it to 40 W/m<sup>2</sup> since conditions are not always optimal. In order to calculate a theoretical upper bound for sunlight as the source of light that created the Shroud let us take the total power 900 W/m<sup>2</sup>. With 5% permeability through the twill and 60% reflection from skin with very protective anointment we get only  $0.05 \cdot 0.6 \cdot 900 \text{ W/m}^2 = 27 \text{ W/m}^2$  as the power density from sunlight, and here the whole sun light spectrum is included and in optimal conditions. In order to get the energy density 6.12 GJ/m<sup>2</sup> for imprinting an image on the textile without photographic emulsions we need  $244,800,000/27$  seconds. That is 14 years assuming that there is 12 hours of sunlight in a day. The body was taken from the cross before the sunset in Friday and the burial cloths were found soon after sunrise in Sunday. There was no much more than 33 hours for the image to be formed, assuming that the Shroud is the burial cloth of Jesus and the chain of events follows the Gospel narrative. But we do not need the Gospel narrative: the image on the Shroud shows rigor mortis and it lasts only for some hours. The image was created in hours, 14 years is impossible. We conclude: if the image formation mechanism was yellowing of linen in light and this light came through the textile, then certainly the light was not sunlight but much more intensive light.

Mouraviev in [9] suggests that the light source was sunlight, but that the image formation was helped by myrrh and aloe, which in some way formed a coating to the inside of the Shroud. If so, then myrrh and aloe formed a light-sensitive substance. The possible improvement for image formation can be estimated from information given in [8]. Ware mentions that for any photosensitive material the minimum energy density for image formation is 34 kJ/m<sup>2</sup>. By using this energy density and the more realistic 40 W/m<sup>2</sup> as the sunlight power instead of 900 W/m<sup>2</sup>, the required time for image formation is 28,333 s, about 8 hours. This is indeed within the time limits, but myrrh and aloe are not known to form photosensitive material. There are light-sensitive substances that could have been invented before the first century AD, but they either require too much energy or would have left distinct traces in the Shroud and there are none. Mike Ware in [8] goes through known proto-photographic possibilities and lists three alternatives.

Bitumen of Judea is the first. Joseph Nicéphore Niepce made the first ever contact photograph in 1822 with this light sensitive material. Bitumen is soluble and can be washed away with lavender and cloves oils, so there does not need to be bitumen traces in the Shroud if this technology was used. Bitumen was used by Egyptians in mummification and the oils for removing it were also known. Unfortunately, according to [8], forming the image to bitumen in sunlight takes 3-4 hours. Only one second is needed for light sensitive material having the theoretical limit 34 kJ/m<sup>2</sup>. Thus bitumen requires some 11,000 times higher energy density than the theoretical limit 34 kJ/m<sup>2</sup>. This means that bitumen needs about  $11,000 \cdot 34 = 374,000 \text{ kJ/m}^2$  energy density. Yellowing linen in sunlight requires 6 GJ/m<sup>2</sup>. Bitumen is clearly an improvement and it need not leave any trace on the Shroud. However, it is still not good enough. Even in optimal conditions we need  $374,000,000/27$  seconds. It is 320 days, far too much.

The second alternative from [8] is rosin photography. Rosin, also known as colophony resin or Greek pitch, is resin from conifers and commonly used on many applications. It is solvable in turpentine. Parts, which have been exposed to light, harden and become less solvable, so washing out non-exposed parts makes it possible to create a photograph. Rosin photography requires about 40 times less energy than bitumen. The energy demand is c. 9,350 kJ/m<sup>2</sup>. To obtain this energy from 27 W/m<sup>2</sup> sunlight takes 8 days in optimal conditions. There is also a second reason to discard this technology: the image in rosin photography can

be created by dyes of some kind, and maybe in some other way, but it is unlikely to resemble the result of the yellowing process.

The third alternative given in [8] is molluscan dyes. The famous molluscan dye is Tyrian purple invented by Phoenicians some 1600 BC. Rich Romans wore robes dyed with Tyrian purple. Jews knew it as Argaman, used for dyeing ritual vestments in Judea. At least 12 species of shellfish give light-sensitive extracts. The images are easily fixed by washing and are durable. These light sensitive extracts can be used as the basis of photography, as was shown already in 1859. There is bromine in the Shroud and bromine is in Tyrian purple. Unfortunately, this cannot be the way the Turin Shroud image was formed. Tyrian purple, and other from this class, are dyes. STRUP found that the Turin Shroud does not have noticeable traces of any dyes. If the image had been made this way, the image would be made of dye. While there is bromine in the Shroud, it is evenly distributed in the Shroud and it is not responsible for the image. Also this promising and quite possible technology must be discarded.

Two of the three alternatives in [8] cannot create images on linen with sunlight passing through the textile and reflecting from the skin of the body in the given time, and the third is a dye. An early and later forgotten invention of silver-based photography would be a solution, but as [8] explains, there are good arguments against it, such as that no traces of silver were found from the Shroud in the investigations of the STRUP group. As [8] also discards all other proto-photography methods, we have to look for another source of light.

### 8.3 Magnesium light

The image in the Turin Shroud was not made with sunlight passing through the textile. The problem is that according to accepted history a first century AD proto-photographer, or a medieval one for that matter, did not have any alternatives to sunlight. This may not be a critical objection. If proto-photography and an artificial light source were secret knowledge of magicians or some secretive profession, we very possibly would not know about them.

Sunlight's ability to bleach and yellow depends mainly on the ultraviolet part of the spectrum. There are very few chemical processes that release ultraviolet light in significant amounts and could have been invented in the first century AD or before. One such process is burning magnesium. Let us skip for the time being the issue of how first century AD people could get metallic magnesium, which was discovered in the 19<sup>th</sup> century, and calculate if magnesium light could create an image on linen if light passes through the textile and reflects from the body.

The process of burning magnesium is  $2\text{Mg} + \text{O}_2 \rightarrow 2\text{MgO}$ . For one mole of magnesium, this process releases 601.6 kJ. One mole of magnesium weights 24.31 g. It follows that burning one gram of magnesium releases  $601.6/24.31=24.75$  kJ. Magnesium burns in the air with a very bright white flame at the temperature c. 2000 C°, and it can get much hotter than that. Obviously, textile cannot be put very close to burning magnesium. If radiation from burning magnesium disappears to the space and the magnesium flame is far from the textile, there will be low energy density. But if the experiment takes place in a large chalk cave, not a burial grave which is too small and heats up too much, most of the light probably reflects from the walls. In this way, or maybe by using reflective surfaces, this light possibly can be focused so well that most of it falls to a 3 m<sup>2</sup> surface. This 3 m<sup>2</sup> surface is about the theoretical minimum for irradiating the Shroud, which is 4.4 m long and 1.1 m wide and the image is in the center. Most of the Shroud must be irradiated. If the magnesium flame is  $r=0.5$  m away from the textile and the light spreads to every direction, the area of a ball surface is  $4\pi r^2$  is about 3 m<sup>2</sup>. So, let us select the area as 3 m<sup>2</sup>: it cannot be made smaller and it is not totally impossible to achieve it without burning the textile.

The other assumptions can be as they were before: we set optimistically that 60% of light reflects from the anointed skin. Some 10% of the energy of burning magnesium is in infrared, that is, in heat waves and the rest, 90%, of the energy of burning magnesium contributes to yellowing of the Shroud. Yellowing textile by sunlight only requires burning  $3 \cdot (6.12 \text{ GJ} / 24.75 \text{ MJ}) / (0.6 \cdot 0.9) \text{ kg} = 1,373 \text{ kg}$ , over a ton of magnesium, even if light comes directly and not through the textile. If 5% of light passes the weave, it increases the magnesium requirement to 27,5 tons. Bitumen helps quite much. We need to burn  $3 \cdot (374 / 24.75) / (0.6 \cdot 0.9) = 84 \text{ kg}$  of magnesium if light comes directly, but if it comes through textile, we need 1.68 tons of magnesium.

Unfortunately the set of scientific articles in the best Turin Shroud website [4] did not give the necessary information: amount of light that passes through the weave, how much of this light reflects from an anointed body, what energy density is needed for image formation in linen, and what part of the spectrum of magnesium should be considered. My estimates may be off by some unknown factor and there are some factors that can reduce the needed energy density. Article [6] mentions that the age influences the yellowing process: after 15 months yellowing appeared. It means that before that time there was no yellowing and the energy density must have been smaller than the one needed for yellowing, but if Peter saw an image in the shrouds of Jesus, aging is not the correct solution. Raising the temperature to 100 C° increased yellowing. Age and temperature may together give a 20 times improvement to the process. Additional improvements can come from lignin, rosin, humidity and so on. Finally one must notice that [6] discusses yellowing of paper, not of linen.

Yet, I doubt that these improvements are sufficient. The calculation showed that we need over a ton of magnesium if light passes through the Shroud. It is clearly too much. A possible range could be, say, 50 kg of magnesium. Joseph of Arimathea had 100 pounds of myrrh and aloe with him, but maybe it was not all myrrh and aloe. We would need improvements that cut down the energy demand by about 20 times. An easier way to achieve this  $20 = 1/0.05$  times improvement is that the light does not pass through textile but goes straight to the body.

Lastly let us turn to the problem how first century AD people could have got 50 kg of magnesium, which was not even discovered, at least not officially. The issue is that there are no documents that verify that people of that time knew anything of magnesium, but there are many documents confirming the existence of magicians and accounts claiming that bright light was seen. Paul is one of them: according to Acts, he converted to Christianity after seeing a bright light. Unfortunately Paul's authentic letters do not confirm it. Some centuries later the Byzantine Empire had a secret weapon, the Greek fire. Nobody knows what it was, but it burned also in water. Magnesium has that uncommon property.

Long before the first century AD people were aware of magnetic stones. They occur naturally in some parts of Greece. They are magnesium oxide, MgO. The substance was later one of the substances used by alchemists. Smiths, who made steel for Damascus swords, must have known ferrosilicate (Fe,Si), since it is a byproduct of melting iron in the presence of quartz sand. If magnesium oxide and ferrosilicate are grounded to powder, mixed and heated to 1000 C°, which was possible at the technology of that time, they react and form magnesium:  $(\text{Fe,Si}) + 2\text{MgO} \rightarrow 2\text{Mg} + \text{Fe} + \text{SiO}_2$ .

Magnesium is in gas form and the process requires a closed space. Today it would be made in vacuum. At that time, maybe they could have closed magnesium oxide and ferrosilicate mix into a hermetically sealed clay jar. The process spontaneously inverts if it is allowed to cool slowly, so the jar had to be cooled fast, maybe by submerging it into cold water. There is no evidence that magnesium was ever made in antique times, but they had the technical level to produce it.



Let us gather the results so far. Photoactive material, that first century Levantine people could have used and that does not leave signs to the Shroud, are only bitumen, and it does not decrease the energy density demand from yellowing linen directly. We can forget photoactive material. Sunlight cannot yellow linen in allowed time if light comes through the textile, and as passing directly, omitting the textile, increases energy density only  $1/0.05=20$  times, we can conclude that sunlight did not create the image. Some other light source is necessary, if the Shroud is man-made. It was technically possible for people of that time to produce metallic magnesium, though it is not known that they did. Magnesium light might theoretically create the image even through textile, but it requires improvements that may not be possible. We discard the theory that light passed through the textile and have to find some arrangement where magnesium light shines directly on the body and reflects from it to the textile.

#### **8.4 Camera obscura in small parts with magnesium light**

Let us first consider a copy machine: lightpoint sweeps line after a line, reflects from the object and creates an image. There is no need for a lens, but there are many pixels. This principle works if creating one pixel is fast, but it can be fast only if photosensitive color is used. As the best photosensitive material that we can use in creating the Shroud is bitumen, this copy machine method cannot work: creating all pixels requires too much time. We must use a lens or a hole and create an image of a larger unit than one pixel.

Pinhole camera, camera obscura, was known to Greeks. Aristotle mentions it, so does Euclid in Optics and Theon of Alexandria. One possibility is to have a small part of the object photographed with a camera obscura at a time. Let us take a pipe with a square cross-section, say 15 cm x 15 cm, and in the mid way we insert a wall with a small hole in the middle. If the object in one end is illuminated with strong magnesium light and a part of the shroud is in the other end, then a small part of the image is formed. The front side image in the Shroud is about 2 m times 1 m, let us say that about 100 parts of the size 15 cm x 15 cm can cover this area. If making the image can take about one hour, then each small image can take 30 seconds, as the equipment must be moved to a new place before each small picture is taken. This time may be sufficient for burning an image to linen with strong magnesium light.

We have to remember what the two objections to camera obscura were. One was that there is no focus point in the Shroud. This is satisfied if the image comprises of several small pictures next to each other. The second objection was that the camera lens or hole must be very close to the body and the light source must be close to the camera lens or hole so that the camera does not see shadows. Light in the Shroud seems to come from two points: from the top of the head and from top of the feet. There may indeed be some shadows, like in the neck, which is covered by beard. The position of the light source need not be necessarily close to the hole of the camera. We have a light tube that stops light from decreasing in intensity once it gets to the tube. Therefore the dependence of light intensity from the distance between the body and the camera hole is actually the distance between the end of the tube closest to the body and the body surface. This distance must be small, and in this arrangement it can be kept small.

The area to be photographed is  $15^2 \text{ cm}^2$ . The diameter of the whole in camera obscura is on the range of 1-5 mm, thus the area of the whole is about 1-20  $\text{mm}^2$ . The relation of the hole diameter to the cross-section is on the range of  $5 \cdot 10^{-4}$ . This is the drop of the energy intensity caused by the pinhole. Assuming that we use bitumen as photoactive material, we need the intensity 374  $\text{MJ/m}^2$  in order to make an image. In the area 0.0225  $\text{m}^2$  we need 8400 kJ of reflected energy. If 60% reflects from the body and 90% of the energy of burning

magnesium can make an image, the total needed energy is c. 15,600 kJ. Burning one gram of magnesium releases of 24.75 kJ. We must burn 630 grams of magnesium for one picture. For one side we need 100 such images and there are two sides in the Shroud. We need 125 kg of magnesium. This is on a reasonable range, but our camera obscura block most of this energy from reaching the textile. Dividing this number by  $5 \cdot 10^{-4}$  yields again an impossible figure of 250 tons.

The problem is a lack of a lens. In the first century there were no lenses, but they did have concave mirrors, and they can also focus light. If the hole of 1-5 mm is replaced by a lens or a concave mirror, the energy needs are satisfied by about 125 kg of magnesium.

There were concave mirrors already since Egyptians. They focus light in the same way as burning glasses. The light may be sunlight, but as Mary Magdalena saw two shiny angles, there may have been torches with unearthly bright white light: magnesium light, which has a large ultraviolet component and can burn textile if focused with a concave mirror. The light must reflect from the surface, which in this case is a body. If no photoactive material is used, this reflected light must be very strong and it requires that the surface is oiled to reflect better. Reflected light must be collected with another, larger, concave mirror and focused into a point that can burn a spot on the shroud.

It is possible to imagine such a construction: light is first collected with a concave mirror and focused into a point. From the point of focus starts a tube, a light carrier. The other end of the tube gives a focused light rather close to the surface of the object to be photographed. This surface is oiled and reflects back the light, but it disperses to many directions. Much of this dispersed light is collected to another concave mirror and again focused into another tube, which forms it into a point light that is bright enough to burn a sign to textile. An elaborate support structure allows moving the burning point over the whole object that is to be photographed. This is about as far as I can reach in solving the puzzle of how to the Turin Shroud, but I think there is a way to create such an image and it is something similar to what I have described. The method uses bitumen as photosensitive material, burning magnesium as the light source, and concave mirrors.

All these elements point to Ptolemaic Egypt. In Ptolemaic Egypt burial included not only a mummy but also a very realistic mummy portrait. These portraits are painted on a panel of wood and can well be compared to icons. Later in Greek Orthodox culture were known icons that are not made by hand. Bitumen was used in mummification. Though there is no evidence, or evidence cannot be found, one may ask if the painted image of the deceased was painted on a faint photographic image created with bitumen and magnesium light photography. Some centuries later Greeks had the mysterious Greek fire, composition of which is not known. Magnesium oxide is found from Greece. Thus, we have bitumen in mummification, mummy portraits, not hand made icons, magnesium, Greek fire and Egyptian concave mirrors.

Assuming that the Shroud was not created in a supernatural way, and noticing that very rare natural mechanisms are also miracles, the Shroud must be man made, but in Jesus' time. People of the Roman Empire of the first century were not less advanced scientifically or technically than Europeans of the late Middle Ages, in fact, they were more advanced. Euclid and Aristotle already had written treatises of optics and had known of camera obscura three hundred years before Jesus. In 1260-1390 some Europeans may have known Ibn al-Haytham's Book of Optics (1027), but it does not surpass the Greeks in the techniques of photography. Optics is one thing, but to make a photograph, one needs photoactive chemicals. Bitumen of Judea was the photoactive material used in the first photograph (by Niépce). One might assume that Bitumen of Judea was better known in Israel of Jesus than in Medieval Europe, but this is not so clear. Bitumen was quite known in Europe, and even better known was bitumensphalt (a mixture of pitch, bitumen and human remains), also known

as mummia. It was obtained from grinding mummified bodies, but these bodies were no ancient Egyptian mummies. They were recently died people, who were filled with asphalt and dried in an oven for sale as medicine. Thus, Medieval Europeans knew bitumen, as is witnessed by the writings of Matthaeus Platerius (see e.g. [5] for long direct quotes from Matthaeus). Yet, we can assume that Judean people knew this topic at least equally well. The word mummia/mummy derives from Arabic and Persian mumiya. In Arabic it means a mummy, in Persian bitumen wax.

The level of technical knowledge does not rule out the first century. Indeed, if only the technical level is considered, the first century is a more probable time than the 13th century for something as impressive as the Shroud to have been created, if it is a man created artifact. Thus, let us assume the Shroud was created in the first century by some people. John 19:39 names Nicodemus as one of the two people, who buried Jesus. Nicodemus is believed to be Nakdimon ben Gurion, who is mentioned in Talmud: a wealthy man but also known as a magician. He was an opponent of Zealots in the war, and he had collected large storages of food, which Zealots burned in order to get people fighting Romans. These storages would have lasted for the whole Jerusalem a long siege. Helena of Adiabene sent famine help to Jews during the famine of 46-48. Paul also collected help for the poor of Jerusalem (or the Poor, the Essenes or Christians). If ben Gurion already had storages for the poor and pilgrims, Helena's help would not have been needed. We can conclude that ben Gurion collected his storages later. One may wonder what was the reason ben Gurion had stored so much food. The natural reason is that a war was planned, ben Gurion was one of the planners, and the storages were meant for a siege.

## 8.5 Bright light

In Revelation 13:13 it is said: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." The first beast can be identified as emperor Nero and Domitian as his reincarnation. The time is after Jesus' crucifixion and before John of Patmos wrote the Revelation shortly before 96 AD. The second beast are the antichrists, who are explained by the New Testament not as one person but as those, who deny Christ and pretend to be Christ. That includes the priests of the temple and magicians like Simon Magus. But what is the fire from heaven?

There are many references to bright light in the New Testament: Paul saw a bright light according to Acts, there was bright light when angels moved the stone from Jesus' grave, Magdalena saw bright angels in the grave, and so on. Bright light appears also in Gnostic writings. Gnostics believed that every human has an image and they had a bright light rite that in some way connected a person with his image.

We could otherwise discard the bright light as symbolism, but the Turin Shroud seems very much like a photo and such a photo implies that there was very bright light. The image in the Shroud is not a work of human hand. Though it looks faint and unimpressive, the details are far too good to be a drawing or a painting. It is a photograph, and if bitumen was the only available photoactive material, making this image required very intensive light.

Titus Livy tells that Greek fire burned in water. Nothing made from crude oil and sulphur burns in water. In order to burn in water, you need some chemical that can rob oxygen from water molecules. These chemicals are certain metals: aluminium, magnesium and phosphor. Of these metals only magnesium was easy enough to make in Antique times. It is really not much more difficult to make than metallic iron. You need ferrosilicon. That is a result if you heat iron with quartz sand. You also need magnesium oxide. It is a naturally occurring stone e.g. in Greece. It is magnetic, so alchemists of all times were fascinated with it. Grinding ferrosilicate and magnesium oxide to powder, enclosing it in a clay container,

heating to 1000 Celsius and cooling fast in water produces metallic magnesium, a magical substance that burns in very high temperature with very bright light, and it also burns under water. This, I think, was the Greek fire, the secret weapon of the Byzantine empire and I also think that Constantine the Great got the Greek fire, secret magic of Egyptian mummifiers, from Christians and as a payment made Christianity the state religion of Rome. Let us recall what Constantine the Great saw before one battle.

In 312 AD, before the battle of the Milvian Bridge Constantine and his army saw a cross (or a Chi-Rho sign) of light in the sky above the sun and there was text with the cross "Εν Τούτῳ Νίκα". Eusebius tells about it, he knew Constantine well, and claims to have heard the story from Constantine. Next night Constantine had a dream and in the morning he inscribed a sign on the shields of his soldiers. Historians discard signs in the sky as unhistorical, but something happened there at that day and we should not exclude the possibility that it happened very much like Eusebius told. Assuming this all happened, what was the cross of light above the sun and what to say of the text. Above the sun means that the cross was seen on daytime, it was not any star constellation. A comet may look like the Chi-Rho sign, but they seldom have writing in Greek. Most probably it was not a comet: no comet is known from that time. There is no information if there were clouds in the sky. Sun can be visible, and above it there can be a cloud. Strong light-beam directed to a cloud from the ground is reflected from the cloud and can easily be visible on daytime. It is certainly possible to reflect a sign of a cross of light on a cloud, maybe even with some text, assuming you have a parabolic mirror and a way to make strong light, stronger than reflected sunlight.

Parabolic mirrors were known, and later they were a common Byzantine way to set enemy ships to fire. That is exactly how Greek fire was used: it was light from Greek fire that was reflected with a parabolic mirror. If the sun was visible, a parabolic mirror reflecting sunlight might work, but reflecting sunlight to clouds with a parabolic mirror hardly would have fooled Constantine. The phenomenon must have been unexplainable to Constantine and to his high officers, who knew every military use of mirrors. That rules out reflected sunlight, but it leaves strong magnesium light. If the light was stronger than sunlight, Constantine and his officers would have been left flappergasted. There is no physical evidence of this event, but Constantine was a known figure and there is no good reason to deny the event. It is basically denied because supernatural events do not happen, but it need not have been a supernatural event. A light reflector could have created the sign in a cloud. Later (starting from AD 672) Byzantium used a secret weapon, the Greek fire. Because of this event Constantine made Christianity the state religion. The legend seems to say that Christians had very bright light and concave mirrors and could reflect an image of a cross in clouds. Such a focusing mirror and burning light had clear military applications in setting ships in fire and Constantine bought the weapon.

The story of Constantine's mother Helena may be simply a replay of the true story of Queen Helena of Adiabene, who probably did find the true cross being in Jerusalem only some ten years after Jesus was crucified. According to Josephus Flavius Helena of Adiabene converted to Judaism, but Judaism and Christianity had not separated yet and it seems that Helena converted to Messianic Judaism, Christianity of Paul's type, not requiring circumcision from men. It seems from the legend that Helena first met people from Paul's circles, and then came Jews of James the Just, who insisted on circumcision. The famine help that Paul takes to Jerusalem in Acts may well be famine help from Helena of Adiabene.

An assumption that magicians of the Near East could make metallic magnesium in the times of Antiquity does simplify issues. It is not an unlikely assumption, since all magic was highly guarded secret and we cannot expect to know much of it. We know that the Byzantine empire had the Greek fire, yet the receipt is still a secret. If we assume the bright light was magnesium, then the Turin Shroud is evidence of a ritual to raise Jesus to Heavens, the

resurrection ritual. Naturally, it only worked symbolically. Someone else had to impersonate resurrected Jesus, possibly Thomas, the Twin (of Jesus).

## 8.6 Of light in the Mithraic cult

Let us speculate that magnesium was indeed known in the first century, and it was used to create the image in the Turin Shroud. What were Joseph of Arimatea and Nicodemus doing in the burial chamber with myrrh and aloe vera? They must have performed some ritual if they used a bright light. The ritual could hardly have been anything else than lifting the soul of Jesus to heaven, making him immortal. Fortunately we know a ritual of this type from the Greek Magical Papyrus. It is the Mithras Liturgy. Look at the following passages from the Mithras Liturgy:

"now if it be your will, METERTA PHOTH YEREZATH, give me over to immortal birth and, following that, to my underlying nature, so that, after the present need which is pressing me exceedingly, I may gaze upon the immortal beginning with the immortal spirit,"

"for today I am about to behold, with immortal eyes — I, born mortal from mortal womb, but transformed by tremendous power and an incorruptible right hand!"

"Since it is impossible for me, born mortal, to rise with the golden brightnesses of the immortal brilliance,"

"you will see yourself being lifted up and ascending to the height, so that you seem to be in mid-air."

"If it be your will, announce me to the supreme god, the one who has begotten and made you: that a man - I, whose mother is who was born from the mortal womb of and from the fluid of semen, and who, since he has been born again from you today, has become immortal out of so many myriads in this hour according to the wish of god the exceedingly good"

These places make it very clear that the ritual is aimed at giving immortality. Next, let us look at the magic instructions:

"Take a sun-scarab which has twelve rays, and make it fall into a deep, turquoise cup, at the time when the moon is invisible; put in together with it the seed of the lotometra, and honey; and, after grinding it, prepare a cake. And at once you will see it (viz. the scarab) moving forward and eating; and when it has consumed it, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish; and spreading sacred sand in a pure manner, set the vessel on it, and say the formula over the vessel for seven days, while the sun is in mid-heaven: "I have consecrated you, that your essence may be useful to me, to alone, IE IA E EE OY EIA, that you may prove useful to me alone. For I am PHOR PHORA PHOS PHOTIZAAS (others: PHOR PHOR OPHOTHEI XAAS)."

"On the seventh day pick up the scarab, and bury it with Myrrh and wine from Mendes and fine linen; and put it away in a flourishing bean-field. Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization. If you want to show this to someone else, take the juice of the herb called "kentritis," and smear it, along with rose oil, over the eyes of the one you wish; and he will see so clearly that he will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give to you."

"Now presentation before the great god is like this: obtaining the above-mentioned herb kentritis, at the conjunction (viz. of the sun and the moon) occurring in the Lion, take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-letter formula, as is mentioned below. And keeping yourself pure for three days before, set out early in the morning toward the East, lick off the leaf while you show it to the Sun, and then he (viz. the sun god) will listen to you attentively. Begin to consecrate this at the

divine new moon, in the Lion. Now this is the formula: "I EE 00 IAI." Lick this up, so that you may be protected; and rolling up the leaf, throw it into the rose oil. Many times have I used the spell, and have wondered greatly. But the god said to me: "Use the ointment no longer, but, after casting it into the river, consult while wearing the great mystery of the scarab revitalized through the twenty-five living birds, and consult once a month, at full moon, instead of three times a year." The kentritis plant grows from the month of Payni, in the regions of the black earth, and is similar to the erect verbena. This is how to recognize it: an ibis wing is dipped at its black tip and smeared with the juice, and the feathers fall off when touched. After the Lord pointed this out, it was found in Menelaitis in Phalagry, at the river banks, near the Besas plant."

Magic of the Greek Magical Papyrus is as impenetrable as always, yet something can be gleaned from it. The third paragraph seems to be just magic, which does not interest us here. Myrrh, linen and burying are mentioned in the second paragraph. Something (the scarab), or someone, is buried in the ritual, and there is a communion. The Mithras cult included a common meal. The first paragraph mentions the sacred sand. That should be a mineral.

We have seen that the Greek Magical Papyrus does have a ritual for making a person immortal. It mentions Mithras and is in some way linked to the Mithras cult, where the high god is bright light. The Mithras cult is distinct from Christianity and Gnosticism, but these latter ones may well have had similar rites. In any case, we cannot know what rites Nicodemus knew and used.

Let us still look at the love spell, which mentions magnesium stones.

"The burnt offering which endows Eros and the whole procedure with soul is this: manna, 4 drams; storax, 4 drams; opium, 4 drams; myrrh, [f drams;] frankincense, saffron bdella, one-half dram each. Mix in rich dried fig and blend everything in equal parts with fragrant wine, and use it for the performance. In the performance first make a burnt offering and use it in this way."

Storax is a plant, but what is manna? The mixture is burnt. The other ingredients are known and they give good smelling smoke. Incense called manna is not known from anywhere. Manna is food from God in the Bible. In a Mithraic spell it could be something that gives light, as the food the God of Light gives is wisdom or light. It cannot be wisdom in a practical recipe, thus manna most probably created visual effects when burned. It is very possible that it produced white bright light and was metallic magnesium. Likewise, sacred sand in the Mithras Liturgy may refer to magnesium.

We see that at least the Greek Magical Papyrus includes a ritual for eternal life and rebirth, this ritual mentions brilliant light, and it may refer to magnesium. The ritual also mentions Helios Mithras, and in such a way connects with the Mithras cult: the cult may have had a ritual somewhat resembling this ritual. The Greek Magical Papyrus is not Mithraism, it is syncretic magic. The spells in it remind of what Irenaeus tells of Simonians (followers of Simon Magus): they practised exorcism and incantations, sang erotic hymns, concocted love potions, invoked demon companions who send dreams (see [11] p. 153). The Greek Magical Papyrus contains all this, and one incantation for driving out demons uses the name of Jesus. Clearly, these Simonians fit to the description of John 1:19: Simon Magus was baptised, Simonians started as disciples of Jesus. However, to Simon Magus himself Irenaeus assigns doctrine of definite Gnostic flavor: Simon travelled with the whore Helen, called the First Thought, while Simon was God's incarnation ([11] p. 148). Obviously magicians of the time knew magic of their type in the Papyrus, and at least Simonian Gnostics knew them.

Gnostics had a ritual of light, called the bridal chamber. It is mentioned e.g. in the Gospel of Phillip 101-108. It is a bridal ritual, where the bride (a Gnostic believer) unites with Christ. Though Giovanni Filardo [11] p. 180 suggests that the ritual may have been

sacred sex, hieros gamos, and gives the example of sex orgies told by Epiphanius ([11] p. 183), the fact is that Gnostic texts of Nag Hammad are strongly anti-sexual relations and, apart of some fringe Gnostic communities, the ritual of the bridal chamber cannot have included real sex. It must have been joining with the God in light, a light ritual resembling that in the Greek Magical Papyrus, or what can be deduced of Mithraic rituals.

If magicians, Mithras cult members and Gnostics knew some light ritual, then Nicodemus also must have known it. There is enough reason to speculate that there was a light ritual and it created the image in the Turin Shroud.

## **8.7 The evidence of resurrection was the image in the burial clothes**

There may be a reference to the Turin Shroud in Gal. 3:1. The Greek words, translations shown in paranthesis, may very well mean that Galatians had seen the Shroud: ...(whose) (before) (eyes) (Jesus) (Christ) (was publicly portrayed) [as] (having been crucified). It suggests that the main evidence of the resurrection was the Shroud. That would fit to the mismatch between Paul and Gospels. Paul gives a list of Jesus' postresurrection appearances in 1. Cor. 15:6-8. According to this list, Jesus appeared first to Peter, but no Gospel mention this. John 20:6 says that Peter saw the burial clothes, Jesus appeared in to Maria Magdalena (John 20:11-18), but in a normal human body, which Maria did not recognize as Jesus. Finally Jesus appeared to the disciples in John 20:19. There is no first appearance to Peter, unless it is seeing the burial clothes. The appearance to the disciples in John 20:19 can also mean seeing the image in the burial clothes. Synaptic Gospels do not resolve this issue. Jesus apparently appeared in three ways: 1) in a body of another human, recognizable as Jesus only from the words; 2) as an image in the burial clothes; and 3) as bright light, as Acts tells of Paul's experience. The most miraculous ones must have been the image and bright light.

Gospels must be read as partially symbolic descriptions of the faith. This is so because synoptic Gospels and John tell of Jesus raising a person from death, but Paul does not know of anyone having been raised from death before Jesus. Thus, these stories are symbolic: a person is woken up from death, healed from diseases, and fed food by hearing God's words. Gospels confirm this interpretation by having Jesus say that this generation will be given only one sign, the sign of Jonas. The word sign here means a sign for Jews, that is, a miracle, while signs that Jesus did were signs of a prophet: fulfilment of prophecies but not miracles. There was only one miracle, the resurrection of Jesus. The disciples of Jesus, and probably many other people, believed that the resurrection was real. They had seen something that they could not explain. This something could have been the image in the Shroud and bright light. If so, the mystery of the origin of Christianity is solved.

It is interesting to speculate what was the opinion of Boethusians on everlasting life, assuming that Boethusians were the Zadoc priests of Essenes and the Jesus movement was an Essene messianic movement. Boethusians stated that one should not expect a reward after life. Pharisees interpreted this so that Boethusians denied life after dead, but Essenes did not deny life after dead. What they denied was a reward. The end of the life is death and the soul dies in this end. The only soul, which does not die, is a soul of a perfectly righteous person, and only Jesus was such a person (according to the Jesus movement). Thus, he was the only one, who had come from heaven and would rise back to heaven. Other people had to lose their soul in order to save it. There was no redemption in the sense that the old soul could be saved. Only the soul of an unborn child, as the soul was before it came to a body, could be saved, as such a soul had not done any sin yet. A believe had to become like a child. He had to unify his soul with the heavenly soul, which in a way is his unborn soul, and also the soul of Christ. This can only mean that there is only one soul and other souls are copies of this

soul. Or, maybe they thought in some other way. In any case, something like this it must have been. But that is a theological problem, not a topic for us here.

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## 9. Armageddon

We will briefly look at the Revelation of John. It describes events of the First Jewish War and the prophecies in it fit to the 7000-year plan. Though Josephus Flavius in the Jewish War describes the war as an unfortunate event that started from small disputes between Jews and Greeks and suppression of Jews by Roman procurators, a look at the events of the year of four emperors, 68 AD, reveals a world ruler plot.

### 9.1 The Revelation of John

The Revelation of John is an apocalypse, a description of what happens at the End of Days. It belongs to the same literary genre as the apocalypse at the chapters from 7 to 12 in the Book of Daniel. The apocalypse of Daniel uses prophetic language full of symbols, but describes accurately historical events that happened at the time of Antiochus IV Epiphanes. All prophecies of the book are fulfilled up to the year 167 BC, after that the Book of Daniel prophesies a few events that did not happen and seems not to know of the death of Antiochus in 164 BC. Though the Book of Daniel claims to derive from Prophet Daniel, who lived in the time of Nebuchadnezzar, historians agree that the Book of Daniel was written in the period



167-164 BC, yet it does look like this book was still edited later and Daniel 11:40-45 refers to the war where Octavianus defeated Mark Anthony and Cleopatra.

Daniel as an example of an apocalypse demonstrates that this genre of literature does not aim to present visions of the End of Days. The purpose of writing an apocalypse is that the readers notice that the events foretold in the prophetic visions are current events and recognize that they are living at the End of Days. The current events are told in prophetic language up to the present time. Then follows a part presenting real prophecies, which repeat and slightly modify the biblical promises that earlier prophets have done, because all true prophecies must be finally fulfilled. An apocalypse of this type is interpreted through the events of the time of its composition.

There is no general agreement how the Revelation of John should be interpreted. A common way to treat this text is to say that it is an apocalypse and refers to the End of Times. After a long time there will come a three and half year period when Antichrist rules the world. Then all prophecies of the Revelation will be fulfilled. The goal of this explanation is to calm down self-made interpreters, who try to see the events of the apocalypse in their own time. Such interpreters often come to disturbing conclusions, claiming, for instance, that the established Christian church is the Beast or Antichrist of the Revelation, or something else as crazy.

While it may be a good strategy to insist that the Revelation talks about days to come, we must also admit that most probably the Revelation follows a similar structure as the apocalypse in the Book of Daniel. An apocalypse talks about the End of Days. That is true, but for the writer of an apocalypse, the End of Days mean the current times. The time period when the Revelation was written was believed to be the End of Days. Jesus had appeared as the Messiah. A thousand years from starting to build the First Temple had just passed. Assuming this structure, the Revelation first describes in prophetic language events that have very recently passed in order make the reader to understand what is happening. The goal is that the reader understands that he is living at the End of Days and that Jesus is the Messiah. After this part the Revelation gives some true prophecies, which confirm or slightly modify the promises made by earlier biblical prophets.

The First Jewish War had just been fought and lost. It was a terrible shock to the losers. God had not helped them. The temple was destroyed. God's people were taken as captives and offered to wild animals in arenas for the entertainment of crowds. The author John of the Revelation, around the year 95 AD, having been deported to the island of Patmos, was reading the war history of Josephus Flavius, written around 76 AD. John got the great revelation, which he immediately wrote into a book. The revelation was the realization that everything that Ezekiel, Daniel, Joel and Zachariah had prophesied had been fulfilled in the First Jewish War. Therefore the End of Days happened as prophesied. Everything was fulfilled, thus Jesus was the promised Messiah. The Revelation tells this in the very beginning. It says that John in this book witnesses God's word and Jesus Christ through everything he has seen. In other words: in this book John describes fulfillment of prophesy through events of recent history as to be witness of Jesus being the Messiah. That is why the book is not to be locked (22:10), like Daniel's prophesy was locked. These events were near - they had already happened.

Let us start by comparing prophecies of the Revelation with the events of the First Jewish War as told by Josephus Flavius in the *History of the Jewish war*. The First Jewish War took place in the years 66-73 AD. It ended to Jewish defeat. Jerusalem, defended by Zealot troops, was destroyed in the year 70. The mountain fortress of Masada fell in 73. The defenders, belonging to the Daggersmen (sicarii) terrorist group, made a group suicide. The *History of the Jewish war* is written between 75 and 79.

The *Revelation of John* must be either from the first or second century. The oldest surviving fragment is dated to 150 AD and works of Irenaeus (115-202 AD) have references to the text. Conventionally the *Revelation* has been dated to circa 95 AD, to the time when Emperor Domitian persecuted Christians. An earlier date, years 68 or 69, has been proposed because the content of *Revelation* seems to describe events from the First Jewish war, but not the events of its end. This is not quite correct. The book does seem to describe events of the war, but it also seems to tell the end of the war. Chapter 19 in the *Revelation* can describe the triumvirate of Vespasian and Titus and the sad fate of the conquered. Therefore the traditional dating of the *Revelation of John* to circa 95 AD seems correct.

We can skip the greetings in the chapters 1-4. It suffices to say that the greetings are sent to real Christian congregations in Anatolia and Greece. The place of every city has been located and every city had a Christian congregation in the first century. The first observation is that there seems to be two parallel prophecies: one in the chapters 5-9 and another in 11-18. We can show that these two prophecies are indeed parallel and tell the same events. The key is to notice that the book falls into five pieces.

Chapters: 1-3: greetings to the congregations.

Chapters 5-10: one prophecy. In the end John is asked to prophecy again.

Chapters 11-18: a second prophecy of the same events as in Chapters 5-10.

Chapters 12-21: prophecy of the time after the previous prophecy is filled.

Chapter 22: assurance that Jesus comes again.

Comparing the two prophecies in Ch. 5-10 and Ch. 11-18 we see that they are very similar. Ch. 5-10 splits as:

Chapter 4: a vision of Heaven/Sky, mentioning the sea of glass

Chapter 5: slaughtered lamb, this must be 33 AD, just after crucifixion

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Chapter 6: six scourges,

Chapter 7: 144,000 elected and a large crowd of martyrs

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Chapter 8: silence in Heaven, scourges

Chapter 9: a war scene

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Chapter 10: a scroll, apparently this scroll

While Ch. 11-18 splits as:

Chapter 11: two witnesses, earthquake of 33 AD, Jesus becomes the king.

Chapter 12: a vision of the night sky (astrological)

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Chapter 13: two beasts (emperors of Rome and false messiahs)

Chapter 14: 1440,000 elected, Babylon has fallen, collecting harvest (martyrs)

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Chapter 15: the sea of glass (i.e., in Heaven), the temple filled with smoke

Chapter 16: scourges, the war of Harmageddon

Chapter 17: the harlot of Babylon is condemned

Chapter 18: Babylon is destroyed

We can see that the divisions are very similar. Both prophecies start from the crucifixion of Jesus in 33 AD and they end to the war where Babylon is destroyed. The war can be identified from chapter 17. This chapter explains clearly that the Beast is a city with seven hills. That can only be Rome. The chapter gives the number of kings of the Beast. There has been five (Augustus, Tiberius, Caligula, Claudius, Nero), one is (Vespasianus), one is yet to come (Titus), and the eight is one of the seven (Domitian). This list omits the three emperors, who ruled very shortly in the year of four emperors. The Book of Revelation was written by John

of Patmos and several Church fathers date it to the time just before Domitian died, in 96 AD. This dating is very well justified. Thus, the scene of Chapter 16 is backdated to the time of Vespasianus. Domitian (the 8. king) is reborn Nero, as both Nero and Domitian persecuted Christians. Nero is the Beast, who was mortally wounded and recovered (as being reborn as Domitian).

Let us start from chapter 13. In 13:18 is mentioned the number of the Beast, 666. There is a wide agreement that the number means Caesar Neron. The number 666 of the Beast confirms that this emperor is Nero. Firstly, we can be sure that the number gives the name of one of the emperors in the list: Augustus, Tiberius, Caligula, Claudius, Nero, Vespasianus, Titus and Domitian. Only one name gives 666 in any calculation. In Jewish Gemetria all Hebrew letters are given numeric values. The calculation uses Jewish gematria, but spells Caesar Neron in Hebrew as Nun, Vav, Reish, Nun, Reish, Samech, Koof, that is: NORN RSC. Text is read from right to left and vowels must be added: CeSaR NeRON. The letters have the numeric values Nun=50, Vav=6, Reish=200, Samech=60, Koof=100 and their sum is 666. In modern Hebrew Caesar Nero is not written in this way. It is Nun final, Vav, Reich, Yud, Nun Reish, Samech, Yud, Koof and the sum is different. Nun has the value 50, but Nun final is 700. Yud has the value 10. Thus, in modern Hebrew Caesar Nero has the value  $666 - 50 + 700 + 10 + 10 = 1336$ . However, it is logical that John of Patmos wrote Caesar Neron differently. Hebrew was not a spoken language at that time. John spoke either Greek or Aramean as his mother's tongue. Writing Yud as the letter e is incorrect, as Yud is the letter i. There is no letter e in Hebrew and it is correct to omit this letter, just as ae is omitted. Vowels are usually not written in Hebrew. Using Nun final at the end of the word is also a matter of taste. If the word Neron (in Hebrew it is Neron, not Nero) is treated as a word, there should be Nun final, but if it is a sequence of letters, it can end to Nun. Thus, this decoding, probably from Ralf Steinbrügger, is very well justified. As a confirmation, there are versions of the *Revelation of John* where the number of the Beast is 616. 616 is the sum of the values of letters in Caesar Nero, the Greek way to write Caesar Neron. There have, of course, been alternative proposals of what name the number 666 could be, but none of them are considered correct. For instance, at the time of Reform there was propaganda aiming to show that the Pope was the Beast and it was supported by a calculation of the number 666 from a Latin title of the Pope, but this calculation did not use the letter values in Jewish Gemetria.

In 13:14 another Beast makes the image of the First beast and in 13:15 the Beast demands worshipping the image of the other beast. These verses refer to the efforts of Roman emperors to place their statues to Jerusalem and be worshipped as gods. Josephus tells how Pontius Pilate secretly brought images of emperors to Jerusalem, but was pressed to remove them, and how Emperor Caligula had a plan to set up his statue to Jerusalem and to be worshipped as a god, but was persuaded to give up the plan. Around the year 95 Emperor Domitian demanded that he should be worshipped as a god. From these examples it is clear that the two beasts are two Roman emperors. The First beast of chapter 13 is Caesar Nero and can more generally mean the empirical Rome. In the second prophesy the corresponding place is chapter 17. The verse 17:9 explains 13:1 in a very clear way: The seven mountains means Rome. The wounded beast is Nero. who was expected to raise again after his suicide. The beast, whose deadly wound healed in 13:12, is Emperor Domitian, during whose time the *Revelation* was written. Nero's full name was long and it included the given name Domitian. Emperor Domitian was considered as be reborn Nero.

Next we can compare the chapters 5 and 12. The verse 5:6 tells of the slaughtered Lamb, obviously it means Jesus. There is a corresponding place in the beginning of chapter 12. A woman gives birth to a son, who is taken to heaven. The son can only refer to Jesus in a Christian text.

Chapter 5 starts a story that ends to the great judgment in chapter 9. Chapter 11 starts a similar story, which finishes in chapter 18. Between these parallel stories, at the end of chapter 10, an angel asks John to prophesize again. We can conclude that chapter 11 starts another prophesy, which repeats the events of the first prophesy of chapters 5-9.

The end of chapter 10 tells of a scroll that was sweet in the mouth, but bitter in the belly. This reminds of the scroll that Ezekiel was given to eat in Ezekiel 3:1-3. It tasted of honey and predicted the destruction of the first temple in 586 BC. Based on this similarity, we may assume that Rev 10:10 refers to the destruction of the Second temple in 70 AD. The corresponding place is in chapters Rev 17-18. Chapter 18 describes the downfall of the great city Babylon, which therefore must mean Jerusalem, not Rome.

Chapters 7 and 14 both mention 144 thousand elected. Chapter 7 adds the Christian martyrs, as does Rev 14:13. The verses 14:14-20 refer to the coming war and the wrath of God. Let us notice that the 144 thousand are the elected from Jews. The only non-Jews, who have any share in God's kingdom, are the martyrs. They are killed as innocent victims, and as such they must be raised to God's presence.

Sufficiently many similarities in the prophecies of chapters 5-9 and chapters 11-18 show that the book is written in a structure that repeats the same events in two parallel prophecies, which are not meant to be understood as prophecies. They describe events that actually happened in the war and present these events as fulfillment of biblical prophecies for the End of Days. As we now understand the structure, it is much easier to decipher prophecies of the *Revelation*. Let us first pick up those verses that in a clearest way identify prophecies of the *Revelation* with the *History of the Jewish war* by Josephus Flavius.

Josephus Flavius describes the political situation in the besieged Jerusalem in the beginning of the fifth book of the history: the internal war had divided the defenders of the city into three camps. Many people have suggested that Rev 16:19, which tells of a large city splitting into three parts, must draw from the history of Josephus.

Chapter 9 in the *Revelation* tells of an invasion army using an old prophetic description of the soldiers as horses. If the Revelation is based on Josephus, this invasion army is a Roman army. We can immediately point out to two matches: Rev 9:5 tells that scorpions were allowed to harm people for five months. *Scorpio* was the name of a Roman catapult. Scorpions, whose power was in their tails and horses, whose power was in the tails (Rev 9:19) seem to refer to Roman catapults and stone throwers. The siege of Jerusalem took five months.

A good match is also in the name Armageddon. The name appears to come from Har-Mageddon, mountain of Mageddon or mountain of Megiddo. The problem is that there is no mountain of Megiddo. Megiddo is a small city in Northern Israel. Next to it is a plateau with the same name. On the plateau is a low hill and on it are ruins of the fortress Tel-Megiddo. This fortress has been used three times: 1478 BC, 609 BC and 1918 AD. No battles were fought on the plateau during the Jewish wars. Thus, what could be Har-Megiddo? Josephus discusses three sieges: of Jotapata, of Gamala and of Jerusalem. Gamala was a mountain fortress on the other side of Jordan. Jotapata is a low mountain north from Megiddo. Today it is called Yodfat. Josephus was in command of the fortress in Jotapata and he was captured there after a siege. Chapter 9 of the *Revelation* seems to draw mostly from the siege of Jotapata (in the book four of Josephus), but also from the siege of Jerusalem. The siege of Jotapata may have been chosen by the author of the *Revelation* because the name Jotapata reminds of the name Josaphat, the valley where according to old prophecies the pagans will be judged in the Last Days.

The leader of the invading army in Rev 9:11 is Abbadon, in Greek Apollyon. This may refer to the name Apollinaris. Josephus Flavius, the commander of Jotapata, was captured by the legion XV Apollinaris. This legion was directly under the command of the future Emperor

Vespasian. Three other legions took part in the siege of Jotapata: V Macedonica, XII Fulminata and X Fretensis. The name Apollyon also recalls the name of the Syrian governor Apollonius, who commanded a small Assyrian army that was destroyed in a battle against Judah Maccabee.

A very clear hint is the whore of Babylon in the chapters 17 and 18 of the *Revelation*. The whore can only mean one of the cities Rome or Jerusalem. Rome is the beast. The whore is sitting on the beast. The beast hates the whore, undresses her, eats her meat and burns her. Rome destroyed Jerusalem in the war. Thus, the whore is Jerusalem. This conclusion is further confirmed by Rev. 11:8 where the city is called Sodom and Egypt and is the city where Jesus was crucified, and also by Rev 18:7: the whore sits as the queen and is not a widow and will not see sorrow. Thus, she should have felt as a widow after the death of her husband. In a Christian writing the dead husband must have been Jesus and then the whore must be Jerusalem. For Christians, the reason why God allowed Jerusalem to be destroyed was that its inhabitants did not accept Jesus as the Messiah.

There are other similarities. The sea turns to blood in Rev 8:8. Rev 16:3 refers to the same event. Josephus 3:9 tells of this type of an event: Jewish pirate ships are destroyed and there is so much blood that the sea turns red. Rev 16:4 tells that rivers and springs turn to blood. Josephus 3:10 tells how lakes and rivers turn to blood when Romans kill Jews. Rev 9:8 tells of scorpions, which have hair like women. Josephus 4:9 tells of Zealots who, dressed as women, kill the inhabitants of Jerusalem.

Rev 6:6 says: do not destroy the oil and the wine. This may refer to an incident that Josephus tells of at the end of the fifth book. John of Gishkala had declared himself as the Messiah and reigned in the city by terror during the siege. The men of John drank the holy wine and anointed themselves with the holy oil of the temple. While this deed is not so much different from what David did when he ate the showbread, it was highly offending to the Jews. Josephus clearly considers John of Gishkala as the Lawless of the Book of Daniel. Josephus 6:2 tells how John of Gishkala removes the daily sacrifice, which is one of the signs of the Lawless in the Book of Daniel. In the *Revelation*, the Lawless is called the Antichrist. Thus, we know who the Antichrist was for the author of the Revelations. He was John of Gishkala, the false Messiah, alternative Christ.

The other beast in Chapter 13 refers to all antichrist figures, that is, false teachers. These teachers include the priests of Israel, who collaborated with Rome. It also includes Jewish and Samaritan magic makers, like Simon Magus. Letters of apostles confirm that the antichrist is not a single person, just like the beast is not a single emperor of Rome: it is all deified Roman emperors and especially those, who persecuted Christians.

Other verses do not very clearly match with the events in the war as told by Josephus, but we can check if there are any parts that clearly cannot correspond to the events of the war. The conclusion is that there are no such parts. The events in the beginning of chapter 11 happened before the death of Jesus. The two witnesses, Rev 11, have references to small prophets, e.g., Amos 4:7, there is no rain. The end of chapter 11 refers to Christ and God's hatred. The two witnesses could be Essene rainmakers, like Honi the Circle drawer, but that is only a guess. If the chronology would be different, the two witnesses could be Peter and Paul in the Rome, but they could also be James the Just and Judas of John (Thaddeus, Lebbeus), assuming Judas was Theudas that Josephus tells of. James the Just was pushed down and clubbed to death in 62 AD. Theudas was executed in 46 AD. In Josephus two sons of Judas of Galilee, James and Simon, were crucified around this time. In Gospels the sons of Sebedee were to drink the cup that Jesus drank, i.e., be crucified, but according to Acts, John was not killed and James the Greater was beheaded in 44 AD. Paul's church in Rome may have created a similar story of Peter and Paul being crucified in Rome as the two witnesses,

because if Eisenman is correct and Paul was Saul from Saul and Costobar in Josephus, then Paul was still alive in the time of the war. This part of the *Revelation* is difficult to decode.

In chapter 6 the slaughtered Lamb opens six seals. The first horse is white and maybe refers to the apostles. The second is red and might refer to the rebellion of Theudas in the years 44-46. The third is a black horse and could refer to hunger and high inflation in Jerusalem. The fourth is grey and could mean the start of the war in 66. The fifth refers to Christian martyrs and the sixth to God's wrath. God's wrath in chapters 8 and 15 appears in a similar way as God's wrath against Egypt in the time of the Exodus: plague, water turning to blood, sun being darkened. All the time there are going two parallel stories, the shorter in chapters 5-9 and the longer in 11-18. In chapters 9 and 16 the *Revelation* mentions a destruction coming from Euphrates. This may refer to the fact that one of the Roman legions that took part in the First Jewish war was originally placed behind Euphrates. All of these similarities between the war history of Josephus Flavius and the *Revelation of John* show that the latter is based on the former. Armageddon was fought in the First Jewish War.

The vision in Chapter 12 is a night sky vision where the dragon is Draco and the woman is Ursa Minor. The heavenly temple of Ursa Minor is the square and it has two bright stars: Kochab and Pherkad, the pillars of the temple. They were for a time the closest stars to the celestial North Pole, where the God was thought to reside, but around the time of Jesus the celestial North Pole had moved out of the square. This explains the phrase "we are leaving" that Josephus tells was heard in the sky in 66 AD. The celestial North Pole headed towards Polaris, but Polaris was closest to the North Pole only starting around 1000-1100 AD.

The *Revelation* tries to answer the question why God allowed Jews to lose. Prophecies of Zechariah predict a different outcome: while it is true that in the first stage the city of Jerusalem and the temple will be destroyed and people taken to captivity, Zechariah also promises that immediately after these events God himself starts a war against the pagans and destroys them. The war had finished over twenty years before John wrote the *Revelation* and God had not destroyed the Romans. Josephus gives two answers to the question why the Jews lost. The first answer is that the Romans exercised war operations, the Jews did not. Therefore Romans were superior even though there were fewer of them. Jews used amateurs as military commanders, Flavius Josephus being the best example, while Romans had a professional army. This argument was not any acceptable explanation for a Jew. Roman military power was no match to God's power. The *real* reason had to be that God was for some reason angry with the Jews. In the same way, Israel did not fall to the Assyrian king in 722 BC and Judea did not fall to Nebuchadnezzar in 598 BC because of any military reasons. The *real* reason was that the Jews had sinned. Flavius Josephus does give another answer, just the type we would expect: the rebels, Zealots and dagger men, were not on God's side. God fought against them. Josephus describes John of Gishkala, the leader of Zealots, as the Lawless from the Book of Daniel.

The prophecies of the Book of Revelation in the Chapters 5-18 had already happened when John wrote the apocalypse. He wrote it as a confirmation or witness that Jesus is the Christ. In Chapter 19 there is the wedding of Christ to the Church. The wedding can be dated to 33 AD or latest to 70 AD. Then the King Messiah wins the war. Christians did not wage war in the early times, thus this Messiah can be identified with Vespasianus: Josephus Flavius declared Vespasianus as the Messiah of the prophecies. Therefore the white rider must be dated to 70 AD. Josephus writes that he invented the idea that Vespasian is the promised Messiah and will become the emperor. The Pharisees also accepted Vespasian as the Messiah and created good relations with the Romans. Christians did not accept Vespasian, and were persecuted by Romans. For Christians, Jesus was the Messiah. The Jews lost because they rejected Jesus. All prophecies had been filled. The 144,000 righteous Jews had already been

elected. The evildoers had been punished. The First Jewish War ends in chapter 18 in the *Revelation*. The triumvirate in chapter 19 is the triumvirate of Titus and Vespasian.

The prophesy of the *Revelation* starts at chapter 20. There is a similar part containing prophesy in the Book of Daniel. It comes after "prophecies" describing real historical events, in chapter 9. Archangel Gabriel predicts the exact time of the arrival of the Messiah in Dan 9:24-27. The prediction was fulfilled in the mission of Jesus.

There are three ways how prophecies are fulfilled. The first is that they are written after the events. This is the way most prophecies of apocalypses are fulfilled. The second is that they are fulfilled by coincidence. Coincidences are rare. The last is that the prediction is fulfilled on purpose. It usually requires a group of people, who realize a prediction. One prophetic part of the *Revelation*, in 10:7, assures that prophecies given by God will be fulfilled. This verse asserts that the people will return to the Promised Land and Jerusalem will be rebuilt. All what old prophets have said in the Bible will be fulfilled.

New prophecies start from chapter 20. There will be a thousand years reign of Christ. The thousand year reign of the Christ and the Church must have started some time from 33 AD to 70 AD and ended a thousand years later. As the First Jewish War ended 73 AD and then followed the triumvirate of victors, the thousand years finished some years after 1073 AD. The war of Goog and Maagog was to start soon after the end of the thousand year reign, as Rev 20:8-10 tells. The First Crusade 1096-98 started the war of Goog and Maagog. Interestingly, the Koran talks about the war of Goog and Maagog as an event to come in 18:97-100, but does not mention Armageddon. It is very natural: Armageddon had already been fought, while the war of Goog and Maagog was yet to come. Similarly, Rabbinic Jewish text also expect the war of Goog to come, but do not mention the Armageddon. The war of Gog and Magog has not ended yet, because had it ended, God would have created new skies and new earth, as in Chapter 21, but God could not create new skies and new earth before the 7000 year cycle is finished. Thus, the war of Gog and Magog must last for 1000 years.

The *Revelation* ends to the Last Judgment after which new heavens and new earths will be made, Jerusalem is reborn, and the Messiah returns as the king. These predictions follow prophecies of Daniel, Ezekiel, Isaiah and Jeremiah. The only new predictions in the *Revelation* are the thousand year reign of Christ and that the war of Goog and Maagog comes soon after the thousand years. This prediction is new only in the sense that Old Testament prophets do not give it, but it is not a new prophesy in the 7000-year plan. It confirms that Jesus, the Messiah, came in the middle of the Messianic Era and the era lasts one thousand years after the covenant of Jesus in 33 AD. This is correct: certainly Solomon had to live in the Messianic Era, thus the Messianic Era of two thousand years started in Solomon's time, exactly from the starting of the building of the First Temple in 968 BC (according to Josephus Flavius).

The Messianic Era ended around 1033 AD, close to the time when Fathimid Calif Al Hakan destroyed the Church of the Thomb in Jerusalem and before the First Crusade. The last thousand years is close to end. Israel was to be reborn before the end of the 7000-year cycle, and it was. Raising of the dead may well have happened for all we know, as it can mean that souls are reborn in new bodies. The Earth population has grown so much that there is lots of place for old souls to have been reborn.

We see that the Last Days of Jesus' time is only the end of the times, that is, one thousand years. It is not the end of the 7000-year period, which is called a world. The 7000-year cycle ends in the *Revelation* as the same time as it ends when calculated from the years of the patriarchs, around 2033-2070 AD. Naturally after one world comes another world: God creates a new world. We will not notice when the world changes, as it is simply an issue of dividing time into units.

## 9.2 The First Jewish-Roman War

As Josephus Flavius tells in the Jewish War, the reason of this war of 66-73 AD was the Star Prophecy, the messianic plot to conquer the world. At that time Rome was incredibly strong. Nero's legions had no problem in winning Boudica in Britain in 61 AD. Nero's legions could not be defeated without a conspiracy. It strongly seems that there was a conspirational plot.

In 66 AD Nero was in a singing tour in Greece and won all competitions. We may ask who planned this tour, which turned out to be very expensive as Nero bought all first prices. Nero was not alarmed when he heard of the rebellion in Judea. He sent there his most able general, Vespasian, and Vespasian took Jotapata in 67 AD and its commander, Flavius Josephus, was taken as a captive. Vespasian wanted to send Josephus to Nero, who surely would have beheaded him, but Josephus made the prophesy that Vespasian will be the emperor. So it happened also. One of these prophecies that are fulfilled and for that reason always suspicious.

Philipp Vanderberg's book *Nero* from 1981 is a good source for a sequence of strange events just in or close to the year 68 AD when Nero died. Let the year of our short narrative be 68 AD. Nero had spent all state money in building Domus Aurelius and his gilded statue in the place where Colosseum now stands. Vindex started a rebellion in Gallia. Vindex, the Roman rebel commander, was rumored to have 100,000 men. Vindex had sent several letters to 73-year old Galba in Spain asking this old soldier to agree to be the emperor. Galba originally refused, but finally agreed. He was tricked: Vindex did not have more than 30,000 men and was easily defeated by Nero's legions lead by Verginius. Vindex committed suicide, Galba escaped to a small Spanish town.

Then happened the first of these strange things: Nero's newly appointed commander Rubius Galleus switched to Galba's side. Galleus must have been paid. There is no sense to switch to the side that had already lost. Another strange thing happened. Somebody had paid the praetorian guards: nobody protected the emperor. Nero escaped and finally committed suicide. Verginius stepped aside.

The praetorian guards had been promised that Galba will give them a huge payment. Galba did not know of this promise and could not fulfill it. Thus, the praetorian guards turned against Galba and he was killed. Ohto become emperor. The strange thing here is that Ohto had no money, he was in great debts and he was no soldier or ambitious person. He had not made the promise that Galba will pay. That was made by Nymphidius, but though Vanderberg suggests that Nymphidius was behind this plot to trick Galba and that he himself wanted to be the emperor, it was not Nymphidius who killed Galba. It was Ohto's men. It looks like Nymphidius was also tricked. He died in the events. Ohto could not be behind this plot. It is very clearly shown from what happened next.

Some legions had raised Vitellius to be the emperor. Ohto marched an army against Vitellus. There was a rumor that the men of Vitellius would change side, so the men of Ohto just walked towards them in a friendly manner. Vitellius' men did not change side, obviously nobody had paid them, instead the praetorian guards in Ohto's troops run away. Apparently they had been paid. Ohto committed suicide, though he had another army already marching towards Italy. What could have happened here? Ohto had been promised that Vitellius men will be paid and as they were not, he did not think the second army was coming to help him. Indeed, it was not: there came Vespasian, whom the legions of the east had made the emperor. Ohto was not the one supposed to pay Vitellius' men. Ohto had only debts and the state coffers were empty. We see here a hidden hand with very deep pockets. Let us just remind ourself that the treasury of the Jerusalem temple was huge, and there were very rich people in Jerusalem, including Martha Boethus, the wife of that Jesus, who lead the rebel of the



Sadducees, Bernice, the sister of Herod Agrippa II and Nicodemus ben Gurion, who may be the Nicodemus in the Fourth Gospel.

Vespasian did have to fight Vitellius, but he won. It is natural that Vitellius' men were not paid by the hidden hand as Ohto certainly was not a competent leader against Vespasian. Vespasian was Nero's best soldier, so he won. Ohto had been an excellent emperor for money lenders: being in great debt, fun of luxorious life, not competent, and probably very easy to handle as a puppet king. Had Vespasian lost in Judea, or even if the war in Judea had been a tie, then when Vespasian could not have paid the legions and would not have challenged Ohto, and he most probably would have made a peace with Ohto and the senate would have commanded Vespasian to step down from any plan to become the emperor. Vespasian needed economic support, and he got this support from Jews after Flavius Josephus had declared him as the king Messiah: Vespasian was supported by Bernice.

It was not a bad plan, but it failed. It looks like the plan was to gain the rule of Rome through Ohto, a puppet emperor - just to mention, he was the former husband of Poppea Sabina, the pro-Jewish wife of Nero. We can expect that there was an equally complicated plan for gaining power in Judea. First the Zealots were angered by Paul's teaching and taxes and started a revolt. Notice that they are called Zealots. That means, zealous for the law. Though Josephus tries to present them as rebels and bandits, who only wanted to avoid paying taxes, their name shows that they were ultrareligious, Maccabee-style rebels. Then this revolt is captured and either Herod Agrippa II or Flavius Josephus take the lead and become the king. Herod Agrippa II did send his army to fight Zealots, but whether they fought for Roman power or not is not so clear. Ohto, being in the leach of money lenders, would agree for a peace and the king Messiah rules Judea and through the puppet Ohto also Rome. It could have worked. Fortunately for Rome, there were soldiers like Vespasianus and Titus.

There was to be popular uprising against the Romans. It was to start when a comet would appear in the sky, as it did in 66 AD. Jews were lose the first stage of the war: the Sadducee and Herodian elite would be crushed, the corrupted Herodian temple destroyed, many taken to slavery, and the Zealots of Judas the Galilee would be crushed, but Nero would commit suicide, a friendly emperor would raise to power in Rome, a king Messiah of Israel would appear and the nation would gain not only independence but positions of influence in Rome. It did not go as intended. Josephus and the Pharisees declared Vespasianus as the king Messiah, but he and his son, Titus, distrusted Jews, surely for a good reason. Jews tried to rebel again even twice, but lost. Something like this happened. The end of the times had been calculated from prophecies, so the war was not a reaction to Roman suppression. Jesus was needed as the prophet Messiah to bring redemption to the nation, which had sinned as was proven by the fact that they were again under a foreign rule. Redemption is only in blood, thus the prophet had to be sacrificed. The Messiah would come again in the skies as Halleys Comet and as a human in the form of the king Messiah, not Jesus. The intended king Messiah was from the Hasmonean family, the Maccabees, and originally he was Herod Agrippa I. Agrippa I died before this plan was realized, probably of poison.

Herod Agrippa I beheaded James, the brother of John, James the Greater. Why was James, the son of Zebedee, called James the Greater and why was he beheaded? That is a death of a noble man. It becomes quite understandable if James and John were sons of Mariamne III and some Zebedee, as Jesus was son of Mariamne III and Herod Archelaus. All three were royal and partially Hasmonean and had almost as good claim to the throne as Herod Agrippa I. That is a sufficient reason to get killed.

### **9.3 The end of an astrological time**

Jesus taught of the imminent Day of the Lord. It means the end of the times, not the end of the world, and the end of the world does not mean that the physical Earth disappears. Time was divided into units called times of duration 2000 years. It is the old Jewish calculation that the world is 6000 years old (composed of three 2000 year times) and then follows the last 1000 years to make a God's week. Later the cycle repeats. Jesus believed that he lived at the end of times and had a good reason for it. The times could be calculated in many ways. One is the astrological time, which was changing to the time of Pisces. There are many references to astrology in the Old Testament: Jacob's ladder is the world pillar (the stars Kochab and Pherkad, once marking the celestial Northern Pole), Jacobs 12 sons, Josephs dream of stars circulating the sun, reference to Draco in Job etc. and fish as the symbol of Jesus suggests the time of Pisces. The second one is Zoroastrian calculation: a thousand years between Saviors born of virgin. The third is Jewish prophetic calculation in the Book of Daniel, probably written in 167 BC (but edited still up to 31 BC as it seems to refer to the sea battle of Octavian and Marc Anthony), which is supported by many calculations, for instance it was 1000 years since the construction of the First Temple started.

As Josephus Flavius notes, the end of times and the coming world ruler were expected in all Eastern provinces of Rome. Julius Caesar was declared god after Caesar's comet was seen. Caesar's testament made Octavian his son, thus Octavian, being reborn as a full grown man, become the son of god and took the name Augustus. After this time many Roman emperors were deified after their death. There is a distinct resemblance between the Christus-monogram and Sidus Iulium commemorating the comet of Caesar. All this means that the times were indeed ending and a divine world ruler was expected to come. In the Jewish scriptures the end of times implies the Day of the Lord, i.e., the Day of Wrath, a punishment of sins. God would first punish his people and then destroy or enslave the other nations.

The Dead Sea text of the battle of the Sons of Light against the Sons of Darkness can hardly mean any other time than the Day of the Lord, i.e., the coming war against Rome. The Sons of Light would lose the first stage of the war since according to prophets the temple and the city would be destroyed and the people taken to captivity, but naturally they would win the last stage as God was with them. Thus, the Messiah would come again as a military leader after having died as a prophet and savior. Jesus predicted his second coming in clouds. That seems to mean a comet as the king Messiah was associated with a star because of the Star Prophecy (Numbers 24:17). Jewish rabbis knew of a comet with a period of 70 years and maybe they mistook Caesar's comet for Halley's comet and expected that the comet would return around 30 AD, time of Jesus' crucifixion and the reign of Herod Agrippa I. Herod Agrippa was not only Herodian, he was also Hasmonean, a dynasty with Messianic connections. For the Dead Sea Scrolls sect, Hasmoneans were the new Davidic dynasty. Herod Agrippa did try to become the divine king, but as Acts 13:1 state, an angel of the Lord struck him down. He was probably poisoned. So, this time Messianic plans had to be postponed. The prophecy of the comet was easily changed to the comet of 12 BC, which incidentally was Halley's Comes, but Messianic Jews had to look for another king Messiah.

Herod Agrippa II was not interested in these plots. Finally the periodic comet appeared in 66 AD. Flavius Josephus tells of the signs of the Day of the Lord. Naturally, the king Messiah should have appeared, but what is strange: Jews started a Messianic war, but while there were some Messiah candidates, none of them was widely accepted, or so says Flavius Josephus in his books. Therefore I believe that the king Messiah of this war was meant to be Flavius Josephus (Yosef ben Matityahu, related to the Hasmonean king dynasty), who despite having no military credentials was put in charge of Galilee, which was the center of Jewish resistance and messianic expectations.

Was Jesus connected with these or a separate phenomenon? Considering everything we have found so far, it is clear that Jesus was one of the central personalities in this plan and

that the comet of 66 AD was understood as Jesus coming in the skies. Jesus had two cousins, apostles James and John. They wanted to sit on the places just next to Jesus and Herod Agrippa executed James by a sword. I take this as an indication that James and John belonged to the Hasmonean dynasty, and so did Jesus, but not John the Baptist, who was not a cousin of Jesus as Jesus was not the son of Mary, the mother of James and Jesus. Moses was raised as a prince. How likely is it that Jesus, a prophet like Moses, was simply a prophet, especially as the Gospels give his genealogies? The genealogies trace him to David, but for the Dead Sea sect Hasmoneans were the new Davidic lineage. The lists require a special reading, but there is King Janneus. Old prophecies would be fulfilled second time in the time of the Dead Sea Scrolls sect with a Hasmonean Messiah. Mary Magdalena was someone very important in this plot and it seems that Magdalena was Mariamne II Boethus. Mariamne II was the former queen, much older than Jesus, so she was not his wife, instead she was his main supporter. The plan probably included a plot to assassinate Nero, declare it a suicide, and set up a friendly emperor to Rome, but all backfired and Vespasianus became the emperor. I agree with Eisenman that Paul probably was Herodian as he was Benjamite and in that time it meant Edomite (Idumean). Paul's Christianity became Edom, which has an end-of-the-times role in Kabbalism: the kings of Edom must be destroyed. The Turin Shroud, the burial shroud of Jesus' shroud, was intentionally created as a part of the plot.

Let us go back to the year 58 AD. St. Paul is in captivity by the Roman prefect Antonius Felix. Felix has a new wife, Drusilla, a daughter of Herod Agrippa I. Felix fell in love with Drusilla, a married woman. Then one Simon the magician, who cannot be anybody else than Simon Magus, was sent to her. She divorced her husband (which is against the Jewish law) and married Felix. Paul met Felix and Drusilla. Paul also met Herod Agrippa II and Berenice, two other children of Herod Agrippa I, but Herod Agrippa II did not want to be the king Messiah (Acts only says that Herod was not converted to be Christian). Accepting Eisenman's arguments, Paul was a Herodian and a relative to Herod Agrippa I. He had sincerely converted to become a disciple of Jesus after he saw bright light, burning magnesium. In this plan Herod Agrippa I was to be the king Messiah, thus Paul was an insider in the plan of Herod Agrippa I. Herod Agrippa I's family would have been still in the messianic picture in 66 AD when the war finally started, but none of the family wanted to play the king Messiah. Jews knew that the star would appear about 70 years from 11 BC. Yehoshua Ben Hananiah tells in one account of a star, which appears every 70 years. In the year 11 BC appeared Halley's Comet, which started the messianic aspirations of Herod Agrippa I. Therefore messianic Jews knew that a comet may appear around the year 60 AD.

The star appeared in 66 AD and the war started. Jews certainly started a war: there was the comet and a star constellation of the shape of a sword, and other signs as Josephus tells. It was not escalation of small disputes into a war, as Josephus tries to convince us. Josephus tells the details of the war correctly, but intentionally confuses the big picture. You can lie in many ways. At this time one of the last Hasmoneans, later known as Josephus Flavius, probably had agreed to be the king Messiah. Why otherwise would Josephus, a Pharisee (Pharisees did not join the revolt) act as the commander of Galilee, when Galilee was the core rebellious district? But Josephus was a priest and knew nothing of military issues and lost to Vespasianus. He surrendered and switched sides. He announced that Vespasianus is the Messiah in order to save his own skin and Pharisee Rabbis agreed. Such a declaration hardly could be accepted by Rabbis from anyone else than the intended king Messiah.

We may wonder where pro-Roman Herod Agrippa II and Berenice were at this time. When the war started they escaped from Rome to Galilee, to the center of anti-Roman attitudes, but also the district ruled by their Hasmonean kinsman Josephus. They also surrendered to Romans. Then Berenice had a love affair with the son of Vespasianus, Titus. In 68 AD Nero made suicide (apparently a friend of Paul helped in it and it was not a suicide)

and the next year, 69 AD, there were four emperors. Vespasianus' army shouted him to be the emperor, but actually Berenice, who was very rich, helped in this with her money. That is, soldiers shout you as an emperor if you give them money, the same with the Roman Senate: you do need money. Vespasianus become the emperor. Berenice came to Rome in 75 AD and lived with Titus as his unmarried wife, but Romans did not like the Jewish Queen, so Titus sent her away. She was away when Vespasianus died of an infection in 79 AD and Titus became the emperor. Titus was a good emperor, but Jews thought of him as Titus the Wicked as he had burned the temple. Titus had in this short time several problems. Vesuvius erupted, Drusilla and her son died in it. That was not caused by people, but there was also a fire in Rome and a plague. They may have been made by people. Christians were accused, but Christians and messianic Jews were considered the same group. There was a conspiracy against Titus, but such there are. Even his brother Domitian was conspiring against Titus, but he did not punish Domitian. Yet more, there appeared a false-Nero. If one thinks that in those times there could not have been a false-Jesus playing the resurrected Jesus, let us notice that there were several false-Neros fulfilling prophecies (most probably Jewish or Christian) that Nero will return. Playing a dead person was quite common in those times.

In September 81 Titus died of disease in the same farm-house where his father had died. His last words were: "I have made but one mistake". Roman authors suspect some foul play, like that Domitian poisoned him. Talmud (Gittim 56b) gives a different reason: an insect went through his nose and for seven years picked his brain, as God's punishment for destroying the temple. Calculating seven years back from September 81 gives September 74. That would be about the time when Berenice had informed Titus that she will come to Rome and live as his wife. Berenice was around 53 years old when Titus died. She disappears from the history. Herod Agrippa II never married (he may have had a love affair with his sister Berenice). There were no more male Hasmoneans after he died in Rome in 92, at least not any to be the king Messiah.

Let us now move forward in time, to 132 AD. At this time the Bar Kokhba war started. Emperor Hadrian had initially wanted to rebuild Jerusalem for Jews, he was pro-Jewish, but then he decided to build Aelia Capiona and he build a temple for Jupiter on the Temple mount. That temple, naturally, was the abomination of desolation for Jews. Herod Agrippa I had tried to get Caligula to put his statue to the Temple of Jerusalem as the abomination of desolation to start the war (or so I think it in reality was) but Caligula had backed off and today it is claimed that Herod Agrippa I convinced Caligula not to place the statue to the temple, which is what Josephus tells in his book. How would it have come to Caligula's mind to do such a thing, did he know anything of Jews, and would he not have first asked his good Jewish friend Herod Agrippa I? I am quite sure that Herod Agrippa I gave Caligula the idea, because the time from this statue plan to the time when Agrippa tried to declare himself as divine (and got poisoned) is the time given in Daniel's prophecy. So, who gave initially pro-Jewish Hadrian such a crazy idea as to put Jupiter's temple on the place of the Temple? I assume it must be messianic Jews, notably Rabbi Akiva. It was Rabbi Akiva who gave Simon Bar Kosiba the name Bar Kokhba, the son of the star, from the Star Prophecy. Talmud tells it was some Samaritan, who convinced Hadrian to do such a thing, which surely would lead to a revolt. I do not think it was a Samaritan. A Samaritan would know that it will start a messianic revolt and he would fear that Jews might win. The idea had to come from a messianic Jew, who wanted a war and believed that God will be with them.

It looks like Aelia Capiona was built in the time period 130-132 AD. If the Jews had not made preparations for a war before 130 AD, it would have taken them some time to be convinced that Hadrian does intend to pollute the place of the temple. They would have started with protests. But in 132 AD Bar Kochba started the rebellion from underground passages. Jews had 200,000 well-armed men and a large number of tunnels. These

preparations for the war must have taken a longer time than one-two years, which means that the reason for the war was not the temple of Jupiter. The war was decided earlier, Hadrian was cheated to build Jupiter's temple in order to do what the persecutor of Jews was to do before the Messiah comes.

Is there any proof of this? There is the Turin Shroud. More and more scientific investigations point out to it being from the first century and if so, the image is that of Jesus. The image can only be made by a miracle or a so rare natural event that it counts as a miracle, or by humans. As I do not like to use miracles in explanations, I prefer the human-made alternative. If so, the image was made by very strong light, which, with the help of some light-active material, presumably Judean bitumen, printed a photograph to the textile. To make such light (apparently magnesium light) requires knowledge and economic resources that were not within the reach of anybody but the richest people, such like Berenice (or Martha Boethus or Nicodemus ben Gurion), who could put Vespasianus on the throne of Rome by paying soldiers and the Senate, or friends of Herod Agrippa I. It may be interesting to add that the father of Vespasianus was a banker and tax collector in Asia Minor. These messianic conspiracies are bankers' plots, or maybe bankster's plots.

But what happened to the light? If there was a way to make very bright light, this knowledge was not lost when Hasmoneans died out. Maybe it did not disappear. Drusilla was visited by Simon Magus and Simon is often given as the founder of Gnosticism. Gnostics had a light rite called the Bridal Chamber. Also Roman Mithraism must have had some bright light: Mithras is an ancient Iranian god of light, yet their temples were underground and no sunlight could come there. One presumably Mithras ritual in the Greek Magical Papyri seems to be an alchemistic recipe for producing metallic magnesium from magnesium oxide. Finally, the Byzantine Empire had Greek fire, we still do not know what it was, but it burned under water. It is very clear from the war scroll in the Dead Sea Scrolls that there would be a war. In the first stage the Children of the Light would lose, but finally they would win. Essenes had a huge treasury as described in the Copper Scroll. Yet, Paul collected money from Gentile Christians and sent them to the Poor of Jerusalem, that is, Essenes. The difference between Essenes and the Church of Jerusalem was that Christians were all Essenes, but Essenes were not all disciples of Jesus. Christians did not fight in the war, they were to be perfect, but some Essenes did.

## Sources

As always, the New Testament and the works of Josephus Flavius  
Philipp Vanderberg, *Nero*, 1981  
Sectian texts of the Dead Sea Scrolls  
Greek Magical Papyrus

## 10. A prophet like Moses

Jesus had to make miracles because Moses made miracles and he promised a prophet like himself (Deuteronomy 18:15). This begs a question: why the Bible tells of Moses, who made miracles and how old is this story?

There is a tradition that Israelites came from Egypt and wandered in wilderness for forty years in Amos 1:10, 3:1 and 9:7. Though most prophecies were edited later, Amos lived in Israel before the time Assyria conquered Israel in 722 BC, and this prophesy may well be early. Amos mentions Jacob, Joseph, David (but as an instrument maker in 6:5). He does not mention Moses and from Amos 9:7 it seems to follow that there was nothing miraculous in Exodus: God lead also other countries to new lands. Had Amos known of Moses and miracles

and the moving cloud, he hardly would have compared one of the Sea People, Philistines, settling from Crete to Palestine to the Exodus of Israelites. Amos 5:25-26 is in conflict with all three descriptions of the Exodus (the Books of Exodus, Numbers and Deuteronomy) saying that Israelites did not offer sacrifices to God in the desert and they were carrying not the Ark of Covenant but their king Sikkuth and the idol of their star god Chiun. King Sikkuth may be the bones of Joseph, which the Book of Exodus mentions in 13:19.

The second prophet writing before Israel was conquered, Hosea, knows that Israelites came from Egypt (Hosea 2:15, 12:10, 12:14, 13:4), mentions Jacob, David as their king, and that God found Israelites in the desert (Hosea 9:10), which may refer to Jacob, and that Israelites lived in tents during the Exodus and that there is a celebration of this time. Finally Hosea mentions that Jacob served for a woman (12:13) and that a prophet lead Israel from Egypt (12:14). Hosea does not mention Moses or miracles.

No verse in any prophesy or any other writing that can be firmly dated to the time before the time of Josiah mentions Moses, and the only miracle story that can be dated before Josiah is the destruction of Sodom and Gomorrah. We may conclude that the story of Moses is late and most probably from post-exilic times. The division of animals to clean and unclean resembles the division in Zoroastrism and logically dates to Persian times. Many mentions in the Books of Exodus, Numbers, Leviticus and Deuteronomy that one has to treat strangers living in the country of Israelites well fit best to the Persian time when these strangers were Persian, while in the story of the Exodus and Joshua Israelites mostly exterminated all people living in the Promised Land before them.

A simple reason may be that the goal of the three stories of the Exodus (Exodus, Numbers, Deuteronomy) is to make a claim to a much larger area of land than was the Persian province Yehud Medinata. Jews wanted an independent and much larger land and their own king, not a governor like Zerubbabel. The claim for all land that God is said to have promised Abraham is made in these Exodus stories. In Isaiah the promised Messiah, God's anointed, is Cyrus the Great, not known to have made any miracles like Moses. In Zechariah, around 520 BC, the two Messiah characters are Zerubbabel, the governor of Judea and of Davidic king lineage, and the High Priest Joshua. Again, there is no reason to think that either of these Messiahs makes miracles like Moses. The male Davidic lineage disappears after Zerubbabel: his sons are mentioned, but later there is nothing. It is very possible that his descendants with the claim to the throne of Judea or a larger land were killed by ruling Persian kings.

In 457 BC Ezra lead a second group of Jews to Judea and read them the law, meaning that he read one of the books: Exodus, Leviticus or Deuteronomy, which all contain the Law of Moses in slightly different versions. At this time the Torah, or most of it, must have been ready. We can place the editing of the Torah to the time between 520 BC and 457 BC. Ezra told that Moses had promised a prophet like him. Ezra explained the law, but was a priest and not a prophet. He could not mean himself. (There is an opinion that Ezra may have been a fictive character, an alter ego of Nehemiah, but even so, he was not the promised prophet like Moses, and Ezra is not told to have made miracles.) Moses, the miracle maker, must be a fictive character, because Amos and Hosea know some version of Exodus, but it did not have any Moses and miracles: therefore Ezra could not tell of some old legend of Moses - there was no such legend. Ezra had to invent Moses, but why Moses was presented as a miracle maker? The reason may be that the liberator king, a miracle maker, could not in reality appear. For Persians such a king was acceptable and not a threat: Jews were free to wait for a man like Moses, while a direct male descendant of Zerubbabel was a potential leader of a rebel.

It is always difficult to invent fiction stories and therefore they often borrow from something, like the story of Joseph borrows from two Egyptian novels. It is quite common to borrow from history. There is an episode in Egyptian history that sounds a bit like the ten

curses of Moses and the dividing of the Red Sea. This episode happened in the time of Necho II, the Pharaoh who killed King Josiah of Judah in the Battle of Megiddo 609 BC. Just before this battle Necho II was busy building a canal from the Red Sea to Nile Delta. That would have been in 610 BC. Necho II (610-595 BC) tried to do the same as Sesostris III (1879-1839 BC) much earlier: to build a canal connecting Nile to the Red Sea, the Canal of the Pharaohs. Sesostris noticed the problem: the Red Sea is higher than the Nile, and he built only a part of the canal. Necho II tried but did not complete the canal, but Darius the Great (c. 550 – 486 BC) may have completed it, or he also stopped because of the same problem. Ptolemaic Pharaoh's did complete the canal, despite the negative issues it created: water from the Nile could not be used for watering fields or for drinking. Because of these reasons this canal was later filled.

Consider the problem: as the Red Sea is several feet higher than the Nile, salty seawater flows to the Nile. The Nile turns red, meaning has Red Sea water. Most fresh water fish cannot live in salty sea water and they die. Dying fish turns the water stinky. Frogs also do not like salty water and they escape the river banks. There will be frogs everywhere, even coming to houses. The same can be with some insects: they may also escape seawater. Some mosquitoes can lay eggs to salt water, but most live in fresh water and they probably escaped to other areas if the Nile turned salty. Many animals drinking from the Nile would have died and their corpses may have increased the brown rat population, which in its turn can lead to a bubonic plague epidemic. All ten curses of Moses, like darkening of the sun, are not direct consequences of the Nile turning salty, but several are and a story writer can always add some more catastrophes.

There is one piece of evidence in the Book of Exodus, Chapter 15. In this chapter there is Miriam's song (15:21) and this song is often thought to be very old, like Deborah's song in Judges. In this song it is told that horses and soldiers were thrown to the sea. There is also a song of Moses (15:1-18) where it is said that Pharaoh's chariots and soldiers drowned in the Sea of Reed (15:4). The song of Moses mentions Philistines (15:14). As Philistines were one of the Sea People and did not move to Gaza before 1200 BC, this song cannot be from the time of Ramesses II or earlier, the timing of the real Exodus. The song of Moses also indicates that the Pharaoh was chasing someone (15:9), but this may be a later addition. The first part of the song is likely to be historical, but it need not be extremely old. Necho II tried to build the canal in 610 BC and Ezra wrote the Book of Exodus some time before 457 BC. It is a suitable time for a legend. Necho's canal went from the Red Sea to the Bitter lakes, which are called the Sea of Reed in the Exodus story.

In 609 BC Necho II led a large army through the coastal route, called Via Maris, to face Babylonia and on the way to this battle he defeated Josiah in Megiddo, as Josiah refused to let the Egyptian army pass through Judean lands. Necho II could have taken the other route, called King's Highway, but he did not. King's Highway goes through Sinai and around Edom and Moab. It is very much the way the Israelites are said to have gone in the Exodus story. King's Highway passes the Sea of Reed. The story how Pharaohs' soldiers drowned seems to be a scenario of what might have happened had Necho II opened the canal. Maybe he did open the canal for a while and it caused a small catastrophe to some Egyptians. Biblical authors were angry at Necho II for having killed Josiah and expected that God will punish Necho II in this way.

Exodus 15:17 indicates that God settled Israelites to a mountain and there was a shrine on the mountain. This can only mean Jerusalem, but in the time of the Exodus Jews were not settled to any mountain and there was not any fixed shrine. This passage relates to a much later time. Such a later time is most probably the time of Josiah.

## **10.1 The Pharaoh of the Exodus**

Necho II would then have been the pharaoh, whose chariots drowned in the Red Sea, but he was not the pharaoh of the real Exodus. There had to be a real Exodus, much different from the one in the Book of Exodus, as Amos and Hosea both tell that God led Israel from Egypt. Let us try to find the name of this pharaoh. This is not so easy, because there are several rewritings of the original Exodus story.

Manetho proposed two events that correspond to the real Exodus. One is the expulsion of Hyksos c. 1550 BC and the other is the expulsion of a group of lepers some time after Akhenaton died 1336 BC, and that Moses was the priest leading this leper group. The internal information in the Bible gives the date 1448 BC for the Exodus. This is calculated from 1. Kings 6:1, where it is said that Solomon started building the temple to the Lord on his fourth year, which was 480 years after the Exodus. Josephus in *Against Apion* informs that Solomon started building the temple in 968 BC, which yields the year 1448 BC. Some researchers prefer the date 966 BC for the starting of the building of the temple. (These are biblical dates and do not imply that there was any Solomon's temple in reality at least in Jerusalem.) Notice that the biblical date 1448 BC is very close to the midpoint between c. 1550 BC and 1336 BC.

Manetho's both proposals can be combined the theory that two separate events were merged. This solution is better than either the Early Dating of the Exodus to c. 1550 BC or the Late Dating to the time of Ramesses II, because both alternatives are in conflict with the Book of Joshua. In the Book of Joshua Israelites fight against a coalition of Canaanite cities and Egypt is nowhere. The Early Dating would be before Thutmose III, who made several military expeditions to Canaan and for 250 years after the first Battle of Megiddo in 1274 BC Egypt was ruling the Levant. The Book of Joshua does not describe the political reality of Canaan in the time between 1274 BC and 1024 BC. The Late Dating of the Exodus to the time of Ramesses II does not fit the Book of Joshua any better: the grip Egypt had on Canaan was even stronger at that time.

Manetho claimed that Hyksos built Jerusalem (Urusalem). Jebusites, living in Jerusalem at the time of David (whoever David was and when he lived) were probably Amorites and not direct descendants of Hyksos, but their elite could preserve some legends of the Hyksos expulsion, which later formed a part of the Exodus story, added with the story of the expulsion of the lepers lead by the first or second prophet of Amon (Moses), and lastly with fairly recent stories of Necho II's failed canal construction. This all fits well to the biblical date 1448 BC for the Exodus, but is this the original date? We can see in the following that it is not. It is only one of the later rewritings. The original date of the Exodus is indeed c. 1550 BC, the expulsion of Hyksos.

We will derive this result.

After the Exodus there followed a 40 year time in wilderness and then was the rule of Joshua. The length of the rule of Joshua is not given and we must guess it. In Moses was 120 years old (Deut. 31:1) when he appointed Joshua as his successor (Deut. 31:7). Moses died at the age of 120 years (Deut 34:7) and when the Exodus started, Moses had 80 years (Exodus 7:7). Thus, he led Israelites for 40 years. Joshua died at the age of 110 (Joshua 24:29). As righteous Israelite leaders usually ruled for 40 years, we can assume Joshua also ruled for 40 years. If so, he was 70 years old when Moses made him his successor. Together the 40 years in wilderness and Joshua's 40 years give 80 years.

The years of the Judges can be summed. Israelites were slaves under the king Cushan-Rishathaim for 8 years (Judg. 3:8), in Othniel's time there was 40 years of peace (Judg. 3:11), under Eglon of Moab 18 years (Judg. 3:14), 80 years peace in Gehud's time (Judg. 3:30), under Jab of Canaan 20 years (Judg. 4:3), 40 years peace in Deborah's time (Judg. 5:31), under Midian for 7 years (Judg. 6:1), 40 years peace in Gideon's time (Judg. 8:28), Abimelek ruled for 3 years (Judg. 9:22), but we can add one year before he was conquered, Tola was



judge for 23 years (Judg. 10:2) and Jair for 22 years (Judg. 10:3), under Philistines for 19 years (Judg. 10:8), Jephthah was judge for 6 years (Judg. 12:7), Ibsan for 7 years (12:9), Elon for 10 years (Judg. 12:11), Abimelech for 8 years (Judg. 12:14) and Samson for 20 years (Judg. 16:31). After these events there was the war against Benjaminites. It must have taken at least a year. Together these make 373 years.

The first kings Saul, David and Solomon, ruled after the judges. The start of building of the temple was the 4th year of Solomon (1. Kings 6:1, 2. Chr.3:2) and David ruled for 40 years (1. Chr. 29:27). These give 44 years.

We are still missing the rule of Saul, the other figures give:  $80+373+44=497$  years.

Saul had been a king for one year (1. Sam 13:1) and his oldest son Jonathan was old enough to kill a Philistine governor (1. Sam 13:3). David and Jonathan were friends and probably about the same age. David was young when Samuel chose him as the future king. David was the youngest child in his family and a boy when Saul was already a king. Therefore Jonathan was young in the first year of Saul's reign. Let us assume Jonathan was 18 years at that time. Saul had three sons (Jonathan, Abinadab and Malkisiah) and two daughters (Merab and Mikal) according to 1. Sam 14:49. At this time Saul already is a king. Saul also had a son Ishboseth, who was 40 when Saul died (2. Sam. 2:10). Since Ishboseth was not mentioned in 1. Sam 14:49, he was born after Saul was crowned, Saul ruled at least 40 years. Righteous kings in the Bible rule for 40 years. As Saul was not a righteous king. Saul's sin was that he did not exterminate all humans and animals of Amalekites as God required: Saul exterminated all other people except for the king and all other animals except for some best ones. Samuel personally chopped the Amalek king into pieces. This sin seems rather minor and can well be a rewrite. Probably originally Saul was a righteous king and ruled for 40 years.

Adding 40 to 497 years gives 537 years. Clearly, we cannot get 480 years as in 1. Kings 6:1. Not all events in Judges are given times and there are several places where there may have been an additional years. We conclude that the original figure in 1. Kings 6:1 is not 480 years. The original biblical starting year of the Exodus has been c. 1550 BC, the time when the Hyksos were expelled from Egypt. The claim is shown: originally the Exodus story is a Hyksos legend that Jews learned from the Jebusite elite in Jerusalem. The name of the pharaoh of the Exodus was Ahmose I, Aмосis according to Manetho. Notice that the Israelites are not descendants of Hyksos. They simply stole the event from the history of Hyksos.

## **10.2 Joseph, the Pharaoh of Joseph, Jacob and Abraham**

Let us continue with internal biblical dates. Kathan, the grandfather of Moses, was born before Jacob moved to Egypt (Genesis 46:11) and lived for 133 years (Exodus 6:18) while Moses' father Amram lived for 137 years (Exodus 6:20) and Moses was 80 years old at the time of Exodus (Exodus 7:7). Summing these times (rounding the 9 month pregnancy for one year) gives an upper limit for the time Israelites could have been in Egypt as  $133+1+137+1+80=352$  years. We have a conflict with Exodus 12:40, which tells that Israelites were in Egypt for 430 years. This conflict shows that there has been re-edition of the original calculation. Originally there was no Moses in this calculation and when Moses was inserted, the original prophetic calculation was changed to some other calculation. We know that these are prophetic calculations: no Isaac could live for 180 years, especially after the Deluge when the life length was limited to 120 years. We will ignore the newer calculation with Moses and try to find the original calculation.

The prophetic calculation in the Bible in the time of Josephus Flavius was that there was exactly one thousand years from the starting of the building of the First Temple in 968

BC to the birth of Isaac. This calculation is made as follows. In Septuagint verse 1. Kings 6:1 says there was 440 years from the Exodus to the starting of the building of the First Temple. In the Masoretic text this figure is 480 years. Josephus Flavius calculated in *Against Apion* that the building of the First temple was started 967/968 BC. Israelites were in Egypt for 430 years (Exodus 12:40). Isaac was 60 years old when the twins Jacob and Esau were born (Genesis 25:26). Joseph was 17 years old and sold to Egypt (Genesis 37:2). It follows that there was  $1000-440-430-60-17=53$  years from the birth of Jacob to the birth of Joseph. This is correct since Esau, the twin brother, married first and was 40 when married (Genesis 26:34). Jacob went to work for Laban after Esau had got married and worked for 7 years before getting his two wives. Soon after Joseph was born Jacob wanted to leave because he had worked for 14 years for Laban. From the birth of Isaac to the year when Jacob came to Egypt is  $60+53+17=130$  years. From Isaac to the Exodus is  $130+430=560$  years and from Isaac to the temple is  $560+440=1000$  years.

We found out that in the original calculation the Exodus was the expulsion of Hyksos around 1550 BC. There must have been an original prophetic calculation that has one thousand years from covenant to covenant and set the Exodus to 1548 BC before the story of Moses was inserted, as this original prophetic calculation was made in Babylonian captivity. The covenant Moses did in Sinai is not in this calculation because Moses is a new addition. The covenant must be the one God made with Abraham and the time of this covenant is the birth of Isaac. In the calculation in Josephus' time the covenant was the starting of the building of the First Temple, but the original covenant cannot be this event. The original begin of the Messianic Era should be the crowning of the first king, Saul. The First Temple was started on Solomon's 4th year. David ruled for 40 years. Thus, Saul's reign ended in the year 1014 BC. Saul ruled for at least 40 years. If Saul ruled for exactly 40 years, then the Messianic Era started 1044 BC. Then the birth of Isaac was 2044 BC. Joseph was in Egypt 130 years after the birth of Isaac. That is the year 1914 BC. Israelites were 430 years in Egypt. Genesis 15:13 tells that Israelites will be suppressed in a foreign land for 400 years, which is not in contradiction with 430 years as this is the time Israelites were suppressed. The the Exodus started in the year 1484 BC. The time of judges was 373 years and started in  $1044+373=1417$  BC. The reign of Joshua is not given in the Bible, but if we set the number  $1444-1417=27$  years, and 40 years for the reign of Moses, then the Exodus is placed to 1484 BC. Joshua was 110 years old when he died. If he reigned for 27 years, he would have been 83 years old when Moses made him his successor. As Moses started as a leader in the age of 80 years, this seems like a suitable age for a leader in prophetic calculations.

However, the year of the Exodus cannot be 1484 BC. The historical event that it is based on is the expulsion of Hyksos and that occurred c. 1550 BC. That c. 1550 BC is the correct time can be deduced from the Book of Genesis. Joseph was 30 years old when he became a servant of the Pharaoh (Genesis 41:46) and was appointed a high position. There were three high officials: vizier, treasurer and high steward. The vizier in Amehat I's early reign was Ipi and later Intefiqer. The treasurer was Ipi and Rehurdjersen, and two high stewards are known: Meketre and Sobeknaht. If the Exodus was 1484 BC, then Joseph was 30 years old in the year  $1484+430-13=1901$  BC. At that time the Pharaoh was Senusret I or Nmenemhat II. The vizir of Senusret I was Intefiqer. His treasurers were Sobekhotep and Mentuhotep. He had many high stewards: Hor, Nakhr, Antef. Amehat II's high officials included Senusret, Ameny and Siese as the vizier, as a treasurer were Siese, Rehurdjersen and Merykau. Siese was also a high steward. Other high officers include Khentykhetywer, Snofru, Senitef and Samont. Only Sobeknaht reminds of Joseph's name Zaphnath-Paaneah, which the Pharaoh gave to him. Therefore Joseph might have been the high steward of Amenemhat I. Sobeknaht is known to have been in office around 1975 BC. If Joseph was 30 in 1975 BC, then the Exodus would have been  $1975+13-430=1558$  BC, which is about the

time Hyksos were expelled. Just to mention: in the time of Senusret II (1878-1839 BC) there was one Sobekemhat. He was overseer of foreign countries, especially to the Levant, but this time is too late.

Sobeknakht may give a reasonably good match to Joseph, but assuming that in the original calculation there was a thousand year plan, then the king could not be Saul, David, or any Israeli king. It is quite reasonable that the earlier covenant was with Abraham and if was a covenant with the god El. El, with his consort Asherah, wanted firstborn sons as sacrifice. He was a very different god than the later god Yahve, whose prophets denounced offering children. We can keep the time of this covenant as 130 years before Joseph came to Egypt. One thousand years from this year,  $1975+13+130=2118$  BC, there should have started the Messianic Era. In the year 1118 BC there must have been crowned a king, but it cannot be an Israelite king. It can be a Jebusite king, a descendant of Hyksos. Again we can suspect that the history of another nation was stolen to the Bible. There is no reason to believe that Israelites are in any way related to this Joseph/Sobeknakht, though he may be related to the Hyksos.

If Isaac was born 2118 BC and Abraham was 100 when Isaac was born, then Abraham was born 2218 BC. Abraham was called when he was 75, thus in the year 2143 BC. This time is just before Ur III, the claimed birth place of Abraham, was established. Abraham could be one of Utu-hengal, the early rulers of Ur III. As always, these prophetic calculations are not to be taken as history. They are calculations Israeli or Jewish priests made much later and they are based on archives in Babylon and elsewhere. We do not precisely know what their calculations were, only can deduce that these are prophetic calculations because impossibly long ages are given to people. All this reconstruction is uncertain.

### **10.3 The Conquest of Canaan**

We calculated that the original date of the Exodus must have been around 1550 BC, the time when Hyksos were expelled from Egypt. Using this date for the Exodus, there are no great conflicts with the conquest of Canaan. The time of Joshua would have been 40 years between 1510 BC and 1470 BC. This is before the conquests of Thutmose III (1479-1425 BC) and mostly fall on the reigns of Thutmose I (1506-1493 BC) and Thutmose II (1493-1479 BC). Thutmose I made a Syrian expedition in 1505 BC, but it did not have a lasting effect and Joshua's operations were in another area. Thutmose II also made a raid to Syria and additionally he fought Shasu Bedouin in Sinai. These raids did not change the Canaanite political landscape. After Thutmose II reigned Hatshepsut (1479-1458 BC), who did not make expeditions to Canaan. Thutmose III (1458-1425 BC) should appear in the Book of Judges, but he does not. We have to notice that there seems to be c. 44 years missing from the years of judges summed from the Book of Judges. They may well be in Judges 1, which is different in style from the rest of the book and e.g. it mentions the tribe of Judah. Judah is missing from Deborah's song, which is the oldest part of the book. Most of the Book of Judges happens in the North of Israel or South of Syria (Aram Naharaim, Hazor). These areas were not strongly under Egyptian influence even after Thutmose III (though Megiddo was an Egyptian vassal). In the later part of the Book of Judges the country is under Philistines. As Philistines may well be one of the Sea People, the scenario in Judges agrees at least to some extent with history. The battle of Deborah may be dated by first calculating the years from judge Deborah to the war against Benjamites, which is at the end of the reign of judges. The time between the battle and the war is 207 years. Then we subtract this time from the beginning of the reign of Saul. David reigned for 40 years from 1012 BC to 972 BC, calculated from Solomon's 4th year in 968 BC. The length of Saul's reign was at least 40 years. We may assume it was 40 years, as it is the biblical reign of a righteous king. Therefore the reign of Saul started in 1054 BC and Deborah's battle took place in 1261 BC, or some years earlier if the war against Benjamites

took more than a year. The year 1261 BC was rather soon after the Battle of Kadesh between Egypt and Hittite (1274 BC). Neither Egypt nor the Hittite Empire were strong at that time. Assyrians were only rising as their first important king was Adadnirari I (1295-1264 BC) and Salmanasar I (1263-1234 BC) had just come to power. However, Assyria had already weakened Mitanni, thus it is possible that in this particular time Hazor would have fought Habiru (Hebrews). It does look like archeology supports the view that Hazor was burned and destroyed at this time.

However, concerning Judea, the argument that this is a time of Egyptian domination is valid: Judea would not have ruled areas in the South because that area was an Egyptian province. It seems possible that the role of Judea has been added to Judges and the whole Exodus and Conquest story much later, probably after Assyria conquered Israel in 722 BC. If so, we may ask whether Hebrews at all came from Egypt. In Judges they are active in the North. It is not at all clear if Jerusalem was at that time an Israelite city of Benjamites and some Jebusites, or a fully non-Hebrew Jebusite city. Furthermore, one many ask who the Benjamites were and if they originally were an Israeli tribe.

The story that Israelites were in Egypt is echoed in Amos and Hosea and must be based on some real history. Hyksos were in Egypt and they were expelled c. 1550 BC. They moved to Canaan. For some years they stayed in a fortified city, but were forced to move on. It is not impossible that the Tribe of Judah could have some Hyksos roots, but more probably they simply took old stories and applied them to themselves.

There is a very interesting piece of information in Maciej Popko's book *Huryci* (1992). In Deborah's song it is told that God came from the mountains of Seir, from Sinai, but Popko associates Seir with Hurrians. The Bible tells that Esau conquered the original inhabitants of Seir, who according to Popko were Hurrians. That would move the mountains of Seir to Southern Anatolia, to the area of Harran, i.e., to Mitanni. If so, Hebrews most probably came from the North, as Jewish DNA also suggests, and as came Amorites and other Semitic people. This issue should be investigated further, but it may well be that the history of the Northern Kingdom of Israel has some historical basis, if only in history stolen from other people. It may be still worse with the history of Judea: the Unified Monarchy may be all invention, or more precisely, a falsification of real history of Israel, the Northern kingdom.

## **10.4 Did the Unified Monarchy exist?**

According to Bible, King David (ca. 1000 BC) conquered Jerusalem from Jebusites and made there his site of administration, the City of David. David's son, Solomon, built the temple and a city wall around the City of David. However, archeological findings are meager. In 2010 Eilat Mazur announced having found a part of the city wall, that the Large Stone Structure was David's palace, and that the Stepped Stone Structure, uncovered by Kathleen Kenyon, is the Milla mentioned in the Bible.

However, this is not at all clear. The Stepped Stone Structure may indeed be the Milla, but it can well be a Jebusite construction from 1000 BC, but used by Judean administration in the 8th and 7th century BC. Israel Finkelstein dates the Large Stone Structure to the 8th and 7th century. Finkelstein also claims that the Stepped Stone Structure was built in several stages. The Givati parking lot excavations by Doron Ben-Ami and Yana Tchekhanovets gave evidence that there was no wall in the 10th century around the City of David.

According to the Bible, Pharaoh Shishak invaded the kingdom Judah in ca. 926 BC. Shishak provided a refuge to Jeroboam I, later the king of Israel, the Northern kingdom. Jeroboam's people and other local tribes joined Egyptians in sacking Judea. Shishak robbed the Jerusalem temple, but did not destroy Jerusalem. Josephus Flavius agrees with this: king Rehoboam of Judea paid Shishak with the gold from the temple. Egyptian history confirms

that Pharaoh Shoshenq I invaded Canaan 925 BC, but it is not clear if it confirms the Biblical story. The Bubastite Portal in Karnak gives a list of subdued cities, but it does not include Jerusalem. Some of the cities in the list, like Megiddo, were not destroyed, as Shoshenq set a stele in Megiddo. Jerusalem would have been mentioned if Shoshenq took lots of gold as loot from the city. The Bubastine Portal is fragmentary, which may explain why Jerusalem is not mentioned, but no Egyptian sources mention the gold obtained from Jerusalem. Furthermore, there is no indication that the cities are Judean and not Israelian. This is only concluded by first assuming that there were two Hebrew speaking states in this time. If the cities are Judean and the capital was Jerusalem, then why was Jerusalem not fortified like other cities of Judea and why Shoshenq did not destroy the city. I think the simplest reason is that it was not a Judean city at this time.

Tel Dan Stele describes the victory of Hazael the king of Aram over Israel. Hazael was the king 843-803 BC. Hazael is said to have killed Joram, son of Ahab, king of Israel, and Ahaziah, son of Joram, House of David. Notice that Ahaziah is not titled king of Judea, only House of David, in the writing: *bytdwd*. The interpretation of *bytdwd* is not accepted by everybody, but what can be accepted is that it is not king of Judea. I conclude that Ahaziah was not perceived as a king in the 9th century. The text in the stele may say House of David, or something else, but Ahaziah was not a king.

The Bible was edited in Josiah's time 648-609 BC and cannot be considered reliable. It does not correctly describe the Israelite religion, which included worship of Asherah. There are two (and only two) prophetic books written before these reforms: Amos and Hosea. They include content that does not well fit into the version in the Books of Moses and therefore may be in the original state. Amos was written 760-755 BC and Hosea 750-725 BC.

Amos refers to Israel only as the chosen tribe (Amos 3:1-2). Amos 5:6 refers to Israel as the House of Joseph and to Judea as Bethel. Amos mentions the ruin of Joseph (Amos 6:6) and what remains of Joseph (Amos 5:15). Israel is the tribe that God led from Egypt (Amos 9:7) with 40 years in wilderness (Amos 2:10) in tents, who worshipped a star god (Amos 5:26). Thus, Israel is a descendant of Joseph. Amos mentions Pride of Jacob (Amos 6:8) in the context of Israel (Amos 6:11). (Here as a false god, in Amos 8:7 Pride of Jacob is God.) Amos 7 says that God saved Jacob twice and in (Amos 7:8) says that Israel will not be saved any more. Thus, Israel is equivalent with Jacob. Israel is of the tribe of Isaac (Amos 7:16). Sacrificial hills are from Isaac (Amos 7:9) and will be deserted.

In Amos 3:13-14 Jacob is said to worship in Bethel. Worship in both Bethel and Gilgal is sinful (Amos 4:4). The verse suggests that Israelites worshipped in Bethel and Gilgal. The people are not to go to Bethel, Gilgal or Beersheba (Amos 5:5). Amos 7:13 informs that Bethel is king's temple and kingdom's temple. Thus, Bethel is under the king of Israel.

Judea is not under the king of Israel as Amos can escape there (Amos 7:12). Amos 2:4 says that Judea does not keep the laws of God. Amos 8:14 also condemns the tribe of Dan and the way of Beersheba, but does not say that they are not under the kind of Israel.

The house of David has fallen (Amos 9:11) and David will take the remains of Edom and other pagan tribes taken to God's name (Amos 9:12). King David composed psalms (Amos 6:5). Israel will not be completely destroyed (Amos 9:9, 3:12, 5:3), but Jeroboam's family is destroyed (Amos 7:9, 7:10).

As a conclusion, Amos gives the genealogy of Israel as: Isaac, Jacob, Joseph, Israel. Bethel is a temple under the king of Israel. Dan and Beersheba seem to be under the king of Israel, but Judea is not. Amos mentions Judea only once. The promise is to Israel: Israel will not be completely destroyed.

Hosea ends his book to: "Who is wise enough to understand these things? Who is intelligent enough to know them?", which is a typical indication that the texts need to be interpreted. Hosea declares that God will not forgive Israel, and then explains that Israel will

be forgiven. One simple interpretation for such an apparent contradiction is that the chosen tribe is changed: Jacob is declared Israel, thus Judea, a descendant of Jacob, becomes the new Israel, while the original Israel will go to slavery (Hosea 9:3, 9:17) and disappears. Judea will be punished for its sins (Hosea 8:14), but later pardoned. If so, Hosea has a different idea than Amos, but also Amos can fit to this interpretation. Though Amos hardly has meant it so, Amos does say that the remainder of Edom and other pagan tribes, who are taken to God, become a part of the new Israel. Thus, this may be the intended interpretation: the chosen nation is changed.

At the time of Hosea there were two kingdoms: Israel and Judea but interestingly, Hosea 5:10 mentions: "The princes of Judah have become like those who move the landmark; upon them I will pour out my wrath like water." This may mean that Judea was not centrally governed by one king. Israel does not govern Judea, but Judea is not necessarily governed by a Davidic king.

But later the new Israel will be governed by David (Hosea 3:4), which suggests that there was king David, the one in Amos, who composed palms (or constructed playing instruments) and whose house had fallen, and his lineage still exists, probably as one of the princes of Judea.

Hosea mentions the Battle of Gibeon twice (Hosea 9:9, 10:9). In Gibeon Benjamites were nearly extinguished. Saul was a Benjamite, but usually in Hosea Israel is called Ephraim (Hosea 4:17, 5:3), the younger son of Joseph. Hosea 12:12 says: "Is there iniquity in Gilead? Surely they are worthless". This difficult to translate sentence may refer to Jabesh Gilead, the city, which did not want to punish Benjamites in the Battle of Gibeon and where other tribes killed the men and gave the women to Benjamites. Jeroboam I, the first king of Israel (922-901, or 931-910 BC) was from the tribe of Ephraim. Why are here references to Benjamites?

These places are understandable if they refer to a time when descendant of Saul still ruled over Israel and Judea was a rebelling district. Pharaoh Shishak invaded Canaan, destroyed many fortified Judean cities and set Jeroboam to the throne. According to Amos the House of David had fallen. Some of the princes of Judah were of Davidic lineage, but these princes did not govern Judea. The sins of Israel derived from the time when Saulites ruled.

The charge against Israel is worship of false gods. Asherah worship by Israel is clear from Hosea. Hosea 4:12 tells of sex rites and sacrifices in high places under trees (Hosea 4:12-14) and sacred raisin cakes (Hosea 3:1). Also the worship of the golden calf (Hosea 10:5) is condemned and human sacrifice (Hosea 13:2).

Judea is warned from not doing the same as Israel (Hosea 4:15): "Do not go to Gilgal; do not go up to Beth Aven. And do not swear, 'As surely as the LORD lives!'". The warning to swear seems to refer to the way of Beersheba mentioned in Amos.

Hosea 11:1 says, like Amos, that God called Israel from Egypt. There is no implication in Hosea (or Amos) that the tribe of Judah was in Egypt. Hosea 12:14 says again that through prophet God took Israel away from Egypt. Before that place Hosea talks of Jacob. In Genesis Jacob is given the name Israel, but Hosea does not confirm it. The text in Hosea, especially Hosea 12:3-13, can be understood in a way that Jacob, meaning Judea, is now taken as the new Israel. Surviving men of Israel can join Judea and become a part of the new Israel.

There seems to be no contradiction between Amos and Hosea. My conclusion is that in the 10th century Jerusalem was not a Judean city. It was still a Jebusite site. There were Israelite cities both in the North and South Israel, like the Tel Arad Temple, a house in Tel Etan, buildings in Khirbet Qeiyafa, and many other places show. They had once belonged to some kind of Unified Monarchy, but this can well be the kingdom of Saul. There had been David, but the House of David had fallen before the time of Amos and Hosea. At the time of Pharaoh Shishak Israel of Saul still ruled most of the area. The southern cities finally unified

under a Davidic prince and Jerusalem become the capital of Judea, but this was in the 8th century.

Let us look at the lists of the early kings of Judea and Israel.

<u>Unified Monarchy and Judea</u>	<u>Israel</u>
David (1011-931)	
Solomon (971-931)	
Rehoboam (931-913)	Jeroboam (931-910)
<u>Abijah (913-911)</u>	<u>Nadab, Baasha, Elah, Zimri, Tibni (910-871)</u>
Asa (911-870)	Omri (884-873)
Jehoshaphat (870-849)	Ahab (871-852)
Jehoram (849-842)	Ahaziah (853-852)
Ahaziah (842-841)	Jehoram (850-840)
Jehoaz (836-769)	Jehu (841-814)
Amaziah (796-767)	Jehoahaz (814-798)
	<u>Jehoash (798-782)</u>
<u>Uzziah (767-740)</u>	Jeroboam (786-746)

Uzziah and Jeroboam II certainly ruled Judea and Israel respectively. Omri is known from the Mesha Stele, dated to 840-810 BC and not contemporary with Omri. Yet, the kings of Israel from Omri down can be considered reliable. The question is of Judea and of the Unified Monarchy. Let us change the order of Ahaziah and Jehoram in the king list of Israel and the order of Jehoaz and Amaziah in the king list of Judea.

<u>Unified Monarchy and Judea</u>	<u>Israel</u>
David (1011-931)	
Solomon (971-931)	
Rehoboam (931-913)	Jeroboam I (931-910)
<u>Abijah, 2 years</u>	<u>Nadab, Baasha, Elah, Zimri, Tibni, 39 years</u>
Asa, 41 years	Omri, 11 years
Jehoshaphat, 21 years	Ahab, 19 years
Jehoram, 7 years	Jehoram, 10 years
Ahaziah, 1 year	Ahaziah, 1 year
Amaziah, 29 years	Jehu, 27 years
<u>Jehoaz, 67 years</u>	<u>Jehoahaz and Jehoash, 32 years</u>
Uzziah (767-740)	Jeroboam II (786-746)

Now we have Joram (Jehoram), son of Ahab and Ahazaihu (Ahaziah), son of Joram, in the king list of Israel. Is it not likely that Jehoshaphat is Ahab and the separation of Judea from Israel actually happened under Uzziah, who rebelled in the time of Jeroboam. Rehoboam is Jeroboam I and after Jeroboam I there was a period of several kings until Omri came to power. Omri's dynasty ruled until Jehu made a coup and killed the men of the ruling king house. In the king list of Judea this same coup is the reign of Amaziah. Possibly Jehu married a woman from the House of Omri, as Amaziah was from the House of Omri. Asa, with a very long reign, is fictive. Joram (Jehoram) is of the House of David if the reading of the Tel Dan Stele is correct, but he is of the House of Omri. Thus, Omri is David and Uzziah is a descendant of Omri, who survived. Jeroboam I would be a king installed by the Egyptian Pharaoh Sheshong I and Omri rebelled against this king dynasty. If so, we can very well identify Solomon with Amenhotep III and David with Thutmose III, pharaoh's, who reigned a long time earlier.

The years of judges in the Book of Judges make 373 years. Adding 373 years to the beginning of Omri's rule in 884 BC gives the year 1257 BC. This time fits well to archeological evidence when Israelite settlements appeared. Omri may have been a servant of Hebrew-origin Egyptian appointed king/governor who rebelled, like David rebelled against Saul. The stories of Moses and Joshua can be later additions, and David and Samuel reflections of the time when pharaoh's ruled most of the Levant.

## 10.5 An alternative solution to 10.4

Israel Finkelstein's opinion is that the original kingdom of David and Solomon was the Temple Mount and nothing more before the 9th century, and that the City of David was included to Jerusalem only on the 9th century, possibly the second part of the century. I think David and Solomon refer to much earlier Egyptian Pharaoh's, but let us try Finkelstein's proposal.

In the Book of Kings, David and several other Davidic kings are buried in the City of David. Thus, it would be natural to assume that Jerusalem did include the City of David in the time of David, but if so, then David should have lived in the 9th century. This seems possible by slight modifications to the years of reign in Kings. Both David and Solomon are said to have reigned 40 years. Forty years is a symbolic figure, which also appears as a symbolic time in the Mesha Stele. It basically means a long reign and could be e.g. 20 years. There is also one additional king of Judea whose reign may be given as too long, Asa, who reigned 41 years. The first Davidic kings have the reigns: David (40 years), Solomon (40), Rehoboam (17), Abiah (3), Asa (41), Josaphat (25), Joram (8) and Ahaziah (2 years). After Ahaziah the Davidic line may have stopped as Ahaziah's mother, daughter of Omri, Athaliah tried to exterminate the Davidic lineage. Kings claim that the son of Ahaziah (and grandson of Athaliah) survived, but this may naturally be state propaganda to keep the Davidic lineage alive. We cannot say if the baby son Jehoash did survive under Athaliah's reign, considered as tyranny in Kings, or if Jehoash was somebody else. Fortunately this is of no concern here.

There is an absolute date that can be used to set the reigns of these kings: in 853 BC king Shalmaneser of Assyria fought Canaanite states (including the Kingdom of Israel and under the leadership of Damascus) in the battle of Karhar on the Orontes rives in Syria. At this time the king of Israel was Ahab, the son of Omri. As Assyrian documents mention the House of Omri several times, we can consider the chronology of Israel (the Northern kingdom) given in Kings as correct. Thus, there were the following kings of Israel: Jerobeam (20 years), Nadab (2 years), Baesa (24 years), Eala (2 years), Simri (7 days), Omri (12 years, first Omri and Tibnin), Ahab (22 years), Ahaziah (2 years), Joram (12 years) and Jehu. These sum to 84 years.

Jehu killed all men of the House of Omri, and he also killed Ahaziah. Jehu was made the king of Israel and told to exterminate the House of Omri by the prophet Elisha. The death of Ahaziah was the reason why Athaliah wanted to exterminate the House of David. The logic in this is not clear to us, but it could be as follows: Judea was at this time a vassal of Israel and an Israelite princess Athaliah was married to the Judean king. Then the House of Omri in Israel was exterminated. Thus, because of the marriage Judean kings could claim the throne of Israel. If Athaliah believed that Elisha made Jehu the king because he wanted to help Judea (the Jerusalem temple cult), then killing the House of Omri was a Judean plot to capture the throne of Israel. Then it was logical to exterminate the House of David in order to abort the Judean plan. A simple objection to this logic is that Elisha made Jehu the king, so he did not help Judeans. But this objection is incorrect: Elisha a bit later made Hazael the king of Aram and told Hazael to attack Israel. Thus, Hazael destroyed Jehu, and he also destroyed the Philistine city Gad. Both Israel and Gad were enemies of Judea. When Hazael destroyed these



enemies, Judea not only got away of being Israel's vassal but could expand West as there was no power, like Gad of Israel, to stop it. Thus, Judea did greatly gain from the actions of Elisha. These actions of Elisha may be the Hidden Hand in Judea at that time.

By downscaling the reigns of David, Solomon and Asa from 40 years to about 20 years, we can shift the reign of David from 1010-970 BC to 950-910 BC, which then matches very well with Israel Finkelstein's views of when the City of David was built. Moving David 60 years forward leaves time for the reign of Saul in the Benjamite district, keeps Jerusalem in the Jebusite hands a bit longer, and leaves time for the war of Israelites against Benjamites, who at that time were allied with Jebusites but got decimated in the war. With quite minor changes the time of Judges can be compressed to the period between the Merneptah inscription and David. The dates for the Early Exodus would come from Jebusite memory of Hyksos expulsion, while there were later exoduses, a very late one in the 7th century, or what Isaiah 19:19-22 may have meant.

This solution also works, but it requires compressing the time of judges. It leaves unchanged the strange situation that both Judea and Israel had kings with the names Joram and Azariah at about the same time and with about the same length of the reign. The solution in 10.4 seems simpler.

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## **11. World ruler prophecies**

Let us refresh the memory on what the Old Testament actually promises to the nations, i.e., Gentiles. The original Messianic prophecy is the Star Prophecy in Torah: Numbers 24:17, "A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth."

Just to make clear the militant nature of Bileam's prophecy: Numbers 24:8, "They (Israelites) devour hostile nations and break their bones in pieces; with their arrows they pierce them." Numbers 23:24, "The people rise like a lioness; they rouse themselves like a lion that does not rest till it devours its prey and drinks the blood of its victims." Books of Moses and Joshua tell that God of Israel demanded a complete extermination of six people (the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites e.g. in Deuteronomy 20:16), who originally lived in the land God gave to Israel, and also Alamikes: when Saul left one Alamik alive and some of their best livestock, he was decrowned by Samuel for this sin, as no mercy should be shown (Deut. 7:16). For far away towns God demanded killing all men, enslaving women and children and robbing everything else (Deut. 20:14-15). These areas, treated so kindly, must be very far away, as Israel was to extend to the Euphrat river (Deut. 1:8, 11:23). Those six nations that had to be exterminated had sacrificed their own children to their gods, just like Israelites did, and this was an abomination to God, but only because they were their own children. Indeed, Leviticus 27:28-29 makes it very clear that people were sacrificed to God of Israel. All of the exterminated nations were devoted to destruction to God of Israel. Originally firstborn sons were also to be sacrificed.

There are words of fair treatment of strangers. Sometimes a stranger can be a Jew, like in Deut. 18:6 a stranger is a Levite, but usually a stranger means a resident non-Jew. However, he is not from the original population that was to be exterminated. He may be an

alien worker. The right of a widow, orphan and stranger should not be violated (e.g. Deut. 27:24). One even had to give food to a stranger, widow and orphan (Deut. 14:29) and love the stranger (Deut. 10:19) like yourself (Leviticus 19:34). In some respect the law was the same to a stranger and to an Israelite, like in observing Jewish religious commandments, but the law was not the same in many important issues. Most importantly, it was allowed to take interest from a stranger, but not from a neighbor/brother, i.e., a Jew (Deut. 23:19, 15:3, Levit. 25:36-37). Loans are seen as Deuteronomy as the way to power, thus, if a resident stranger rises above you and gives you loans, then it is a curse (Deut. 28:43). If God blesses Israel, Jews give loans to many nations (with interest) but need not to borrow and Israel rules them and they do not rule Israel (Deut. 15:16, 28:12). As the interests of loans in old times were on usury level, loans were a death trap. Only some Greeks (and maybe some other merchant people) considered loans as useful, as they could gain large profits by buying where prices were low and selling to countries in need, and a loan allowed building a ship to do this, but all religious leaders and philosophers (Jesus, Mohammed, Plato, Aristotles) and nations (including Romans and Greeks) condemned loans with interest and tried to set a roof to interest rates, usually without success.

Jewish priests had another source of money: they taxed their own people. During the Second Temple the tax was half a (silver) shekel per man over 20 each year. As half a silver shekel was about 7 grams of silver, this tax is not so large, but the Book of Numbers shows that it creates quite a large income: from 603,000 men this tax gives 100 talents of silver. The reason why Exodus 39:25 claims that there were 603,000 over 20 years Israelite men during the Exodus though it is difficult to see how such a group could survive 40 years in a desert (they ate manna from sky), is likely that it gives a reason how Jews could have so much gold and silver to take away from Babylon. The king of Persia allowed Jews to take with them their temple treasures during the Babylonian exile, and there was every motivation for Jewish priests to claim that they had quite much gold and silver. The usual practise was to tax conquered countries, not your own people, as Jesus says in Matthew 17:25: children do not pay tax, strangers do. In order to get tax income, a king had to have an army that had conquered other nations. Keeping the army costed money and it was necessary for defending the country: there was a reason for taxing conquered people. The Jewish temple did not keep any army, nor did it build cities and fortifications: its income was quite impropotional to its obligations, as Apollonius, the governor of Koile-Syria and Phoenicia, and the king Seleucid concluded, quite correctly, in 2. Maccabee 3:7, but they did not manage to move the temple treasure surplus to king's coffins. In ancient times temples used to collect their income by temple prostitution and voluntary gifts, but the temple of Jerusalem collected templetax.

Because of usury and templetax, the Second Temple was very rich and there is every reason to expect that it used these riches as power. That is what Deut. 15:16 commands. During the First Temple time the king of Judea was also rich and King Ahaz of Judea gave money to the king of Assyria so that he would attack and destroy the Kingdom of Israel. This is clear from the words of Isaiah 7:20: "a razor hired from beyond the Euphrates River—the king of Assyria". King Hezekiah of Judea bought protection against Assyria from Babylon for his time (Isaiah 39:8), probably Isaiah arranged this agreement: it implied that Babylon would conquer Judea after Hezekiah's time. There was a fast sequence of empires: Neo-Assyria, Neo-Babylon, Media, Persia and Macedonia. As raising a large army requires funds and usually funds only came after taxing the conquered, we may suspect that this sequence of empires was created by money lenders: lending a large sum of gold from some source that had gold allowed equipping an army, conquering other countries, and paying the creditor. This may be the Hidden Hand of God of Israel, gold.

## **10.1 What fate did the prophets promise to the nations?**

Books of Moses and Joshua are late, though they include older material. We may get a more correct view of what the world ruler prophecies really meant from the books of prophets. Even a brief look at them shows that noting good was ever meant, but let us look at the verses.

Isaiah, the greatest prophet says: Isaiah 49:23, "Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet." Isaiah 49:26, "I will make your oppressors eat their own flesh; they will be drunk on their own blood, as with wine." Isaiah 51:22-23, "See, I have taken out of your hand the cup that made you stagger; from that cup, the goblet of my wrath, you will never drink again.<sup>23</sup> I will put it into the hands of your tormentors," Isaiah 60:5, "the wealth on the seas will be brought to you, to you the riches of the nations will come." Isaiah 60:11-12, "<sup>11</sup>Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations — their kings led in triumphal procession.<sup>12</sup> For the nation or kingdom that will not serve you will perish; it will be utterly ruined." Isaiah 60:16, "You will drink the milk of nations and be nursed at royal breasts." Isaiah 63:6, "I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground." Isaiah 66:16, "<sup>16</sup>For with fire and with his sword the LORD will execute judgment on all people, and many will be those slain by the LORD.

Jeremiah, the second great prophet says: Jeremiah 25:15, "This is what the LORD, the God of Israel, said to me: "Take from my hand this cup filled with the wine of my wrath and make all the nations to whom I send you drink it." Jeremiah 25:29, "See, I am beginning to bring disaster on the city that bears my Name, and will you indeed go unpunished? You will not go unpunished, for I am calling down a sword on all who live on the earth, declares the LORD Almighty." Jeremiah 25:31, "The tumult will resound to the ends of the earth, for the LORD will bring charges against the nations; he will bring judgment on all mankind and put the wicked to the sword," declares the LORD." Jeremiah 30:11, "Though I completely destroy all the nations among which I scatter you, I will not completely destroy you."

Ezekiel, the third great prophet has the same opinion: Ezekiel 38:22, "<sup>22</sup>I will execute judgment on him with plague and bloodshed; I will pour down torrents of rain, hailstones and burning sulfur on him and on his troops and on the many nations with him."

As does Daniel, though in the Hebrew Bible the book is not in prophets: Daniel 7:14, "He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."

Small prophets say the same: Joel 3:12-14, "<sup>12</sup>Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side. <sup>13</sup>Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow — so great is their wickedness!"<sup>14</sup> Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision." Obadiah 15-16, "<sup>15</sup>The day of the LORD is near for all nations. As you have done, it will be done to you; revenge for your deeds will return upon your own head. <sup>16</sup>Just as you drank on my holy hill, so all the nations will drink continually; they will drink and drink and be as if they had never been." Micah 7:17, "They (pagan peoples) will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to the LORD our God and will be afraid of you." Habakkuk 3:12-14, "In wrath you strode through the earth and in anger you threshed the nations.<sup>13</sup> You came out to deliver your people, to save your anointed one. You crushed the leader of the land of wickedness, you stripped him from head to foot. <sup>14</sup>With his own spear you pierced his head when his warriors stormed out to scatter us," Zechariah 14:14, "<sup>14</sup>Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected—great quantities of gold and silver and clothing."

Zechariah 14:16-18, "16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles. 17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. 18 If the Egyptian people do not go up and take part, they will have no rain. The LORD<sup>[a]</sup> will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles." Malachi 4:1-3, "'Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire,'" says the LORD Almighty. "Not a root or a branch will be left to them. 2 But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves. 3 Then you will trample on the wicked; they will be ashes under the soles of your feet on the day when I act," says the LORD Almighty."

You got the idea. It is the same in Psalms: Psalm 2:1-3, " Why do the nations conspire and the peoples plot in vain?<sup>2</sup>The kings of the earth rise up and the rulers band together against the LORD and against his anointed, saying, <sup>3</sup>"Let us break their chains and throw off their shackles." So, apparently Israel enslaved nations and they tried to break free. Psalm 2: "Ask me, and I will make the nations your inheritance, the ends of the earth your possession. <sup>9</sup>You will break them with a rod of iron; you will dash them to pieces like pottery." That's does not sound so nice for the nations. Psalm 9:6, "Thou hast rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever." In many translations there is *enemies* instead of Gentiles. In the Finnish translation of 1938 it is *pagans*."

The following three are just praise of the Lord, but the fourth one is already supremacism. Psalm 10:16, "The LORD is King for ever and ever; the nations will perish from his land." Psalm 18:44, "foreigners cower before me; as soon as they hear of me, they obey me." Psalm 22:28-29, "for dominion belongs to the LORD and he rules over the nations. <sup>29</sup>All the rich of the earth will feast and worship; all who go down to the dust will kneel before him" Psalm 33:10, "The LORD foils the plans of the nations; he thwarts the purposes of the peoples." Psalm 47:3, "He subdued nations under us, peoples under our feet." Psalm 110:6, "He will judge the nations, heaping up the dead and crushing the rulers of the whole earth."

The next one is the favorite part of the most beautiful psalm "on the rivers of Babylon". Though strictly speaking it only means ancient Babylonians and not of all nations, yet it illustrates the pattern, as does the next two. Psalm 137:9, "Happy is the one who seizes your infants and dashes them against the rocks." Let us continue: Psalm 139:22, " I have nothing but hatred for them; I count them my enemies." Psalm 140:10, " May burning coals fall on them; may they be thrown into the fire, into miry pits, never to rise." Psalm 149:7, "to inflict vengeance on the nations and punishment on the peoples"

So, this is what the nations can expect from Jewish Messiah. It is true that some Gentiles will be saved. There is a mission command: Isaiah 66:19, "I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans<sup>[a]</sup> and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations."

Some Gentiles will even be priests (but not Cohans): Isaiah 66:21, "And I will select some of them also to be priests and Levites, says the LORD." This is because there are also some righteous Gentiles. In Kabbalah they are understood as sparkles of light (Israelites) that disappeared among the peoples and will be collected at the end of the times. There are also some Gentiles, who help Jews, and are allowed to live among Jews. One such person was a prostitute, who betrayed her people and helped Israelite invaders to conquer the land in the time of Joshua. She could stay as prostitute in Israel, foreign prostitutes may be needed in a

religion where wives are unclean during menstruation. But as a rule, this religion demands extermination or enslavement of all other peoples.

The Old Testament interpretation of the meaning of the destruction of Israel and Judea in 721 BC and 586 BC is that God always punishes Jews for not following God's commands. As God protects his people, non-Jews can only win over Jews because God decided to punish them. The punishment means that non-Jews will conquer Jews, destroy their temple and kill, enslave and deport a large fraction of Jews, that is, what just had happened. Yet, God does not forget his promise, i.e., that Jews will live in their land and will rule over all peoples, and will restore Jews to the Promised Land after they repent. Then God will heavily punish the non-Jews by exterminating or enslaving them. This punishment for non-Jews will be delivered by God's anointed, who was Nebuchadnezzar II in the case of Israel's destroyer neo-Assyria and Cyrus the Great in the case of Judea's destroyer neo-Babylonia. There was also a Jewish Messiah: Zerubbabel, appointed as the governor of Judea, and Joshua, the High Priest. Their descendants were to rule Judea forever.

It did not go like that. The descendants of Zerubbabel disappear from history and the High Priest rules the Judean province of Persia. In 330 BC Alexander the Great conquered Persia, after he died Ptolemies and Seleucids fought over the control of Palestine and in the time of Antiochus IV Epiphanes Maccabeans started the revolt that led to an independent Israel. This history, told in the Book of Daniel and the two Books of Maccabees, was explained along the same model: every defeat of Jews is a punishment by God as no nation can fight God. Thus, when Antiochus IV Epiphanes forbade circumcision and set a statue of Jupiter in the temple, it was a punishment of Jews for some sins. Later God forgave Jews, Maccabees fought the Seleucid Empire and gained independence for Israel, even though it only lasted for one hundred years before the Romans took over.

The sin in this time was the murder of the High Priest Onias III by Menelaus in 172 BC and the hellenization efforts by Jason, brother of Onias III, and Menelaus. Onias III is the original anointed one in Daniel 9:26. The Book of Daniel was later edited and the timing of the anointed one moved to a later year, indeed to the year 33 AD, and was fulfilled by Jesus. Jesus fulfilled all or most messianic prophecies, and in several cases intentionally, as is shown by him riding a donkey to Jerusalem. Especially Jesus fulfilled the Suffering Servant prophecy in Isaiah 53. The death of the Suffering Servant redeemed the sins of the people and it would be followed by the Day of the Lord when God punishes lawless Jews and in the end destroys non-Jews.

Though Jesus filled the role of the Suffering Servant of Isaiah 53 in high detail, the verse must have originally referred to some character or group in the 6th century BC in the Babylonian exile when Deutero-Isaiah wrote it. Jewish commenters often propose that the Suffering Servant is Israel, but the servant is suffering for the sins of the people, thus he cannot be the people.

It is most probable that the servant is the House of David, the king of Israel. Just before Nebuchadnezzar conquered Jerusalem in 586 BC, Zedekiah, the king of Judea, escaped from sieged Jerusalem, was caught, blinded, and cast to prison where he died. He may have been the inspiration of the worthless shepherd of Zechariah 11:17: "Woe to the worthless shepherd who leaves the flock! A sword shall be against his arm. And against his right eye". Zedekiah's mother was Hamutal, daughter of Jeremiah (Jer 52:1) and in Jer 34:4-5 God promises to Zedekiah that he will have a king's funeral. Jeconiah, a cousin of Zedekiah, was finally released from prison in Babylon and sit higher than the other captive kings (Jer 52:31-34). Jeremiah described Zedekiah as misled (Jer 38:22) and rather positive towards Jeremiah (Jer 37, 38), thus it can be said that Zedekiah carried the sins of the people. Zedekiah and the House of David was a servant of Lord and successful in the beginning (Isaiah 52:13), then he was captured and his appearance was marred after being blinded (Isaiah 52:14) and in prison

(Isaiah 53:2-5), but as Zedekiah was in prison, Jews had peace (Isiah 53:5). Zedekiah died in prison (Isiah 53:8) but after his death he was honored by kings funeral (Jer 34:4-5, Isaiah 53:9, 53:12). It is not told if Zedekiah was ill as Isaiah 53:10 says, but in Jeremiah 24:8-10 God promises to send sword, hunger and plague to Zedekiah and those with him. Hunger and sword there was, surely also plague in a sieged city. If this interpretation is correct, then the reading of Isaiah 53 changed in later times. It still referred to a king from the House of David, but to a righteous redeemer, not to an evil-doer (Isaiah 53:12) like Zedekiah. But because of this verse, Jesus had to be counted to evil-doers and die as a criminal.

After the Maccabee wars and Hasmonean kings Judea was again under a foreign power, Rome. For righteous Jews it could only mean that God has again become angered on Jews since otherwise Romans could not have taken over the country and set Idumean Herod the Great as the king of Israel. What had to happen was that a righteous one, Gods anointed, was to be killed as the Suffering Servant. He would redeem the sins of the people and then God would punish the unrighteous Jews by a war, destruction of the temple, and deportation and enslavement of Jews, but finally God would raise against the non-Jews. The prophecies had to be fulfilled: Jews would return to the Promised Land and their king would rule the world. Denying this would have been denying the whole Old Testament. We can verify that this is exactly what the New Testament also promises. In Luke Zecharias is filled with the Holy Spirit and says:

Luke 1:69-71, " <sup>69</sup> and has raised up a horn of salvation for us in the house of his servant David, <sup>70</sup> as he spoke by the mouth of his holy prophets from of old, <sup>71</sup> that we should be saved from our enemies and from the hand of all who hate us;" This means that the Old Testament prophecies are to be fulfilled. It means the rule of the world. In case this is not yet clear, let us look at the Revelation:

Revelation 21:26, " They will bring into it the glory and the honor of the nations." *It* here is the new Jerusalem. One may argue that the new Jerusalem is not the city in Israel, but very little in the New Testament indicates that Jerusalem is not in Israel and Israel would not mean the same people as in the Old Testament. The Revelation does mean the same Old Testament prophecies. This is exactly the world ruler prophecy from Numbers:

Revelation 2:26-27, " <sup>26</sup> The one who conquers and who keeps my works until the end, to him I will give authority over the nations, <sup>27</sup> and he will rule<sup>[a]</sup> them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father." The 144,000 saved are Israelites. Here Israel means exactly Israel as in the Old Testament, not Christians: Revelation 7:4, " <sup>4</sup> And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel".

Christians are there also, but only Christian martyrs: Revelation 7:9, " After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,"

Thus, if the Gospels and Paul's letters give the impression that Jews are not any more the chosen nation, then this is a misunderstanding. Jesus was sent to search for the lost sheep of Israel and Cananians he compares to dogs (Matthew 15:24, Mark 7:27). This Cananian woman's daughter was cured, but she was not saved.

When some Greeks wanted to see Jesus in Joh 12:20, Jesus says to them that he must die and that " Now is the judgment of this world; now will the ruler of this world be cast out." That is a political statement. Jesus also says in John 17:9, " I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours." He is not the saviour of the whole word. People are divided into two groups, the Sons of Light and the Sons of Darkness. The first ones are saved, the second ones are burned. Jesus was not to lose anyone that were to be saved, yet he told his disciples not to preach to pagans or Samaritans

but to the lost sheep of Israel (Matthew 10:5). Only there were the ones to be saved, notwithstanding that some Samaritans and pagans would also be saved, notably those who helped Jews, like the Good Samaritan. This all is completely according to the Old Testament, as is also the mission command at the end of Matthew, present version of Mark, and Luke. It is just the mission command in Isaiah 66:19. The plan is still the world rule with the iron rod: taking the riches of all peoples and either exterminating or enslaving them.

In Revelation 7:9 only Christian martyrs are saved. This is natural as the reason they are saved is that they are sacrificed to God, thus, a faultless sacrifice rises to God as smoke and the soul of the sacrificed human or animal is given to God in the blood that is poured on the altar and it goes to heaven. Paul has the same idea and Paul was the one who noticed a loophole in Judaism: pagans have not been given a law, thus their sins cannot be counted. Therefore they are sinless if they do not convert to Judaism and become subjects of the law. Thus, if a pagan is sacrificed to God, then he will raise to heaven.

Paul was correct telling his Christians to eat anything, though Isaiah says: Isaiah 66:17, "Those who consecrate and purify themselves to go into the gardens, following one who is among those who eat the flesh of pigs, rats and other unclean things—they will meet their end together with the one they follow," declares the LORD." The words of Isaiah only apply to those, who are under the law. By eating unclean things pagans did commit sin, but their sin was not counted. This is the beauty of Paul's thought. It fitted very well to Hellenistic Jews and part-Jews, who appreciated the Greek culture though also wanted to follow Judaism. One particular quarter-Jew, Herod Agrippa I, tried to be Jewish for Jews and Greek for Greeks, very much like Paul.

Haggai 2:6 states that pagans' gold will be taken to the temple. A similar verse mentioning riches of all nations is in Zechariah 14:16. Zechariah prophesies of a war, which must be a new war since Jews were already allowed to return and build the Second Temple. This is probably the basis for Jesus' prophecy that the temple will be destroyed. There was to be a new war against the people living in peace, without city walls. All pagan nations would attack Jerusalem, destroy the temple and force the people to migrate. At that time God would start war against pagans and destroy them. This is what was expected to happen at the time of Jesus. The kind message of Christianity should not be allowed to mislead. The goal was world power, destruction of all other nations, getting all their riches.

Trito-Isaiah's prophecies say that Zion will get the riches of all nations (Isa. 60:5, 60:11) and that any nation which will not be a servant of Zion will be completely destroyed (Isa. 60:12). Isaiah's original prophecies, the first 33 chapters, make no such promises.

## **10.2 Effort for realizing the World Ruler Plan**

It is often claimed that there is no such plan, but the Old Testament very clearly describes that Israel will rule, enslave and exterminate other nations. We conclude there was a plan, created much after the real prophet Isaiah, but latest in post-exilic times. This plan failed a few times, but it was tried not once. How did the plan go? It depends on the time, but gold was an important element in it, as was mind control.

In Roman time it may have been something like this, but this is only my guess. The plot must have involved typical elements from Biblical stories, as that is where the theory of this plot is: Joseph enslaving Egyptians by usury and so on. The Roman Emperor was to be controlled in the way the Persian Emperor is controlled in the Book of Eshter. The role of Eshter was given to Poppaea Sabina. Historians describe Poppaea Sabina as a ruthless woman, who became the mistress of Nero and then his second wife. Roman historians blame Poppaea Sabina for persuading Nero to murder his mother and wife. Quite opposite, the Jewish historian Flavius Josephus describes Poppaea Sabina as a deeply religious woman. She

applied at least twice to Nero on behalf of the Jews during the time she was the empress 62-65 AD. Archeological excavations have shown that there were Jews in her home place, Pompeii, at the correct time, and there is a Jewish (or Christian) Graffito on a house believed to have belonged to her. We can rather safely assume that she was indeed a proselyte to Judaism, to the messianic form of Judaism at that time.

She asked her husband, Otho, to introduce her to Nero. Later she divorced Otho and became the mistress of Nero. In 62 AD Nero married her. In 65 AD Nero killed her. In 66 AD the Jewish rebellion started. In 67 AD Nero died. It is said that it was a suicide, but Nero was too much of a coward and a soldier had to hold the sword to which Nero ran. Just as probably Nero was murdered. There followed the year of four emperors. The first one was Galba, an old man and childless, led by his advisers. Otho was expected to be the successor of Galba. The Galba made another person his successor. Otho killed Galba and declared himself as the emperor. But Vitellius did not accept it. He was also declared emperor. Armies of the two met. Otho gave up by making a suicide. After that event Jews decided to declare Vespasianus the Messiah. Vespasianus, and his son Titus, did not give Judea independence.

If Otho had not made suicide, what would have happened? Had prophecy been filled and Judea gained independence? Or did the plan require that all prophecies be filled, such as that riches of all people be taken to Jerusalem? It did not happen as predicted.

There is no undeniable proof of the existence of this conspiracy, but it is likely. Jewish priests and prophets were known to work through conspiracies. Isaiah 8:12, Jeremiah 11:9 and Ezekiah 22:24 all mention a conspiracy. These verses refer to political conspiracies made by priests and prophets: Israelites conspired with Egypt against Assyria or Babylonia. Conspiracies were also known as the way to fulfill prophecies: Amos prophesied the death of a king and his opponents claimed that Amos has made conspiracy against the king. (Amos 7:10) Elisha, probably a historical person, made a conspiracy against the House of Omri and crowned Jehu as the king.

After the first Jewish war, military men took the lead. They did not trust priestly conspiracies. Simon bar Kokhba, the leader of the third Jewish war (132-136 AD), declared being the Messiah. Lukuas (Andreas), the leader of the second Jewish war (Kitos War, 115-117 AD), is also listed as a Messiah claimant. Both rebellions failed.

After these wars messianic hopes were suppressed for some time. The better known attempts from the Middle Ages were quite unrealistic: Abraham Abufalia, in 1290 AD, on his way to meet the Lost Tribes of Israel behind the mythical Sambatian river, went to meet the Pope. The Pope imprisoned Abufalia and that ended his messianic aspirations. Apparently Abufalia had simply told the Pope that he was the Messiah and the Pope should cede power. In 1665 AD the Messiah claimant Shabbatai Zevi tried the same with the Turkish sultan, with a similar result. Another Messiah, David Alroy, was also imprisoned around 1170 AD.

We see the problem: if a Jewish Messiah claimant raises an army and starts a war against the present powers, he probably loses because there are fewer Jews than opponents. It was quite a different story with Mohammed. He raised a victorious army, but it was because Islam is a universal religion and willing to accept all converts. Judaism is a tribal religion, and God forbade Israelites to mix with other people.

On the other hand, if a Messiah claimant honestly explains to the present rulers that God has appointed him to be the king of the world and kindly asks these present rulers to step aside, they stubbornly refuse and put the Messiah to prison, or kill him, or both.

Jesus was imprisoned and executed, but he had an ace in the back pocket: he promised to come again in the skies. This solution to the Messiah dilemma was tried in 66 AD. Signs of the Messiah were seen in the sky: a comet and a cross-shaped star constellation. These signs were enough to start the rebellion, but unfortunately a comet cannot lead a war. Signs in the sky do not react to what happens on the earth and in a battle you do have to reach on the



moves of the opponent. Consequently, more than one person saw that the rebellion needed a strong military leader, two proposed themselves as Messiah. The rebels ended up in a civil war and a reign of terror in Jerusalem followed. Finally Rome put an end to the rebellion. A lesson of this story: the Messiah cannot lead a war from the skies.

A working solution was finally found. It was sufficient to say that the Messiah had already appeared. He ruled, but was presently hiding. This is similar to occultation in Islam. It also reminds of the stories of Honi the Circle Maker, who fell to sleep for seventy years and woke up, but nobody recognized him, and of Hanan the Hider. Why was Hanan hiding, if not because he was the Messiah?

Cabbalists accepted a limited version of transmigration of souls: souls of people, who are important in God's plans, can be born again. The Messiah can be born any number of times. This is why the Messiah can be said to be older than Adam and to rule eternally. The human, where the soul at a given time resides, does not live unusually long, and often - after claiming being the king of the world - his days are ended by those who disagree.

A human, where the Messiah's soul resides, is not actually a child of the parents, but an incarnation of God's will, an incarnation of the Word of God, as God's will is the commands. There is another argument: a son of a father is like his father, but the Messiah starts a new time, thus he is not son of his father. In fact, the Messiah is a god, in a way, but not in a way that violates monotheism. Let us recall that in the Book of Exodus God tells to Moses that Moses will be a god to the Pharaoh (Exodus 7:1). The Messiah can be called the Son of God, as all righteous Israelites are children of God, but also because the Messiah is eternal. The Messiah is a reborn Adam, Melchizedek, David and Enoch, still more than any of them. The soul of the Messiah is the word of God that comes to flesh in soul transmigration. The dual, human and divine, nature of Christ, that so much confused early Christians, is fully understandable from the starting point of Cabbalistic transmigration of souls, and it is not only in Cabbalah: all this can be found from the Old Testament.

All this put together yields a very simple solution to the dilemma. For Frankists Shabbatai Zevi was the Messiah. He had many later incarnations, one of them being Jacob Frank. Many Frankists joined Freemasonry and influenced the Masonic plans for revising the unjust world order in the spirit of the Enlightenment.

As a result, the new world order also included a plan for re-establishment of Israel, but the immutable requirement was that all prophecies had to be filled. This was because Israel had already been recreated and it had not been sufficient since all prophecies had not been fulfilled.

Cyrus the Great, the Messiah in Isaiah's book, allowed Jews to return to their land and to rebuild their temple, but Persians did not allow re-establishment of Davidic monarchy. This was not enough for the priests. Cyrus was not of Davidic seed and could not be the real, promised Messiah.

There had to be another war and another destruction of Jerusalem. Prophecies seemed to be filled when Antiochus IV Epiphanus defamed the temple and was thrown out by the Maccabees, but again, Maccabees were not from the House of David. Prophecy was still unfilled. Jerusalem had to be conquered and the temple destroyed still one more time. Zealots started a rebel against Rome at the end of the times, in 66 AD.

Now we see why it was important to have the persecution of Jews in WWII before Israel was created, and why the newly created state had to have a war with its neighbors. All prophecies had to be fulfilled.

It may seem that this was not so. There was no Messiah. How could prophecies be fulfilled without a Messiah? Zionists explained that the people were their own Messiah. Of course this explanation was given only to mislead those who did not understand. Messiah was central to prophecy. The Messiah had to appear, and the Messiah had appeared. He had

appeared as Shabbatai Zevi, and he had appeared after that in other incarnations. He had appeared before appearing as Shabbatai Zevi. Earlier incarnations of the Messiah probably included Abraham Abufalia and David Alroy - and Yeshu ha-Noztri, though not that Jesus of the Christians. The Messiah had appeared and was there all the time. During all these years the Messiah was hiding inside the Nistarim, the 36 Zadoks, the Ba'al Shems, the Masters of practical Kabbalah, any one of them could have been the Messiah if the time was correct. The plan of Freemasons worked: Israel was reborn and people returned to their ancient homeland.

There is one time of special interest: the time of the First Crusade. It was at the end of the Messianic Era, yet no Jewish Messiah claimant appeared at this time. About one hundred years later David Alroy, connected with the court of the Exilarch, had to travel widely in order to collect cabbalistic knowledge. It seems that Jews had totally forgotten the Messianic plan and David Alroy recovered it. Some other group was active during the First Crusade. A proposal, only a proposal, is that it was the Druze. The religion of the Druze is so secret that even the believers do not know its secrets.

### **11.3 Still a bit about the Exodus**

Josephus dates the Exodus to 1560 BCE. Israelites spent 40 years in the wilderness. Thus, in the chronology of Josephus, they arrived to Canaan in 1520 BCE. It was a thousand years before the Second Temple was built during the reign of Persian king Darius. The temple was completed in 515 or 516 BC, but 520 BC is a good figure for the time it was built.

The book of Isaiah calls Cyrus the Great the Messiah and the covenant on Sinai in Deuteronomy was made one thousand years before building of the Second Temple. This indicates that Deuteronomy tries to show that Cyrus was the Messiah, dating its composition to the Persian time. Exodus, the Second Book of Moses, cannot date earlier than 7th or 6th BCE, since some of the sites mentioned in the book did not exist before 7th century BC. Very likely, four books telling about Moses, Exodus, Leviticus, Numbers and Deuteronomy, all date to Babylonian or Persian time, c.a. 560 - 500 BCE, and the final edition of all these books was in the Persian time. The Biblical story takes the chronology from the expulsion of Hyksos from Avaris to Jerusalem and the site names from the time of composition, with a possible inclusion of another expulsion of descendants of Hyksos from Avaris to Jerusalem in Ramesside time 1200-1100 BCE.

It is likely that the Israelites were not descendants of Hyksos. The priests of Jerusalem knew of these expulsions and wrote a more grandiose early history to the House of David.

Most Christian readers of the Old Testament are puzzled by the statements that God had ordered genocide of men, women and children in the cities that Israelites conquered. The simple explanation is that it is all fiction. There was no conquest of Canaan by Israelites. Hyksos were indeed known in Egyptian records as destroyers, but their god was the evil god Seth. The purpose of this fiction was to explain why God allowed Assyria and Babylonia to destroy Israelites: God commanded Assyrian and Babylon to destroy Israelites in the same way as God had earlier commanded Israelites to destroy the Canaanites. In both cases it was because the nations that were destroyed had done what was evil in God's eyes. The nation should turn from their evil ways and obey the Mosaic Law as told by the priests. Then God would restore them to the land.

We can deduce that the Mosaic Law did not exist before Babylonian captivity. Israelites worshipped Yahweh and his consort Asherah in a rather similar way as some other Canaan people worshipped Baal Hadad and his consort, who sometimes was Ashtart, sometimes Asherah. Asherah had been the wife of El, the father of Yahweh. In older myths the father of Hadad is Dagen, but later Hadad was considered as one of the seventy sons of El. Both Yahweh and Baal Hadad tried to replace El and the high god and they were rivals. Children

had been sacrificed to El. After becoming the high god, both Yahweh and Baal received the same offerings as El. Both Asherah and Ashtart were fertility gods, and it is likely that their cults involved sacred sex in addition to food and drink offerings. The Mosaic Law was written in order to change the religion.

If we interpolate from the year 968 BCE one thousand years forward, we get the year 33 CE. A new covenant should have been set at that year. It is often claimed that the term new covenant only appears in the Old Testament only in Jeremiah, and that he did not mean any new covenant. Christians misunderstood this term as a new covenant that Jesus supposedly set. This is not so. Also Ezekiel mentions the covenant of peace in Eze 37:26. It is a covenant set by the Messiah. There was meant to be a new covenant, set by the Messiah Ben Josef, in the year 33 CE. Today it is more common to say that Jesus was crucified in the year 30 AD than in the more traditional year 33 AD. The Gospels tell that in that the year there was a moon eclipse in the Eastern and that it was during the reign of Pilate. This limits the possibilities to three years: 30, 33 and 34 AD. The year 33 AD is exactly 1000 years from the year 968 BC, when the building of the First Temple started according to Josephus, yet this is not a complete proof that the correct year was 33 AD.

It may appear that only 33 AD fits to seven thousand year plan, but it is not so. The plan is very flexible. Josephus states that from the time Abraham came to Canaan to the founding of the First Temple was 1020 years. Since Abraham's covenant was made 24 years after he came to Canaan, there is only 996 years between the covenants. Furthermore, in the Septuagint version of the genealogies, there is 1335<sup>1</sup> years from Noah's covenant to Abraham's covenant. From covenant to covenant should be one thousand years, but the times can be lengthened or shortened. The new covenant could be made equally well in 30 AD as 33 AD. Yet, 33 AD does seem like the most likely year.

## **11.4 Hidden Hand in the history of the kingdom of Judea**

In the times of the First Temple the Hidden Hand would have been the hand of the prophets. Judea was not ruled by the king or by the high priest. The king had to follow the orders given by the true prophet. In Saul's case, Samuel was the true prophet of YHWH and Samuel told Saul, as a command of God, to exterminate the Amalekites totally: men, women, children, livestock. Saul spared some livestock and for that reason Samuel installed a new king, David. The king could not even question the commands of the true prophet. The case with Elisha is very similar: Elisha did not approve the kings of the House of Omri, so he ordered the family to be exterminated, but by a twisted morality he also ordered the exterminator Jehu to be exterminated by Hazael, and Hazael naturally also was to be punished. We see here the pattern of a weak country, like Judea, using a stronger country, like Aram, to fight its wars, like against Israel and Gad. This pattern appeared often in the Canaan city states in the second and first millennium BC, it is not a Judean peculiarity. A Judean peculiarity may be that the real ruler is a prophet. Usually crooked plots were made by kings. These prophets of the Bible, like Moses, Eliah and Elisha, were magic makers. This is an important thing, as the tradition of the Hidden Hand may have continued among the magic makers, not in king's courts or in the temple.

There are many miraculous events in the Bible, like the Deluge, Sodom and Gomorrah, miracles of Moses, Eliah and Elisha, but if we leave these tales, that cannot be verified, aside, I found four interesting cases. One is the case of Elisha making Jehu and Hazael kings with the commands to destroy enemies of God. While the role of Elisha is verified solely by the Bible, there are historical evidences that support it. The Assyrian inscription by Shalmaneser III was already mentioned, the other two are the Mesha Stele and

the Tel Dan Stele. It is historically proven that Hazael did attack Israel and Gad and Israel and Judea did attack Moab, and the kings are correct and as in the Bible.

The second interesting event occurred in 701 BC when Hezekiah of Judah had rebelled against Assyria and Assyrian troops laid a siege around Jerusalem. Assyrian troops were killed by plague. This event is verified by Herodotus using an Egyptian source. According to Kings prophet Isaiah had predicted that Assyrians will not take the city. The question of the plague is whether Judean prophets spread it on purpose on Assyrians, or if it was plague or poisoning the wells. This is not to say that Jews spread plague, which in the general sense is false. It is whether Moses hit Egypt with ten plagues, as the Bible says, and whether the Medieval kabbalistic curse of ten plagues includes plague, as it did. In Habakkuk 3:5 there is this verse of YHWH "Plague went before him; pestilence followed his steps", which clearly associates Jahwe with plague. My guess is that the prophet did spread the plague to Assyrians in 701 BC. That was another instance of the Hidden Hand. It is the miracle makers one should be suspicious of.

The third interesting case is the fall of Assyria in 612 BC. Babylon and Medes made a conspiracy of a rebel against Assyria. It was clear already from 626 BC (when Babylonia broke loose from Assyria) that the Assyrian Empire will collapse. Judean prophet Nahum predicts the fall of Assyria to Babylon. This prophecy can be timed between 660 BC (as it mentions the fall of Thebes in 660 BC to Assyrians) and 587 BC (as Nahum does not know that Judea fell to Babylon). However, it is prophecy only if it was made between 660 BC and 627 BC as otherwise it was just an observation. We do not need to know if Nahum predicted this event. It is enough to know that Josiah of Judea tried to stop Necho II from joining the war on the Assyrian side in 609 BC. Thus, Judea was on the Babylonian side and a part of this conspiracy. That is not surprising, as since Hezekiah's time Judea had conspired against Assyria and had contacts with Babylonian king aspirant Merodah-baladan. Thus, there was a conspiracy and Judea was included in it. Josiah was working closely with Jeremiah, but it is unclear if there was the Hidden Hand of a true prophet involved. Habakkuk predicts that Babylon will fall, but the prediction is so vague as not to give reasons to suspect any covered actions.

The last interesting event to mention is the fall of Babylon to Cyrus the Great in 539 BC. There are several conflicting accounts of this event. There was a battle in Opis that Persians won. After the defeat, the city of Sippar surrendered to Persians. Maybe Cyrus lowered the water level in the river flowing through Babylon by digging trenches in the river Gyndes. People in the city were having a festival. Persians took the city by a surprise attack with some resistance and some loss of life. Daniel is said to have predicted the event, but the Book of Daniel is not old enough. Earlier historians liked to point at the Prince Belshazzar in Daniel as an error since the king of Babylon was Nabodius, but Daniel is correct here: Belshazzar was in charge of the city. Yet, the attacking king was Cyrus the Great with Gobryas as the general and Gubaru/Ugbaru as the first governor. In Daniel the attacking king is Darius the Mede, which seems to be confusion with Darius the Great. The Book of Daniel most probably was augmented many times. The last version is usually dated to 167 BC, but I prefer to date it to 35 BC as it seems to refer to the sea battle between Octavian and Marc Anthony. In this fourth event a convincing case for a Judean Hidden Hand cannot be made. Yet, later, in Spain, Jews did help Muslim invaders to take cities by opening the gates.

There are many ways a prophecy can be fulfilled. The whole story may be simply a tale, or it was a coincidence, or it was just an educated guess, or there was the hand of God. Or the event was arranged by the Hidden Hand, which in these situations is usually the hand of a miracle maker, a prophet of Messianic inspirations. I think it is reasonable to assume that e.g. Jacob Frank did try to make political plots of the Hidden Hand type and they had a role in the first partition of Poland. It certainly is correct to say that at some point in history

Freemasons made this type of plots. The hand of God is difficult to detect in the books of Kings in the Bible, but there may be some cases where the Hidden Hand can be suspected. That would be a party that is not the king or the priest, wanting to get other countries to do their wars e.g. by bribing, as was the Canaanite way, but a messianic party wanting to fulfill the end of the time prophecies. The Bible is full of beautiful prophecies, like Zechariah 14:12 "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." and such great poetry like Psalm 137:9 "Happy is the one who seizes your infants and dashes them against the rocks." Some crazy enough prophet may have well tried to realize them.

### **Footnotes:**

<sup>1</sup> The exact figure 1335 years reminds of Daniel 12:12, and makes one wonder if the figures 1290 and 1335 in Daniel 12 refer only to the reign of Antiochus IV Epiphanes. He stopped sacrifices for 3,5 years, that is for 1260 days, or for a time, two times and half a time, but the meaning of 1290 and 1335 has remained unclear.

## **12. Teachings in Old Testament stories**

From creation myths up to Noah's flood the Old Testament follows old Near East myths, with some editing for the Israelite religion. The historical parts in the Books of Kings and Chronicles describe real kings of Israel and Judea and are based on actual events more or less correctly. The main moral teaching are in the stories of Israelite patriarchs Abraham, Isaac, Jacob, Josef, in the Exodus narrative and the conquest of the land and up to David and Solomon. None of these stories are history: they were written for some purpose and this purpose must be to teach to the Israelites.

The holiest part of the Old Testament, Tanakh, is the Torah, the five Books of Moses. They have older and younger parts. Deuteronomy is probably the oldest, and was composed in different stages. The early form of Deuteronomy seems to be in chapters 5-26 and was composed in Jerusalem in the time of Josiah, 641–609 BC. Chapters 27-28 were apparently added in Babylonian captivity after 586 BC and chapters 1-4, 29-30 and 31-34 were added in the Persian time. Or this is what the majority of biblical researchers say. The other four books of Moses (Genesis, Exodus, Numbers and Leviticus) are dated to 6<sup>th</sup> or 5<sup>th</sup> century BC, but it does not mean that these books do not contain older traditions. The early form of Deuteronomy, Chapters 5-26, tries to change the original form of the Israelite religion, which is reflected in some of the stories of the four other books of Moses.

The Books of Moses have a political setting. Jews had lost their independence, the temple was destroyed and their leaders were taken to captivity. A bit later Persia conquered Babylon and allowed Jews to rebuild their temple and return to their land, but did not give Israel independence. In Deuteronomy Israelites are ready to enter the Promised Land, while in the Persian time, when the book was finished, Jews were preparing to return to the homeland.

What the Torah tells is not history. These books were written for a purpose. There must be teachings in these books and the moral in them corresponds to the Second Temple time, not to some far away time, but to the time of Jesus. Where are these teachings?

The new theological point of Deuteronomy is the covenant between God and Israel in Sinai. The covenant says that if the people keep the law, they can live in their land, but if they do not, God will punish them by sending an invader and the people will lose their land. This is the message of Deuteronomy, but it is not the main teaching in the stories of the patriarchs of Genesis, miracles in the Exodus and genocides during the conquest the land in three books of

the Torah and continued in the Book of Josiah. It is clear that the covenant in Sinai is not the original main teaching of the stories of patriarchs, since the message of Deuteronomy is rather artificially added as a talk and blessing given by Moses. The main teachings were already there before Deuteronomy was written, so before King Josiah, and the teachings must be found in the stories, mainly of patriarchs.

Abraham leaves his home, is promised the land, his son Isaac is almost sacrificed, Abraham's descendants settle in the land that originally belonged to other nations, Jacob, also called Israel gain a fortune in another country from his uncle, he has many sons, finally a drought comes, Jacob and his sons must take refuge in Egypt. One of the sons, Joseph, initially sold as a slave, becomes the second highest man in Egypt and during a famine robs Egyptians of everything and finally enslaves them while his

There must be some kind of a moral teaching in Jacob earning the name Israel while clearly being a cheater. Jacob steals from his brother twice. He does not marry a local woman but from his own people. Jacob set up a stone on a high place. Jacob steals the property of his uncle and his favorite wife Rebecca steals her father's home gods. Jacob tells his men to dig a well into somebody's land and claims it is his well since his men dug it. The Torah does not blame Jacob, though some prophets (maybe) reproach him for cheating his brother, or maybe they do not reproach: Jacob is always described as one of the righteous people and he is one of the few righteous people in the Book of Jesus ben Sirach. What Jacob did was good for Israel, i.e., to himself, and what is good for Israel is good. Jacob used magic to increase his cattle. Magic is forbidden in the Torah, but maybe Jacob's magic was only make-believe to cover up the cheating.

Abraham cheats the Pharaoh by telling that his sister-wife is his sister. Abraham gets property from the Pharaoh as a compensation of his shrewdness. Abraham intends to steal all land from the local inhabitants, but hides his intentions and buys a small land with the pretext that it is for burying his wife. Abraham gives up his rightful claim to spoils of war in order to avoid creating any feudal obligation to a local ruler. Abraham throws out his son and the slave girl mother, because the son had a rightful claim for Abraham's inheritance, but the mother was not from the correct people. God took care of them, but not Abraham. Taking over the Promised Land and becoming wealthy was realized through deception, and the land from the Nile to the Euphrates is only for Israelites, not for Arabs or other peoples.

The Torah declares that each firstborn male is to be sacrificed to El. Abraham must sacrifice the firstborn son Isaac, but the child is redeemed: God replaces the human sacrifice by an animal sacrifice. This cannot be the original teaching of the story: the prophets complain that Israelites did sacrifice their children. The version of animal sacrifices must be from King Josiah's time or earliest from King Hezekiah's reign. This rewritten version tries to change the original human sacrifice to the Jerusalem-centered animal sacrifice cult. The new cult demanded so many animal sacrifices that the temple was essentially a slaughterhouse. Assuming that originally Isaac was sacrificed, he may have been the older brother, not the father of Jacob. The role of Esau, the older brother of Jacob, is to be the child God hated. The teaching is that God loves those whom He loves, that is, Israel, and hates those who He hates, that is, those that Israelites hate. God loves even Ishmael, the child of Abraham by a slave girl Hagar, but despite this God ordered Abraham to send Hagar and Ismael to die in the desert. The Bible teaches that there is the enemy: Esau who God hates, identified as the tribe of Amalekites, who have to be exterminated, and also identified as the Kings of Edom. In medieval times and in Zohar the enemy, Edom, is identified with Christians. The original Edom was forcibly converted to Judaism in Hasmonean times and they were among the ancestors of Jews in Jesus' times.

The biblical narrative continues with the story of Joseph. Joseph is credited for having invented storages of grain for famine years. This idea was in reality invented by Egyptians

about a thousand years before the purported time of Joseph, and the credit usually goes to Imhotep, the ingenious architect of step pyramid of Pharaoh Djoser circa 2600 BC, but in the Bible Joseph added a nasty twist to the management of grain storages. Joseph took a part of the grain from local farmers as tax in good years. In the bad years he sold the grain with a high price. He squeezed everything from the Egyptians and finally reduced them to slaves, while he favored his own kind and associated with the ruler. This story teaches the basic idea of usury. You cannot always rob people with grain, but money works just as well. Take deposits and give out loans. Take interest on loans and use them for usury. Control the money. Deuteronomy tells not to take interest from your people, but from foreigners one can take interest. Loans appear in many stories by Jesus. Money lending and usury was a major Jewish occupation already in the Second Temple times. The biblical stories do not seem to contain any explicit teaching about the usefulness of fomenting wars, but wars offer many possibilities: they cause shortages and create debts. If well played, a war can be very good for money lenders.

In the overall story of Joseph, dreams tell in the beginning that Joseph will rise over the others. He is captured and thrown into a well by his own kin. He is thought to have died, but he survived and become the next man to the living god, Pharaoh. In other words, Joseph was almost sacrificed by being thrown into a well, but he did not die. He becomes an adviser to the king in another country. Joseph rules over many people and reduces them to slavery but favors his own kin. Israelites prosper and grow into a large nation, but finally they are suppressed. They return to the homeland and destroy the people, who lived there. The basic teaching in this story is to attach to the ruling elite and become king's advisers, as Jews often were in Europe from the Middle Ages to the Second World War and still are in the USA. Usually this alliance with kings was directly opposed to the people of the country: helping the elite to suppress the people. For some time Jews could enjoy prosperity, but as it happened in the story of Joseph, they were merely servants and often they lost their favored position. In some cases this alliance with the elites led into pogroms, like in Poland-Lithuania in the time of the Khelmnicki's uprising.

The story of Joseph reminds of the story of Messiah ben Joseph, the suffering servant of the Lord, who is sacrificed, but rises up and is elevated above others and rules over all peoples. Prophets and visions tell that the Messiah has come, as the angel told Mary and as dreams tell Joseph. In the reign of the Messiah, Israelites have all the wealth and power, but no era lasts forever. Also the Messianic Era must end.

In John 1:20-21 Jews wait for three messianic characters: Messiah ben David, Elijah and the prophet like Moses. The story of the prototypical prophet is in the Second Book of Moses, Exodus. Moses kills an Egyptian and it is revenged by suppression of Israelites. The suppression is necessary because without it Israelites would not return to their home country. Pay attention to this teaching: the holocaust was the main reason why Jews returned to Israel after the Second World War, but creating the suppression of Jews is one of the three roles of the messiah: This prophet messiah creates suppression of Israelites by his deeds, and so it has to be, because otherwise there is no return.

The home country of Israelites is the Promised Land. Joshua steals the land from the local inhabitants and kills them all, or in some cases allows some of them to live as servants but not equal. Joshua destroys shrines of local people. Joshua, like King David, is the Messiah ben David, the conqueror and suppressor of other nations. A prostitute, who helps Israelites against her own people, is allowed to live in Israel. There has to be prostitutes, preferably not from their own people, and the definition of a good non-Israelite is one who helps Israelites.

In the Torah Jews do not marry non-Jews, but in the Book of Esther Jewish Mordecai marries his daughter to Persian king of kings, Ahasuerus, and becomes an important person and can revenge a genocidal threat to Jews by robbing Persians and hanging Hamas and his

sons. Ahasuerus is Xerxes and the events most closely resemble the reign of Xerxes I, but the book has no basis in history. It is explained as an invented story to explain the origin of Purim, where Jews hand a doll representing Hamas, but like the stories in the Torah, this story is a teaching. It teaches getting to power by marrying your children to kings and that the exodus cannot happen without anti-Semitism, but anti-Semitism is at the end punished and Jews take with them loot as in the Exodus story.

There is an old claim, often called a classical anti-Semitic canard, that Jews have a plan for taking over the world. Let us agree that Jews do not have any such plan, nor have ever had any such plan. There are only the teachings of their Holy Scriptures that essentially describe a plan, but their intended explanation is that they say something very nice and humane, despite the genocides and enslavement that is written there. Let us make a short list of the main moral teachings from the stories. It is definitely not a plan.

As Joseph did:

1. Always favor your own.
2. Become advisers of rulers of the locals.
3. Abuse a difficult position of local people in order to rob them.
4. By usury destroy the locals or reduce them to slavery.

Locals will hate you after all this, but finally it is good as it leads to an exodus to the homeland, and before that time your people will prosper. To become advisers of rulers, your people need education. Make schools and preferably take over elite schools from which the advisers of rulers are selected. Another way to become close to rulers is to marry your children to them as in Esther. In a democracy, marry your children to a corrupted politician and then make him a puppet king.

As Jacob did:

5. Do not assimilate with locals or marry them.
6. Magic and belief in supernatural can be used for gaining wealth.

If you assimilate with the locals, it is not possible to exploit them, and you lose your identity.

As Abraham did:

7. When weaker, deceive them and use their greed for money or sex.
8. Use your women for seducing the local rulers.

Use the weaknesses of the people and pretend to be their friend and helper.

As Moses did:

9. Use terrorism, it leads to suppression of your people and prepares them for the exodus.

This teaching is controversial, but it is quite necessary to create anti-Israelite feelings, otherwise your people prefer to stay where they are. This has been seen many times.

As Joshua did:

10. Destroy and profane the religion of the locals.
11. Good non-Israelites are those, who betray their own people and help Israelites.
12. Exterminate the worst locals. Show no mercy.

If you do not exterminate them, they will keep the claims to the land. If you do not destroy their religion, they will remain strong. The war against locals, since it is a war, can be fought on many fronts. The target of attacks is not only their religion. There are other pillars. Indeed, there are some pillars that keep a nation standing. If these pillars are destroyed, the nation collapses. At some point these pillars were the king, the home and the religion. Consequently, you have to destroy the home by promoting alternative families, gay rights, feminism and immigration for locals, and at the same time you must suppress these ideas among your own people, if not all your people, then at least the righteous, who will inherit the land making so many children. These movements should be in your control, so you have to support them and provide them with leaders.



These may look a bit (or even quite much) like the anti-Semitic canard of a Jewish plan for taking over the world, but two essential elements are missing. Biblical stories do not mention the power of money lenders, nor do they mention media control. The stories do not mention money lending, but Torah mentions it several times (Deuteronomy 15:3, 15:6, 23:19, 28:12, 28:43, Leviticus 25:36-37) and especially as a way of ruling nations. The need of controlling the minds of the local, that is enemy, people has arisen only relatively recently. In biblical times kings decided all matters, not their people, and it was rather irrelevant what the people thought. It was still so in medieval times, and no special effort was made to control the public opinion among enemy population. For influencing kings it was sufficient to get own people as advisers of local (that is, enemy) rulers, though there are some cases of bribing: apparently King Uzziah of Judah bribed King of Assyria to destroy the Kingdom of Israel, see Isaiah 7:20. The minds of own people had to be controlled, but being able to write and to interpret the sacred texts gave a complete control.

No story in the Old Testament probably teaches anything about controlling the minds and souls of local enemy people, the goal of media control today. The mission of Jesus was certainly an effort to control the mind and the soul of own people: the message was that the end of the times is near, meaning that the war against the Romans was near and the war would lead to the liberation of the people, as the messiah had redeemed the people and paid their sins by dying as the sacrifice of the firstborn son. This message must have been accepted quite widely as the Jews started the rebel in 66 AD after seeing the signs of the second coming of the messiah: the comet, the cross or sword shape of stars, and hearing the noises in the sky, as Josephus Flavius tells in the Jewish War.

The Jewish disciples of Jesus probably did not fight in the war, but this does not show that the Jews, who fought in the war, had not accepted Jesus as Messiah ben Joseph, the suffering servant, who would be crucified. The Jewish disciples of Jesus were expected to follow Jesus and to preach the good message, but some of them wanted to do as Jesus did, that is, be sacrificed. The purpose of the sacrifice was redeeming the people so that God would remove his punishment, which at that time was the presence of Romans in Israel.

By the law, the sacrificed lamb had to be perfect. A perfect sacrifice would rise to God's realms in the Heaven, and would live forever in the Heaven. Jesus required filling the law in the strictest fashion where even thinking of a sin means committing it. Those disciples, who wanted to follow Jesus to the Heaven, had to be perfect as God is perfect. It is in this context that the disciples were required to love their enemy and not to resist evil. This meant nothing good for the enemy, since mistreating the righteous would only add to their punishment in the terrible Day of the Lord, as the Proverb 25:21 says.

Can the New Testament be seen as an effort to control the minds of the enemy people? It is a good question. Paul promised Gentiles a place in Heaven, provided that they followed what Christ taught, like love your enemy and do not resist the evil. Through such principles Christianity may have weakened Rome, and Western Rome indeed collapsed soon after Christianity became the only accepted religion, but there is no indication that Paul tried to weaken the Romans. From his letters, Paul seems quite sincere in his belief, but Paul admits that he lies in Romans 3:7 and that he does bad in order to do good in Romans 3:8.

In the Epistles of Paul, Jews are often presented as enemies. It is unclear which Jews these are, but apparently Jews from James, those who want to circumcise. If these are the enemies, then they are the ones who should be loved. Paul indeed collected money to the poor of Jerusalem. Were the poor the Jerusalem Church or the Essenes? Both used the same name and probably were parts of the same messianic sect. Both sects expected that in a short time there would be the war and persecution of the end of the times. But there is nothing to suggest that Paul meant that loving the enemy meant loving the messianic Jews.

The command to love your neighbor as yourself is in Leviticus 19:18 and neighbor means the children of your people. All Ten Commandments mean how to treat your brothers, your people, not enemies. Leviticus 20:10 condemns adultery, but only with the wife of your neighbor. Leviticus 19:13-17 condemns deceiving, robbing and hating, but only of your neighbor, a fellow Israelite. Mercy for an unintended killing is also shown only to a neighbor (Deut. 19:4). It was not allowed to kidnap and sell to slavery, but that also means only of neighbors (Deut. 24:7). In fact, with strangers, at least those, who do not live inside your gates, the law does not forbid almost any treatment and usually tells to exterminate them.

The Torah never tells to love the enemy and what Proverb 25:21 says (or what Jesus means when telling to love your enemy and not to resist evil) is nothing good for the enemy, but there is one verse in the Torah (and the whole Old Testament) saying that God loves the nations. It is in Deut. 33:2, but God loves Israel more. There are verses saying that God loves resident strangers, like Deut. 10:18, that is, not the original people of the Promised Land, but foreigners, who moved there, are not Israelites, and have a permanent residence there. For them it is said: love a stranger as yourself (Leviticus 19:34, Deut. 10:19) and not violate the rights of a resident stranger (Deut. 24:17, 24:24). The law is the same for an Israelite and a resident stranger, but that does not mean that a stranger had the same rights. Unlike Jews, who live in other countries, a stranger did not have the right to serve his gods. A stranger could not be the king (Deut. 16:15), a rule that worried Herod Agrippa, who was only partly Jewish. One can give or sell meat from animals that died of disease of old age to strangers, but not to own people (Deut. 14:21), indeed, there is a health risk with such meat. Strangers can be enslaved for life, but not Israelites (Leviticus 25:46). Interest for loan could be taken from strangers, but not from brothers (Deut. 23:19), and strangers were sacrificed to God (Leviticus 27:29).

The right of the stranger could not be violated. This right seems to be mainly that every three years he was given food in the occasion of paying levies (Deut. 14:29) and that strangers, with other poor, could collect from the fields and wine yards what was left after harvest (Deut. 24:19) and to pay the wages for work done (Deut. 24:14). This resonates well with the words of Jesus, who told that it is not allowed to give children's food to strangers, but agreed that strangers, like dogs, can eat the scraps that fall on the floor. The story of the Good Samaritan explains who for Jesus was a neighbor: if a half-Jew helps Jews, he is a neighbor of Jews, while a full-Jew, who does not help another Jews, is not a neighbor to this Jew. Only Paul could misunderstand this to mean that all people are neighbors to Jesus. The Gospel of John and the letters of John clearly say that a disciple should love brothers, not other people. Nothing that Jesus said was against the Law of Moses and prophets, and the second great command of loving your neighbor as yourself is from Leviticus 19:18. It does not mean loving everybody and especially not enemies of Israelites.

Jesus did tell his disciples to love the enemy and not to resist evil, but it is because they should be perfect as God is perfect and God lets rain to fall also on the fields of enemy peoples. A sacrifice must be perfect. Pauline Christians did not fight in the First Jewish war, as they were told to love the enemy and sacrifice themselves. Jewish Christians probably also did not fight, as their task was spreading the good news. In the Gospels Jesus seems to be against (temple) Sadducees and Pharisees. These were the sects that co-operated with Romans. Leaders of Essenes were also Zaddocs (Sadducees), but they were righteous. Usually the population is against elites that co-operate with the enemy. It is likely that James the brother of Jesus and Jesus himself were anti-Roman and popular among the people. Messianic Jews fought the war and at least one leader was from the sect of Essenes. The good news of Jesus was intended to turn the Jews into messianic fighters, not into disciples who would only spread the message. In 2. Maccabee the promise of an eternal life is a means to encourage Jews to fight against foreign rulers.

For Romans none of these fine differences mattered. They saw all messianic Jews as enemies and did not differentiate between Jewish Christians and other messianic Jews, or even Gentile Christians. For Jesus the opinions among Gentiles probably did not matter: he did not preach to Gentiles. If there was any effort to influence the minds and souls of Gentiles, it would have been Paul. He is rather understanding to Romans. From the letters, Paul seems to have been preaching a new religion rather than a propaganda operation for war purposes, but this is not so clear and it would be good to know if Paul was Saul from Saul and Costobar, as Robert Eisenman claims. If Paul was this Saul, then he was not crucified in Jerusalem in 64 AD and he was much more political that appears from the letters.

Probably the idea of controlling enemy mind and soul developed a bit later. Now, of course, it is a central theme in any psychological operations.

The claim that there is no plan to conquer the world must be taken with a grain of salt, as there is a biblical doctrine, which, while not a plan, is not that far from outlines of a plan. This plan, or outlines of a plan, is rather unique. In the Greek tradition Odysseus outsmarted his enemies, but Iliad and Odyssey were not holy script to the Greeks and they are not obsessed with thinking of methods how the Greeks can be supreme over other people. It was not so in Egypt either. Egyptians of the Old Kingdom did not plot to rob everything from the locals and to reduce them to slavery, as Joseph is said to have done. It seems that the pyramids were built by free people. The New Kingdom of Egypt was somewhat different. There were slave children among the builders of Amarna, the capital city of Akhenaten. Amarna was built around 1330 BC, possibly mainly by slave children. Akhenaten's time is one of the two historical models behind the biblical Exodus, the other being the expulsion of Hyksos around 1550 BC. Pharaoh Hatshepsut wrote a negative description of Hyksos. Maybe the stories of the Books of Moses are based on oral tradition from these dark centuries when foreign invaders held power in Lower Egypt, or a fanatic and insane Pharaoh created a new religion. Later it became holy script and still later oral law, which interpreted what the written law had intended. The oral law was written to Talmud. Today it is very easy to verify what Talmud says, as excellent translations are available on-line for free. The most important and most controversial parts are often highlighted in these web versions. Verifying if there really exists some teaching of dubious morals can today be done in minutes. That is a great improvement to the situation still some decades ago, when everything could be denied and blamed on a poor translation. Those can be checked today, but actually Talmud does not say anything more than what there already is in the Old Testament. Everything can also be found from the Old Testament by careful reading and the Old Testament is relevant for understanding Jesus.

## **12.1 Eating blood**

As we already discussed the plan to rule the world, let us discuss another anti-Semitic canard: ritual killing in the Middle Age Europe and later. One reason this accusation is told to be clearly false is that Jews cannot eat blood. Torah forbids eating blood in eight places (Genesis 9:4, Leviticus 7:26, 17:10, 17:12, 17:14, 19:26, Deuteronomy 12:16, 15:23). In Leviticus 17:12 the reason is given: the redemption is in blood. In Leviticus 19:26 not only eating blood is forbidden: future telling, witchcraft, asking spirits, similar commands are in Deuteronomy 18:10. Yet practical Kabbalah contained many of these forbidden practices and was performed by Ba'al Shems. It was forbidden to pronounce the name of God, yet Ba'al Shems did it: strong magic, like waking up a dead person, could be done only by pronouncing the forbidden name of God. What was forbidden for ordinary Jews was not forbidden for Ba'al Shems. Redemption was in blood. Anybody wanting to redeem sins had to do something with blood: blood sacrifice necessarily, but not only. Jesus told his disciples to drink his blood

symbolically: drinking blood for redemption was not an alien thought for first century Jews. Thus, there could have been two reasons for the ritual sacrifice of Christian children: for the redemption of the people and for powerful magic requiring the assistance of God. Ba'al Shems were miracle makers and miracle makers often cheat, but Ba'al Shems were also strong believers and they believed that magic in the name of God could work.

William of Norwich (1144 AD) is the earliest known medieval ritual murder case in Europe, described by Thomas of Monmouth. Thomas tells what a converted Jew Theobald of Cambridge explained to him: the Jews believed that they had to sacrifice a Christian boy every year because otherwise they could not return to their country. This is not so strange: he is saying that the Jews could not return to Israel before redemption and that redemption is in blood. What is strange is that the boy is Christian: Jews did not believe in Jesus, how could they believe that blood of a Christian child could redeem their sins? It is maybe not so strange, since there is an interesting passage in the Babylonian Talmud, Sanhedrin 43a. Read the following text. Yeshu is certainly Yeshu ha Notzri, Jesus, in this passage.

"There is a tradition: Yeshu had five disciples —Mathai, Nakkai, Netzer, Bunni, Todah. Mathai was brought before the judgment seat. He said to the judges: Is Mathai to be put to death? Yet it is written: *Mathai* (= when) shall I come and appear before God ?, They answered him: Nay, but Mathai is to be executed; for it is said: *Mathai* (when) shall (he) die and his name perish?. Nakkai was brought. He said to them: Is Nakkai to be put to death? Yet it is written: *Naki* (=the innocent) and righteous slay thou not. They replied to him: Nay, but Nakkai is to be put to death; for it is written: In covert places doth he put to death the *Naki*. Netzer was brought. He said to them: Is Netzer to be put to death? Yet it is written: A *Netzer* (branch) shall spring up out of his roots. They answered him: Netzer is to be put to death; for it is said: Thou art east forth from thy sepulchre, like an abominable *Netzer*. Bunni was brought. He said: Is Bunni to be put to death? Yet it is written: Israel is *Beni* (my son), my first born. They answered him: Nay, but Bunni is to be put to death; for it is written: Behold, I will slay *Binkha* (thy son), thy first born. Todah was brought. He said to them: Is Todah to be put to death? Yet it is written: A psalm for *Todah* (thanksgiving). They answered him: Nay, but Todah is to be put to death; for it is written: Whoso offereth *Todah* honoureth me [Ps. i.23]."

Talmudic stories are never in plain text and require interpretation. In plain language this text seems to say that killing a disciple of Jesus in a covert place is to honor God as by a sacrifice of the innocent firstborn. The body cannot be buried, but must be through away. Notice that in medieval ritual murder cases the body of the victim was never buried. Often it was simply thrown out, in other cases it was in water. This place in Talmud does not demand drinking blood, but as Jesus told his disciples to drink his blood and eat his flesh for redemption, we can be sure that this was the correct tradition of Second temple Judaism and it lasted in Kabbalism.

The magical usage of blood can be found from Jewish magical and kabbalistic books. A sacrifice is necessary for higher magic since it requires approaching God and Torah forbids approaching God empty-handed (Deut. 16:16). Sefer HaRazim tells to make cakes from flour and blood of a lion cub. These cakes are not eaten, they are used for magic. It is just like in the Haggadah ritual Arian Toaff tells about: there is a cup of wine with blood, but this wine is not drunk: it is poured to the ground, as Torah tells to do. The blood is needed for casting spells. This cup is the cup of wine of God's wrath, and the only cup of wine in the Old Testament is the cup of God's wrath. Jesus drank this cup by dying.

We find a command for drinking blood from the most holy book of Zohar: Idra Zuta. at the end of Idra Zuta, Zohar, II, 296b Rabbi Yohai says: "and *all the comrades* are *drinking* [shateyan] *blood*." (See [4].) Before this sentence Idra Zuta tells twice that a sacrifice is necessary to calm the hatred of the lower God (microprosopus). What can the blood that the

companion is commanded to drink be? If cannot be blood of the children of the Promised People, as sacrificing own children is forbidden, the children must be redeemed. It cannot be animal blood, as prophets say God does not want your animal sacrifices. It cannot be blood of birds: Leviticus 7:27 forbids drinking any blood and birds cannot bring redemption. The only blood that can be used is human, but not from their people.

Blood would not be consumed in magical usage of blood. It would be far too dangerous, as the soul was believed to be in blood and the punishment of eating blood was death. Let us try to understand the concept of eating blood in Second Temple Judaism. A good starting point is the saying of Jesus in logion 7 in the Gospel of Thomas. 'Jesus said, "Blessed is the lion that the human being will devour so that the lion becomes human. And cursed is the human being that the lion devours; and the lion will become human.' There are many strange misunderstandings of these words: Gnostics thought that the lion means something evil, while Didymos the Blind thought that eating means accepting somebody's teaching (as it usually does in Jewish Wisdom literature, but not here) and that the ending should be that the human will become lion, but it is not so. The logion is meant just as it is above in the context of 1<sup>st</sup> century Judaism.

The most logical explanation for this logion is that it talks about eating blood. Corpses can be eaten and they are destroyed when eaten, but blood is alive and has the soul. Thus, by eating blood you take the soul in the blood to your soul. If a lion devours a human, the lion gets the soul of the human, and according to Jesus this is bad: the human is cursed. While if a human devours a lion, the human stays as a human. Why so? It is because lion means here a human, not the animal. The lion is the king of Israel, the Messiah, human with a pure soul. If a human eats blood containing the pure soul, he will become a human with a pure soul. The source of the pure soul, the lion, is blessed. While if the lion, the Messiah, eats blood that contains a human, impure, soul, he will become human with an impure soul. The source of the blood is cursed, as he destroyed the pure soul, not because he would be cursed by getting to the body of the Messiah. The message of this logion is that only blood with a pure soul can be eaten. Redemption is in blood, but only in the blood of the Messiah.

Let us return to the cakes of Sefer HaRazim, the blood there must be from a cub of a lion. Jews of the 3<sup>rd</sup> century were not known to be hunting lions. This blood is not from a real lion: again the lion means the Messiah. The cub of a lion is a disciple of the Messiah, but it is very risky to drink blood from a disciple. He most probably does not have a pure soul. For magic such blood can be used, it may still work if the soul was pure, but drinking it is a too high risk. It is better to break the cakes for predicting the future.

Whoever ate blood had to die - this is what the Law of Moses says - but if he ate the pure soul, he would live as he ate life. He would be resurrected. Christians solved this problem by drinking blood in a symbolic way as wine, while high priests in the Day of Atonment made two very dangerous things: they pronounced the forbidden name and ate drops of blood for redemption of the people's sins (see the quote from the Epistle of Barnabas [7]). Jesus of course made miracles with God's power and had to use the forbidden name.

Each Kabbalistic Ba'al Shem could have been the promised Messiah (they had a secret society called Nistarim), and therefore there is the command for the whole companion to drink blood, but the Rabbi who so recommends was raised to the Heaven, had died as the punishment is death. This is in Idra Zuta, which is not in Zohar proper but in the extended Zohar. I would imagine that the whole companion drank blood, died and were raised to Heaven. There is also the Kabbalistic Tipheret rite, which may be related. It have included a ritual murder, real or acted, at some earlier time in history, but the information is meager and modern Kabbalists even doubt that Idra Zuta contains the quite on drinking blood (yet it does, see the note in References).

Jews were expelled from Western Europe in the Middle Ages because of two reasons: one was the practice of usury, the other was the belief that Jews were sacrificing Christian children on Passover, a belief that is today called blood libel. Child sacrifice has long roots in Canaan and according to the prophets Israelites were sacrificing their own children to Moloch. Archeologists have revised this claim: Israelites practiced the same faith as Canaan, in fact, they were the Canaan people. Children were sacrificed to El, Baal Hadad and Yahweh. Priests managed to eventually stop this practice, but only after the Babylonian captivity started. Yahweh's demand that all firstborn males must be sacrificed to him was modified: firstborn human sons were to be redeemed and replaced by another offering. The Numbers deals extensively with this problem, and proposes the solution that at the time of the Exodus, God set Levites aside as his priests as a replacement of the firstborn sons, and after that time the firstborn sons are redeemed with a payment of silver. Thus, no Christian children were sacrificed because of this old practice.

However, there was another sacrificial cult: the blood of the covenant. At the end of the times a new covenant is made, and a covenant requires blood. Christian Communion is blood symbolism, the wine is the blood of Christ, Christ was the sacrificed Passover lamb. In the Exodus story God killed Egyptian firstborns, Israelites were protected by blood of the lamb.

The blood symbolism of the Exodus is explained in 2.Moos 4:21-26, albeit in a rather hazy way. The verses 4:24-26 contain an episode where the Lord tries to kill Moses' firstborn son. Moses' wife Zipporah circumcises the child, touches the feet (the feet are a word used for the genitals) of Moses with the foreskin and says that he is her blood bride by circumcision. In these verses Moses, acting as God, tries to sacrifice his firstborn son to God, but the wife manages to replace the sacrifice by circumcision. By touching the genitals of Moses by the bloody foreskin, Zipporah actually touches the genitals of God and asserts their marriage.

This episode does not mean that circumcision is an acceptable substitution for the sacrifice of the firstborn son. The binding of Isaac shows it very clearly: Isaac was already circumcised when God told Abraham to sacrifice him. The substitution for Isaac was an animal. Sacrifice of the firstborn is discussed in the Mosaic Law in the Numbers. Israelites were circumcised, but their firstborn sons had to be redeemed from God's command of sacrificing all firstborn males. They were substituted by Levites, who dedicated their life to the service of God, or by a payment of silver coins to Moses and Aaron. Today orthodox Jews redeem their firstborn sons by a payment to the rabbi.

The act of circumcision is not a substitution, it is a covenant. It is compared to the marriage agreement, made with the blood of circumcision. Because of this agreement, the firstborn son can, an indeed must, be redeemed and not killed. The episode does not describe the substitute for the sacrifice of the firstborn son, but later it is told. The substitute is sacrifice of the Passover lamb.

The animal is not the only sacrifice. Children are also killed in this story. In the verses 4:22-25 God says that Israel is his firstborn and if Pharaoh will not let Israel go, he will kill Pharaoh's firstborn. The verse 4:21 informs that God himself hardens the heart of Pharaoh so that he will not let the Israelites go. Thus, God requires the sacrifice of firstborn sons. The whole explanation to this episode is the following. God wants blood and requires the sacrifice of all firstborn males. God has made a covenant with Israel. It is a blood covenant and its sign is circumcision. Because of this covenant, Israelite firstborn sons are not killed. They must be substituted by another offer. A human substitute for the firstborn son would normally be a child.

The claim that Jews sacrificed Christian children in the Middle Ages has been rebutted many times, but the ritual murders of children in the Middle Ages were real, whoever were the real murderers. These ritual murders were not made by some occasional psychopath or a serial killer, or even by a group of psychopath copycat serial killers. Similar ritual murders

occurred in many countries during several centuries, and they were not events, like murders and rapes, that always occur when there are many people. These murders had the distinct and rare features of draining the blood of the victim to the last drop and torturing the victim before the death. The only logical explanation for these ritual murders is that they were made by a religious or occult cult.

In England, and elsewhere, these ritual murders started when Jews moved in and stopped when they were expelled, but it is also true that there were so few ritual murders compared to the size of the Jewish population, that the vast majority of Jews could not have had anything to do with the murders. The most logical explanation is that inside the medieval Jewish community there was a heretic sect that thought that the End of Days was near, a new Exodus would start soon, and that God requires human sacrifices as redemption of sins. Christianity could have easily become such a messianic cult, but drinking blood luckily was understood in a symbolic way, though Jesus died a real death.

The Old Testament very strongly condemns killing own children, whether it is as sacrifice to gods or infanticide, but this only means the children of Israelites. God killed Egyptian firstborns and commanded Israelites to burn cities and slaughter men, women and children. Josephus Flavius was very probably correct in thinking that the story of the Exodus is based on the expulsion of Hyksos. The god of Hyksos was the Egyptian evil god Seth, identified as the Semitic god Baal. Egyptian accounts of Hyksos mention that Hyksos burned cities, destroyed altars of gods, did all kind of evil things. This fits. The god of Exodus was Seth, the evil god. Asking for any favor from Seth implied giving human sacrifices as a payment. Historically, it is perfectly possible that a dangerous messianic cult could have emerged from Second Temple Judaism.

## 12.2 Plague

There was another medieval claim against Jews, also many times rebutted, that they were spreading the Black Death. Death. It spread to almost whole of Europe. Everybody knows from the school that the Black Death was spread by black rats. Rats have fleas and fleas spread the disease. We also know that in the Middle Ages people blamed the Jews for spreading the disease. Jews were not the only ones who were accused, also witches and vampires were suspected, but that was wrong since the disease was spread by rats. How did the teacher know all this? The same way we know everything: there is the official truth supposedly shown by scientists.

This spreading of plague by rats is an explanation, which came to be accepted as a fact, but it may not be a fact. The explanation was developed from observations how the plague spreads in our time. The third plague pandemic started in the 19<sup>th</sup> century and it still continues. In this pandemic plague is spread by fleas of black rats. Starting in 1850, the disease spread word wide from Hong Kong, carried by rats. The actual mechanism was carefully studied: not all fleas spread the plague. The black rats have fleas which react to the plague bacteria *Yersinia pestis* in a special way. When a flea drinks blood from an infected rat, the bacteria creates a blockade in the guts of the flea. Then the flea vomits infected blood to the next victim that it sucks. Other flea species do not have this reaction and therefore fleas of gray rats do not spread the plague. When the gray rat largely replaced the black rat in Europe, plague epidemics disappeared, but in Madagascar they still spread plague.

This was a good and reasonable explanation, but around 2000 some researchers started questioning it. At that time it was already possible to get DNA snippets from remains of people, who died of the plague in the past. The problem with the above given explanation is that it takes 30 days from the time that the flea drinks infected blood to the formation of the blockade when the flea starts to infect others. Comparison of the speed how fast the third

pandemic spreads and how fast the Black Death, the second pandemic, spread, shows clearly that the Black Death spread very fast and much faster than what the formation of the blockade required.

Later it has been found that fleas may also infect directly before the blockade forms, but this alternative method of infection does not change the conclusion that the Black Death probably did not spread because of rats. This is so since the alternative way of infection is as possible today as it was in the Middle Ages. Today rats spread the disease slowly and mainly by the blockade method of infection. The same must have been true in the 14<sup>th</sup> century, unless the method of transmission of the disease was different or the disease was different, but the *Yersinia pestis* bacterium has not changed much. There were proposals that the disease causing the Black Death was not plague, but since 2010 it is known for sure that it was *Yersinia pestis* and there were two different clones of the bacteria [8]. Additionally, it is known that the Justinian plague was also *Yersinia pestis* and caused by two different clones, which today are extinct. A clone tree has been constructed in [8]. The two clones that caused the Black Death were ancestors of modern strains of plague. They are on the paths to the two main strains of modern plague. Neither one of the two main strains of plague differs in the way rats and fleas spread the disease, thus the transmission mechanism via rats and fleas was the same for the plague clones of the Black Death as they are today. This implies that if the Black Death was caused by rats and fleas, it would have spread with the same speed as the third pandemic spreads today. The conclusion is that it was not spread by rats and fleas.

Paper [8] is over ten years old, so we can look at a more recent paper [10]. Though the authors of this paper state that there was only one strain of plague in Europe during the Black Death, their figure 3 clearly shows two strains at the time of the Black Death in Europe. The Black Death started 674 years ago. The two strains separated 720 years ago and have the same origin, maybe in the Volga area. In a sense there is only one strain, but 720 years ago. In Europe in the beginning of the Black Death there were two strains.

One strain can be tracked from Crimea through Italy to France and to England. This clone derives from the bodies that Turks threw over city walls in Crimea. Notice, the disease transmission was by catapults and not by rats. Rats are not always guilty. The second clone is mysterious. It appears in the Netherlands, see [8]. It might have got there from Norway or from Hansa towns, only how did it get to Norway or to Hansa towns? Plague is not endemic in higher latitudes. Even if the second clone did come from Norway or Hansa towns, how did it happen to come at the same time as the other plague clone? In reality, what [8] is saying is that there were two pandemics of plague at the same time. That stretches imagination: two unrelated rare events happened at the same time. Of course it could happen that the rat population, which infected Venetians, had both clones, but that is not so likely. It is perfectly possible that one or even both strains of plague were spread partially by humans, but by whom?

The Jews as a group did not spread the plague. That is clear, since they had been expelled from England and France, but plague spread to both countries. However, people might have spread the plague. In one case in England, where practically the whole city died of plague, it is known how the epidemics started. It came from a pack of textile that was sent to the city. Rat lice can survive in textiles quite long. All cloths of people, who died of plague, should be considered infected and burned. Maybe this rule was not always followed. If traveling merchants took or bought infected cloths and sold them in another city, the disease might spread very fast. That would be intentional spreading of the disease, criminal activity, but not necessarily messianic. Another way to get these fleas is that people put on clothes of those, who had died in plague. Let us look at one case of intentional spreading of plague around 1750. It is not the time of Black Death, but it is still the second pandemic of plague.



The event is told in the Words of the Lord by Jacob Frank [9]. It is a collection of saying and stories of the Jewish messiah Jacob Frank.

“47. Traveling with Jakubowski from Salonika to Poland, there prevailed at that time a pestilence in Podolia. We came to one township where the plague was felling the people, and we lacked food, wine, bread, cheese etc. Then remembering that from those contaminated with plague one does not take money, I told him the opposite, You go there, purchase everything but don't give them money. He did just that. He came to the baker, bargained for bread, put it in his sack, but when he had to pay the baker fell down and died. He went to the shopkeeper where he bargained for cheese. He put the cheese away and the shopkeeper died. He went on to the store to buy vodka. The same happened with the owner. In a word, just wherever he went he bought everything without money, because the plague was sweeping the sellers away. Coming [back] then to me, where I was waiting for him, a rider on horseback knocked him down with his horse. What are you doing? shouted Jakubowski? Are you going to ride right over me! He didn't even finish saying it when the rider toppled over and fell to the ground. This is how it is. I did all this because it was promised to me that no plague, nothing at all, could get at me. Therefore all my orders were carried out successfully by the hand of the one whom I assigned, and so should you be.”

This is quite clear. Frank told his men to rob everything from people, who have plague, and to sell it further intentionally and consciously spreading the plague. This way of transmission would have spread the Black Death as fast as is documented. Of course one may present objections. Maybe Frank was just inventing a story, but why would Frank not have done what he tells? He was a Jewish king messiah and the task of the king messiah is to lead the people to the homeland and to kill and enslave their enemies, meaning Christians for a Cabbalists such as Frank. To propose that Frank would not have intentionally spread the plague is the same as to propose that guerillas are not intentionally killing people and destroying bridges. That is exactly what they try to do. In his youth Jacob Frank was the leader of a band of robbers. Then he invented that he is the messiah. His sect was excommunicated from Judaism because of rumors that Frankists practiced the night of turned of lights rite, where you change wives and have sex. It is extremely likely that they did so. Frankists converted to the Catholic fait, but were found insincere and plotting and Poles put Frank to a prison, from where he was released when Poland was first time divided

The case of the first division of Poland is interesting. It looks like Frank had a role in it. Frank predicts the division in [9]. One of the three planners of this division was Frederic the Great of Prussia. He was the head of German Freemasonry. Frankists had close connections to Freemasons. When Jacob Frank and a large number of Frankists converted to Christianity, they got noble ranks and the right to vote because of a Lithuanian rule that if a Jew converts to Christianity he immediately gets a noble rank (because they were treated as rich half-nobles even before conversion, so much for the eternal suppression of Jews). In the Polish voting system no decision could be made without a unanimous support from nobles. This means that Jacob Frank could disable Polish military decisions if he so desired. The term Baalakaben in [9] apparently means Freemasons. According to [9], Frank got orders from Baalakaben and did nothing without their order. Frederic the Great could have ordered Frank to disable Poland. Maybe he did not do so, but why not?

Jacob Frank thought he was the biblical Jacob. It is fitting, since Jacob is the crook and so was Frank. In the same way Jesus was Messiah ben Joseph. That means, he was like Joseph, who is thrown to a well and thought to have died, but raises to be the second man next to the living god, the Pharaoh. Any person thinking he is Messiah ben David, the king messiah, should also be like Moses. That means that he should cast ten curses against the enemies. Practical cabbalists, like Jacob Frank, were no Talmud scholars. They knew biblical stories of patriarchs and exodus and applied these stories to themselves. Frank lived much

after the Black Death, but there were earlier practical cabbalists who had messiah aspirations. Could any one of them have done the same as Frank, consciously spreading plague? Of course they could have, but are there proofs of it?

So far I have mentioned only one proof: the speed of the spreading of the Black Death implies that it was not spread by rats. Selling infected clothes is a very possible explanation how it could have been spread. Frank (most probably) did it, maybe other did it earlier. There is another interesting fact: the Black Death omitted Poland, though it spread to all countries around it.

Why the Black Death did not spread to Poland? There were three areas where the disease did not spread: one was in the Basque land in the Pyrenees between Spain and France, the second one was around Milan in Italy, and the third one was almost whole of Poland. Milan was protected by strict guarantee rules: people with symptoms were not allowed to enter the city gates and infected people, who were found from the city, were immured in their homes. Plague devastated Milan just ten years later, so the city did not have any natural protection and guarantee rules do not help very long. The Basque country actually has protection from the mountains and from population, which may be quite hostile to outsiders. This area even managed to keep the old language. If any area in Europe avoided the Black Death, it is not strange that it would be this area.

Then there is Poland. The plague went around Poland and affected Russia. There are no natural barriers that can stop the plague from spreading to Poland and later epidemics reached Poland. The king of Poland imposed rules on the borders, but if the plague was spread by rats it could not be stopped by rules: rats ignore the rules. If the plague was not spread by rats, then we have to ask how it was spread and why it did not spread to Poland. When the Black Death started in 1346 Jews had been expelled from Wales (1290), England (1290). In France Jews were expelled in 1306 and 1321 but they returned and only 1396 they were completely expelled. The expulsion affected Jews of northern and central France. Jews of Provence were expelled later, in 1430. In Germany Jews were accused of spreading the Black Death, there were local persecutions and expulsion in 1348. Expelled German Ashkenazi Jews resettled to Poland. Hungarian Jews were expelled in 1349 and they also resettled in Poland. Crimean Jews were expelled in 1350. They resettled to Lithuania. The Sephardic Jewish communities in Spain, Portugal, Provence, Sardinia and Sicily were expelled only in the end of the next century. Italian Jews were expelled in the 16<sup>th</sup> century

Jews were accused of spreading the Black Death first in Toulon, France (1348), then in Barcelona (1348), then in Erfurt, Germany (1349), Basel, Switzerland (1349), Freiburg, Aragon, Flanders and Strasbourg. The reasons for these persecutions seem to have been that Jews were less affected by the plague. One explanation given for lower Jewish infection rate is that Jews were cleaner. They were obliged by the Mosaic law to wash hands and many washed their body weekly, but this is not enough. The Black Death was bubonic plague and spread by fleas. Fleas are not removed by washing hands or body weekly. The best protection at that time was from flea saunas, but plague spread even to areas where people went to saunas. The Jewish custom of washing a dead body before the burial would have exposed them to fleas. These kinds of explanations are not correct. The different infection ratio of Jews and non-Jews must reflect different exposure to the bacterium. Jews and Christians had different wells. A natural conclusion at that time was that Christians got the plague from their wells. Consequently, Jews were accused of having poisoned the wells. Now we know that cholera is spread by water but plague is spread by fleas. Wells were not the source of plague. As the source of fleas was not rats, it must have been goods, like clothes, that were obtained from people, who had plague. What Jacob Frank tells in his sayings sounds very probable. Frank sold plague infected clothes to Christians, the Mosaic law forbids harming a fellow Jew.

Jews of Toulon in Provence and Barcelona in Aragon would usually have been Sephardic, while in German speaking areas (Erfurt, Basel, Freiburg, Strasbourg) and in Dutch speaking Belgium (Flanders) the Jewish communities would have been Ashkenazi. The distinction between Sephardic and Ashkenazi does not seem important. What seems more relevant is that all these areas there were Cabbalistic Jews. Early Cabbalism has two roots: German practical Cabbalism and Spanish theoretical Cabbalism, meaning roughly curses and spells versus Zohar. This division is not of the type that it would separate Cabbalists to two groups. There was only one group: messianic Cabbalism. Jacob Frank was a perfect representative of this group. Jews, who moved from Germany to Poland, included Cabbalists. In the later centuries these German Jews expanded to the large Eastern European Ashkenazi community, and among them the Cabbalistic tradition continued, and it still continues in Hasidism.

Jews in the above mentioned towns were accused of spreading the Black Death. Were they accused as believers in the established religion of Judaism, which at that time was based on the teachings in the Torah, the Prophets, the Talmud and the Tosafot, or were they accused as members of a new sect: Cabbalists or Zoharists, Zohar was not older than 62 years when the Black Death started. A new messianic and occult sect is not above suspicions.

So, what is the answer to the question in the topic? King of Poland welcomed Jews when they were expelled in many countries. The Black Death omitted Poland. There may not be any connection between these two facts. As always, there is no way to prove anything in history in the same sense as what is understood as a proof in exact fields. History is a story and it is propaganda. Somebody decides that let us blame the Black Death on rats. And so it will be and questioning it is forbidden.

Science has still not found out if the Black Death was partially caused by people, but the rat explanation is not the whole story. We cannot any more argue that science has rebutted the claim that somebody was spreading the Black Death. The groups that medieval people usually blamed for the plague were the Jews, the witches and the vampires. Vampires, because they found bodies of children sucked out of blood, witches, because these evil doers practiced magic, and Jews, because there was some association with the evil doers and the Jewish communities. Everything fits to a heretic sect. We do not blame the Turks for the Black Death, though it is certain that Turkish soldiers intentionally infected the Venetian soldiers, who brought the plague with themselves to Europe. Likewise, speculating that there was a heretic, messianic Jewish sect trying to set up the conditions for a new exodus in the middle ages does not mean blaming Jews for that disaster. It does mean that the messianic idea may lead to terrible results. There is the case of Jacob Frank. Maybe he simply invented the story, but more likely it is true: he and his gang spread the plague to Christians intentionally. As Frank thought of himself as the messiah, he just did what Moses had done: bring curses before the exodus, the kings of Edom must be destroyed.

## References:

[1] The Bible

[2] Josephus Flavius, Jewish War

[3] Babylonian Talmud, Sanhedrin 43a.

[4] Idra Zuta quote from p. 138 in Yehuda Liebes: *Studies in the Zohar*, State University of New York Press, 1993.

[5] The Gospel of Thomas

[6] Sefer HaRazim

[7] Epistle of Barnabas quote: "4 What therefore is it that he says by the prophet? And let them eat of the goat which is offered in the day of the fast for all their sins. Hearken diligently, (my brethren,) and all the priests, and they only shall eat the inwards not washed with vinegar." The meat is washed with vinegar to remove traces of blood, thus, blood is not washed away.

[8] S. Haensh et al., "Distinct Clones of *Yersinia pestis* Caused the Black Death," 2010,  
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## 13. Christianity, Gnosticism and Kabbalism

This chapter is a very brief look at some similarities between the New Testament and Gnosticism and Kabbalism, both speculative and practical. The letters of Paul and the Gospel of John contain some ideas with Gnostic flavor and both Paul and John were the favorites of Gnostics. Christian Knorr von Rosenroth noticed the similarities between Christianity and Kabbalism and translated the extended Zohar, with some Isaac Luria's writings, into Latin as *Kabbalah Denudata* in the 17th century. These similarities are also real as Kabbalism developed from Jewish Gnosticism and Neo-Platonism. Too much should not be made from these similarities, but original Christianity had these Gnostic/Kabbalistic concepts.

### 13.1 Christianity and Gnosticism

Saint Paul's letters have several Gnostic and Kabbalistic ideas. Paul mentions the perfect and secret wisdom in the 1. Corinthians 2:6-10: "6 We do, however, speak a message of wisdom among the mature (or perfect), but not the wisdom of this age or of the rulers of this age, who are coming to nothing. 7 No, we declare God's wisdom, a mystery (or secret) that has been hidden and that God destined for our glory before time began."

In his letters Paul does reveal a secret, but it may not be the full secret. The revealed secret is in Ephesians 3:4-6: "In reading this, then, you will be able to understand my insight into the mystery of Christ, 5 which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. 6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus." This does not sound so bad, but as Jesus is to rule in heaven, there has to be a ruler on earth. The body of Jesus on the earth for Paul is the Church, but the Church does not bring the punishment of the end of the days. That punishment is brought by the rider on the white horse in the Revelation and blood will be up to knees, because what Paul really means is Mica 5:15: "I will take vengeance in anger and wrath on the nations that have not obeyed me" because that is what the King Messiah is expected to do. It is clear that since Paul must have known the prophecies, he did not reveal the full secret to Gentiles: the nations are to be exterminated or enslaved. Gnostics did not care, as they wanted to leave this material earth and go to heaven.

Paul sees a strong dualism between the heavenly soul and the earthly body where the desires of the body are the evil to be conquered in Rom 7:23: "but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me".

Paul is basically against sex, not only homosexuality as in Rom 1:26-27 and using prostitutes as in 1. Cor 6:15: "<sup>15</sup>Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!", but also proposing celibacy in 1. Cor 7:1: "It is good for a man not to have sexual relations with a woman.", much like Gnostics and Cathars, who mostly did marry: the perfect practised celibacy.

Paul writes of making the two into one in Ephes 2:16: "and in one body to reconcile both of them". <sup>49</sup>And just as we have borne the image of the earthly man, so shall we<sup>[a]</sup> bear the image of the heavenly man." Making two into one, joining with your angel, is of the main Gnostic ideas in the Gospel of Thomas.

Paul also mentions the image, an essential Gnostic concept, in 1. Cor 15:49: "<sup>49</sup>And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man." Paul uses the allegory of clothes often appearing in Gnostic texts: "and to put on the new self, created to be like God in true righteousness and holiness."

He mentions, in an early form, the concept of two gods, the real God and the Demiurg in Ephes 2:2: "<sup>2</sup>in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient." This is the ruler of this world who was condemned when Jesus was crucified in gospels, the Demiurg. The ruler of this world is also in the Gospel of John 16:11.

Gnosticism is rather anti-Jewish. Of Jews Paul says: 1. Thess 2:14-16: "suffered from the Jews <sup>15</sup> who killed the Lord Jesus and the prophets and also drove us out. They displease God and are hostile to everyone <sup>16</sup> in their effort to keep us from speaking to the Gentiles so that they may be saved. In this way they always heap up their sins to the limit. The wrath of God has come upon them at last."

Paul calls Peter, James the Just and John the pillars. Peter was the head of the Church. James the Just represented justice, John - judging from the Gospel and letters written on his name (or by him), represented mercy. This is similar as the three pillars of the Sephiroth in Kabbala. In the Gospel of Thomas, which has many ideas that remind of Gnosticism, James the Just is called the reason why the heaven and the earth were created. This is one characterization of Foundation, the lowest of the ten Sephiroths. The Foundation is Tzaddik, the Righteous One, as James the Just is also called Jacob the Righteous.

Paul compares Jesus to Adam in Romans 5:12, but does not clearly identify Jesus with Adam. According to the Gospel of John, Jesus was before the world was, which means Jesus was the Primal Adam, Adam Kadmon. Elchasaites though that Christ was Primal Adam, appeared as Jesus, had appeared in Enosh, the third from Adam (see p. 326, 330 and 839 in Robert Eisenman, James, brother of Jesus, vol. I, 1997). Mani, the founder of Manicheism, was from a Elchasaite family, as probably was also David Alroy, a Jewish messiah around 1100 AD, and Mohammed learned of Christianity from Elchasaites Elchasaites are the Sabaeans of Koran and their sect derived from Ebionites/Nazoreans, that is, Jewish Christians and Essenes. In the Kabbalistic version Adam Kadmon has his bride/sister. Primal Adam is invisible but 95 miles high spirit. This Gnostic sounding idea of Primal Adam is for sure original: it is implicit in the Jewish theory of times. Paul waited for the end of the times in the near future and it does not mean the end of the world) as is shown in Ephes 1:21: "...not only in the present age but also in the one to come." Times was 1000 years and a whole cycle of 7000 years was divided into three 2000 year parts and one 1000 year part. Primal Adam wout

appear as a Savior figure at the end of each times. This is not only a Jewish idea, it is very old. Jewish is only that the times is one thousand years, instead of 2000 or 3000 years.

Clearly, Paul is not the origin of these Gnostic-style ideas. They are even more pronounced in Jewish Christianity, that is, the Church of Jerusalem, and sects very close to them in the first and later centuries: Ebionites, Nazoreans, Sabateans, Essenes, Elchasaïtes, Sampsonian. , Jews rejected and persecuted Paul, who discarded the Jewish law, but Jewish Christians apparently were accepted as Jews. James, brother of John, was beheaded by Herod Agrippa and James brother of Jesus was stoned to death by a high priest. Both were killed by the Sadducee establishment, not by Pharisees, who later created Rabbinic Judaism.

Paul was not a Gnostic and the Gospel of John is not Gnostic, but the original form of Christianity had features that later were called Gnostic and rejected at the time Hermes wrote his book Shepherd. In Shepherd Christians in Rome select some doctrines and discard others when building the Church. Gnostic ideas were discarded, but they still can be found from the New Testament by a careful reading.

Marcion of Sinope, who collected letters of Paul, is often accused of being a Gnostic, but this is not correct. Marcion's though does not contain developed Gnostic systems. His heresy was to reject the Old Testament, which implied throwing away the prophecies that predicted Jesus. It is not surprising that Marcion discarded Judaism and Jewish dreams of an earthly messiah, as Andrew of Cyrea and Simon bar Kochba had failed, bar Kochba just before the time Marcion (85-160 AD) wrote. Marcion may well have been a member of a second generation of the insider group of Paul, the group talking secrets among themselves. As Paul only hints that there was secret wisdom, but does not tell what it was, we cannot know how developed the Gnostic/Kabbalistic theory was.

Around 600 AD appeared close to Edessa a sect of Paulicians, who appreciated Paul's letters above other texts. Their beliefs were dualistic and closest to those of Marcion and reflect the opinions of Early Christianity. Later, Paulicians influenced Bogomils and Cathars, who were more clearly Gnostic. The founder of Paulicianism, Constantine/Silvanus, received letters of Paul, and probably writings of Marcion, from an anonymous traveler. The Turin Shroud can also be tracked to the same time and the same place. If it is from the first century AD, then it must have been hidden for some centuries and was found at the same time as Paul's letters. If the Shroud and Paul's letters were not hidden at the same time, then around 600 AD in Edessa were found two independent hides: one containing the Shroud and the other containing heretic texts with canonical copies of Paul's letters and Marcionian texts. This seems unlikely: one should initially expect only one unlikely event. There must have been Marcionian texts with Paul's letters, because otherwise there is a problem how Paulicians adopted clearly Marcionian (or Gnostic) views long after these heresies had all but disappeared, and there is no link between Paulicians and Khorasan, Iran, where a small community of Marcionians is said to have survived. The easiest explanation is that the Shroud and the texts were hidden some time after 144 AD by Marcionians. After excommunication in 144 AD Marcion went to Anatolia and he did found a heretic sect there. A natural time for hiding the shroud and the text is 155-1556 AD when there were persecutions of Christians, e.g., Polycarpus died as a martyr. This is a natural time since neither the Church, nor later Gnostics of the third to fourth century, nor Paul of Samosata (3rd century) seem to know anything of the Shroud. However, Gnostic texts (Valentinian) do mention bright white light and the rite of the bridal chamber, and also the image (each person has a heavenly counterpart, the image) and resurrection of the image as distinct of resurrection of a person.

The 1988 radiocarbon dating of the Turin Shroud is a valid dating of the material that was tested, but it seems that much of the material tested was from a late repair work. The Shroud can be tracked to the Image of Edessa, the Mandylion, recorded as being in Edessa in the late 6th century by Evagrius Scholasticus, taken to Constantinople in the 10th century by

Emperor Romanos I Lekapenos and stolen in the sack of Constantinople in 1204 AD by knights of the Fourth Crusade. The earliest version of the Legend of Agbar mentions a letter exchanged by King Agbar of Edessa and Jesus, but does not mention any image. The Doctrine of Addai (Thaddeus) from c. 400 AD tells that Ananias painted the image and brought it to Edessa, but after Agbar the image was hidden in a wall and found in 525 AD in repairs of the wall after a flood. Evagrius Scholasticus is the first to write that the image was produced by a miracle and not painted. If the Mandylion was the Turin Shroud and Evagrius saw it, he could realize that the image is not painted. The legend of Ananias having painted it must be wrong, but the name of the messenger, Ananias, and that the image was that of Jesus can be based on earlier tradition: in the first century a shroud with an image of Jesus was brought by Ananias to Edessa to King Agbar and after him it was hidden in a wall because the successors of Agbar returned to Zoroastrianism.

If this is the original tradition, then it reminds very much the story of Queen Helene of Adiabene and her son Izates II and Monobaz II as told in Josephus Flavius. Helena and Izates spent a fortune buying food to Jerusalem in the time of the famine of 46-48 AD. Izates II died c. 54 AD and Helene c. 56 AD. Monobaz II sent their remains to Jerusalem, where their tombs still are, known as Tombs of the Kings in Jerusalem. Monobaz II fought in the Jewish side in the First Roman-Jewish War. Talmud tells that Monobaz II answered to his relatives, who accused him of spending the money in helping Jews, that his fathers stored up below and he stores up above, that is, he stores a fortune in heaven, just like Jesus told to do. We can conclude that Judaism, to which Helene of Adiabene and Izates II converted, was Jewish Christianity.

In the story in Josephus Izates II married Symmachus, the daughter of King Abimerchus, in Charax-Spasinu, also known as Antiochia in Susiana. Ananias had converted Symmachus to Judaism and he converted Izates II to Judaism that did not require circumcision. Later Izates II did circumcise when another Jew, called Eleazar, came to demand it. Judaism that does not require circumcision can only be Gentile Christianity. Ananias was the name of the Christian, who opened the eyes of Paul after he got blinded by bright light on the road to Damascus. After conversion, Paul travelled to Arabia and was active in Antioch. This Antioch is usually understood as the Antioch in Syria, but there was Antiochia in Susiana and Edessa was called Antioch of Orrhoe. Arabia may be close to Petra, but the Agbar dynasty was Arabic, thus Edessa can quite well be called Arabia. In Acts Paul takes famine relief to Jerusalem, but in Josephus it was Queen Helena.

King Agbar in the Agbar Legend is Agbar V Ukkama of Osroene (died c. 50 AD), an Arab king. Queen Helena of Adiabene, sister-wife of Monobaz I of Adiabene, was the main wife of Agbar V Ukkama. Monobaz is not a name but a title, like Herod in Judea. It is totally possible that Monobaz I of Adiabene was Agbar V of Osroene and a brother of Helena. What Acts, Josephus and the Agbar Legend seem to say is that the king house of Edessa was converted to Gentile Christianity by Ananias, Paul delivered famine help bought by Queen Helena, and Eleazar, one of the circumcisers from Jacob the Just, convinced Izates II to circumcise.

The burial shroud of Jesus had an image that was not made by painting. It was the proof of resurrection. The shroud was not in the possession of the twelve, but as it was created by Joseph of Arimathea and Nicodemus, it was in their possession. The disciples saw the image, maybe on several occasions, and Paul saw the image. The image was created by some technique involving very bright light, presumably from burning metallic magnesium. The ritual involving bright light survived in Gnosticism as the sacrament of the bridal chamber. Many of the Gnostic ideas belonged to original Early Christianity.

## 13.2 Christianity and Zohar

Zohar, the most important book of Kabbalah, was most probably composed in Spain in the 13<sup>th</sup> century AD. There is a strong claim that the author was Moses De Leon, whose father seems to have been a Ba'al Shem, a magician using the name of God in spells. This may well be so, but Zohar is not a complete break with the tradition, just a new compilation. There was cabbalism long before the 13<sup>th</sup> century as an element of Jewish magic. Oldest known Jewish magic spells go to 200 AD and the Acts of the Apostles mentions Jewish witch books and a Samaritan witch. Before Jesus there was Honi the Circle-drawer, a rain maker. Judaism has always included magic.

In most of the text of Zohar Rabbi Shimon bar Yochai leads the discussion among a gathering of Rabbis. Simon bar Yochai was smuggled in a coffin from Jerusalem under Roman siege in the First Roman-Jewish War and he sent a message to Titus that he is a friend of Romans. When Flavius Josephus declared Vespasianus as the Messiah, Rabbi Yochai soon did the same. Thus, he was a turncoat and a Roman collaborator, but this does not mean that he was not waiting for a Jewish King Messiah. Sanhedrin 98a is one place in Talmud where the arrival time of the Messiah is discussed. Rabbi Simlai says in the name of Rabbi Elazar, son of Rabbi Shimon: "The son of David will not come until all the judges and officers will cease to exist from among the Jewish people, and there will be no more autonomous government in Eretz Yisrael". This Rabbi Elazar is Eleazer ben Simeon, son of Shimon bar Yochai. As Zohar presents Yochai as the leader of the discussions, we can deduce that Zohar is a messianic text. Jesus was a messianic character in the generation before Yochai. We can expect that there are some similarities between Zohar and Early Christianity.

Similarities between Kabbalah and Christianity were noticed in the 17<sup>th</sup> century when Christian Knorr von Rosenroth translated a set of Kabbalistic writings into Latin as *Kabbala Denudata* (1678). The basic similarity is Tiphereth, the central Sephiroth in the cabbalistic tree of life. Adam Kadmon with outstretched hands is drawn to the Sephiroth so that Tiphereth is at the place of the breast or heart of Adam Kadmon. It is not accidental that Adam Kadmon resembles the crucified, since the Tiphereth rite included a sacrifice. The rite also included the union of Father and Mother, Severity and Mercy, referring to the other ancient rite: sacred sex.

Ten Sephiroths in a Tree of Life is a new concept from the Middle Ages, but the roots of this system go to Jewish Gnosticism, or possibly to Jewish Christian Gnosticism. While there were no ten Sephiroths, Gnostics had a bit similar system with Aeons, which were also emanated from the hidden high God. The origin is in Jewish wisdom literature, especially in Proverb 30:4, where Wisdom is the Son of God.

In Zohar there are two Gods, the long face (or Long Nose) and the short face (or Short Nose), who in *Kabbalah Denudata* were named Macroprosopus and Microprosopus. This theory is based on the Old Testament. Remember how Jesus calls Herod Antipas a fox in Luke 13:32. It is a reference to the Song of Solomon where in 2:15 foxes are damaging the vineyard, which is Israel. In Jesus' time foxes were the Herodian kings. The bride in the Song of Solomon is Israel and the bridegroom is the divine king, God, but this God has black hair 5:11 and he is white and red, while God as the Ancient one of Daniel 7:9 is all white and full of mercy. This is simple: there are two Gods, one is black, red and white, the other one is fully white. One God has one eye and no eyelids, because it is written that God's eye never closes, the other God has two eyes and eyelids, since it is also written that God has closed his eyes. The white one with one eye only is the higher God and the other is the lower God. It is of the lower God that Ps. 18:9 tells that smoke came from his nostrils. This God has nostrils, as he likes to sense the sweet smell of the burnt offering. This God gets easily angry and must be pacified with sacrifices. The lower God is also the divine form of the king Messiah, who will



be victorious and who will deliver the judgment. Thus, the Old Testament, and also Zohar, do admit that the Messiah is God in a sense.

The Kabbalistic concept of two Gods is rather similar to the Gnostic idea of two Gods and also to what the Gospel of John says. The true high God is unknown. In John it is told that nobody has seen God, only Jesus, since by Proverb 30:4 there is God and his Son and only the Son has been in Heaven. God has two helpers. The first is Wisdom, who is feminine in Proverb 7:9, like Sophia (Wisdom) was feminine in Gnosticism. The corresponding concept in John is Word, who is identified with Jesus. In Zohar Wisdom (Chokmah) is masculine and understanding (Binah) is feminine, but this is simply because in Judaism women are on a lower position than men.

Understanding is the second helper of God, mentioned e.g. in Ps. 147:5 and in Proverb 7:4, where Understanding is a relative to a righteous Jew, a bit less than Wisdom, which is a sister. Psalm 147 mentions also God's Mercy (Chesed) in Ps. 147:11 and strength (Geburah) in Ps. 147:5, which Zohar included to the Tree of Life model (the 10 Sephiroth) of God. That is, the Sephiroth is not any new teaching from the Middle Ages: all is based on a careful study of the Tanakh, that is, Second Temple Judaism.

The two outer pillars of the Sephiroth Tree of Life correspond to the two pillars of the temple of Solomon: (Chokmah, Chesed, Netzach) is Jachin and (Binah, Geburah, Hod) is Boaz. Boaz means strength, as does Geburah. This identification is quite natural. Jachin means "He will establish". Chesed means grace, benevolence, loving-kindness, mercy. This correspondence is made clear in Freemasonry. Zohar does not make it so clear, but it is fairly obvious that this must be the case also in Kabbalism.

Between the two outer pillars is the actual Tree of Life, the middle pillar: Kether, Tipheroth, Yesod and Malkuth. In this pillar, Kether is the high God, the unknown Ancient one, a patient God of love and mercy. Tipheterh (Beauty) is the Son, as Mercy (Chesed) is Father and Strength (Geburah) is Mother. Tipheterh is also the sacrifice. Yesod is the Pillar. He is the High Priest giving the offering. Paul talks about three pillars of the Jerusalem Church in 50 AD: Simon Peter, James the Just and John (bar Zebedee). In Gospel of Thomas it is told that James the Just is the reason why the sky and the earth were created. This simply means that James was the Pillar, the High Priest of the Community, a Tzaddik. Yesod in the Sephiroth tree is the divine correspondence of a High Priest. Below Yesod is the material world, Malkuth, but Malkuth is also the Bride, Israel, the Kingdom. She is the Bride of the lower God, who is made of Mercy, Netzach, Strength, Hod, Tiphereth and Yesod. Alternatively this person can be considered Adam Kadmon, and in that case the four nodes of the outer pillars are four cherubs. These cherubs have wings and with them they cover the eyes, genitals and feet of Adam Kadmon. The wings are naturally paths from the nodes of the outer pillars to the nodes in the middle pillar in the lower six Sephiroth part of the Three of Life.

The upper three nodes (Chokmah, Kether, Binah) form a triangle. This is the higher God. Actually, God is only Kether, but Wisdom and Understanding are his tools. Kether has been from the beginning, while the other nodes are emanated, but they were emanated before time and space was created. Thus, Wisdom, or Word in John, has existed always, before the time, and will exist always. Yet, it is an emanated form of Kether, the only God. This higher God is called the Long Nose in Zohar, as he is very patient God of love. The lower God, the Short Nose, is impatient and tends to get angry and be jealous. Clearly, he is Yahveh of the Old Testament. In Gnosticism this God is called Yaldabaoth, the Demiurge, stupid and jealous God, who incorrectly claims that he is the only God, though he was created by Sophia (Wisdom). In John, and in general in Judaism, Yahveh is not an evil God like Yaldabaoth. The lower God is both good and bad (as he punishes Israel), he is white and red as the Song of Solomon says. Only the higher God is only good, purely white. The lower God has the

attributes of Victory (Netzach) and Glory (Hod), so he will be victorious and the pagan peoples will be crushed like clay pots.

Jesus was the Son, thus he was Tiphereth, the sacrificed one, and then he went to sit on the right side of God and will bring judgment to all people. This means that he became Strength, in the pillar Boaz. Jesus, as the son of David called God with the name Father (Ps. 89:27). This Father is the left pillar Jachin. Mercy is in the left pillar and Jesus applied to God's mercy. The Holy Ghost, the Holy Spirit, is the higher God, of whom we can only know words of Wisdom and Understanding. Thus, when the Holy Spirit fills a human, this human speaks words of Wisdom. Those, who mock Wisdom, will not have life as wisdom is the way, life and truth. Clearly, those who offend the Holy Spirit cannot be saved.

The outer pillars of the Tree of Life are not only the pillars of the temple of Solomon, but also the two stars, Kochab and Pherkad, of Ursa Minor. Ursa Minor includes a square, which apparently was interpreted by Israelites (or maybe Hyksos) as a heavenly temple. Around 1700 BC the previous celestial North Pole star Thuban had moved too far from the celestial North Pole and Kochab became the new Pole star. But it never was very close to the pole and the position of the pole had to be calculated with the help of Pherkad. These two stars are most probably the origin of the ladder of Jacob: a ladder from earth to heaven implies two pillars, two stars in the night sky close to the seat of God, that is, close to the celestial North Pole. All stars circulate the North Pole, so there must be the throne of the king of heaven. The earthly temple was an image of the heavenly one. In the first century AD the closest visible star to the celestial North Pole was no longer Kochab. As Josephus said it, Gods were leaving the temple of Jerusalem. Sometime after 100 AD the celestial North Pole was so close to Polaris that Polaris became the new Pole star. Yet, for 1000 years there was no good Pole star in the Northern night sky.

Another explanation for the two pillars is from the Tree of Life. Very old depictions of the Tree of Life show a man and a woman standing on opposite sides of a tree. The pillars are the man and the woman, while the middle pillar is the tree. In the tree there is a curled snake. This snake became later the miracle making snake of Moses. It healed the ill, but as the snake of Paradise it cheated Eve to eat the fruit of the Tree of Knowledge. Originally, in Proverb 7:9, Wisdom is feminine. Probably originally Wisdom ate this fruit, but later it was concluded that the knowledge of good and bad was more understanding than wisdom, so Understanding became feminine and Wisdom masculine in the Sephiroth Tree of Life. The snake told Eve that she and her husband will live forever. This is, naturally, what the prophet Messiah, Tiphereth, also told. Maybe it never was any cheating. Indeed, there was a Gnostic sect of Ophites, who thought that the snake was good and identified Christ with the snake of Paradise and the snake of Moses. Gnosticism was rejected as heresy by the early Church.

So, Adam Kadmon of Tiphereth is made in the image of God and is indeed a God, the Son of God. There is a trinity: the three highest Sephiroths, but there is also a lower trinity: Geburan, Chesed, Tiphereth, that is Father, Mother and Son, or Severity, Mercy and Beauty. These concepts probably are from the Hellenistic time and rather Gnostic in character. The messiah was expected to be reborn on the Earth. Some important people were expected to be reborn on the Earth, like Prophet Elias. It is a kind of soul reincarnation doctrine implicit in the Second Temple Judaism and early Christianity but explicit in Kabbalism.

Naturally, all Kabbalistic texts are written in an intentionally unclear way so that only the initiated can understand them. Even if you decode the meaning, it can and will always be denied. This deniability is necessary because an intention to destroy Christian kings would not have been kindly received in Spain, yet there is this intention: the Greater Synod and the Lesser Synod of extended Zohar both start with the kings of Edom. These kings were destroyed in the conquest after the Exodus and kings of Edom, i.e., Christian kings, were to be destroyed in the new exodus.

The 7000 year model is explicitly told in Talmud and in a hidden way the Old Testament and thus it does not need to be in Kabbalah, but there is a general rule that messianic writers always think that they live close to the end of times. Zohar was written in the 13<sup>th</sup> century AD. Had the writer (probably Moses De Leon) used either the rabbinic calculation of the times, where one “times” ended 440 AD, or the calculation from Jesus’ times when one “times” ended in around 70 AD, he would not have lived close to the end of the times. The writer of Zohar had to find a different way to select the times. Maybe he chose the calculation where the Exodus from Egypt was at the end of the times. The traditional Jewish date for Exodus is 2448 years after the creation (3761 BC), so it is 1313 BC. That is close enough: the writer of Zohar might have thought that a new exodus was coming rather soon. With Sabbatain Zevi it is fairly clear how he calculated the end of the times: the year was to be 1666 AD. It must be composed by adding 666 from the Revelation to 1000 years after Jesus’ birth.

### 13.3 Jesus and practical Kabbalism

After Massada fell in 73 AD, the remainders of the Scicarii escaped to Egypt. Josefus tells it in the end of the Jewish War. Interestingly, when arrested and interrogated, these Scicarii told that they had been funded by certain rich Jewish families, apparently by the Alabarch of Alexandria, and that also Josephus was implicated. Romans did not believe the Scicarii, but maybe they should have. The messianic tradition continued in Egypt.

We know that Qumran sectic writings survived in Egypt, since two copies of the Book of Damascus were found in the Cairo geniza. This geniza, a storage for discarded holy scripts, belongs to a Palestine synagoga, that originally was in Fustad. Fustad is now a suburb of Cairo, but once it was the capital of the Fatimah caliphate and had a large Jewish population. Fustad is not far from the land of Onias. Onias IV got the land of Onias from the pharaoh of Egypt after he had fled from Jerusalem following the murder of his father, the high priest Onias III. Onias IV built a temple to the land of Onias. It was a smaller copy of the temple in Jerusalem, i.e., the one before Herod the Great rebuilt the temple. Sacrifices were performed in the temple. There is a connection between this temple and the Essenes. Indeed, the zadoks of the Essenes were most probably from the family of Onias and the priests that fled with him. Tradition also claims that Onias IV was a great grandfather of the magician Honi the Circle-Maker, also known as Onias the Zadok. These magic workers connect the zadoks close to the Onias family to practical cabbalists and also to Jesus.

Later, in times that are known better, 18<sup>th</sup> and 19<sup>th</sup> centuries AD, we see strong Kabbalistic influences in the doctrines of the secret societies that at that time were trying to set the New World Order, that is Freemasonry and Theosophy. Since speculative Kabbalah is based on Neo-Platonism and Gnosticism, it is common to derive the beliefs of the New World Order secret society from Gnosticism. This is an error. Gnostic cosmology, such as e.g. in Pistis Sophia, shows no knowledge of the theory of times, nor of magic spells. Gnosticism was a later development and had no direct connections to zadoks. We must follow the path of practical Kabbalah. There we have the spells and blood rites.

A strong possibility for the first appearance of the secret group after the Jewish wars is the medieval German pietistic movement Chasidei Ashkenazi. Chasidei Ahkenazi was the movement lead by the Kalynymos family. The early history of this movement is described in *The Chronicle? of Ahimeez*, written by Abu Aaron ben Samuel ha-Nasi in 1054 AD. It tells how Samuel ha-Nasi from Babylon sent his son Abu Aaron ben Samuel ha-Nasin to Italy in the 9<sup>th</sup> century to teach secret knowledge to Moses Kalonymos. That knowledge was *Kabbalah Ma'asit*, Jewish black magic, such as magic world squares, spells and rituals.

The title ha-Nasi means Prince and refers to the Exilarch, the king in Exile. There still were Exilarchs in Babylon in the 9<sup>th</sup> century, but the Exilarch lists from Babylon do not recognize Exilarch with the name Samuel having a son Aaron. The likely solution to this dilemma is that Samuel was not the recognized ha-Nasi in Babylonia but a secret ha-Nasi in Babylon. Babylon was the old name of Fustad. Abu Aaron ben Samuel, also known as Aaron Babylonian, was a *Ba'al Shem*, a pronounced of the secret name of God, by help of which he could do great miracles.

The most important members of Chasidei Ashkenazi were Samuel ben Kalonymos he-Hasid from Speyer, Judah ben Samuel he-Hasid from Regensburg, Eleazar ben Judah from Worms and Isaac ben Moses from Vienna. The most interesting name is Eleazar ben Judah. He seems to have founded the secret society of practical cabbalist masters, the Nistarim, or the 36 zadoks. The members of Nistarin were all *Ba'al Shems*. Nistarm was a clearly messianic secret group. Any of the Nistarim could be the new Messiah, if the times were correct.

The issue of sacrifices is relevant in this context. Discussion of this topic is often suppressed because of its anti-Semitic connotations. Therefore, let us start by stating that Rabbinic Judaism and Karaite Judaism apparently were not connected with ritual murder of children, the so called blood libel claim. Yet, there were other forms of Judaism in the history. In the time of the First Temple children were sacrificed. The Old Testament says that the sacrifices were made to Baal, not to Yahveh, but the Book of Judges tells of one human sacrifice to Yahveh in Judg. 11, Jephah's daughter. This book had been edited later since originally all firstborn sons, and many daughters, were sacrificed to El, following the traditional pattern of Canaan. In the law of Moses there is a demand to sacrifice all first born males to God. This includes children, but in the Mosaic Law there is also a statement that sons must be redeemed. In Rabbinic Judaism a son is redeemed by paying the Rabbi a certain amount of silver. In other forms of Judaism redeeming has been understood differently. Jesus died as a human sacrifice in order to redeem all people. In order to share in this redemption act, a believer must symbolically drink the blood of Jesus during the Eucharist. This already shows clearly enough that at the time of Christ, there were Jewish groups that understood redemption to require a human sacrifice and drinking of blood.

It is not questioned that ritual murders of children actually happened. There were many documented cases in so wide an area and during a so long time that no psychopath murderers can be responsible for them. They are work of a religious cult. Furthermore, Jews came to England in 1066 AD and were expelled in the year 1290. The ritual murders started in the year 1144 and stopped 1255. It seems that the cult was hiding inside Judaism.

In the year 2007 a Jewish university professor Ariel Toaf published the book *Passover blood*, where he investigated one of the most famous ritual murder cases, the murder of Simon of Trent in 1475. His conclusion is that it was done by some small group of Ashkenazi Jews. He was pressed to withdraw the book from the publisher and to revise it (an English translation of the original 2007 version can be found in the Web). The new version still claims that dried blood from children was needed for matzos, but the blood was obtained by buying it from voluntary donors. This is possible: in the Middle Ages some poor parents sold their children, but it is not likely that all sacrificed children were obtained by buying.

Naturally the cult was not all Ashkenazi Jews. It must have been a very small, secret cult. Otherwise there would have been much more murders than there were. The cult must have believed Jesus to be a messiah, though in a different way than Christians. This means that they were not Rabbinic Jews. There must have been a very secretive, Kabbalistic group. Whether it was the Nistarim or not, cannot be asserted for sure, but it is possible that it was the Nistarim.

The medieval magic book, Book of Abramelin, may give some insight. While the cabbalistic expert Gershom Scholem has doubted that the author was even Jewish and claimed that the rites in the book bear only slight similarity to the rites of practical cabbalah, the book actually includes many correct pieces of information. There is one rite, where there is needed a child and a silver plate. In the Book of Abramelin, the child is not harmed, but the Bible specifies silver plate as the plate on which the sacrificial blood is gathered. Before the new exodus, sins of the elected must be redeemed. This can only be done by a sacrifice. Another magic book, sixth and seventh books of Moses, deriving from the 18th century, has spells that closely remind of the ten curses of Moses. The general idea in this magic was to tie a spirit to a seal (sigil, a round figure with Hebrew letters and words and other magical symbols). This required approaching a spirit, implying a long purification stage, and offering a sacrifice. When the spirit was tied to a seal, the magician could command the spirit to make a miracle. Jewish magicians did try to command God to do miracles. Naturally, then the sacrifice must be a valuable one, as God could not be approached empty handed.

There are so clear similarities between the magic makers of Jesus' time and practical Kabbalah that they must belong to the same tradition. Kabbalah could not take these features from Christian Gnosticism. There had to be earlier Jewish Gnosticism of the Sethian Gnosticism type. It became the kernel of Jewish Messianism of the Middle Ages. Let us finish by commenting that Paul seems to refer to a human sacrifice in 1. Cor 13:3: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not charity, it profiteth me nothing."

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## 14. The Antichrist prophecy

We start by the legend of Abgar of Edessa as it is closely connected with the plot for a war with Rome and also with the Turin Shroud and Jesus' resurrection, where Nicodemus is the clear link to the planned war. The image in the Shroud is a main evidence that there had to be a secret group behind the mission of Jesus. The next section of Gnostic ideas shows that original Christianity did have the seven thousand year calculation. Then we try to find the Antichrist and in the last section give an argument of what can have been the secret group behind Jesus.

### 14.1 Edessa

A prophet named Agabus from Jerusalem predicted a famine, which came in the time of Claudius, the famine was 46-48 AD. Brothers in Antiochia collected famine relief and Paul and Barnabas took it to Jerusalem (Acts 11:27-30). Josephus Flavius tells that Helena of Adiabene bought large amounts of food from Egypt and sent it to Jerusalem. Helena was the sister-wife of Abgar V Ukkama (Black). Robert Eisenman is probably correct in identifying these two events: Agabus is Abgar (also sometimes called Agbar) and the famine help that Paul and Barnabas took to Jerusalem was financed by Helena of Adiabene. It follows that Antiochia, where Paul was at this time, was Edessa, called Antioch Orrhoe or Antioch by Callirhoe. There were many cities named Antioch as kings of the Seleucid Empire had the

name Antioch. The one in Syria was called Antioch by Orontes. In the first trip Paul and Barnabas went to Antioch of Pisidia.

Disciples of Jesus were first called Christians in Antiochia (Acts 11:26). The list of the leaders is interesting: Acts 13:1: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Herod the tetrarch was Herod Antipas. He was born before 20 BC and educated in Rome in the royal court. Therefore Manaen was educated in Rome in the royal court as princes of vassal kingdoms. He must have been a prince of a vassal kingdom in an area that earlier belonged to the Seleucid Empire, as the city had the name Antioch.

Helena of Adiabene was the sister-wife of Abgar V Ukkama of Ostroene, which makes her the main wife and her sons Izates II and Monobaz II of Adiabene heirs of the throne of Ostroene, in addition to being kings of Adiabene. The kings of Ostroene after Abgar V Ukkama were Ma'nu V bar Abgar (50-57 AD) and Ma'nu VI bar Abgar (57-71 AD). It is clear that Ma'nu is a throne name as Abgar V Ukkama would not have named two sons as Ma'nu. Also Abgar is likely to be a throne name, like Monobaz was a throne name of kings of Adiabene. We can identify Izates II as Ma'nu V and Monobaz II as Ma'nu VI. Consequently, Abgar is also a throne name and the given name of Abgar V Ukkama could be for instance Simeon. The Abgar dynasty was Nabatean Arab and in inscription Nabateans used the Aramean language. Aramea was also the language of Ostroene and Adiabene. Simeon is an Aramean name, and Ukkama means black. Simeon called Niger can be Abgar V Ukkama. He died in 50 AD and lived in Edessa, that is, in Antioch when Paul started his mission work.

Izates II died 54 or 55 AD, while Ma'nu V died in the year 57 AD. This is not a contradiction: the explanation is the Nazrite promise of Helena of Adiabene. According to Josephus Flavius, Helena was a Nazrite for 21 years. She made a Nazrite promise for seven years, but broke it just before the seven years was filled. Then she had to make another promise for seven years, which she also broke close to the end of the time. The final seven years she completed. Helena died some years after Izates II. A Nazrite promise includes three commands: not to cut the hair and not to drink wine and not to go close to a body. The first two are easy for a woman. As she twice broke the oath, it must be someone close to her died and she attended the funeral. Abgar V Ukkama died 50 AD. This would be one occasion when Helena broke the nazrite oath. Seven years from that time gives 57 AD. This must be the final seven years Nazrite oath that Helena fulfilled. As Izates died 54 or 55 AD, Helena could not attend his funeral. Therefore Izates was not officially dead before his mother's Nazrite oath was fulfilled. Then Helena arranged a funeral for Izates and Ma'nu V officially died. Helena died soon after the funeral, or at the same time. Helena almost fulfilled the two previous oaths, thus she made her first nazrite oath in 36 AD and in 43 AD broke it as she had to attend somebody's funeral. The timing of the first oath fits well to the time schedule in Acts: Stephen was stoned in 34 AD, then Stephen's congregation dispersed to Phoenicia, Crete and Antioch (Acts 11:19). It gives two years for Helena to learn about Christianity and to decide to make a nazrite oath.

Lucius (or Lukius) of Cyrene reminds of the name of the leader of the Second Jewish War against Romans Lukuas of Cyrene, known also as Andreas of Cyrene. The background of this war (the Kitos War, 115-117 AD), is that a Parthian Prince Axidares of Armenia, who was pro-Parthia and anti-Roman, became the king of Armenia. Emperor Trajan of Rome started a campaign against Parthia in 115 AD in order to change the king. The campaign ending to Armenia becoming a Roman province. Jews started a rebel against Rome in 115 AD in a large area from Cyrenaica to Crete to Greater Armenia and Mesopotamia in cities that had a large Jewish population, but their revolt was crushed by Romans.

In the time of the Kitos War the king of Ostroene was Abgar VII. He mostly supported Romans, but for a while he supported Parthian revolt against Romans, which was punished by Romans sacking Edessa and installing a direct Roman rule of Ostroene. Rome reinstated Abgar VII as a vassal king of a Roman province. The next king of Ostroene, Abgar VIII, is alleged to have converted to Christianity. Abgar VII was not Christian or Jewish. After the First Jewish War 66-73 AD, the last Jewish (or Jewish Christian) king of Ostroene, Ma'na VI (Monobaz II of Adiabene), was dead and the following kings of Ostroene returned to paganism (or more probably to Zoroastrism).

It is clear from this history that Ostroene and other parts of Armenia were involved in the Kitos War. It was not only a Jewish revolt: it was a Near Asian revolt against Rome. In the First Jewish War Monobaz II fought in the Jewish side. If the congregation of Antioch had as the leaders men like Manaes (Monobas II or Izates II), Lukius of Cyrene (Lukuas or Cyrene) and Simeon called Niger (Abgar V Ukkama), then Christianity in Antioch had political and anti-Roman goals. The Hasmonean dynasty had long rebelled against Rome (Aristobulus II, Antigonus II) and the family still had some members: Tigranes VI, king of Armenia 58-61 AD was the grandson of Alexander, the younger son of Mariamne I Hasmonean with Herod the Great, brother of Aristobulus II. Though Tigranes VI had rejected Judaism, he may not have rejected the wish to be independent of the two major powers of that time: Rome and Parthia, but only Adiabene sent fighters to the Jewish side in the First Roman-Jewish War.

Two other leaders are mentioned in Acts 13:1: Barnabas and Saul. Robert Eisenman identified Saul with Saul, brother of Costobar. Assuming he was correct, as I think he was, we can identify Barnabas (Bar Naba) with Costobar (Bar Costa). Costobar was of Nabatean Arab origin, like the Abgar dynasty in Ostroene. Costobar is a Greek name and he had to have an Aramean name. Nabateans were originally Sabaeans who lived in Yemen in the Kingdom of Saba (the Biblical Saba). They had built a large dam, the Great Dam of Marib, which collapsed third time in the first century and 50,000 people migrated elsewhere, the Nabateans took Petra from Idumeans, and they also controlled Damascus and Ostroene. Sabaeans in Koran are Sabateans around Urfa (Edessa) and Harran. Sabaeans were a Gnostic sect and much points to the direction that Christianity in Edessa had a Gnostic character. The Gospel of Thomas is believed to have been written in Edessa. Costo (or Costa) in the name Costobar may relate to the origin of Nabateans in the coast of the Arabian Sea.

If the list of names in Acts 13:1 really means Costobar, Abgar V Ukkama, Lukius of Cyrene, Izates II or Monobaz II, and Saul, brother of Costobar, then the Antioch in question is likely to be Edessa, Antioch by Callirhoe. That would explain the route of Paul's second and third mission trip, as he went by land to Turkey from Antioch, instead of going to the coast and taking a ship, as in the first mission trip. Arabia, where Paul escaped King Aretas, a Nabatean Arab king, can best be Edessa ruled by Nabatean Arab dynasty.

## **14.2 The Resurrection**

In those old time people in the Near East believed in gods, also kings believed. Jewish priests had written holy texts saying that God, the highest and the only one, had chosen Jews and made many miracles. It is quite possible that even kings took these stories as true history. It is because they are written to mislead. No Greek would have expected to see cyclopes in any island of the Mediterranean Sea, though Homer tells of them in Odysseus, because myths were always written as myths. Jewish priests wrote the stories in the Old Testament to seem like true history. According to these writings, Jews had angered the only God, but they will be redeemed by the Messiah, and then Jews will destroy all other nations. The proof that the Messiah had come, died and resurrected, was the image in the burial shroud.

Paul's view of resurrection is that we get a different body, which is not of flesh. This agrees well if we assume that Paul had seen the image in the shroud: the image looks like it was imprinted on the cloth by burning by a very bright body, a body, which is like ours, but not of flesh, bright like an angel. According to Acts, Paul was blinded. If he looked at very bright white light of burning magnesium, it is no wonder that he was blinded for some time. Ultraviolet light in the spectrum of magnesium can make permanently blind, but this rarely happens: usually it causes temporary blindness. Paul believed in the resurrection and did not understand what the bright white light was, nor did the disciples of Jesus. Angels seen by women in the burial cave may well have been magnesium torches, still burning bright enough. Peter saw only the burial clothes. He saw something in the clothes that made him believe. It probably was the image. Clopas, probably Simon bar Cleopas, a brother of Jesus, and another disciple saw a man, who did not look like Jesus, but from his behavior they understood that he is Jesus. Magdalena had a similar experience. In both cases it was some other person, but his behavior fitted to the belief that the spirit of Jesus can appear in another person. In this way Jesus could also disappear suddenly, as in the case of the road to Emmaus. The person talking with the two disciples most likely did not disappear, only the feeling of talking to Jesus. All of these resurrection experiences were real. The case of Jesus appearing on a mountain to a large gathering of people cannot be explained in this way. Here somebody played Jesus. It is not difficult to do, but shows that somebody, most probably not the disciples, made it on purpose. The image on the shroud already demonstrates that somebody faked a resurrection on purpose. The purpose can only be the coming war.

In the First Roman-Jewish War, during the siege of Jerusalem, Zealots burned storages of food that Nicodemus ben Gurion had accumulated for pilgrims. Why did the Zealots burn the food storages and cause a terrible famine in Jerusalem? The storages would have been enough even if the siege was long. This is not a similar case as burning ships in an expedition so that soldiers cannot hope of escaping to the sea but have to fight. The people in Jerusalem were not strong enough to attack Romans, who were in the siege ring around the city. This is why they had escaped to the city in the first place. Zealots did it for another reason.

The real reason is that rich Jews had manipulated Zealots to start the war against Rome. Josephus tells this at the end of the Jewish War. He tells how the rest of scicarii, after Masada fell, escaped to Egypt and how captured and interrogated scicarii told Romans that rich Jews had told them to revolt. Among these rich people were the Alabarch, the richest man of Alexandria, and Josephus himself. Romans did not believe the scicarii, but there is very simple logic in it. The Zealot revolt would never have been done if rich Jews had not supported it.

Consider now the food storages. They were controlled by rich Jews like Nicodemus. Initially crowds supported Zealots, the poor against the rich, but when the poor would run out of food, they would turn to Nicodemus and his rich friends and dump the Zealots. The rich Jews would make a deal with Romans to stop the war. In this way they would crush Zealots in their country, but also they planned on making a very good deal with Romans: the messianic goal was that after the war they rule the land and control Rome. All they had to do was to assassinate Nero and put their own man as the Emperor of Rome, someone, who would have huge debts to Jews and be soft and incompetent enough to be a good puppet. I think this man was to be Ohto, the former husband of Sabina Poppaea. When realizing that Nicodemus wants to make a deal with Titus and Zealots would be out of the deal, Zealots decided to burn the storages.

Nicodemus ben Gurion, a famous miracle maker, is the only Nicodemus Josephus tells of, and Nicodemus was not his real name. It is unlikely that there was any other rich Nicodemus. Nicodemus ben Gurion is Nicodemus in John. Nicodemus and his rich friends had accumulated large storages of food to pilgrims, apparently shortly before the war. This



war was planned for a long time: Jews got their weapons by producing to Romans weapons that did not fill Roman standards, and then taking the discarded weapons to their own use. That must have taken a long time. Nicodemus must have been aware of the plan for a rebel. That food was not stored for pilgrims. It was for the siege of Jerusalem, but it was not Zealots who should deal out the food. Nicodemus was against Zealots, as the rich usually are against the poor, but Zealots were needed for making the revolt.

When Josephus Flavius surrendered so easily to Vespasianus and declared Vespasianus as the Messiah, Nicodemus tried to make a deal with Titus. Then Titus attacked and burned the temple. Josephus writes in the Jewish War that Titus did not intend to burn the temple and that the rebels started burning it and jumped into flames themselves. Some, like Robert Eisenman, have found Josephus' claim incredible, but it is quite believable. The Book of Daniel predicts that the temple will be destroyed, so did Jesus based on Daniel. In the first century AD messianic Jews believed that according to prophecies, the temple and the city must be destroyed before God gets angered to the Gentiles, will fight on the Jewish side and destroy the Gentiles. As all prophecies had to be fulfilled, the temple had to be destroyed, and Zealots could have done what Josephus writes. Romans usually did not destroy temples of conquered peoples. It is quite possible that Titus originally wanted to save the temple.

Zealots were not Jewish Christians, but it is incorrect to think that they were independence fighters. Zealous means zealous for the religion: they were very orthodox Jews and Scicarii, an especially orthodox group of Zealots, who tried to kill anybody, who cooperated with Romans or who taught Gentiles Jewish Holy Scriptures, as Paul did.

### **14.3 Gnostic ideas, but they are in Paul's writings**

The first Jewish Christians were the Jerusalem Church lead initially by Peter and later by James the Just. This Church was very close, though not identical with the Essenes and disciples of John the Baptist. From Acts it does not follow that the Church of Jerusalem rejected Paulian Christianity, though there was some tension.

Later Jewish Christian sects rejected Paul as a breaker of the Law of Moses. These sects include Ebionites of the first and second century, Elchasaites from early third century, but still existing at the time of Mohammed, Sabaeans, which seems to be the general name of these sects in the time of Mohammed, and modern Mandaeans. The beliefs of all these sects include adoptionist Christology (as did Paul in the letter to Romans: Jesus was of the seed of David by flesh and taken as the Son of God in baptism and he was the true prophet, a prophet like Moses). They circumcised and obeyed the Law of Moses. They also believed that the Messiah (Christ) is an eternal soul and has been reborn many times, starting from Enos, the third from Adam. The idea that a savior figure comes at each end of times is a very old belief and a central part of the theory of times. It must have been an original belief of the first Jewish Christians. The founder of the Elchasaites sect was (most probably) Alcibiades of Apamea. Alcibiades wrote around 220 AD a book with a new revelation describing ninety miles tall Jesus Christ and his sister the Holy Spirit. It is an early version of Adam Kadmon. It is based on the savior concept in the theory of times. Mani's parents were Elchasaites, he was also influenced by Gnostic teachings of Bardaisan from Edessa. Mohammed learned of Christian stories from Elchasaites.

All of these Jewish Christian sects can be considered Gnostic, and from that follows that also the Church of Jerusalem had Gnostic ideas. Another branch of Gnosticism was pro-Paul and against circumcision and all Jewish ideas. The largest sect was Valentianism founded by Valentinus in the second century. These sects were influenced by Marcion's writings, though Marcion is not Gnostic in the fully developed sense. Marcion wrote soon after the Bar Kochba revolt. Three failed revolts showed that God had rejected Jews. This

Gentile Gnosticism was purged out of Christianity in the fourth century. Valentius was taught Basilides from Alexandria, or Basilides started from Valentin's system and developed it in another direction. There are many flavors of Gnosticism, but they all share in basic concepts: the material world is bad and salvation from it comes through secret knowledge that is only given to the elect.

In Gnostic texts Jesus gives his closest disciples secret teachings that were not revealed earlier. Synoptic Gospels are older than any Gnostic texts, with the possible exception of the Gospel of Thomas, and they do not contain Gnostic ideas. The natural conclusion from these two facts is that Gnostic ideas are later inventions, but this need not be so. In Synoptic Gospels Jesus speaks with parables and explains the meaning to the closest disciples. This does not exclude the possibility Jesus gave secret teachings only to an insider group, but it also does not prove it. However, there are two pieces of evidence that there was a secret group. The first is that if the Turin Shroud is the burial cloth of Jesus and if the image in it is man-made, then there was a secret group behind its making. The second is that there was a group in the Jewish side planning the First Jewish-Roman War. This group must have been closely connected with the mission of Jesus because the prophet Messiah was an essential part of the end of the times, before a prophet Messiah appeared and redeemed the people there hardly could be a war. Jesus as the prophet Messiah fits the 7000-year scheme, and that implies the Gnostic idea that the Messiah is an eternal soul that appears at each end of the times. Jesus himself spoke of the end of the times. Therefore this is the theory behind his mission. Jesus also spoke of the elected, the Children of Light as opposed to the Children of Darkness, another Gnostic and Essene idea. Emanation from the unknown God is implicit in calling Wisdom the Son of God, or in Jesus being called the Son of God. This Wisdom of Jesus redeeming the people was a secret that had never been told, that is Gnostis. Contrasting faith and knowledge is incorrect as Paul, the Apostle who put faith in the first place, was also the highest esteemed Apostle for Gnostics: there cannot be any contradiction between these two concepts.

And indeed, such a contradiction does not exist. For those, who have wisdom, Paul claims to have more to say than what he writes in his letters. Paul writes that he gave his disciples milk as they could not tolerate stronger food, but that among the perfect he speaks wisdom (1. Corith. 6). In Ephesians 1:21 Paul mentions the world times, in Ephesians 2:2 the ruler of the kingdom of air and in Ephesians 6:12 spirit powers.

In Ephesians 1:21 Paul says that there are multiple world times. A world lasts for six thousand years and in the 7000 year cycle a 6000-year world is followed by an era of one thousand years. Jesus lived at the end of the fifth thousand years, at the end of the first thousand years of the Messianic Era. After the crucifixion there was the end of the times, i.e., the end of one thousand years. This was the war of Harmageddon, or the First Jewish-Roman War. Jesus was to come in the skies just before this war, and a comet did appear. Jesus was to come soon, within a generation. This exactly means that Jesus was to come in the skies at the end of the times, the end of the 5000 years of the world time. The second thousand years of the Messianic Era were the one thousand year time of the Church. The world where Jesus and Paul lived ended to the First Crusade, when a new Christian Jerusalem was established. It does not matter that in the following 1000-year time from the First Crusade to the present time Jerusalem was lost to Islam and many other things happened: this 1000-years is an interlude between world times and all things may happen. The new world time should start very soon now. This is the way Paul and John of Patmos thought.

#### **14.4 Antichrist, the other Messiah**

The four gospels do not tell of any Antichrist character. The Epistles of Paul and Peter warn of false apostles. A false teacher, who denies that Jesus is Christ is an antichrist (1 John 2:22 ). In 2. Thessalonians Paul (or whoever wrote this epistle) tells of a man of lawlessness. He sets himself into God's temple and proclaims himself as God (2. Thessalonians 2:4) and makes signs and works miracles (2 Thessalonians 2:9). Though Paul himself could be called the man of lawlessness as he rejected the Mosaic law, this man of lawlessness must be the Antichrist. Caligula did intend to set his statue to the temple in Jerusalem, but that was in 39 AD, before 2. Thessalonians was written. Caligula did not make signs or work miracles. Roman emperors did claim divinity for themselves, but they never claimed to be the only god, and certainly not the God of Israel. If the man of lawlessness is a man, he also is not a statue of Jupiter, as in the times of Antiochus IV Epiphanes.

The most logical characterization of the man of lawlessness is that he is a Jewish prophet Messiah, a prophet like Moses (Deuteronomy 18:15-19). Whether this Messiah claimant appeared already and proclaimed himself as God is irrelevant: to claim to be the prophet Messiah means claiming to be one with God, Jesus made this claim and it follows from the concept of the Standing One. Therefore, the Antichrist was (or will be) a Jewish Messiah, who did not accept Jesus as the prophet Messiah. A Jewish King Messiah, say Herod Agrippa I assuming he accepted Jesus as the Prophet Messiah, would be the king and the son of David, a human, a lesser Messiah. His house might stay for a thousand years, but he would be mortal.

In the same context (2 Thess 2:6-7) Paul mentions someone or something that prevents the lawless from appearing and will first have to be removed. This someone can be James the Just, the brother of Jesus. He was called the Oblias, the Protector, a title of the Tzaddik, the pillar of the world. James the Just was killed in 62 AD and the First Jewish-Roman war started soon after the event. It is not agreed whether Paul wrote 2 Thessalonians, but this epistle is dated before the Bar Kochkba revolt and does not directly refer to Bar Kochkba. Bar Kochkba claimed to be the Messiah, but did not work miracles, making him the King Messiah. We should look for a different Jewish Messiah claimant. Fortunately it is relatively easy: the Jewish Messiah was to take Jews back to Israel. As Israel now exists, this Messiah must have come before 1948. All we have to do it to go through the possibilities.

The messianic calculation is not the same as for Jesus and it is not from the Book of Daniel. One way to calculate the arrival from the Messiah is the cycle of seven thousand years. Let us again look at the seven thousand year calculation fitting to Jesus, as it is so elegant and it predicts that the cycle ends in 2033 AD, not far from our present time. One need not worry that the world disappears in 2033 AD: Even Paul in Ephesians 1:21 knows that there are many world times. A world time is six thousand years and it is followed by a thousand years intermediate time, where we now live. A times is one thousand years, thus one end of times was when Jesus was crucified. Nobody usually notices when one times or one world time or one 7000-year cycle ends, but there are enough of them. Else, how could there have been monsters living on the Earth, and there certainly was the era of dinosaurs.

The calculation in the time of Jesus is as follows. Josephus Flavius in Against Apis tells that the temple of Solomon was built in the year 968 BC. Let us notice that 1000 years from this time gives  $1000-968+1=33$  AD, which is the traditional time of Jesus' crucifixion. Based on these two dates we can reconstruct the whole cycle as it was seen in Jesus' times. The time before the law must be the time before Noah's Deluge: people did not have any law before Noah, but Noah was given a law. The traditional date for the Deluge range from 3000 BC to 3200 BC, but we know that some 1000 years ended 968 BC and 33 AD. From this we can conclude that Noah's covenant with God must have been 2968 BC, just after the Deluge. Consequently, the time of the law was from 2968 BC to 968 BC. The law was the law God gave to Noah for all people, who descended from Noah, i.e., some Middle Eastern peoples.

God made a new covenant with Abraham around 1968 AD and added circumcision to the law: it was a special law for the Israelites. It follows that the time before the law was from 4968 BC to 2968 BC. The year 4968 BC was not the time of the creation of the world: before the first era there was an era from the creation of Adam to the start of the time without the law. From the Genesis we can read that people started to call God's name in the time of Enosh. The 2000 years before the law started from Enosh, 3rd from Adam. The years between Enosh and Enoch (7th from Adam, though often said 6th from Adam) are 1000 years in the Septuagint. Thus, in the middle of the 2000 years before the law there was Enoch, who did not die but was taken up to God, a prophet or messiah. Biblical scholars calculated from Septuagint the date of the creation as about 5500 BC. This gives some 530 years from creation to the time Enos called the name of the Lord. According to this calculation the messianic era started from the building of the temple of Solomon and the Messiah came exactly in the half of this era. The messianic era would have ended in the year 1033 AD and currently we are in the last one thousand year era, when only God is strong, that is, the intermediate period between two cycles. The new cycle should start in 2033 AD. God has been resting for one thousand years since 1033 AD, so maybe we will see some new creation in a short while, like a climatic catastrophe.

There is evidence that Jewish Christians did calculate in this way. Robert Eisenman in James, the brother of Jesus, p. 330, tells that Mandaeans, descendants of Nazoreans and Elchasaites, have a highly developed teaching of Secret Adam, who is identified with Enosh, the third from Adam. This Secret Adam appeared in the end of every times: Enosh, Enoch, Noah, Abraham, Solomon and Jesus. This Secret Adam has always existed and does not actually die: Enoch and Jesus were taken to Heaven. Utnapishtim in the Epic of Gilgamesh had an eternal life on the Earth. Abraham's seed did not die, and the Davidic lineage was to last forever. The calculation giving 33 AD for the appearance of the Prophet Messiah is not quite the original one: it would be more logical to start the messianic era from Saul or David, and there must have been an earlier calculation ending to Onias III instead of Jesus, but in Jesus' time the calculation was like this.

This 7000 year cycle is also the key to understanding the Revelation of John and later events. We can look at it now. The promise God made to Abraham, which Moses repeats in the end of Deuteronomy, is that if Israelites follow the commands of God, they can live in their country. Later, when Israelites had a king, God's promise through the true prophet Jeremiah included that if they obey the commands, they will be always ruled by a king of the Davidic lineage. But if Israelites do not follow God's commands, as was the case, they have to go to exile in a foreign land. Israelites, both from Israel and from Judea, did go to exile: to Assyrian and to Babylon. Jews, and maybe some remaining Israelians, returned to Israel, but in Jesus' time they were again ruled by foreigners, this time by Romans. The Messiah was to arrive in the midpoint of the two thousand years of the messianic era and check if Jews repent.

Jesus came and checked and did not find a single righteous Jew (well, some exaggeration of Jesus' style, his brother James was not bad). Therefore, in the war of the end of the times, that is, the First Jewish War, the temple was to be destroyed and the Jews be taken to exile. And so it went, but Jews were not destroyed. They had the Exilarch in Babylon during the remaining one thousand years of messianic era and from all that can be judged, they did fine in Babylonia, wrote the Babylonian Talmud, had the academy and all, but they did not have their promised country. There is a Talmudic prophecy that the Messiah taking Jews back to Palestine could not come before the Exilarch ended. Yet, they had to return to the homeland before the cycle of 7000 years was completed. That is, God's promise cannot be left unfulfilled.

Mandaeans (formerly called Nazoreans and Elchasaites, Gnostic Jewish Christians) have a teaching of the Secret Adam. The Secret Adam comes every thousand years: Enosh,

the third from Adam, was the first, Jesus was the last, or there had to be one after Jesus but Mandaeans do not tell the name. This fits so well to the Gnostic content in the Gospel of John and Paul's letters that this theory must be original: Jesus was the Secret Adam (Adam Kadmon, the Word of God), who had existed before this worldtime started and who came back every thousand years to make a covenant. He always returned to Heavens, one way or another, and also this time: Jesus was crucified and raised to Heavens. Jesus took with him to Heaven those martyrs, who believed in him and died as sacrifices before the end of the times, that is before the First Jewish War. They would not be reborn to the Earth but would live in Heaven. This is why they would not experience the second death. Do not worry for not being in this number, as the fate of ordinary people is better: no eternal playing of harps in Heavens but being born in the new wordtime.

Other people than these martyrs would be in Sheol (the Jewish Hades) after their death until the world would end, that is, until the worldtime of 6000 years would end. Do not get the idea that the Earth is expected to disappear. This is a matter of the calendar: a wordtime is 6000 years, that's all. There is any number of wordtimes and they are separated by one thousand year intermediate era. This is the Jewish version of the theory of times. If you prefer that the times lasts for 3000 years, take the Zoroastrian version, or the Germanic/Scandinavian version in Edda, where the time is not specified but Ice giants fight against gods in Ragnarök. In the Finnish version Seppo Ilmarinen will hammer the new sky in due time. This theory of times is universal, which does not imply that the concept is false.

The covenant of Jesus was 33 AD, but the end of the times was around 70 AD as the war was at that time. The next covenant was 1033 AD, but the war of the end of the times was the First Crusade 1096-1099 AD. We can say that the end of the times was around 1100 AD. After this end of the times the wordtime ended and the intermediate period of one thousand years followed. The people, who died during the worldtime woke up in the intermediate period. The whole cycle ends in c. 2100 AD and we can now safely say that no graves have opened and dead bodies turned alive. The resurrection of the dead, if it has happened, has been reincarnation. We must have lots of old souls now living on the Earth. In this scheme we would expect that all people living today are old souls from the last 6000 years worldtime. This nicely explains why the world population has grown in the last 1000 years and as all dead souls got new bodies, the Hades and the Death were destroyed, or at least emptied.

I guess you understand that these theories of times are neither completely certain, not completely invented. This is the most fascinating theory that was ever invented in ancient times and some version of it may well be true.

The final judgment (in the Jewish theory) should come at the end of the 7000 year cycle, around 2100 AD, which seems to imply that the good survive and the bad die second time, and this time permanently. The survivors do not go to Heaven, like the martyrs of the end of the times in 70 AD. Souls can go to Heaven only if they take inside the only soul that can rise to Heaven, the Secret Adam. If they do so, their own soul is changed (maybe lost: if you lose yourself you gain it, better not try this way to Heavens). Instead, they will live as humans (or later maybe as some other animals) in the next wordtime. This last judgment was added because prophet Ezekiel demanded that each person is punished for his own sins and not like earlier where the nation was punished collectively (though the collective punishment is the natural one: if you inbreed too much or let the sheep eat all grass, then your descendants will suffer for many generations). The Beast and the False Prophet are thrown to Hell. Do not feel pity for them, they are the Lying Spirit, an eternal being, not souls of men - as eternal beings they cannot die and will surely come back in the next wordtime. We will surely see the same lies in the future wordtimes: already Isaiah lies that a lion will graze grass with a sheep in the next wordtime. It will not happen, ever.

So, this is the scheme. The False Prophet, the Antichrist, reappears during the intermediate period and proclaims being God. While there were the practical kabbalists of the Middle Ages, we can find a better interpretation for the False Prophet from science. Science today, naturally, rejects all this type of metaphysics, but that is what the False Prophet always does: he is a liar and misleads many, but Jesus told this all in advance, as did John of Patmos. The last judgment is coming, expect a serious drop of the world population, but luckily it will be after my time. It seems that I lived just in time to give this revelation. Too bad that nobody will believe it, but so it is with us prophets.

There is a strange claim stating that the Old Testament does not mention Heaven and Hell and the prize and punishment for good and bad deeds is here on the earth. God remembers the deeds of fathers to four generations and helps or punishes children for what their fathers did. This is not so: Enoch did not die and was taken to Heaven. Eliah was also taken to Heaven. It is only so that very few people are taken to Heaven, to God. The Old Testament does not deny that souls live after the death: King Saul asked a sorcerer to call the spirit of Samuel the prophet, and Samuel appeared. The sorcerer needed a familiar spirit for this task, and Saul had earlier forbidden anybody to possess a familiar spirit. Sprits of the dead were thought to be dangerous and ungodly, but their existence was not doubted. But as it is, most dead people were neither in Heaven nor in Hell, they were in Sheol. Nothing what Jesus taught is in contradiction with the Old Testament. It only requires understanding what is written.

## **14.5 The secret group**

The theory of times is included in the Old Testament. Therefore the group who wrote it were the priests. Later, there was a split of the priestly class to Sadducees and Essene Zadoks, where the former were not messianic. The Qumran sect is usually identified as Essene. From Qumran Scrolls follows that Essenes waited for the Messiah to appear at the time of the beginning of the Common Era, and in fact, they waited for two Messiah characters: the Messiah of Aaron and Israel. There should be the two anointed: the high priest and the king, so there is no reason to explain that the two messiah characters are one. The Essenes of Qumran had the War Scroll describing the war at the end of the times. There was a group planning the First Jewish War with Romans, as Jews had manufactured weapons and Nicodemus ben Gurion had collected storages of food to Jerusalem. The times were believed to be the end of the times, as is clear from the words of Jesus and from messianic calculations. Therefore Essenes of Qumran were involved in the planning of the war against Rome. They were a part of the secret group behind the mission of Jesus.

The character of sect's own writings of the Qumran sect is austere and very different from the character of Christianity and the words of Jesus in the Gospels, but it need not be in conflict with Jesus being the Prophet Messiah of this sect: the Prophet Messiah, a prophet like Moses, was to reveal the true interpretation of the law. The old austere interpretation was not the correct one. O'Callaghan and Thiede claimed having found a fragment of a Gospel text from Qumran, but this claim is generally rejected. It remains a fact that no Christian writings have been found from Qumran, but 4Q521 is as in Luke 7:22 and 4Q246 mentions the son of God. That there are no Christian texts may have many reasons, one being that those texts were in use and taken by the sect when the site was abandoned in 68 AD. Contemporary literary descriptions of Essenes have many similarities with early Christians.

Disciples of Jesus and Paul's Gentile Christians were not Essenes, but there was a secret group behind the mission of Jesus creating the miracle of resurrection and planning a war at the end of the times. This secret group was not known to most early Christians, especially not to Paul's Gentile Christians, but James the Just and Paul knew it. I find it likely

that Essenes were a part of this secret group, which additionally included some rich Jews. Zealots, who started the war, were not a part of this secret group.

Pharisees were not in this secret group. After the war, the Pharisees co-operated with the Romans and the Romans allowed Rabbi Yohanan ben Zacchai to set up an academy in Jamna. This academy reworked Judaism to the form that is now known as Rabbinic Judaism. According to rabbinic sources, Rabbi Yohanan accepted the Roman emperor Vespasianus as the promised Messiah. The idea that Vespasianus, the enemy general, the father of the destroyer of Jerusalem, was the long waited Jewish Messiah seems to have come from Flavius Josephus. At least that is what Josephus claims in his history of the Jewish war. Roman historians tell of two healing miracles Vespasian made in Alexandria (safely assume they were not real). It simply shows that the Messiah was expected to work miracles.

It is clear that the Pharisees cannot have belonged to the secret group because they did not accept Jesus as the Messiah. Later Pharisees changed the years of patriarchs in the Book of Genesis, showing that they certainly were not a secret group of supporters of Jesus. Strangely, Talmud accepts that the miracles of Jesus, Yeshu HaNotzri, did happen. It is probably because rabbinic Jews had many miracle makers, so one more does not matter.

Naturally the secret group behind Jesus could not be the Herodian and Sadducee elite. By excluding all impossible groups we get to Essenes, Hasmoneans, miracle making Zadoks and some other people. This must be the secret group behind Jesus.

## **15. The King Messiah and recreation of Israel**

Jesus as a Prophet Messiah concluded that there are no righteous Jews in his time and Jews must return to exile and the temple must be destroyed, or the Gospels suggest that he did say something of this type. It would be typical for a prophet: Jeremiah said about the same in the time of Hezekiah. But a new exile could not change God's promise of bringing the remainder back to Israel. New Israel was born 1948. Before that time Jews waited for the King Messiah many times.

### **15.1 Rabbinic calculations of the end of the times**

In order to calculate the end of the times from the 7000-year scheme we only need to know when the cycle started. In Talmudic Judaism this starting event is the creation of the world, unlike in the calculation in Jesus' times when the cycle starts at the time of Enoch, the third from Adam, when people started shouting the name of God. According to Talmudic Judaism the world was created in the year 3761 BC. We must first take away two 2000 year periods: the time before the law and the time of the law. The messianic era cannot start before these previous eras have passed. Adding a number of years  $2*2000$  to a year 3761 BC gives the year  $2*2000-3761+1=240$  AD. This is because there is no year zero in our calendar. This was the earliest date when the Jewish Messiah could come.

In Talmudic Judaism the Messiah can come at any year during the messianic era of 2000 years. Thus, the Messiah could come any time between 240 AD and 2240 AD. This is different from the earlier calculation where David or at least Solomon had to be living in the messianic era and the Prophet Messiah, a prophet like Moses, could not come at any year of the messianic era but would appear exactly in the middle of the messianic era, so that there is a thousand year time when the Messiah rules the Church from Heavens as the Revelation of John confirms. In the old calculation the Savior figure, who makes a covenant, is always the

Secret Adam and he can only come close to the end of the times. The times always ends at full thousand years.

The Babylonian Talmud was written just a couple of years before 500 AD. We may expect that each section in the Talmud, which predicts the time when the Messiah comes, must have been written shortly before the predicted time. That is just the human nature: we always predict things to happen in a reasonably near future, and tend not to predict things in the past when we know that they did not happen. The section Abodah Zarah 9b in the Babylonian Talmud gives the time of the end and the arrival of the Messiah as 471 AD. We can deduce that the section Ab. Zarah was written shortly before this year. Ab. Zarah 9b gives two calculations. The first one is to add 400 years to the destruction of the second temple in 70 AD, the second one is to add 4231 years to the creation of the world. The first calculation gives  $70+400=470$  AD, while the second calculation gives  $4231-3761+1=471$  AD. Ab. Zarah 9b notices this problem, but strangely concludes that the difference is not one year but instead it is 3 years. That probably is an effort to get a difference of 3.5 years in order to explain 3.5 years in Daniel's book. The figure 400 years comes from Israelites having been in Egypt for 400 years (Exodus 12:40 says it was 430 years, but in Genesis 15:13 it is 400 years).

Another section in the Babylonian Talmud, Sanhedrin 97b, gives a slightly different number. It states that the Messiah cannot come before 85 jubilees have passed. As a jubilee is 50 years, this means 4250 years from the creation of the world, i.e.,  $4250-3761+1=490$  AD. Obviously Sanhedrin 9b was written after Ab. Zarah 9b and the rabbis knew that the Messiah did not come in 471 AD. Sanhedrin 97b also gives another calculations: the Messiah comes 4291 years after the creation. This is  $4291-3761+1=531$  AD. This is a bit after the Talmud was written, so it is a real prediction, albeit a wrong one. The Messiah did not come. It is difficult to invent what exact logic lead the rabbis to the number 4291.

The year for the creation of the world given in the Talmud was not the traditional year of the creation of the world during the Second Temple period Judaism. Had it been so, Jews would not have been waiting for the Messiah already before Jesus time, and they would not have considered any of the leaders of the three Jewish insurrections (66 AD-73 AD, 115 AD - 117 AD, 132 AD -135 AD) as Messiahs, but they did. At least Jesus and Bar Kochba must be considered as Jewish Messiah claimants before 240 AD. The reason is very simple: Talmudic Jews moved the time of the creation of the world by changing the time of the birth of a son in the Biblical lists of patriarchs. The version of the Bible currently used by Protestants, that is, the Masoretic text, is a tampered text. The original years for the patriarchs (as they were in the time of Jesus) are in the Greek Septuagint, still used by the Orthodox Church. We know that, because the the years of the patriarchs in the Dead Sea Scrolls are as in the Septuagint. There is an often repeated claim that the Dear Sea Scrolls are more similar to the Masoretic texts than to the Septuagint. In some details this is true, but the years of the patriarchs was the most important data in the Bible as it gave the date for the arrival of the Messiah, and there the Masoretic text is incorrect. Simply, Talmudic Jews did not want to accept Jesus as the Messiah, probably because Jews lost the First Jewish-Roman War, so they changed the times.

Some Talmudic Jews did accept Bar Kochba as the Messiah, but after he lost, the date of the creation was moved some 1740 years forward. If 240 AD is the starting time of the Messianic era, then the start of the time of the law becomes 1761 BC. That would have to be the time of Abraham, as Abraham made a covenant and covenants should be at a thousand year boundary in the cycle calculation. Then the Noah's covenant after the Deluge had to be 2761 BC, because it must be at some boundary. This does not agree as well with archeology as the earlier version: the river flood of Shurappak (the original Deluge) is dated to about 2900 BC, not to 2700 BC, but the error is not large. Yet, there is a problem: in this version the Deluge is in the middle of the era without the law, so one may wonder what was the law Noah was required to follow before the Deluge, as the era of law must have a law. Obviously the



Talmudic shifting of the date of the creation has some problems. You cannot change the years of the patriarchs. The years of the patriarchs are neither true years nor mythical years. They are years set there for the calculation of times. The same is almost certainly true with the years in the Sumerian king lists (the origin of the patriarch lists). They are not real years and they are not mythical years. They most probably contain some astrological calculation of the cycle theory, only we have lost the key to decode this calculation.

There was no Jewish Messiah close to 240 AD, but Mani lived exactly at this time. Mani, coming from a Gnostic Christian family (Elchesaites), claimed to be the helper Jesus promises to send (in John the helper is the spirit of Truth, which does not exclude that he is a prophet). Jews did not accept Mani, but in Rome Manicheanism did spread rather far. Some time between 440 AD and 470 AD there was Moses of Crete. His time is quite close to the Talmudic date 471 AD, but Moses failed in his mission.

From 500 AD to 620 AD some Babylonian Exilarchs tried to establish a Jewish kingdom. Sefer Zerubbabel tells of one end of the times in the seventh century AD. Exilarch Nehemiah ben Husiel (who for some reason is not mentioned in exilarch lists) with a rich Jew Benjamin of Tiberias raised a Jewish army that joined Persians and conquered Jerusalem in 614-617 AD. The Byzantine emperor Heraclius retook Jerusalem in 625 AD. After this Jewish revolt against Rome, Heraclius demanded that Jews in the Byzantine Empire convert to Christianity or leave. It is plausible that this event is the origin of the Ashkenazi Jewish community: a group of Jewish men moved to Central-Northern Italy at this time and married there Italian women. They may have been soldiers in the rebel, who could not stay in the Byzantine Empire. In some DNA admixture plots Ashkenazi Jews are very similar to people in Sicilia and Malta. These islands were in the Byzantine Empire in the time of Heraclius and Jews were either to convert or to leave. There was no other place to leave than Langobard Italy if the Jews wanted to stay close to the Mediterranean. Also the origin of Jews in Khazaria may be explained by the expulsion by Heraclius: the ruling class in Khazaria converted to Judaism in the seventh century, but there were also Jews in Khazaria at that time. This war of the end of the times is told in Sefer Zerubbabel.

Mohammed lived at the time of the revolt of Nehemiah and Benjamin. He supported Christians and this war is the origin of the prediction in Islam that the False Prophet comes from Khorasan, Iran, where Nehemiah hired many of his Jewish soldiers. In Koran Mohammed tells that for Jews Ezra was the son of God. This fits to a 7000-year calculation where there is one thousand years from Ezra to Mohammed.

*Seder Olam Rabbah* states that the Messiah will appear in 242 AD or in 473 AD. The first year is two years from 240 AD, the first year the Messiah could appear. The second year is a thousand years from 527 BC (i.e.,  $1000-528+1=473$ ). Deutero-Isaiah calls Cyrus the Great God's anointed, a messiah. Cyrus died 530 BC, two years earlier. This may have some connection.

Talmud also proposes the year 440 AD in Sanh.97b. It is 1000 years from 561 BC, which does not seem to have any special significance. It is 2000 years from 1561 BC, which is not far from the time of the expulsion of Hyksos from Egypt, but this hardly was known or important to rabbis. Interestingly, the rabbinic Tanakh dates the Second Temple to around 300 BC, which contradicts both the text and science. It does look like rabbis tried to hide the arrival time of the Messiah and invented calculations that do not use the 7000-year scheme.

The period from 650 AD to 750 AD was also a popular End of Days, wherever these figures come from. Karaites were a Jewish sect created circa 800 AD, probably as a reaction to finding some old Zadokite writings. Karaites reject Talmud and accept only Tanakh as a holy book. Karaites expected the Messiah to arrive in 968 AD. This figure is curiously similar to 968 BC, which is the time of founding the First Temple. Maybe these Jews used the Byzantine calendar.

We can add Muhammad to this list. Though he never claimed to be God, he did claim to be the true prophet of the same God. Muhammad was born in 570 AD and died 632 AD. If we make a biblical calculation of 70 year weeks (490 years) from the time when Bar Kochba rebuilt the temple (132 AD), this calculation gives 622 AD. This year is the start of the Islamic calendar: the time when Muhammad and his followers migrated from Mecca to Medina. Islam was influenced by a version of Christianity. Like Mani, Muhammad also saw himself as the helper whom Jesus promised he will send. Jews rejected Muhammad as a Messiah. Islam accepts Jesus as the Messiah. Therefore Muhammad cannot be the Antichrist. Most Christians in the 7th century Palestine accepted Muhammad as a true prophet. In Islam the Antichrist is still to come, Al-Masih ad-Dajjal, who has only one eye and who will fight against Mahdi and Jesus.

The figures 1000 AD and 1033 AD also appear in Messianic predictions, but mainly in Christian predictions. Christians did not so much expect Jesus to come at the end of the millennium. They waited for the Antichrist to appear and for the last thousand years to start. These expectations certainly played a role in the First Crusade. The year 1000 or 1033 AD seems to have been important also in the Islamic world. A new religion, Druze, was born in this time. It combines elements from Judaism, Islam, Christianity and Gnosticism. In fact, here we have a person who claimed, or others claimed of him, that he was a reincarnation of God: Fatimid Caliph Al-Hakim bi-Amr Allah. The founder of Druzism, Hamza ibn Ali ibn Ahmad, proclaimed Al-Hakim an incarnation of God in 1018 AD. Al-Hakim died in a mysterious way that may have been even a sacrifice. He destroyed the Christian Church of the Tomb in Jerusalem and persecuted Christians. Though Jerusalem was not under Fatimid control in the time of the First Crusade, the persecutions of Al-Hakim were the reason the Pope called for a crusade, which is the only good fit to the war at the end of the times ending around 1033 AD, the war of Gog and Magog in the Revelation.

In Masoretic Texts the start of the next thousand years was 1240 AD. The calculation from Cyrus the Great leads to  $2000-530+1=1471$  AD. Nor unsurprisingly, a lot of different dates for the arrival of the Jewish Messiah, Moshiach, that fall between 1240 and 1471 were proposed. One of the more famous false Messiah, Abraham Abulafia, predicted the year 1284.

After the Talmudic dates had passed, Jewish Messiah claimants had to be a bit more inventive in calculating the end of the times. David Alroy appeared around 1160 AD, Abraham be Abulafia (probably) declared himself as the Messiah in 1290 AD, and there were several other Jewish Messiah claimants around the same time. All these times are close to the Talmudic midpoint of the messianic era (1240 AD). In the cycle theory the Messiah should come in the mid point of the messianic era, like Jesus did, and like Enoch did.

We should expect some Messiah claimant to have appeared 1000 years after the Talmudic dates from 471 AD to 531 AD. There indeed were some claimants. A few were a bit later, like Isaac Luria, who thought of himself as Messiah ben Joseph, the prophet Messiah and expected the Messiah to appear in 1575 AD. The Talmudic dates for the Messiah should stop around here and appear again only close to the end of the messianic era, 2240 AD. And so it was. The later Jewish Messiah claimants were not inspired by Talmud.

They had a different inspiration: Cabbalah and Christianity. The first of them was Sabbatai Zevi and the later ones, like Jacob Frank, claimed to be Sabbatai's reincarnations. Sabbatai Zevi was influenced by British millenarianism, which included the ideas that Jews must return to Palestine before Jesus could come, the year Jews will be restored to Palestine is the notorious year 1666, and the Jews will be taken to Palestine by the Jewish Messiah. Obviously, the Jewish Messiah was not the Second Coming of Jesus, but some other character in the Christian Bible. The year  $1000+666$  gives a good hint to the identity of this other character: the Jewish Messiah in this Christian thinking had to be the Christian Antichrist.

There was also another relevant date, a very important one: Sabbatai interpreted Zohar

as saying that the year 1648 is the year of redemption for the Jews. This date resonates with the date 1948 too well to be a coincidence, and it is not: the last reincarnations of Sabbatai Zevi were Jacob Frank and Eve Frank. Jews saw Frankists as so evil that they were expelled from Judaism. Frankists converted to Catholicism, but it was all deception as their Messiah was Jacob Frank, not Jesus. Many Frankists joined Freemasonry, which was the driving force in pre-Zionism. And they created Israel, B'nai B'rith and other similar forces. Notice also that the most important British Zionist, Lord Salisbury, was a Freemason.

Most of the messiah candidates before and after Jesus claimed being the King Messiah, which is wise as the Prophet Messiah had to die and be resurrected. In the Middle Ages there were several kabbalists who claimed to be Messiah ben Joseph, the Prophet Messiah, but only Shabbatai Zevi was told to have resurrected, as Jacob Frank and many others. As Israel is now created and the task of the Messiah is done, there cannot be further Prophet Messiahs.

By choosing the year 1666 AD Sabbatai Zevi did try to pose as the Antichrist, but he and none of his reincarnations proclaimed being God in the temple, and could not as there was no temple. A better fit to the Antichrist is Al-Hakim, as he was proclaimed an incarnation of God and he fits to the 7000-year calculation that includes Jesus.

## 15.2 From Exilarchs to Kabbalists

Talmud, tractate Sanhedrin 38a, says that the Messiah will not come before the exilarchate at Babylon and the patriarchate at Jerusalem have ceased. The last exilarch of Babylon was Hezekiah, who according to one story was tortured to death about 1040 CE, or, according to another story, was released and still teaching in the academy in 1046 CE. Two of his sons escaped to Spain and found refuge under Joseph ha-Nagid. Joseph ha-Nagid, like his father Samuel ha-Nagid, was a vizier in the Moorish kingdom of Granada. Nagid means Prince, and Samuel had been granted the right to use the name. Thus, he had been assigned by the Moors as the king of the Jews of Granada. Joseph the Prince gave tax collector positions to his friends and relatives. This favoring of kin resulted to Muslim mob storming the palace in 1066 CE and killing Joseph and many other Jews.

The descendants of the exilarch survived this massacre. We hear of Hiyya al-Daud, the Gaon of Andalucia, being a descendant of the Exilarch Hezekiah. Hiyya al-Daud was the administrator of Templar Lands in Castile-Leon. His descendants included tax collectors and financiers of kings, but also kabbalists. We already find the link of Davidic families, kabbalists and bankers in the medieval Spain. There is a related legend with a Christian flavor. Instead of a descendant of exilarchs living with the vizier of Moorish Granada, the legend of Makir Bar Habibar tells of a descendant of exilarchs in the court of Charlemagne. He is even supposed to have married the daughter of Charlemagne.

Hiyya al-Daud was buried in León, just outside a Templar castle. It may be relevant that two historians, Margarita Torres and Jose Ortega del Rio, claim in a book published 2014, that the Holy Grail is the chalice of Doña Urruca in the Basilica of San Isidoro in León. Templars play a role in several legends of the Holy Grail. The Grail legend tells of a mysterious family line, whose origins one cannot ask. The Davidic lineage is a natural candidate for this mysterious family. The legend of the Grail may have connection to the stories of Hiyya al-Daud and Makir Bar Habibar.

There is still another legend connecting Babylonian exilarchs to Western European kabbalists: the Chronicle of Ahimeez, which explains how the Kalonymos family obtained secret knowledge from the exilarch. In some accounts the Kalonymos family is said to be of Davidic lineage.

None of these legends need to be historically true. They demonstrate that kabbalist families of Western Europe claimed to descend from King David through the Babylonian exilarchs. It was necessary to establish a link to Davidic lineage, because the Messiah was to come from David's seed. These kabbalistic families formed the secret society of Nistarim. The Nistarim, the 36 Righteous (meaning Tzaddiks, or Zadoks, which is of the same root), was the society of the masters of practical kabbalah, the sayers of the holy name, Ba'al Shems. According to a kabbalistic legend, any of the Nistarim could become the Messiah, if the time was correct.

This is the dark side of Judaism. The accusations of ritual murders, if correct, point to practical kabbalists, especially to practitioners of the Rite of Ten Curses, as Ariel Toaff in his *Passovers of Blood* (first version 2007) demonstrates. Kabbalists, like Jacob Frank, also spread the plague intentionally, if we believe his own words in *Jacob Frank: Słów Pana* (c. 1770). Practical kabbalists did claim to do signs and miracles, and as they claimed to command spirits, both good and even and even God, it is not far from proclaiming being God. They broke the Mosaic laws of not doing witchcraft and not pronouncing the secret name of God - they would have been men of lawlessness for Paul and they they did not accept Jesus as their Savior. Some names of important practical kabbalists are known, like Samuel Falk, the Ba'al Shem of London, but we have no name of anybody who might have been the Antichrist. But the name is not important: there were people of this type, and they mislead many Jews.

In a certain sense we can say that Jews have been waiting for the Messiah and Christians for the Antichrist, but neither character has come and now Israel exists and these characters are not needed, but we can also say that Sabbatai Zevi with his "reincarnations" and helpers was the Jewish Messiah and succeeded in bringing the people to their home country, and that there were practical kabbalists and each of them Paul would have called an Antichrist.

### **15.3 From Onias to practical kabbalism**

The remainders of the Scicarii escaped to Egypt, as Josefus tells at the end of the Jewish War. We know that Essene writings survived in Egypt, since two copies of the Book of Damaskus were found in the Cairo geniza. This geniza, a storage for discarded holy scripts, belongs to a Palestine synagoga, that originally was in Fustad. Fustad is now a suburb of Cairo, but once it was the capital of the Fatimid Caliphate and there was a strong Jewish settlement. Fustad is not far from the land of Onias.

Onias IV got the land of Onias from the pharaoh of Egypt after he had fled from Jerusalem following the murder of his father, the high priest Onias III, in 172 BC. Onias IV built a temple to the land of Onias. It was a smaller copy of the temple in Jerusalem (i.e., the temple before Herodes Great built the new temple), and sacrifices were performed in the temple. There is a connection between this temple and the Essenes. Indeed, the Zadoks of the Essenes were most probably from the family of Onias and the priests that fled with him. Tradition also claims that Onias IV was a great grandfather of the magician Honi the Circle-Maker, also known as Onias the Zadok. These magic workers connect the Zadoks close to the Onias family to practical cabbalists and also to Jesus.

Later, in times that are known better, 18<sup>th</sup> and 19<sup>th</sup> centuries AD, we see strong kabbalistic influences in the doctrines of the secret societies that at that time were the New World Order, that is Freemasonry and Theosophy. Since the speculative Kabbalah is based on Neo-Platonism and Gnosticism, it is common to derive the beliefs of the New World Order secret society from Gnosticism. This is an error. Gnostic cosmology, such as e.g. in Pistis Sophia, shows no knowledge of the theory of times, nor of magic spells. Gnosticism was a later development of Gentile Christians reading Paul and ex-Jews, who became frustrated

when Simon bar Kochba lost. They had no direct connections to Zadoks. We must follow the path of practical kabbalah. There we have the spells and blood rites.

A strong possibility for the first appearance of the secret group after the Jewish wars is the medieval German pietistic movement Chasidei Ashkenazi. Chasidei Ashkenazi was a movement lead by the Kalonymos family. The early history of this movement is described in *The Chronicle of Ahimaaz*, written by Abu Aaron ben Samuel ha-Nasi in 1054 AD. It tells how Samuel ha-Nasi from Babylon sent his son Abu Aaron ben Samuel ha-Nasin to Italy in the 9<sup>th</sup> century to teach secret knowledge to Moses Kalonymos. That knowledge was *Kabbalah Ma'asit*, Jewish black magic, such as magic world squares, spells and rituals.

The title ha-Nasi means Prince and often (but not always) refers to an Exilarch, the king in Exile. There still were Exilarchs in Babylon in the 9<sup>th</sup> century, but the Exilarch lists from Babylon do not recognize Exilarch with the name Samuel having a son Aaron. The likely solution to this dilemma is that Samuel was not the recognized ha-Nasi in Babylonia but a secret ha-Nasi in Babylon. Babylon was one of the old names of Fustad. Abu Aaron ben Samuel, also known as Aaron Babylonian, was a *Ba'al Shem*, a pronounced of the secret name of God, by help of which he could do great miracles.

The most important members of Chasidei Ashkenazi were Samuel ben Kalonymos he-Hasid from Speyer, Judah ben Samuel he-Hasid from Regensburg, Eleazar ben Judah from Worms and Isaac ben Moses from Vienna. The most interesting name is Eleazar ben Judah. He seems to have founded the secret society of practical cabbalist masters, the Nistarim, or the 36 zadoks. The members of Nistarim were all *Ba'al Shems*. Nistarm was a clearly messianic secret group. Any of the Nistarim could be the new Messiah, if the times were correct. Notice that these names are Ashkenazi. We can understand why Ariel Toaff found the ritual murders were connected with Ashkenazi communities, but it was not all Ashkenazi, it was the practical kabbalists.

The issue of sacrifices is relevant in this context. Discussion of this topic is often suppressed because of its anti-Semitic connotations. Therefore, let us start by stating that rabbinic Judaism, or Karaite Judaism, seems not to be connected with ritual murders of children, the so called blood libel claim. Yet, there were other forms of Judaism in the history. In the time of the first temple children were sacrificed. The Old Testament says that the sacrifices were made to Baal, not to Yahweh, but the Bible mentions human sacrifice to Yahweh, like king Ahas in 2 Kings 16:3 and judge Jephtah in Judges 11. Children were originally sacrificed to God El, following the traditional pattern of Canaan. In the Law of Moses there is a demand to sacrifice all first born males to God. This includes children, but in the law code there is also a statement that sons must be redeemed, clearly a later addition. In rabbinic Judaism a son is redeemed by paying the rabbi a certain amount of silver. In other forms of Judaism redeeming has been understood differently. Jesus died as a human sacrifice in order to redeem all (his) people. In order to share in this redemption act, a believer must symbolically drink the blood of Jesus during the Eucharist. This already shows clearly enough that at the time of Christ, there were Jewish groups that understood redemption to require a human sacrifice and drinking of blood.

It is not questioned that ritual murders of children actually happened. There were many documented cases in so wide an area and during a so long time that no psychopath murderers can be responsible for them. They are work of a religious cult. Furthermore, Jews came to England in 1066 AD and were expelled in the year 1290. The ritual murders started in the year 1144 and stopped 1255. It seems that the cult was hiding inside Judaism.

In the year 2007 a Jewish university professor Ariel Toaff published the book *Passovers of blood*, where he investigated one of the most famous ritual murder cases, the murder of Simon of Trent in 1475. His conclusion is that it was done by a group of Ashkenazi Jews. He was pressed to withdraw the book from the publisher and to revise it (an English

translation of the original 2007 version can be found in the Web). The new version still claims that dried blood from children was needed for matzos, but the blood was obtained by buying it from voluntary donors. This is possible: in Middle Ages some poor parents sold their children.

Naturally the cult was not all Ashkenazi Jews. It must have been a very small, secret cult. Otherwise there would have been much more murders than there were. The cult must have believed Jesus to be a messiah, though in a different way than Christians. This means that they were not rabbinic Jews. There must have been a very secretive, cabbalistic group. Whether it was the Nistarim or not, cannot be asserted for sure, but it seems likely to me that it was the Nistarim.

The medieval magic book, *Book of Abramelin*, may give some insight. While the cabbalistic expert Gershom Scholem has doubted that the author was even Jewish and claimed that the rites in the book bear only slight similarity to the rites of practical kabbalah, the book actually includes many correct pieces of information. There is one rite, where there is needed a child and a silver plate. In the *Book of Abramelin*, the child is not harmed, but the Bible specifies silver plate as the plate on which the sacrificial blood is gathered. Before the new exodus, sins of the elected must be redeemed. This can only be done by a sacrifice.

### 15.3 Freemasons and the creation of Israel

Freemasons organized revolutions in the end of the 18th and beginning of the 19th century in Europe and both Americas. At this time Jews were still living in their own communities, the Jewish Enlightenment, Halakha, was yet to come. There were two schisms in Judaism in the 17th century: one caused by Baruch Spinoza and another by Sabbatai Zevi. Their followers, spinozeans and sabbateans, were later excommunicated from Judaism. Many of their rank joined Freemasons and become revolutionaries.

Many communist leaders of the early 20th century claimed being spinozeans. A famous example of sabbateans is Moses Dobruška, a cousin of Jacob Frank. Jacob Frank, a false messiah, claimed to be an incarnation of Sabbatai Zevi. His followers, frankists, were the largest of the sabbatean sects. Moses Dobruška joined the Jacobins and fought in the French Revolution. As a Jacobin he used the name Junius Frey. He also pretended to be a noble and used the name Franz von Schönfeld. Moses Dobruška founded a secret society *Frates Lucis*, known also as *the Asiatic Brothers*, where sex magic was practiced.

When Jewish Enlightenment finally started, the original goal was to integrate the Jews to the society. This goal clashed with the religion, because God in the Old Testament writings forbids Jews from intermarrying with other peoples or mixing with them in any way. In the time of Jesus a Jew could, for instance, not eat with non-Jews. Those who integrated, often rejected the faith and turned to socialistic or communistic ideas. This was natural, since the Jews had got accustomed to living in a Kahal, a community with several socialistic traits. These runaway Jews become the most fervent leftist revolutionaries. Zionism was a way to halt this development, since integration with the society did not work. Freemasonry supported Zionism. The precursor of Zionism, *Alliance Israélite Universelle*, was founded by the Freemason Adolphe Crémieux.

Zionism proposed the Palestine plan, the return of the Jews to their old home country. From a religious point of view there were two problems with this. The traditional interpretation was that the Messiah would lead the Jews to the home county, and the Messiah had not appeared. This was not an insurmountable problem: the prophecies do not clearly state if the Messiah appears before the return or after. For the Zionists the Jewish people were their own Messiah, and that was a good enough explanation for most.

The other problem was harder. All prophets assert that the remainder of the Promised People will return to their country and then God will destroy or enslave all other nations, but Ezekiel adds that the Promised People must be cleansed (Ezekiel 36:25,36:33, 37:23).

What does this actually mean? Ezekiel 11:20-21 says that only the good ones will be saved. Ezekiel 9:4-6 states it more clearly: all who are not marked to be saved will be killed. Ezekiel 36:38 compares the Promised People to a herd of sacrificial sheep. Cleansing means a sacrifice were many people are killed.

How many will be killed? According to Sakarja, two thirds of the people in the whole land will be killed (13:8) and Jerusalem will be sacked (14:2), but immediately after that God will start a war against pagans. God did not go to war after the destruction of the First Temple, neither after the destruction of the Second Temple. Thus, prophesy tells of a future event, the war of the last days.

It is not possible to know if these are the exact verses of prophecies that were used in deducing that there should be a great oppression before the promised return to the home land. Anyway, there was a belief that a great oppression had to come. Christianity has the same belief, only the persecuted ones are Christians. How many should perish? It seems that one third or two thirds were believed to perish. Maybe this figure came from Sakarja 13:8, or from some other Biblical verse.

We can see the figure one third in the mission of Sabbatai Zevi. The mission started after the Khmelnytsky Uprising. One third of all Jews were said to have perished in the massacre, though the real figure was much smaller. Clearly, one third had some religious significance to the Messianic mission.

We also know something about the time of the great oppression. Daniel 12:1 and 12:7 give the time of great oppression as the time after one part of the people have returned.

Let us now think of the times when Zionism appeared and the Palestine plan was created. It was a plan evoking Messianic times. The promise of a Jewish home land in Palestine was obtained at the end of the World War I and before the World War II many Jews had already returned to Palestine. The time before the World War II looked like the correct time for the great oppression. Then all happened what was told by prophets. Nazis grappled power and started persecuting Jews. According to the most often quoted numbers, the world Jewish population before WWII was 18 million, 9 million of them lived in Europe and 6 million perished in the war. It happens to be so that six is one third of eighteen and six is two thirds of nine. Is this a coincidence? Most probably it is not. The Palestine plan was on-going long before Hitler rose to power. We may forget the possibility that God had anything to do with number magic. Besides, I calculated how many Jews died in the Holocaust and got the figure 2.5 million. What we have here is intentional realization of prophecies and should it happen that they are not realized as told, a dogma is imposed that they were realized as told.

The death toll of the Holocaust and denial of the blood libel are not the only dogmas. There is a dogma that the Freemasons were a harmless group of people who are unjustly accused, just like Jews, but this is not true. It is generally agreed among historians that Freemasonry had a role in wars and revolutions in the last years of the 18th century and during most of the 19th century. Freemasonry helped to overthrow the nobility. They represented republican ideas, freedom and equality. Many Masons were freethinkers. They opposed the Catholic Church and, what they called, a too narrow-minded view of religion. Freemason lodges were forbidden by police because they propagated ideas that were against the present regimes and some lodges acted as a cover for revolutionaries.

The denials that Freemasonry is not political and only works on charity start after the end of the 19th century and especially in the 20th century. Freemasons like to remind that it is forbidden to talk politics and religion in the lodge meetings. Especially energetically it is denied that Masons started the two World Wars, the Russian revolutions, or had a role in the

creation of Israel. But notice that the rules not to talk politics were imposed in England because Scottish Freemasonry was heavily Jacobite (tried to restore Stuarts to the throne of England) and they were involved in Jacobite uprisings. In the continent, under the Grand Orient de France, there never were any rules against talking politics and Memphis and Mizraim Freemasonry was heavily involved in subversive operations and revolutions.

After the World War II the power of Freemasons seems to have waned. Masons may still have local power in a smaller city, but global plotters of world events are intelligence organizations of major powers. Franco, who was afraid of Freemason plots to overthrow him, is thought to have been paranoid. When the Propaganda Due (P2) lodge was unmasked in Italy in the 1980-ies, it was declared as false Masonry by Freemasons. This may be in-a-way true, it was old fashioned way Freemasonry. The role of Freemasonry is mainly of historical interest, but it is an important piece in the puzzle.

Let us briefly look at the role the Masons played in wars and revolutions, what can be known of it beyond any doubt. Nobody seriously questions the role of Masons in the American War of Independence (1776). The Indians of the Boston Tea Party were Freemasons. Masonry can be seen in the architecture of Washington D.C. George Washington was a Mason and fourteen other American Presidents were Freemasons. The Great French Revolution (1789) is another clear case. The battle cry of the Great Revolution: Liberty, Freedom, Brotherhood, is a Freemason slogan. Many of the freedom fighters in the French Revolution had earlier fought in the American War of Independence, but there are earlier hints to political activities of Freemasons: Brother Cagliostro was indeed accused in the Marie Antoinette's Necklace affair.

Often this political activity is claimed to have come from the Bavarian Illuminati (1776-c.a. 1787), which infiltrated to Freemasonry and advanced its political goals. These goals were abolishing of the king, the church and the home in order to build the new world order. The Illuminati was destroyed by the police because of subversive activities, but this political activity started before Illuminati: Strict Observance had secret leaders who have been found to have been leading Jacobites.

One of the better known times and places of Freemasons' political activities was at the end of the 18th, beginning of the 19th century in Sweden. The king was changed by a Freemason plot. The result of the war with Russian, Finland being joined to Russia, was plotted by secret societies and conspiracies in the Finnish navy. The independence fighters of Central and Southern America were almost all Freemasons. The long list of Masons includes Simón Bolívar, José de San Martín, Bernardo O'Higgins and Francisco de Miranda. Plans were crafter at the secret Freemason lodge Laurato.

The USA took the Southern States from Mexico in the Mexican-American war of 1846-1848. This war started from a dispute of the borders of Texas. Texas had declared independence from Mexico and soon afterwards, 1845, was annexed by the USA. The Battle of Alamo in 1836 demonstrates the role of Freemasons in the Texas Revolution. All of the leaders: William Barret Travis, Davy Crocket and Jim Bowie were Freemasons (of Strict Observance). Interestingly, also Santa Anna, the commander of the Mexican troops, was a Mason. The role of Masons in the revolutions of 1848 can hardly be doubted. In France Luis Napoleon was lifted to presidency and later to the throne with the help of Masonic secret societies. In Italian unification Carbonaries were quasi-Masonic and Giuseppe Mazzini and Giuseppe Garibaldi were Masons. In the 1980s the country was lead by the secret Masonic P2 lodge.

All of these examples demonstrate that Freemasons were a revolutionary force in the late 18th and during the 19th century. The social ideas of Masonry were those of the Enlightenment. Enlightenment was a natural continuation of Renaissance and Protestant movements. The anti-Catholic character of the Enlightenment, and consequently of



Freemasonry, can be seen as a culmination of earlier criticism of the Church. The power and richness of the Catholic Church had been the target of beggar monks since medieval times. Kings, nobles and the Protestant churches saw the Pope as a competitor, who should be opposed when possible. Scientists started to view the Catholic Church as an oppressor during the Renaissance. No esoteric influences are needed for explaining the anti-Catholic sentiments of the Enlightenment, but in the case of Freemasonry there was additionally the Church's condemnation of occult and esoteric knowledge. Esoteric knowledge has always been at the core of Masonry: a document of the earliest Scottish lodge makes a reference to this kind of knowledge, the leaders met Giordano Bruno, and so on. Unsurprisingly, the Catholic Church became the enemy of Freemasonry.

It was not always so. There was a short period when the descendants of the Scottish dethroned Stuart kings tried to regain their former position with the help of certain Masonic lodge, often called Stuart Freemasonry or Jacobite Masonry in history. Stuart Freemasonry is one of the origins of Scottish Freemasonry. Scottish Freemasonry, with the 33 degrees, was not born in Scotland. It was founded by Scottish emigrants living in France. Most of these emigrants were pro-Stuarts and the lodges crafted conspiracies for the return of the Scottish king. Some of the pro-Stuart lodges were placed in Italy. It explains the conspiracy legend that if you dig deep enough to the bottom of Freemasonry, you will find the Pope, or still more probably, the Black Pope, who is explained to be the leader of the Jesuits. It was so for a short time. The Stuart king was Catholic and the Pope certainly would have preferred a Catholic king on the British crown. Jesuits were widely known as conspirators, as is witnessed e.g. by *Monita Secreta*, published in Poland in 1612. Even though *Monita Secreta* is today discredited as false propaganda, it is quite sure that Jesuits plotted with Stuart Freemasons for the return of Stuart kings to England. This was before the Pope Clement XIV dissolved the Jesuits order in 1773. The Jesuit order was re-established in 1815, and probably changed its mode of operation.

Claims that Freemasons had a conspiracy in the 19th century and that Jews expect to become world rulers (which is clearly stated in the Old Testament) are called baseless conspiracy theories where accusations against the real plots of the Catholic Church and Jesuits were directed against totally innocent people. It is not quite so. There was a time when the Catholic Church acted like a cabal. Machiavelli's Prince was written as a guide for Cesare Borgia, the son of the Pope Alexander VI. At the time Martin Luther nailed his thesis, the Pope was Leo X from the Medici family. He was the successor of Alexander VI from the Borgia family. There was not so much difference between Borgia and Medici Popes: Renaissance Popes ruled by Machiavellian methods. The Jesuit order was created in 1534 and it was the main tool on the Counter Reform. The goal was to halt the spread of the Reform by influencing the rulers. This means that Jesuits were created in order to take over countries by conspiracies. It is exactly what they were later accused of and the reason why Jesuits were expelled from many countries. As humanistic Renaissance people, these Popes and Jesuits were interested not only in science, but also in esoteric things, like Cabbala and occultism. But this changed. The re-established Jesuit order was not the same as the old one. The real conspirators of the 18th and 19th centuries were indeed Freemasons.

## **15.4 How did the First World War start?**

In the 20th century there were two World Wars. During the First World War Jews got the promise of a homeland in Palestine and as a payment they got the USA to the Allied side. In the Second World War Hitler persecuted Jews and killed millions of them. After the war Jews were given not only a homeland but an independent state in Palestine. The task of the King Messiah was completed, yet the Messiah did not appear, or did he?

World War I started from the assassination of the Crown Prince, Archduke Ferdinand in 1914. He was shot in Sarajevo by teenage Gavrilo Princip, who belonged to the Serbian terrorist organization Black Hand. Immediately after the World War I there were claims that the Freemasons were involved in this assassination. Masonic web pages refute these claims as baseless and explain that the source of these claims is a book published in 1918. It claims to contain the notes of the trial of the assassins in 1914. One of the assassins, Nedjko Čabrinović, had claimed that Freemasons participated in the plot. The court did not believe. According to the Freemason web pages, the entire book is a forgery. Professor Pharos, who is said to have taken the notes, was actually a Jesuit of Sarajevo, one Anton Puntigam. That is it! The book is typical anti-Freemasonry propaganda by a Jesuit of the Catholic Church.

But maybe this argument does not explain everything, because even the Catholic Church cannot predict, yet the following fact can be easily checked: In the year 1912 the Catholic League journal *Revue Internationale des Sociétés Secretes* wrote: "Maybe one day it will be clear what a high ranking Swiss Mason said about the Archduke: he is good, pity that he has been condemned. He will die on his steps to the crown." This issue of the journal is freely available in the Web, Scribd RSS009-Septembre\_1912, page 788.

Another interesting piece of information is in the book by Ottokar Czerin: *Im Weltkrieg* (1919). Czerin was Austrian minister of foreign affairs during the World War I and a personal friend of the Archduke. He writes of the Archduke: "A year before the war he told me that the Freemasons have decided to kill him." Czerin adds that in that time there were many assassination attempts on lives of high ranking nobles, like the Archduke. Unfortunately this book was published a year after the notes of the Sarajevo trial, but Czerin was not a Jesuit, at least.

The book of the Sarajevo trial, Pharos, *Der Prozess gegen die Attentäter von Sarajevo* (1918) has a foreword written by a famous German jurist, Professor Josef Kohler. Kohler must have understood that connecting Freemasons to the murder of the Archduke would make the news and writing a foreword to such a book would risk also his own reputation. If the interrogation of Čabrinović is a forgery, it either is so well made that Kohler believed it to be authentic, or Kohler was in the same Jesuit plot.

Official notes of the military trial have for some reason disappeared. It is not impossible that Professor Pharos, that is, Anton Puntigam, was present in the trials. It was revealed in 2004 that the murder weapon used by Princip ended up to Puntigam's possession. He intended to found a museum for the memory of the Archduke. The murder weapon was displayed in the trial. If Puntigam got it to his possession, he might also have got notes from the trial, either unofficial or official.

The assassins of the Archduke got their weapons and training from the Serbian intelligence. Serbian intelligence must have expected that killing the Crown Prince might result to a war with Austria. Therefore Serbia must have had an assurance from Russia that it would back up Serbia against Austria. Russia must have understood that Germany was in pact with Austria, therefore a war with Austria would lead to a war with Germany. Russia could not face Germany alone, therefore Russia must have had guarantees from France that it would join the war. According to the Schlieffen plan of 1905 the German army would attack France through Belgium, which was the logical choice in the military sense. Since the Great Britain had given guarantees to Belgium, the German attack would bring the Great Britain into the war. That is, all allied powers must have been aware of the assassination attempt and that it will start a world war. The central powers were probably unaware of this plot.

The consequences of the World War I included collapses of nobility and emperors in Germany, Austria and Russia, and the British capture of Palestine from Turkey. The last one is interesting. The New Turks were already close to power, but still not quite there. Turkey rejected the request of the Zionists for establishing the Jewish homeland in Palestine. In the

World War I Turkey joined the central powers, and lost Palestine to the Great Britain, which promised a Jewish homeland in the Balfour declaration of 1917, during a time when the British were losing, and after this the USA joined the war and Germany surrounded because of food shortage and the pressure of internal opponents of the war.

The World War I was slaughter without any sense. Nobody gained much: the borders were almost not moved. The League of Nations was established as a transnational organization that could keep peace. This war could have been the war that ends all wars. The idea of a war that ends all wars was common among Freemasons. A similar rationale is used to motivate the European Union: EU is necessary so that European powers will not fight more wars among themselves. Another Freemason goal was to overthrow monarchs and nobility. It succeeded through the war in Russia, Germany and Austria. The goal of communists was a revolution in Russia. It failed in 1905 but succeeded with the help of the German attack in 1917. World War I showed to the humanity the futility of war, but it was by no means useless war for achieving the goals of those who plotted it. All Masonic goals were reached and many banker goals were also reached. Additionally, Jews got the Balfour declaration. Masonry was behind the plan to restore Jews to Palestine and with them were certain Jewish bankers, like the Rothschilds.

Let us move to the Second World War. The Palestine plan was already going on long before Hitler rose to power and started the Second World War, but Jews preferred to immigrate to the Americas instead of Palestine. After the wartime persecutions, ghettos and concentration camps about a million moved to the newly created Israel. At the start of the Second World War there were about eighteen million Jews. The most often quoted figure of how many died in the persecutions is six million (but I find it much too large). Old Testament prophecies tell that Israel will be reborn, but just before that time there will be a great war and a great persecution. Only the remnant returns to their country. Two thirds, or one third, depending on the interpretation, were to die in the persecution. Six million is one third of eighteen. The prophecies were filled. How could it be so?

First we must look at anti-Semitism, what it is and what it is not. Immigrants who look different, talk differently, dress differently, or simply separate themselves from the rest of the population and shun intermarriages, usually have some experiences of antiforeigner attitudes of the main population. Sometimes the different customs of the immigrants collide with the popular culture. They may treat their women, children or animals in a way that is against the customs of the local people, even against the law, but they come from another culture and do not mean harm. Why should this cause any deep rooted hatred?

It does not. These issues are not at all the reasons why there was anti-Semitism against the Jews of Europe. It was not based on racism or hatred of foreigners. It was because of usury. The Jews were kings protected people. Their task was to fill king's coffins with money by squeezing it from the king's subjects by usury. Either the Jews had come to the king with the offer that if they can practice usury in his country, protected by his soldiers, the king will get a substantial share, or the king had actually asked the usurers to come to his county to do what they do. Money lending, it was called, but it was usury. The interest rates in the medieval times were 30% to 40%. Those rates make it nearly impossible to pay the loans back. The goal of usury is to ruin the victim. He is lured or forced to take a loan on an interest rate he cannot pay. His only possibility is to take more loans on a killing interest rate. Finally the victim loses all that he had. Not paying was not an option: kings soldiers guaranteed that the loans were paid, since the king got a share of the profits. In those times one still went to the prison for not paying loans. While healthy banking is needed for economic growth, usury is not. A too strong grip of usurers can ruin the whole economy, as happened in the Baltic countries in the beginning of the 20th century.

There were cases when a king expelled the usurers and forgave the debts in order to help the people. Usually this relief did not last long. The next king allowed the usurers to return and to reclaim the debts. Some countries succeeded in driving away the usurers. In England usury was forbidden in the 10th century, but usurers were allowed to stay if they found other professions. They started forging counterfeit money and engaging in highway robbery, and were finally expelled. They were not allowed to return to England for several hundred years, and when they finally came back, they returned as bankers, not as usurers. In some cases the king expelled the usurers because he himself had taken loans that could not be paid back, or wanted to confiscate their property. A famous case is the French king Philip the Fair? He also abolished the Temple knight order and burned the leaders on stoke, but did not find any fabulous Templar treasure.

The reason for expulsion was not always usury. In Spain the decision seems to have been a result of investigating certain recent cases where children had been ritually murdered. Rightly or wrongly, the investigations pointed out to the common suspects. A choice was given between leaving the country or conversion to Christianity. The new Christians were investigated by Inquisition, being correctly suspected of still practicing the old faith in secrecy. Many fled to the New World. But in general, the religious motive does not play a great role in expulsions. There were no forced conversions, which is rather surprising, since forced conversions and religious wars were more like a rule at that time.

Usurers were not very much liked by the common people, but riots against the them, such as during the Khnelnytsky uprising against the nobility and their Jewish helpers in 1646?, were exceptions. For most of the time the usurers were protected by kings and could not be harmed. It is an often repeated claim that Jews engaged in usury because they could not buy land. It is not a valid argument: Jews were practicing usury already in Palestine, as both the Old Testament and the New Testament show. They were forbidden to take interest from fellow Jews as it was well known that usury is ruining the victim, but they were not only allowed but encouraged to take interest from non-Jews.

In Poland Jews could work in any profession. They could have cultivated land as land slaves like most of Eastern European people, but they did not want to work on the land but to be land owners and have people work for them. They had a much better life standard than the common people, being treated as lower nobles, able to move anywhere in the Polish-Lithuanian Commonwealth, and having a de-facto monopole and the king's protection on an extremely profitable business, usury. Usury was not their only profession in Poland. They were given a monopole on alcohol sale - that one is everywhere a very profitable monopole - and a part of king's mining monopole. They worked in other professions as well, including managers and tax collectors of land estates of nobles, doctors and merchants. Still usury was probably the most important reason for their expulsions from many countries.

It may be surprising, that in Eastern Europe as large number as one fifth were working as usurers. One would expect that lending money requires quite much capital, and that poor people do not have such a capital. Obviously they were not poor and had means to raise capital. Their population grew much faster than the host population showing that they were not living under very poor conditions. They were exempted from military service and had their own courts of law. But this situation changed when Poland was divided and Enlightenment changed Europe. In 1930s Jews were no longer mainly occupied as usurers. There were no famous ritual murder cases. Polish Jews were not so rich anymore. They did not even look much different from Slavs. What is the reason for the persecutions during the Second World War?

There was agitation against Jews before Hitler came to power, long before the Balfour declaration. This agitation started at the time when pre-Zionists decided that Jews must emigrate to Palestine. Jews did not want to emigrate, they had to be pushed. Jews were

persecuted in Europe in five occasions (excluding the cases when usurers were expelled, as they normally returned later). The first pogroms were in the beginning of the First Crusade in 1095-1096. They were blamed for spreading the plague and persecuted during the Black Death 1346-1353. There were massacres of Jews during Khmelnytsky's Cossack Uprising 1648-1657. Pogroms in Russia were in the time 1881-1906, and there was Hitler's persecution of Jews 1933-1945.

The First Crusade was at the end of the thousand years of messianic time. The crusaders were told to kill unbelievers and they found unbelievers from their home country in Jews and killed them. This case does not require a complicated explanation. The first ritual murder accusation was in England 1144 AD. Ritual murder accusations in England and elsewhere lead to pogroms and expulsions of Jews. If kabbalistic Jews made these murders, it was in order to speed up their return to Palestine: antisemitism, which murders of children would surely cause, were forcing Jews to leave for their homeland.

I strongly suspect that traveling sellers of used clothes did spread the plague during the Black Death and Jacob Frank apparently spread plague in this way in the 18th century. Many of used cloth sellers were Jewish. Also witches were accused of spreading the plague and practical kabbalists were in fact witches.

Jews were massacred in the Khmelnytsky Uprising because Cossacks saw them as suppressors of Ukrainian people: Jews were helpers of Polish nobles and Cossacks rebelled against nobles. It seems that Jewish land managers and tax collectors did suppress the people. Sabbatai Zevi interpreted the massacres as the persecution that was to come before the Jews can return to the Promised Land, that is, these massacres were necessary in order for the Jews to return to their homeland.

The last two cases of persecution of Jews were in the time when pre-Zionists and later Zionists had decided that Jews must move or be moved to Palestine. There are statements by Zionists that antisemites are their best helpers, i.e., they are forcing Jews to move. Zionists applied to European powers for their help in restoring Jews to Palestine. Only Russia was for this plan. A bit later there were pogroms in Russia. That was the help they gave to Zionists. Before Hitler came to power there already was the Zionist plan of Jews returning to Palestine. The persecutions of Jews by Hitler lead directly to the founding of Israel after the war.

In the infamous Protocols of the Learned Elders of Zion the elders say that all antisemitism comes from them and they have discussed this issue among themselves many times, but antisemitism is necessary. If their goal (whoever the authors of this document were) was the creation of Israel and if they had no respect to human lives, then they may have pushed Jews out by force and intentionally fulfilled the prophecy of a great persecution before the return. If this is so, then it is the dark side of messianism.

There is another answer. It is that Hitler did not pull Jews from their homes, put them into camps, to heavy forced work and transported to Ukraine with the goal of having Israel created after the war. The other answer is that Hitler wanted to exterminate Jews. Because of this alternative answer I include my calculation of the Jewish death toll in the Second World War as the last chapter of this book. My calculations in that chapter are correct and what can be concluded from them can be shown.

## **16. Polar Star and the earliest theory of times**

This last chapter is a bit different. It is not of Jesus, but the theory of times, being the main scientific discovery of ancient times, is worth of one more chapter. This is a post from my blog. I keep the links to some sites, hopefully they do not disappear, but if they do, you can find the information from other Internet sites.

## 16.1 The Polar Star and Human Migrations in Prehistoric Europe

Sampo in the Finnish national epos Kalevala has a long time ago been identified as the world pillar, axis mundi. The world pillar is a common feature in Arctic and Siberian mythology. The name Sampo most probably comes from the Sanskrit word shambha, pillar. This pillar connects the earth to the sky. It is fixed to the sky with a golden nail, the polar star. The sky turns around the pillar. The poem "Theft of Sampo" in Kalevala seems to be directly connected to a change of the polar star, probably around 1000 AD when Polaris was slowly adapted as the polar star instead of deriving the place of the celestial North Pole from Kocbah.

The celestial North Pole moves in a circle around the center point, which is situated in the Draco constellation. One round takes 25,770 years and the mechanism causing this movement is precession, the slow movement of the axis of rotation in a gyroscope. In the case of the Earth this movement is for unknown reasons called precession of equinoxes. Equinox is a time: a day when the day and night are of equal length. Equinox changes because of precession, but the movement would be more logically called precession of the Earth axis.

Already 1983 Ugo de Santillana and Ertha Von Dechend argued in [1] that all ancient cultures knew the precession of equinoxes. Giulio Magli in [2] is more cautious. He presents evidence that while astrologists of many ancient cultures may not have understood the precession, they were aware of the slow movement of fixed stars, including that the polar star changes in a long time. Magli gives many examples, one being the sanctuary of Son Mas in Majorca. It was constructed to be oriented towards the star Cruz-Centarios. The star constellation moved below the horizon as seen from Malta around 1700 BC and according to archeologists the sanctuary was abandoned at just around that time. These kind of examples make a good case that latest around 1700 BC European astrologers knew that fixed stars moved to new positions in some hundred or thousands of years.

The concept of world times is closely related: ancient people thought that the time is divided into ages. Each age ends to a catastrophe. One of the catastrophes is the moving of the world pillar. As a polar star is a nail, which fixes the pillar, it is of utmost importance if there is a polar star or not. But this is only a theory and a later development. This theory must have been created to explain why in certain times in the past happened catastrophes. I suggest that certain major catastrophes indeed happened because the polar star changed, so there was a connection which later was elaborated into a theory. This proposed connection between a catastrophe and a polar star is nothing mystical. I do not suggest that radiation from stars influenced life on the Earth. The catastrophe was caused by a new people arriving to the area and destroying the old culture. It has happened several times in Europe, most notably in the Bronze age when the Indo-Europeans arrived, but also in more recent times. There is nothing mystical in proposing that the arrival of a new people is connected with a polar star. A polar star probably made orientation much easier in prehistoric times when there were no compasses or calculation methods, thus at times when there was no polar star we would expect that people were migrating less, while when a polar star appeared in the sky some belligerent people might have started looking for a new land to conquer. As a consequence, existing cultures were replaced by new ones and we can investigate if this proposal makes sense by looking if there is any connection between the change of polar stars and the change of cultures.

Naturally, a polar star is not the only or the main reason for migrations. There are many reasons, such as a new technology (like agriculture, horses, metal weapons), overpopulation (like Europeans moving to other continents) or pressure from other peoples (like the Goths were pressed by Huns). In prehistoric Europe a major reason for migrations were climatic changes, which force animals and humans to move. There was the Ice age and

consequent melting of ice. There is no real connection between climatic changes and the change of the polar star, but an apparent connection between the two was created in the theories of world ages by synchronizing these unrelated mechanisms. Climatic changes have certain quasi-periodicity: after the last Ice age there has been a roughly 2000 year period of global warming and inside it a weaker 1000 year period, maybe oscillations in the climate after the ice melted. The polar star changes are strictly periodic and 2000 years is a relevant time: one polar star is close to the celestial North Pole for about 2000 years. It is only needed to synchronize these two, which was done in the zodiac theory of ages.

The zodiac was created in Babylonia around 500 BC from earlier star maps used from 1600-1000 BC to track the movement of planets. The Babylonians divided the zodiac into 12 zodiac signs. Instead of tracking the polar star, they focused on astrological ages. An astrological age is the time when the sun raises in one zodiac sign in the spring equinox. With exactly 12 zodiac signs the average length of an astrological age is 2148 years, 12<sup>th</sup> the Platonic year, i.e., precession cycle of 25,770 years. The astrological age is synchronized with the global warming cycle: the last warmer time was around 0 AD (so, there is one now in 2000 AD) and the astrological age changed to the age of Pisces also around 0 AD. It is probably not a coincidence but a result of purposeful design of the astrological age theory, and it means that the zodiac based astrological age had replaced the polar star based world age around 1000-500 BC.

We can find the correlation between the polar star and migrations after this time frame only from cultures, which were too far from the cultural centers which created the new zodiac based astrology, such as Finns, Saami and Siberian Arctic people. Some of these northern cultures still expected the end of the age and destruction of the world by fire if the world pillar moved. The belief of destruction with fire seems to have very old roots. Shambha is not only a pillar in Indian Veda tradition: it is also closely connected with a friction drill for making fire.

Let us now look for the suggested correlation between the polar stars and cultures from prehistoric Europe. According to a recent DNA study [3] Europe was populated in several migrations. The first migration brought the Aurignacian culture 45,000 BC. Aurignacian people came from the Middle East. Their Y-DNA haplogroups were C1, F and pre-I and mtDNA included N (notably U) and M lineages. Around 31,000 BC came from East Europe genetically different people, the Gravettian, who occupied most of Europe until 20,000 BC or even up to 15,000 BC. Their Y-DNA haplogroups were C1 and pre-I and mtDNA haplogroups belonged to U. The Aurignacian culture did not disappear: they reoccupied Europe starting around 17,000 BC as the Magdalenian culture. Their Y-DNA haplogroups were I and I2 and mtDNA haplogroups were subgroups of U, notably U5. Around 12,000 BC appeared genetically different people, probably from the Middle East. One site from 12,000 BC, Villabruna, had an individual with the Y-DNA haplogroup R1b1a, also E1b1b is from this time. The early Neolithic farmers moved to Europe around 6,000 BC from Anatolia. Their Y-DNA haplogroups were mostly G2a. The common mtDNA haplogroup H and several other present mtDNA haplogroups probably came to Europe with these farmers. New people from the Pontic-Caspian Steppe carrying Y-DNA haplogroup R1b replaced most of the paternal lineages in Western Europe around 3000 BC. While there was some R1b in Europe already 12,000 BC, these new lineages are from different subhaplogroups. It seems that these R1b people did not replace mtDNA, so they were mostly male groups, maybe war bands. A bit later, around 2,600 BC a new wave of Indo-Europeans came bringing the R1a Y-DNA haplogroup. As science is what it is, these results may change when new studies are made, but the big picture is probably already fairly correct.

Those were the cultures, more or less, what about the polar stars?

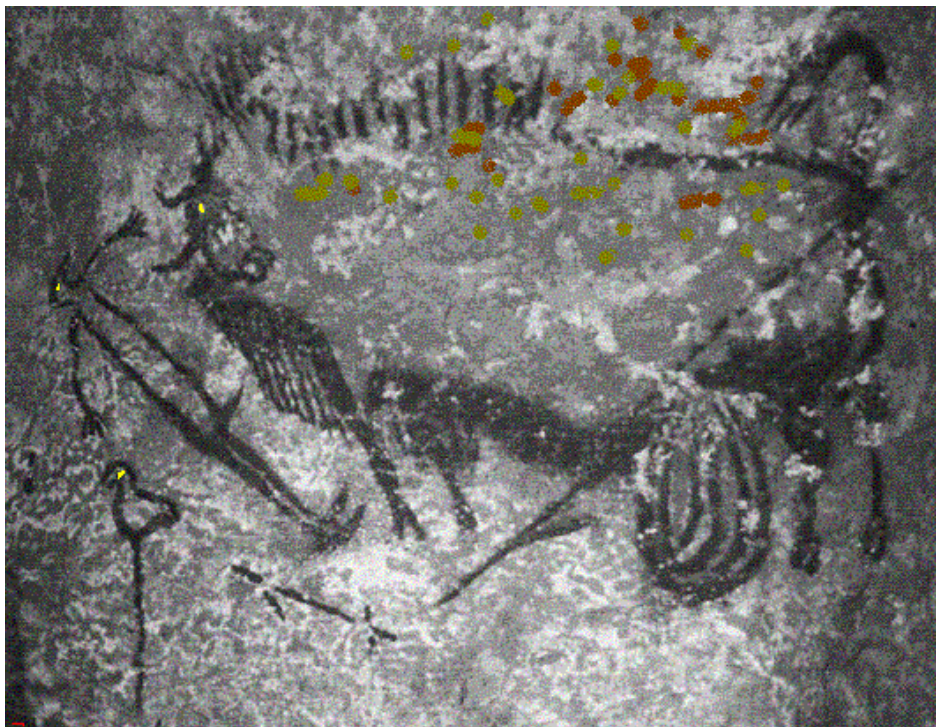
Nine stars, which are visible to a naked eye, move to a position, which is sufficiently close to the North Pole for them to be used as polar stars, but some of them are quite dim.



These stars are not placed evenly in the sky and there are long intervals when there is no polar star in the sky. During the time modern humans have inhabited Europe I expect that humans would have noticed the following polar stars: from 45,000 BC to 17,000 BC they could notice Deneb, Vega, Hercules constellation, Draco constellation and Polaris, and from 17,000 BC to the present time they could also notice some dimmer stars, so the list is Deneb, Vega, Tau Herculis, Thuban, Kochab and Polaris, our present polar star, which has been used from about 1,100 AD.

Polar stars are easily noticeable celestial objects only in sufficiently Northern latitudes (covering all of Europe and Mediterranean). In higher latitudes the whole night sky is seen turning around the celestial North Pole. In the tropics raising the celestial North Pole is very low in the horizon and people used different markers, such as observing which stars were raising in selected directions. Since the night sky turns around the celestial Northern Pole, that place governs the sky and it is where the gods were thought to live. Consequently circumpolar stars, those around the Pole and which stay up in the sky whole night, were identified with gods. There are indications that Europeans were observing polar stars already in the Paleolithic Stone age.

The oldest known description of a polar star, and maybe even of the shift of the polar star, is the Bird man fresco in the Lascaux cave. Michael Rappenglueck proposed in 1998 that the eyes of the bird man, the bird on a pole and the bison are the three bright stars Deneb, Vega and Altai, the Summer Triangle (eyes in yellow). The fresco is dated 15,300 BC. Deneb was closest star to the North Pole around 15,770 BC and Vega around 12,000 BC. Deneb is the brightest star in Cygna (Swan) and Altair is the brightest star in Aquila (Eagle). The shaman has a birds head and hands out stretched, resembling Cygna. Vega should be the eye of a bison. It requires conceptualizing Lyra, Hercules and some other stars as a bison. The fresco is probably just a star map, but it could be understood as a prediction that Vega overcomes Deneb as the polar star, which happened 4000 years after the fresco was painted.



If we accept this interpretation, which seems very natural, and agree that in Lascaux, a descendant of the Aurignacian culture, there is imaginary of a polar star, then polar stars may have been important also to the earlier Aurignacian culture. The Aurignacian culture appeared



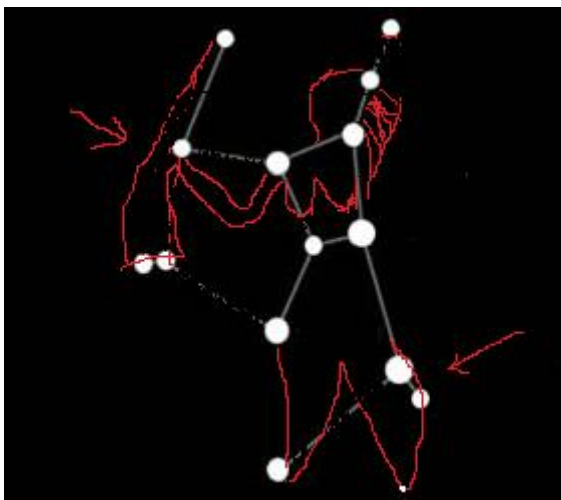
abound 43,000 BC and was replaced by the Gravettian culture around 31,000 BC. Deneb was the closest star to the celestial Northern Pole in 41,500 BC, but it was sufficiently close already in 43,000 BC: it never gets very close, but it is a very bright star, so it does not matter if it is exactly in the closest place. Vega was closest to the Pole in 37,800 BC, but as it also is very bright and never very close to the Pole, it could be used as a polar star probably until 35,000 BC. After this time the Aurignacian culture disappeared, but DNA studies show that some people survived in Spain. They expanded again around 15,000 BC as the Magdalenian cultures. This is the time when Deneb was again the polar star. Between the Gravettian and Magdalenian cultures there was the Solutrean culture in Spain and France. It probably was a continuation of the Aurignacian culture. It started around 19,000 BC, some 3000 years before Deneb was the closest star to the celestial North Pole, but as already mentioned, Deneb is bright and never very close to the Pole and the time of Deneb as the marker of the Pole can be started 2000-3000 years earlier.

After Deneb and Vega the next polar star is Tau Herculis around 34,000 BC, then Thuban of Draco, which was very close to the celestial North Pole around 28,600 BC. Both Tau Herculis and Thuban are dim stars, but the constellations Hercules and Draco are easy to spot. Paleolithic people could have noticed the constellations, but probably not the polar stars. The next bright star is Polaris, which was closest to the Pole 23,700 BC. The Gravettian culture is usually dated between 31,000 BC and 15,000 BC, but these times vary depending on the source. Some sources set the start of Gravettian to 32,000 BC. Most sources give the ending time of Gravettian as 20,000 BC. It is some 2000 years after Polaris could not any more show the Pole. These times do not match very well to the polar stars. Gravettian does not seem to have neither started nor ended as a response to a new polar star. Gravettian people replaced the declining Aurignacian culture and were pushed away by the emerging Magdalenian culture, which both correlate with new polar stars. It may be that the Aurignacian people were more focused on following polar stars.

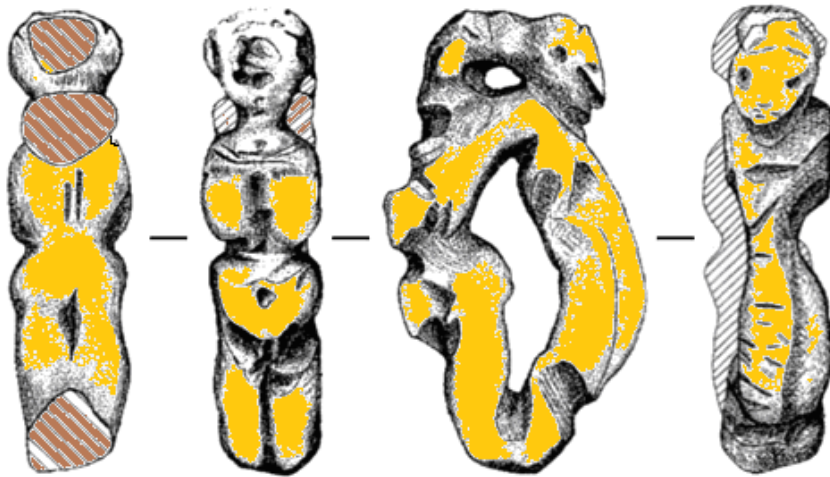
We can still look at celestial symbols from Gravettian. The most characteristic art objects of Gravettian are the Venus figurines. They have very explicit female sexual identifiers and it is natural to interpret them as fertility symbols. They may represent a fertility goddess. Gods often have a celestial image. The star constellation Hercules, which is seen upside down, can be conceptualized as a female goddess, not upside down, especially this relief:



Comparing it to the Hercules constellation shows certain similarity, as an easy application of the common observation that in the stars you can see what you want to see. The arrows point out something that is not obvious. The right thigh in the relief is bulged, which can be explained by the stars of Hercules, and the drinking horn is there, though in another position.



Hercules was the constellation closest to the celestial North Pole until the polar star moved to Draco, so we should find two constellations, Hercules and Draco. A Gravittean statue known as Balzi Rossi Beuty and the Beast shows a woman and a snake. The figures are connected from the head and legs. Draco is close to Tau Herculis, which is a star in the woman's head. Draco does not connect to the woman's feet, but there is another snake shaped constellation close to the feet, Serpent's Caput. While it may not be so obvious from the drawing, there is no mistake in identifying one figure as the woman by the breasts, navel and buttocks and the snake by the snake head and scales in the body.



Early Gravettian art also includes many bird figurines. They are typically interpreted as male sexual symbols, which can very well be true. Still a bird figure has a celestial image in Cygna, the Swan. If it is true that Gravettian was a matriarchic society, it may be because the patriarchic time of Deneb had passed. The figure shows a stylized bird from the early Gravettian Mal'ta culture.



After Gravettian there were the Solutrean and Magdalenian cultures which were already discussed. Let us jump to the new migration around 12,000 BC. It is the time when Vega was the polar star. Next migration is the early Neolithic around 6000 BC. It is a period when there was no polar star. This migration probably had technological origins: early farmers pushed the hunter-gatherers further to the North. There were major catastrophes at that time, caused by the melting ice. In Norway Storegga Slides fell to the sea and triggered a tsunami around 6,100 BC and the Bosphorus strait may have opened in the Black Sea in 5,600 BC with a catastrophic flood, in 7,400 BC with a minor flood, or some other way (the case is still open). No doubt there were floods somewhere in Europe when the ice melted and this time qualifies as one end of ages. The old theory of ages and the catastrophe at the end of the times can very well be based on actual events. The end of the times is never the end of the world. After the end new heavens and new earths are created, i.e., the night sky has different stars when the new world pillar is set and different people occupy the lands.

The last two major migrations from the Pontic-Caspian Steppe: R1b people around 3000 BC and R1a people around 2600 BC had a technological component, they had horses, but the time fits into Thuban, the star of Draco.

Thuban was the polar star in the time of the Old and Middle Kingdoms of Egypt. It lost its position as a polar star in 1700 BC. This is the time of the second intermediate period in the history of Egypt. Hyksos ruled Lower Egypt. Then Hyksos were either pushed away or they left voluntarily. I think this exodus was the origin of Exodus and its cause was the new

polar star, Kochab. I also think this is the origin of the myth of the Promised People. Celestial constellations were understood as gods but astrology, which already was developing around 1600 BC, has the basic belief that celestial phenomena have a correspondence with Earthly phenomena. The new polar star had an association with a certain people. The protector of Egyptians was Draco. They did not conceptualize Draco as a snake but as a hippopotamus carrying a crocodile, and as crocodiles live in Nile, this constellation was beneficial for Egypt. The new polar star Kochab in the constellation Ursa Minor must have been a protector of some other people.

The square of Ursa Minor may be understood as a celestial temple with two pillars: Kochab and Pherkad. It is agreed that Jacob's ladder is a world pillar, but as a ladder it actually has two pillars. The Temple of Solomon had two pillars: Boaz and Joachim, cabbalistic Severity and Mercy. Jacob had twelve sons, which looks like a reference to 12 months but also to 12 zodiac signs. Israelites had a world ages theory with three 2000 year long ages and one 1000 year long. It is supposed to be derived from the Genesis story of creation of the world in six days, but that story itself is originally a world ages model and not so much different from the Hindu world ages model. Every world age ends to a catastrophe, such as the deluge of Noah, or to Manu's flood as in Hinduism. The God of the Israelites was El, the Canaan high god, which the Greeks identified with Kronos, the time, later confused with Saturn. Kronos tries to keep the age from changing by eating his children, but finally Zeus survives and kills his father. It is a reference to the end of the age when the gods are changed. As gods were identified as celestial constellations, this myth retells the changing of the polar star, the fall of the world pillar. The fall of Thuban and the raise of Kochab meant that a new nation was chosen as the Promised People of the new god, who actually is only a form of Kronos, the high god of the time.

This, I think, is the real content of the theory of ages and the world pillar. The theory developed into the Messianic plan of a future Savior, who saves the humanity from the end of the times. We still see this though in many modern religions, not only in Judaism, Christianity and Islam, but also in Hinduism and Buddhism. It was just percussion.

## **16.2 The Polar Star, Baal Cycle, the Messiah and the Temple**

Even for an atheist the origins of God in Abrahamic religions (Christianity, Islam, Judaism) is a question of current interest since events in the Middle East and in the Western countries seem to be influenced by certain Messianic efforts. There is no need to believe in the truth of the Bible in order to notice that Israel was and is a Messianic project and if the end of the times prophecies were followed so far, they are followed to the conclusion. An Islamic Caliphate to be established by Mahdi is also end-of-the-times prophesy, yet relevant today.

I have already written two posts of the ancient believes connected with circumpolar stars and especially the Pole Star, but mapping ancient myths to stars is not an exact science: we do not know what ancient people exactly thought and I must make guesses. I try to identify the gods and predecessors of the Abrahamic God from the myths and star constellations as precisely as I can. Compared with the two previous posts I have made minor changes and hope to have reached a fairly stable understanding by now.

Gods of the type we see in Bronze and Iron Age religions are not that old. Oldest forms of religion were probably similar to animistic beliefs of present day hunter-gatherers. These religions feature spirits of nature and spirits of the dead rather than gods, but gods are also very old in Europe and the Middle East, where our concept of God derives from.

Assuming that the Venus figurines found from 45,000 BP-30,000 BP old sites in Europe and Siberia depict a mother goddess, a fertility goddess is the oldest god of which there is evidence. This god was the earth and she did not live in the skies.

Another very old god was the god of the skies. It is not know how old this concept of god is, it may be as old as the fertility goddess. For sure hunter-gatherers could see that the night sky rotates around a point, the heavenly North Pole, a continuation of the Earth axis. Mythologies of many peoples contain a myth of axis mundi, the world pillar. From those myths it looks like the origin of the myth could be in the north of India, but there is also a rock painting in Europe, dated to 16,000 BC, where is shown a shaman and a staff with a bird sitting on it. This staff is explained as the world pillar and the bird is the constellation of the Swan with Deneb as the eye of the Swan. Because of this rock painting we can place the myth of the world pole to at least 16,000 BC.

There is no clear evidence that Paleolithic people believed that a sky god rules from the heavenly North Pole (though it is likely), but already from Mesolithic and Neolithic Stone Age the association of circumpolar stars with gods can be shown. Gods were in the Heaven and the heaven was the night sky in the Northern Hemisphere, for the reason that during the day one cannot see stars (too little interesting to see, only the sun) and it is the northern sky because that is where the people who first developed agriculture lived.

The heavenly North Pole moves because of the precession of equinoxes. The precession of equinoxes is believed to have been noticed first by the Greeks, but from the myths it is clear that people knew much earlier that the heavenly North Pole is moving. It is the origin of the concept of times. The times (era) changes when a star, which used to mark the heavenly North Pole, is not any more the point around which the night sky circulates. The concept of times is older than the Zodiac and an astrological era.

The understanding of the world pillar as a mill must be from the Neolithic time, earlier there was a concept of the pillar as a wooden drill for making fire: this leads to the association of the end of the times with fire and a catastrophe. The idea that the end of the times means a catastrophe must derive from several natural catastrophes which often were caused by weather changes and (probably accidentally) coincided with the change of the Polar Star. The Polar Star, when there was such, was understood as the nail that fixed the world pole to the sky. One star can be used as a Polar Star for approximately two thousand years.

The mother goddess and the ruler of the skies were not the only gods. Starting agriculture lead to the introduction of two new gods in Mesopotamia: the first is the protector of culture and humans (Enki) and the second is the opposing force, which creates disasters for humans (Enlil). Sumerians called the ruler of the sky with the name An (Anu in Akkadian) and the mother goddess (earth) with the name Ki/Ninhursag. Sumerians developed first Zodiac and introduced the Zodiac gods, that is, gods for sun, moon and planets.

The religion of Levant developed from these roots and some of the later gods are variants of these original gods. Thus, Ugarit gods El, Dagan and Baal Hadad are later forms of An, Enlil and Enki, just like the Sumer Zodiac goddess Ianna (Venus) is the later Levantine goddess Astarte.

Following the track of the heavenly North Pole we get many of the most ancient myths and from the myths we can map the new gods to the ancient Sumerian gods, or earlier. Look at the track of the heavenly North Pole from 16,000 BC to our times from some web link, like <https://briankoberlein.com/2013/10/22/as-the-world-turns/> (I do not want to copy the images as they may be copyrighted.)

Deneb was never very close to the heavenly North Pole, but as a very bright star it was used as the Polar Star around 16,000 BC. The whole cycle takes 25,700 years and Deneb is in the same position in 15,000 AD. Vega was the Polar Star around 12,000 BC, the constellation of Hercules was close to the heavenly North Pole between 9,000 BC and 6,000 BC, Thuban was practically at the North Pole in 2,700 BC and Kocbah in Ursa Minor was close enough to serve as the Pole Star around 800 BC. Today Polaris is the Pole Star.

Association with myths is clearly shown by Finnish mythology in Kalevala. In the foundation myth the sky woman is swimming in the sea, a bird lands on her hip and she gives birth to the world. It is easy to see that the bird must be the Swan, the constellation where Deneb is, and the time must be 16,000 BC. The sky woman is the Milky Way and Deneb is where the legs of the Milky Way join, explaining why the woman gets impregnated.

Going further to the time between 12,000 BC and 9,000 BC there is the Kalevala myth of an old man with an axe cutting down the world oak. The world oak is the world pillar, which in 12,000 BC was fixed to Vega. The old man with an axe is the constellation of Hercules. Cutting the oak indicates that the North Pole moved to Hercules.

Finally, Kalevala has the poem of the Theft of Sampo. Sampo certainly is the world pillar, the mill. Theft of Sampo can only refer to a time when a previous Polar Star lost its position as the North Pole. There are two such cases: one is Thuban. Thuban lost its role as the Polar Star in 1,700 BC. The second is Kochab. It was discarded as the Polar Star around 1 AD. Theft of Sampo most probably refers to the second case.

Myths of Kalevala do not help us understand Abrahamic religions, but show that Pole Stars were the origins of many myths. We must look at the Middle East, at Sumer.

The myth as Adam and Eve around the Tree of Life also refers to 16,000 BC: Adam and Eve are parts of the Milky Way and the nail of the Tree of Life (axis mundi) is Deneb.

The fall of man describes how the North Pole moved across the Milky Way (Eve) to Vega (the apple) to Hercules (the man to whom Eve gave the apple, indeed another man, not Adam) while the snake was watching (the head of the constellation of Draco was close). The Egyptian correspondence to the fall of man myth is Seth seducing the wife of Osiris. Seth is Hercules. The fall happened and the Paradise was lost around 9,500 BC in the natural catastrophe that flooded the Persian Gulf. People started agriculture at that time in that region.

The fight between Seth and the sea dragon (Sumerian Tiamet) was the time when the heavenly North Pole was between Hercules and Draco. This time was 9,000 BC-6,000 BC. Seth was a storm god, apparently Enlil.

There is a later incidence when a high god slays the dragon. In the series of Ugarit myths known as the Baal Cycle the god Baal Hadad slays the sea dragon Yam. This myth is also from the night sky and Yam is Draco, since there is only one dragon in the northern night sky. The Baal Cycle starts with Yam wanting to rule over all other gods. The time when Draco ruled over all gods was when Thuban was the Polar Star: 1000 years on both sides of 2,700 BC. Thuban was not used as the Polar Star after 1,700 BC and this is the time when Hadad killed Yam.

The time is relevant to the Abrahamic concept of God because Israelites' stay in Egypt and the Exodus story refer to Hyksos. Hyksos came to Egypt around 1,700 BC and were expelled in 1,560 BC because Hyksos were destroying Egyptian altars, killing Egyptians and doing all bad (according to a writing by Pharaoh Hathsepsut, living soon after that time). The god of Hyksos was a storm god Baal, who was identified as Seth by Egyptians. This Seth could not be Hercules, who fought with Draco much earlier, but that is where the Egyptians took the identification from. Baal of Hyksos had to be Baal Hadad. Hadad was a storm god, but not the desert storm god Seth, who was a variant of Enlil. (I got earlier mixed up in this.)

The Polar Star after Thuban was Kochab of Ursa Minor. We can identify Baal Hadad with Ursa Minor. Hadad kills Yam by Kochab taking the place of the Polar Star.

Kochab and Pherkad are two bright stars in this constellation, which contains a square and a tail. I suggest that the square is the temple and Kochab and Pherkad are the two pillars of the temple of Salomon, and the Way (like in Christianity, I am the Way, Life and Truth, Way is the teaching of the Messiah) is the tail of Ursa Minor leading to Polaris.

Let us continue with the myth of the Baal Cycle. Thus, first Yam wanted to be the king of gods, but he was slain by Hadad. With the help of two goddesses (Anath and Athirat)

Hadad persuades El to allow him a palace. The god of magic Kothar-wa-Khasis builds a palace to Hadad. Notice that magic was always associated with King Salomon.

Ugarit El corresponds to Sumerian An (Anu, the high god at the center of the sky). El allows Baal Hadad to have his palace (Ursa Minor), but as it is not quite in the center of the sky, El is not replaced by Baal as the highest god. One of the goddesses, Athirat, is the same as Hebrew Asherah, the consort of Yahweh. Yahweh replaced El as the supreme god, thus originally Asherah was the consort of El. Patriarch Jacob set up a stone for El (a world pillar) and Asherah had poles or trees (also world pillars) and Israelites had sex there. In the Baal Cycle Athirat is the main consort of Hadad. Hadad, after getting a palace, is almost the king of gods. Anath was the war god and the sister of Hadad.

I identify Anath as Ursa Major because Ursa Minor and Ursa Major were identified as two bulls turning the world mill, Baal was identified as a bull and of Anath is said that she searched Baal like a cow for her calf. Thus, Anath is the bigger bull (Ursa Major) and Baal Hadad is the calf (Ursa Minor).

The Baal Cycle continues by Hadad trying to subjugate Mot (the Death) but Mot kills Hadad. This is analogous to the Messiah being sacrificed. The timing of this event can be calculated from the sky. Kocbah is closest to the heavenly North Pole around 800 BC and then moved further. The timing fits with Solomon's Temple, the earthly version of Baal's palace in Heaven. Ugarit was at its height in 1,450 BC and it was destroyed by the Sea People in 1,200 BC. The epic of Baal is written before 1,200 BC and the writers of the myths could not witness events that happened after 800 BC, but they did not have to. It was known that the Polar Star follows a circle with the center in Draco. This part of the myth can be prophetic.

After Baal Hadad is slain, Anath kills Moth, destroys the body and scatters the ashes and then Baal Hadad returns to Mount Saphon. Mount Saphon is Mount Hermon, which is the site of Hadad's temple, called Baal-Hermon or Baal-Zephon. The original Salomon's Temple of the Hyksos may have been on Mount Hermon, not on Mount Zion.

Baal-Zephon is also known as a god. In Ugarit texts Baalzephon is identified with Dagon, the father of Baal Hadad. As Baal Zephon must also be Baal Hadad, this shows that the three gods El, Dagon and Hadad formed a trinity: they were aspects of the same God already in Ugarit.

It may be interesting to note that in Gospels Jewish priests accuse Jesus of making miracles with the power of Beelzebub/Beelzebul. Baalzebub may mean Baalzephon, linking Jesus to this older Canaanite tradition. Jesus was called Samaritan by Rabbis.

Identifying Anath with Ursa Major, the fight between Anath and Mot is some time after 800 BC when Ursa Major and Ursa Minor, the two bulls, circulated the heavenly North Pole, but there was no Polar Star (that is, Mot ruled). Anath was identified as the cow and Hadad as the calf. Anath was known for violence, thus these were times of war and suffering.

Baal Hadad recovers, which may mean that Ursa Minor again moved closer to the heavenly North Pole. The tail of Ursa Minor started approaching the North Pole around 1 AD.

Then follows the final challenge Mot gives to Baal. Mot means emptiness (no Polar Star) and Hadad is Ursa Minor. Before 1 AD Mot is winning as Hadad moves further from the North Pole, after 1 AD the situation is reversed. It most probably is not a coincidence that the Messiah was expected to come around 1 AD.

Ursa Minor became again the ruler of the sky around 1000 AD: around this time Polaris was used as the Polar Star and Polaris is now very close to the North Pole. Baal Hadad rules again, as in the Baal Cycle.

The Baal Cycle is often explained as the vegetation cycle, and sometimes as a longer time of drought. Such an understanding is not totally wrong since what happened on the earth was believed to reflect what happened in heavens. In this sense the Baal Cycle does describe also vegetation and longer cycles on the Earth, but its primary meaning is the movement of



the heavenly North Pole, which Ugarit astrologers could predict though they could not correctly count the speed of movement. The path of the heavenly North Pole is a circle with the center point in Draco. From myths ancient astrologers knew very well that the center of the sky had been in Deneb, Vega, Hercules and Thuban. Thuban ceased to be the Polar Star around 1,700 BC, just a few hundred years before Ugarit. Ugarit astrologers should have been able to predict where the North Pole would move even if they could not precisely estimate the time. Nevertheless, they knew that one times is about 2000 years.

I hope I showed that the Polar Star had a central role in some of the most ancient myths and that it is the source of the Abrahamic concept of God.

The Jewish Messiah is a form of Enki/Baal Hadad. He is the son of the high god. In Sumer Enki is the son of An. In Ugarit Hadad is the son of Dagan, but also the son of El. What this means is that in Levant (Ugarit) there is no clear distinction between El and Dagan, like there is no clear distinction between Dagan and Hadad shown by Baalzephon. The three gods form a trinity, just like in Christianity. The highest of the trinity is called the Crown in Cabbalah and the Holy Spirit in Christianity. He is the god of the time. In Levant this highest god was known as El and he required the sacrifice of firstborn sons, which later was changed to the form that firstborn sons must be redeemed.

Modern people do not any more believe that the sky god has his court around the heavenly North Pole, quite naturally don't as the heavenly North Pole is just a continuation of the axis of the Earth to the sky. They also do not believe in Enki and Enlil, though for that they do not have any good reason. However, they are simply fools. These gods were found by wrong science, but it does not mean that what was found was all wrong.

Enki seems to be the Life, that is, the power or spirit that appears in live creatures and in human culture. It may also be the spirit of culture or truth or knowledge. There is such a concept, not reducible to physics. Enki loves humans, the concept of love, life, truth.

Then there is Enlil, the storm god, who is just but gets angry with noisy people inventing something. This god is traditionally seen as the justice. It symbolizes the concept of balance in nature: what goes up must come down, if a species consumes all resources, it will die. It is just the way nature, the physical world, works. It is for this reason why the sins of fathers are revenged to seven generations, because they are not the kind of sins we think of, they are abusing the earth, over-cultivating it, destroying it, and then comes the revenge of nature. Enlil is not a Spirit, he is a logical necessity, the balancing force.

Finally there is the highest god of all, An. An is time. Time is the only aspect we see of what really exists. That is, everything exists physically only if it moves in time. This physical world can be an illusion, but time moves, so there is something that is real. An illusion exists in something that is real, while we cannot see it. If this world were a 4-dimensional spaced (3 space dimensions and time), then where from is the rule that time goes forward? An is a god of whom one can only say that An exists and nothing else exists but An.

Actually this trinity of gods is not naïve at all, though it has been found through lousy astronomy. It would be ethnocentric stupidity to imagine that this deeper understanding was not known to Sumerians and much earlier. They had their level of science, and that level was much lower than the present level, but the religious level has not much improved. I do not think we are more intelligent than people of that time and they did not understand symbols.

Let me now continue to issues of current importance (I do not say interest, as the connection between ancient myths and the Polar Star may not be interesting to many, I say important as evil some people are doing things that will influence the price of bread in the local grocery store).

There is the issue of whether Jews will build a third temple in Jerusalem or not. It does sound like an academic question, not interesting for sure. Should the Jews build a temple on the Temple Mount in Jerusalem, they would have to demolish the Dome of the Rock or Al-



Aqsa Mosque, depending on where exactly the new temple would be placed. That would result to riots in Palestine, but that place is so far from us, and besides they are always fighting there. It does not seem alarming.

But it is, because it means that the pattern outlined in biblical end of the times prophecies is followed by a powerful group of people, who currently control the USA and most of the Western Europe, and if they realize the other end of the times prophecies it means subjugation of all humanity to something like a totalitarian rule, which they already tried with Communism. Am I serious with this or is it Infowars web-page? I am totally serious: 9/11, JFK, Holocaust, USS Liberty, Greater Israel, ISIS, Mahdi, you name it. There is a group of crazy people out there.

Will the Jews build the third temple?

Israel Shamir, a Jew who converted to Christianity and apparently turned critical to Jews or Zionists, wrote a few posts in Unz of our time being a Messianic time with the idea of the Jewish Messiah identified with the Anti-Christ. I asked him whether according to Judaism constructing the third temple is necessary. He referred to the great medieval Rabbi Maimonides to the extent that without the temple there can be no Messiah, so the temple must be built. Maimonides is an authority that hardly can be passed, but Christians, who read the Revelation, can affirm it from Rev 21:22, "I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple".

I prefer a different way to read prophecies and will make an argument based on ancient myths. This is because I do not think Talmudic Rabbis founded Israel. It was Masons and they had some different reading of old myths. Accepting that the heavenly temple is originally the square of Ursa Minor, we can see that this square will not approach the heavenly North Pole. At most one could build a temple with a long entry corridor starting from Polaris, but that would be like going to the temple from the back door through the Messiah. It actually agrees with the Christian understanding that the way to the temple will be through the Messiah. The words of Revelation are appropriate: there is no separate temple outside the center of the sky, Lord Almighty (El, the center point) and the Lamb (Baal Hadad, Polaris) is the light. I believe the original disciples of Jesus (not Paul) knew secret teachings which did contain the Polar Star. Otherwise I do not understand the starting words of the Gospel of Thomas about governing and resting. That means the Polar Star, Polaris. It governs and does not move.

Maybe that was too religious argumentation. I know many people, who consider them intelligent (I cannot understand why) but are allergic to religious arguments.

So, let us look more closely to the concept of the Messiah.

I identify the Messiah with Baal Hadad. There are many reasons for it. One is that the Messiah often has a harlot as the consort, like Simon Magus, the Samaritan magician, had the consort Helen, who was a prostitute and titled the Queen of the Heaven. The consort of Baal Hadad was usually Astarte, Venus, the god of physical love, but the consort could also be Athirat, the Queen of the Heaven. I do not think Mary Magdalena was the wife of Jesus, but the legend of Magdalena being a prostitute and the companion if the Lord fit to the identification of Jesus with Hadad. A later Messiah, Shabbatai Zevi, also had a prostitute consort, certainly because of secret tradition of the Jewish Messiah.

Jesus modified this physical love concept to spiritual. It is considerably better. The old worship included sex under sacred trees and sacrifice of children,

Another reason is the biblical story of Prophet Balaam (Bileam), the son of Boer, who tricked Israelites to fornication and worshiping idols. After reading the Qumran Scrolls I identify Bileam with Belial, as Balaam was accused of putting a net on Israelites. Fornication and idol worship were two of the nets of Belial in the Qumran Scrolls (read Paul Epistles, they deal with eating food sacrificed to idols and with fornication of different kind, it was an

issue in early Christianity) and indeed Balaam and Belial both refer to Baal Hadad, whose cult included sex. The Qumran Community expected that at the end of the times the nets of Balaam would be thrown. This is just one-sided description of the task of the Messiah, who was Baal Hadad, the prodigal son, for whom the lamb would be slaughtered. (The parable of Jesus is of the Messiah himself.) Baal Hadad was the calf, whom the Israelites worshiped, while El was the god of the sky for whom the firstborn were sacrificed.

The Jewish Messiah is Baal Hadad. Hadad is not born as a man, he is culture. (Jesus was the Messiah born as a man, but he was a prophet and he did symbolic deeds describing and predicting what is.) Those deeds will be made in reality. As in the time of Hyksos, Hadad will destroy all other religions and cultures. He will heal the sick. He will announce the good news. He will discard the law, for which he is called Lawless. This is where the human culture develops. This process cannot be avoided and it leads to the end of the times, to the revenge. After the catastrophe new Moses appears and sets a law, but this law is from Dagan/Enlil. What is described here is a cycle of development and destruction of a culture.

### **16.3 The fall of one civilization and the end of the times around 3000 BC**

In the school I was told that the biblical story of Deluge is directly based on the Babylonian Gilgamesh epic, which includes a version of the Sumerian myth of Atra-Hasis a.k.a Ziusudra. Jewish priests had access to Babylonian archives in the time of Babylonian captivity and during the Persian rule. The flood of Ziusudra was a local flood in the Sumerian city Shuruppak radio carbon dated to 2,900 BC. Naturally, young as I was, I believed this (no wonder, it is correct in a way) and then I concluded that as this was a local flood and as the Sumerian culture did not disappear in 2,900 BC (it disappeared 2200 BC when the Gutians came from the north and destroyed the cities), the Bible must be mistaken in describing this as the end of one times (the era before the law).

Well, that is wrong. The old world did end to the flood, or let us say to a drought (the 8.2 ky event in 6,200 BC) and to a series of floods between 6,000 BC and 3,000 BC. These floods occurred in the time the sea level was in the maximum, 1-3 meter above the present level in the Persian Gulf basin. The alluvial fans of Tigris and Euphrates were much smaller at that time and consequently land was lower. Additionally, the pinch effect created by the growing Karun-Karkeh delta was still to come. Because of these reasons, the Gulf coastline looked very different in that time from what it is now. See:

<http://www.archatlas.dept.shef.ac.uk/EnvironmentalChange/EnvironmentalChange.php>

Figure 25 in this site shows how the coastline may have looked in the 4<sup>th</sup> millennium. See also [http://people.rses.anu.edu.au/lambeck\\_k/pdf/171.pdf](http://people.rses.anu.edu.au/lambeck_k/pdf/171.pdf)

Floods, even local ones, could isolate cities and in may well have been necessary to build a raft to take domestic animals to the main land. In later versions the raft become the Noah's ark. The biblical stories describe history of Mesopotamia and Levant.

The biblical story retells elements of Zuisidra's flood, but it also mentions heavy rains. These heavy monsoon rains stopped in the fifth millennium. There many floods. One large flood was in the city of Ur in the Ubaid period (before 3800 BC) before the Sumerian era. Yet the world that disappeared to the flood was not Sumer or Ubaid. It was the previous culture, Pre Pottery Neolithic of the Levant and Mesopotamia area (8500-5500 BC). It was a continuation of Natufian culture and as Natufian remains have yielded Y-DNA haplogroup E1b1 derivants, also CT, and mtDNA haplogroup N1b and J2a2 we can associate these people with North Africans. Sumerians were not the same people. They were a mixture of three populations, one from the north with grains and animals, the second group was herders, and the third was costal fishers. Ubaid was a predecessor of Sumer, probably with a similar population. The Pre Pottery Neolithic was originally Levantine.

There is a hint to this in the Sumerian flood myths. In one version of Zuisudra's flood story it is told that the reason for the flood was overpopulation and after the flood the people of Levant started sacrificing their own children. People of Levant, that is, not people of Sumer. The culture that faced this overpopulation problem was Levantine. That can only be Pre Pottery Neolithic (PPN). Probably PPN disappeared mainly because of the 8.2 ky event, that is several centuries long drought, but before the culture disappeared there were the monsoon rains, rising sea level and some of the floods.

The traditional date for the Deluge is about 3,200 BC, which more or less agrees with Zuisudra's flood in Shuruppak, but is a bit higher. This is important, since it allows us to calculate the length of an era. According to the very plausible theory proposed by Jeffry Rose, the Paradise was lost 9,500 BC when the Gulf was filled by the sea. The time of the era, the length of one world, becomes roughly 6,000 years (9,500-3,200). Jews thought that the world exists for 6,000 years but they added one 1000 years for God, so their cycle had 7,000 years, but Sumerians always calculated in multiples of 6, so their era had to be 6,000 years.

How could Sumerians know when the Paradise was lost? The event is described with star constellations in the myth of the original sin in the Bible. It is probably described in a similar way in other myths. By 2,500 BC Sumeria astrologers may have been able calculate the times of these events, but it is almost certain that Assyrian astrologers could do it around 1,500 BC. They could calculate one other important time: the time when Deneb was the Polar star, i.e., 16,000 BC. Deneb is the head of the Swan and it is between the legs of the Milky Way. In Finnish mythology the Milky Way is the sky woman, who is swimming in the sea and a bird (the Swan) lands on the hip of the sky woman, who gives birth to the universe. In the Bible the corresponding myth is Adam and Eve around the Tree of Life. Assuming that the time when Deneb was the Polar star is taken as the time when the creator god started his work, we again get about 6,000 years as the era when the world was created, that is , from 16,000 BC to 10,000 BC. Paradise is lost soon after that in 9,500 BC and men have to start agriculture. The old agricultural world is lost in the flood around 3,500 BC.

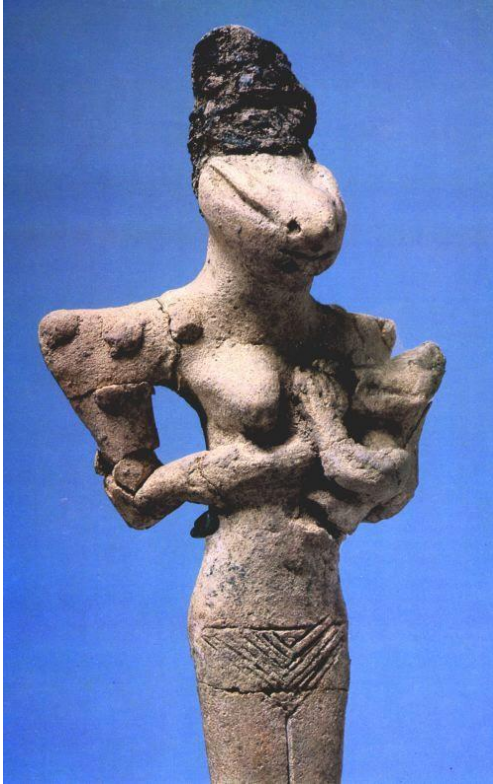
Assyrian astrologers could calculate these times around 1,500 BC, maybe Sumerians could do it a thousand years earlier. The times imply that creation took six god's days, that is, 6,000 years, and one world lasts for 6,000 years. One world was destroyed by the flood. The Bible refers also to another earlier world that was destroyed by fire. It could mean the Ice age world from 16,000 BC to 10,000 BC, which was destroyed by global warming.

As can be see, the theory of world times was quite scientific, the creation of the best minds of that time working with the best empirical evidence, that is, looking at history, gazing stars and calculating. As usually is the case, also this time science was wrong.

There is an old mystery of lizard men from the Ubaid period:

<http://www.ancient-origins.net/unexplained-phenomena/unanswered-mystery-7000-year-old-ubaid-lizardmen-001116>

They are terracotta statues of human-looking creatures which have the head of a snake.



Nobody seems to know why the woman and the child have a head of a snake. I do not know it either, but let us remember that many myths describe stars. Sumerians were the first astrologers who developed the Zodiac and noticed the planets. Before that time most myths of stars relate to the Polar star. Thuban in the constellation Draco was closest to the heavenly North Pole in 2,700 BC meaning that it could be used as the Polar star from 3,700 BC to 1,700 BC. The earlier date is just a bit after the Ubaid period ended. Draco was the closest star constellation to the North Pole a long time before Thuban become the Pole star. It is possible that the Ubaid people worshipped Draco as the ruler of the sky.

Let us return to the end of the Pre Pottery Neolithic world. It reminded me of the similar collapses of early agricultural societies in Europe.

[http://www.academia.edu/4702990/S. Shennan S.S. Downey A. Timpson K. Edinburgh S. Colledge T. Kerig K. Manning and M. G. Thomas 2013 Regional population collapse followed initial agriculture booms in mid-Holocene Europe. NATURE communications 1 Oct 2013. DOI 10.1038\\_ncomms3486](http://www.academia.edu/4702990/S._Shennan_S.S._Downey_A._Timpson_K._Edinburgh_S._Colledge_T._Kerig_K._Manning_and_M._G._Thomas_2013_Regional_population_collapse_followed_initial_agriculture_booms_in_mid-Holocene_Europe._NATURE_communications_1_Oct_2013._DOI_10.1038_ncomms3486)

I found it very mysterious that the diversity of male-only Y-DNA reduced sharply, but the diversity of female inherited mtDNA was not reduced, indeed, it grew:

<https://genome.cshlp.org/content/early/2015/03/13/gr.186684.114.full.pdf>

I could not solve this mystery for some time, but then I read an article by Lance Welton from The Unz Review which I have recently followed:

<http://www.unz.com/article/are-atheists-genetic-mutants-a-product-of-recent-evolution/>

The article explained a paper by Edward Dutton. That paper was so race realist political (as too much of that site is) that I do not want to refer to it, but in that paper there was a link to an article on mice, the collapse of a mice utopia by John B. Calhoun. This paper, an old favorite of Neo-Malthuseans, may be interesting in the present context

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1644264/pdf/procrsmed00338-0007.pdf>

Though Dutton, Calhoun and Welton imply that the mouse experiment is relevant for our time, I think it is much more relevant to the collapse of the early Neolithic.

Calhoun does not explain the collapse of the mice utopia with mutant genes, his explanation is that the mice lacked social roles. Dutton suggests the reason is mutational load and he applies it to our time. I think Calhoun may be correct in what happened to the mice, but a mutational load might explain the Neolithic time collapse. There are always deleterious mutations but usually they are purged out of the population. The mutational load stabilizes on some value, but if the effective size of the male or the female population decreases below a certain threshold, then the purging mechanism does not suffice to remove bad genes. They start to accumulate and finally the population collapses.

If the fertility between lineages varies a lot it can lead to a situation where the effective size of the male population is very small: a small number of males have sired most of the population. This may have been the situation with the mice, but there is no data to support this assumption. It may also have been the situation in early Neolithic societies and now we have data to support it: the diversity of the Y-DNA decreased dramatically.

Data suggests the situation where very few men had access to all women. Now we come to the Sumerian myth: as a response to the flood, which was caused by overpopulation, the people of Levant started sacrificing their children. From the Bible we know that they sacrificed the firstborn son. Killing sons is a very poor way of combating overpopulation as one can fertilize a large number of women. Killing daughters was what Eskimo did in the environment where food was scarce, but Levantines sacrificed firstborn sons. The emphasis must be in firstborn. The firstborn son inherits the father in a patriarchic society. Removing the firstborn son creates a competition between younger brothers and even other males. This competition selects a capable male and removes the risk of mutational load.

I conclude that these early Neolithic societies practiced polygamy and accumulated possessions allowing some males to get access to all or most females. If the strong man was allowed to give his inheritance to the firstborn son, there was no competition and in some hundred years deleterious genes accumulated in the population and it collapsed. In order to prevent that from happening, the Levantine people introduced the sacrifice rule. European people adopted monogamy.

That may explain the strange practice of sacrificing firstborn sons. The crucifixion of Jesus was a direct result of this practice, as prophecies were based on a religion which had this command. We can also conclude that the worship of El by Levantine people was a consequence of the collapse of the Pre Pottery Neolithic culture: El is a Semitic god corresponding to the Greek god Kronos, who was eating his children in order to prevent that he be thrown out of the throne. Zeus finally killed his father. For Greeks Kronos was a Titan, but also the ruler of the cosmos and the god of time. Time was divided in eras, as we remember. Kronos ate his children in order to prevent the end of the era. The flood was the end of the era. Levantine people sacrificed their firstborn sons in order to prevent the end of the era, which meant the death of their population. It can very well be argued that the religion, which later developed Judaism, Christianity and Islam (all believing in the end of the times) was a result of the collapse of the Pre Pottery Neolithic.

## References:

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## 17. Calculation of the Jewish death toll in the Second World War

This chapter presents my calculation of the Jewish death toll in the Holocaust. The main sources are the American Jewish Yearbooks (AJY) for 1939-40 and 1948-49, complemented by information from concentration camp websites and accepted historical sources. The sources are the same as those used by Holocaust researchers, who for some unknown reason have come to different conclusions from the same data. All arguments in this article are simple calculations, adding and subtracting numbers. They can be easily checked and there seems to be no error, intentional or unintentional, in these calculations. Clearly, adding and subtraction of numbers from accepted sources cannot be against any laws in any country, and the results are what mathematics gives.

### 17.1 An upper bound 0.45 million to Jewish deaths in Auschwitz

In 1939 Poland was divided into German and Soviet parts. Let us call them West-Poland and East-Poland. The present eastern border of Poland is rather close to the eastern border of West-Poland. Auschwitz is in West-Poland. A large fraction of the Jews of Western and Central European countries were sent to West-Poland. Very few were sent directly to East-Poland or further east. Thus, calculating how many Jews could have been in West-Poland and subtracting survivors and those who died in other places we get an upper bound for the Jewish death toll in Auschwitz.

The argument is very simple:

1) There were 1.84 million Jews in West Poland after some Jews had escaped to East-Poland when Germany attacked in 1939. Nazis transported 1.126-1.2 million Jews to West Poland. There were some small transfers from West Poland to East and from East (Ukraine, White Russia, Baltic countries) to West Poland: they increased the Jewish population of West Poland by 60,000. Thus, there could have been 3.03 million Jews in West-Poland.

2) Estimated 1.48 million Jews were transported to the three Operation Reinhardt camps (Treblinka, Sobibór, Belżec) and c. 0.15 million were taken to Chełmno.

3) I calculated estimates for Jews who died in the West or West-Poland: in Majdanek, work camps and ghettos in Poland, concentration camps in Germany and Theresienstadt, in the German attack of 1939 or in POW camps and in Warsaw ghetto uprising. Some were easy to obtain, like and that in Theresienstadt died 33,000 Jews, some I had to estimate as Jews and non-Jews were not separated in the data. I used Wikipedia and pages of individual concentration camps. The result was: Majdanek (official estimate 59,000), work camps and ghettos in Poland (at least 165,000), concentration camps in Germany+Austria (about 160,000), in Theresienstadt (33,000), Jews who died in the German attack of 1939 or in POW camps (about 30,000), and the Jews who died in Warsaw ghetto uprising (7000). The sum of these figures is  $59,000+165,000+160,000+33,000+30,000+7,000=454,000$ .

4) Thus, from 3.03 million we subtract  $1.48+0.15+0.454=2.084$  million as dead, or transported to death camps and presumed dead.  $3.03-2.084=0.946$  million are left. It must include Jews who died in Auschwitz and Jews of the West, who were transported by Nazis and survived, and Jews of West-Poland who survived.

5) After the war there were survivors in the West, who were taken to camps by Nazis, and in West-Poland, whether taken to camps by Nazis or not. 88,000 Jews managed to hide in West-Poland and were not taken to camps. In addition to them, at least 0.41 million Jews of West and West-Poland survived German concentration camps in various countries, or were Jews from West-Poland who managed to hide in addition to the 88,000. Thus, at least 0.498 Jews survived.



6) This means that the upper bound to Jewish deaths in Auschwitz is about  $0.946 \cdot 0.498 = 448,000$ . This is an upper bound, not the best estimate, but it clearly shows that the official death toll in Auschwitz, 1-1.5 million and mostly Jews, must be wrong.

There is a lower bound to the deaths in Auschwitz from the Death Books of Auschwitz. As these records are not complete, it is common to assume that the death toll of registered prisoners in Auschwitz-Birkenau-Monowitz is about 120,000 and half of them were Jews. Thus, the lower bound can be taken as 60,000.

The difference 388,000 between 60,000 and 448,000 seems to be mostly created by Hungarian Jews. 424,000 Hungarian Jews were transported, mainly to Auschwitz in 1944-45. At that time Operation Reinhardt camps were no longer operating. These Jews could not have been taken to Operation Reinhardt camps. 100,000 Hungarian Jews were taken to forced work and 40,000 of them survived. The fate of the rest, 324,000 is not known. They are presumed to have been gassed and burned in Auschwitz.

I have tried to include and correctly estimate all major components of the Jewish death toll in the West and West-Poland. The East is more difficult to estimate because AJY population estimates for the Soviet Union and Romania are very uncertain. For the official death toll estimate for Auschwitz: 1.-1.5 million mostly Jews, I refer to the tablet in Birkenau.

### **1.1. There were 3.03 million Jews in West-Poland:**

The population of different ethnic and religious groups in different parts of Poland in 1931 is known from the Polish census of 1932 and we can estimate that in 1939, after some Jews escaped to the area occupied by the Soviets, there were about 1.84 million Jews in West-Poland and about 1.41 million Jews in the East-Poland. The estimate depends on the assumed population growth and can have an error of about 0.1 million. It could be smaller if Jews emigrated from Poland, but for West-Poland the estimate seems fairly accurate. The number of Jews who were transported by Nazis from Western and Central Europe and could have been taken to West-Poland is known, it is around 1.126 million. It could be 1.2 million, but not much more. There were some direct transports from West-Poland to east (East-Poland, Baltic, Belarusian) and from east to West-Poland. I calculated the difference of these transports and 60,000 more were transported to West-Poland than were taken by these direct transports from West-Poland to east. This gives c. 3 million:  $1.84 + 1.126 + 0.06 = 3.026$  million. The component figures are calculated in 1.1.1, 1.1.2 and 1.1.3. I use 3.03 million as the value in the calculation, but notice that the precision of the calculation is about one hundred thousand, not ten thousand.

#### **1.1.1 The estimate that in 1939 there were 1.84 million Jews in West-Poland:**

The figure of 1.84 million Jews in West-Poland in 1939 cannot be much in error. The Jewish population in Poland in 1939 was 3.25 million according to AJY 1948-49. Estimates range between 3.2 and 3.3 million. In 1931 21.8 million Poles lived in the area captured by Germany in 1939 and 13.2 million lived in the area taken by Soviets by the Polish census of 1932. By mother's tongue there were 8.5% Jews in the whole Poland in 1931, and in areas captured by Soviet Union in 1939 there were 8.4% Jews by mother's tongue. By religion there were 8.89% Jews in Poland in 1931. Calculating from these we conclude that by religion in the Soviet occupied area were 8.79% Jews in 1931, i.e., 1.16 million. Thus, in West-Poland in 1931 lived 1.954 million Jews. In 1939 the numbers had risen to 1.21 million and 2.039 million. But when Germany attacked in 1939, 336,000 Polish people escaped to East-Poland. Of them 198,000 were Jews. These refugees were taken to Siberia and only a small number of them survived. So, there were  $2.039 - 0.198 = 1.841$  million Jews in West-Poland. This number cannot have a large error. The only way that a large error could appear is that Jews from West-Poland emigrated in large numbers. This does not seem to be the case: emigration from Poland was from East-Poland, Galicia.

#### **1.1.2 About 1.2 million were transported by Nazis from Western and Central Europe outside Poland and could have been taken to West-Poland:**

My estimate is precisely 1.126 million transported by Nazis from Western and Central Europe outside Poland and who could end up to West-Poland. This estimate may have some error, but the error is small. The American Jewish Year Book 1938-39 gives the following Jewish populations: Belgium (60,000), Bulgaria (48,565), Czechoslovakia (356,830), Danzig (10,448), Denmark (5,690), France (240,000), Germany (691,163), Greece (72,791), Hungary (444,567), Italy (57,425), Yugoslavia (68,405), Netherlands (156,817), Norway (1,359) and Luxemburg (2400). Austria is merged into Germany in these figures. These figures sum to 2.216 million. The figure for Germany after annexing Austria is given as 691,163, but it decreased much before 1941 because these Jews emigrated (mainly) to South America. Emigration of Jews from Germany and Austria was an intentional policy of Hitler and strongly encouraged by the Third Reich before 1941. I will use the figure 300,000 for Germany and Austria from the 1939 estimate of the American Jewish Year Book for 1948-49 given on Table 6 on the page 697. Thus, the estimate for Jews in these countries was 1.83 million in 1941. From these countries Jews were transported to camps and eventually to West-Poland. How many Jews from West were taken to Poland (=West-Poland)? I found the following information:

<u>Country</u>	<u>Quota</u>	<u>Transported to Poland</u>	<u>Left in place</u>
Belgium	60,000	less than half	30,000
Bulgaria	48,565	none	48,565
Czechoslovakia	356,830 divided (Germany, Hungary, Slovakia)		
- Slovakia	90,000	90,000	-
Danzig	10,448	10,448	-
Denmark	5,690	none to Poland, 500 elsewhere	5,690
France	240,000	about a third	160,000
Germany	691,163->333,892	about 320,000	14,000
Greece	72,791	about 70,000	-
Hungary	444,565->592,000	over 400,000	192,000
Italy	57,425	8000	49,425
Yugoslavia	68,405	none, 58,000 killed in place	10,000
Netherlands	156,817	about three fourths	39,000
Norway	1,359	800 (900 to Sweden)	900

(Notice that Hungary gained some area during the war and got 147,000 Romanian Jews.)

From this we can get a rough estimate of transports to Poland:

<u>Country</u>	<u>Transported to Poland</u>
Belgium	30,000
Slovakia	90,000
Danzig	10,448
France	80,000
Germany	320,000
Greece	70,000
Hungary	400,000
Italy	8000
Netherlands	117,200
Norway	800
sum=	1,126,000

As there were 1.83 million Jews in the West excluding Poland and 1.126 million were transported and some 58,000 killed in Yugoslavia, then 0.646 million survived in Western Europe under German rule excluding Poland. However, the estimate is rather imprecise because of the expressions “less than half” etc. Summing the figures in the American Jewish Year Book for 1948-49, Table 1 on page 693 gives the figure for European Jews as 831,500 in the areas occupied by Germans outside the Soviet Union, Romania and Poland. Many Jews returned home from DP camps or abroad after the war or escaped from East. This can be around 831,500-646,000=185,500 people. The figure 1.126 million is not precise, but not much wrong either. The sum how many Jews were left to these countries after transports by Nazis is 0.55 million according to the table above. It is a bit smaller than we get from AJY figures (0.653 million), but similar.



There is a study that confirms my estimates. Wikipedia refers (or referred in its Holocaust page when I checked it) to a study of Dawidowicz (1975). Summing his numbers from the Wikipedia gives 1,153,942 dead for the mentioned countries. The figure includes those shot in Yugoslavia. When they are subtracted (60,000), the figure is 1,127,942, not essentially different from 1.126 million in my calculation. Dawidowicz also estimates the Jewish population of West-Poland as 1.857 million versus my estimate 1.84 million. The highest estimate to the number of Jews who may have been transported to Poland that I found is 1.2 million. Thus, both numbers 1.84 million and 1.126 million are quite good estimates.

### **1.1.3 Estimate that 60,000 were transported from east to West-Poland:**

There were transports to Bełżec of 87,000 Jews from East from the following Galician ghettos (in East-Poland) and camps: Lwów ghetto (about 45,000), Stanisławów ghetto (about 10,000), Tarnopol ghetto (about 10,000), Kołomyjasta camp (18,000) and Czortkowista camp (4,000), to Treblinkaan from Białystok ghetto 10,600, from Białystok ghetto also 8,600 to Majdanekin and Theresiastadtin ghetto, to Sobibór 13,000 from Minsk, Lida and Vilno. In total from East to West were transported 119,000 Jews. From West to East were transported small amounts. There were two transports to Minsk: end of 1941 8,000 and May 1942 26,000. There were transports to Riga October 1941 - April 1942 25,000. From these we get West-to-East transports as 59,000. Netto-total is 119,000–59,000=60,000. This number is also well motivated. It could be a bit different, but the number is small and has almost no effect to the total death toll.

### **1.2. The numbers of Jews sent to the death camps Treblinka, Sobibór, Bełżec together as 1.48 million and Chełmno 0.15 million:**

The following estimates are from the Wikipedia: Treblinka (700,000-900,000), Sobibór (200,000-350,000), Bełżec (430,000- 600,000). The range of these numbers is 1.33-1.85 million. The Hölfe telegram and the Korherr report give the figure 1,274,166 as sent to these camps 31 December 1942. Therefore the lower bound of 1.33 million is too low. There is a better estimate for Treblinka, 781,000, by the Polish examining magistrate. This rises the lower bound to 1.41 million. I do not think taking the lower bound is fully realistic, thus I selected in my calculations 1.48 million Jews sent to Treblinka, Sobibór and Bełżec as the best guess. In the calculation of the upper bound for the Auschwitz death toll I use 1.48 million. It is at most 0.07 million too high and probably not at all too high. From the Łódź ghetto to Chełmno were sent 75,000 Jews during 1940-42 were sent and over 25,000 during 1943-45. These give the lower bound 0.1 million. Adding transports to Chełmno from other ghettos and camps in Poland the sum rises to 0.18 million, but there is some uncertainty in certain figures. I consider 0.15 million as a well-justified best guess of Jews sent to Chełmno.

### **1.3. Other deaths and survivors**

These numbers I calculated from various sources.

**1.3.1 88,000 Jews managed to hide in West-Poland:** this is from the American Jewish Yearbook. These Jews were in West-Poland in 1946 and were not a part of the 410,000 concentration camp survivors in 1.3.8.

**1.3.2 33,000 Jews died in Theresienstadt:** from the camp pages and the Wikipedia.

**1.3.3 At least 59,000 Jews died in Majdanek:** this is the official 2005 estimate by Thomas Kranz.

**1.3.4 At least 7,000 Jews died in the Warsaw ghetto uprising:** The Wikipedia gives the death toll as 13,000. I found 7,000 from another page and as it is smaller, I always selected the smallest figure so that the Auschwitz death toll can be as high as possible.

### **1.3.5 Minimum 165,000 Jews died in ghettos and work camps in Poland:**

Deaths in ghettos and work camps in Poland, excluding Majdanek: Warsaw ghetto (76,000) before the uprising, Łódź ghetto (43,800), Tarnow (10,000), Stanisławów (about 10,000), Kielce (6,000), Stryj

(4,000-12,000), Tomazów Mazowiecki (4,000), Sieniawa (3,000), Pietrków Trybunalski (3,000), Zagórz (2,000-2,500), Minsk Mazowiecki (1,300), Nowy Zmigrow (1,300) and Góra Kalwaria (300). The total is 165,000-173,000 Jews. I select the lower bound 0.165 million in order to get as high an upper bound to Auschwitz as possible. Some of these camps are in East-Poland, but these Jews came from the West as Jews were moved to the East. The original East-Polish Jews either escaped or died or were sent to Operation Reinhardt camps in the transports from East to West, included in 1.1.3.

### **1.3.6 About 160,000 Jews died in concentration camps in Germany:**

In German camps died some 560,000 inmates, but not all were Jews. This figure I calculated as: Bergen-Belsen 0.05 million, Buchenwaldt 0.056, Ravensbrück 0.05, Mauthausen about 0.12 (this is the low estimate, mostly non-Jews), Flossenbürg 0.03, Dachau 0.032, Gross-Rosen 0.04, Stutthof 0.064, Sachsenhausen 0.03, Neuengamme 0.043, Natzweiler 0.022, Mittelbau 0.02. These all sum to 0.557 million. How many were Jews? It is difficult to say. One third maybe, that would be 190,000. We can get a lower bound by summing some camps: Bergen-Belsen was mainly Jews, so 50,000, Ravensbrück 10,000, Buchenwald 11,000, Stutthof 28,000, Sachsenhausen 1,500, Gross-Rosen 40,000. These make 150,000. As a compromise, I chose 160,000. Here we have some source of error, but it cannot explain a 0.5 million gap between the official Auschwitz death toll estimate and my estimate.

### **1.3.7 About 30,000 Jews died in the German attack of 1939:**

I estimate that the German attack 1939 and following terror caused about 50,000 Jewish dead. In the 1939 German attack died 66,000 Polish soldiers and 150,000–200,000 civilians. In the German terror were killed 61,000 civilians. In German POW camps died 120,000 Polish soldiers. In Soviet POW camps died 130,000 Polish soldiers (as the West Poland was larger, half of these probably were from West Poland). Of Poland's population 8.89% were Jews by religion. There was a general conscript service, also for Jews: unlike what happened in 1920, in 1939 Jews were not interned to camps because of doubts of their loyalty. Estimating from these numbers, some 40,000-50,000 Jews died in 1939 attack, terror or POW camps, most from West-Poland, since civilian losses from the German attack were in West-Poland. Jews, who were taken as POWs, were in POW camps and not taken to civilian concentration camps. At least this was the case in Northern Finland: Germans kept Jewish POWs in POW camps as a separate group. They were not shipped to the Continent to concentration camps. The figure could be a bit smaller, so I set 30,000 as a lower bound.

### **1.3.8 About 410,000 Jews of the West and West Poland were taken to concentration camps and survived, or were Jews from West-Poland, who managed to hide in addition to 88,000:**

Summing the camp inmates liberated by the US and the UK gives about 190,000. Of them maybe a third were Jews. The Soviet Union liberated maybe 60,000 camp inmates. In total, the sum of liberated camp inmates from large camps is about 250,000 and maybe 1/3 (=83,000) of them were Jews, but this is only the large camps and inmates who stayed in the camps. The total sum of Jews, who were taken to camps from the West and West Poland and survived alive is larger. There were some 1,200 camps and subcamps and all survivors are not in the figure of 250,000 liberated. Many probably escaped in some way in death marches or were left behind. In order to estimate the number of camp survivors, I give two calculations A) and B). To DP-camps came Jews, who were transported by Nazis, or Jews of West-Poland, who had been hiding and did not return home immediately as the 88,000. Jews hiding in other countries are in the population figures of 1984 as they were not transported. Only with West-Polish Jews there are also Jews, who were hiding, as we did not calculate how many Jews Nazis captured in West-Poland but used the total number of Jews.

A) From AJY vol 50 (1948/49) statistics Table 13, p. 708, we get 90,566 Jews on DP camps in Germany, Austria and Italy at the end of 1945. From Table 14, p. 709, we get 230,000-235,000 displaced Jews in other countries (removing Romania). From Tables 6 (p. 697) we conclude that 350,000 (West) Polish Jews survived (East-Polish Jews were Soviet Jews after the war), i.e.,  $3.25 - 2.9 = 0.35$  million. Of them 88,000 were in Poland in 1945 (Table 1, p. 693) and 180,000 were in the area of (West) Poland occupied by the Soviet Union (Table 14). There must have been 350,000-88,000-180,000=82,000 additional West-Polish Jewish survivors, who were in camps or hiding. The total sum of survivors is thus  $90,500 + 235,000 + 82,000 = 407,500$ . I round it to 410,000.

B) Another way to calculate this number is as follows. From AJY 1939-40 in the countries (Belgium, Bulgaria, Czechoslovakia, Danzig, Denmark, France, Germany, Greece, Hungary, Italy, Yugoslavia, Holland, Luxembourg ja Norway) were 1.83 million Jews. From AJY 1948-49 there were 0.831 million Jews in these countries after the war. In Yugoslavia died 0.058 million. Thus, 0.941 million are missing. From these countries Nazis transported 1.126 million. Thus,  $1.126 - 0.94 = 0.185$  Jews sent to camps from these countries survived the war, see 1.1.2. In total 0.3 million Jews from Poland survived the war and came to the West. These are Jews from West Poland as Jews of East-Poland were Ukrainian Jews after the war and not let out of the Soviet Union. According to AJY 1948-49, 0.088 million Jews of (West) Poland managed to hide from Nazis. Thus,  $0.3 - 0.088 = 0.21$  million Jews of West Poland survived the camps. Together  $0.185 + 0.21 = 0.415$  million. I round it to 0.41 million.

### **1.4 Conclusions:**

The sum of survivors and dead should equal the number of Jews who were in Nazi hands in West or hiding in West-Poland. At least, not more can die and survive than there originally were. We do not need to look at the East where the data is not so precise. It is enough to look at Western and Central Europe, where the data is quite good. So, please, look at the numbers and find some place where there could be 0.5 million additional deaths in Auschwitz. There is no such place. Therefore the official account of the death toll 1-1.5 million and mostly Jews in Auschwitz is false: the upper bound of Jewish deaths is less than half a million. This upper bound is not the best estimate because it turns out in the next section that there were more survivors. They are not any crypto-Jews that are unknown, but Jews, who came to Displaced Persons (DP) -camps after 1946. We find more survivors simply by looking at emigration from Europe. These survivors can be found from the statistics and most of them moved to Israel.

## **17.2 The actual number of Jewish deaths in Auschwitz**

We start by calculating how many Jews there were in Europe in 1939 (8.89 million) and in 1946 (4.4 million). The difference gives the death toll of 4.4 million. This death toll fits into the frames of accepted death tolls for the Holocaust. Indeed, it agrees with the range 4.2-4.5 million calculated by Gerald Reitlinger in 1953. It is the number you get from the American Jewish Yearbooks (AJY) when emigration out of Europe is taken into account, and it agrees with the death toll from the Jewish World Almanac where the WWII losses appear after some years from the end of the war. This Almanac is based in AJY figures, thus it naturally derives the same death toll as we will get here from AJY figures, but it does more: it looks at Jews everywhere in the world and shows that they did not emigrate to countries that are not considered in the calculation in this section.

We get a good estimate for Jewish deaths in Auschwitz by looking carefully at the emigration figures, especially at the emigration from Displaced Person camps after 1946. From these camps emigrated more Jews than there were in 1946, thus more Jews came from the East. Checking where they could have come from and who they could have been, we conclude that they were Hungarian-Romanian and Polish Jews and make up the difference between the registered Jewish deaths in Auschwitz (60,000) and the upper bound of 0.43 million in section 1.

### **2.1. How many Jews there were in 1939 according to AJY with minor and accepted corrections?**

American Jewish Yearbook (AJY) 1939-40 gives the number of Jews in those countries from where Nazis could not transfer any Jews. These countries were UK, Ireland, Spain, Portugal, Sweden, Switzerland, European part of Turkey and Finland. Jewish population in these countries in 1939 was 0.389 million. AJY 1939-40 overestimates Romania's Jewish population in 1939 to 0.9 million. According to newer studies Romanian Jewish population in 1939 was 0.6 million. Data for the Jewish populations of Estonia, Latvia, Lithuania, Ukraine, Belarus, Crimea and the European part of the Soviet Union is less certain, but AJY gives the total figure 2.82 million Jews in these countries.

AJY 1939-40 gives the Jewish populations to Belgium, Bulgaria, Czechoslovakia, Danzig, Denmark, France, Germany, Greece, Hungary, Italy, Yugoslavia, Netherlands, Norway and Luxemburg. Austria is merged into Germany in these figures. These figures sum to 2.216 million. The figure for Germany after annexing Austria is given as 691,163, correcting it to 300,000 in 1941 for Germany and Austria from the 1939 estimate of the American Jewish Year Book for 1948-49 given on Table 6 on the page 697. Thus, the estimate for Jews in these countries is 1.83 million for 1941.

The population of Jewish Poland in 1931 can be estimated to 3.25 million, see section 1. In 1939 Poland was divided between Germany and the Soviet Union. The parts are here referred to as West and East-Poland. West will refer to Europe outside the Soviet Union in 1939, while East refers to areas occupied by Soviets in 1939.

The European Jewish population in 1939 is the sum of these figures:  $0.389+0.6+2.82+1.83+3.25=8.89$  million.

## **2.2. How many Jews there were in 1946?**

AJY for 1948-49 gives the Jewish populations for the year 1948. In the eight countries not occupied by Germany lived 0.48 million Jews in 1948. In Romya there were 0.38 million Jews in 1948, in the Soviet Union 2 million, in Poland 0.088 million. In the countries (Belgium, Bulgaria, Czechoslovakia, Danzig, Denmark, France, Germany, Greece, Hungary, Italy, Yugoslavia, Holland, Luxembourg ja Norway) had 0.83 million Jews. The sum of these numbers is 3.778 million, but this is not the whole answer as there was immigration out of Europe.

The estimate of 5.7 million dead in AJY 1948-49 is derived in the following way. The Romanian population is given as 0.9 million and Germany after annexing Austria is given as 691,163. Then the 1939 Jewish population increases to  $0.389+0.9+2.82+2.216+3.25=9.58$  million. The 1948 population 3.778 is subtracted from the 1939 population:  $9.58-3.778=5.8$  million, rounded to 6 million. We see that in this estimate the Romanian figure is too high and emigration is ignored, both the emigration of German and Austrian Jews before 1939 and also emigration between 1939 and 1948. This estimate is clearly incorrect: when these are correcte, the AJY numbers yield the estimate of 4.4 million for the dead toll, as will soon be shown.

Legal immigration to Palestine during 1939-48 was 75,000. This was defined by UK White paper of 1939. All but 3,000 immigration visas were granted during 1939-44 and the rest surely before 1948. Thus, the whole 75,000 immigrated legally from Europe. During 1946-48 there was another legal immigration program, 138,000 Jews immigrated from DP-camps to Palestine. All were European Jews. Illegal Alyah Bet immigration to Palestine during 1939-48 was about 110.000 Jews. This gives the total Jewish immigration from Europe to Palestine during 1939-1948 as 0.323 million.

We can add these to survivors, thus  $3.778+0.323=4.101$  million Jews survived. But there is still one group of survivors. The existence of this group can be shown by looking at the Displaced Person (DP) camps. After the war ended in 1945, there were millions of people from different countries in DP-camps. Most of these people returned home before 1948. In 1946 250,000 Jews stayed in DP-camps, 50,000 of them were concentration camp survivors. In section 1 we showed that there were at least 410,000 Jewish survivors, but only 250,000 in DP-camps, the rest must have returned home or moved somewhere in 1945-46. Jews, who returned home or moved somewhere in Europe, are already in the Jewish populations of different European countries in 1948. We will not use the number 410,000 any more as part of it is already included in the population figures.

There were 250,000 Jews in the DP-camps in 1946 and 138,000 immigrated legally to Palestine from DP camps. There could have been at most 112,000 Jews in DP camps in 1948. This 138,000 legal immigration is the only immigration program that could have taken these Jews. Almost all of the UK

White paper immigration of 75,000 was before 1946 and the illegal immigration of 110,000 was not from DP camps. It was mainly from Ukraine, the East.

We have now included the legal immigration of 75,000 for 1939-48 and the legal immigration of 138,000 of 1946-48, and the illegal immigration of 110,000 for 1939-48. We should have 112,000 Jews in the DP-camps. The problem is that much more than 112,000 Jews emigrated from DP-camps after 1946. There were many Jews who come to DP-camps from Eastern Europe after 1946.

Newly independent Israel opened doors in 1948 and took from Europe 0.338 million Jews during 1948-53. They came from DP-camps. Of these 0.338 million, 0.025 million were from Western Europe and the rest from Eastern Europe. Additionally the USA took first 80,000 Jews from DP camps and later 57,000. Thus, 137,000 Jews from DP-camps immigrated to the USA after 1948. Canada and South-Africa took additionally 20,000 Jews from DP-camps after 1948. So, there was supposed to be 112,000 Jews in DP-camps but after 1948 from DP-camps immigrated  $338,000+137,000+20,000=495,000$  Jews. That means that  $495,000-112,000=383,000$  Jews came to DP-camps from Eastern Europe after 1946. These 112,000 Jews have already been counted in 1948 populations in AJY 1948-49. The 383,000 Jews have not been counted in any figures.

Adding these 383,000 to the survivors we get  $4.101+0.383=4.484$  survivors. This gives the death toll  $8.89-4.484=4.406$  million. This is the figure that can be derived from the AJY data after corrections to the Jewish population of Romania and emigration out of Europe.

### **2.3. How many Jews died in Auschwitz?**

As the total death toll is 4.4 million from AJY data, we can calculate how many Jews died in Auschwitz simply by subtracting from the the total death toll those who died elsewhere.

The Soviet Union occupied to Eastern part of Poland in 1939 and after 198,000 Jews had escaped from the Western part, there were 1.41 million Polish Jews in the Soviet area. In total this area had  $2.82+1.41=4.23$  million Jews according to AJY in 1939. After Germany attacked in 1941, there were small transfers from East to West. These transfers moved in netto 60.000 Jews from East to West. Thus, the Eastern area had 4.17 million Jews. According to AJY 1948-49 the Jewish population of the Soviet Union in 1948 was 2 million. I will at this point assume that this is also the Jewish population in 1946 and therefore the number of dead Jews in East is  $4.17-2=2.17$  million.

To Displaced Person -camps arrived after 1946 0.123 million Romanian Jews and 0.3 million stayed in Romania, thus 0.177 million Romanian Jews died out of the pre-war 0.6 million.

The accepted figure of Jews shot in Yugoslavia is 58,000.

All 1.48 million sent to Operation Reinhardt camps are considered to have died in the death toll 4.4 million from AYJ numbers.

The sum of these death tolls is  $2.17+0.177+0.058+1.48=3.885$  million. Thus, the number of Jews who died in the West of West-Poland is  $4.4-3.885=0.515$  million.

In the beginning of section 1 we estimated the number of Jews who died in the West of West-Poland elsewhere than in Auschwitz and Chełmno as 0.454 million from item 3) in section 1.

The sum of Jewish deaths in Auschwitz and Chełmno is  $0.515-0.454=0.061$  million. Let us set the Jewish death toll in Auschwitz to 60,000. There is only 1000 left for Chełmno. Naturally these numbers are not precise and Chełmno can have a considerable death toll, but it must be much smaller than the number 0.15 million sent to the camp, see item 2) in section 1. This calculation shows that large numbers of unregistered Jews did not die in Auschwitz and Chełmno was not a death camp, assuming that the AJY data is correct.

About 150,000 Jews, mainly children, were sent to Chełmno, but apparently all of them did not die there. These survivors must have mostly emigrated to Israel. The Jewish person connected with sending the children from the Łódź ghetto to Chełmno was associated with kibbutzes. Possibly many of the children were later sent e.g. to kibbutzes. This issue cannot be investigated in this article, but it would be odd if Chełmno would be the only death camp in West and West-Poland as there were no death camps in Germany, Majdanek was not a death camp and the AJY data shows that Auschwitz was also not a death camp.

The difference in the Auschwitz death toll that we get from the AJY data (60,000) and the upper bound 448,000 in section 1 is that we have missed some group of survivors in the estimate of survivors in section 1. In section 1 we had 410,000 camp survivors and 88,000 Polish Jews, who managed to hide. The number of survivors in section 1 was  $0.41+0.088=0.498$  million. It should have been  $3.03-1.48-0.515=1.035$  million. We missed 0.537 million survivors.

The groups of Jewish survivors in Europe (in millions) are as follows:

0.389, lived on countries from which Nazis did not capture Jews in 1939.

2, survivors in the Soviet Union after the war.

0.3, survivors in Romania in 1946, notice this differs from AJY 1948-49 where it is 0.38.

0.646, Jews of the West, who were not transferred in the war, see section 1.

0.11, transferred to Palestine by Aliyah Bet, mainly working in Ukraine.

...

0.41, survivors in Nazi camps, or Jews of West-Poland hiding in addition to 88,000.

0.088, survivors in Poland, not included in the 0.41 million.

0.383, arrived to DP-camps after 1946.

$0.083=0.112-0.029$ , Romanian survivors in DP-camps in 1946.

0.075, legal transfer to Palestine during 1939-46.

The sum is 4.484 million, the same as in 2.2. This means that all listed groups of survivors are non-overlapping. None of the groups above the dots can account for survivors of 3.03 million Jews of West-Poland or Jews transported from West. The figures 0.41 million and 0.088 cover 300,000 Polish Jewish survivors, and 185,500 Western Jews who returned home. There are only three groups that can explain the difference between the upper bound 448,000 and the registered death toll 0.06 in Auschwitz: 0.383 of Jews who came to DP-camps after 1946, 0.083 Romanian survivors and the White paper transfer of 75,000. (The Romanian 0.08 appears in AJY 1948-49, but they cannot be in Romania. This group is a part of 0.112 million, who were in DP-camps in 1946.) The sum of these three groups is 0.541. It explains where the missing 0.537 million survivors are: they emigrated.

## 2.5. The missing Hungarian Jews

424,000 Hungarian Jews were transported, mainly to Auschwitz. There was an idea of using Hungarian Jews in the Project Riese in the Książ castle and in similar projects near this site, but only small a fraction of these Jews were capable to this heavy building work. Indeed, only 13,000 concentration camp inmates worked in Riese, mainly from Gross-Rosen. Most workers in Riese were POWs. Riese (giant) was a huge project and engaged c. 80,000 slave workers, but it does not explain Hungarian Jews. 100,000 Hungarian Jews were taken to work in some other projects. 40,000 of them survived. According to the Holocaust explanation the remaining Hungarian Jews were gassed and burned, but this would have been the first mass killing in Auschwitz and would disagree with the official story according to which there were mass gassings since 1942. It also contradicts AJY numbers, which do not allow more than the registered deaths of 60,000 to Auschwitz. We must look for some other explanation.

Let us continue assuming that no-one sent to the three Operation Reinhardt camps appeared to DP-camps after 1946. In section 1 we got the upper bound for Jewish deaths in Auschwitz as 448,000 and

gave also the lower bound for these deaths as 60,000. The difference  $388,000=448,000-60,000$  must have been mostly Hungarian Jews.

Adolf Eichmann gave an interview, which led to his capture by Mossad and death in Israel. In this interview Eichmann claimed that Nazis only transported 360,000 Hungarian Jews to Auschwitz and that they left 200,000 to an open camp close to Auschwitz to wait for Soviets when Germans withdrew and many also escaped. Eichmann's claim has not been verified, but it could explain this issue. If Germans did leave 200,000 Jews in an open camp, Soviets did not tell having met them. Such a large group could not have escaped back to Hungary or be hiding somewhere for a long time. They would have come to DP-camps, but maybe only after 1946. If Eichmann is correct that 200,000 Hungarian Jews were left to an open camp in Auschwitz and 360,000 were taken to Auschwitz, then the rest  $360,000-200,000=160,000$  were transported on death marches to camps in Germany, or they had died in Auschwitz, but many may have survived and also came to DP-camps after 1946. The number of survivors from 324,000 Hungarian Jews should be somewhere in the groups of survivors. The only possibility is the  $83,000+383,000$  survivors who came to DP camps, see the last table in 2.4.

Israel immigration does not tell that any large group of Hungarian Jews immigrated there. The largest groups that immigrated in the period 1948-53 from Europe to Israel were from Poland (104,000) and from Romania (123,000). The origin of 30,000 is not known. Very few came from the Soviet Union. These 104,000 Polish Jews were part of the 383,000 that came to DP-camps and certainly not Hungarian Jews. These Polish Jews must be from West-Poland, since the place of birth for East-Polish Jews was in the Soviet Union after the war and they most probably were not allowed to move to the West. The same argument applies to the whole 383,000 Jews: they were allowed to move to the West, thus they were not born in areas that after the war belonged to the Soviet Union. There remains  $83,000+383,000-104,000=362,000$  unknown Jews, who came to DP-camps after 1946.

Let us assume that the 123,000 Romanian Jews were from the part of Romania taken by Hungary in the beginning of WWII and they were sent to Auschwitz as Hungarian Jews, and let us assume they were part of the 383,000 who came to DP-camps. If they were not Hungarian-Romanian Jews, then how they came to DP-camps from Romania? There remains  $323,000-104,000-123,000=156,000$ . They can include Hungarian Jews. In total we have 362,000 unknown Jewish survivors, who can include the missing transported Hungarian Jews. It can fully explain what happened to the 324,000 missing Hungarian Jews: the survivors emigrated from DP-camps.

Notice that we have not assumed that there are any crypto-Jews in Poland or elsewhere in the West of present Poland. All groups of survivors are real and known.

The only other alternative is to assume that 260,000 of the 383,000, i.e., those who were not Romanian Jews, were sent to Operation Reinhardt camps and came back to DP-camps after 1946. Assuming that this is not the case, the Jewish death toll in Auschwitz deaths is 60,000, the registered deaths. Next we will look at the Jewish death toll in the East, but first we need to check the immigration to the USA.

### **17.3 How many Jews immigrated to the USA between 1924 and 1939?**

The Wikipedia gives the following figures for the American Jewish population

Year	Jewish population
1880	250,000
1890	400,000
1900	1,500,000
1910	1,777,000
1920	3,389,000
1930	4,228,000

1940	4,771,000
1950	5,000,000

According to the official explanation this growth was mainly a result of natural growth and the immigration of about 2 million Jews between the years 1880 and 1924, between 1924 and 1940 Jewish immigration to the USA was small. We will show that this is not possible. First we should select a reasonable figure for the natural population growth for American Jews for this period. We can try to estimate it from two cases of historical data.

The first case is that the population of Eastern European Jews (Ashkenazi) is said to have grown from 350 individuals 600-800 years ago. The Ashkenazi community was formed around the years 600-800 in Northern Italy from where they moved to Rhineland. Jews were expelled from France 1182, England 1290 and France 1306 and finally 1394. In 1332 Casimir the Great of Poland invited Jews to Poland where they thrived well. The genetic bottleneck must be before this time. Let us place the genetic bottleneck to the year 1300. In 1939 the Ashkenazi population included 8.9 million in Europe, 4.8 million in the USA, and some 300,000 in South America. This gives 14 million. The time is 1939-1300=639 years and the population has grown by the factor  $14,000,000/350=40,000$ . As  $40,000=2^{15.29}$  there were about 15 doublings in 639 years. The doubling time is  $639/15.29$ , 42 years. The yearly growth rate was  $69.3/42=1.65\%$ . If the Ashkenazi population size in 1939 was in reality 13 million, the doubling time is not changed significantly and is still 42 years. If the Ashkenazi population size was 12 million, the doubling time is 42.4 years and the yearly growth rate is 1.63%. Thus, the yearly population growth does not much depend on if there were 14, 13 or 12 million Jews in 1939. If we move the genetic bottleneck to 1200, then the doubling time is 48-49 years and the yearly growth rate decreases to 1.43%. It cannot go much lower than that.

We get another estimate in the following way. In the year 1764 the Jewish population of the Polish-Lithuanian Commonwealth was 750,000 and in 1897 the Russian Empire Census found 5.2 million Jews. Not all Commonwealth was taken by Russia, parts went to Austria and Prussia, but there were Jews in Russia before the time, e.g., in the Crimea. We get round numbers by assuming that 650,000 Commonwealth Jews were in the Russian part. Thus, 650,000 grew to 5.2 million in 129 years. That means three doublings in 129 years, the doubling time is 43 years. It seems reasonable to estimate that the Ashkenazi Jewish population grew in past centuries with the doubling time of some 43 years. It means the yearly growth rate 1.61%.

However, the American Jewish population size in 1930 was 4,228,000 and in 1940 it was 4,771,000. The increase in ten years is by multiplier  $1.1284=4771/4228$ . In a year this yields the growth rate 1.215%. The growth rate of Jews in Poland in the time period from 1931 to 1939 is often estimated to 1%, as in eight years 3 million grew to 3.25 million. From this data we can conclude that the natural growth rate of the American Jewish population in the time period 1880 to 1940 was over 1% and certainly below 2%.

Let us make calculations of how many Jews immigrated to the USA with different choices for the natural yearly growth rate. We start with the population of 1880 with the value 250 thousands (the table has the sizes in thousands). It is in the third column. Let us select the natural growth of 2% yearly as a high value, so in each decade it is multiplied by 1.22: in 1890 it is  $1.22*250=305$  and so on:

Year	Population						
1880	250	250					
1890	400	305	95				
1900	1500	372	116	1012			
1910	1777	454	141	1235	53		
1920	3389	554	173	1506	65	1091	
1930	4228	676	210	1838	79	1331	94
1940	4771	824	257	2242	96	1634	115 = 5,168,000



The second column has the Wikipedia population sizes. We are missing  $400-305=95$  thousand and add immigration of 95 thousand to the fourth column, and calculate how it grows with 2% yearly growth. The sum of 372 and 116 for the year 1900 is 488. In order to get 1500, we need immigration of 1012 thousand. We add this as the fifth column and calculate how this figure grows in the fifth column. The principle should be clear, we complete the table. In the last row the sum of the columns gives 5168, i.e., 5.17 million. The Jewish population was only 4.8 million. This is too large a difference and means that the growth rate 2% a year is too high. With this 2% growth rate the number of Jewish immigrants to the USA from 1880 to 1940 is given by the sum of the first numbers in the columns the four (95), fifth (1012), sixth (53), seventh (1091) and eight (94). The sum is 2,345,000. Even with this too high natural birth rate we cannot get the American Jewish population growth with natural growth and 2 million immigrants.

Let us do the calculation with the natural yearly growth rate of 1.215%. It yields the multiplier  $1.1284=4771/4228$ , the population growth from 1930 to 1940 in the Wikipedia data. Now the table is:

Year	Population								
1880	250		250						
1890	400		282	118					
1900	1500		318	133	1049				
1910	1777		359	150	1184	84			
1920	3389		405	170	1336	95	1383		
1930	4228		457	191	1507	107	1561	405	
1940	4771		516	216	1701	121	1761	456	= 4,771,000

Now we get the correct population size for 1940, but decreasing the natural population growth has the inevitable effect of increasing the immigration size. This time the immigration is  $188+1049+84+1383+405=3,039,000$  million. It is one million higher than the official number 2 million. Whatever natural yearly population growth rate we put into this calculation, the immigration will be between 3 million and 2.345 million. Let us do the calculation with the population growth rate 1.6%, as it seems to be the historical rate for Ashkenazi Jews. The multiplier for 10 years is  $1.016^{10}=1.172$ . The table is:

Year	Population								
1880	250		250						
1890	400		293	107					
1900	1500		333	125	1042				
1910	1777		402	147	1221	7			
1920	3389		472	172	1431	8	1306		
1930	4228		553	202	1677	10	1531	225	
1940	4771		648	237	1966	11	1794	299	= 4,955,000

The population of 1940 is 180,000 larger than it should, but it is a relatively small mistake. The number of immigrants is  $107+1042+7+1306+225=2,687,000$ , but the growth rate of 1.6% yearly is quite high considering that from 1930 to 1940 it in reality is only 1.215%.

Let us repeat the calculation with the rate 1.4%. The multiplier is 1.149 for a decade:

Year	Population								
1880	250		250						
1890	400		287	113					
1900	1500		330	130	1040				
1910	1777		379	149	1195	54			
1920	3389		436	171	1373	62	1347		
1930	4228		501	197	1578	72	1548	332	
1940	4771		575	226	1813	82	1778	381	= 4,855,000

The error in the 1940 figure gets smaller when the growth percentage decreases, but the exactly correct number can only be obtained with the growth yearly rate at most 1.1215% as otherwise the

immigration must be negative. The immigration size for the growth rate 1.4% yearly is  $113+1040+54+1347+332=2,886,000$ .

Finally, we do the calculation with the rate 1.6% for 1880-1890, 1.5% for 1890-1900, 1.4% for 1900-1910, 1.3% for 1910-1920, and 1.215% for 1920-1940. The multipliers are 1.172 for 1880-1890, 1.161% for 1890-1900, 1.149 for 1900-1910, 1.138 for 1910-1920, and 1.1284 for 1920-1940.

Year	Population						
1880	250	250					
1890	400	293	107				
1900	1500	340	124	1036			
1910	1777	391	143	1190	53		
1920	3389	445	162	1355	60	1367	
1930	4228	502	183	1529	68	1543	403
1940	4771	566	207	1725	77	1741	455 = 4.771,000

Now the figure for 1940 is correct. The number of immigrants is  $107+1036+53+1367+403=2,966,000$ . This is the best guess. The yearly growth rate was falling from 1.6% to 1.215%.

Ashkenazi Jews had for centuries much higher growth rate than other European populations. Before 1890s the population growth rate was under 1% practically everywhere. In the early 20<sup>th</sup> Century European natural growth rates were reaching 1% and the world population growth rate peaked in 1962 at 2.1%. The historical yearly growth rate for the Ashkenazi population is about 1.6%, but in the USA it certainly dropped to 1.1215% for the period 1930-1940. The best explanation has the growth rate falling gradually. Varying the growth rate, as we have done here, does not make much difference and it cannot explain the population as a result of natural growth and 2 million immigrants.

We can conclude that to the USA arrived 2.97 Jewish immigrants during 1880-1940. This is not a hypothesis but a fact: 2 million immigrants cannot explain the growth of the American Jewish population. The USA decided to stop immigration from East Europe in 1924 and in the last table immigration during 1930-1940 is zero. There is immigration of 403,000 from 1920 to 1930. It can be all before 1924, but some may be some illegal immigration during 1924-1929. Immigration statistics explain 2 million of this estimated 2.97 million. The remaining about one million must have immigrated in ways that they did not get registered in immigration statistics as Jews. Maybe they first went to a third country and immigrated as non-Jews in the quota of that country. Yet, the growth of the American Jewish population does not support the idea that a million Jews moved to the USA from Poland in the 1930s.

## 17.4 Jewish death toll in the East

### 4.1. How many Jews were in the Soviet Union in 1939 and in 1946?

From the American Jewish Yearbook for 1948-49 we see that there were 2 million Jews in the Soviet Union in 1948. There could have been more Jews in the Soviet Union in 1946 than in 1948 as there came Jews from the East to DP-camps, but let us assume that after the war there were 2 million in the Soviet occupied Europe and the Jews, who came to DP-camps were another set of people (i.e., survivors in the West and West-Poland). In the beginning of 1950ies the Jewish population of the Soviet Union was a bit over 2 million. In 1959 there were 2.2 million Jews, after that time the Jewish population declined with a constant rate. The Soviet census of 1959 found 2,268,000 million who announced that they are of Jewish nationality, but it is expected that a large number of Jews chose to write some other nationality. The "Core" Jewish population in 1970 is given as 2.15 million. Thus, it seems correct to assume that there were about 2 million Jews in the Soviet Union of 1946.

According to the American Jewish Yearbook (AJY) for 1938-39, after the Soviet Union (SU) had conquered the Baltic states and before taking Eastern Poland there were 2.82 million Jews in Soviet occupied Europe. We will show that this number is one million too high.

Russian Empire Census of 1897 gives the number of Jews as 5,215,805 and the number of Yiddish speakers as 5,063,156 for 1897. In section 3 we demonstrated that the yearly growth rate of American Jews from 1880 to 1940 was falling from 1.6% to 1.215%. As American Jews had a large portion of immigrants, who mostly were in child-making years, their population growth rate was not lower than for Jews left to Europe. Let us use the same growth rates for the whole population that were the best fit for the American Jewish population. The yearly multipliers are 1.015% for 1890-1900, 1.014% for 1900-1910, 1.013% for 1910-1920, 1.01215% for 1920-1940. The population 5.2 million in 1897 must be multiplied by the number:  $1.015^4 * 1.149 * 1.138 * 1.1284 * 1.01215^9 = 1.547$  yielding the population in 1939 as 8.05 million.

The Jewish population of Poland in 1939 is estimated to 3.25 million in section 1. This figure includes c. 1 million Galician Jews that Poland got in the peace agreement in 1926 from Ukraine and who had belonged to Austria before 1918. Poland also got the area of Poznan and the corridor to the Baltic Sea from Germany after the First World War. It is not possible that this German area had more than 100,000 Jews of German origin in 1918. This is because German Jews lived in big cities and there were only two larger cities in this area: Poznan and Bydgosc. In 1918 there were less than 400,000 Jews in the whole Germany. In 1933 there 100,000 Jews in Germany who had Polish citizenship, thus Polish Jews had moved to Germany. We conclude that these areas that Poland got from Germany in 1918 did not increase the Jewish population of Poland. Indeed, we can assume that these areas had very small Jewish population originally and Poland lost some Jews to Germany from its original Jewish population by 1939. Thus,  $3.25 - 1 = 2.25$  million Polish Jews must have been descendants of the Russian Jewish population in the 1897 census, and only the 1 million Galician Jews were not from this original population.

The American Jewish population in 1940 was 4.77 million, thus in 1939 it was 4.7 million. Not all of this population grew from the Russian Jewish population of 1896. Indeed, the population 400,000 in 1890 grew to  $566,000 + 207,000 = 763,000$  in 1940, see the last table in section 3. In 1939 this population was  $0.763 / 1.01215 = 0.754$  million. These Jews were originally Russian Jews, but they had moved earlier than 1896. Thus,  $4.7 - 0.754 = 3.95$  million American Jews derive from the Russian population of 1896. The size of the Jewish population in the Soviet Union and the three Baltic countries is estimated as  $8 - 2.25 - 3.95 = 1.8$  million. The AJY estimate of 2.82 million is one million too high.

A likely reason for this overestimation is that about one million Jews of Galicia were counted twice: both to the Soviet Union figure as Ukrainian Jews and to Poland as Polish Jews. These Jews were Jews of the Polish-Lithuanian commonwealth and when Poland was divided, Austria took this part. After the World War I the area was joined to Ukraine. In the Soviet-Polish war Poland conquered this area and got it in the peace treaty of 1922. The Soviet Union took this area from Poland in 1939. In the AJY statistics the Ukrainian Jewish population is shown as 1.5 million in 1926, thus after the peace treaty. Yet, it is difficult to see where these Jews could be in Ukraine of 1926 as Poland took practically all area in the East that once belonged to the commonwealth and where the majority of Jews were living. The Ukrainian Jewish population in 1939, before Soviets attacked Poland, was most probably c. 400,000. Soviet statistics in Stalin's time was not especially reliable. This statistics does not show any Holodomor in Ukraine and the results of the census of 1937 are considered falsified. It is very possible that this Ukrainian population figure relates to the year 1920, not 1926.

The Soviet estimates support the conclusion that the AJY estimate is one million too high. After the war the Soviet Union estimated that Germans had shot 1-1.5 million Jews in their area as in 1940 and there remained 2 million Jews. This implies that they estimated that 3.25 million Jews had been in this area before Germany attacked. The Polish census of 1932 allows calculating that there were 1.41 million Jews in East-Poland in 1939, of whom 198,000 were escapees from West-Poland and taken to

Siberia. It seems that the Soviets estimated that there had to be  $3.25-1.41=1.84$  million Jews in 1939 in the Soviet Union and the Baltic countries without East-Poland. This figure seems to be essentially correct. Soviets may have known the correct figure.

We will correct the Jewish population of the Soviet Union and the three Baltic states in 1939 before the attack to Poland to 1.82 million, one million smaller than the AJY figure.

#### **4.2. How many Jews were in East-Poland in 1939?**

The Wikipedia in the History of the Jews of France tells that 200,000 of Russian Jews escaped pogroms to France between 1900 and 1939. This is not possible as there is no allowance to an additional 200,000 Jews in 1939 that descended from the Russian Jewish population of 1896. These Jews must have been Galician Jews, that is, Jews of East-Poland. Before 1918 Galician Jews were Austrian Jews and controlled the economy of Galicia. They had not reason to leave. In 1918 Ukraine got this area, but was not yet fully joined to the Soviet Union. There was a war between different sections in Ukraine and the Soviet-Polish war of 1920-1922. During this time Galician Jews hardly could emigrate. When Poland got this area in 1922, Galician Jews could leave abroad and it seems that many did leave to France. The Madagascar plan of was originally a Polish plan to move Poles to the island. France supported a modified 1937 version of the plan where the intention was to move Polish Jews, not native Poles, because too many Polish Jews had recently moved to its area.

There was a Polish census of 1932 stating that there were 1.1 million Jews in the Eastern area in 1931, but taking a census did not mean that the people identified themselves with documents and their presence was verified. Taking a census meant that census collectors went to houses and asked how many people live there, without seeing all of them. Those, who had left illegally, were still officially living in Poland. Physically they had moved to France or Germany.

We will reduce the East-Poland Jewish population by 200,000 to 1 million in the war area. In Siberia there were additionally 0.198 million Jews who escaped West-Poland in 1939.

Thus, in addition to reducing about one million from the Jewish population of the Soviet Union and the three Baltic countries in 1939 before the attack to Poland, we also have to reduce 200,000 Galician Jews from the Jewish population of East-Poland in 1939. Reducing 1.2 millions automatically decreases the Jewish death toll of 4.4 million to 3.2 million.

#### **4.3. How many Jews were killed by Einsatzgruppen in the Eastern front?**

Germany attacked to the Soviet Union in the summer of 1941. It is not in doubt that Einsatzgruppen and SS-divisions did kill Jews in the Eastern front. Jews, who stayed, were treated as partisans by Germans and were shot. Also their families were shot. Though some may have survived, this was the general policy. What needs to be evaluated is how many Jews were killed in this way.

According to the standard Holocaust explanation Einsatzgruppen killed 1-1.5 million Jews and later they opened massgraves and burned the bodies so that there are no remains to be found. However, Einsatzgruppen were small units and their main task was to eliminate partisans. For them shooting 1-1.5 million Jews and later burning their bodies so that massgraves do not show signs of this scale killings seems like a too large task and this is a problem in the theory. There were Jews in the Baltic countries, White Russia and Ukraine, and some massgrave sites have been pointed out, but they do not make 1-1.5 million.

The standard Holocaust explanation requires that 60-80% of the Jews in the East were evacuated or escaped deeper to the Soviet Union (SU) before the German attack of 1941. This is so because if they were not evacuated, then over half of the 4.17 million Jews in the area of the Soviet Union of 1940 were left to German hands and as Germans killed all left in the area, Germans would have shot over 2 million and not 1-1.5 million. There indeed is Stalin's order of evacuation of Jews, but no evidence

that such evacuation took place and that there were evacuation camps for Jews. Stalin did move over a million Poles from East-Poland to Siberia, but they were ethnic Poles, not Jews.

Yet, there had to be evacuation of Jews of East-Poland. The claimed massgraves are not in Galicia where most of the East-Polish Jews should have been. As only 200,000 Galician Jews moved to France, there were some 800,000 in East-Poland in 1940, mainly in Galicia. They were not shot by Einsatzgruppen as there are no claimed massgraves, and only 87,000 were transported to Belzec, see 1.1.3. Nazis had some labor camps and ghettos in Galicia, as 1.1.3 lists, but they were small. Some 700,000 Jews of Galicia must have been evacuated to Russia.

Such a large number of evacuated people could only be put on evacuation camps. All camps at that time in the Eastern front had infective diseases in the same way as concentration and POW camps. Additionally, Soviets took soldiers from the camps and some of them died. As a result these camps also had quite high death ratios.

Let us calculate the death ratios in the Soviet Union assuming the official Holocaust history is correct. If there were 4.17 million Jews in this area before the German attack and 80% were evacuated, there stayed 834,000 and 3.336 million were evacuated. Germans killed those who stayed. 2 million survived, so 1.336 million died of 3.336 million. That is 40%. If 60% were evacuated, there stayed 1.668 million who were killed, and 2.502 million were evacuated. 2 million survived, 502,000 died of 2.502 million, that is 20%. From these figures, the death ratio for an evacuation camp was on the range 20-40%. It is about the same as for a concentration or POW camp in the Eastern front, and it most probably was not under 30%.

But we showed in 4.2 that the AJY data has an error of 1.2 million: there were only 2.97 million Jews in this area before the German attack. Aliyah Bet saved 110,000, mainly working in this area. Thus, the number of survivors was not 2 million. It was 2.11 million.

Let us assume that the death ratio of an evacuation camp was 30% and that the Einsatzgruppen killed all who were left in the area. If 80% were evacuated, 594,000 stayed and were killed. 2.376 million were evacuated. Of them survived 70%, that is 1.66 million. There were 2.11 million survivors, so 0.45 million survivors had to come from the Operation Reinhardt camps. If 60% were evacuated, 1.188 million stayed and were killed, 1.782 million were evacuated. Of them survived 70%, that is 1.25 million. In this case 0.86 million survivors had to come from the Operation Reinhardt camps.

We see that since the AJY data has an error of 1.2 million, there had to either be survivors from Operation Reinhardt camps or the Einsatzgruppen did not kill all who stayed. Otherwise there could not be 2 million survivors in the Soviet Union in 1948.

Let us still assume that nobody survived Operation Reinhardt camps and derive an upper bound for the number of Jews shot by Einsatzgruppen and SS-divisions in the Eastern front. The total death toll is 3.2 million, calculated in 4.2. In the West and West-Poland died 0.615 million. In Romania died 0.177 million (as I increased the figure by 100,000 to account for Hungarian-Romanian Jews). In Jugoslavia died 0.058 million. There is left  $3.2 - 0.615 - 0.177 - 0.058 = 2.45$  million deaths to be explained.

If 80% were evacuated, then 0.713 million died on the Soviet side and 1.66 million survived. There must be 0.45 million survivors from the German side. There remains  $2.45 - 0.713 = 1.737$  million deaths. Assuming that nobody survived Operation Reinhardt camps, there remains  $1.737 - 1.48 = 0.257$  million deaths. It includes killings by Einsatzgruppen and SS divisions, and deaths in ghettos for Jews who stayed. 594,000 were left in the area and 450,000 survived. Einsatzgruppen could only kill 144,000.

If 60% were evacuated, then 0.535 million died on the Soviet side and 1.25 million survived. There must be 0.74 million survivors from the German side. There remains  $2.45 - 0.535 = 1.915$  million deaths

Assuming that nobody survived Operation Reinhardt camps, there remains  $1.915 - 1.48 = 0.435$  million deaths. If Einsatzgruppen killed 144,000, then there stayed  $1,188,000 - 144,000 = 1,044,000$  and 850,000 of them survived. The death ratio is 18.6%, which is too low, thus Einsatzgruppen killed fewer.

We see that the Einsatzgruppen and SS-divisions did not kill more than 144,000.

#### **4.4. Did all sent to Operation Reinhardt camps die?**

By using the assumption that nobody survived Operation Reinhardt camps we have shown incorrect all other claims in the Holocaust narrative: there were no unregistered Jewish deaths in Auschwitz on the range of a million or hundreds of thousands; Chelmno was not a death camp; Hungarian Jews are not missing; Einsatzgruppen did not kill 1-1.5 million; the Jewish death toll was not 6 million, it was at most 3.2 million, and we have also shown that AJY numbers have an error of 0.2 million in the Jewish population of Poland (Galicia) in 1939 and 1 million error in the Soviet Union (Ukraine) in 1939.

The assumption that 1.48 million Jews sent to Operation Reinhardt camps were all killed is not especially logical. Why these Jews should have been transported all the way to Operation Reinhardt camps when Auschwitz had much better crematories? Also, if Germans killed all sent to Operation Reinhardt camps, they should have killed all left on the area, but then the evacuation percentage must be higher than 80% as Einsatzgruppen did not kill more than 144,000.

These problems set aside, there is a simple problem with the death ratio. If all sent to Operation Reinhardt camps were killed there were 2.95 million Jews in the area and 2.11 survived. Additionally, the 2.95 million includes 198,000 Jews, who were sent to Siberia and almost all died. Thus, there were c. 2.87 million Jews and 2.11 million survived. The death ratio is 26.5%. Einsatzgruppen did kill some Jews. Assuming they killed 100,000, the death ratio is 23.8%. This is clearly too low. POW camps for Russians in Finland in the WWII time had the death ratio 29.5%. German POW camps in Northern Finland had the death ratio 24.5%, but they were very small camps. In Project Riese worked 13,000 concentration camp prisoners and 5,000 of them died. The death ratio was 38.4%. Soviet POW camps had very high death ratios. Soviet Gulags could in peasetime have death ratios even under 20%, but this was wartime. The conclusion is that not all Jews sent to Operation Reinhardt camps could have died. Otherwise there could not be 2.11 million survivors.

If any of these Jews survived Operation Reinhardt camps, we must assume that they stayed in the Soviet Union. Nothing was heard of them, thus they must have been in a camp of some kind. It means that Germans did not simply let them go where they wanted. If the goal of transferring Jews to the East was to later settle them to a new homeland, they were to stay in camps until they were moved to the homeland. This homeland was not to be in Europe. There are only two candidates: Madagascar or Palestine, and naturally the alternative that Nazis moved Jews to the East just in order to kill them before they got to the East. When Germans were pushed away by Soviets, the Jews probably had to stay in the camps, only the guards were now Soviets. They were waiting to be settled to a new homeland. Israel was created in 1948, but Stalin did not allow any Soviet Jews to emigrate to Israel. If there were Operation Reinhardt survivors, they also were not allowed to emigrate to Israel.

All camps in the Eastern front at that time had quite high death ratios. Let us estimate the death ratio of the hypothetical Operation Reinhardt camps as 29%. With 29% death ratio 1 million of 1.48 million would have survived, and 0.48 million died, i.e., 29% was chosen because it is typical and the number of survivors is a round million, but also because it is the smaller realistic ratio.

If one million Jews did survive Operation Reinhardt camps and were transported to Ukraine, then why did they not announce after the war that they were from the West? The simplest solution is that just after the war they could not, because they were still in the same camps. They may have later been released from the camps, but the Holocaust narrative was already created. It is difficult to see why they should have wanted to tell a different story. Probably they wanted revenge more than historical truth.

There is a similar problem with Hungarian Jews: if some 279,000 Hungarian and Romanian Jews did come to DP-camps after 1946, why did they not tell having been among the missing Hungarian Jews? Their story would have conflicted with the accepted Holocaust narrative. Why should they have told? There were also some Jews, who were sent directly to Minsk. If any of them survived, they also did not announce it after the war. Instead, there were eyewitnesses, who told having seen to gassings and mass burnings. These are unsolved problems in the presented solution, but the problem is not mathematical and cannot be addressed by the approach used in this article.

If all sent to Operation Reinhardt camps died, the Jewish death toll is 3.2 million, but if only 29% of these Jews died, the death toll is 2.2 million. The real number is somewhere between these two.

### **17.5 Sources:**

Polish census of 1932

American Jewish Year Books 1939-40 and 1948-49

Wikipedia on the History of American Jews

Official websites of concentration camps