

JESUS vs CHRISTIANITY

THE MYTH OF HEAVEN AND HELL

by Michael Dybicz

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By
MICHAEL DYBICZ

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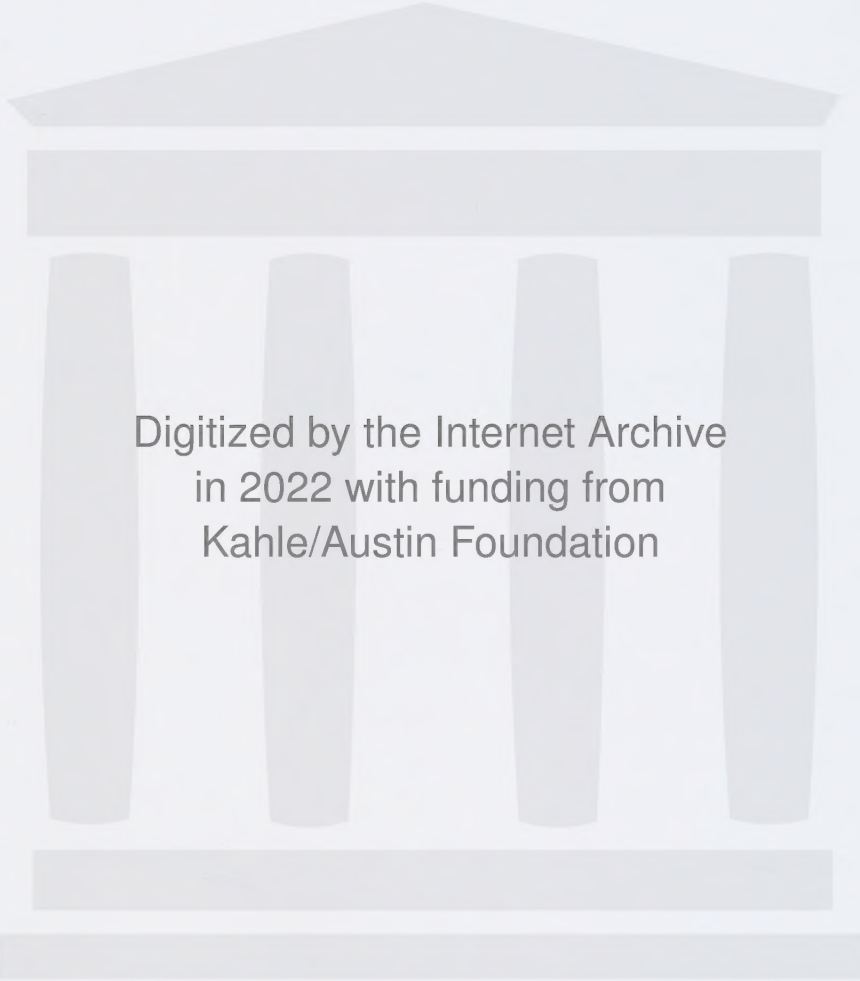
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*This book is dedicated to Marcia,
my best friend and cherished wife. Without her years of assistance and support
this book would have never been completed.*



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ABBREVIATION, PHRASE AND VOCABULARY KEY

Acts of the Apostles	Document in the New Testament authored by Luke, one of the Gospel authors. Also referred to as the book of Acts. Describes the Christian version of the post-crucifixion events.
Clementine Documents	Books known as <i>The Clementine Homilies and The Recognitions of Clement</i> . The Ebionite version of the post-crucifixion events, which were excluded from the New Testament.
Dogma	Rules of Christianity that mandate required beliefs, many of which cannot be substantiated. People must generally honor these rules to be considered a member in good standing.
DSS	Dead Sea Scrolls. Ancient documents discovered near Jerusalem in the mid 20th century. The authors were the Jewish sect known as the Essenes, which is also the sect most often associated with Jesus and His family.
Ebionites	A sub-sect of the larger Jewish sect known as the Essenes, which is often associated with the membership of the Jerusalem Church and their descendents. Referred to in the NT using the phrase “the poor.”
Essenes	One of the three primary sects that comprised the Jewish culture during first-century Palestine. The Essenes authored the DSS and is the sect most often associated with Jesus, His brother James and their cousin, John the Baptist.
Gentile	A common term in the first century for one who is not of the Jewish faith or is of a non-Jewish nation. Example: Romans were Gentiles.

Gnostic Gospels	A collection of ancient documents discovered in the sands of Egypt in the mid-20 th century.
Gospels	The four Gospels of the New Testament. Each Gospel represents a different version of the life of Jesus, which are commonly referred to by the respective authors: Matthew, Mark, Luke and John.
HEF	Human Energy Field. Also referred to as the aura and the electromagnetic field which surrounds and penetrates the physical body. Primary components include the chakra and meridian networks.
Herodians	Foreign pseudo Jews in Palestine, who were members of the King Herod bloodline. They were typically appointed, either directly or indirectly, by the Romans to prominent positions. Their goal was to infiltrate the Jewish culture and implement the Roman agenda. In general, their values and related lifestyles made a mockery of the sacred Jewish traditions.
Inner circle of Jesus	His Mother, Mary and Father, Joseph; Mary Magdalene; His brother James; the Apostles; His uncle (Joseph of Arimathea); and other students who often traveled with Him. Various scholars place the number of people in the inner circle as low as 30 and as high as 120.
JCs	Jewish Christians.
Jerusalem Church	First generation of the original Jesus movement in prewar Palestine (mid 30s to mid 60s CE). The membership included the Apostles, the family of Jesus and many other eyewitnesses to the authentic teachings.
Jerusalem Council	Primarily the inner circle of Jesus who were in charge of the Jerusalem Church (the original Jesus movement) from the crucifixion until the destruction of Jerusalem in 70 CE, (during the Roman-Jewish war), after which the Jerusalem Church disappeared.

LBL	Life Between Life. Modern-day technique that accesses the memories in our subconscious, which deal with the spiritual dimension in between our incarnations on Earth.
Nazoraeans	Sub-sect of the larger Jewish sect known as the Essenes. Jesus was referred to as a Nazoraean in the New Testament.
NDE	Near Death Experience. Memories people have after they physically die and in some cases were pronounced dead by a medical professional. Subsequently, they return to the living state and remember their experiences while physically dead but conscious in the spiritual dimension.
NT	New Testament. The second half of the Bible that contains 27 documents, including the four Gospels, Paul's 13 epistles and a document commonly referred to as the Acts of the Apostles.
OT	Old Testament. The first half of the Bible, which describes the events of the Jewish culture before the birth of Jesus.
Paul's epistles	The letters the apostle Paul wrote to his various congregations in the post-crucifixion era. The beliefs or dogma that are communicated in these 13 letters dominate the overall message of the New Testament.
Pauline Perspective	As delineated in Paul's epistles, Jesus Christ was the only Son of God, who was crucified to atone for the sins of humanity, thereby creating a pathway for mankind into heaven. Only by believing in this portion of the Christian dogma are souls able to enter heaven. Paul reported in his epistles that the sole basis for this belief structure was his so-called divine revelations.
Palestinian Movement	Another name for the authentic Jesus movement in pre-war Palestine (also see Jerusalem Church).
PLR	Past Life Review or Past Life Regression. Modern-day technique that allows us to access our prior life memories, which are stored in our subconscious.

The Law	The Jewish religious law, also known as the first five books of the Old Testament and the Torah.
Roman-Greco culture	Term associated with the lands around the Mediterranean Sea from the time of Alexander the Great to the relative peak of the Roman Empire, approximately 350 BCE to 400 CE. The Greeks were the first to impose a type of cultural unity or conditioning on the territories that they conquered, which included a common language (Greek) and religious beliefs. The cultural unification initiated by the Greeks was then expanded by the Roman Empire, both in terms of the territories affected and the depth of the cultural conditioning.
Roman-Greco Messianism	The religious ideology founded and promoted by the apostle Paul, which conformed to the mythology based beliefs of the Roman-Greco culture. Roman-Greco messianism is commonly known as Christianity. See the Pauline perspective for the core belief. Contrary to the human messiah of Jewish messianism, the messiah of Christianity is the Son of God.
Roman-Jewish War	66 to 73 CE or approximately 30 plus years after the crucifixion. This was motivated by a Jewish messianic revolt, which led to the decimation of Palestine by the Roman legions. The only eyewitness account estimated the Jewish casualties at over 1,000,000 men, women and children.
Sanhedrin	During much of the first century this was the highest Jewish court in Palestine. In theory this court was supposed to be composed of Jewish priests who epitomized the sacred Judaic traditions. In reality it was controlled by Roman appointed Herodians, one of whom served as the high priest.
Son of God Mythology	Another name for the Pauline perspective.
The Way	The authentic teachings of Jesus, as practiced by His original movement in pre-war Palestine. This belief structure was representative of the Jerusalem Church and the original Palestinian movement.

True Prophet	The Ebionites, authors of the Clementine documents and the descendents of the Jerusalem Church, believed that Yeshua was the True Prophet, who is prophesied in the OT. According to the Jewish culture, this messianic-like individual would be human (versus Paul's Roman-Greco messiah, the only Son of God). The True Prophet would put forth a new and enlightened interpretation of the Law, which became known as The Way (of Yeshua). In this regard, the Ebionites also believed that Yeshua was the re-incarnation of Moses and Adam, the first man.
Torah	First five books of the Old Testament, also referred to as the Law.
Unified Field Theory	See ZPF.
Writings of Josephus	Josephus was a first-century historian (37–100 CE). His most famous writings are <i>The Jewish War and Antiquities of the Jews</i> .
Yahweh	Jewish God of the Old Testament. Some Jews consider the name so sacred that it is not spoken aloud.
Yeshua ben Joseph	The authentic Jewish name for Jesus Christ.
Yeshuaism	See The Way.
ZPF	Zero Point Field. The subatomic or quantum substructure of the universe. A term commonly used in conjunction with the unified field theory of modern-day physics. On the quantum level, this theory states that there exists a matrix of vibrations penetrating and connecting everything in the universe. This matrix also functions as an immense reservoir of energy and information, that is, a record of everything that has ever happened. People that extract information from the ZPF psychically refer to their ability to do so as <i>Akashic Record Readings</i> , which were made famous by Edgar Cayce in the 20 th century.

Preface

The evolution of humanity has been a complex process because the inherent nature of our species is extremely complex. Because of our complex nature, two cultures in our ancient past were exposed to the same teacher and came away with different interpretations of His enlightened message. These dramatically different perspectives were caused by the unique values and religious traditions of each culture. As the different interpretations were distributed, both were said to originate with the same enlightened teacher. After only a few decades, two different messages were attributed to the same person. A general comparison in today's world would be a speech directed at the populations of the Muslim-dominated Middle East and of the United States. These cultures obviously have very different values and religious traditions. Thus, the cultural interpretations of the same speech would be quite different, even though it came from the same person.

The two ancient cultures will be referred to as Culture A and Culture B. Individuals in Culture A, which had the benefit of direct access to the enlightened teacher, had a relatively accurate interpretation of His basic message. However, because this culture was so primitive, the teacher communicated His message using simple analogies and parables. Conversely, Culture B's interpretation of the teacher's message was distorted from the start. This flawed interpretation was due to the primitive nature of this culture and the lack of direct access to the enlightened teacher. In other words, Culture B was so immersed in its ancient traditions that it simply did not comprehend the more evolved message of the teacher. Thus, Culture B's interpretation seriously distorted the teacher's message.

The message of the enlightened teacher represented a more evolved lifestyle, which necessitated major change. Change has never come easily to mankind. We often talk about making changes, but in most cases our talk does not translate into positive action, particularly when deeply ingrained beliefs and habits are involved. Part of our reluctance to change is that we often find new ideas uncomfortable, even when they represent a more evolved perspective. Our reluctance to change was even more prevalent in the ancient past.

To add to our introductory scenario, the teacher's message proposed major changes to the religious principles and traditions of Culture A. This primitive culture also had a dominant and rigid religious hierarchy. The religious leaders blindly rejected any changes to the status quo. They were also jealous of the teacher's wisdom and growing popularity. In spite of the obstacles, the teacher's reform movement was gaining considerable momentum when he suddenly died. His death was followed by a war that decimated Culture A. For all these

factors, as the decades passed, the teacher's message was eventually lost and the ancient traditions of Culture A prevailed.

There was a different progression of events within Culture B. Within this primitive culture the teacher's message underwent a progression of alterations. Even though the modifications were contrary to the enlightened message, they were very popular because they catered to the religious mores of Culture B. The end result was the emergence of a flawed religious movement that flourished. With the enlightened teacher serving as its symbolic figurehead, this new religion dominated Culture B for the next 2,000 years. Because of the different cultural environments, both cultures rejected the teacher's message in favor of the primitive status quo. Both cultures demonstrated a repetitive theme in the history of humanity. We rationalize the status quo in preference to more evolved alternatives.

What the first paragraphs convey is my perspective on the teachings of Jesus 2,000 years ago. The two primitive cultures are commonly referred to as the Judaic and Roman-Greco cultures. The Judaic culture was centered in Palestine, whereas the Roman-Greco culture dominated the Roman Empire. Both cultures have been repeatedly referred to as very primitive. There are endless reasons for this, but for the moment only one will be communicated. The Roman Empire teamed up with the religious hierarchy of the Jewish culture to brutally torture and crucify the Enlightened One. Mankind does not get much more primitive than that.

You have chosen to read an unusual book. I both challenge and redefine some of the core beliefs attributed to Jesus by traditional Christianity. This is accomplished by a re-evaluation of early Christian records with the assistance of a new, 21st century perspective on the teachings of Jesus. Some new sources of information are also utilized. **If you are not open to a thorough re-evaluation of the teachings of Jesus, you may not want to read any further.** Religion is a very sensitive subject and my intention is not to offend anyone. I will often refer to Jesus as enlightened. The reason for this description is simple. In the process of presenting new insights into His message, a new understanding of His truly enlightened agenda will be revealed.

When the new 21st century perspective on the life and teachings of Jesus is compared to traditional Christianity, an old saying is apropos. Two people can look at the same glass of water. One will say the glass is half full and the other will say the same glass is half empty. In relation to the teachings of Jesus, one person will review the early Christian records and conclude the traditional storyline is absolutely correct, no doubt about it. A second person will analyze the identical records. However, this second person has the benefit of additional information and considerably more historical facts. This second person concludes that significant portions of the traditional Christian beliefs are grossly inaccurate—a product of an ancient and uneducated culture that simply did not comprehend the teachings of the Enlightened Jesus. This book expresses the perspective of the second person.

Few will disagree that traditional Christian beliefs have been deeply ingrained into our culture. This has occurred thanks to 2,000 years of religious conditioning provided by a long line of Christian leaders, most notably the popes. A 21st century perspective is that some of the traditional Christian beliefs are simply not consistent with the teachings of an Enlightened Jesus. Thus, there must be another, more accurate version of His life and teachings. This 21st century perspective is slowly gaining momentum as it becomes common knowledge that major elements of the Christian belief structure originate with individuals who did not even know the living Jesus. In this regard, it will be documented that some of the core teachings of

Christianity, which have been attributed to Jesus, did not and could not have originated with Him. Instead, these counterfeit teachings originated with early Christian leaders who projected their primitive beliefs back in time and onto Jesus. In other words, the early Christian leaders created an illusion of authenticity for their own beliefs. These early Christian leaders in essence commingled their primitive beliefs with some of the authentic teachings of the Enlightened One. After 2,000 years of Christian conditioning and spin, separating the authentic teachings from the early Christian distortions becomes a complex but not an impossible process.

Two of the many factors that contributed to the widespread distortions of the authentic teachings are summarized as follows:

1. Less than 40 years after the crucifixion there was a major war between Rome and the Jewish nation of Palestine. This war devastated Palestine, the home of Jesus, leaving approximately a million Jewish men, women and children dead. The home of the young Jesus movement was decimated. Many of the leaders of the authentic movement died in Jerusalem when Rome destroyed the city and killed most of the inhabitants in 70 CE. This war and the destructive effects on the authentic Jesus movement have gone unpublicized, misunderstood and largely ignored for 2,000 years.
2. Contrary to the beliefs of traditional Christianity, the authentic Jesus movement represented a major overhaul to both the Roman-Greco and Jewish cultures. Jesus did not start what most of us today would call a new religion. He embraced a lifestyle based on universal principles. This Jesus lifestyle represented a more evolved and pragmatic approach to life, science and spirituality. With the elimination of the leadership of the authentic movement, a new loosely organized Gentile or non-Jewish group assumed the leadership role. Over the next few hundred years the authentic teachings were replaced with a convoluted blend of some of the authentic teachings and flawed Roman-Greco religious concepts. This convoluted blend evolved into the religious movement known today as Christianity. The teachings of Jesus in conflict with the dominant Roman-Greco culture were ignorantly but understandably discarded by the Christian movement. In summary, from the late first century CE until today Christianity has falsely represented itself as the authentic Jesus movement.

Two of the core teachings of the Enlightened One that were discarded by Christianity were the gradual evolution of the soul through the cycle of reincarnation and the significant benefits of past life review (PLR). Past life review refers to techniques that access prior life memories stored in our subconscious. In addition to the events already described, three reasons for the temporary loss of these authentic teachings are as follows:

1. Jesus understood His advanced teachings on reincarnation and PLR could not be quickly and effectively communicated to the primitive masses. Even today, these aspects of our evolutionary path are not readily accepted or easily understood. In retrospect, it is not difficult to understand why Jesus reserved discussion of these advanced topics for His inner circle. Thus, when the leadership of the authentic movement perished in the Roman-Jewish war, so did much of His teachings on reincarnation and PLR.

2. The Gentile Christian movement, which assumed leadership of the Jesus movement in the postwar era, was part of the dominant Roman-Greco culture. This culture did not understand or believe in reincarnation, so the afterlife beliefs of the Roman-Greco Christian movement naturally excluded our gradual evolution via reincarnation. In place of the authentic teachings, the Christian movement inserted the flawed afterlife alternative of heaven or hell. This flawed afterlife structure was one of the beliefs projected onto Jesus and labeled as authentic.
3. The dominant Roman-Greco culture formally adopted the Gentile version of Christianity as the one and only religion for the entire Roman Empire in 325 CE. From the fourth century on, this distorted version of the authentic teachings became the one and only approved religion for most of Europe, western Asia and northern Africa. This blend of authentic and flawed beliefs became known as Catholicism. Any religious belief contrary to Catholicism was labeled as heretical and punished by torture and death.

In spite of these circumstances, there are ancient documents that substantiate that the authentic teachings included reincarnation and the benefits of past life review. Unfortunately, in the modern era the Christian establishment is also biased against reincarnation being included in the teachings of Jesus, regardless of the evidence to the contrary. In addition, the Christian establishment is also uneducated in regard to contemporary past life and "life between life" (LBL) review techniques. This is because Christian scholars and religious leaders subscribe to the fear-based alternative of heaven or hell. Thus, they either do not understand or blindly reject even obvious reincarnation information in the ancient Christian documents. These circumstances all add up to the fact that most Christian authors lack the education to recognize the reincarnation and PLR information in the ancient records. For these reasons, I reviewed and analyzed many ancient documents to avoid the biased pitfalls of the traditional Christian interpretations.

As unusual as this may sound to some people, in the modern era thousands have benefited from remembering their prior lives. The PLR experiences of thousands of people reveal that many of our challenges originate with the intense and unresolved emotional experiences of our prior lives, commonly called karma. Once we educate ourselves on our prior life circumstances, which give rise to problems we are currently facing, we are able to deal with and resolve our problems much quicker. This amazing new approach is a technique the human race is only beginning to tap into. It will be documented that the significant benefits of PLR was one of the advanced teachings of Jesus to His inner circle. Thus, using PLR to more effectively resolve our challenges is not a new approach. Jesus was simply 2,000 years ahead of Western civilization in this regard.

Because of the significant benefits provided by PLR, many believe that it will slowly evolve into a major health profession. When this occurs, going to a PLR therapist will be as common as going to the dentist. PLR experiences are sometimes viewed as unverifiable science fiction. This was my perspective 20 years ago. However, because of the thousands of well-documented case studies, the once common view of PLR is now fading. This is a slow process because the entire Christian culture has been conditioned for 2,000 years to believe in the heaven or hell alternative. Because reincarnation and the benefits of PLR have been erroneously excluded from the Jesus teachings, shedding new light on the flawed Christian belief in the heaven or hell alternative became a necessary endeavor.

One of the goals of this book is that more people will experience the benefits of PLR when they understand that Jesus endorsed it. Another reason for the research into the teachings of Jesus was motivated by my childhood. I had the fear-based afterlife alternative of heaven or hell pounded into my brain by priests and nuns for eight years in a Catholic school. To varying degrees, most Christian children are exposed to similar conditioning. Thus, for many Christians the reality of reincarnation, confirmed by past life memories, is initially mind-boggling. All these circumstances fostered a desire to reveal and document that the heaven or hell alternative is nothing more than a Christian myth, which was never taught by Jesus. The Enlightened Jesus taught the gradual evolution of the soul via reincarnation. The long *perfection of our soul* process taught by Jesus concludes when we graduate from the Earth school of evolution and reunite with the entity He called the “All Parent.”

Before we continue, a few definitions for some terminology will be helpful. Near death experiences (NDEs) are when a person has been temporarily dead and subsequently returns to the living state of the third dimension, able to remember his or her *near death* experiences. The phrase *temporarily dead* includes patients in hospitals, being monitored by state-of-the-art technology, who were declared dead and who subsequently returned to the living state. These people generally remember their experiences in the spiritual dimension while they were temporarily dead.

Past Life Review techniques are utilized by therapists for a variety of reasons. PLR is also referred to as past life regression. This entire subject of PLR hovered under the American radar until Oprah Winfrey devoted a few shows to the subject. One common use of PLR is the resolution of psychological problems that are unsolvable using traditional techniques. Typical past life regression experiences occur when a person is placed in an altered state of consciousness using a special form of hypnosis. Once in the altered state and with the assistance of a trained professional, most people are able to remember the prior life experiences that reside in their subconscious. Our subconscious memory provides many beneficial functions. One of these functions is memory storage similar to that of a computer. When using a computer a minuscule amount of the information stored in the memory appears on the screen. Our subconscious memory and conscious thought processes function in a similar manner. To bring past life memories from our subconscious into our conscious thoughts, we simply need to use the proper techniques. In the past 25 years mankind has gained a considerable education regarding PLR techniques. These techniques allow most of us to participate in the benefits of past life review—a practice encouraged by Jesus 2,000 years ago.

Within the growing PLR field another category of memories has been identified. This stunning new category of regression experience is commonly called life between life review or simply LBL. Professionals trained to use LBL techniques assist people in remembering their afterlife experiences in between our incarnations on Earth, thus the term *life between life*. As is the case with our prior lives, our experiences in between our incarnations on Earth have been temporarily blocked out and are also stored within our subconscious. Although largely unpublicized, all of these types of memories have been recalled by thousands of ordinary people. A consistent pattern of human experience has been revealed: we evolve gradually via reincarnation, within a framework of universal principles. The usual career path of the growing number of professionals who offer PLR and LBL sessions has been within the psychology portion of the health profession.

People who have had a NDE or remember their life between lives report a consistent pattern in the afterlife. This pattern contradicts the traditional heaven or hell teachings of

Christianity. As challenging as this may be for some people, the traditional afterlife alternative of heaven or hell has been proven to be a myth. Based on the memories of thousands of people, we all experience a new kind of afterlife in between each of our incarnations on Earth. In addition, people who have remembered numerous prior lives report they have evolved gradually over numerous lifetimes. The experiential patterns conclusively repudiate the one-life myth of the Christian afterlife belief structure. When anyone objectively examines the considerable evidence now available, the only logical conclusion is that we gradually evolve individually and collectively through the cycle of reincarnation.

There are two prominent characteristics within the evidence. The related principles were core teachings of Jesus. These principles are the karmic law of cause and effect, "*As you sow so shall you reap*" and the closely related Golden Rule, "*Do unto others as you would have them do unto you.*" In fact, the experiential patterns are so consistently repetitive that PLR and LBL memories have uniquely verified the reality of the law of cause and effect plus the importance of the Golden Rule. When mankind understands the role these principles play in our evolutionary journey, we will finally appreciate why they represent the foundation of the authentic teachings of the Enlightened Jesus.

The reality of reincarnation eliminates a good portion of traditional Christian beliefs, in particular the myth of the heaven or hell alternative. The case will be made that this fear-based belief structure was one of the primitive religious concepts mixed in with the authentic teachings by the early Christian movement. One of the primary goals of this book is to communicate new information on the authentic teachings of Jesus, which included reincarnation and the benefits of PLR. Needless to say, the authentic teachings on reincarnation repudiate the traditional afterlife beliefs of Christianity. Most people are quite surprised to learn that Jesus taught we evolve gradually via reincarnation, in addition to the significant benefits of remembering our prior lives. However, many ancient sources demonstrate that this reality is anything but new.

The inevitable conclusion is our current incarnation is not some random series of events but rather a logical progression of educational experiences, all dictated by the karmic law of cause and effect. Thus, by remembering our prior lives we obtain priceless insights into our current incarnation. This accelerated learning process involves the challenging process of clearing emotionally based energetic flaws, also referred to as vibratory imbalances and impurities, from the quantum substructure of our human energy field (HEF). Our energetic flaws originate with unresolved emotional events (karma) from either our current or prior incarnations. Common names for our HEF are the aura and the electromagnetic field that penetrates and surrounds our physical bodies.

Our karmic impurities have generally been purged from our HEF without us being conscious of the purification process. This means that after we reincarnate we have generally not been aware that we have returned (to the Earth dimension) to learn life lessons that we previously failed to learn. As we evolve energetically from this learning and purification process we obtain many beneficial effects. Three of the many benefits include peak brain performance (via hemispheric synchronization), more evolved behavioral patterns and heightened levels of spiritual awareness. It is noteworthy that less than one percent of the population has synchronized brain waves, which is a prerequisite of peak brain performance. As our brain functions improve, we approach life from a more evolved perspective. Thus, the considerable education derived from remembering our prior lives (and resolving our karmic flaws) can be thought of as an *evolutionary shortcut*. It is important to understand that our karmic

impurities often manifest as physical defects in addition to emotional and mental flaws in our personalities. These personality flaws manifest in a wide variety of negative behavioral patterns inclusive of unnatural fears, anxieties and phobias. The benefits of using PLR to remove our karmic flaws in an accelerated manner cannot be over-emphasized. It will be documented that Jesus knew all about the benefits of remembering our prior lives and He educated His inner circle accordingly.

As the years of Jesus research and my past life memories revealed the errors within the Christian teachings, I became quite upset. I remembered my feelings as a small child in Chicago. I was taught to believe in the torturous fate of hell for not following the rules of Catholicism. I am one of millions of victims who have been brainwashed and seriously abused emotionally by Christianity. This unfortunate process has been going on for almost two millennia. No organization has the right to use methods of fear and intimidation on any fellow human, particularly innocent children.

In conversations with my non-Christian wife, it became apparent that people raised outside the Christian belief structure have no common reference point to understand the emotional and mental abuse routinely inflicted by many Christian religions. If you are not a Christian it will be difficult to adequately express the feelings and emotions relating to aspects of the subject matter. If you are a Christian, as you progress through this book I sincerely hope the information will provide some relief to the false and harmful afterlife conditioning of Christianity.

The Catholic culture and most other Christian-based religions teach that *only* good Christians can get into heaven. Being a good Christian means that you follow all the Christian rules, including a belief in Jesus Christ as the only Son of God, who sacrificed Himself by being crucified, thereby atoning for all of our sins. This gruesome and bloody process somehow made God feel better about humanity. Because of the crucifixion, the *ultimate intelligence in the universe* now permits good Christians into heaven. Christians are taught that they cannot get into heaven unless they believe God's only Son became a bloody human sacrifice to atone for their sins. This component of the Christian afterlife dogma will be examined in great detail. It will be thoroughly documented that this element of the Christian belief structure originates with the flawed religious beliefs of the person known as the apostle Paul, not with the Enlightened Jesus. For this reason the Son of God ideology is referred to within as the "Pauline perspective."

As a child I was also taught that if I made serious mistakes (committed mortal sins) and died before I confessed my sins to a priest, I would go to the torturous fires of hell for all of eternity. The thought of going to hell creates considerable fear, which motivates Christians to follow all of the rules. Christians are also taught that after we die, God does not give us any second chances. Because of childhood conditioning, Christians view hell as very real. At about the age of 14 I began to evaluate some of my Christian conditioning. Some of the core Christian beliefs, which allegedly originated with Jesus, became quite confusing and blatantly illogical. Here are a few of my early thoughts and questions:

- God loves me unconditionally but He will send me to hell for making mistakes? If God is "GOD" why don't I get another chance to correct my mistakes? This does not make any sense.
- God sent His only Son down to Earth to be tortured and crucified to atone for all of the mistakes of humanity. God's Son did not make the mistakes, so why should He

pay such a painful price? How can this be fair? I thought God was all knowing, all loving and all merciful. This crucifixion story does not make any sense.

My process led to the inevitable question: Why did Jesus really allow Himself to be crucified? There must be another reason for the crucifixion that makes sense and is also consistent with a more accurate and evolved reality of God. As time passed more questions about my Christian conditioning emerged:

- Do all the traditional Christian concepts represent the principles taught by Jesus or do they sound more like a mythological belief structure fabricated by a primitive culture?
- Was Jesus really the only Son of God, born of a virgin?
- What were His authentic teachings and how do the principles apply to His crucifixion?
- If the afterlife alternative of heaven or hell was not taught by Jesus, what did He teach His inner circle about the afterlife?

The bottom line is if the *Source of All* loves us, and I innately feel God does, then the Christian afterlife beliefs cannot be reconciled to the God of unconditional love and forgiveness taught by the Enlightened Jesus. Something was seriously wrong. Even as a teenager I was not sure of the specifics but I somehow knew the Christian leaders, Jesus and our Maker were not on the same wavelength. I walked away from the Catholic Church at about age 16. Almost 30 years later I began to use PLR and LBL techniques. In the process, some of my old questions about Jesus resurfaced. The vivid memories stored in my subconscious proved to me that the alternative of heaven or hell is simply a myth. Somehow I was convinced Jesus must have known everything that thousands have learned about reincarnation from remembering their prior lives and life between life experiences.

The origin of the heaven or hell alternative is found within the foundation of Christianity—the New Testament (NT). The NT (the second half of the Bible) is the common name for the four Gospels describing the life and teachings of Jesus (Matthew, Mark, Luke and John), the letters of Paul (known as his epistles), plus other post Roman-Jewish war documents. What thousands know today about the afterlife (based on PLR, LBL and NDEs) cannot be reconciled to the afterlife teachings attributed to Jesus in the NT. Could it be that Jesus knew less than we know today or is the NT wrong about what Jesus taught about the afterlife? The first alternative seemed absurd. In addition, if the afterlife component of the NT is flawed, then what else in the NT is contrary to the teachings of the Enlightened Jesus? This was my starting point when the search for the teachings of Jesus on the afterlife commenced.



Part I



NEW INFORMATION
AND
THE SIMPLE TRUTH

CHAPTER 1

INTRODUCTION

Researching early Christianity and the teachings of Jesus is an extremely complex endeavor. After the endless layers of traditional Christian spin and conditioning are peeled away, it becomes obvious that the Christian culture has created and nurtured beliefs inconsistent with the teachings of Jesus. For example, the Christian culture has created the illusion that the heaven or hell afterlife alternative originated with Jesus. This research will show this to be a huge misunderstanding. The evidence demonstrates that Jesus taught the gradual evolution of our souls through reincarnation. He referred to this evolutionary process as the “perfection or purification of our soul.” Even though the evidence is substantial, the Catholic Church and other Christian religions refuse to modify their traditional beliefs. Thus, the victimization of little children and adults with the fear-based consequence of hell remains standard operating procedure. It is time to set the story straight.

When people live their lives in fear, created by intimidating and flawed teachings, they feel used and abused once the truth becomes known. You will undoubtedly sense some of my emotions as you read the results of the research. Even though my research revealed some serious flaws in the teachings attributed to Jesus by Christianity, my journey also resulted in a more educated commitment to the authentic teachings of the Enlightened Jesus.

A case will be made that the traditional Christian afterlife belief structure is not what Jesus taught His followers in the early first century. Rather, the fear-based heaven or hell myth was created and perpetuated by a very primitive Roman-Greco Christian movement. The Roman-Greco Christian movement refers to the religion begun outside Jewish Palestine in the *post-crucifixion era* (mid to late first century). This is a critical point that *cannot be overstated* because Jesus was raised within the Jewish culture, as were all of His Apostles. The first formal name for the Roman-Greco or Gentile Christian movement was the Catholic Church. This religious movement will be shown to represent a convoluted blend of Roman-Greco mythology and some of the authentic teachings of Jesus.

It is important to note and not commonly understood that prior to the fourth century there were many competing factions within a very diverse Christian movement. In other words, there were numerous and conflicting beliefs attributed to Jesus by various groups of so-called Christians. Each of the many competing factions claimed to know the authentic teachings. This competition began in earnest when the true Jesus movement, centered in Jerusalem, was destroyed by the Roman Empire during the 66–73 CE war.

Up until the war, there was no serious controversy in regard to the authentic teachings. There was no controversy because the Jerusalem Council, largely made up of the inner circle of Jesus, was the undisputed authority on the authentic teachings. In contemporary literature this original Jesus movement is often referred to as the Jewish Christians (JCs). Subsequent to the Roman-Jewish war, the Roman-Greco or Gentile Christian movement slowly became the dominant faction. This Christian movement established a uniform set of religious beliefs based on their version of the teachings and life events of Jesus. Two hundred and fifty years later this same Gentile Christian version, which had been conditioned and shaped by the Roman-Greco culture, won the informal competition. Victory occurred when the Gentile Christian movement was embraced by Emperor Constantine in the fourth century. Emperor Constantine declared Gentile Christianity the one and only religion for the entire Roman Empire. In other words, church and state became one and the same. Being a good Roman Catholic became culturally correct and also the law of the land. To assist in understanding the timing of key early events a timeline is contained in the Appendix.

History has taught us that the victor's version of the events is often the only one that survives. In the process, the winners generally undermine the credibility of their competition while exaggerating the positive attributes of their own actions and perspectives. In the case of Christianity, the young Catholic Church embraced the version of Christianity initially created by the apostle Paul. Part of this Christian ideology is that all related beliefs originate with Jesus, even if the religious leaders who invented them, like Paul, never met the living Jesus. Paul is the subject of many chapters in Part II of this book, where he is revealed to be a counterfeit apostle.

The Catholic Church dominated all aspects of the Christian religion from the fourth century up until a few hundred years ago. In about 1600, new Christian religions began to surface. These new Christian-based religions were essentially spin-offs of Catholicism, which selectively rejected aspects of the rigid Catholic ideology. This break with Catholicism eventually evolved into an era of extensive but often unpublicized research. Much of this ongoing research attempts to answer many questions regarding the life and teachings of Jesus. Many of the questions originate with the presumption that an Enlightened Jesus could not have been the source of the inherently primitive and yet traditional Christian beliefs. This era of Jesus research is ongoing and has generated a consistent trail of evidence that contradicts some of the core Christian beliefs. However, people rarely embrace dramatic change quickly, no matter how convincing the evidence of change is. The Christian culture continues to hang onto many of its traditional beliefs. Thus, much of the new research on Jesus and His teachings on reincarnation have never been heard by congregations on Sunday mornings.



THE BEGINNING

For all practical purposes, subsequent to the fourth century and prior to approximately 1700, Catholicism was the only Christian religion. Simply stated, the Catholic Church was a self-perpetuating religious monopoly that controlled all the information on the life and teachings of Jesus. The new era of Christian-based religions have added to, revised and modified the Catholic belief structure. However, these new Christian religions have generally embraced the Catholic heaven or hell afterlife belief structure, which can be traced back to the Roman-Greco Christian movement of the late first century. Catholicism makes the case, via the New Testament (NT), that its heaven or hell afterlife belief structure rests on the claim that it is what Jesus taught His inner circle in the early first century. Thus, the credibility of the NT plays a pivotal role in any research on Jesus.

My research into the origins of Christianity was extensive and revealed a stunning perspective on the afterlife teachings of Jesus. It became surprisingly obvious that many of today's Christian beliefs, including the fear-based heaven or hell afterlife alternative, were added to the original teachings of Jesus by the Roman-Greco Christian movement. In fact, many of our modern-day Christian beliefs were invented by others and projected back in time and onto Jesus. Most of these alterations occurred between the Roman-Jewish war (66–73 CE) and approximately 500 CE. Many books written by respected authors document various aspects of the last sentence. One such author is Dr. L. David Moore and his book, *The Christian Conspiracy*.

The terms *Pauline Christian*, *Gentile Christian* and *Roman-Greco Christian* are synonymous as used within. These terms refer to the most popular Christian ideology that emerged from the first century. This same Christian faction assumed the leadership role when the original Jesus movement was effectively eliminated by the Roman-Jewish war. It is commonly accepted that it was the Roman-Greco rather than the Jewish Christian movement that slowly evolved into the religious monopoly known as the Catholic Church. In this regard, Paul was the first of many Christian leaders who never met Jesus while He was alive and yet he labeled "his own beliefs" as those of Jesus. Although Paul was probably well-intentioned, it will be documented that he was blatantly incorrect in his claim that he taught the authentic teachings. As shocking as this is for Christians today, the evidence demonstrates that Paul projected his flawed religious beliefs onto Jesus. These beliefs were subsequently affirmed as authentic by Emperor Constantine and his Roman Catholic Church. Regrettably, the Pauline ideology has polluted the teachings of Jesus from the first century until today. Many chapters

will be devoted to unraveling a maze of related misconceptions and fallacies. One of the biggest misconceptions is that the religious beliefs of Paul, as conditioned and shaped by his Roman-Greco upbringing, paralleled those of the Apostles and the family of Jesus. As disturbing as this last statement is to Christians, the collaborating evidence within the NT and other sources is conclusive.

Let us remember that Mary and Joseph were Jews and Jesus was raised within the Jewish culture. All the Apostles and other members of the inner circle of Jesus were also Jewish. There were various afterlife beliefs within the Jewish culture in the first century. As with all primitive cultures of this era, the Jewish culture left the afterlife beliefs primarily up to the religious leaders. Within first-century Judaism, the specific afterlife belief depended on what segment of the Jewish culture one was associated with, as it still does today. One of the afterlife beliefs within the ancient Jewish culture included the evolution of the soul through the cycle of reincarnation. More specifically, the upper echelon of the Jewish sect known as the Essenes believed in reincarnation. Some of these beliefs have been handed down to us today under the label of the Kabbalah. In this regard and based on the evidence, many have concluded Jesus was a Nazoraean, a sub-sect of the larger Essene community.

Returning to the evolution of the early Christian movement, many have concluded that some of the early Christian leaders were looking for a motivational hammer to induce the masses to join their religious movement. These early Gentile Christian leaders wanted everyone to believe *exactly* as they did and embraced a belief structure to accomplish their goal. A key element of this Christian ideology was one of inducing submission to their religious agenda by the use fear and intimidation. The primary tool of intimidation was their fear-based afterlife alternative of heaven or hell. Beginning with Paul and followed by a long progression of Christian leaders, if a person believed as they believed and followed their religious rules, that person went to heaven. If one did not follow their religious dogma, one could not enter heaven under any circumstances. This was and remains a very intimidating religious message. As challenging as this may be to comprehend today, to the primitive population of the Roman Empire this Christian ideology was no threat—it was reality. This structure of fear-based compliance was incredibly successful at intimidating the masses into submission. As a result, the fear-based afterlife belief structure became deeply ingrained into Christianity and all of Western civilization. It was both a surprise and a disappointment to learn that the earliest traditions of the Gentile Christian movement mixed in their fear-based afterlife philosophy with selected teachings of Jesus to arrive at what we call Christianity.

From its inception, the Gentile Christian movement was inevitably conditioned by the religious mores of the Roman-Greco culture. It naturally embraced an afterlife philosophy acceptable to this culture. More specifically, the afterlife belief structure was consistent with the dominant force within the Roman-Greco culture—that is, the Roman Empire. In this regard, reincarnation was an alien concept to the ruling Roman society. Expressed in a different way, the afterlife reward of heaven if one followed the Christian rules and the punishment of hell if one did not fit perfectly into the brutal “obey or be punished” orientation of the Roman Empire. History teaches us that the Gentile Christian movement used the intimidating destination of hell as part of its overall program to induce millions to join Christianity. This fear-based tool of intimidation also ensured ongoing compliance with the entire Christian agenda. Its successor, the Catholic Church, was incredibly talented (in a demented way) at inducing submission to its dogmatic ideology through the use of its afterlife mythology, all erroneously taught in the name of Jesus Christ.

It must be recognized from the onset that this fear-based structure contradicts the principles of unconditional love and forgiveness emphasized by the Enlightened Jesus. However, the approach of Gentile Christianity was rigid and dogmatic to the extreme. It declared its convoluted mixture of authentic teachings and Roman-Greco concepts as the teachings of Jesus the Christ. The end result is that ever since the late first century the common man could no longer distinguish the original teachings of Jesus from those of the Roman-Greco Son of God.

This popular yet tainted version of Jesus was not the product of some evil-minded conspiracy. It was a natural and slow evolution of the Pauline version of Christianity within the Roman-Greco culture. Other versions of early Christianity, such as portions of the Christian Gnostic movement, embraced the gradual evolution of the soul through reincarnation. Thus, factions within the larger Christian movement from the time of Jesus until approximately 325 CE did not subscribe to the heaven or hell alternative, nor did they include it in the teachings of Jesus. The resulting afterlife debate was simply one element of numerous ideological differences within the diverse Christian movement. However, by approximately this same time, 325 CE, the afterlife debate within the Christian movement was over, thanks to the edicts of Emperor Constantine.

After the Roman Empire declared Pauline Christianity the one and only religion of *the Empire*, all contra religious beliefs were declared heretical. Reincarnation fell within this category of illegal religious concepts. Consistent with the Roman Empire's policy of obey or be punished, the Catholic Church instituted a rigid system of compliance through intimidation. This was the dawn of legalized punishment for all religious heresy. As sanctioned by the Empire, the list of intimidating penalties to ensure religious compliance included imprisonment, torture and death. Being burned at the stake for heresy became a common practice for over a thousand years. Brutal forms of punishment for non-compliance with Roman policies was the natural order of the day. This obey or be punished mentality was such an integral element of the Roman culture that it became the underlying foundation of the Christian afterlife beliefs. Thus, there were overpowering cultural and political influences behind the Christian belief in heaven or hell that many in our modern-day free society will have difficulty appreciating.

The foundation of the modern-day Christian religions originate with the early Roman-Greco version of Christianity, which evolved into Catholicism. Because of the rigid dogmatism of Catholicism, pre-fourth-century links to key elements of the authentic teachings were almost lost in the process. To demonstrate how rigid uniformity was mandated by the Catholic Church, it was a crime to possess *any* written material in conflict with *approved* Catholic beliefs. It is also important to note that even though the authentic Jesus movement was born in the Jewish culture of the early first century, from 70 CE (the destruction of Jerusalem) until the action of Emperor Constantine in the fourth century, the Roman-Greco culture dominated and shaped the Christian movement. The primitive Roman-Greco culture had such a significant influence on the early Christian/Catholic movement that the life and teachings of Jesus were naturally modified and spun to accommodate the beliefs of the Roman-Greco culture. These inevitable cultural modifications were significant and are the primary focus of many chapters in this book.

Two thousand years ago there was a religious chasm between the Jewish culture and the Roman-Greco culture, which assumed the leadership role of the Jesus movement in 70 CE. The authentic Jesus movement, centered in Jerusalem and under the leadership of the

Jerusalem Council, was permanently disabled in 70 CE. This is when Rome slaughtered all of Jerusalem's inhabitants and burned the city to the ground. As will be later discussed in detail, after the destruction of Jerusalem, the Jerusalem Council literally disappeared. During the leadership void between 70 and 325 CE, the Gentile Christian movement had the freedom to modify the story of Jesus to accommodate its Roman-Greco values and perspectives. After 325 CE, thanks to Emperor Constantine and the smothering dominance of the Roman Empire, the Gentile Christian movement formalized its control over the teachings of Jesus with an organization called the Catholic Church. In relation to the life and teachings of Jesus, the significance of this cultural shift from the Judaic to the Roman-Greco culture is grossly misunderstood and veiled by centuries of Catholic spin and conditioning.

The significance of this cultural shift in leadership was further exasperated by the dramatic differences between traditional Judaism and the Nazoraean sect of the Essene community. These factors are so misunderstood that few scholars and religious leaders have recognized their significance or investigated the effects. Regrettably, the Christian community is less than objective when confronted by evidence that undermines its belief structure. In this regard, most Christian leaders and scholars recognize the NT as both the beginning point and foundation for their religious beliefs. Unfortunately, with the exception of the epistles of Paul, which clearly altered the teachings of the Enlightened Jesus, the balance of the NT was authored in the post-70 CE period (after the Roman-Jewish war). That period was dominated by Pauline Christianity rather than the original Jesus movement of Palestine. Thus, the NT mirrors the Roman-Greco orientation of Pauline Christianity as opposed to the original Palestinian movement. To the dismay of most modern-day Christian leaders, the recent research and mounting evidence is making this fact an embarrassing reality.

Because of the rigid and dogmatic uniformity mandated by the post-Constantine Catholic movement (after 325 CE), the cultural shift described and its significance has not been a subject of research and debate until the past 200 years. Thus, more than 1500 years of Catholic literature and spin camouflage the shortcomings of early Christianity, which translates into the shortcomings of modern-day Christianity. This is compounded by the fact that the contemporary Christian movement is generally as dogmatic and rigid today as it was in the fourth century. Simply stated, it refuses to objectively entertain any evidence that portrays traditional Christianity as anything but the bona fide descendent of the original Palestinian movement. Thus, the significance of the 70 CE cultural shift has never been a comfortable topic for Christian leaders, nor is it openly addressed in church services on Sunday mornings. For these reasons, most Christians are not aware of the historical facts and related issues. In addition, many Christian authors and leaders are either not aware of much of the research available or they are too biased to objectively evaluate the results.

Although perspectives are slowly changing, most Christian leaders take the following position: The cultural shift in the leadership from the Jewish to the Roman-Greco culture had no material effect on the content of the life and teachings of Jesus as described in the NT. Any objective and well-read researcher immediately understands the shortcomings of this traditional Christian perspective.

On the basis of historical facts, rather than blind acceptance of Christian dogma, some authors have challenged the Christian position on the insignificance of the cultural shift in 70 CE. The depth and intensity of these challenges vary widely. Some scholars have correctly taken the position that when the Roman-Greco culture took control of the Jesus movement it naturally resulted in major alterations to the story of Jesus. However, the more common

perspective is recognition of the cultural shift but without any significant change to the core religious beliefs. Few people realize that not only did the authentic Nazoraean/Essene version of the teachings of Jesus lose its rightful leadership position in 70 CE, but it disappeared entirely by the third and fourth centuries. Regardless of the relentless Christian spin to the contrary, the historical record is quite clear. The surviving Catholic version of the story of Jesus was clearly altered by the Roman-Greco culture. A broad question this book attempts to at least partially answer is as follows: What were the major revisions to the story of Jesus by the Roman-Greco culture? The specific question asked and answered is as follows: How did the primitive Roman-Greco culture modify the authentic teachings of the Enlightened Jesus on the afterlife?

To answer these questions, the differences in the Judaic and Roman-Greco cultures must be closely examined. More specifically, the differences between the religious beliefs of the Roman-Greco culture and the Essene/Nazoraean community must be identified. The Jerusalem Council was made up of the Apostles and other members of the Jewish culture, who most today assume were all eyewitnesses to the teachings of Jesus. The Jerusalem Council and the Apostles were led by a person who obviously represented the authentic teachings, James, the brother of Jesus. Evidence commonly accepted today confirms this leadership position for James (versus the Apostle Peter). After the disappearance of the Jerusalem Council, there was a period of 250 years during which there was no formal leadership group. However, during this period, the Roman-Greco culture clearly assumed informal control under Paul's new label of Christianity. This cultural shift in the leadership essentially occurred by default when the Romans decimated Palestine. Thus, not only was the authentic Jesus movement eliminated by the Roman-Jewish war but the Roman-Greco version of Christianity did not retain the original Essene/Nazoraean orientation.

With the mandate supplied by Emperor Constantine, the first Christian Council took formal control of the Jesus movement in 325 CE. In stark contrast to the Essene/Nazoraean orientation of the Jerusalem Council, the Council of Nice was organized and controlled by the Emperor of the Roman Empire! Most of the bishops who attended the Council of Nice in 325 CE were a product of the Roman-Greco culture—a culture that had altered the authentic teachings of Jesus during the previous two and a half centuries. Thus, even though the shift from the Judaic to the Roman-Greco culture had effectively taken place with the elimination of the Jerusalem Council, Emperor Constantine provided the vehicle to organize and formalize this transfer of control.

The Catholic Church and Christianity in general have long perpetuated the myth that the Apostle Peter was the first pope. This myth also alleges that Peter made Rome the center of the authentic Jesus movement in the mid-first century. This myth goes on to claim that an uninterrupted succession of popes lived in Rome and followed Peter as the sole and central authority on the *original and authentic* Jesus movement. Not only are there no historical records to substantiate this myth, but the historical facts paint a considerably different picture. Based on the evidence, the growing consensus is that James, the brother of Jesus, was the leader of the original Jesus movement via the Jerusalem Council, not the Apostle Peter. In addition, the center of the authentic movement was clearly in Jerusalem, not Rome. These facts and others are confirmed by a variety of early sources, including a document in the NT commonly called the Acts of the Apostles. For example, the Apostles frequented the Jewish Temple in Jerusalem. In addition, throughout the Jewish culture James, the brother of Jesus, was a revered religious leader. One related fact must be recognized and appreciated:

Considering the values of the first-century Jewish culture, the only rational conclusion is that the inner circle was practicing and teaching a Jesus lifestyle in serious conflict with traditional Christianity. This startling reality will become increasingly obvious with the evidence disclosed within. One of the recommended books for a portion of the recent research on James is *Just James*, by John Painter.

Even though the authentic Jesus movement clearly rejected many of the ancient Jewish rituals and traditions, it undoubtedly embraced themes acceptable to the Essenes/Nazoraean. The evidence will show Jesus was truly enlightened, in ways never disclosed in Christian literature. However, in many ways, the Enlightened Jesus revealed within this book is different from the traditional Christian Jesus Christ portrayed in the NT. This new Jesus was successful in redefining the ancient Jewish traditions into an enlightened lifestyle of universal principles. As will be documented, the authentic teachings included a remarkable understanding of modern-day quantum physics. What is referred to as the original or authentic teachings is synonymous with the terms *The Way* and *Good News* as used in the NT and other ancient sources. However, the original Jesus teachings represented by these terms is not synonymous with traditional Christianity. It is critical to recognize that *no* first-century source, including the NT, identifies the Jerusalem Council and its pre-70 CE Jesus ideology with the term *Christian*. This is a fact few traditional Christian authors mention and you will never hear this in church on Sunday mornings.

As embarrassing as this is for traditional Christians, in the NT the first Christians were specifically associated with Paul's Gentile Christian movement located *outside of Palestine*. This Pauline Christian movement began in the Roman-Greco culture after the crucifixion. Few will disagree that Paul's Christian movement evolved into the version of Christianity embraced by Emperor Constantine 250 years later, which is representative of the modern-day Christian movement. **The basic conundrum is that Paul's Christian movement did not mirror the beliefs of the Jerusalem Church and was opposed by the inner circle of Jesus.** This troublesome and irreconcilable conflict has been largely veiled for 2,000 years by Christianity. After all evidence is consolidated, the only objective conclusion is that the version of Christianity embraced by Emperor Constantine did not mirror the authentic teachings of the Enlightened Jesus. In summary, after the Roman-Jewish war (66-73 CE) and the related disappearance of the Jerusalem Council, the Roman-Greco culture began to both dominate and alter the accepted beliefs of the original Jesus movement. Today we generically call this Roman-Greco mutation Christianity.

As difficult as this may be for Christians today, the historical records are quite clear regarding the leadership void that occurred after the end of the Roman-Jewish war in 73 CE and prior to Council of Nice in 325 CE. Prior to 325 CE, there was never an organized council of bishops, nor was there a pope who lived in Rome. Instead of a clear line of succession following the disappearance of the Jerusalem Council, there is a historical fog that veils the period from the late first century until the Council of Nice in 325 CE. Christianity during this early period was an unorganized movement that contained many diverse and often conflicting religious beliefs. This early non-organization of Christianity was scattered across the Roman Empire.

The bishop most closely associated with Emperor Constantine and his Council of Nice is bishop Eusebius. Eusebius attempted to link the fourth-century council of bishops, mandated by Emperor Constantine, to the authentic Jesus movement by authoring a book, *The History of the Church*. This is one of the most commonly referenced early Christian records when

attempts are made to link Constantine's version of Christianity to the original Jesus movement in prewar Jerusalem. It is an invaluable work from many perspectives and provides considerable information. However, it is clearly written from the biased pro-Roman perspective of the fourth century. This tainted perspective attempts to hide the fact that Christianity was not the legitimate descendent of The Way of Jesus. Eusebius attempted to create a sense of credibility in the classic tradition initiated by Paul in his epistles. He produced a document peppered with Roman-Greco spin that reinforced the illusion that Pauline Christianity mirrored the authentic teachings of Jesus. In doing so, Eusebius fabricated a history of Christianity that conformed to and substantiated his biased perspective. It is no accident his perspective agreed with the most powerful person on the planet—his boss Emperor Constantine.

Christianity today avoids recognition of the fact that the first real popes were in the post-325 CE period, who obtained their religious authority directly from the Roman Emperors. Why else do you think the first popes were the bishops of Rome? Do you think that it was just an accident that the Roman Empire wanted the most powerful figure in their state-approved religion to be in the imperial city of Rome? Consistent with the ego of the Roman Empire the best and most powerful bishop, the pope, obviously had to represent Rome! The fact that Peter spent time in Rome is simply a convenient piece of the story spun by the Catholic Church to manufacture the illusion of papal authenticity.

Bishop Eusebius authored many documents. One of the other early Christian documents he was intimately involved with has had a dominating influence on Christianity. It was bishop Eusebius who organized the first official version of the NT. Following the Council of Nice, Emperor Constantine instructed bishop Eusebius to consolidate the early Christian records into one approved collection. This collection of approved documents included all the epistles of Paul and the four Gospels of Matthew, Mark, Luke and John. Under Eusebius's supervision, which obviously included an editing process, the first 50 copies of the NT were produced and distributed. Although this was a process that had been informally started decades before, this first NT was one of the many efforts used by the Roman Empire to standardize their Roman version of Christianity.

The production of an officially sanctioned NT was one of Emperor Constantine's solutions to the many theological disagreements within the early Christian movement. For example, prior to Rome's official involvement even the identity of Jesus had not been commonly agreed upon and accepted. Simply stated, was Jesus human, divine or a combination thereof? Unfortunately, we do not have a copy of this first NT nor do we have copies of any of the Gospels that pre-date it. The NT and the Gospels will be a topic of discussion throughout this book. Part of this discussion will communicate how it was very common for the early scribes to revise and alter texts to comply with the Roman-Greco values and perspectives. In this regard, it was against the law to possess any documents that did not conform to the Roman-approved version of Christianity. Let us also remember there were no printing presses, so everything had to be copied by hand. If you worked for Emperor Constantine, who routinely killed family members when it was in his best interest, would you produce a NT that would please your emperor? Would spinning the contents to be consistent with the religious values of Constantine's Roman heritage be a priority? Considering that Emperor Constantine did not banish bishop Eusebius, as he routinely banished any bishop who disagreed with him, the only logical answer to the previous questions is an emphatic yes!

For some readers many portions of this text will undoubtedly be shocking. Rest assured, learning about early Christianity was a series of jaw-dropping discoveries for me. The research

I compiled to write this book produced a mountain of information that many Christians may have a very difficult, if not impossible, time accepting. It was an amazing process to uncover historical fact after fact that cannot be reconciled with the traditional Christian version of the life and teachings of Jesus. Unfortunately, many of these facts continue to be ignored by Christianity. However, if you take the time to make your own investigations, none of the facts within can be disproved by the historical records. In this regard, I placed a priority on historical facts rather than unsubstantiated religious spin. Christianity has complex origins. People may naturally elect to reject the conclusions contained in this book, but that does not negate the historical facts that expose the inaccuracies of traditional Christian beliefs.

It was surprising to learn that the large majority of all early documents originate with and are derivatives of the post-Council of Nice Roman Catholic culture. In this regard, the mandates of the Roman Emperors required adherence to a standard and rigid set of religious beliefs. In the fourth century and today, we call this set of beliefs “Christianity.” It was more than a little disappointing to learn that the censorship of all conflicting religious beliefs was standard operating procedure for centuries. It was also a surprise to learn that the oldest copies of the NT that exist are generally in either Greek or Latin and date from the fourth to the seventh centuries. None of the earliest copies of the NT are in the native languages of Jesus, Hebrew and Aramaic. Does it not seem elementary that the original and most authentic versions of the life and teachings of the Enlightened Jesus would be in Hebrew and Aramaic? Thus, there is an obvious and significant translation issue that presents its own authenticity and accuracy complications. For example, I was speechless to learn that the title *messiah* had very different and conflicting definitions within the ancient Jewish and Roman-Greco cultures.

The first time I encountered the conflicting definitions for messiah, my brain did not know how to process it. How could the Jewish and Roman-Greco cultures have different and conflicting definitions for a title used to describe Jesus? How is this possible? When translating a first-century document on Jesus from an original Aramaic version to a subsequent Greek copy, the different cultural definitions for basic terms would naturally result in dramatically different messages. Considering that there are no first-century versions of the original Aramaic or Hebrew Gospels, the existing Greek and Latin texts need to be read from a completely different and non-traditional perspective to ascertain an accurate understanding. For a person who had been raised as a Roman Catholic, the ramifications of these major cultural differences were challenging to comprehend. The differences in the cultural definitions of messiah will be developed in considerable detail in future chapters. In summary, the significance of the *cultural shift* that has been introduced has many facets.



OMITTED INFORMATION

In addition to the impact of the cultural shift and related translation issues, there is one huge flaw within all the early Christian documents produced by the Roman-Greco culture. Specifically, the collection of early Christian documents known as the New Testament fails to describe the political, religious and cultural setting during the life of Jesus. The omission of basic and critical historical information by the early Christian authors is like a puzzle with half of the parts missing. This situation is compounded by the authors filling in the missing parts with Roman-Greco spin and their own religious rhetoric. The early Christian era was followed by centuries of dogmatic conditioning that continued to affirm that the NT was accurate. This has led to the assertion by modern-day Christianity that the large majority of the NT is historically accurate. These events have made an unbiased analysis and evaluation of the NT particularly complex. However, once all the early Christian information is consolidated, inclusive of the ancient documents discovered in the 20th century, an inevitable conclusion emerges. The omission of key historical facts from the NT allowed its authors to spin the story of Jesus into a distorted pro-Roman-Greco version. Although some Christian leaders and authors recognize aspects of the key omissions and inaccuracies, few authors attempt to unveil the true depth of the distortions.

One of the many misunderstood and/or conveniently ignored elements of the first-century is the dominating influence of the Roman Empire. During this period it was political, social and religious suicide to implicate the Roman Empire in a negative light. In addition, the religious mores of the Roman culture were saturated with Greek mythology and concepts from the so-called mystery religions. Thus, in comparison to the Jewish culture and its sacred Scriptures, the religious beliefs of the Roman culture were dramatically different. In addition, the Roman culture generally perceived itself to be superior to the Jewish culture (and vice versa). Thus, the Roman culture was inherently anti-Jewish. This briefly describes the biased environment that produced most of the documents Christianity relies on today. Let us also remember there are very few original documents from the first to third centuries. It was in the early fourth century when Emperor Constantine adopted Catholicism as the one and only religion of the Roman Empire. In summary, the stories of Jesus and His early movement in the NT were manipulated and modified for three primary reasons:

1. The basic cultural and leadership shift from Jewish to Roman-Greco control.
2. Mistakes and misunderstandings caused by translating the original information, whether written or oral, from Hebrew and Aramaic into Greek and Latin.
3. The dominating influence of the Roman Empire and its cultural mores.

These circumstances combined to make it the standard practice of authors and scribes to spin the message of authentic documents and oral traditions to conform to the Roman perspective. These same factors also contributed to the blatant omission of critical information essential for an accurate story of Jesus and His Palestinian movement. Thus, the Roman-approved version of the life and teachings of Jesus (the NT) often placed a priority on being acceptable to and consistent with the dominant culture of the era versus accuracy and authenticity. Modern-day Christianity has followed the footsteps of the early Christian movement. The end result today is that critical information has been withheld from the Christian masses, which has made it impossible to obtain an accurate understanding of the life and teachings of Jesus. This practice, whether intentional or the product of unconscious bias, is obviously in direct conflict with the principles embraced by the Enlightened Jesus.

The culturally conditioned message of the early Christian movement begins with the NT. Regrettably, its Roman-Greco orientation and spin saturates the life and teachings of Jesus. In the process, this distorted message shapes and dominates the afterlife beliefs described therein. It will be demonstrated that even though Christianity labels the Gospel stories in the NT as authentic descriptions of the life and teachings of Jesus, written by members of His inner circle, this is simply a long-standing charade. In the modern era this more educated perspective is more common than most Christian leaders would like to admit. Unfortunately, just as the early Roman-Greco culture endorsed the flawed Pauline ideology as authentic, it also falsely labeled its NT. Regardless of the recent research to the contrary, modern-day Christianity generally sidesteps this subject at all costs. In this regard, there is substantial evidence that the Gospels are a product of the post-70 CE Pauline Christian movement rather than the original Palestinian Jesus movement. More specifically, the Gospels of the NT (Matthew, Mark, Luke and John) are clearly a flawed product resulting from almost 300 years of spin and alterations by the dominant Roman-Greco culture (the late first century until the mid fourth century). In the final analysis, the Gospels represent a rapidly deteriorating foundation that fails to support the traditional Christian ideology.

From comparing numerous early copies of the NT (post-Council of Nice in 325 CE), we know that pro-Roman-Greco alterations were widespread. Thus, it is naive to assume that other pro-Roman-Greco revisions were not commonplace in the pre-325 CE period. Regardless of opposing perspectives, even those of the most notable members of Christian academia, there is no way to prove that their traditional Christian beliefs are accurate because we do not have a first-century copy of the story of Jesus. It is that simple. Conversely, there are numerous ways to definitely prove the Gospels are neither completely accurate nor authentic representations of the life and teachings of Jesus. This was one of the indirect accomplishments of this book, which was made possible only by the extensive research of others during the past 200 years.

After I read hundreds of books it became obvious that culturally significant and yet omitted information from the NT was essential to place the life and teachings of Jesus into an accurate context. It was often disappointing to learn that most books on Jesus, even by well-respected authors, represent modern-day versions of the early Roman-Greco spin rather than an attempt to place the life of Jesus into a more authentic pre-70 CE context (pre-Roman-Jewish war). When historical documents from the early Christian era are read in conjunction with the contents of the NT, it is challenging, if not impossible, to avoid disconcerting conclusions. These conclusions are as follows:

1. The traditional Christian interpretation of the Gospels, and the balance of the NT, represents an incomplete and tainted Roman-Greco version of the life and teachings of Jesus.
2. Once the omitted historical facts replace the obvious Roman-Greco distortions of the NT, a very different and more accurate picture of Jesus emerges.
3. What is most disturbing is that this new version of the story of Jesus is extremely resistant to and often contradictory to traditional Christian beliefs.

Books that differ significantly from the biased trend, which integrate the realities of first-century Palestine into the life of Jesus, are not common. However, over my years of research I eventually located several. One highly recommended book is *Jesus and the Zealots*, by S.G.F. Brandon. Even though this general category of books presents non-traditional and at times surprising conclusions, they provide a much broader and more accurate description of the historical facts. These facts allow readers to formulate more objective and educated perspectives. This is in dramatic contrast to the majority of the books written from the historically deficient and biased Christian perspective.

Some of the most critical information omitted from the Gospels and the balance of the NT is the religious revolutionary environment in Palestine prior to, during and subsequent to the crucifixion. During this era, Jewish Palestine was subjected to an oppressive military occupation by the Roman Empire. One of the more extensive and rare first-century sources for this information is the historian Josephus. The underlying conflict between Jewish Palestine and the Roman Empire was a bitter clash, caused by deep religious and cultural differences. The religious beliefs of the Jewish society were deeply integrated into all aspects of its primitive culture. These same beliefs were a never-ending influence on the life and teachings of Jesus.

However, when one reads the foundation of Christianity, the NT, one does not obtain even a basic understanding of the violent conflict between Rome and the religious-oriented Jewish culture. Thus, the incomplete and often distorted picture provided by the NT makes it impossible to discern what effect the Jewish-Roman conflict had on the life and teachings of Jesus. The result of this and other measured omissions from the NT is a distorted and manipulated Jesus story. Unfortunately, this was a very natural result of the post Roman-Jewish war environment. This anti-Jewish environment dictated that the story of Jesus be spun from a pro-Roman perspective as opposed to a historically accurate point of view. A result of the glaring omissions in the NT's storyline is that both the accuracy and credibility thereof is materially impaired. In summary, the more research that is performed, the more obvious it becomes that the omissions play the pivotal role in spinning the story of Jesus into one that conformed to the values of the dominant Roman culture. In regard to the teachings of Jesus on the afterlife, the NT omits or camouflages almost all of the authentic elements.

Within this chapter, a few introductory examples will be offered to demonstrate how the omission of information facilitated pro-Roman distortions to the life and teachings of Jesus. Many other related issues and examples will be communicated in future chapters. This often becomes a rather complex process. With this in mind, let's start at the very beginning.

The Jewish people believed Palestine had been given to them by the one and only God (Yahweh). They considered their God's name so sacred that it was unlawful to speak it aloud. It was only Yahweh whom the Jewish people obeyed, worshipped and paid tribute to. In other words, Palestine was ultimately Yahweh's. The Temple in Jerusalem was the most sacred

place of worship because it was considered Yahweh's earthly home. The Jewish culture was unequivocally and rigidly monotheist versus the Roman-Greco culture, which recognized numerous gods, including the reigning Caesar. According to the Roman culture, their reigning Caesar-Emperor was one of the many gods who also occupied a human body. When anyone understands that the entire Judaic culture viewed Caesar as a false god who was competing with their authentic Yahweh, one begins to appreciate how the Roman military occupation was utterly loathsome to the entire Jewish population. In the eyes of the primitive Jewish culture, the Roman Empire and its heathen god Caesar had stolen Palestine from them and their revered Yahweh. This situation was compounded by the fact that ancient Jewish Scriptures dictated that only a person of Jewish descent could rule Palestine. Thus, honoring Roman law and the wishes of the heathen god Caesar was an insult to and the ultimate betrayal of Yahweh. Expressed from the Judaic perspective, instead of living consistent with their perceived position (as the chosen people of God), the Jews felt they were the slaves of the heathen god Caesar. For these and other reasons, the Roman military occupation constantly clashed with the core religious principles of Judaism. In summary, the often brutal and oppressive Roman occupation was repulsive emotionally, intellectually and spiritually to the entire Jewish culture.

Yahweh had not abandoned His chosen people. Deeply imbedded in the Jewish culture was a core belief that Yahweh would send a *Jewish messiah* to lead them in the overthrow of the Roman Empire. This messianic belief triggered various degrees of revolutionary activity for over a century. According to the Jewish ideology, the Judaic messiah would place God's chosen people in their rightful position of leadership on Earth. There would be no more wars or violence and Yahweh, via the Jewish culture, would usher in a new golden age for everyone. Thus, the overthrow of the Roman Empire was the perceived destiny of the Jewish messiah. The Roman Empire was very aware of these Jewish messianic beliefs and detested the ongoing resistance to their rule. To say that each culture deeply resented the other is an understatement. Less than 40 years after the crucifixion, the culmination of the Jewish messianic beliefs erupted into the devastating war from 66 to 73 CE. The end result—the Roman legions leveled all the major cities, killing hundreds of thousands of Jews and selling thousands more into slavery.

The Roman-Jewish conflict is a version of a very old story and the source of many cultural confrontations here on Earth: My culture's God is better and more powerful than your culture's God. This equates to my culture's religious beliefs are more accurate than your culture's religious beliefs. In relation to the life and teachings of Jesus, this simply meant that the Roman-Greco version survived and the original Jesus movement was a forgotten casualty of the war. The Roman-Greco version obviously dominated the postwar era and the scattered remnants of The Way of Jesus were quickly labeled as heretical. The bitter resentment between the two cultures would last for centuries. Some of the after effects of this first-century cultural clash are still being felt today. One of the long-lasting effects was the distorting influence it had on the story of Jesus as produced by the Roman-Greco culture, known today as the Gospels of Matthew, Mark, Luke and John.

A prime example of the misunderstood significance of the Roman-Greco influence is the identity of Jesus. Any objective analysis of Jesus and His teachings requires that several identity-related questions be asked and answered. For example, is the identity of Jesus in the NT consistent with the Judaic definition of messiah or an alternative messianic definition originating with the Roman-Greco culture? Which identity would tend to be more

accurate—the one perceived by the homeland of Jesus while He walked the Earth or a Roman-Greco mutation that did not surface until the post-crucifixion era? Even more important than these questions, did Jesus clearly reject one or both of these messianic identities while He was alive? Needless to say, Christianity has always avoided these types of basic Jesus questions.

Jesus as the Roman-Greco messiah was the only Son of God, who came down from heaven to atone for the sins of humanity by a brutal and horrific sacrificial act, the crucifixion. This sacrificial act was allegedly required by God the Father before He would allow anyone into heaven. As will be developed in detail in subsequent chapters, some scholars attribute Paul with the post-crucifixion creation of this Roman-Greco messianic identity. The reasons for this perspective are numerous, including the dominant and rigid monotheist beliefs of the Jewish culture. In other words, Jesus as the Jewish messiah was human and not divine because there is only one God—Yahweh. As confusing as this concept is for many Christians, the messiah the Jews believed in was not a divine personality. Conversely, the prophets of the sacred Jewish Scripture were perceived as human messengers from Yahweh with special talents and information. For lack of a better description, the Jewish messiah was viewed as a super-prophet.

The identity of Jesus as the Roman-Greco messiah (the only Son of God) was the centerpiece of the early Gentile/Pauline Christian movement. This multiple God configuration is obviously in direct conflict with the Jewish monotheistic view and is why *no* Jew ever projected divinity onto their messiah or onto Jesus, for that matter. Thus, even though many of His Jewish countrymen were convinced Jesus was their messiah, the leader who was going to spearhead the overthrow of the Roman Empire, they *never* thought of Jesus as the only Son of Yahweh. In addition, the Jewish culture never associated a messianic sacrificial act to Yahweh as a necessary prerequisite to enter heaven. Let there be no mistake on this critical point: *while Jesus was alive there was no such concept within the Jewish culture*. The Gospels obviously had to completely omit this critical fact and project a new Son of God identity onto Jesus. However, during the end of what is commonly referred to as His public life, Jesus was viewed by the Jewish society as their Judaic messiah—a human messenger from God, who was going to lead them to victory over Rome. In addition, part of His messianic role as prophesied in Jewish Scripture (the Old Testament) was to redefine the Judaic religious laws. This is why the Jewish culture was receptive to the teachings of Jesus known as The Way and the related revisions to the long-established Jewish traditions. In the Jewish-Christian literature attributed to the descendents of the original Jesus movement, this new belief structure is referred to as the “True Prophet” ideology.

The fact that Jesus was an enlightened teacher and miracle worker fit right into the messianic prophecies of the Old Testament. However, the crucifixion of Jesus and the humiliating defeat of the Jewish nation by the Romans in 73 CE did not. These events combined to seriously impair any perception by the Jewish culture that Jesus was their messiah and True Prophet. The effect of these horrific events within the Jewish culture and in relation to the original Jesus movement cannot be overstated. The effects will be addressed in detail. Needless to say, if Jesus the Christ was going to fulfill the alternative Roman-Greco messianic role and open up the gates of heaven, the Jewish messianic role had to be omitted from the Gospels and the balance of the NT. Future chapters will describe how Paul arrived at his Son of God identity for Jesus and conditioned the subsequent Gospel authors—Matthew, Mark, Luke and John.

There is no doubt that the Jewish and Roman-Greco cultures had some different qualities implicit with the term *messiah*, even though both messiahs were ultimately going to aid humanity in obtaining universal goals. The primary differences are summarized in three key points:

1. The Roman-Greco culture labeled Jesus as the only Son of God.
2. The Roman-Greco culture also believed that the crucifixion atoned for all of the sins of humanity, thereby creating a path to heaven for everyone.
3. Belief in the Roman-Greco messiah described was a prerequisite for entrance into heaven.

None of these Roman-Greco messianic qualities were accepted in the Jewish culture, most notably in the sect with which Jesus was closely associated, the Essenes. It is a travesty that the authors of the NT never disclosed this pivotal Jesus identity controversy. This is one of the many Gospel qualities that definitively prove that the NT represents the Roman-Greco point of view.

Ironically, if you were a late first-century Jew who read the Gospels of Matthew, Mark, Luke and John, the general reaction was threefold:

1. Jesus was not the Jewish messiah because He did not lead the overthrow of the Roman Empire.
2. There is only one God. There is no such personality as the only Son of Yahweh and ultimately no Roman-Greco messiah.
3. There is no messianic crucifixion foretold in their sacred Scripture or any such messianic belief that serves as a prerequisite for entrance into heaven. Thus, the Christian Son of God ideology was simply a baseless belief structure created by an inferior culture.

However, as a Jew at that time, you also understood that Jesus was crucified by the Romans because both cultures, Roman and Jewish alike, thought He might be the *Jewish messiah*. It is essential to understand that crucifixion was the standard Roman punishment for any form of sedition. In first-century Palestine, this simply meant that anyone associated with messianic revolutionary activity was routinely crucified. Thus, in a direct contradiction to the Gospels, the Romans would not have crucified Jesus unless they thought He was in some way associated with a pending Jewish messianic revolt. This pivotal fact is camouflaged in the Gospels, which also shift the blame for the crucifixion from Rome to the *evil Jews*. This is simply one of the many examples of how the Gospels routinely and intentionally fail to communicate critical historical information that results in the distortion of the life, teachings and crucifixion of the Enlightened One.

On multiple occasions the Romans crucified hundreds of Jews simultaneously for their messianic revolutionary activity. (See the writings of Josephus for details.) Few people today understand that Jesus was not the only Jew who was ever labeled as the Jewish messiah. Because Jesus and His inner circle grew up with the Romans crucifying Jews for messianic revolutionary activity, they were extremely familiar with why the Romans crucified their fellow countrymen. Conversely, the long-standing Jewish punishment for capital crimes, including violations of the Jewish religious laws, was death by stoning. Based on *all* the

historical records from the period, the Roman governor had no direct involvement with religious death sentences. They were internal Jewish matters, exclusively controlled by the Jewish high priest and the Jewish high council, the Sanhedrin. The Gospels completely omit any reasonable explanation for why Jesus, whom the Jewish culture believed was going to lead them to victory over the Romans, was *allegedly* sentenced to death for blasphemy by the Sanhedrin and *not* stoned to death. In summary, there is absolutely not a shred of historical evidence that explains why any Jew convicted of a Jewish religious crime would be crucified by the Roman government, consistent with messianic revolutionary activity. All historical evidence proves that the “story” of the crucifixion in the Gospels is simply absurd. In the final analysis, when the trial of Jesus is dissected with the benefit of omitted historical information, the credibility of the crucifixion story in the Gospels disappears.

The many contradictions regarding the trial and execution of Jesus are at the heart of many questions surrounding the traditional Christian “story” of Jesus. The most critical issue is the identity of Jesus: Was He the human Judaic messiah or the Roman-Greco messiah—that is, the only Son of God? The answer to this question obviously has a decisive impact on the heaven or hell afterlife structure of Christianity. If Jesus was not divine, consistent with the Judaic messianic traditions, then He was ultimately crucified because the Romans perceived Him to be a *Jewish messianic* threat to their ongoing rule. In other words, His crucifixion had absolutely nothing to do with atoning for the sins of humanity or opening the gates of heaven. Thus, the critical importance of faith in the Christian identity for Jesus as the only Son of God, as proposed by Paul as a prerequisite for entrance into heaven, is baseless.

When anyone considers the storyline of the Gospels, in conjunction with all the historical facts omitted from the Gospels, a startling possibility quickly emerges. There exists the real probability that Jesus was crucified solely because He was perceived as the Jewish messiah not only by the Roman government but also by His inner circle and the Jewish society in general. With the benefit of the historical facts omitted from the Gospels, the distorting influence of the dominant Roman-Greco environment on the story of Jesus begins to take form. As more of the omitted facts are considered, it becomes impossible to avoid a more historically accurate alternative to the storyline of the Gospels. This inevitable alternative is that at the end of His life, everyone in Palestine, Jew and Roman alike, thought Jesus was the non-divine Jewish messiah. In addition, it was not until the post-crucifixion period when Paul’s epistles first describe Jesus with a new identity—the Roman-Greco messiah, the only Son of God. It is Paul’s Roman-Greco messiah, Jesus the Christ, that the subsequent Gospel authors embrace and describe in their versions of the Jesus story. Needless to say, their versions of the crucifixion cannot be reconciled to reality in first-century Palestine. As remarkable as this may sound to Christians, any objective review of the evidence (versus unsubstantiated religious dogma) points in no other direction.

The historically accurate rendition of the crucifixion that has been briefly described is consistent with much of the other information in the Gospels. As has been well documented but unfortunately not publicized, even after the crucifixion, the members of the original Jesus movement thought the risen Jesus was going to return to fulfill the Judaic traditions—that is, the messianic overthrow of the Roman government! This reality is integral to the original meaning contemplated by the anticipated *second coming of Jesus*. However, this *Jewish* second coming that the Jerusalem Church thought was imminent did not materialize. In retrospect, the Jewish culture did not reject the possibility that Jesus was their Judaic messiah until after their overwhelming defeat by the Romans in 73 CE. This is another critical series

of facts veiled by the Gospels and the balance of the NT. The layers of evidence documented throughout this book will lift up this veil.

The book of Acts, commonly called the Acts of the Apostles, is a pivotal document within the NT. It documents that the authentic post-crucifixion Jesus movement was centered in Jerusalem. It also describes how the Apostles continued to frequent the Temple and were accepted members of the Jewish culture. In other words, they were never called Christians or considered to be members of another religion. James, the brother of Jesus, was the clear leader of this Jesus movement and the head of its Jerusalem Council. Other early records also convey that James was a prominent leader of the larger Jewish society. All these facts are substantiated by a wide range of ancient documents, including the Acts of the Apostles. If the inner circle of Jesus had believed that He was the only Son of God, then their accepted status within the Judaic culture would have been impossible. It would not have been possible because of the strict monotheist element of the Jewish culture. The end result—the inner circle of Jesus would have been outcasts versus respected leaders and members of the Jewish culture. Contrary to the spin of the NT, it is abundantly clear that the Jerusalem Church was looking forward to the overthrow of Rome by its *Jewish messiah*, via the imminent second coming of the risen Jesus. As will become increasingly important with the passing of each chapter, the pre-Roman-Jewish war names most often associated with the authentic Jesus movement are The Way, the Essenes, the Ebionites (the poor) and the Nazoraeans. This is further complicated by the fact that there are also many variations of the term *Nazoraeans*.

Most Christian leaders and scholars avoid the subjects raised thus far, regardless of the historical facts that challenge the fantasy storyline of the Gospels and the balance of the NT. Considering that some of the most convincing evidence for the position expressed thus far lies within the Gospels, the Acts of the Apostles and Paul's epistles, documents recognized by Christianity as authentic, the traditional Christian position rests on a flimsy foundation. One of the many questions this information raises is as follows: *If* the inner circle of Jesus is accurately portrayed in the Gospels as believing He is the Roman-Greco messiah, that is, Paul's only Son of God, why do their actions in the Acts of the Apostles *after* the crucifixion demonstrate that the identity they associated with Jesus was consistent with the Jewish messiah? For example, their frequent visits to the Temple plus their respected position within the Jewish culture are blatantly inconsistent with their acceptance of the Son of God identity.

Without an in-depth understanding of the core beliefs of first-century Palestine, this key contradiction in the NT has gone largely unnoticed, at least until now. The Acts of the Apostles takes a large step in proving the inner circle of Jesus did not believe He was the Roman-Greco messiah as portrayed in the Gospels—that is, the only Son of God. This also means the Son of God identity within the Gospels is a flawed product of the Roman-Greco culture, originating outside the inner circle of Jesus. This perspective will be further supported by additional evidence obtained from the NT and numerous other sources.

One of the only ways the alternative Jewish messiah identity for Jesus makes any sense is if one basic premise is valid. That premise is that the Son of God identity was created by individuals who were not members of the inner circle of Jesus. More specifically, the Son of God identity was the product of the Christian movement that began *outside of Palestine*.

Subsequent to the disappearance of the Jerusalem Church, the new Christian movement spun its Gospel storyline to include their Son of God messianic identity for Jesus. This premise is consistent with the fact that many scholars date the Gospels in the post-Roman-Jewish war period—an era dominated by the Roman-Greco version of Christianity. When these

circumstances are combined with the fact that the Roman-Greco messiah (the Son of God) dominates the Gospel storyline, it makes it difficult if not impossible to rationally challenge the inevitable: **The inner circle of Jesus did not believe He was the only Son of God or that His crucifixion atoned for the sins of humanity.**

The self-proclaimed first leader of the Christian movement was the famous figure known as the apostle Paul. It should come as no surprise that Paul's 13 epistles (which are contained in the NT) tell us that his Roman-Greco-oriented Jesus movement was located *outside of Palestine*. As a result of 2,000 years of Christian conditioning, this reality can be a bit mind-boggling. However, let us remember that the authentic Jesus movement in prewar Palestine was never called "Christianity" and its followers were also an accepted element of the Jewish culture. In summary, the first and only religious movement called "Christian" *prior* to the Roman-Jewish war was Paul's new religious movement outside of Palestine. Although this is getting a bit ahead of the evidence to be disclosed, Paul's epistles predate the Gospels and they clearly conditioned the Gospel authors into accepting his Roman-Greco messiah, Jesus the Christ. It is critical to recognize Paul's influence on the Gospel authors.

In Paul's epistles, he alleges that he had psychic communications with God, the Holy Spirit and the risen Jesus Christ (the trinity of Christianity). *Based solely on these psychic revelations*, Paul proclaimed that Jesus was the only Son of God, He was crucified to atone for the sins of man and if we have faith in this divine Jesus Christ we will gain access to heaven upon death. This core Christian belief, on which its afterlife belief structure rests, will be referred to as the "Pauline perspective."

Given the prejudices of the era, a Jewish messiah, who was going to lead a revolt against the Roman Empire, was obviously not acceptable to Paul's Roman-Greco audiences. Unbeknownst to most Christians today, Paul was raised outside Jewish Palestine and was not a member of the inner circle of Jesus. In fact, it is commonly accepted that Paul never even met the living Jesus for one simple fact: He says so in his epistles. It cannot be overemphasized that Paul's entire religious agenda is based entirely on his so-called divine revelations from God, the Holy Spirit and the Son of God. In addition, in his epistles Paul makes it abundantly clear that the Apostles did not contribute anything to his alleged knowledge of Jesus or His teachings.

The information communicated about Paul has been largely sidestepped and avoided by Christianity for two millennia. However, recent interpretations of the Dead Sea Scrolls (DSS), documented within the three books by Robert Eisenman, have amplified the now apparent clash between the early Christian spin and the historical facts. The DSS provide a new layer of evidence that Paul was in fact an adversary of the inner circle of Jesus because his Christian belief structure was in conflict with their beliefs. Considerable ink will be devoted to the DSS and the pivotal role they play.

Being a product of the Eastern European segment of the Roman Empire, Paul naturally thought of the miracle worker Jesus within the confines of his Roman-Greco environment. The underpinnings of this Eastern European culture will be examined. I will document that the Roman-Greco identity for Jesus as the sacrificial Son of God is consistent with the conditioning of Paul's childhood environment. Many early records, including Paul's own epistles, point to Paul as the originator of the identity of Jesus as the Roman-Greco messiah—that is, the only Son of God. The fact of the matter is that Paul's epistles are the earliest record of the Son of God identity for Jesus, inclusive of the claim that the crucifixion atoned for the sins of humanity, thereby creating a path to heaven for everyone. This Pauline perspective

was subsequently embraced and expanded by the Gospel authors: Matthew, Mark, Luke and John. In the past two centuries, a re-evaluation of Paul's epistles has uncovered a rift in the religious beliefs of Paul's Christian movement and the original Jesus movement in Jerusalem. The Christian establishment has chosen to defend the status quo rather than disclose the new research and related implications to the Christian populace. In doing so the Christian bureaucracy has taken the lead role in a cover-up from which they may never recover.

I have emphasized how very primitive the Judaic and Roman-Greco cultures were 2,000 years ago. A clear demonstration of this reality is the documents that comprise the NT, the foundation of modern-day Christianity. Even when the NT was first compiled in the fourth century (approximately 300 years after the crucifixion), the Christian leaders were not intelligent enough to understand that the documents would be compared to one another to substantiate their authenticity and credibility or lack thereof. The never ending inconsistencies and contradictions within the NT, resulting from a 20th century re-evaluation, attest to their underlying inaccuracies. This is compounded by the fact that a flood of additional inaccuracies surface when omitted historical facts are included in the re-evaluation process. For example, the author of the Acts of the Apostles obviously assumed his audience would not have a basic knowledge of the Jewish culture. This basic information, combined with the actions of the inner circle in the Acts of Apostles, demonstrates that the Jerusalem Church clearly rejected the Pauline perspective. Such an elementary analysis may not have been common 2,000 years ago, but it certainly is in the 21st century. It cannot be overemphasized that a human (versus a divine) Jewish messiah was integral to the first-century culture of Palestine and the inner circle of Jesus. Making the case that the inner circle viewed Jesus as the Jewish messiah is elementary. However, stretching this to include Paul's Son of God identity and the related atonement of sins (accomplished by the crucifixion) is completely out of the realm of plausibility. These facts were camouflaged by the NT but far more important, the cover-up has been perpetuated by modern-day Christianity.

The Jesus identity question is obviously at the heart of the authenticity or mythology of the Christian afterlife belief structure. If Jesus was not the Son of God, then a domino effect dismantles the balance of the Pauline perspective. Simply stated, the crucifixion atoned for the sins of humanity and created a pathway to heaven only *if* Jesus was the Son of God. Thus, the Jesus identity question will be an ongoing subject in this and future chapters. According to the NT, Jesus was the Roman-Greco messiah because the entire storyline, *at least on the surface*, is consistent with the Pauline perspective. However, there is considerable information in the Gospels that is in conflict with this Roman-Greco messiah identity and demonstrates that the Jewish society, including the Apostles, viewed Jesus as the *Jewish messiah*.

For example, in the Gospels the Jewish crowds that welcomed Jesus into Jerusalem on Palm Sunday cheered for their long-awaited Judaic messiah or super-prophet. Thus, they cheered for Jesus because they thought He was *their messiah*, who was going to lead the long-anticipated Jewish overthrow of the Romans. The Jews were not cheering because they thought Jesus was going to be crucified—that is, die to atone for their sins by sacrificing Himself to Yahweh. Note the *Jewish messianic* perspective is the reason the Jewish culture was so enamored with Jesus during His public life. It was their sacred Jewish Scripture that had foretold their messiah was going to be an enlightened miracle worker. All the qualities of the Enlightened Jesus fit right into their Jewish messianic beliefs. It is no wonder the Jewish population flocked to see Him. However, the omission and/or obscuring of critical historical facts were an essential part of the Gospel storyline and its Roman-Greco messiah. Today it

is obvious that the key omissions of the Gospel authors orchestrated the cultural switch of identity for Jesus from the Judaic messiah to Paul's Roman-Greco messiah, known today as Christianity's only Son of God.

Contrary to traditional Christian spin and rhetoric, the ancient records are quite clear on one critical fact. This cultural switch in identity did not occur until *after* the crucifixion. However, because the Gospel authors were conditioned by the Pauline perspective, they projected this flawed ideology back in time and onto Jesus and His followers. This is the Gospel message of Matthew, Mark, Luke and John.

It took years of research before I finally understood and recognized one deeply ingrained illusion and its effects. This realization was particularly challenging for me, as it will be for millions who have been conditioned by Christianity. The Gospels of the NT convey a distorted post-73 CE Roman-Greco version of Christianity rather than an accurate representation of the life and teachings of Jesus. This Pauline-conditioned version of Christianity portrays Jesus as the Roman-Greco messiah, the only Son of God. **Given the research available today, most notably the historical facts omitted from the NT, the portrayal of Jesus as the Roman-Greco messiah is no longer credible.** In future chapters I will share additional evidence and historical facts that support the last statement. You can then arrive at your own conclusion. The identity of Jesus is obviously one of the most critical factors in establishing the credibility, or lack thereof, of the heaven or hell afterlife alternative of Christianity.

Let us take a little closer look at only one of the many aspects of this extremely sensitive Jesus identity question. The only title Jesus ever uses in reference to Himself in the Gospels is the "*son of man*," not Paul's Son of God title. This is an undisputed fact. Please note that Jesus does not use this title in reference to Himself a few isolated times. Jesus exclusively uses this "son of man" title in reference to Himself more than 60 times.

Son of man is a Judaic title, originating in the ancient Jewish Scriptures of the Old Testament. Two thousand years ago, because it is a *Jewish* title, it contained not even the remote connotation of divinity, even though it does have an interchangeable relationship with the Judaic messiah. Once again, the Gospels omitted critical historical facts in the process of spinning the story to be consistent with the religious beliefs of Paul's Christian movement. Today the Christian establishment fails to disclose that the only title Jesus used in reference to Himself in the Gospels was Jewish and thus inherently not divine. Assuming that the words of Jesus originate from authentic Hebrew and Aramaic sources, as anything authentic will, they definitively communicate (more than 60 times) that Jesus did not consider Himself to be Paul's only Son of God. Examples such as this reveal how the repetitive theme of the Gospels is one of manipulation and distortion. This theme produced an often inaccurate story that catered to the religious beliefs of the primitive Roman-Greco culture. In this regard, the Gospels placed Roman-Greco spun words into the mouths of people who refer to Jesus as the Son of God. How did the story of the Enlightened One become so convoluted you ask? The omission of critical information played an essential role in answering this question.

The authors of the Gospels, at least the post Council of Nice versions in the NT, were obviously not Jewish, nor did they understand that the son of man title communicates that Jesus did not consider Himself to be the only Son of God. If they were Jewish they would have never used the conflicting Jewish title, son of man and the Roman-Greco Son of God title because they are mutually exclusive in terms of a divine connotation. One additional point that has been routinely overlooked (or intentionally avoided) is that the Hebrew translation of son of man is the son of Adam (the first man). Was the use of this Jewish title by

Jesus simply His way of saying He was no different from all other men? It would appear so. Regardless of why Jesus used this Jewish title, the accurate translation of the title is in direct conflict with Christianity's only Son of God identity.

There is an old theory that logically resolves the Jesus identity conundrum. The authors of the original and more authentic Gospels were Jewish and wrote their Gospels in Hebrew or Aramaic. They never dreamed of identifying Jesus as a Roman-Greco messiah. They simply used the Jewish title that Jesus used to refer to Himself—the son of man. However, for a very long list of reasons, the scribes who translated and modified these original texts (for use in the Roman-Greco culture) were obviously not Jewish. If they were not Jewish, then they were not eyewitnesses to the life and teachings of Jesus, nor did they have a thorough understanding of all the Jewish terminology in the earlier and more authentic texts. The obvious conclusion is the scribes were members of the Roman-Greco culture who also embraced the Pauline perspective. Thus, they naturally produced Gospels consistent with the Pauline perspective. However, because they had access to earlier texts where Jesus referred to Himself in Judaic messianic terms, which they clearly did not understand, they produced texts that conveyed conflicting identities for Jesus. As a result of the identity mistakes made by the Gospel authors, most people today assume the Jewish title son of man is synonymous with the Roman-Greco Son of God title.

Most Christians openly admit that they had no idea the son of man title is Jewish and communicates an identity for Jesus that is not divine. Because of the stakes involved, this opens up another avenue of research that traditional Christianity would prefer to avoid. It should come as no surprise that the Christian community counters the information disclosed with traditional Christian rhetoric and dogma versus fact. They generally spin their responses in very authoritarian tones that lack factual support. They also generally fail to report a related fact that weighs heavily into this subject. Numerous early sources, labeled as authentic by Christianity, communicate there were at least three or four early Hebrew or Aramaic Gospels. The most frequent titles associated with these Jewish Gospels are the Gospels of the Hebrews, Ebionites (possibly the original Gospel of Matthew), Nazoraeans and Holy Twelve. Even though these Jewish Gospels were not included in the NT, they were probably used as a source by Matthew, Mark, Luke and John. The commonly accepted reason for their exclusion was they all expressed a very different version of the life and teachings of Jesus versus Matthew, Mark, Luke and John. These differences would also explain why the Jewish Gospels would have been destroyed as heretical in the post-fourth-century era. These lost Jewish Gospels have been the subject of intense speculation. See *New Testament Apocrypha, Volume 1*, edited by Edgar Hennecke (p. 117–58) for more details. As a side comment, the perspectives of the originating author (P. Vielhauer) are representative of the biased Christian establishment. There will be more discussion on these Jewish Gospels in subsequent chapters.

Needless to say, a substantial case can be made, via the frequent and measured omission of critical information from the NT, that a distorted and often incorrect story of the life, death and teachings of Jesus has flourished for 2,000 years. One of the many flaws is the implication that the Jewish title son of man is synonymous with Paul's messianic title—the Son of God. When dealing with the non-divine messiah title versus the Roman-Greco divine messiah version, no one can determine which one is being used in the NT because the common title is exactly the same (messiah). Remember that the most authentic sources used by the Gospel authors must have originated from Jewish Palestine. Thus, the title messiah never

meant divinity nor was it accurately translated into the Son of God. Let there be no mistake on this point, messiah originates with a Hebrew word that does not connote divinity. Even today, messiah does not represent divinity in Judaism. Messiah only conveys divinity to the modern-day descendent of Paul's religious movement—Christianity.

Another very serious translation conflict also arises with the Greek word *Christ*. Christ is the Greek translation of the Hebrew words for “anointed one.” The term *anointed one* originates with ancient Judaism and does *not* convey divinity, whereas the Greek translation of Christ does communicate divinity. In summary, in Hebrew the titles son of man, messiah and Christ do not indicate divinity. These titles *only* convey divinity in the post-crucifixion Roman-Greco culture, which used the Greek and Latin languages. Understanding of the cultural translation issues goes a long way in explaining the two conflicting identities for Jesus.

The new paradigm is there is little question that the first generation of the original Jesus movement viewed Jesus as the extremely revered Judaic messiah (or the True Prophet personality, which will be addressed in chapter 5). Please do not lose sight of the fact that Jesus was an Essene/Nazoraean and all the *original* information on Him, either written or verbal, was undoubtedly in Hebrew or Aramaic. This reality dictates a radical change from the traditional Christian perspective. I suggest that as the human messiah/son of man/True Prophet, Jesus represented a new belief structure called The Way. This authentic Jesus movement emphasized universal principles versus outdated Judaic traditions and rituals. Conversely, the subsequent and post-crucifixion Christian movement (outside of Palestine) viewed Jesus as their Roman-Greco messiah—the only Son of God. It was this new messianic personality, Jesus the Christ, who allegedly created a completely new Roman-Greco-oriented religion, which had its own set of primitive traditions and rituals. A definitive case will be made in Part II that we have the first leader of this new Christian movement to thank for all of this—Paul.

With this identity information as background, when reading the NT it is often impossible to discern whether the intention was to use the non-divine Judaic identity of messiah (as would be the case if the originating source was one of the earliest Hebrew or Aramaic texts), Paul's Son of God identity or whether the author/scribe did not understand there was a difference between the two identities. It is definitely confusing. However, when faced with the son of man title used exclusively by Jesus in the Gospels as opposed to the Roman-Greco Son of God title, there is no confusion once the cultural difference is understood to be irreconcilable; one title communicates divinity and one does not.

It may be helpful to define some of the terminology used throughout this book. Whenever the generic term *Gospels* is used, it refers to the Gospels in the NT, also commonly known as the Gospels of Matthew, Mark, Luke and John. References are often made to the post-crucifixion Gentile, Pauline and Roman-Greco Christian movement. These titles are all synonymous and correspond to the post-crucifixion Christian movement outside of Palestine, which evolved into traditional Christianity as we know it today. The post-crucifixion words are often used because while Jesus was alive there was no messianic Jesus movement outside of Palestine. In this regard, there are *no* ancient records that describe any efforts by the living Jesus to establish a new religion outside of the Jewish culture. Some authors make the argument that if this was an important issue for Jesus, He would have actively pursued it. Some scholars also point out the early trips made by the Apostles were often directed at Jewish communities located outside of Palestine rather than the Gentile population.

The heart of this divine or not divine identity issue lies within the basic cultural differences between the primitive Roman-Greco and Judaic cultures. On the surface the Judaic identity immediately becomes the more credible one considering the following:

- The Jesus movement was birthed in Palestine.
- The Jesus agenda was clearly accepted by the Jewish culture, both before and subsequent to the crucifixion.
- Paul's Son of God messiah was contrary to first-century Judaism.

Unfortunately, the original version of the teachings of the Enlightened Jesus became extinct for two very different reasons. With their humiliating defeat by the Romans, the Judaic culture quickly rejected Jesus as their messiah, the possibility of His second coming and His teachings. From its inception, Paul's Christian version represented a distortion of the life and teachings of Jesus to accommodate the mores of the Roman-Greco culture. Thus, the only surviving version of the identity, life and teachings of Jesus was the one embraced by the Roman-Greco culture. Ironically, it was also this same Christian movement that labeled the remnants of the original Jewish Jesus movement (The Way) as heretical. As such, subsequent to the endorsement of Christianity by the Roman Empire in the fourth century, the so-called heretical religious beliefs were punishable by torture and death.

It is most unfortunate that the original Jesus movement (The Way) became extinct early on. Regardless of the angst created by the Jesus identity issue and the ramifications on the Christian belief structure, considerable comfort can be realized by knowing that no research has tainted the universal principles attributed to Jesus in the NT. Thus, whether the Enlightened Jesus was the Son of God or not has no impact on the authenticity of His teachings on the law of cause and effect, the Golden Rule and the Ten Commandments. In dramatic contrast to this, if Jesus was not the Son of God, the traditional Christian beliefs associated with the crucifixion are turned upside down. In other words, if Jesus was not the Son of God, then He did not atone for the sins of humanity or create a pathway to heaven for all people! This possibility completely undermines the validity of the Pauline perspective and the Christian heaven or hell alternative after one lifetime. A further application of this alternative view of Christianity transforms one of its most famous and revered personalities into a delusional liar. This person is Paul. In this regard, and as difficult as this may be for traditional Christians, there are ancient sources that refer to Paul as a "liar." These ancient sources will be addressed in more detail in several future chapters.

Let us take this alternative view one step further. Let us assume the Enlightened Jesus knew everything we are learning today from near-death experiences and past life and life between life review techniques (the gradual evolution of our souls via reincarnation). **Given the consistent experiential patterns that have been reported by the thousands of people who have had these experiences, it is extremely challenging to assert that all of these individuals have knowledge to which the Enlightened Jesus was oblivious.** As described throughout this book, this hypothesis evolved into inevitable conclusions, which are supported by substantial evidence from a variety of ancient records, inclusive of the Gospels. These conclusions are as follows:

1. The heaven or hell alternative quickly becomes a product of the primitive Roman-Greco culture rather than the teachings of the Enlightened Jesus.

2. The teachings of Jesus to His inner circle included the gradual evolution of the soul via reincarnation, the karmic law of cause and effect, the benefits of remembering prior lives, as well as specific techniques for accessing our prior life memories. The advanced “Jesus techniques” for tapping into our subconscious memory banks may very well make most 21st century practices look like PLR 101.
3. The universal principles Jesus taught combined with PLR becomes our road map for navigating through our evolutionary journey via reincarnation.

When anyone considers the non-divine son of man title used by Jesus in the Gospels with the Son of God title used by others, several reasons explain the inherently conflicting identities. One way this conflict *cannot* be explained away is by claiming the Gospels are the revealed word of God and contain no errors. This continues to be the belief of many modern-day Christian fundamentalists. I respectfully submit that if the Gospels are revealed information directly from God and assuming that God is “GOD,” then God would not have made the mistake of using a non-divine Jewish title to describe His only Son. Regardless of the Christian traditions that allege the absolute accuracy of the Gospels, they contain obvious human errors, conflicting information and primitive religious concepts, all of which are clearly contrary to an Enlightened Jesus. In the past 50 years this more educated perspective has been expressed (quite frankly, more diplomatically than I have) by respected scholars who are part of the traditional Christian community. Unfortunately, many of the same scholars abstain from expressing the related impact on traditional Christian beliefs, most notably the Pauline perspective. When critical omitted facts are added to the Gospel storyline, the resulting conclusions disprove a longtime position of Christian fundamentalists. The inevitable conclusion is as follows: The Gospels are a flawed human product, which fail to accurately describe the life and teachings of the Enlightened Jesus. This general position has been proven based on the well-documented and extensive research of the past 200 hundred years.

A number of alternatives explain the widespread and conflicting non-divine and divine identities for Jesus in the Gospels. The task of documenting each and every plausible explanation will be left to others. One of the most common perspectives has already been reported. The author of each Gospel wrote his version based on authentic Hebrew or Aramaic sources and then very naturally modified the information to conform to his belief in the Pauline perspective. One of the inevitable results of this reality is that the Gospels are saturated, often subtly for novice readers, with pro-Roman-Greco spin. An example of this Roman-Greco conditioning is the persuasive bias against the Jewish culture. Considering that Jesus and all the important people in His life were Jewish, the Roman-Greco-conditioned Gospels are contrary to historical reality. Recognizing the depth and effect of the Roman-Greco conditioning is not complex. However, it becomes apparent only after the requisite research is performed. One of the books I suggest is *How Jesus Became Christian*, by Barrie Wilson, PhD. It documents quite definitively how Christianity, then and now, separates the Son of God from the Jewishness of Jesus. A book with a little different slant but an equally revealing message is *Jesus the Heretic*, by Douglas Lockhart.

The modification of authentic Jesus information, by authors or scribes with Roman-Greco values, explains many aspects of the Gospels. Let us remember that during this era many Gentiles perceived their religious beliefs, inclusive of the Pauline perspective, to be clearly superior to all Jewish perspectives. Hypothetically, let us assume that a Christian

obtained a copy of an earlier and more authentic Gospel of Matthew written in Hebrew. In the process of translating it into Greek, he would have naturally *corrected* the storyline and identity of Jesus to conform to his belief in the Pauline perspective. In addition, by incorrectly assuming that the Judaic title (son of man) was synonymous with his Roman-Greco Son of God identity, the translator would have retained the original references to Jesus as the son of man. He probably would have also inserted a few new Son of God references wherever he felt it appropriate. Given the relatively few Son of God phrases in the Gospels and the much more prevalent use of the son of man title, the scenario proposed represents a real possibility.

Confusion on behalf of the early scribes is easily understood. Both of the cultures had extremely exalted and yet different connotations associated with the term *messiah*. Depending on the source, the Jewish messiah and son of man titles are also interchangeable. Thus, a Christian scribe two millennia ago, who believed that all special human beings were divine, could have easily made the mistake of assuming the Jewish titles implied divinity. An example of this long-standing Roman-Greco mentality is that each new Caesar/Emperor was perceived to be a god in a human body. From the *superior* Roman-Greco perspective, the miraculous acts of Jesus were clearly divine. In the final analysis, the modifications to the original Hebrew and Aramaic versions of the story of Jesus that produced the so-called *superior* Roman-Greco versions were inevitable.

This chapter serves only as an introduction to the long list of facts omitted from the Gospels and the balance of the NT. The frequency and depth of the omissions are so severe that they facilitated the creation of a completely new identity for Jesus as the Roman-Greco messiah, the only Son of God. If this messianic identity had originated from within the homeland of Jesus, it would not be so obviously contrived. This is not the case. The Son of God identity originated with a person who never met Jesus, the so-called apostle Paul. It is universally accepted that Paul was raised within and conditioned by the dominant culture of the era, the Roman-Greco culture. The Jesus identity issue and other omitted information will be explored in more detail in future chapters.



PREVIEW OF THE TRIAL AND CRUCIFIXION

Let us take a quick preview of the trial and crucifixion of Jesus with the benefit of a few of the pertinent facts omitted from the Gospels. Historians have asserted quite logically that some trial and crucifixion information was omitted for one reason. During early Christianity it was culturally unacceptable to place any blame for the crucifixion on the Romans. Without the omitted information, it is simply impossible to place the trial and crucifixion into an accurate context. The puzzle analogy used earlier will never be more applicable. That is, attempting to understand the trial and crucifixion without the basic facts of the first-century setting is like looking at a puzzle with more than half of the pieces missing.

During most of first-century Palestine, the Judaic sect known as the Sadducees were the aristocratic and most affluent sect. They were a very small element of the Jewish culture for many reasons. Some of the Sadducees routinely demonstrated pro-Roman tendencies, even though they maintained a façade of loyalty to the Jewish religious values. Some of the members of another Jewish sect, known as the Pharisees, were not far behind the pro-Roman Sadducees in this regard. One of the main reasons a small minority of the Jews were pro-Roman was a desire to protect their affluent lifestyles during the Roman military occupation. The Romans appointed Sadducees and Pharisees to prominent positions to assist them in maintaining law and order. From the Roman perspective, maintaining law and order was the primary responsibility of the Jewish high priest, whom they appointed and fired at will. As has been stated, the religious beliefs of the Judaic culture dominated most aspects of everyday life in one way or another. Even though it is omitted from the Gospels, religious and civil positions of authority were one and the same within the Jewish culture. The most prominent and powerful position within the Jewish culture was that of the high priest, followed by any position on the high Jewish council and court known as the Sanhedrin. The Jewish society in many ways resented the high priest and the Sanhedrin because they were often viewed as selling out their Jewish faith to the Romans. Because of the authority given to them by the Romans, the high priest and the balance of the Sanhedrin were the most powerful Jews in the culture from both a religious and a political perspective.

According to the Gospels, it was the Jewish high priest and his Sanhedrin who convicted Jesus of a religious crime and then in an unexplained series of events delivered Him to the

Roman governor for sentencing. Given the long-standing traditions of both the Sanhedrin and the Roman authorities, this was more than highly unusual. In fact, it is the *only* occurrence in any record of the Sanhedrin delivering a Jew convicted of a religious crime to the Roman authorities for sentencing. Even though many of the events surrounding the Gospel descriptions of the trial and crucifixion are impossible to explain by historical standards, they also fail miserably at providing plausible answers. For example, when the environment at the time of the crucifixion is understood from a historical perspective, it is impossible to believe the Sanhedrin would even consider delivering anyone convicted of a religious crime to the Roman authorities for sentencing. The reason is quite simple: The Romans had no interest in becoming involved in a religion they did not believe in. Thus, this fantasy event simply makes no sense and requires the fabrication of a storyline with no historical merit. Conversely, if the members of the Sanhedrin were delivering a suspected messianic leader to the Romans for crucifixion to protect their positions of power, then and only then does the chain of events become consistent with first-century Palestine.

The Gospels omit and/or obscure many key facts, including that the high priest was the puppet of the Roman governor—he either did as he was told or he lost the most powerful Jewish position in Palestine. Anyone who reads the Gospels knows they create the illusion that the high priest and Sanhedrin represented an independent pro-Jewish council. Quite frankly, this illusion is beyond absurd. However, this illusion is an integral part of the extensive pro-Roman spin that shifts the blame for the crucifixion from the Romans to the “Jews.”

The credibility and authenticity of the trial story in the Gospels continues to deteriorate when they portray the Roman governor Pontius Pilate as extremely kind and sympathetic to a mere Jew (Jesus). The Gospels describe the Roman governor as pleading with the high priest and the Jewish crowd to essentially save the life of a potential Jewish messiah—the future king of the Jews. This part of the story also makes absolutely no sense from any historical perspective. First of all, in the real world of first-century Palestine, Pilate did not plead with the high priest or the Sanhedrin—he gave them orders. When Pilate told the high priest to jump, his response was “How high?” Second, the Roman governors did not try to protect messianic leaders. They always crucified them as an example of what happens to Jews who threatened the Roman Empire. Finally, the personality of Pilate in the trial story is blatantly contradicted by all other first-century records. In other first-century records (Philo and Josephus), Pilate is described as a brutal governor who would crucify any Jew suspected of messianic activity in the blink of an eye. That is how he kept his job, by maintaining law and order. Routinely and violently punishing anyone who was even perceived to be a messianic sympathizer was standard operating procedure for Pilate. The Gospels go out of their way to obscure and/or omit basic yet critical historical facts that would lead anyone to the conclusion that Jesus was perceived to be the Jewish messiah—the new king of the Jews and an enemy of Rome. Although there are some subplots, this is the real reason the high priest arrested Jesus and delivered Him to the Romans to be crucified.

The pro-Jesus personality projected onto Pilate is an obvious fabrication and it creates embarrassing credibility issues for modern-day Christianity. It is representative of the blatant pro-Roman spin that dominates and frames the entire Gospel storyline. In this particular case, the Roman-Greco authors of the Gospels had to shift the blame for the crucifixion away from the Roman Empire. The simple reality is that the ego of the Roman culture precluded it from taking responsibility for the horrific crucifixion of Jesus Christ, the only Son of God. It was culturally incorrect to blame Rome for anything and this obviously included the crucifixion.

Everyone in the Roman Empire understood this, even though most people today do not. The very convenient alternative was to blame the crucifixion on the same group Paul and the Romans disliked the most—the “Jews.” Paul’s harsh feelings toward the Jewish people, and Judaism in general, is not a news flash. All anyone has to do is read his epistles.

When the trial scenes of the Gospels are dissected, they are fraught with other inconsistencies and contradictions for which there is no reasonable explanation. However, if one recognizes the content of the Gospels as inherently distorted by design, then there are plausible explanations for the biased storyline. For example, what if you were writing the first Gentile Gospel in the post-Roman-Jewish war era in Rome, for an extremely biased pro-Roman and anti-Jewish audience? Let us further assume that you have access to some authentic information about the life of Jesus but you also embrace the Pauline perspective and its Son of God identity for Jesus. This environment would explain a great many things about the message conveyed in this first *Roman* Gospel. The fantasy Pilate personality now makes a great deal of sense, as does his fabricated attempts to release Jesus Christ, the *Roman-Greco* messiah. In the fever of the anti-Jewish atmosphere of Rome, you not only want to depict all the Romans in your Gospel in a very positive light but you obviously want to place all the blame for the crucifixion on the “evil Jews.” If this first pro-Roman Gospel was the Gospel of Mark, which in many respects has proven to be the model for the other three Gospels, then this would explain much of the pro-Roman orientation and spin in all the Gospels. This biased Roman environment would also explain why there are so many facts omitted from the Gospels, because with their inclusion the pro-Roman and anti-Jewish storyline would not be possible. Does this scenario have any support based on the past 200 years of research? Many people are dismayed to learn the following:

- Mark’s was in fact the first Gospel (of the NT) written and this occurred in the post-Roman-Jewish war era.
- The author wrote his Gospel near Rome for a very biased and anti-Jewish Roman audience.
- The Gospel of Mark was subsequently used by the other Gospel authors (Matthew, Luke and John) as a primary source.

One of the many collaborating sources is a book by a respected historian of the 20th century, B. H. Streeter, who wrote *The Four Gospels: A Study of Origins*. Unfortunately, instead of having mature and objective discussions with their congregations regarding their beliefs, today’s Christian leaders perpetuate the earliest illusions of Christianity. They do not tell their congregations all the facts surrounding the crucifixion or the environment that produced their Gospels. Most regrettably, and as harsh as this may initially sound, some of their actions may be simply attributed to biased ignorance. Ironically, the Christian culture and its dogmatism have conditioned its leaders to not want to know the facts, even though the facts lead to the authentic teachings of the Enlightened One. It is only a matter of time before the research performed over the past two centuries becomes common knowledge. As this transpires, the story of the crucifixion and the Christian afterlife belief structure will never be the same.



TWO CULTURES AND TWO JESUS MOVEMENTS

When viewed individually, each omitted or obscured fact from the Gospels does not materially undermine the traditional Gospel storyline. However, when all the effects of the stream of factual omissions and pervasive Roman-Greco spin are taken into consideration, the resulting storyline pollutes key elements of the life and teachings of the Enlightened Jesus. In addition, when details in non-traditional sources are consistent with the historical facts, some of the non-traditional information on Jesus quickly takes on an air of authenticity.

Initially and quite naively I assumed that the Christian leaders and scholars would be concerned with correcting the errors of the past. This would facilitate the dissemination of a more accurate and beneficial version of the authentic teachings. However, it is regrettable that any information or evidence that challenges the status quo of Christianity is not met with mature objectivity. Instead, dogmatic objections generally attempt to undermine the new information. These objections are quickly recognized as contemporary permutations of the original bias and spin that produced the Gospels two millennia ago. The main difference with the modern era of Christian bias is that it is considerably more obvious and fails to veil the inaccuracies of the Gospels.

The more historical facts are used to correct the traditional Gospel storyline, the more it appears Jesus was viewed as the Jewish messiah by the Jewish society, His inner circle and the Roman authorities. The person who it appears initiated the identity change to the Son of God is the same person whose epistles dominate the NT — Paul. Contrary to modern-day Christianity, an extensive case will be made that Paul was in effect a counterfeit apostle, who was never a member of the inner circle of Jesus. Many chapters will be devoted to explaining how a person who never met Jesus is generally perceived as the superstar of early Christianity. Remarkably, this same so-called superstar is the person who fabricated the Son of God mythology and successfully projected it onto Jesus. The evidence will demonstrate this was a post-crucifixion event that was embraced by the subsequent Gospel authors.

Within the Gospels the cultural switch of identity is accomplished by omitting key facts in combination with the insertion of Roman-Greco messianic beliefs associated with the terms *Christ* and *messiah*. One of the results of this Pauline switch in identity was that there were essentially two distinct Jesus movements by the mid-60s CE, less than 40 years after the

crucifixion. (Consider referring to the Timeline of the Early Christian Era in the Appendix, to understand the timing of the major events and significant documents.) The original Jesus movement, led by His inner circle, was centered in Jerusalem. This authentic movement practiced The Way of Jesus—an evolved set of universal principles acceptable to the Jewish culture. The general acceptance of The Way by the Jewish culture and their flat rejection of Pauline Christianity is a historical fact. This fact is obscured and avoided by modern-day Christianity at all costs. The illusion of authenticity created by Pauline Christianity is complex and will be dissected in Part II of this book. The initial Christian movement, started by Paul outside of Palestine, represented a new religion that was embraced by the Roman-Greco culture. Paul essentially created a Roman-Greco version of the Jewish messianic ideology. A key ingredient was using *Jesus the miracle worker* for Christianity's symbolic figurehead and messiah. The end result was that Paul's new Christian belief structure accommodated the religious beliefs of the Roman-Greco culture. Let there be no mistake—Paul's Son of God mythology does not represent subtle modifications to the authentic teachings. At the core of Paul's new Christian movement is a new identity for Jesus as the only Son of God—a brand new Roman-Greco messiah who atoned for the sins of man by being crucified, thereby creating a pathway to heaven for humanity (the Pauline perspective). **Considering that every eyewitness to the teachings of Jesus knew He was crucified by the Romans because He was the perceived Jewish messiah, Paul's Christian ideology cannot be reconciled with The Way.**

Both the Judaic and Roman-Greco cultures absorbed some of the teachings of the Enlightened Jesus into their beliefs, but each of these two Jesus movements used a different cultural identity for Jesus. As a result of these conflicting identities, the Judaic and Roman-Greco Jesus movements had very different perspectives on the crucifixion. It is important to understand that the two Jesus identities were essential for each culture and respective Jesus movement to accommodate the inherently different religious beliefs. However, the new identity created by Paul significantly distorts both the life story and the teachings of the Enlightened Jesus. Considering that Pauline Christianity is the only version that survived, the Pauline distortions had a far-reaching influence. Thus, the historical facts and background information omitted from the NT becomes critical in discerning what impact the Roman-Greco cultural modifications had on the authentic teachings and life story of Jesus. In relation to the primary topic of this book, a flawed afterlife belief structure was an inevitable result.

Regardless of the message thus far, there is considerable information in the NT that is accurate. However, it was unfortunately consolidated with Roman-Greco spin that was substituted for omitted factual information. In this regard, many chapters will be devoted to the writings of Paul, his Roman-Greco mutations and the resulting Christian movement. Before a new and more accurate version of the authentic teachings can surface, there is a prerequisite step. The foundation of the flawed Pauline ideology must be dismantled, brick by brick. Even though Paul never met Jesus, his epistles represent 13 of the 27 documents in the NT. Paul has such a prominent position in early Christianity for one very simple reason. The initial wave of Christians, including the authors of the Gospels, believed Paul when he claimed his teachings were based on psychic revelations from God the Father, the Holy Spirit and the risen Jesus the Christ (the Trinity of Christianity). The Pauline perspective became the underlying message of the Gospel storyline and the foundation of the entire Christian movement. The end result is that instead of the teachings of the Enlightened Jesus, the Pauline perspective dominates the Christian afterlife belief structure.

Excuse the repetition, but a key point must remain prominent in any discussion on the Christian afterlife belief structure: Paul clearly stated in his epistles that his Christian ideology was based *solely* on his alleged psychic experiences. Conversely, the members of the original Jesus movement of Jerusalem based their beliefs on their personal experiences with the living Jesus. Without the benefit of considerable research, the dramatic differences between these two ideologies are veiled by the Gospels and the balance of the NT. The end result will be a repetitive theme throughout this book. Paul's messianic identity for Jesus as the only Son of God is in direct conflict with messianic son of man beliefs of the Jerusalem Church. The Jewish versus Roman-Greco understanding of the titles *messiah* and *son of man* will continue to be an important topic in this book.

The reason for emphasizing this conflict is that it presents a potentially insurmountable authenticity issue for the afterlife beliefs conveyed in the NT and accepted by modern-day Christianity. I will not be the first to demonstrate that the NT is often a distorted version of the life of Jesus as created by the primitive Roman-Greco culture and its Christian movement. The authentic Jesus movement and belief structure was a casualty of the Roman-Jewish war (66–73 CE). For all practical purposes, subsequent to the war there was no authentic Jesus movement to discredit the alleged authenticity of Pauline Christianity.

A critical piece to this entire Jesus puzzle is that the early Christian movement (and the NT) never disclosed the differences between Christianity and The Way of the Jerusalem Church. Even by today's standards, some of the obscuration and spin is remarkably slick. For example, after the Roman-Jewish war the Christians simply did not recognize that there were ever any differences between their Pauline ideology and The Way. To this end, the Acts of the Apostles proclaimed Pauline Christianity as identical to The Way of the Palestinian movement. This is the essence of the illusion of authenticity manufactured by the Gospels and the balance of the NT. The history-changing effect of this veiled cultural shift was the common acceptance of Paul's Roman-Greco messiah—Jesus Christ, the sacrificial Son of God. In the process of converting the identity and teachings of Jesus into a new Roman-Greco religious movement, the advanced teachings of Jesus on the afterlife were temporarily lost. The authentic teachings were replaced by the Paul's afterlife methodology; you *must believe* in Jesus Christ as the only Son of God, who was crucified to atone for the sins of man or you do not get into heaven.

The first few paragraphs of this book briefly described how the message of the Enlightened One was misunderstood and eventually rejected by both the Roman-Greco and Judaic cultures. It was the Roman-Greco culture's version of the life and teachings of Jesus that survived by modifying the facts to conform to its cultural values and religious perspectives. For Jesus to fit into the Roman-Greco culture, the Jewish messiah identity obviously had to be changed to a *new and improved* Roman-Greco version. This Pauline Roman-Greco messiah was inserted into the Gospels. In the process, the fact that Jesus lived in a culture that embraced Him as their non-divine messiah and was crucified for this very reason by the Romans is covered up in the Gospels. In the final analysis, the primary reason the switch in messianic identity was successful was the elimination of the Jerusalem Church by the 66–73 CE Roman-Jewish war.

It is essential to appreciate that the occupying Roman government was well aware of the Jewish meaning of messiah and did everything in its power to brutally smother any messianic revolution. The first-century historian Josephus tells us this because it was a recurring theme throughout his writings. Josephus also reported the ongoing messianic uprisings

against the Roman occupation by a progression of different messianic leaders. According to the Jewish society in which Jesus lived, a successful messianic revolution against Rome would result in the Jewish nation assuming a leadership position here on Earth. These facts and the related impact on the story of Jesus are not disclosed in any of the four Gospels. With these omissions the actual events of the life and death of Jesus are then manipulated and spun. The end result is a storyline acceptable to the dominant Roman-Greco culture, with its new messianic personality playing the starring role as the only Son of God. Thus, to obtain an accurate picture of Jesus, the environment in which He lived must be explored and understood. This is impossible if one uses only the Gospels and other biased, traditional Christian sources.

Jesus lived in a very bitter and religiously motivated anti-Roman environment. Conversely, the Roman culture and the members of its military occupation were equally anti-Jewish. As with all cultural conflicts, the deep emotional feelings did not quickly fade away. History tells us that the anti-Jewish feelings were prevalent throughout the Roman-Greco culture for centuries. It should come as no great surprise that these same anti-Jewish feelings played a major role in shaping the dominant religious movement of the Roman-Greco culture—Christianity. In retrospect, while Jesus was alive He represented the Judaic messiah, and after He died He was quickly transformed into the new Roman-Greco messiah. Even though He did not embrace either of these messianic identities, each created different Jesus movements in two different cultures, resulting in two different sets of afterlife beliefs.

The mutation of the messiah identity, created by Paul *after* the crucifixion, facilitated the Gospel rendition of the life and death of Jesus to be consistent with the religious underpinnings of the Roman-Greco culture—Greek and Egyptian mythology. Even though Jesus never embraced the Jewish messiah identity, projected on Him by His countrymen, it did not distort His teachings to the extent the Roman-Greco messiah identity did. With Paul's sacrificial Son of God identity in place, it allowed Paul (and the subsequent Gospel authors) to project a mythology-like afterlife belief structure onto Jesus and His followers. Paul's Son of God messianic identity and its closely linked afterlife belief structure were abhorrent to the Jerusalem Church. The fact that as a child Paul was conditioned by the religious beliefs of the Roman-Greco culture (and its primitive mythological foundation) is concealed by both early and modern-day Christianity. The mythological nature of the conditioning young Paul was subjected to naturally framed his view of the life and death of Jesus. As the layers of the Roman-Greco conditioning are peeled away, the dramatic differences between Paul's Christian movement and The Way of the Enlightened Jesus become clear.

Given the research available today, when Paul's background and epistles are objectively scrutinized it is challenging to understand how his mythological Son of God identity can be considered authentic. For example, with the *only* exception being the crucifixion, Paul's epistles are completely void of all other events in the life of Jesus. Instead of concentrating on Jesus, Paul constantly inflates the importance of his psychic revelations while criticizing the Jerusalem Church. The ongoing acceptance of the Pauline perspective becomes even more perplexing to understand when Paul's own writings affirm that his psychic revelations were at odds with the beliefs of the eyewitnesses to the teachings of the living Jesus. It is important to understand that this conflict is obvious in Paul's writings only if the reader has a thorough understanding of the first-century environment and terminology. Paul was an extremely clever and convincing personality. If Paul were alive today he may have been a college professor teaching a course in the advanced techniques of effective spin. Given the

fact that Paul's religious beliefs dominate modern-day Christianity and its afterlife ideology, his conflicts with the original Jesus movement will be exposed in detail.

Considering the limitations of the early Christian records and the cultural influences that played such a prominent role in their preparation, extracting the authentic components of the life and teachings of Jesus is a complex process. No matter how challenging such a process is, it is preferable to the continued acceptance of the Pauline perspective and its heaven or hell afterlife alternative. Regardless of the research of the past 200 years, most Christian religions refuse to correct the obvious shortcomings of the past. Humanity and its religious beliefs change very slowly. Remarkably, the entire afterlife foundation of modern-day Christianity rests on the alleged psychic revelations of a person who never met Jesus. Fortunately, the cracks in this Christian foundation are now obvious for all to see.

Any author or religious leader who does not place the life and teachings of Jesus into an accurate historical setting, whereby the basic religious differences between the Jewish and Roman-Greco cultures are properly recognized, fails to communicate accuracy and authenticity. This common shortcoming has unfortunately dominated the Christian movement from the first century until today. This environment has produced generations of authors who have unintentionally conveyed a flawed version of the life and teachings of Jesus, which is simply a contemporary version of the original Roman-Greco spin. This common pattern for many books on Jesus continues to distort His teachings on the primary topic of this book—that is, the teachings of Jesus on life after death.

Thanks to the more objective research of the current era, a more comprehensive and educated interpretation of the early records has begun to emerge. However, the evolution of this more objective interpretation has been a process that mainstream Christianity has battled every step of the way. For only one example of this relentless resistance, the pope still claims to be a direct authoritative descendent from Peter, the hypothetical first pope, who is allegedly infallible when it comes to the teachings of Jesus. No well-read researcher recognizes Peter as the first leader of the Jesus movement—James, Jesus' brother, was. This flawed *human* version of infallibility continues to be a very intimidating religious force to millions of Catholics. Unfortunately, this element of the Catholic belief structure is like many of the Christian beliefs. It has been in error since its inception. In the true spirit of the Enlightened Jesus, it would be inspirational to the entire Christian movement to see a pope who is courageous and mature enough to clear away the maze of misconceptions and fallacies.

The Roman-Greco story of Jesus was a natural and understandable product of the primitive culture that dominated the early Christian movement. This primitive culture could not bring itself to contradict its own values and religious beliefs so it had no other choice but to produce a distorted Gospel series—Matthew, Mark, Luke and John. Regrettably, the Christian leadership has always avoided any comprehensive effort to correct the mistakes of the past. It should come as no surprise that the early Catholic movement actively sought out and destroyed all contra-Catholic documents and beliefs. This strict policy of religious censorship began with the rigid uniformity standards dictated by Emperor Constantine in the fourth century. The shortage of early records make it very challenging, but not impossible, to reconstruct a more objective and accurate understanding of the Enlightened Jesus. A basic understanding of the ancient Jewish culture and a few critical first-century documents facilitate this process.

In addition, new archeological finds have produced some eye-popping documents originating from the early Christian period. This book will also refer to a few non-traditional yet

consistent sources of Jesus information. Throughout I will highlight some of the critical differences between the Jewish and Roman-Greco cultures of the first century. As we proceed, the Essene segment of the Judaic culture will take on an increasing role of importance. All this information will assist in placing the core beliefs and documents of the early Roman-Greco Christian movement, inclusive of the NT, into a more accurate light. The few cultural differences noted thus far have introduced key aspects of the new 21st century perspective on the Enlightened Jesus.



NEW INFORMATION

Part of the investigative process into the afterlife teachings of Jesus includes new information from non-traditional sources. It is of critical importance to note that the afterlife environment described within this book (inclusive of NDEs and LBL experiences) will be linked to pre-fourth-century sources attributed to Jesus. As challenging as this may be for some people, new techniques are aiding thousands of people to access memories stored in their subconscious. These memories include a consistent pattern of gradual evolution via a progression of prior lives (reincarnation) and their non-physical experiences in between each incarnation. This pool of growing information provides a new foundation for the interpretation of the early documents on Jesus. With a more educated perspective on reincarnation, momentum is building to accept new insights and evidence on the afterlife teachings of the Enlightened Jesus.

No matter what the religious affiliation or perspective, just about everyone holds Jesus in extremely high regard. Whatever the belief is in the identity of Jesus, all will generally agree He habitually demonstrated exceptional qualities and wisdom. Part of His legacy is that He strove to pass on some of His wisdom to the common man.

When anyone consolidates the wisdom of Jesus with the knowledge of reincarnation obtained from modern-day PLR and LBL techniques, it is challenging to assert that Jesus was not completely aware of the realities of reincarnation. When this perspective is combined with a re-evaluation of early Christian records, the collaborating evidence that Jesus knew all about reincarnation and included it in His advanced teachings is substantial. These new interpretations of the afterlife teachings of Jesus are replacing the fear-based afterlife alternative of heaven or hell. I respectfully suggest that the heaven or hell alternative was falsely projected onto Jesus by the ancient Christian movement. Further, the heaven or hell alternative of Christianity is destined to be replaced by His authentic teachings on reincarnation. Recognizing the limitations of the environment in which Jesus taught, He obviously reserved these advanced teachings for His inner circle.

The majority of the information within is based on ancient documents. However, the growing amount of new information from new sources and techniques, which is also consistent with new interpretations of the ancient documents, can no longer be ignored. Some of this new information will be integrated with a new interpretation of the ancient documents to present a 21st century perspective. The new evidence and research supports an amazing conclusion. The Enlightened Jesus knew everything about our current techniques and what

they are teaching us about reincarnation and our spiritual life in between each life on Earth. Remembering our gradual evolutionary process through modern-day techniques facilitates a more educated spiritual belief structure. In other words, re-experiencing our prior lives and our life between lives by accessing the memories stored in our subconscious greatly expands our spiritual knowledge and awareness. One aspect of this new knowledge is that there is no longer any doubt that the Creating Source loves us and created us immortal. This realization explodes into new levels of understanding that has profound spiritual impacts on our daily lives. For the people who elect to remember the steps of their gradual evolution through PLR and LBL sessions, a priceless education awaits them. They also experience something first-hand that heretofore has been largely incomprehensible—we were made immortal.

Re-experiencing our past lives and the related evolutionary process provides a more educated foundation in which to interpret the ancient records on Jesus. This new spiritual foundation assists us in recognizing the flaws in the traditional Christian beliefs. The end result is a new, more educated perspective on the Enlightened Jesus and His advanced teachings. The erroneous beliefs that have been projected onto Jesus fall away, leaving us with a more accurate model to admire and learn from. As thousands have learned first-hand, the memories of our prior lives and life between lives are stored in our subconscious. These memories can be accessed by most people with the assistance of professional therapists. This is a surprisingly easy process for most people. In the same breath, a percentage of the population has genetic behavioral patterns resistant to PLR. However, behavioral genetics is not the primary topic at hand.

Needless to say, a wide variety of evidence asserts that the afterlife alternative of heaven or hell is a religious myth projected onto Jesus by the early Christian movement. Although the early Christian movement embraced many of the teachings of Jesus, when it came to the afterlife beliefs it clearly parted company with Him. When concepts, whether accurate or not, are incorporated into a culture and are taught century after century they become deeply ingrained into the culture's belief system. This is exactly what happened with the Christian belief in the myth of heaven and hell. As one other example of this concept, for centuries humanity was convinced that the Earth was flat and the center of the universe. As we evolved and learned that this myth was inaccurate, it was *gradually* discarded. I emphasized the word *gradually* because mankind has rarely embraced rapid change, even when part of our belief structure has been proven to be incorrect.

Past life and life between life review experiences, induced by a growing number of professionals, have proven conclusively that there is no Christian destination of hell. The only "hell" we experience is from the universal law of cause and effect, which governs our physical incarnations. In addition, the evidence will conclusively demonstrate that the Christian afterlife mythology was never included in the teachings of Jesus but was rather projected back in time and onto Him via the NT. Some Christian readers will be quick to start referring to excerpts from the NT in an attempt to repudiate the conclusions within. Please be patient, as the NT will be used from a new and less dogmatic 21st century perspective to support the conclusions. This new paradigm understands that the four Gospels were written in the post-Roman-Jewish war environment dominated by the Pauline perspective. Thus, some of the so-called authentic teachings of Jesus as described in the NT are inaccurate and were never a component of His teachings. The original Jesus movement was for all practical purposes a casualty of the Roman-Jewish war. This is possibly the most important fact misunderstood and/or avoided by modern-day Christianity, inclusive of its most prominent scholars and

leaders. The research will demonstrate the inherent limitations of the early Christian culture. It naturally produced a religious ideology void of the advanced teachings of Jesus on the gradual evolution of our souls via reincarnation.

Unfortunately, approximately 250 years after the Roman-Jewish war, the fear-based alternative of heaven or hell was declared the one and only afterlife belief structure by the Roman Empire, for all of Western civilization. Few people today understand that the Catholic Church was dominated by the Roman Empire from 325 CE (Council of Nice) until the Empire collapsed. To the dismay of modern-day Christianity, the historical records from this period prove that church and state were for all practical purposes one and the same. Even the first Catholic popes received their authority from the reigning Roman Emperor. The beliefs ingrained into the developing western civilization by the Roman Empire, with the assistance of the Catholic Church, gradually evolved over centuries into the foundation of much of our culture today. Part of this flawed foundation is that Jesus taught the heaven or hell alternative. How do we know this? That's what will be communicated to you in the balance of this book.

Thousands of people, whose numbers grow each day, have remembered parts of their evolutionary process through their PLR and LBL memories. This is a fact no different from Columbus proving that the world was not flat when he sailed to America in 1492. It will be demonstrated that the benefits thousands are gaining from PLR and LBL memories are consistent with the advanced teachings of Jesus. Do you think that all these people could know more about reincarnation today than the Enlightened Jesus did 2,000 years ago? The research and evidence answers this question with an unequivocal "no." As you consider the information contained within, I respectfully suggest that you consider confirming this information with your own research, inclusive of past life and life between life review sessions.

For those interested, there are numerous books available that deal with various aspects of NDEs, PLR, LBL and reincarnation. Two of the classics include *Many Mansions: The Edgar Cayce Story on Reincarnation* by Gina Cerminara and *Life After Life* by Dr. Raymond Moody. The book *Many Mansions* does an excellent job of demonstrating that the evolution of our soul occurs gradually, over many lifetimes. In other words, our current life experiences are directly influenced by the progression of our prior life decisions and events. Life on Earth is not some random series of events. Our evolutionary journey is rather a direct result of the karmic law of cause and effect, which Jesus placed at the core of His message. *Many Mansions* uses case studies to demonstrate how the law of cause and effect plays a prominent role in the evolutionary system that governs our numerous incarnations. It is one of many books providing verification of the core cause and effect principles taught by Jesus: "As you sow so shall you reap," and "Do unto others as you would have them do unto you."

Dr. Moody's book, *Life After Life*, is based on the common experiences of people who had cardiac arrest, were declared medically dead and then returned to life. In other words, they had a near-death experience. Dr. Moody tells us that NDEs are made up of the following common experiences:

- Apparent death
- Separation from the physical body
- Travel through a dark tunnel
- Greetings by deceased loved ones and friends

- Pervading warm feeling of peace and intense love
- Encounter with a being of light
- A review of the life just completed
- Communication that the person must return to the living and their disappointment in doing so
- Reunion with the physical body
- Difficulty in describing the episode
- **Disbelief by others and abandonment of further attempts to relate the experience to others**
- Major change in perspective on life

After Dr. Moody's book became well known, other physicians and many other individuals have published thousands of case studies on NDEs, all consistent with the experiential patterns described in Dr. Moody's book. As you can see, one item in the list above has been highlighted in bold. Even though a mountain of information has been published on thousands of near death and life between life experiences, people who have not had any of these experiences often consider them fantasy. These disbelievers often look at people describing their experiences with a blank look on their faces, as though the person is speaking in some alien language.

Many people fall into the general category of those who typically ask *the question*. "How can you absolutely prove beyond any conceivable doubt that past life, life between life and near death experiences are real?" One response to this question is another question. How many thousands of people have to have these experiences and confirm common experiential patterns before you accept them as real? In other words, how many apples have to fall from a tree before you believe in the law of gravity? In any case, there are endless ways to definitively validate these experiences. One of the best ways to confirm these experiences is to review some of the more convincing case studies. For example, a well known past-life therapist encountered a very skeptical individual. The person asked to experience the PLR process for himself. The primary reason he was so skeptical was because he did not remember any of his prior lives. The PLR therapist explained that the memories of our prior lives are stored in our subconscious and thus most people do not have conscious recall of past life events. The therapist agreed to a session as long as the person remained open to the experience and actively participated. PLR can be described as a conscious dream-like experience, induced and monitored by a therapist.

During the PLR session, the person remembered a prior life in the 1700s in France. Among other details, he recalled his name, year of birth and the name of the small village he had lived in. Even though the past life memories were quite emotional and seemed incredibly real, the gentleman remained skeptical. To make a long story short, as part of the overall experiment the man journeyed to France. He not only found the small French village but his burial headstone in the town's cemetery! He could no longer repudiate the reality of reincarnation because the evidence was now undeniable. Comparable case studies abound.

If you are still skeptical, try explaining some of the unique case studies in Dr. Brian Weiss's book, *Same Soul, Many Bodies*. Dr. Weiss is one of the most respected pioneers in the

field of PLR and has published several books and CDs on the subject. He has also appeared on multiple Oprah Winfrey shows dedicated to the many benefits of past life review, including the resolution of emotional and behavioral disorders. While in the hypnotic state of PLR and remembering prior life events, some of his clients have spoken in foreign languages. What makes this so significant is that prior to the PLR sessions the clients had never spoken in a foreign language or taken any foreign language classes. To their amazement, they spoke a foreign language fluently when past life memories in their subconscious were brought forward into their conscious thoughts. These subconscious memories obviously triggered the previously unknown ability to speak in the native language of their prior lives.

The case studies described are only a few of the endless examples that demonstrate how reincarnation has been definitively proven to be our reality. To obtain an introductory booklet on PLR please go to my website www.metatones.com and then to the Free Booklet section. The PLR booklet can be downloaded. This PLR booklet refers interested parties to professional organizations whose members offer PLR and LBL services. Even though a percentage of the population has a genetic predisposition that complicates accessing subconscious memories, with a trained professional and an open mind most can access their prior life memories.

Based on the ever-increasing evidence, let's eliminate the biggest fallacy of the fear-based myth regarding the afterlife. There is no hell. However, we do have a recurring spiritual existence in between each of our lives on Earth. Thus, there is an afterlife, more accurately described as a spiritual existence in between our physical lives. In a manner of speaking, our afterlife is a temporary heaven. The analogy is that this new concept of heaven is a spiritual vacation in between each of our challenging incarnations on Earth. People who have remembered their LBL experiences have generally evolved into a different perspective of life on Earth. One of the many benefits and differences in their perspective is that the traditional fear of death has been largely eliminated. This fear has been eliminated because they know first-hand what they will experience in the afterlife. It should be noted that depending on the spiritual maturity of the soul, many experiential variations occur in our spiritual lives between lives.

If anyone takes the time to remember many of their prior lives, a very clear progression of his or her soul's gradual development and evolution emerges. Our evolutionary journey is like the progression of chapters in a book. Each new chapter in a book builds on the information in the previous chapters, just as each of our incarnations represents a natural progression in our soul's evolutionary journey. For me it was a fascinating process to remember and observe, particularly since all of my past life experiences were consistent with the principles taught by Jesus.

Besides LBL and PLR memories, there is considerable information supporting the reality that our evolution occurs gradually through reincarnation. Some of these sources include the religious teachings of many Eastern cultures, embraced by billions of people. There is also the increasing number of documented NDEs and the new perspective on the teachings of the Enlightened Jesus. In the final analysis, the increasing use of PLR and LBL techniques, not to mention the consistent pattern of benefits, is making it increasingly difficult to rationally dispute the reality of reincarnation. PLR and LBL memories demonstrate a consistent evolutionary pattern. These same patterns have also been confirmed by an increasing number of people who have written books on their NDEs. All these memories and experiences confirm that our life between lives represents a modification to our traditional concept of heaven and that there is no hell.

Michael Newton, PhD, has written three books detailing numerous case studies of people's memories of their life between lives. Another famous past-life therapist, Dolores Cannon, has also documented many LBL case studies in her book *Between Death and Life*. Both of these authors' books are recommended because they provide answers to commonly asked questions about life after physical death. For those interested, there are many more books, with more case studies, by reputable professionals about the life between lives, past lives and reincarnation. Another commonly asked question is: "Why would I want to know about my prior lives?" An example of why remembering our prior lives is important is the hypothetical case of a 50 year-old woman who was in an auto accident, which resulted in complete amnesia. Do you think it would be helpful for the balance of her life if she could remember her first 50 years? Of course it would. We have learned that our current life experiences are greatly influenced by the accumulative effect of all of our prior lives. Obtaining comprehensive knowledge about our prior lives is often critical to thoroughly understanding our current life circumstances and the challenges we face. Thus, just as it is critical for the lady with amnesia to remember her first 50 years, it is equally beneficial for us to remember our prior lives. This undoubtedly is one of the reasons why the Enlightened Jesus recommended the practice of PLR to His inner circle. In this regard and because of the karmic law of cause and effect, it will be described in detail how some of the prior life events of the Enlightened One led to His crucifixion. This information will shock most readers, just as it stunned me. It will be documented that the prior lives of Jesus are confirmed by His own words in the NT. The 21st century perspective on the afterlife that has been introduced results in obvious new meanings for the words of Jesus.

Some people do not want to become conscious of their prior mistakes, so it is not uncommon for them to avoid remembering their prior lives. Many people also understandably feel their current life is challenging enough without any additional information. Because of these common perspectives, a critical and consistent finding from PLR information will be restated. Our current life experiences and challenges are directly related to the cumulative results of our prior life decisions. By educating ourselves through PLR we often obtain essential information to successfully overcome our current life problems in a quicker and less stressful manner. It is important to note a critical aspect of PLR techniques. With an experienced therapist, most people can restrict their prior life investigations to the specific events that gave rise to a current challenge or crisis. Thus, a huge benefit of PLR is providing the background information to understand and solve current life problems, while reducing their stressful effects. Evidence will be provided that demonstrates these principles are consistent with the teachings of Jesus. More specifically, this evidence will show that according to the Enlightened Jesus, "*As you sow so shall ye reap*" is an impersonal universal law that knows not the limit of a single incarnation.

On a personal note, I have remembered many of my prior lives and LBL experiences. I will never forget my excited reactions to my first PLR session. I remember thinking I had just experienced for myself some of the wondrous experiences I had previously only read about in books. The reincarnation cycle is real and we are all active participants. Consistent with the teachings of the Enlightened Jesus, the education gained from PLR experiences is extremely helpful in everyday life. Even from my first PLR session I obtained practical insights into past mistakes that continue to have a direct and positive application in my current life. It was the first step in a lengthy and remarkable educational process. Past life memories not only answered a long list of questions but they changed my perspective on life and

my soul forever. My memories are simply another confirmation that our gradual evolution via reincarnation is governed by a karmic system of universal principles.

I would be remiss if I did not address what some may perceive as the downside to the PLR process. Remembering numerous past lives and all of the related mistakes is an extremely humbling process. For this reason, some people may elect to not remember their prior lives. However, the practical information obtained from past life and life between life memories represents a priceless education on our past, current and future challenges. From this more educated perspective, it is no wonder that the Enlightened One encouraged the use of PLR.

In relation to some of my prior life mistakes, I have remembered some horrific decisions and actions. I do not want to minimize this very challenging aspect of PLR. The resolution of some very emotional issues is an ongoing process. Because I have experienced the karmic law of cause and effect in action, life after life, I now know I will have to face my mistakes eventually as part of my soul's evolutionary process. My perspective is that I might as well face them now, learn the related lessons and get them over with. In addition, and this cannot be overemphasized, by learning from my past mistakes I have realized immediate benefits. My current life makes much more sense to me now because I understand how I got to where I am today! Many questions have been answered. Fears and problems have also been resolved and the pace of my evolutionary process has accelerated. There is no doubt my PLR memories have had a positive impact on my current life—plus, the related education will pay ongoing dividends in all my future incarnations. I would have never undertaken this extensive and time-consuming journey into my prior lives if it were not for the teachings of the Enlightened Jesus on the benefits.

It is important to note that some of my major prior life mistakes were made when I was a Catholic, mistakes that I did not confess to a priest and that I was not particularly sorry about at the time. However, I never went to hell after I died. This is completely contrary to everything I was taught as a small Catholic child in my current incarnation and in past lives. According to the Catholic Church and Christianity in general, I should have gone to hell, many times!

At the end of past life review sessions, if you wish to, you can remember your death process and transition into the life between life spiritual dimension. It is definitely a strange experience the first time we remember the death transition, because we are not sure what is going to happen. However, our natural apprehension quickly changes into fascinating memories. When the facts about reincarnation and our life between lives become commonly accepted, Christianity and in particular Catholicism will never be the same. It is about time.

The benefits received from PLR and LBL sessions are available to everyone. As indicated, remembering and processing our prior life mistakes can be quite emotional and challenging. For this reason, many will understandably choose not to use PLR. This election is to choose to evolve as humanity has done for the millennia. Numerous authors and countless more therapists know the benefits of PLR and LBL sessions. The related education allows us to both simplify and accelerate the pace of our evolution. One part of our evolutionary journey must be highlighted. Because we continue to manifest the same challenging life circumstances until the related karmic lessons are learned, the education obtained from PLR eliminates the need to deal with the same painful issues in multiple incarnations! Thus, PLR provides the remarkable opportunity of reducing the number of incarnations needed to complete the evolutionary process of the third dimension. For some souls, the old way of evolving through the cycle of reincarnation may be no longer acceptable, and the benefits of PLR

will be a welcomed alternative to life as usual on Earth. As surprising as this may initially sound, based on the early Christian records, the Enlightened Jesus encouraged the path of PLR for the reasons described. It is important to understand that we are in control of the PLR process. In other words, PLR and LBL sessions should only be experienced when we are ready to deal with and absorb the next new piece of information.

Besides the education provided by past life and life between life memories, the afterlife information contained in the early Christian records is considered the most significant for one reason. It proves that the advanced teachings of Jesus included the gradual evolution of our souls via reincarnation, the karmic law of cause and effect and the benefits of remembering our prior lives. It is now clear Jesus was attempting to educate us on new approaches to simplify and accelerate our evolutionary journey. Thus, He hoped to assist all of us in avoiding some of the painful realities of the karmic law of cause and effect. This is the real legacy of Jesus. In summary, the information reported within on the teachings of the Enlightened Jesus is consistent with everything we have learned about reincarnation and our afterlife through modern-day techniques. In this regard, it will be vividly demonstrated that the cause and objective of the crucifixion, at least as alleged by Christianity via the Gospels, is repudiated by the teachings of the Enlightened One.



CHAPTER 2

A NEW LOOK INTO THE TEACHINGS OF JESUS

The focus of my research was to determine what the teachings of Jesus were regarding our afterlife. This chapter will serve as a bridge from the introductory information to a more in-depth examination of many topics. In the process of communicating the results of my investigations, the afterlife conclusions will be supported with considerable information on early Christianity. Even though it may appear I am losing sight of the authentic teachings on the afterlife, in the end all the information will be consolidated. The goal was to describe years of research in one book, so at times this will be accomplished in a condensed fashion. You will be referred to some of the many sources used within if you desire additional details on any particular subject. Only a few of the most informative books on each primary subject are recommended.

Part of my goal was to strip away 2,000 years of Christian conditioning and discover what the authentic prewar teachings of Jesus were. In other words, just because Christianity represents that Jesus included a particular principle or concept within His teachings, I did not accept it as conclusive evidence. This skeptical approach is in contrast to the more traditional one used by most scholars and religious leaders. For example, Christian leaders and scholars have a strong propensity to accept the general elements of the life and teachings of Jesus in the NT, and in particular those that affirm the Pauline perspective. Thus, part of the goal was to determine if the environment of the late first-century conditioned the authors of the NT to modify the story of Jesus. If the authors were clearly conditioned to alter or spin the facts, then in some cases I made an attempt to determine what those modifications were.

I will convey some new perspectives on Jesus. An open mind is an essential quality for Christians who read this book. For most readers there is considerable new information. Some of the historical facts reported represent a major departure from the traditional Gospel storyline. Some people comprehend and retain information the first time they read it. Other

people need to hear new information several times before they grasp the full meaning, so for the key concepts there will be some repetition throughout this book. Finally, if you have not performed extensive research on early Christianity and you have traditional Christian beliefs, get ready for a parade of surprises.



RESEARCH OF THE PAST TWO CENTURIES

The research of the past 200 years has led many to conclude that there are a great many things about the teachings of Jesus that have been lost, misinterpreted, revised, manipulated and/or declared heresy for a long list of reasons. The traditional sources on Jesus have undergone considerable scrutiny and re-evaluation. In addition, during this same period a wealth of documents from the first few centuries of Christianity have been discovered that reveal new information on Jesus. Mainstream Christianity has generally refused to recognize the significance of the new sources of information, along with the new interpretations of the NT. Regardless of the evidence now available, it appears most modern-day Christian religions are simply closed to the possibility that some of their core beliefs have been in error since the first century. Regrettably, the maintenance of the status quo rather than an accurate dissemination of the teachings of the Enlightened One appear to be the priority.

Traditional Christian religions continue to hold onto religious concepts that originated with early religious leaders who never met Jesus. The significance of this reality has had a devastating effect on what is perceived today to be the authentic teachings. The end result is that traditional Christian beliefs are a blend of some of the authentic teachings plus religious concepts originating with the primitive Roman-Greco and Judaic cultures. Unfortunately, to create an illusion of authenticity, this convoluted blend of religious concepts known as Christianity has been falsely projected onto Jesus. Down through history the Christian hierarchy has affirmed this distorted version of the teachings attributed to Jesus. It is important to understand that the overall goals of the fourth-century Christian movement, also known as the Catholic Church, coincided with the political needs of Emperor Constantine. This Roman emperor changed the religious future of Western civilization when his political needs motivated Rome's formal involvement in the then-diverse Christian movement. The importance of Emperor Constantine's Council of Nice in 325 CE cannot be overstated. At this council, the Roman Empire essentially made Pauline Christianity the one and only approved religion for the entire Roman Empire. The result of this move was so successful politically that the official adoption of Christianity/Catholicism occurred only decades later under the edicts of Emperor Theodosius I.

It came as a huge surprise to me to learn that the 250 years prior to Constantine's action was riddled with an ongoing debate by the diverse factions within the overall Jesus movement. What was the debate about? The debate attempted to answer the following question: What were the authentic teachings of Jesus? This debate was abruptly ended when Emperor Constantine demanded rigid uniformity.

Two of the many books that document numerous aspects of this early period are by Bart D. Ehrman: *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* and *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament*. Prior to Constantine, many of the core Christian beliefs were being debated, modified and even invented by the various factions. During this period the Christian factions had different and often contradictory beliefs on a long list of key issues. After the deaths of the Apostles and the disappearance of the Jerusalem Church, there was not even a common consensus as to who Jesus was. Was He a man and prophet? Was He the Jewish messiah, a super-prophet? Was He a God giving the illusion that He was also human? Was He both a God and human, consistent with the Roman-Greco Son of God perspective? Some even believed Jesus was born human but was subsequently adopted by God as His Son at the time of His baptism by John the Baptist. It was amazing to learn about the wide range of early Christian views prior to the fourth-century mandate of the Roman Empire.

It was the belief of the first generation of the authentic Jesus movement that He was one of or a combination of various individuals prophesied in the Old Testament. The specific Jewish personalities are commonly known as the True Prophet, son of man, the anointed one and messiah. Depending on the context, these Jewish titles can be interchangeable. The OT, also known as the first half of the Bible, is a series of ancient Jewish documents that predate the life of Jesus. As has been explained, in the first-century Jewish culture none of the OT titles meant or even implied divinity.

Some of the initial research was awkward at times because I had never thought of Jesus, His family, the Apostles or His original movement as Jewish. In retrospect, my entire religious conditioning as a Christian child camouflaged the inherent Jewishness of the culture Jesus lived and died in. This Christian-conditioned perspective gradually changed with an education on the realities of first-century Palestine. Let us not forget that the first generation of the authentic Jesus movement was centered in Jerusalem, the center of Judaism. In addition, the Apostles spent considerable time at the Temple. This information, which is widely accepted by modern-day Christianity, comes from the Acts of the Apostles in the NT. In addition to the Acts of the Apostles and the epistles of Paul, other early sources confirm that the authentic Jesus movement was not a completely independent movement from Judaism. As startling as this may be, the ultimate conclusion is that the authentic Jesus movement, known as The Way in Palestine, was perceived to be a new, more evolved version of the Essene beliefs, one of the three primary sects of first-century Judaism. A key factor in arriving at this stunning conclusion is that the leaders of the Jesus movement (James and the Apostles) were respected by the larger Judaic culture. The research now available on James, the brother of Jesus and the leader of the authentic Jesus movement, weighs heavily into this subject. The evidence demonstrates that James was more than just respected by the Jewish society—he was revered as one of its primary religious leaders. In first-century Palestine, this would have been impossible if The Way of Jesus was a completely new religious movement separate from Judaism. For a person raised as a Christian, this was nothing short of shocking. Even

though it is far from the norm, authors are beginning to address how the past 2,000 years of Christian conditioning have consistently avoided and/or covered up the Jewishness of the Jerusalem Church.

I gradually evolved into viewing Jesus as a truly enlightened being who was functioning within the primitive first-century Jewish culture. Based on what we have learned about our evolutionary process via reincarnation, I propose that this set of circumstances was no accident. From any objective perspective, the popularity of the Jesus movement in Palestine both prior to and subsequent to the crucifixion provides a new piece of the overall Jesus puzzle. The universal principles and overall message of Jesus must have been one that *the culture He chose to incarnate into would welcome*. In addition, even though the universal principles of Jesus represented a departure from traditional Judaism, He must have delivered His message in a manner acceptable to His Jewish family, friends and audiences. This new Jesus ideology was consistent with a new interpretation of the Judaic Law, which had been prophesied in the OT. This new ideology was to be delivered by the True Prophet, who was also closely linked with the Jewish messiah personality.

Turning to Paul's new strain of the Jesus movement, there was one huge hurdle for his new Christian religion. Because Paul was not one of the original Apostles, a member of the Jerusalem Council or even a member of the Jerusalem Church, Christianity had to overcome the fact that Paul was an outsider. Considering that the Pauline perspective remains the core Christian belief, this outsider position for Paul was one of the many surprises that became obvious only after considerable research. It required considerable research because Christianity has devoted 2,000 years of Christian rhetoric, dogma and misinformation to validating the illusion that the Pauline perspective mirrored the teachings of Jesus and the beliefs of the Jerusalem Church. Ever since the Roman Empire adopted Pauline Christianity, the Pauline perspective has saturated most books written about Jesus in one way or another. For this reason, the Pauline perspective dominates the afterlife beliefs of Christianity while simultaneously obscuring the authentic teachings on our afterlife.

Unraveling the centuries of relentless Christian conditioning becomes a very complicated process for many reasons. In this regard, the outsider position for Paul weighs heavily into the related Jesus identity questions integral to the Christian afterlife beliefs. This Jesus identity issue clearly demonstrates the message of the first few paragraphs of this book—different primitive cultures can arrive at not only different but conflicting interpretations of the same information, even when the information allegedly originates from the same highly evolved source.

There were three pivotal actions by the Roman Empire that allowed Paul's new Christian movement to flourish while negating The Way of Jesus:

1. The crucifixion – this abruptly ended the efforts of Jesus to promote His agenda of universal principles, which included the karmic law of cause and effect and reincarnation.
2. The Roman Empire effectively destroyed the Jerusalem Church during the war and subsequently persecuted the scattered remnants. This allowed Paul's Christian movement to create and perpetuate a facade of authenticity. For Christianity this gradually evolved into a leadership position for the entire Jesus movement.

3. Emperor Constantine endorsed Pauline Christianity in the fourth century. This cemented the leadership position for Pauline Christianity—that is, the Catholic Church.

There is no question that the Roman Empire ended all of the internal Christian debates. The controversies regarding who Jesus was and what His authentic teachings were ended abruptly. Violators of the Roman standardization of Christianity were subject to severe penalties, including torture and death. What this Roman standardization of religious beliefs offered was eternity in heaven if you followed the one and only approved religion or the torturous fires of hell if you did not! Up until the involvement of the Roman Empire, many of the conflicting beliefs and perspectives on Jesus were supported by a wide assortment of Gospels and Scripture, all of which purported to be either authentic or the revealed word of God.

It was another surprise to learn that the creation of forged Gospels and the alteration of authentic Gospels was a common practice for hundreds of years. The general goal was to have religious Scripture, even if it had to be forged, to support one's version of the life and teachings of Jesus. Books full of ancient documents that were allegedly written by Apostles or other members of the inner circle of Jesus are now recognized as obvious forgeries. Although it is not publicized, this is even the case with portions of the documents within the NT. Needless to say, the numerous documents that express conflicting views regarding Jesus and His teachings fueled ongoing and heated debates within the early and diverse Christian movement.

One expert on the early Christians, Bart D. Ehrman, tells us in his book *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* that we have over 5,000 copies of the NT or portions thereof prior to the invention of the printing press in the 1600s. It was amazing to learn that when the wording of the hand written copies are compared, which in theory should be identical, very few are the same. Some of these differences are quite significant. A subsequent book by Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, provides additional insights into how the Gospels were routinely modified and altered. As reported by Ehrman and others, it has become quite obvious that most of the alterations were made to create the illusion that the Pauline Christian movement represented the authentic teachings and life events. As strange as this may sound, by the late first century, the Pauline Christian movement was labeling some of the beliefs of the remnants of the original Jesus movement as heresy. Thus, early on the Pauline Christian movement considered its religious perspectives superior to all others, which they demeaned and declared heretical. The devastating effects of the Roman-Jewish war led to the leadership change from the Jerusalem Council (and The Way) to the Pauline Christians. Without the benefit of considerable research, it was difficult to understand how the Christian movement could consider the religious beliefs of the descendants of the original Jesus movement as heretical. With the benefit of research, this illogical chain of events becomes a natural and inevitable historical fact.

Although formally adopted in the fourth century via the Roman Empire, the first major modifications to the authentic teachings occurred informally during the period from a few decades after the crucifixion until approximately the middle of the second century. During this pivotal 100 year period, the authentic teachings, as practiced by the Jerusalem Church, were altered and revised by the Christian movement outside of Palestine. The first documented alterations were made by the historical figure referred to as the *counterfeit apostle* Paul. As

startling as this counterfeit apostle label is for most Christians, not only are there numerous sources that confirm this fact but some of the most damaging evidence originates with the re-evaluation of Paul's own epistles. The path to this evidence is often complex because it has been obscured by 2,000 years of dogmatic Christian spin. The Jerusalem Church was made up of the Apostles and many other eyewitnesses to the *living Jesus*. The Jewishness of this original and authentic Jesus movement is something modern-day Christian leaders avoid at all costs. After reading hundreds of their books, the Jewishness of the Jerusalem Church induces waves of insecure confusion and irrational disbelief, all of which are hidden under a blanket of dogmatic authoritarianism. In short, most Christian scholars are unable to deal with the historical facts that dismantle their personal religious beliefs. This process triggers the common Christian defense mechanism—an endless barrage of unsubstantiated and familiar rhetoric. Fortunately, the research and evidence now available mitigates the traditional Christian propaganda.

Even though avoided by modern-day Christianity, the Jerusalem Church was the *heart and lifeblood* of the authentic Jesus movement. The new interpretations of ancient documents have resulted in the conclusion that Rome was not the center of the early Jesus movement, nor was the Apostle Peter its leader. James, the brother of Jesus, was the undisputed leader and religious authority on the teachings of Jesus for approximately three decades following the crucifixion. For details see the books *Just James* by John Painter and *The Brother of Jesus* by Jeffery Butz. Even though it is clear James held this leadership position because of the Jesus bloodline, "James the Righteous" provided strong leadership to the young organization. As has been discussed, throughout Palestine Judaism was integrated into all aspects of the first-century culture. However, and as conditioned by Christianity, the original Jesus movement allegedly represented a completely new religious movement. Thus, it was stunning to learn that this was simply not the case for a long list of facts, including the fact that James the Righteous was a highly revered religious leader in the larger Jewish culture. In the final analysis, The Way of Jesus could not have included religious concepts repugnant to the Jewish culture, more specifically Paul's Son of God ideology. Much of this information is also addressed in the book *James the Brother of Jesus* by Robert Eisenman. The prominent religious position of James in the Jewish society and its pivotal significance to the authentic teachings will be developed in future chapters.

The general acceptance of The Way combined with the lofty reputation of James simply means the beliefs of the Jerusalem Church must have been acceptable to mainstream Judaism. As surprising as this may be today, many of the universal principles Jesus taught, including the Ten Commandments, the Golden Rule and reincarnation, qualify for this type of popular Jesus movement within Jewish Palestine. In addition, the Jerusalem Church had apparently convinced portions of the Jewish culture that the *second coming of Jesus* was eminent. Upon the return of the risen Jesus He would fulfill the ancient Jewish prophecies surrounding their revered messiah/son of man. In a blatant contradiction to the Roman-Greco culture, reincarnation was generally accepted by the Essene sect. The stories surrounding the post-crucifixion appearances of the risen Jesus were also numerous and widespread. Thus, the second coming of Jesus to fulfill their Jewish prophecies was both welcomed and believable. Let us not lose sight of the fact the Jewish messianic identity for Jesus (human and not divine) was in direct conflict with the Son of God identity being spread by Paul outside of Palestine. In summary, Paul's identity for Jesus as the only Son of God was never part of the

authentic belief structure in Palestine, nor was Paul's Son of God ever supposed to return to lead a Jewish revolt over the Roman Empire!

By now many readers may be simply speechless. How can this significantly different picture of the authentic Jesus movement be true? How could some of the core Christian beliefs be so flawed? Accepting a more informed version of the teachings of the Enlightened Jesus is no easy process because there is a major prerequisite—overcome the flawed Christian conditioning of the past two millennia. This challenge should not be underestimated. The Dead Sea Scrolls are a perfect example of how traditional Christianity interprets all new discoveries from a conditioned, dogmatic and biased perspective. Instead of evaluating the DSS objectively, the traditional Christian movement avoids the obvious interpretations, either out of ignorance or intentionally. The reasons are obvious. The biased interpretations always find a way to reaffirm traditional Pauline beliefs instead of recognizing that a priceless first-century source rejects and undermines them.

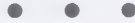
Is it not time for Christianity to actively pursue a Jesus agenda that seeks truth and authenticity? For the Christian masses this can be confusing and challenging to assimilate. I assure you that my educational journey documented within was an extremely challenging process—spiritually, emotionally and mentally, with long periods of confusion over key concepts. In retrospect, one factor that made it easier for me to absorb is that the process occurred gradually over years of research. Each new bit of information created a crack in the foundation of my traditional Christian conditioning. After over a decade of constant research, the foundation of traditional Christianity was gone. A new foundation had been constructed. Blind reliance on Christian dogma and half-truths was replaced by a broad education on the historical facts. The educational resources available today say farewell to portions of the Christian belief structure—an ideology developed by the primitive Roman-Greco culture. In the process, the vast wisdom of the Enlightened Jesus becomes more apparent and relevant than ever before.

A truly fascinating segment of the new research available is contained in the books on James, the brother of Jesus. The research on James reveals that both he and Jesus were closely aligned with the Jewish sect known as the Essenes. To the dismay of Christianity, the recent research has exposed some huge conflicts and problems for traditional Christian beliefs. These problems jump out from the facts that the brother of Jesus was revered by the entire Jewish community because of his respect for and adherence to Essene/Nazoraean values. Considering that the monotheist principle was integral to all aspects of the Judaic culture, the widespread respect for James would have been impossible had he agreed with Paul's identity for Jesus as the only Son of God. This *fact* cannot be overstated. James's revered leadership position within both the Jerusalem Church and the larger Judaic culture results in a progression of revealing facts and conclusions.

- Regardless of the words one uses to label the authentic teachings of the Enlightened Jesus, they were extremely popular with the Jewish masses both prior to and after the crucifixion.
- The underlying messianic beliefs of the authentic Jesus movement must have been consistent with Judaism, both prior to and subsequent to the crucifixion. (Please understand that the Jewish messianic beliefs of Jesus' followers were projected onto Jesus, just as Paul subsequently projected his mythological Son of God identity onto Jesus.)

- Jewish messianic beliefs in the early first century clearly excluded Paul's identity for Jesus as the only Son of God, who was allegedly crucified for the sole purpose of atoning for the sins of man. Everyone in Palestine knew Jesus was crucified because Rome considered Him a messianic threat.
- Paul's identity for Jesus as the only Son of God is integral to his afterlife teachings. More specifically, unless you believed in Paul's sacrificial Son of God you could not enter heaven upon death. The original Jesus movement, both before and after the crucifixion, did *not* believe in Paul's Son of God identity for Jesus, that His crucifixion atoned for the sins of humanity or that the belief in Paul's Son of God ideology was mandatory to enter heaven upon death (the Pauline perspective).

These facts and related conclusions, which are further supported by evidence yet to be disclosed, shatters the core beliefs of Christianity in relation to the identity of Jesus, the crucifixion and its afterlife belief structure. In summary, the actions and reputation of James the Righteous (the brother of Jesus and the leader of the post-crucifixion Jesus movement), contradicts the principles communicated throughout Paul's epistles, the Gospels and the balance of the NT. This obviously has profound ramifications. Needless to say, the research now available on James plays a pivotal role in dismantling some of the core beliefs of Christianity. For these reasons, a thorough understanding of the roles played by James and the Jerusalem Church is habitually avoided by modern-day Christianity. When the subject is broached by traditional Christian authors, the most critical facts and inevitable conclusions are sidestepped. For future reference, whenever the name James is used in this book it is in reference to the brother of Jesus, not some other James from the NT.



THE JERUSALEM CHURCH

The first generation of the authentic Jesus movement, also referred to as the Jerusalem Church, was concentrated in Jerusalem in the pre-Roman-Jewish war period (pre-66 CE). Because of the events of the first century, this group and only this group had an intimate and comprehensive knowledge of the authentic teachings of the Enlightened Jesus. This original movement represents the Mother Church and promulgated The Way of Jesus. The reason for this is elementary and unavoidable. They were the *only* group who received their knowledge directly from Jesus while He was alive. For approximately 30 years after the crucifixion the Jerusalem Church and its Jerusalem Council was the undisputed central authority on the teachings of the Enlightened Jesus. This initial group, which was led by the inner circle of Jesus, were all Jews. This is why today this original Jesus movement is often referred to as the Jewish Christians, even though the term *Christians* in this case is a complete misnomer. It is a misnomer because in the prewar era they never called themselves "Christians." As we have learned, Christian was the name used for the religious movement started by Paul *outside* of Palestine. Let there be no misunderstanding. The Jewish Christian label for the *prewar* authentic movement was and continues to be a product of the Christian spin machine. In other words, using the term *Jewish Christian* has created the illusion that the members of the authentic Jesus movement were of Judaic descent but subscribed to Paul's ideology, inclusive of his sacrificial Son of God identity. This is typical Christian misinformation, which is blatantly incorrect and misrepresents the beliefs of the Jerusalem Church.

Several events combined to derail the prominent and accepted authority of the Jerusalem Church. As time passed, the Apostles and the other eyewitnesses to the teachings of Jesus died. The most significant deaths were those of James and Peter. It is commonly accepted that both died sometime during the 60s CE. During this same period an unpublicized and cataclysmic event for the future of the authentic teachings occurred. War broke out between Jewish Palestine and the Romans (66-73 CE). Rome sent in its legions and decimated the country, slaughtering approximately a million Jews. Jerusalem was the largest city in Palestine and the spiritual center of Judaism. In violent retribution for the generations of messianic unrest and uprisings, the Romans slaughtered the inhabitants and burned the city to the ground. This war intensified an already prevalent anti-Jewish atmosphere throughout the Roman Empire. These facts are vividly described by the first-century historian Josephus. All of this transpired as the authentic Jesus movement was attempting to deal with the deaths of the last remaining members of the inner circle of Jesus. It was during this critical period that the leadership was

being transferred from the eyewitnesses to the second generation of the Jerusalem Church. Even though there are only limited records from this critical period, it appears that by the time Jerusalem was destroyed (70 CE) all the Apostles were dead. These challenging circumstances devastated the authentic movement. In addition, the long-lasting after-effects of the war weighed heavily into the leadership shift from the authentic Palestinian movement to Paul's Christian movement.

Burton Mack, author of *The Lost Gospel Q*, describes the effects of the war as follows:

The Roman-Jewish war brought to an end the epoch in Jewish history and created consternation for Jews and Jesus people alike. The war lasted for the better part of ten years. ... Reading the history of the war by Josephus [a first-century historian], one gets the impression that the internecine conflicts within Judea and Jerusalem were as devastating to the social order as the armies of the Romans were to the city walls and defenses. When it was over, the Temple was in ruins, Jerusalem was a burned wasteland, and many of the people of Judea had been uprooted and scattered throughout Palestine, Transjordan, and cities along the coast. It was a bloody end to the Temple-state and there was no leadership left to put the pieces back together. There were, as a matter of fact, hardly any pieces left. (p. 171)

Contrary to the myths created and perpetuated by the Catholic Church, after the devastating effects of the Roman-Jewish war there was no cohesive and centralized authentic Jesus movement. After the war, the few remaining members of the authentic movement were scattered across the Near East and Europe, never again to regain the prominent religious authority over the teachings of the Enlightened Jesus. One of the many post-war effects that accelerated the dramatic shift to the Pauline Christian leadership and its pollution of the authentic teachings was the pervasive anti-Jewish atmosphere throughout the Roman Empire. Even after the war the Jewish culture was the target of unprecedented Roman reprisals that lasted for centuries. In this environment, the Pauline Christian movement was faced with an impossible challenge. How could it quickly disassociate itself from the Essene orientation of the Jerusalem Church, and the Jewish culture in general, while simultaneously proclaiming it was the direct descendent of the original Jesus movement? As ridiculous and inherently contradictory as this scenario is, it is exactly what transpired. The polluting influence that the anti-Jewish bias had on Paul's Christian movement is rarely recognized, much less understood.

Ever since it had been conquered, the Jewish nation had relentlessly challenged the authority of the Roman Empire. Politically, socially, religiously and in every other imaginable way the Jewish revolt was scorned by Rome. During this long anti-Jewish era, the dominant Roman-Greco culture, via Paul's Christian movement, continued to selectively modify the teachings and life story of Jesus. These cultural modifications, motivated by the chasm in the religious beliefs of the two cultures, supported the new religion of the Roman-Greco culture—Christianity. This new "Gentile era" in the young and disorganized Jesus movement saw a permanent leadership shift from the Judaic to the Roman-Greco culture.

From the Jewish perspective, the second coming of the risen Jesus did not manifest. Jesus did not return to fulfill the role of the Jewish messiah and lead His nation in the overthrow of the Roman Empire. Not only had Jesus not returned, but Rome decimated Palestine. These events destroyed the credibility of Jesus as the Judaic messiah within the devastated remains of the Jewish nation. Even though Jesus never tied His new universal ideology to a messianic

role. His countrymen clearly projected one onto Him. This chain of events delivered a fatal blow to any mass movement in Palestine resembling the authentic Jesus movement. Few people today appreciate that there was no such thing as separate religious and political movements in first-century Palestine, because they were so closely integrated. To the Jewish common man the authentic Jesus movement was a religious and messianic revolutionary movement combined. One could not be separated from the other. Within a matter of only a few years the entire Jesus movement landscape got turned upside down both within and outside of Palestine. With the disappearance of the Jerusalem Church, the Pauline Christian movement had no authoritative resistance to its identity for Jesus as the sacrificial Son of God. Thus, the destruction of Palestine, an event that has been perpetually obscured by Christianity, played a pivotal role in shaping the religious landscape of Western civilization.

As part of the cultural shift, the perceived identity of Jesus as the human Jewish messiah was permanently changed to Paul's sacrificial Son of God—Jesus the Christ. This Roman-Greco messiah was obviously much more popular outside of Palestine than the Jewish messianic identity. This new Son of God identity fit right into the religious foundation of the Roman Empire—Greek and Egyptian mythology. Without this identity change firmly in place, the rapid growth of the Pauline Christian movement would have never occurred. The fastest growing and dominant segment of the overall Jesus movement was now a Roman-Greco mutation, alleging its absolute authenticity.

The expression of the late first-century ego and mentality of the Roman-Greco culture was something like this: When it came to Jesus, the “Jews” had it all wrong and Paul was right. Paul's Jesus the Christ was the only Son of God who was crucified to atone for the sins of humanity, thereby creating a path to heaven for all of us. In relation to the devastating effects of the Roman-Jewish war, the common perspective expressed in numerous early sources is that the “Jews” got what they deserved for crucifying the Son of God.

Christians today rarely understand the fact that the authentic Jesus movement, as led by James, was primarily concerned with the education of fellow Jews in The Way of Jesus. The Gentile population outside of Palestine was clearly not a priority for the Jerusalem Council. An applicable quote from John Painter and his book *Just James* follow:

The route traversed by the church would have been different had the way of James prevailed. James's approach, restricting the Jesus mission to Jews in Palestine, was consistent with the practice of Jesus, who did not go outside of Israel. ... James's way did not prevail because of the fate of the Jerusalem Church. His way was concerned with maintaining the mission to fellow Jews, especially Jews in Jerusalem. Had the way of James prevailed it is unlikely that Christianity would have emerged as a separate religion from Judaism. Rather James looked to winning Jews to faith in Jesus the [Judaic] messiah, who was to come again in [the final] judgment. This understanding of the position of James is supported by the account in Acts [of the Apostles] and the letters of Paul, as well as by the evidence of Hegesippus and the Pseudo-Clementines. (p. 270)

This is only a small portion of the research that confirms Jesus attempted a major overhaul of Judaism from within rather than the creation of a completely new religion.

Please consider the underlying message of John Painter's words in the preceding paragraph. These few sentences encapsulate the position of many if not most contemporary Christian scholars. They recognize that James was the brother of Jesus, whom

He had entrusted to carry on the essence of His teachings. They also admit that James and the Apostles practiced a Jesus methodology acceptable to the larger Jewish culture. Quite frankly, the evidence supporting this reality renders any other position irrational. However, they refuse to publicly recognize that The Way must have excluded beliefs abhorrent to the Jewish culture. The most obvious example is that they deny the fact that The Way must have excluded the core beliefs of Christianity—that is, the Pauline perspective. Thus, even the most respected members of the Christian establishment cover-up the shortcomings of the traditional Christian belief structure. It is truly an amazing denial of reality by the upper echelons of the Christian bureaucracy.

One critical body of evidence comes from a relatively new source of information. This rare first-century source was discovered in the mid-twentieth century and is known as the Dead Sea Scrolls (DSS). It is a new source because even though some of the scrolls provide priceless information from the prewar Palestine era, some of the most important scrolls were withheld from the public until the 1990s. For details on this modern-day suppression of information see the book *The Hidden Scrolls* by Neil Silberman. There is considerable controversy surrounding the DSS for a long and complicated list of reasons. Unfortunately, researching the DSS is not for the novice reader because a thorough understanding of ancient Palestine is a prerequisite. In addition, most of the translations and interpretations in print are by authors with traditional Christian beliefs, who appear to be protecting their personal beliefs. Needless to say, even though on the surface their credentials may initially appear impressive, unbiased research is not one of their attributes. With this in mind, the first introductory book on the DSS that I recommend is *Dead Sea Scroll Deception* by Michael Baigent and Richard Leigh, followed by *The Dead Sea Scrolls and the First Christians* by Robert Eisenman. Considering that some of the scrolls represent one of the few records from the crucifixion until the war era, their message is of critical importance.

After reading hundreds of books, it became abundantly clear to me that modern-day Christianity is unwilling to recognize how the Roman-Jewish war and the anti-Jewish post-war period facilitated the perceived authenticity of Pauline Christianity. In retrospect, the anti-Jewish fever of the Christian movement was so severe that it not only spun the historical facts and blamed the “Jews” for the crucifixion, but it also adopted a new messianic identity for Jesus. By blaming the crucifixion of the Son of God on the “Jews,” the Christian movement constantly fueled the flames of the anti-Jewish atmosphere. This attitude is evident in many prominent early Christian sources.

One such example is the book *The History of the Church* by Eusebius (the confidant of Emperor Constantine who produced the first copies of the NT). Bishop Eusebius played a key role in camouflaging the leadership shift from the authentic Jesus movement in Jerusalem to Paul’s Christian movement. It was during this post-war period when numerous Gentile modifications to the life and teachings of Jesus began to flourish, evolve and dominate the diverse Jesus movement. These Roman-Greco modifications, most notably the Pauline perspective, polluted the authentic teachings. Many of the alterations manifested in four documents that had a profound and long lasting effect—the Gospels of Matthew, Mark, Luke and John.

There are some documents from the descendents of the first-century authentic Jesus movement. The books are referred to as the Clementine or Pseudo-Clementine documents, titled *Clementine Homilies* and *Recognitions of Clementine*. These so-called Jewish Christian records are not recognized by traditional Christianity. Although Christian scholars present a

variety of reasons for this, the primary reason is quite simple. These documents blatantly contradict some of the core beliefs of traditional Christianity, including the following:

- The authenticity of Paul's apostleship—that is, Paul was never a member of the inner circle or considered an Apostle by the original twelve.
- Paul's claim that Jesus psychically revealed teachings to him that He did not convey to His inner circle, most notably the Pauline perspective.

In spite of this information, some scholars, including Robert Eisenman, take the position that the Clementine documents were altered by the early Christian movement. In other words, the altered copies we have today represent a watered-down version of an even more adamantly anti-Paul and contra-traditional Christian perspective. Consistent with the traditional pro-Paul Christian bias, many scholars dispute that the Clementine documents originate with the descendents of the authentic Palestinian movement. More objective scholars obviously disagree. These dissenting scholars interpret the Clementine documents as a damaging rejection of Paul's Son of God identity and the balance of the Pauline perspective.

Because of 2,000 years of traditional Christian conditioning, it took me several years to locate a variety of books (based on ancient documents) that express non-traditional Christian points of view. Although it took hundreds of books, the years of research uncovered what appeared to be a historically accurate trail of evidence tainting traditional Christian beliefs. When non-traditional sources reaffirmed this consistent trail of evidence, the same contra-Christian sources took on a refreshing air of authenticity. As odd as this may sound, I came to the conclusion that non-traditional sources may hold the key to the authentic teachings on the afterlife.

Non-traditional includes the perspective that labels the message of the Clementine documents as the *approximate* beliefs of the descendents of the authentic Jesus movement. Scholars and authors who embrace this dissenting perspective generally agree that Paul was a counterfeit apostle who taught a counterfeit Jesus ideology.

Another embarrassing issue (at least for traditional Christians) is expressed by the Clementine documents. The authentic Jesus movement not only considered the apostleship of Paul and his Pauline perspective as counterfeit, they consistently refer to Paul using very unflattering terms (such as liar and enemy). Although understandable, this anti-Paul attitude was obviously heretical to the early Christian factions who embraced the Pauline perspective, not to mention their descendents—the Catholic Church and all other modern-day Christian religions. The depth of the anti-Paul sentiment has been confirmed by none other than the Dead Sea Scrolls. For details see *The New Testament Code* by Robert Eisenman. The true significance of the DSS discovery is just beginning to be appreciated. Consistent with past practices and because of the devastating impact on the Pauline perspective, Christianity strains unsuccessfully to discredit the anti-Paul references in the Clementine documents and the DSS in any way possible.

It should not come as a revelation that the post-Emperor Constantine Christian movement (the Catholic Church) labeled the Clementine documents as heretical. This mirrors the message of Paul's epistles and the severity of the anti-Jewish environment that lasted for centuries. The effect this pervasively anti-Jewish bias had on the early Christian movement is rarely recognized, much less understood. For example, the Christian masses of today do not understand that the anti-Paul message of the Clementine documents and the DSS equates to the rejection of Paul's Son of God ideology by the first generation of the authentic Jesus

movement! This is another subject avoided or spun away by the Christian bureaucracy. In this regard, the so-called elite of Christian academia continue to play a critical and yet disingenuous role in perpetuating the illusion of Paul's authenticity. Traditional Christian spin makes the case that aspects of the Clementine documents lack credibility and because of this *all* the contents are flawed. As is typically the case, any shortcoming of any contra-traditional Christian source is used to undermine the authentic information contained therein.

The Christian critics of the Clementine documents, or any other contra-Christian source for that matter, always fail to mention the double standard they employ. For example, there are portions of the documents that comprise the NT that the same Christian critics accept as lacking credibility. However, they never propose the entire NT is flawed, as they do with the Clementine documents. Thus, even though there are obvious portions of the Clementine documents of dubious credibility, so too are many sections of the NT when the same standards are equally applied. It is noteworthy that there are significant portions of the Clementine documents that are substantiated by Paul's epistles, the Acts of the Apostles and the DSS. Some of the specifics will be explored in future chapters. Part of the message of this chapter is that the modern-day Christian movement dogmatically hangs onto the Pauline perspective even when confronted by substantive evidence to the contrary.

Some of the DSS were written near Jerusalem during the critical prewar period when James and Paul were still alive. It is significant and commonly accepted that the scrolls were written by the Essenes. In the DSS, Paul is one of the two arch-adversaries of the "Teacher of Righteousness" (James) and the Essenes. (Consistent with the revered status of James in numerous early documents and a series of evidential links, Eisenman identifies the Teacher of Righteousness in the DSS as James. See Eisenman's book *James the Brother of Jesus* for more details.) Paul is referred to in the DSS as "the liar who led many astray." This is a recurring theme in both the Clementine documents and the DSS. In other words, Paul was a liar when he claimed that Jesus psychically communicated the Pauline perspective to him. Paul was also a liar when he said Jesus asked him to be an apostle and when he labeled his own religious beliefs (the Pauline perspective) as the teachings of the risen Jesus the Christ. In the process of spreading these lies, Paul "led many astray." The other despised adversary of the Essenes was the high priest. The practices of *Paul the liar* obviously did not go over well with James, the Apostles or the Jewish culture in general. As will be delineated in Part II, this is uniquely confirmed by the Acts of the Apostles and Paul's epistles. The confirmation of the anti-Paul information in numerous early sources can no longer be trivialized with traditional Christian rhetoric.

The severity of the post-war anti-Jewish atmosphere combined with the utter dominance of the Roman-Greco culture quickly eliminated any future influence of the authentic Jesus movement on Pauline Christianity. As previously communicated, the term *Jewish Christian* (and the *Palestinian Christian* label used in the next paragraph) creates the misconception that the authentic prewar Jesus movement embraced the Pauline perspective. As challenging as this may be for Christians today, and substantiated by the evidence in this and other books, this is simply not supported by a 21st century evaluation of the available evidence.

From its inception, the Pauline Christian movement was conditioned and shaped by the Roman-Greco culture and its disdain for the Jewish culture. For example, absolutely no mention is made of the elimination of the authentic Jesus movement (the Jerusalem Church) within the source that represents itself as the foundation of the Christian movement—the

New Testament. In retrospect, this is both an understandable travesty and quite predictable. In the words of S.G.F. Brandon, author of *The Fall of Jerusalem and the Christian Church*,

Among all the documents which comprise the New Testament canon, and indeed among other writings of the sub-apostolic age, there is no description of the terrible events which attended the defeat of Israel's cause against Rome, or of the misfortunes of the Palestinian Christians amid the convulsion and overthrow of their nation's life, neither is there any reference to the significance of the catastrophe for Christianity [and the authentic teachings of Jesus]. Indeed so complete a silence is maintained in these primitive documents that on their testimony alone nothing would be known of the disaster which overwhelmed Israel in 70 CE. (p. 167)

The facts surrounding this remarkable set of circumstances and the related silence within the NT raises many questions and problems when searching for the authentic teachings of Jesus, particularly in relation to the afterlife. As a result of the Roman-Jewish war, the underlying identities of the young Jesus movements (Judaic and Roman-Greco) literally got switched. Simply stated, the authentic Jesus movement of Palestine was labeled heretical and Paul's counterfeit Christian movement was considered authentic. From any objective evaluation of the historical facts, the guardian of the authentic teachings known as the Jerusalem Church disappeared when Jerusalem was burned to the ground in 70 CE. This disappearance and its effect on the authentic teachings warranted additional investigations.

According to the Acts of the Apostles, in the prewar era the Jerusalem Council was the undisputed authority and leader of the authentic Jesus movement. The Acts of the Apostles were written by Luke, a close associate of Paul and author of the Gospel of Luke. It is commonly accepted that Luke wrote both his Gospel and the Acts of the Apostles in the post-Roman-Jewish war era or after 73 CE. In his epistles, written in the 50s and 60s CE, Paul reluctantly and often quite sarcastically recognizes the Jerusalem Council as the authority on the authentic teachings. In this regard, Paul is consistently inconsistent. When it fit his needs, Paul recognized the teachings of the Jerusalem Church as authentic, while at other times he discredited and smeared their beliefs. For example, Paul absurdly claims that his so-called divine revelations from the risen Jesus the Christ (which were in conflict with The Way of the Jerusalem Church) trump the knowledge of James and the Apostles. Thus, Paul's epistles reveal a bitter rift between his Christian movement and the Jerusalem Church. However, by the 70s CE, Jerusalem had been burned to the ground by the Romans and there was no Jerusalem Church or Council to be found. The Jerusalem Church was never heard from again and Paul's psychic revelations became accepted as authentic outside of Palestine.

Luke fails to describe any aspect of the destruction of the Jerusalem Church within his so-called Acts of the Apostles, even though he was alive when this occurred. Remarkably, the Acts of the Apostles devotes considerably more ink to describing the activities of Paul than those of the Apostles and the family of Jesus. How is this possible for a so-called revered author who is representing himself as reporting the key events of the original Apostles? Luke never tells us what happened to the Apostles, the family of Jesus or the other members of the Jerusalem Church. He also makes no mention of how the surviving eyewitnesses to the life and teachings of Jesus, if there were any after the war, made any attempt to record the authentic teachings. Numerous questions are never addressed or answered by Luke. For example, what about the assassination of James by the Sanhedrin as reported in numerous other sources? What about the deaths of the Apostles? What about a summary of the

authentic teachings as understood by the Jerusalem Church for the benefit of Luke's readers in the Roman-Greco culture? One very real possibility is that Luke could not communicate the information because he simply did not know, yet he depicts himself as having direct contact with the membership of the Jerusalem Church. What is wrong with this picture? We will probably never know all the answers but one thing is crystal clear: Luke's complete silence on all these and other critical matters speaks volumes about his Greek heritage, close friendship with Paul and ultimately his true agenda. I would be remiss if I made no mention of Luke's habitual pattern of anti-Semitism and negative use of the term *Jew*. Luke's writing proves, quite definitively, that he viewed the Jerusalem Church and The Way belief structure as an inferior Jewish Jesus ideology. It is abundantly clear that his priority was to make it appear as though his friend's Christian ideology represented the authentic teachings. One of the primary ways he accomplished this was to concentrate on the activities and teachings of Paul in his so-called Acts of the Apostles. In the process, he added considerable credence to the illusion of authenticity created by Paul's alleged revelations.

The simple reality is that the title of his book of Acts (commonly called the Acts of the Apostles) should have been the Acts of Paul and Luke. Luke's very close association with Paul and open endorsement of the Pauline perspective will be explored in future chapters. As an introduction, it is vital to understand there are some key similarities between Luke and Paul. Just like Paul, it is accepted that Luke never met the living Jesus and was raised outside of Jewish Palestine. Luke was also never a member of the inner circle of Jesus or the Jerusalem Church. A consolidation of the Luke information raises a series of embarrassing and ultimately damaging questions for traditional Christian beliefs. Is the message of Luke's writings consistent with the authentic teachings (The Way) or with the Roman-Greco mutation that Paul labeled as Christian? If Luke's basic beliefs and values are consistent with Paul's Roman-Greco mutation rather than those of the Jerusalem Church and The Way, (and they clearly are), how can his writings be representative of the authentic teachings? The simple answer is they cannot, and yet they are recognized as two of the most important documents of Christianity. In the modern era, everyone recognizes that Luke was a traveling partner and close associate of Paul, a person the Clementine documents and the DSS label as "a liar who led many astray." In summary, there is no question that Luke wrote his Gospel and Acts of the Apostles consistent with Paul's Son of God ideology rather than The Way of the Jerusalem Church. Questions of authenticity pepper the high-profile documents that Luke authored. Here is another pertinent question: How should we in the 21st century perceive the credibility of other early documents that mirror the message conveyed by Luke? The answer is with a considerable amount of skepticism. Other documents that immediately enter this discussion are none other than the Gospels by Matthew, Mark and John. As further support for the perspective communicated thus far, there will be a close examination of key portions in Luke's Acts of the Apostles in Part II.



THE PELLA FABRICATION AND AFTERMATH

As unbelievable as this should sound, the first written record that responds to some of the proposed questions (from the last few pages) surfaced in a *fourth-century* explanation by the young Catholic Church. According to Emperor Constantine's bishop, Eusebius, in his book *History of the Church*, the members of the Jerusalem Church fled to a town called Pella before the Roman destruction of Jerusalem in 70 CE. In other words, more than 250 years after the fact, a bishop under the thumb of the Roman Emperor, who had just embraced Pauline Christianity as the one true religion for his entire Roman Empire, claims the Roman legions did not murder the members of the authentic Jesus movement when they killed every other Jew in Jerusalem. Is this remotely believable? There are many holes in this Pella story and *no* credible evidence to substantiate this remarkable claim. In spite of this, the Pella story has been labeled as "the whole truth and nothing but the truth" by Christianity. Two suggested books that address the historical facts and applicable Christian spin: *Jesus and the Zealots* (fourth chapter) and *The Fall of Jerusalem and the Christian Church* (ninth chapter), both by S.G.F. Brandon. Please note that a primary source for Brandon is Josephus, the first-century historian and eyewitness to the destruction of Jerusalem.

The stark reality is that after the destruction of Jerusalem in 70 CE, the Jerusalem Council is never heard from again. In the post-war era, there was no central authority on the teachings of Jesus until Emperor Constantine's Council of Nice in 325 CE. Few people today understand that even after the war, the surviving members of the family of Jesus and His movement were primary targets of the Roman Empire. The traditional Christian spin, both then and now, has done a remarkable job of hiding the fact that the Roman Empire perceived the Jerusalem Church as a Jewish messianic organization that had to be eliminated. As such, it was closely associated with the messianic-motivated revolt of 66–73 CE by the Romans. More specifically, the judicial assassination of James by the Sanhedrin ignited riots in Jerusalem that mushroomed into the all-out revolt against Rome. Thus, during and immediately following the war, Rome was intent on wiping out the Jesus movement and His bloodline. This is confirmed by the fact that even 50, 100 and 200 years later there was no resurfacing of the Jesus bloodline, the Jerusalem Council or anything resembling the hypothetical Pella Council.

If Eusebius is correct and the leaders of the authentic Jesus movement avoided the death and destruction of Jerusalem, why don't we ever hear from any of them again? Eusebius does provide some very sketchy information about the post-war environment and effectively spins the story away from one undeniable fact: no Palestinian Jesus movement, church or council ever assumes an authoritative leadership role again. In addition, the so-called Jewish Christian beliefs, which flatly rejected Paul and his Son of God ideology, were labeled as heretical in the post-war era.

Eusebius does tell us of the existence of a *non-organization* of Christian bishops in the post-war era, scattered throughout the Roman Empire. This information eliminates any question that the central authority of the Essene/Nazoraean-oriented Jerusalem Council, made up of the inner circle of Jesus, was replaced by a loosely organized group of Christian bishops. Here is a key point. With few exceptions, all these Gentile bishops were Pauline Christians! History also communicates that this non-organization of bishops did not agree on all aspects of traditional Christianity. It is important to understand that the plethora of divergent Christian beliefs essentially disappeared with the fourth-century standardization of Christianity by Emperor Constantine. This mandated standardization of Pauline Christianity was brutally enforced by the Roman Empire through the religious organization they empowered—the young Catholic Church. In summary, by the fourth century, the stamp of authenticity on Pauline Christianity was firmly in place and the The Way of the Jerusalem Church had been long forgotten.

Constantine's new Catholic Church dominated Christianity until the 1600s. In the modern era, new strains of Christianity eventually emerged from the Catholic Church. Over my years of research three of the recurring questions were as follows:

1. In light of the never ending calamity of historical facts surrounding the destruction and disappearance of the authentic Jesus movement in Palestine, including declaring the beliefs of their descendents heretical, how can any of the strains of Pauline Christianity masquerade as representing the authentic teachings?
2. Why is the illusion of authenticity perpetuated by this masquerade continually embraced by our Christian leaders and most prominent members of Christian academia?
3. How can all the flawed elements of the Christian movement be stripped away, inclusive of the Pauline perspective, thereby leaving some replication of the authentic prewar Jesus belief structure?

What any objective researcher will quickly surmise is that the Roman-Greco culture and the Catholic Church made every attempt to portray their mutated strain of the life and teachings of Jesus as authentic. Even though a stream of contradictory evidence has surfaced, this process still goes on today as it has for the past two millennia. For example, the Pella story camouflages the Roman destruction of the authentic Jesus movement and its Jerusalem Church. This undoubtedly included the brutal murder of the inner circle of Jesus and His bloodline. Even though my research was ongoing, there appeared to be little doubt that the Pauline Christian movement, openly recognized today as a product of the Roman-Greco culture, created the illusion that it was the direct descendent of the original Jesus movement of Palestine. With this as a backdrop, how could its own records document that the Roman Empire brutally destroyed the authentic Jesus movement? The disturbing reality is that

Christianity could not document the destruction of the authentic movement and still retain its façade of authenticity.

After cutting through the centuries of endless Christian spin, the facts behind the elimination of the authentic Jesus movement become simple to understand. Let us remember that a belief of at least some of the membership of the Jerusalem Church was that the risen Jesus was going to return (the original second coming) to fulfill the role of the Judaic messiah/son of man. In the process, Jesus would lead a messianic revolt and throw the Roman Empire out of Palestine. The first-century Jewish messianic revolt was in full swing when the *fourth-century* Eusebius story claims that the members of the Jerusalem Church fled Jerusalem to the city of Pella. This fantasy escape allegedly occurred as the first wave of Roman legions had just retreated from Jerusalem. This was a huge victory for the revolt and gave the Jerusalem Church real hope that the messianic prophecies were about to come to fruition. Conversely, Christianity wants us all to believe that when the messianic fever in Jerusalem was at its peak, the members of the Jerusalem Church allegedly fled.

The Pella story makes absolutely no sense when one understands that we are talking about Jews in their spiritual capital of Jerusalem, many of whom believed the second coming of their messiah Jesus was eminent. The war with the Roman Empire was exactly what many members of the Jesus movement had been waiting for. The Pella story becomes even more absurd when an avoided fact is included in the discussion: The first-century historian Josephus tells us that Pella had already been burned to the ground in the war! However, if you are looking for a story to hide the destruction of the authentic Jesus movement by the Roman Empire, which is essential in perpetuating the illusion that Paul's Christian movement is authentic, then it is as they say, "just what the doctor ordered."

Understanding the absurdity of the initial Pella story, an alternative version has been proposed by the modern-day Christian establishment. Some Christian scholars strain to make the case that the Jerusalem Church did not flee from Jerusalem until after the Romans re-engaged Jerusalem in the lengthy final siege. Our modern-day Christian experts claim the Jerusalem Church did not escape until after it became obvious that the Jewish cause was lost. This new fantasy story also has no historical merit. This fact is based on the written record provided by Josephus, the only eyewitness who documented the events. To motivate the inhabitants to surrender and to deter escape attempts, Josephus reported that all the city walls were closely monitored by the Romans. Jews caught escaping were routinely tortured and crucified, in plain sight of the city walls. Understanding that the membership was in the thousands, any mass exodus from the city by the Jerusalem Church was impossible.

Let us return to the original Christian version of the Pella fabrication. When one considers the fourth-century source of the story is Emperor Constantine's puppet, bishop Eusebius, the Pella fabrication is placed in an understandable light. This fourth-century story continues to become even more suspect when Eusebius avoids naming any first-century source for his Pella fabrication. This is an example of the never-ending pro-Roman and pro-Christian spin that undermines the credibility of most early Christian records. However, the relentless spin and fabrication was instrumental in creating the illusion that Paul's Christian movement represented the authentic Jesus movement. Understandably and yet regrettably, even the most questionable aspects of the early Christian records are rarely challenged by the modern-day Christian bureaucracy.

A few final comments will assist in exposing the Pella story of Eusebius as a convenient but necessary fabrication. If the membership of the authentic Jesus movement did escape to

Pella before the destruction of Jerusalem as alleged, why has not a single document survived from the Jerusalem/Pella Church? Why is there no record of any of its actions or meetings in *any* source after the Roman-Jewish war? Why is there no record, even centuries later, of this Pella Council assuming control of the larger Jesus movement? The answers seem obvious, do they not?

In 325 CE, Emperor Constantine embraced Christianity with his Council of Nice, accompanied by all the intimidating dominance of the Roman Empire. The final result was that the fourth-century version of Pauline Christianity (after it went through 250 years of unstructured modification and alteration by the Roman-Greco culture) was unilaterally declared to be the authentic version of the teachings of Jesus. A policy of rigid religious uniformity and the organized censorship of all dissenting religious beliefs ensued. This oppressive policy and environment went on for centuries. This is all very sad but true. Here is the real kicker. The only way anyone could challenge the religious mandate of the Roman Empire was by risking torture and death for noncompliance, more commonly labeled as heresy by the Catholic Church. This repressive religious structure was implemented enthusiastically by the Catholic Church. After the Roman Empire eventually disappeared, the Catholic Church had become so entrenched in Western civilization that it exclusively ruled Christianity until the 1600s. (The only exceptions were the Greek Orthodox Church and the Church of England, which to this day still embrace the Pauline perspective.) Nearly twenty centuries after the destruction of the authentic Jesus movement, via the Roman-Jewish war, approximately two billion people sincerely believe that their Christian version of the life and teachings of Jesus is authentic.

As has been delineated, the organization that eventually replaced the leadership of the Jerusalem Church was the *Roman Catholic Church*. It did take Pauline Christianity a few hundred years to gain the same prominent and authoritative position initially exercised by the Jerusalem Council. A key element in this long and gradual transition is the storyline proposed by the NT. For all practical purposes, the Jerusalem Church was *conveniently* ignored within the NT for one simple reason. With only a few exceptions, the documents comprising the NT represent a competing Roman-Greco Jesus ideology—that is, Pauline Christianity. Thus, the only surviving version of the various Jesus movements represented a different culture and religious ideology when compared with The Way of the Jerusalem Church. To vividly demonstrate this reality, as confirmed by the Clementine documents for centuries and now by the Dead Sea Scrolls, Paul's Christian belief structure was clearly rejected by the leader of the authentic Jesus movement in Palestine—James, the brother of Jesus! One source for confirming this is the book *James the Brother of Jesus* by Robert Eisenman. Another good source is a book by Hans-Joachim Schoeps, *Jewish Christianity*.

The anti-Paul position expressed is obviously controversial. However, the historical facts simply do not support the traditional Christian position on the authenticity of the Pauline perspective and the related afterlife belief structure of heaven or hell. Given everything known about the first generation of the original Jesus movement in Jerusalem, the Pauline perspective could not have been part of their belief structure. The evidence supporting this inevitable conclusion will be the primary subject of Part II of this book. Another scholar substantiating this perspective is Hyam Maccoby, author of *The Mythmaker: Paul and the Invention of Christianity*. Because of Paul's adversarial relationship with the Jerusalem Church, there was only one way for Paul to obtain his apostle title and leadership position—delusional self-appointment. From a non-traditional perspective, Paul's epistles confirm this. According to Paul and as truly remarkable as this sounds today, Jesus appointed him to a leadership

position via a psychic revelation. What is even more unbelievable is that the risen Jesus allegedly took this action without informing His brother James and the balance of His inner circle. Does this sound like the actions of someone enlightened? Even though there is *no* evidence from the Jerusalem Church to support Paul's story, it has always been labeled as authentic by Christianity. Conversely, the inner circle of Jesus as described in Paul's epistles and the Clementine documents, plus the Essenes in the DSS, label Paul as a "liar" and their "enemy."

Let us examine the credibility of Paul's claim of psychically revealed information. Paul's claim was necessitated by the following circumstances:

- Paul knew his Son of God ideology was in conflict with the authentic Jesus movement in Palestine and that he would never receive an endorsement from James and the Apostles. These circumstances motivated Paul to fabricate an illusion of authenticity—that is, psychic encounters and visions of the risen Jesus. It is important to note that these types of psychic revelations and visions were commonly accepted for centuries within the primitive Roman-Greco culture. The origin of this long-accepted tradition was the pervasive conditioning of Greek and Egyptian mythology.
- With its Roman-Greco and pervasively anti-Jewish orientation, Paul's Christian movement naturally wanted to distance itself from the Essene orientation of the Jerusalem Church. This theme is rampant in Paul's epistles. Thus, Paul had to fabricate some basis for making it appear as though his religious views were superior to those of James, the Apostles and the balance of the Jerusalem Church. Paul's solution was his psychic encounters with the risen Son of God, the Holy Spirit and God the Father (the trinity of Christianity). This necessitates some questions.
 - What kind of person would do this?
 - What kind of religious organization would perpetuate Paul's belief structure, particularly in the modern era?

When one peels the layers of the Pauline Christian spin away, it becomes evident that Paul substituted his own religious beliefs for the authentic teachings of Jesus, as practiced for decades by the Jerusalem Church. He accomplished this by simply claiming that his Pauline perspective was received directly from the risen Jesus. The Roman-Greco orientation of Paul's Christian movement represented a natural and clever shift away from the Essene orientation of the authentic Jesus movement. If it had not been for the devastation of the Roman-Jewish war, Paul would have never gotten away with his illusion of authenticity. However, because his Pauline perspective appealed to the Roman-Greco culture and resulted in heavenly bliss for all eternity, his religious agenda was accepted as authentic. Regrettably, this illusion of authenticity has been perpetuated by the Catholic Church (often based in fear and intimidation) for over 1,900 years. As surprising as this is in the 21st century, Paul's Son of God ideology was not seriously questioned until the 1800s in Germany.

In order to avoid recognition of the conflicting religious beliefs of the two distinct Jesus movements, each representing very different cultures, the Jerusalem Church was essentially ignored by the authors of the NT. Although this is challenging to comprehend today, once the inherent cultural differences and prejudices are factored in, there was no other alternative for the NT authors. If the beliefs of the eyewitnesses to the teachings of Jesus (the membership of the Jerusalem Church) had been emphasized in the NT, as Paul's epistles are, it would have

been all too obvious that the Pauline perspective was never part of the authentic teachings. However, the devastation of the Roman-Jewish war changed the religious landscape. The war allowed the hoax of the Pauline perspective to be legitimized by the authors of the NT, who viewed the Pauline ideology to be superior to The Way. Anyone who fails to link the unencumbered rise of the Pauline Christian movement with the destruction of the Jerusalem Church is ignoring the realities of the late first century. The next chapter will disclose additional details surrounding the impact of the war. The case will be made that Paul's Roman-Greco religious beliefs conditioned the subsequent Gospel authors to such an extent that they also mimicked some of his writing techniques. They too projected their own religious beliefs back in time and onto Jesus, as this accounts for many of the nuances of each Gospel. Following the model provided by Mark, the subsequent Gospel authors also expanded Paul's projection technique to include the Apostles and other personalities. This was accomplished by placing their endorsement of the Pauline perspective into the mouths of their Gospel characters. This allowed them to expand on Paul's delusional beliefs to create the perception that their well-meaning but convoluted version of the life of Jesus was authentic. This illusion has been going on ever since and represents the religious foundation disintegrating under modern-day Christianity.



THE ROMAN-JEWISH WAR AND THE JESUS IDENTITY ISSUE

A few background comments on the Roman-Jewish war are warranted to explain how a combination of factors dictated its omission from the NT. Emperor Constantine recognized Pauline Christianity as the only approved religion for the entire Roman Empire. This was largely a political move in an attempt to solidify his control over an empire in turmoil. It is critical to understand and yet commonly ignored that the surviving Christian movement, known today as the *Roman Catholic Church*, controlled a process that had far-reaching effects—the selection of the documents included in the NT. Let there be no misunderstanding on this key point. This was not an independent and unbiased religious process by any stretch of the imagination, regardless of what the vatican and other Christian organizations claim today. Rome obviously did not want any aspect of the horrifically bloody Roman-Jewish war detailed in the NT—the official canon of Rome’s new national religion. If the war had been included in the NT, it would have been impossible to cover up the fact that Roman legions slaughtered most of the remaining eyewitnesses to the life and teachings of Jesus. In the process, the legitimate guardian of the authentic teachings, the Jerusalem Council, was murdered by the Roman legions. In addition, the Roman prejudices dictated that within its state-approved religion no organization composed of *mere Jews* was going to have any influence or authority. As challenging as this is to appreciate today, any meaningful level of Essene participation or influence was simply out of the question. As some would say, once the Roman Emperor became officially involved in the Christian movement, the war and its devastating effects on the Jerusalem Church never had a prayer of being included in the NT.

This prejudicial environment manifested itself in numerous early Christian documents. For example, bishop Eusebius (Emperor Constantine’s puppet) clearly avoids the effects of the Roman-Jewish war within his landmark book *The History of the Church*. This comes as no great surprise given Eusebius’s unwavering endorsement of the Roman-Greco version of the life of Jesus (Pauline Christianity). In retrospect, bishop Eusebius was a true pro-Roman spin master who bowed to every request of his boss, Emperor Constantine.

Jesus never recorded any of His teachings, nor have any of the formal records of the Jerusalem Church ever been discovered. From one perspective, the closest records we have that describe the beliefs of the authentic prewar Jesus movement are the Clementine

documents, the Dead Sea Scrolls and oddly enough Paul's epistles. The reason for including the DSS in this category is that they were authored by the Essenes, the Jewish sect most often associated with Jesus, James and their cousin, John the Baptist. This discovery of first-century records near Jerusalem sheds critical new light on the prewar environment. In their own unique way the DSS, in conjunction with the writings of Josephus, highlight the following: When Rome completed the destruction of Palestine in 73 CE, the story and teachings of Jesus became dominated by Roman-Greco interpretation, revision and most important, cultural manipulation. When it is communicated that Rome *destroyed Palestine*, that is exactly what is meant. The only eyewitness report of this event, the writings of Josephus, estimated the total number of Jewish men, women and children slain at over 1,300,000. Given the crude weapons of the era this is a truly horrific number. Christian authors are quick to speculate that the number of dead is overstated. Whether 1,300,000 or 1,000,000 were slain, it does not change the end result. Rome perpetrated a brutal genocide having devastating effects, including a fatal blow to the original Jesus movement and the survival of His authentic teachings. In addition to the number of Jews who died, a few other pertinent facts reported by Josephus are typically avoided:

1. It was common practice for the Jews throughout Palestine to seek safety from the Roman armies behind the walls of the major cities. Unfortunately, all major Jewish cities fell in the Roman-Jewish war. After the Romans pillaged each city, which undoubtedly included mass rape, it was burned to the ground. If the Romans did not torture and slaughter the inhabitants, regardless of age or gender, they would sell the survivors into slavery. The descriptions are horrific. The Roman practices led to mass Jewish suicides, most notably at Massada in 73 CE, the last Jewish military stronghold. Understandably, the Jews often elected to commit suicide instead of being tortured, raped and killed.
2. Thousands of Jews fled to Jerusalem seeking a safe harbor from the approaching Roman legions. Because of its high walls, it was viewed as the ultimate military stronghold. The subsequent siege of Jerusalem by the Romans resulted in a horrific famine within the city causing the deaths of thousands of Jews. Jerusalem was a sad and horrid mess. The descriptions of Josephus are vivid and utterly repulsive.

To appreciate the destruction of the Jewish culture and with it the authentic Jesus movement, one needs to understand the ramifications of the Roman army's actions. The devastating destruction of the Jewish nation occurred less than 40 years after the crucifixion. The effect of the devastation on the authentic Jesus movement is missed by most authors, not comprehended or simply avoided all together. The reason for this from one perspective is elementary. From its inception, the Roman-Greco version of the life and teachings of Jesus (known as the Gospels of the NT) strove to authenticate the Pauline perspective. The innate prejudices of this young Christian movement, which generally viewed all Jews as inferior, naturally obscured or spun any facts that contradicted their core beliefs. According to all available records, the first person to blame the Jews for the crucifixion was none other than the superstar of the young Christian movement, the apostle Paul. Paul's view of the culprit behind the crucifixion became the common belief of all Christians, most notably the Gospel authors. When the voice of the Jerusalem Church was silenced by the Roman legions, it was for all practical purposes the last time the eyewitnesses to the authentic teachings expressed

their objections to Paul's Son of God ideology. So even though the war represents a critical piece in the overall Jesus puzzle, almost all the records from the early Christian era completely omit the Roman-Jewish war and the destruction of the Jerusalem Church. The bottom line is that any researcher must strive to retain some level of objectivity while searching for sources that reveal the facts.

Once I realized the significance of the war, reading the writings of Josephus became a requirement. This was not a war that just happened all of a sudden. Jewish Palestine had bitterly resented the Roman occupation since its inception. Constant and widespread civil unrest had been ongoing for one hundred years. This revolutionary environment was motivated entirely by the religious beliefs integral to Jewish culture, most notably their messianic prophecies. In addition, passive submission to foreign domination was utterly offensive to the Jewish culture because its sacred Scripture (the Old Testament) specifically prohibits the Jewish nation from submitting to any non-Jewish ruler. Conversely, the relentless protests against the Roman occupation constantly angered the Romans. The Roman response was generally brutal public displays of torture and death, which were all aimed at beating the Jewish nation into submission. In this regard, it was a common occurrence for Jewish women, children and the elderly to be brutally slain by the Roman soldiers.

One prewar event described by Josephus will demonstrate the primitive and violent nature of the bitter conflict. Eight hundred Jewish men, who had participated in a messianic uprising, were brought to Jerusalem for mass crucifixion. Before they were crucified, the Romans collected the prisoners' wives and children to observe the punishment. Such public forums were intimidating and common. In this particular case the Romans wanted to use an unprecedented form of brutality to underscore their anti-messianic message. The Romans slit the throats of the families in front of the prisoners and then they crucified the men. These types of horrifically bloody events were the way the Romans punished messianic unrest. The 66–73 CE conflict was the ultimate Jew-versus-Gentile war, with emotions running violently high on both sides. When it was over, Rome had burned many of the cities to the ground, including the revered gem of the Jewish culture, Jerusalem. Rome was fed up with the messianic resistance and wanted to send a message of *required submission* not to be forgotten.

The Temple in Jerusalem was the sacred center of the Palestinian culture, so Rome naturally desecrated it and then destroyed it. Jerusalem was also the center of the authentic Jesus movement. When Rome burned Jerusalem to the ground, documents describing the teachings of the Enlightened Jesus by eyewitnesses may have been lost. This makes efforts to reconstruct the principles of the original Jesus movement challenging but, as will be documented, not impossible. The information from other sources, including ancient documents discovered in the past two centuries, will provide the necessary information.

The Gospels of the NT were written during the period from the early 70s CE to the early portion of the second century. This period represents the height of the anti-Jewish post-war era. Because of the elimination of the Jerusalem Church, the first wave of Roman-Greco modifications to the story of Jesus were solidified free of objections. This first wave of alterations was embodied in the Gospels and the balance of the NT. It took over seventeen hundred years before any scholar began writing about the adverse effects of the late first-century events. In the spirit of Martin Luther, who was one of the first to challenge the supremacy of the Catholic Church in the 16th century, this subject was not openly addressed until the 1800s in Germany. Today it is quite apparent that the leadership void left by the disappearance of the Jerusalem Council was filled by the Christian bishops, who subscribed to the Pauline

perspective. One of the biggest misconceptions is that Paul did not start his new Christian movement with the blessings of James and the Apostles. Paul's entire Son of God ideology, as delineated in his epistles, was based entirely on his alleged psychic revelations. Today this seems nothing short of unbelievable, as does Christianity's ongoing efforts to camouflage this reality and the irreconcilable conflict between Paul and the Apostles.

Even today, as Christianity refuses to recognize the conflicts between Paul's Christian movement and the Jerusalem Church, the evidence continues to grow. Paul's Christian movement clearly represents a flawed Roman-Greco mutation of the authentic teachings. This Pauline mutation was a by-product of Paul's upbringing, conditioning and ego. Paul was raised in the Roman-Greco culture and had been conditioned by Greek mythology and other Hellenistic religious beliefs. Understanding the effects of these facts is mind-boggling for most Christians. The mythological conditioning of Paul's childhood was the prime motivation for him in conceptualizing his Son of God identity for Jesus. Paul's conditioning also dictated that the Jews had to be wrong about *Jesus the Jewish messiah*. In other words, anyone who did miraculous deeds must have been divine. It was that simple for Paul and most of the population outside of Palestine. In Palestine, Jesus was the very human Jewish messiah/son of man. However, for Paul's congregations outside of Palestine, Jesus had to become a divine personality that would conform to the beliefs of the Roman-Greco culture (the Son of God).

As Paul was preaching about his new Roman-Greco messiah, the Jerusalem Church was expecting the eminent second coming of Jesus, to fulfill the role of the Judaic messiah. Everyone in Palestine knew Jesus had been crucified because He was the perceived Judaic messiah. There had also been numerous reports of Jesus sightings after the crucifixion, which fueled the predictions of His second coming as the *Jewish messiah*. Outside of Palestine, Paul needed a new Jesus identity to explain the crucifixion in terms that his Roman-Greco congregations would understand and embrace. Paul's new Son of God identity was nothing more than a by-product of Egyptian and Greek mythology, the foundation of the religious beliefs of the entire Roman-Greco culture. Paul's audiences found it completely acceptable that Jesus was born of a virgin impregnated by a god. In fact, this last aspect of Paul's belief structure mirrors earlier personalities in Egyptian mythology.

It came as another surprise to learn that the so-called Jewish Christians, as portrayed in the Clementine documents, never included the virgin birth in their beliefs and identified Jesus as the True Prophet. They also rejected the Christian Gospels. It is no wonder the Jewish Christians, identified by some as the descendents of the Jerusalem Church, were considered heretical by the Pauline Christians. (See *Jewish Christianity* by Hans-Joachim Schoeps for further details.) The Christian movement has hidden these types of details not only from their congregations but also from their ministers and priests for two thousand years.

On the Gentile side of the equation, the Christians had accepted the authenticity of Paul's psychic revelations, which by this time had been confirmed and reinforced by the Gospels (Matthew, Mark, Luke and John) and the Acts of the Apostles. The Jewish Christian True Prophet identity was *obviously* wrong because it made Jesus a mere man. This was simply inconceivable to the Christian culture outside of Palestine. At the end of the day, when Paul translated the name of Jesus from Hebrew into Greek in the post-crucifixion era (Yeshua to Jesus), he also changed His identity from the Jewish messiah to the Roman-Greco messiah (the sacrificial Son of God). As odd as this may sound, while Yeshua ben Joseph was alive

He was never called Jesus or Jesus Christ. He was always called by His Jewish name: Yeshua ben Joseph, that is, Yeshua son of Joseph or simply Yeshua.

It is critical to understand that the Christian culture (outside of Palestine) had no idea of what the Jewish titles messiah, son of man or anointed one represented, nor were they interested. Whenever the message did come across that a Jewish messiah was going to lead a revolt against Rome it only deepened the anti-Jewish emotions, particularly in Rome. A typical Roman response was probably something like the following: “Those Jews should know better by now, they are not capable of defeating us.”

Paul’s new Son of God messianic identity fulfilled two key requirements of the Roman-Greco culture. It was divine and it provided an acceptable, although delusional, explanation for the crucifixion. Paul also conceptualized a simply huge incentive to *believe in Jesus the Christ*—heavenly bliss when you died. With the new Son of God identity in place, who sacrificed Himself for humanity, the Roman-Greco culture now understood Jesus Christ to be what they considered all special humans to be, a child of the gods.

The dominant Roman culture, thanks to Greek and Egyptian mythology, knew all about the gods and their human children. The exaltation and deification of Yeshua was a natural and inevitable result of the cultural shift from the Judaic to the Roman-Greco. The authentic Yeshua movement in Jerusalem and their descendents, the so-called Jewish Christians, obviously rejected the Pauline perspective. The Pauline perspective meant Palestine would have to remain under the oppressive Roman occupation. This was obviously abhorrent to all Jews and an inconceivable contradiction to their sacred Scripture. As agonizing as this may be for modern-day Christians, a long trail of substantive evidence confirms the perspectives expressed herein. For Christians, a critical question is as follows: Do you want to base your beliefs on the authentic teachings of the Enlightened Yeshua or on a convoluted blend of religious mythology and some of the authentic teachings, fabricated by Paul, a man who never met Yeshua?



INTRODUCTION TO THE WAY

The differences between The Way of Yeshua and Paul's Christian movement is a topic of investigation that began well over a century ago in Germany with F.C. Baur, author of several books, including *Paul the Apostle of Jesus Christ*. Under the radar of most Christians, this process continues today in a largely unpublicized fashion. Christian leaders and scholars approach the debate from different perspectives. The most respected members of Christianity address this subject only when it cannot be avoided and then attempt to quickly dismiss it. More objective Christians generally recognize the two distinct religious groups (the Jerusalem Church and Paul's Christian movement) but then attempt to minimize the differences. However, some scholars have made the logical and inevitable next step. Based on an evaluation of all available evidence, they make a substantive case that Paul's Christian movement (based on Paul's psychic revelations) represents a completely new and competing religious movement. This final group always documents (via the Gospels) that Yeshua never started a new religion while He was alive and there is no evidence He ever intended to. Based on some interpretations of the Acts of the Apostles and the Clementine documents, the Jerusalem Church never practiced a new religion or endorsed the Pauline perspective. The other related argument that is strongly in favor of this perspective has already been stated: Paul's Son of God ideology is diametrically opposed to the monotheistic foundation of the entire Palestinian culture. As such, James, the Apostles and the balance of the Jerusalem Church would have been ostracized *if* they had ever subscribed to the Pauline perspective. This clearly never happened. Christianity has never proposed a rational reason, supported by evidence, which explains this reality. The unavoidable result is a conundrum of monumental dimensions for the credibility of the Pauline perspective.

A convincing alternative to traditional Christianity has surfaced. The Enlightened Yeshua replaced ancient Judaism with an evolved set of universal principles, which was acceptable to the Jewish culture. One of the many reasons Yeshua was so successful in this regard is that many of His core teachings, inclusive of the Golden Rule and the Ten Commandments, are found within the ancient Jewish Scripture (commonly known today as the Old Testament).

The methodology of Yeshua was clearly aimed at accelerating the pace of our evolution, it had an Essene/Nazoraean flavor and was called The Way in the Acts of the Apostles (and other early documents). The earliest record that uses terminology identical to The Way

is none other than the Dead Sea Scrolls, authored by the Essenes. (For details, see *The New Testament Code* by Robert Eisenman.) Anyone who knows anything about the Essenes understands The Way of Yeshua was clearly not consistent with the core belief of Christianity (the Pauline perspective). There will be considerably more information on Yeshua's relationship with the Essenes and the DSS in subsequent chapters. However, the basic premise described summarizes the evidence available today.

A growing perspective is that the emphasis of the Enlightened Yeshua was on highly evolved universal principles that rested on a spiritual and scientific foundation. His ultimate goal was to have humanity align our behavioral patterns with the universal principles. Thus, the evolved Yeshua lifestyle was not what most of us today would refer to as a religion. In addition, consistent with the evolutionary structure communicated by past life and life between life memories, Yeshua's universal principles accelerate our evolution within the cycle of reincarnation.

The simple truth is that the big picture behind Yeshua's agenda was well beyond the comprehension of humanity 2,000 years ago. This is why Yeshua generally conveyed His message using simple parables and analogies. Today we are only beginning to appreciate the vast wisdom of the Yeshua principles if we incorporate His apparent knowledge of modern-day quantum physics and its zero point field theory (ZPF). His knowledge of these advanced principles will be introduced in chapter 5. This new reality is consistent with a truly Enlightened Yeshua, who strove to reform Judaism into an evolved lifestyle based on the marriage of scientifically based principles and spirituality. Such an approach can only be identified with one sect in first-century Palestine—the Essenes. In the final analysis, the Enlightened Yeshua would have never advocated the rejection of the primitive Jewish rituals and traditions only to replace them with new Christian rituals and traditions.

The common retort by Christianity to the fact that Yeshua did not start a new religion and never instructed His inner circle to do so comes from the Gospel of Matthew. It is the famous Jesus rock quote (Matthew 16:18): “Jesus said: ‘And I tell you that you are Peter, and upon this rock I will build my church.’” This is the only time the word *church* is used in any of the Gospels. There are many factors that undermine the traditional Christian interpretation. A repudiation of this traditional interpretation follows:

- As is often the case, traditional Christianity will identify one quotation and either take it out of context or spin the meaning to substantiate their fundamentalist interpretation. For example, to properly frame the rock quote let us incorporate another Yeshua quote from the same Gospel of Matthew. Matthew 5:17-18, Jesus said: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” It is commonly recognized that *the Law* Yeshua is referring to are the Judaic Laws communicated in the first five books of the OT, also known as the Torah. These books represent the heart of Judaism. The apparent meaning of this quote has created serious problems for Christianity ever since the NT came under scrutiny. It is also commonly accepted that Yeshua was referring to *His interpretation* of the Law. Thus, Yeshua embraced the universal principles integral to Judaism but clearly rejected the traditional interpretations of the Torah. Yeshua embraced a much more evolved and pragmatic interpretation of the

Judaic Law, referred to as The Way. Christian scholars generally agree that Yeshua rejected many aspects of primitive Judaism in favor of His own more evolved outlook. Because His interpretations of the Law represented a wiser and more practical approach to life, The Way was extremely popular with the Jewish masses. In the final analysis, assuming the rock quote is accurate, Yeshua was referring to The Way rather than a new religion called Christianity. This may initially sound impossible to some Christians. However, it really does not represent a radical perspective when one realizes, at least according to Yeshua, that the core of the Jewish Law (herein after referred to as the Law) is the Golden Rule and the Ten Commandments. It must not go unnoticed that Paul denigrated the Law in its entirety within his epistles. This represents an irreconcilable conflict between Yeshua and Paul's Christian movement.

- The Gospel of Matthew is accepted as the most Jewish of the Gospels. That is, although there are Essene/Nazoraean themes within all of the Gospels, the Yeshua portrayed in Matthew is more Essene-like than in the other Gospels. The Yeshua quotation cited in the previous paragraph is only one such example. In addition, within all the Gospels Yeshua is depicted as correcting but not rejecting the traditional interpretation of the Law. The Yeshua corrections to the Law are always directed at the Jewish hierarchy's interpretations thereof, which in His opinion were a disservice to the common man. Thus, as is the case with the preceding point, when the "Peter the rock" quote is considered from a comprehensive perspective, the use of the word *church* was referring to Yeshua's more evolved interpretation of the Law.
- As commonly accepted, the Apostles and the balance of the Jerusalem Church continued to practice The Way after the crucifixion. *No* credible evidence contradicts this fact, particularly in light of the research now available on James, the brother of Yeshua. The primary difference between the Jerusalem Church and other Jews can best be summarized by saying they honored Yeshua's more evolved interpretation of the Judaic Law, which rejected the ancient Jewish rituals and traditions.
- In light of the ancient sources confirming that James was selected by Yeshua to be His successor (which was affirmed by the Apostles), the authenticity of the "Peter the rock" quote is highly suspect. When it is also understood that the Gospels were written in the post-war anti-Jewish environment, some light begins to be shed on this subject. In other words, the Gospels clearly strove to distance Yeshua from His Essene upbringing and the importance of His bloodline. This is evident for many reasons, including that the Gospels generally avoid and/or discredit Yeshua's family. For example, the Gospels camouflage that at least two of His brothers were Apostles and also obliterate the true status of His brother James. The Christian propaganda alleging that the initial center of the authentic Yeshua movement was in Rome and its first leader-pope was a pseudo Roman (Peter) is a complete farce. However, this façade fit very nicely into the ego of the dominant Roman culture and its Roman Emperors.

Let us remember that James and Peter were dead when the Gospels were written and that the Jerusalem Church had been eliminated by the war. Thus, there was no authentic Yeshua movement to protest the obvious shortcomings of the Gospels. Regrettably, congregations never hear this fact on Sunday mornings.

A provocative question raised by Hyam Maccoby, author of *The Mythmaker: Paul and the Invention of Christianity*, follows: If it was Yeshua's intention to create a completely new religion, why was His inner circle viewed as a group of practicing Jews for decades after the crucifixion? In this regard, even in the Acts of the Apostles, the Apostles are described as spending time in the Temple complex every day. The only rational answer to Maccoby's question is that the inner circle was practicing the more evolved Yeshua version of the Law called The Way.

A follow-up question is: If there were significant differences between the teachings of Yeshua as practiced by the Jerusalem Council and the Pauline Christians, which is more likely—that Paul or the inner circle knew what the authentic teachings were? The answer to this question is obvious. The Jerusalem Church, as led by James and the Apostles, knew what the authentic teachings were and Paul's Christian movement represented a competing Roman-Greco mutation. For obvious reasons, modern-day Christian leaders generally avoid these questions and subjects entirely. Christian congregations on Sunday mornings never hear these types of questions and answers. The end result is that mainstream Christianity continues to mirror Pauline Christianity instead of the original Palestinian movement.

Once again, the core differences at play bring us back to the two distinct cultural identities for the Yeshua—one divine and one human. However, both religious ideologies projected messianic identities onto Yeshua. As expressed in the initial paragraphs of this book and as it will be substantiated within, the Enlightened Yeshua did not embrace either of the competing messianic identities. In other words, both primitive cultures were wrong. Each culture was wrong because they both projected deeply ingrained yet different primitive beliefs onto Yeshua.

In the Judaic culture, sages with special talents were generally referred to as prophets. The prophets were labeled as the direct messengers from Yahweh. However, there was also a much more exalted and ultimate level of special human abilities in the Jewish culture. The most gifted humans were associated with messianic titles such as the True Prophet. This super-prophet would have amazing abilities. The Jewish messiah would lead the Jewish nation to its rightful place of leadership here on Earth and usher in a golden age of tranquility for all. This new age would precede the final judgment and the end of days here on Earth. This final judgment would be supervised by the son of man. Although there are differing opinions, one perspective is that the terms *messiah*, *true prophet* and *son of man* all refer to the same individual. In Palestine 2,000 years ago, many were convinced that Yeshua ben Joseph had to be their messiah/true prophet/son of man.

Yeshua understood that many perceived Him to be their messiah. Because of His unprecedented talents and wisdom, any other identity for Yeshua would have been incomprehensible in Palestine. Understand there was simply no other explanation for the abilities of the Enlightened One, particularly in light of the fact that His talents fit the messianic descriptions in their sacred Scripture. To understand first-century Palestine it is essential to recognize that the appearance of the messiah was a precursor to the end of days and final judgment. Few people today appreciate how all these prophecies shaped and dominated first-century Palestine. In addition, when the Enlightened Yeshua appeared on the scene, these messianic beliefs gained considerable momentum and the Romans were well aware of this. Thus, in Palestine, the common man considered Yeshua to be a sign that the end of mankind's life on Earth was imminent and it would be followed by our final judgment in the spirit world.

Yeshua understood the inherent limitations of His environment. He understood that His best chance of assisting humanity to evolve was to work within the cultural constraints of Jewish Palestine. Thus, He emphasized the universal principles that govern our evolutionary process within a context acceptable to His fellow Jews. This is another reason why the Roman-Greco-oriented Christian movement (initiated by Paul) could not have mirrored Yeshua's teachings. In summary, this means that Yeshua taught a highly evolved but simple set of universal principles (The Way) that accomplished two primary objectives:

1. Emphasize the aspects of Judaism that conform to the governing universal principles. Yeshua accomplished this by studying Jewish Scripture and using familiar Judaic themes to communicate His more evolved message. In this regard, both the karmic law of cause and effect and the Golden Rule can be found within the Old Testament. These principles represent the heart of His message. His brother James referred to the Golden Rule as the "Royal Law According to Scripture" (see the Letter of James, an often forgotten document in the NT). James undoubtedly inherited this phrase from his Brother.
2. Identify and eliminate the most primitive aspects of the Law, which included the common use of sacrificial rituals for the symbolic atonement of sins. (This general goal is confirmed by the fact that numerous sources communicate that Yeshua confronted the Jewish priests on their flawed interpretations of the Law.)

Within the competing Roman-Greco or Gentile side of the Jesus identity question we find a very similar projection of perceived messianic qualities. However, unlike the Jewish culture, gifted humans were never considered one hundred percent human; they were children of the gods. In some cases, where one parent was a god and one human, the children were considered to be both human and divine (just like Paul's Jesus Christ). This was simply a common belief in the Roman-Greco culture. Any human talent that could not be easily explained away was associated with the gods. It had been this way for centuries thanks to the conditioning of Egyptian and Greek mythology. A minimal amount of research will reveal that Jesus Christ was not the only human labeled as a child of the gods. These children of the gods were perceived to be here to assist humanity in some special way. For example, to Paul the miracle-working Yeshua had to be a child of the gods on a divine mission. In Part II it will be explained how Paul consolidated his childhood conditioning with Jewish sacrificial rituals of atonement. The end result was his justification for the crucifixion and the balance of his Son of God mythology, inclusive of the Christian afterlife beliefs.

This chapter will be concluded with a few additional comments on the conundrum created by the words of Yeshua in the Gospel of Matthew. Yeshua embraced His interpretation of the Law and Paul completely denigrates the identical Law in his epistles. The inevitable conclusion is that this is not some irrelevant contradiction that can be ignored by Christianity, even though that is precisely what is done most of the time. The question is: Which so-called authentic Christian document is correct—the words of Yeshua in the Gospel of Matthew or the words of the superstar of early Christianity, Paul? A long and convincing trail of evidence leads to an inevitable conclusion: Paul's epistles vividly prove he rejected the authentic teachings of the Enlightened Yeshua as practiced by the Jerusalem Church (The Way). This renders Paul's so-called divine revelations as a hoax, representative of and consistent

with the religious foundation of his childhood conditioning—Greek mythology. Given all the prominent Pauline themes and writing techniques that pepper the Gospels, a simple progression of common sense dictates another obvious conclusion: Paul was so successful at conditioning the subsequent Gospel authors that he polluted their respective versions of the story of Yeshua. The evidence supporting this fact will continue to unfold.



OLD RECORDS CREATE NEW PERSPECTIVE

Over the past two centuries, the foundation of Christianity, the NT, has undergone an unprecedented amount of research and re-evaluation. One key factor has facilitated this new environment. Up until this new era of research, the Catholic Church maintained a stranglehold on the dissemination of all Yeshua information. Although the vatican and the balance of the Christian movement remains a powerful force to be reckoned with, the centuries of being burned at the stake for expressing or possessing heretical information are long gone. As a free and open society, we have forgotten that such oppressive practices were the accepted standard of the popes for over a millennium. This environment obviously suppressed any objective and unbiased exchange of nonconforming Yeshua research. In relation to the modern era, one disturbing fact must be mentioned. The Christian bureaucracy continues to use its significant resources to discredit any opposing views and evidence, not to mention the endless efforts to restrict access to discoveries that taint traditional Christian beliefs. Public access to the Dead Sea Scrolls and the efforts to discredit any interpretations contrary to traditional Christianity are recent examples.

A by-product of the modern-day environment (at least in democratic countries) is that most records are generally available for public review and analysis, with one notable exception—the restricted vatican library. This extensive collection of ancient documents remains closed to the public and yet no one ever talks about this. In any case, the modern era of research and re-evaluation has resulted in a long list of troublesome information for traditional Christian beliefs. As already demonstrated, some of this new research taints and dismantles many of the core beliefs and traditions of Christianity. The information reported thus far in this book only provides a glimpse of the evidence now available. Ironically, some of the most damaging new research has been obtained from re-evaluations of the NT.

A pivotal and irreconcilable contradiction is highlighted when the words of Yeshua in the Gospel of Matthew are compared to Paul's epistles. Not only does Paul rebuke The Way of Yeshua (as practiced by the Jerusalem Church) but he goes on to assert that his Son of God ideology rendered the Law outdated and irrelevant! In doing so Paul, the so-called super-apostle of the early Christian movement, repudiates Yeshua's interpretation of the Law and tells his Christian congregations that those who honor the Law are cursed. A few applicable

Paul quotations from his letter to the Galatians follow: “All who rely on observing the Law are cursed” (Gal. 3:10); “Christ redeemed us from the curse of the Law” (Gal. 3:13).

Let us continually remind ourselves that Paul is not shy in telling everyone that his entire religious agenda is not based on the teachings of the Apostles but rather exclusively on his so-called psychic revelations. Let us also consolidate Paul’s anti-Law position with the understanding conveyed by all the Gospels. Yeshua is routinely described as criticizing traditional interpretations of the Law in favor of His own interpretations. He never smeared and denigrated the Law in its entirety as Paul did. Conversely, The Way as practiced by the Jerusalem Church was in essence Yeshua’s interpretation of the Law, which the eyewitnesses to His teachings cherished. Thus, Paul’s own epistles vividly prove he knew very little about the teachings of the Enlightened Yeshua. These circumstances immediately call into serious question whether or not Paul was delusional regarding his claim of psychic revelations or whether he was simply a liar, as disclosed in the Clementine documents and the DSS. In either case, for anyone with a shred of objectivity, Paul’s blanket degradation of the Law is the equivalent to the degradation of The Way of Yeshua. Expressed from an even more damaging perspective for Christianity, are all the Pauline themes in the Gospels representative of Roman-Greco conditioning that pollute the authentic teachings of Yeshua? This subject will be explored in considerable detail within a series of chapters on Paul.

Unfortunately, we do not have copies of the lost Jewish Gospels. One or more of these lost Gospels may have represented the Jerusalem Church’s equivalent to Matthew, Mark, Luke and John. This complicates the entire investigation into the teachings of Yeshua on the afterlife. However, a variety of sources are used within that provide substantive substitutes. By now it should come as no surprise that these documents demonstrate that the foundation of the Christian afterlife beliefs (the Pauline perspective) was never taught by Yeshua. In addition to the information already presented, a few of the reasons why some of the new research rejects the Pauline perspective is a result of one or a combination of the following:

- Some of Paul’s epistles, in addition to other sources, confirm the Jerusalem Church was practicing The Way, the new Yeshua methodology acceptable to but different from traditional Judaism. Thus, both by definition and content, Paul demonstrates that his Roman-Greco messiah, the sacrificial Son of God, was flatly rejected by the Jerusalem Church. As is the case with other aspects of early Christian research, this fact becomes obvious only when one is familiar with the nuances of first-century terminology. Without an understanding of the vocabulary used by Paul, many critical facts are either partially obscured or missed all together.
- Collaborating evidence from numerous sources confirms that the Palestinian Yeshua movement never accepted the Pauline perspective for one simple reason: The Enlightened Yeshua never taught them Paul’s Son of God mythology. A partial list of these sources include the Lost Gospel Q, the Clementine documents, the Essene Gospel of Peace, the Gospel of Thomas, the Letter of James, the writings of Josephus, Paul’s epistles, the Acts of the Apostles and the Dead Sea Scrolls. These sources *collectively* provide new insights into the beliefs of the Jerusalem Church in the critical prewar period. The evidence clearly rejects the authenticity of the Pauline perspective and the related afterlife alternative of heaven or hell.

In general, all counter-arguments by modern-day Christianity, inclusive of the most respected members of Christian academia, are from Pauline-conditioned sources of the *post-war* era. Unfortunately, this is also where the Christian leaders of today put on their dogmatic blinders. The contemporary Christian base, inclusive of the pope, blindly rejects any evidence or interpretation in conflict with their Pauline perspective heritage. However, more objective elements of the Christian culture are at least listening to some of the new research, including less biased interpretations of the NT. As odd as this may sound, the more objective members of the Christian community find themselves recognizing that the NT dismantles the credibility of their sacred Pauline perspective, and yet most find ways to sidestep this inevitable conclusion.

A fascinating product of the modern era of research is the discovery of an earlier document imbedded in the Gospels of Matthew and Luke. The contents of this pre-Gospel document, known as the Lost Gospel Q, supports the general perspective communicated within. This Gospel will be explored in chapter 3. The stunning consensus is that the Lost Gospel Q supplies a rare prewar document authored by some element of the original Yeshua movement of Palestine. Consistent with the rigid dogmatism of the traditional Christian establishment, it has avoided publicizing the ramifications of this discovery. The Lost Gospel Q goes hand in hand with the new evaluations of the NT, which clearly document how Paul found himself and his Christian movement in opposition to the Jerusalem Mother Church. In other words, during the critical prewar years, the Pauline perspective was only popular with the Gentile or non-Jewish Jesus movement outside of Palestine.

It was this same Gentile Christian movement that filled the leadership role vacated by the disappearance of the Jerusalem Church. The inevitable result is that the Pauline perspective dominates the message of the NT. Simply read the NT to verify this fact. Except for a few of the documents within the NT, they were either authored by Paul (13 of the 27 documents) or they essentially regurgitate some later version of the Pauline perspective. The Pauline perspective has dominated Christianity ever since by masquerading as the authentic teachings. In this regard, the NT creates the illusion that it is a product of the authentic Yeshua movement, just as Paul created the illusion that his Pauline perspective originated with the risen Jesus Christ. Paul was remarkably successful for a variety of reasons, but his illusion of authenticity has just about run its course. By simply framing the contents of the NT with the basic yet omitted historical facts, the flaws of the Pauline perspective come screaming out of the NT. The travesty today is that the Christian establishment continues to brainwash over two billion Christians into believing the Pauline perspective is authentic, along with its related afterlife alternative of heaven or hell. The Jewish leaders of 2,000 years ago would test the patience of Yeshua because they refused to let go of their ancient and primitive beliefs. It could easily be suggested, very regrettably, that the leaders of modern-day Christianity fall into this same category.

To the dismay of Christianity, the NT is the source of many new embarrassing questions. Some of these questions point to irreconcilable gaps between the beliefs of modern-day Christianity and the practices of James and the Jerusalem Church. One such question is as follows: If the Pauline perspective was truly consistent with the authentic teachings, why are there such serious differences between Paul, as documented within his own epistles, and the members of the Jerusalem Mother Church? These differences are confirmed by the collective information in numerous sources, including discoveries of the 19th and 20th centuries—the

Lost Gospel Q, the Gnostic Gospels, the Essene Gospel of Peace (books 1 through 4), the DSS and the book by Nicolas Notovitch, *The Unknown Life of Jesus Christ*. I use the term *collective information* because all the available sources need to be consolidated to obtain a comprehensive understanding of the key issues. With the differences between the Christian movement and the Jerusalem Church becoming more evident with each new discovery, a series of questions have arisen. For example, assuming the Pauline perspective and its heaven or hell alternative does not represent the authentic teachings, what were Yeshua's teachings on the afterlife? Yeshua Himself will provide us with the answer to this question.

Some Christian readers may be saying to themselves, "I have read Paul's epistles and they do not communicate any serious differences between Paul and the Jerusalem Church." With all due respect, the reason for this perception is that many people read the epistles without an accurate understanding of first-century terminology. It took years of research to appreciate that reading Paul's epistles, without the benefit of a broad education on first-century Palestine, fails to uncover the depth of the conflict between Paul and the Jerusalem Church. To fully comprehend the message of Paul's epistles, one must be uniquely educated on the first century. As we progress through the middle chapters of this book, this point will become increasingly obvious.

For now, a short exercise will be suggested to demonstrate this fact. Read Paul's letter to the Galacians. Note the references to "the Law," "another Gospel," "those who seem important," "false brothers," "all who rely on observing the Law," "those people are jealous to win you over," and "prisoners of the Law and yoke of slavery." All are referring to the Apostles, the beliefs of the Jerusalem Church and/or the membership of the Jerusalem Church. Please remember the words of Yeshua on the importance of the Law from the Gospel of Matthew. This analysis will take less than an hour. It will vividly demonstrate that there were two distinct and competing Yeshua movements with irreconcilable conflicts—the original Yeshua movement centered in Jerusalem and Paul's Christian movement outside of Palestine. On one hand we have the self-appointed apostle called Paul, who relied on his psychic revelations from the risen Jesus the Christ. Opposing Paul, we have a large group of eyewitnesses to the living Yeshua, including His brother and the Apostles, practicing what they learned directly from Him. What side do you believe had the better understanding of the authentic teachings? This represents one of many exercises that result in the same conclusion—a conclusion that dismantles the credibility of the Pauline perspective and the related afterlife alternative of heaven or hell.

The subjects addressed within strike sensitive beliefs and, at least initially, are quite complex for many reasons. For example, the devastation of the post-war environment also caused many shifts and modifications within the beliefs of the second generation of Yeshua's Palestinian movement. As has been conveyed, portions of the prewar Jewish Yeshua movement believed that the resurrected Yeshua was going to return to fulfill the role of their Judaic messiah/son of man. His messianic second coming was going to free them from the oppressive Roman occupation. Consistent with the Pauline Christian movement of the first century, Christians today still do not understand the Jewish messiah role projected onto Yeshua (by His countrymen) included leading Palestine in a revolt over the Romans. This messianic victory would be quickly followed by peace on Earth, the end time and the final judgment. This prevalent *end of the world* perspective in first-century Palestine *had to be altered* by Paul to accommodate the Roman-Greco culture and his new Christian movement. His altered version of the original concept underlying the second coming bleeds through many portions of

the Gospels and the balance of the NT. However, the *Jewish* origins and the universal nature of the Judaic messianic message are completely veiled by the NT. For his new Roman-Greco messiah Paul adopted many aspects of the Judaic messiah/son of man personality described in the Old Testament. For example, as either Paul's Son of God or the Judaic messiah/son of man, Yeshua oversees our final judgment. There is no doubt Paul simply took the aspects of the Judaic messiah/son of man identity that he accepted, discarded the Jewish concepts he rejected and added in mythological qualities consistent with his Roman-Greco conditioning. The end result was his new Roman-Greco messiah and symbolic figurehead—Jesus the Christ.

Any objective analysis of Paul's epistles reveals the habitual use of the same general technique for his entire Christian agenda. Simply stated, he inverted Jewish Scripture and beliefs while spinning in some Roman-Greco mythology to formulate his Christian ideology. For a meticulous record of how Paul repeatedly used this inversion technique, consider reading *The New Testament Code* by Robert Eisenman. This book documents in revealing detail how Paul routinely took Jewish and more specifically Essene principles, inverted them and spun them into a belief structure he called Christianity.

Yeshua did not return to fulfill the messiah/son of man role integral to the beliefs of His native culture. This had a serious domino effect within the decimated post-war Jewish culture. With the humiliating defeat and destruction of their sacred Temple by the Romans, what was left of the Jewish culture rejected Yeshua as their messiah and the entire concept of His second coming. The Apostles were now all dead, and the strong leadership of James had been lost, as his blood drained from his battered body on the Temple stairs. For many reasons, no coherent authentic Yeshua movement survived the Roman-Jewish war. This chain of events precipitated major shifts in the beliefs of the scattered remnants of the original Yeshua movement.

Today most Christians do not appreciate the serious ramifications of the Roman-Jewish war because they have been veiled since the first century. Unfortunately, even as research and new discoveries have brought this information to the surface, the Christian leadership has employed a new generation of combative rhetoric and misinformation. In other words, the modern-day Christian religions reject the wave of research that unveils the flaws in their traditional beliefs while revealing a new individual, the Enlightened Yeshua. This is a travesty consistent with the repressive policies of Emperor Constantine and the early Catholic Church. As Yeshua told us, "No one can serve two masters." The analogy today is that there are two distinct versions of Yeshua teachings—The Way as practiced by the Jerusalem Church and the Pauline perspective of Christianity.



THE END OF THE AUTHENTIC YESHUA MOVEMENT

The dominant Roman-Greco spin of the late first century shaped a distorted version of the life and teachings of Yeshua that could be understood and accepted by a primitive culture. The result was a blend of some of the authentic teachings with new Christian concepts largely created by Paul. This mutation of the life and teachings of Yeshua has evolved into the modern-day Christian movement. Unfortunately, the Pauline perspective distorted the true identity of the Enlightened Yeshua, the incredible wisdom behind His teachings and the afterlife beliefs He embraced. It is quite ironic that regardless of how determined the modern-day Christian leaders are at holding onto the Pauline mistakes of the past, their own NT documents that Paul's ideology was flatly rejected by the inner circle of Yeshua.

The Roman-Jewish conflict was a very bloody and bitter religious war. Once the revolt began, the entire Jewish nation believed their God was going to somehow intervene in the face of the seemingly insurmountable Roman forces. It was an intense struggle of Jew against Gentile. When it was all over in 73 CE, there was even a deeper anti-Jewish or anti-Gentile perspective, depending on what side you were on. The anti-Jewish bias naturally spilled over into the new Roman-Greco religion called Christianity. Regrettably, its core belief (the Pauline perspective) was contrary to the authentic teachings. This Pauline fundamentalist movement had been kept in check in the prewar era by the undisputed authority on the teachings of Yeshua, the Jerusalem Council. However, after the demolition of the original Yeshua movement by the Roman legions, Paul's Christian movement grew unchecked throughout the Roman Empire.

The Yeshua bloodline and the remains of His original movement continued to be a primary target of the Roman Empire even after the war. The little known reason is elementary for any historian. The Yeshua movement continued to be perceived as a Jewish messianic movement by the Romans. One of the best demonstrations of this obscured fact is provided by bishop Eusebius, via the second-century report of Hegisippus. A relative of Yeshua was crucified by the Romans at the beginning of the second century. Considering that crucifixion was the standard Roman punishment for sedition, Rome continued to associate the Yeshua bloodline with the Jewish messianic movement for independence. Thus, just as Yeshua was crucified for perceived messianic activity, His bloodline continued to be hunted and killed for

decades following the war. The crucifixion of Yeshua's relative is the last time His bloodline appears in any Christian records.

Let there be no mistake. Eusebius reports it was the official policy of the Roman Empire to hunt down and kill the Yeshua bloodline. The *perception* that the Yeshua bloodline was *Jewish messianic* gained strength under the leadership of Yeshua's brother, James, who was assassinated on the Temple stairs. Just as with the crucifixion of Yeshua, this murder occurred at the hands of the Roman puppets—the high priest and Jewish court known as the Sanhedrin. Early sources describe the murder of James the Righteous as the event that erupted into the war. In the final analysis, in this modern era of research, there is no doubt that the Romans associated the Yeshua bloodline with the Judaic messianic movement for liberation. Contrary to centuries of Christian propaganda, the facts describe a Palestinian environment where the few surviving members of the original Yeshua movement were in complete disarray after the war. Survival was the priority of the day, and public gatherings to promote The Way of Yeshua were completely out of the question.

All the post-war circumstances combined to make Pauline Christianity the fastest growing and ultimately the most popular faction within the larger and diverse Yeshua movement. This was inevitable under the circumstances. When anyone evaluates the environment in Palestine in the late first century, it is obvious why the authentic Yeshua movement did not survive. In the final analysis, the only way any Yeshua movement was going to survive was if the original Jewish messianic identity, which had been projected onto Yeshua, was replaced with one that did not pose a threat to the Roman Empire. Paul's new Roman-Greco messiah (the Son of God) met both of the essential requirements; it presented no revolutionary threat to the Roman Empire and it fit right into the mythological beliefs of the culture. It also contained a seductive element impossible to ignore—believe in the Pauline perspective and experience heavenly bliss when you die. This summarizes the late-first-century anti-Jewish environment that produced the NT.

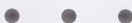
The NT effectively camouflages the Judaic messianic beliefs that dominated first-century Palestine from beginning to end. It was this Judaic messianic environment that motivated the crucifixion of Yeshua, the brutal assassination of His brother James and the crucifixion of other members of their bloodline. In retrospect, it is understandable why and how the Gospel authors embraced the Pauline perspective and labeled their often distorted versions of the life and teachings of Yeshua as authentic. However, it is truly remarkable that most members of modern-day Christian academia and religion-based institutions continue to defend the accuracy and authenticity of the Pauline perspective.

Just as the authentic Yeshua movement, via the Jerusalem Council, sounded like an Essene/Nazoraean movement prior to the war, the post-war Christian movement promoted a Roman-Greco set of beliefs. This aspect of early Christian research is not complicated but it is time-consuming. The starting point is to obtain an elementary understanding of the Roman-Greco culture in comparison to Jewish Palestine and then read Paul's epistles and the Gospels. What most people begin to appreciate is that the illusion of authenticity created by the Roman-Greco cultural alterations to the life and teachings of Yeshua, that is, the Gospels, was possible only after the elimination of the Jerusalem Council in 70 CE. In the post-war environment, the suffocating dominance of the Roman culture modified the story of Yeshua into a pro-Roman messianic movement. This distorted evolution of the Jesus legend was natural and inevitable under the circumstances. However, without the transfer of the authentic teachings from generation to generation, within some semblance of the original

movement, the next few hundred years of the Christian era produced a never-ending series of pro-Roman-Greco modifications. This period gave birth to the origins of the *Roman Catholic Church*, which was legitimized by Emperor Constantine in the fourth century.

Instead of The Way of the Enlightened Yeshua replacing the outdated rituals and traditions of Judaism, we ended up with a new set of Roman Catholic rituals, traditions and dogma. It was during this early Catholic era when the Roman Empire, via its Catholic Church, destroyed or modified any document supporting contra-Catholic beliefs, including the authentic teachings. This included references to reincarnation. As for the survival of the authentic teachings, this was a catastrophic chain of events. By the fourth century, The Way of Yeshua was extinct because it had been rejected by traditional Jews and Christians alike. The Christian movement birthed by Paul had won the battle for religious supremacy. For *over a thousand years* the Catholic Church controlled all Yeshua beliefs and literature. How did they do this? If you challenged the Catholic ideology, they simply burned you at the stake and/or excommunicated you, which was perceived to be a sentence to hell for all eternity. The Catholic hierarchy evolved into a vast religious bureaucracy, who always projected their rigid dogma onto the symbolic figurehead created by Paul—Jesus Christ, the only Son of God. What was the primary mechanism for accomplishing this end? The popes performed this function, the so-called personal representative of Jesus the Christ on Earth.

Few people today realize that the edicts of the Roman Empire coupled with the promise of heavenly bliss were probably the two biggest factors in the rapid spread of Paul's Christian movement, known today as the Catholic Church. The historical records are definitive. It was Paul's Christian movement, not The Way of Yeshua and His Jerusalem Church, which birthed the fear-based afterlife alternative of heaven or hell. It was one of many jaw-dropping surprises for me to discover books disputing the Christian claim that the heaven or hell alternative originated with Yeshua. In a related issue, another piece of the Yeshua puzzle plays a primary role in understanding why His teachings on our gradual evolution via reincarnation were lost, at least temporarily, with the disappearance of the Jerusalem Council. Please consider the primitive era. There is little doubt Yeshua reserved these advanced principles for His inner circle of students. Depending on the source, this inner circle is usually quantified to be a group of only 30 to 120 individuals. This was the same group the Roman Empire targeted for elimination during and after the war. The process of documenting additional evidence to substantiate the perspective communicated thus far will commence in earnest in the next chapter. The logical next step is a 19th century discovery. It resulted from a close examination of the foundation of Christianity, the Gospels of the NT.



CHAPTER 3

LOST GOSPEL Q

A series of credibility issues plague the documents that represent the heart of Christian beliefs—the Gospels, the Acts of the Apostles and Paul’s epistles. A tentative conclusion was that it is not reasonable, or even verifiable from the contents of these documents, that a culture with dramatically different religious values (from Yeshua’s homeland) could author an accurate version of His teachings and life events. This chapter will explore contemporary evidence making the case that the Gospels are an inherently inaccurate and biased product of the Roman-Greco culture. Potentially the most surprising and convincing evidence can be found within the contents of the Gospels of Matthew, Mark and Luke. A 19th century analysis of these Gospels uncovered a new layer of information from the roots of Yeshua’s prewar Palestinian movement. This discovery revealed gross inaccuracies in the Gospels and the balance of the NT. In ways never imagined, the Pauline perspective and the related heaven or hell afterlife alternative has been discredited.



BACKGROUND

Beginning in the 1800s, Christian scholars commenced an effort to isolate and evaluate the specific similarities within the three synoptic Gospels (Matthew, Mark and Luke) for a variety of reasons. These Gospels are collectively called the synoptic Gospels because their storyline and many related details mirror each other. However, there are also many nuances. The variations reflect that there were differences within some of the source materials and in the views of the Gospel authors. The comparative process opened up an entirely new area of Gospel research, which resulted in a huge discovery. When the similarities were isolated, specifically regarding the sayings of Yeshua, an earlier document was discovered embedded into the Gospels of Matthew and Luke. This new information is commonly called the “Lost Gospel of Q” or simply Q. This lost Gospel contains some stunning similarities to another 20th century discovery yet to be discussed, the Gospel of Thomas. Some of the noteworthy observations regarding these two discoveries include the following:

- The format of both Gospels is a list of sayings directly attributed to the Enlightened Yeshua. There is no biographical information. Because this specific format is closely associated with the nuances of first-century Palestine, the credibility and importance of both documents have been greatly elevated.
- The biographical format used in the Gospels of the NT is now recognized as consistent with a Roman-Greco orientation. In other words, the Roman-Greco culture was much more concerned with biographical details versus the Judaic culture, which placed primary emphasis on the teachings and important sayings of their sages and prophets. These factors have diminished the level of authenticity now associated with Matthew, Mark, Luke and John.

In summary, both the Lost Gospel Q and the Gospel of Thomas are consistent with the format that would have been used by the Jerusalem Church as opposed to the one used in the Gospels (Matthew, Mark, Luke and John). The Gospel of Thomas will be addressed in more detail in Part III.

Because the Q list of Yeshua sayings is comprised entirely from the Gospels of Matthew and Luke, it is accepted as authentic by the Christian establishment. Over the years, the importance of this lost Gospel has quietly grown for one reason. Other than the Gospel of Thomas, it is often recognized as the oldest and most authentic source we have on the

authentic teachings. Approximately two-thirds of the Yeshua sayings are believed to have been recorded by the first generation of the original Palestinian movement. Thus, Q represents some of the *pure* teachings of Yeshua, void of the Roman-Greco tinting and personal opinions of Matthew and Luke. A label of universal principles is placed on the Q information because Yeshua communicates *none* of the religious rules, mythology, traditions or rituals of Christianity or Judaism. Please take important note of this glaring quality. Q confirms both the universal and independent nature of Yeshua's teachings as opposed to either Pauline Christianity or traditional Judaism. In this regard, Q uniquely confirms the introductory paragraphs of this book. In addition, the universal principles taught by Yeshua were not representative of a religion, nor were they preserved in an unaltered form by the Roman-Greco culture. It is also important to recognize that the discovery of Q has added considerable credibility to the Gospel of Thomas because of the similarities, both in terms of the general format and specific content.

Many educational benefits have been derived from the synoptic Gospel comparative research. The major differences between Matthew, Mark and Luke became discernable for the first time, thereby isolating the differences in the life events and the teachings of Yeshua. It also became obvious that each Gospel author had different Yeshua sources to draw upon, some of which were in conflict with each other. We also learn that each author had a unique perspective. For example, Mark and Luke were noticeably more anti-Jewish than Matthew, who uniquely made extensive use of the OT and its Jewish messiah content. Matthew spun the Jewish messianic information into a dubious substantiation of Paul's competing Roman-Greco messiah—that is, the Son of God identity for Yeshua.

Novice researchers may miss a significant nuance of Matthew. The many references to the OT messianic information, in addition to other Jewish-oriented sections of Matthew, tend to substantiate that there was an earlier Hebrew or Aramaic Gospel of Matthew authored by a Jew, possibly a member of the Jerusalem Church. Thus, the original and now lost version of Matthew probably depicted Yeshua as the Jewish messiah. This would mean that the original Gospel of Matthew was in direct conflict with Paul's deification of Yeshua and the alleged significance of the crucifixion; that is, the crucifixion did not atone for the sins of humanity or create a path to heaven. The crucifixion occurred because the Jews perceived Yeshua to be the Jewish messiah, which was naturally interpreted by the Romans to be a precursor of a messianic revolution. Thus, Yeshua's crucifixion by the Romans in the original but now lost Matthew may have been consistent with the historical realities of first-century Palestine.

This brief Gospel of Matthew discussion demonstrates how earlier Yeshua information became a convenient source to be spun and overwritten by subsequent authors who embraced the Pauline perspective. Considering that all the authentic Yeshua information originated with Jewish sources in one form or another, endless examples of the writing technique described are rampant throughout the NT. The eventual result is that once the original Yeshua information was spun and overwritten with the Pauline perspective it was proclaimed to be authentic. Motivated by the anti-Jewish prejudices of the post-war era, the scattered remains of the Jerusalem Church were then labeled as a heretical movement.

Please consider the level of hypocrisy that the Matthew example conveys. Jewish Scripture supporting the identity of Yeshua as the human (and non-divine) Jewish messiah, from an earlier Hebrew Gospel, was inverted and overwritten in a later Greek version to authenticate the Roman-Greco messiah, the Son of God. This is a Gospel that traditional Christianity labels as authentic? How long will the current Christian leaders perpetuate this

nonsense? Let's see if a summary of the Christian rationale is possible. The author of the surviving Greek version of Matthew in the NT conveyed the following:

- Yeshua was the Jewish messiah and *human* savior of the world. The Romans crucified Him because they also perceived Him to be the Jewish messiah and a serious threat to their ongoing rule.
- However, what this *really* means is that Yeshua was the Roman-Greco messiah, the only Son of God, whom the Jews crucified out of stupidity and ignorance. This represents God's plan to atone for the sins of man, thereby motivating *the supreme intelligence in the universe* to allow humanity into heaven.

This is a classic example of how the facts of first-century Palestine were inverted and spun to authenticate and perpetuate the Pauline perspective. How flawed does this make the related afterlife alternative of heaven and hell, which rests on the dubious foundation of the Pauline perspective?

When information from the Gospel comparative studies is added to the pool of omitted first-century information, it becomes obvious that all four Gospels represent distorted versions of the life of Yeshua. Please appreciate that the personal beliefs of the Gospel authors motivated them to insert the Pauline perspective into the life of Yeshua. In doing so their *novel approach* to the life of Jesus represents a contradiction to the historical facts. The examples provided vividly demonstrate why analyzing and interpreting the contents of the NT is complex. In this regard, Q highlights some new and helpful avenues of analysis. The Q information is one of the many new sources demonstrating that the authentic teachings of Yeshua were primarily concerned with universal principles, as opposed to the religious significance of His identity or the events in His life. This is confirmed by the fact that the arrest, trial, crucifixion and resurrection of Yeshua are not even mentioned in the Lost Gospel Q. This is also the case with the Gospel of Thomas. The complete silence on the religious significance of Yeshua's identity and crucifixion is deafening. These Gospels demonstrate that the Christian interpretation of the crucifixion (the atonement of sins by the Son of God) was never part of Yeshua's teachings. A truly Enlightened Yeshua would have never emphasized His own importance, but He would have promoted principles to aid His fellow man. This simple observation highlights a glaring contradiction in the Pauline ideology, which dominates the Gospels and modern-day Christianity. In this regard, both Q and the Gospel of Thomas assist us in understanding why the Pauline perspective was so abhorrent to James and the Apostles.

One of the most significant attributes of Q is that it reveals the beliefs and lifestyles of the first generation of Yeshua's Palestinian movement. Christian scholars *used to* label the Gospels as the earliest and most authoritative source on the authentic teachings. For centuries, the consensus was that the Gospels were as representative of the authentic Yeshua as anyone was ever going to obtain. Even many of the Christian leaders, who reluctantly admit the Gospels are a somewhat tainted Roman-Greco rendition, claim the Gospel message mirrors the beliefs of the Apostles and the original Palestinian movement. However, there are now so many flaws with this assertion that it is challenging to decide which ones are the most damaging to the core belief of Christianity (the Pauline perspective).

Any information on the beliefs of the eyewitnesses to Yeshua's teachings provides invaluable information. Such information assists in correcting the mistakes of the past. It

also *helps us to help ourselves* by applying the authentic teachings in everyday life. Enter the Lost Gospel Q. The Christian bureaucracy has glossed over this subject for almost two centuries. The Lost Gospel Q phenomenon reveals a message few people know about, much less appreciate. This is why many Christians today do not know much about Q, and even those exposed to the information have typically received a tainted interpretation.



THE HISTORY AND ANALYSIS OF THE LOST GOSPEL Q

In 1838, Christian Weisse, an expert in Christian theology at a German university, quietly rattled the foundations of Christianity. Almost 200 years later, the related cracks in the foundation of Christianity are impossible to hide. Weisse announced there was a hidden list of the sayings of Yeshua, from an earlier period, embedded within the Gospels of Matthew and Luke. Weisse discovered this information by comparing Matthew, Mark and Luke. Matthew and Luke only agreed when they followed the general storyline of the Gospel of Mark. This meant that Matthew and Luke had used Mark as one of their primary sources and had copied substantial portions. (Without a long explanation, this is also why Mark is commonly accepted as the first Gospel written.) Weisse identified over 200 Yeshua quotations in Matthew and Luke that are identical but not contained in Mark. Thus, both Matthew and Luke had access to at least one earlier source that Mark did not. This earlier list of Yeshua sayings can be studied on its own without the conditioning influences of Matthew and Luke. The common consensus today is that Q represents an authentic list originating with the first generation of the original Palestinian movement. Considering the Gospels were written in the late first century, it took humanity approximately 1,700 years to discover this information.

Weisse's list of Yeshua sayings became known as the Lost Gospel Q. The name Q derives from the German word *Quelle*, meaning source. Research continues to be devoted to this topic by Christian organizations. The initial conclusion was that the Q information originated from the years immediately after the crucifixion and was used by the first generation of the Yeshua movement, which included eyewitnesses to Yeshua's teachings. This story then takes a few fascinating turns that further substantiate Q's authenticity.

In 1945, in the deserts of Egypt, another startling discovery was made. Ancient Christian documents were unearthed, including the Gospel of Thomas. This Gospel represents itself to be 114 sayings of the living Yeshua as recorded by His younger brother Thomas. There are striking similarities between Q and the Gospel of Thomas. Once consolidated, these discoveries provide new insights into the beliefs and values of the first generation of the original Palestinian movement. In both cases, what is not included in the lists of sayings is often more shocking than what is included. The Roman-Greco beliefs that pepper the Gospels and Paul's epistles, most notably the Son of God ideology, are absent. The inevitable conclusion is that

these lists combine to assert a belief structure inconceivable to Christianity—the Son of God ideology did not originate with Yeshua ben Joseph nor was it a belief of His Palestinian movement.

In 1987, another piece of the Q puzzle became commonly accepted. Through extensive research, a biblical historian, John Kloppenborg, demonstrated that the collections of sayings, anecdotes and proverbs (such as Q and the Gospel of Thomas) were commonly used as instruction handbooks during the time of Yeshua. This was the vehicle of choice to pass on the teachings of the famous sages in Palestine. This research immediately escalated the importance of both Q and the Gospel of Thomas. (For more details see Kloppenborg's books *The Formation of Q* and *Q Parallels*.) With the Kloppenborg research it became even more apparent that the Gospels of the NT are Roman-Greco versions of Pauline Christianity rather than the product of the authentic Palestinian movement. Further, the Q information could no longer be brushed aside with Christian rhetoric such as *interesting, but not very important*. Thankfully, the rhetoric of the Christian leadership no longer has the intimidating effect it once had. However, Christian leaders and the elite members of Christian academia continue to downplay and distort Q's significance rather than publicize the underlying message.

As Q was scrutinized, it became apparent that it was composed of three layers of information. The first edition of Q was authored sometime relatively close to the crucifixion. As the Yeshua movement evolved, a longer version of Q surfaced prior to the Roman-Jewish war. A third and final layer of Q sayings were apparently added in the post-war period. Some of the post-war additions represent a noticeable shift in the sayings attributed to Yeshua. This ideological shift parallels the disappearance of the Jerusalem Church and the rise of Pauline Christianity. Thus, aspects of the ideological shift in Q are consistent with the leadership and cultural shift away from the Jerusalem Church and in favor of Pauline Christianity. Unfortunate as this is, this demonstrates that the Roman-Greco culture, and more important Pauline Christianity, held no Yeshua source or tradition sacred. They overwrote and polluted everything they touched with their own values and beliefs. This mixing of Yeshua's teachings with Roman-Greco concepts was the precursor of the NT.

Without question, Q represents a remarkable piece of early research. One author, Burton Mack, refers to the chronological layers of Q information as Q1, Q2 and Q3. For more information see Mack's book *The Lost Gospel Q: The Book of Christian Origins*. Although I do not agree with all of Mack's conclusions, he lays out the Q1, Q2 and Q3 information quite well for all to ponder.

While Christianity attempted to avoid the true significance of Q, the Kloppenborg research added significant credibility and importance to the list of ancient sayings. As the lists of sayings were re-read, I found it helpful to isolate Q3 from the Q1 and Q2 information. The reason for this distinction was that some of the Q3 information is clearly not consistent with the earlier and authentic Yeshua movement. Why is this so obvious? There are two primary reasons:

- Q1 and Q2 represent an independent and universal agenda, void of traditional Jewish and Christian beliefs.
- Some of the Q3 sayings, from the post-war period, contain Roman-Greco themes also present in the NT. Roman-Greco religious concepts are clearly at odds with the authentic Palestinian movement (the Jerusalem Church).

Any objective evaluation of Q results in obvious conclusions, which should be reported by any unbiased organization. However, there is one huge hurdle to be overcome. Regardless of the evidence, the Christian establishment literally chokes on any public recognition of the fact that Paul's Son of God ideology was not part of Yeshua's teachings.

Traditional Christianity claims, just as Paul did 2,000 years ago, that the psychically revealed Pauline perspective was the teaching of the risen Jesus the Christ. However, this long-standing position cannot be reconciled to the actions and beliefs of the inner circle and the balance of the Jerusalem Church. The simple fact is that there is no credible evidence that links the Pauline perspective to the Jerusalem Church. Christianity has been doing the *dogmatic spin side step* ever since the authenticity of the Pauline perspective was first challenged in Germany in the 19th century. The basis for the initial challenge was a re-evaluation of Paul's epistles. As more evidence continues to surface it is increasingly difficult, if not bordering on blatantly illogical, to assert that the Pauline perspective is authentic. Given the fact that Paul's psychic revelations are repudiated by the Q research, it once again becomes impossible for objective researchers to validate the core belief of modern-day Christianity—the Pauline perspective. In other words, if the Pauline concepts are not in Q, then they were irrelevant for the Jerusalem Church and never part of the authentic teachings. This eliminates the pathway to heaven allegedly created by the crucifixion and the balance of the heaven or hell belief structure. In this framework, many Christians are challenged to even conceptualize the authentic teachings as being a set of universal principles void of the Pauline perspective. An indirect effect is a huge boost to the authenticity of the Gospel of Thomas in that it includes reincarnation and the benefits of past life review in the Yeshua teachings! Both Q and the Gospel of Thomas represent parts of a *consistent pattern of evidence* that results in only one conclusion: the Pauline perspective is religious mythology created by someone who never met Yeshua and inevitably is not representative of the Enlightened Yeshua.

Q1 and Q2 form a document that lists approximately 200 verses attributed directly to Yeshua. As I read Q1 and Q2 one thought dominated. These sayings are what the followers of Yeshua believed were some of His most important teachings. A worthwhile exercise is to compare the Q information to the core beliefs of traditional Christianity. The result is a fascinating glimpse into the beliefs of the Jerusalem Church and the inner circle. Such an analysis tells us what was emphasized by Yeshua and conversely, what omitted Pauline concepts are counterfeit:

- Yeshua emphasizes universal principles, such as the law of cause and effect. He does not mention any Jewish traditions or rituals. His generic and independent principles are the heart and soul of His message.
- Yeshua believed the ruling Jewish priests had clearly misinterpreted the Law. As a result they were not meeting the needs of the common man. The clear message is that Yeshua believed a more evolved interpretation of the Law was required (The Way).
- The only title used by Yeshua to describe Himself is Jewish, which renders it inherently non-divine—the son of man. The literal Aramaic translation, the language spoken by most Jews, is a “child of mankind.” Thus, there is no question that Yeshua ben Joseph considered Himself to be human. The title Father, in a divine sense, is used by Yeshua to describe our Creator. Simply stated, Yeshua taught that we are all the children of God. The Greek titles of Christ and Son of God are *not* used once. This

all adds up to a powerful repudiation of the Son of God identity in Paul's epistles and the Gospels.

- Contrary to the message of Paul, the Gospels and modern-day Christianity there is absolutely *no mention* of the following Roman-Greco concepts:
 - The crucifixion, death and resurrection of Yeshua
 - The virgin birth
 - Discussion or inference by Yeshua that He was going to die to atone for our sins
 - Discussion or inference by Yeshua that we must believe in Him for any reason related to the afterlife and entrance into heaven.
- There is absolutely *no* reference by Yeshua to starting a new religion in place of Judaism or starting a new religion for the Gentiles, as alleged by Paul via his so-called psychic revelations.
- There is no discussion or reference to the importance of any religious rituals such as baptism, holy communion, last rights, et cetera. These religious rituals are commonly referred to as sacraments by Catholicism. One could easily make a case that the rituals of Christianity are the inventions of the early Christian movement, with a few carryovers from primitive Judaism.
- The principles expressed by Yeshua are basic and easy to understand. Thus, Q is consistent with the simplicity of the parables Yeshua is so famous for. One additional observation: Q represents the common teachings to the masses rather than the more complex or secret teachings that Yeshua is said to have passed onto His inner circle.

The inevitable conclusion is that the theology of Q is in direct conflict with the Pauline perspective. Yeshua's followers did not believe in Him for any reason associated with salvation in an afterlife, nor did they place any religious importance on the crucifixion and resurrection. Thus, Yeshua did not teach that He was going to die to atone for the sins of humanity or that His death would create a pathway to heaven. In regard to the Gospel of Thomas, over one third and two thirds of the 114 sayings of Yeshua are present in Q and the Gospels, respectively. Many of the same themes are emphasized. However, some of the sayings in the Gospel of Thomas are definitely more advanced. For this reason, some of these sayings may represent some of Yeshua's more advanced teachings to His inner circle.

This information burns off at least a portion of the Christian fog that has hidden and blurred the message of Yeshua ever since the writing of Paul's epistles and the Gospels of the NT. One would think this information would have been all over the nightly news and the subject of numerous TV specials, but not so. The dominating influence of the vast Christian bureaucracy has evidently smothered the publication of Q's significance. How would Yeshua view these practices by our Christian leaders and pope? I respectfully suggest that Yeshua would view our current Christian leaders, who claim to be His representatives, in a way similar to the Jewish high priests and elders of two millennia ago.

Most of the books I read about Q were by biased scholars, representative of traditional Christianity. A common technique of theirs was to get so bogged down in philosophical religious minutiae that the message of the big picture was avoided. If you are interested in a book

that is short and concise, *The Lost Gospel Q* by Marcus Borg is recommended. Anyone can read this short book in about an hour. You can then arrive at your own conclusions. With the Q information as a foundation for the authentic teachings, I will move onto a closer look at the descendents of the sect that authored Q—the Ebionites.



CHAPTER 4

THE EBIONITES

“Jewish Christians were direct successors of the original disciples of Jesus.”

—Hans-Joachim Schoeps, author of *Jewish Christianity*

Jewish Christians (JCs) is often the contemporary name used for the Palestinian Yeshua movement. This is a misnomer because it infers that the *prewar* Jewish Yeshua movement agreed with the Son of God ideology of Pauline Christianity. This is not accurate and obscures the inherent differences between the Jerusalem Church and Paul’s Christian movement. The misinformation related to the JC title, and other terms referring to the Jerusalem Church and its descendents, becomes even more disingenuous (if that is possible) in an array of early Christian documents. All the misinformation is a direct result of the earliest traditions of the largest and dominant Christian faction—Pauline Christianity. These traditions perpetuated the illusion of authenticity initially created by Paul via his claim of divine revelations. One of Paul’s next hypocritical steps of deception was to rename the authentic teachings from “The Way” to “Christian,” without telling his audiences there were major differences between the two competing sets of beliefs. Based on Paul’s epistles, he labeled his psychic revelations as authentic and criticized the beliefs of the Jerusalem Church as flawed, even though they originated with the teachings of the living Yeshua. Christianity avoids this *Pauline side step* and the collaborating evidence at all costs.

This is another example of how the earliest traditions of the Christian movement habitually inverted, overwrote and spun the original Yeshua teachings into a counterfeit version and labeled it as “authentic.” Although there is a maze of underlying reasons for Paul’s actions, after years of research the most significant is remarkably simple. The upper echelons of the dominant Roman culture believed their perspective on *all* matters was far superior to the Jewish point of view. This prejudice was so extreme that if the Jews believed something, it had to be flawed. It will be revealed in a series of chapters on Paul that he catered to the upper echelon of the Roman culture. As such, he was inherently biased against the Jerusalem

Church, its leaders and belief structure—The Way of Yeshua. According to Paul's ego, his Christian belief structure *had to be far superior* to that of the Jerusalem Church. Once this generally missed element of Paul's agenda is realized, his underlying prejudice becomes evident throughout his epistles. Thus, a thorough examination of the so-called Jewish Christians became necessary to obtain insights into the authentic teachings, which oddly enough Paul openly criticizes in his epistles.

Remarkably, it is possible to read dozens of books on Yeshua and never encounter the terms Jewish Christian, Jerusalem Church or Ebionites. This shows how effective the NT has been in its efforts to authenticate Pauline Christianity. As already stated, when the JCs surface in Christian literature, they are generally associated with the post-war era and labeled as heretical.

Unfortunately, the JC subject becomes even more confusing. Depending on the specific context, the terms Jewish Christian, Palestinian Christian, original Palestinian movement, Ebionites (the poor), eyewitnesses to the authentic teachings, Nazarenes, Nazirites, Nazoraeans, Essenes, Jerusalem Church and followers of The Way are all interchangeable and refer to followers of the authentic Yeshua movement. This factor is one of many issues that complicate and confuse the research into the authentic teachings and Yeshua's Palestinian movement.

The first subject to be briefly summarized is the history of the Ebionites within the early Christian records. Generally speaking, the traditional Christian establishment narrowly associates the Ebionites with the Clementine documents, commonly called the "pseudo-Clementines." The Clementine documents are dated to the third or fourth century, although some of the content clearly originates from mid-first-century Palestine (the critical time between the crucifixion and the Roman-Jewish war). The Clementine documents are generally viewed as the only notable records directly associated with the Ebionites and represent the opposing Ebionite version of Luke's Acts of the Apostles. They claim to have been authored by Rome's Bishop Clementine, a close associate of Peter. Needless to say, the Clementines paint a much different picture of the Acts of the Apostles than Luke does, including labeling Paul as a liar, enemy, adversary, deceiver and false apostle. As a side comment, Christianity has labeled the Clementine documents as "pseudo" because admittedly the author could not have been the alleged author—Bishop Clementine.

The Clementines describe Bishop Clementine as having a particularly close relationship with Peter and the balance of the inner circle. Most identify Bishop Clementine as the third bishop of Rome during the late first century, after the deaths of James and Peter. By labeling the documents as "pseudo," Christianity has attempted to discredit the entire content and message. This is regrettably consistent with the long-standing tactics of Christianity to smear any opposing documents or views. Correcting the mistakes of the past has always succumbed to maintenance of the status quo. For example, if Christianity employed a shred of consistency, then Matthew, Mark, Luke and John would be labeled as "pseudo Gospels."

Although partially obscured, the Ebionites can be traced back in time to Luke's Acts of the Apostles (written in the late first century) and then to Paul's epistles in the mid-first century. The importance of this evidentiary trail will become increasingly significant. Part of the Christian obscuration results from the Ebionites being referred to by a name synonymous with but different from Ebionite. Most Christian sources used the Greek translation of the Hebrew root word. Ebionite is translated into Greek as "the poor." A fact missed by most is that many early Christian sources use the phrase "the poor" in direct reference to

the Ebionites and their descendents, the authors of the Clementine documents. For example, anyone who reads the Acts of the Apostles or Paul's epistles will find references to *the poor* and never realize this phrase is referring to the contra-Christian ideology of the Jerusalem Church!

This material (and potentially measured) shortcoming in the early Christian records occurred and continues to be perpetuated for many reasons. The primary reason is that traditional Christianity erroneously labels the Ebionites (the poor) as a post-war Jewish Christian movement instead of the membership of the original Yeshua movement! This material flaw is confirmed by a consistent trail of evidence that includes the NT. One of the most significant pieces of the Ebionite trail can be found within Luke's Acts of the Apostles. Luke identifies *the poor* as none other than the membership of the Jerusalem Church, as does Paul in his epistles. In summary, the descendents of the Jerusalem Church authored the Clementine documents, which identify Paul as a liar and counterfeit apostle. Given the feelings of the eyewitnesses to the authentic teachings, what does this say about the credibility of the Pauline perspective?

The Ebionite trail becomes even more damaging to Christianity when the research eventually leads to the authors of the Dead Sea Scrolls—the Essenes. As it turns out the Ebionites are a sub-sect of the Essenes, who professed to practice a more accurate interpretation of the Law in comparison to traditional Judaism. (Where have we heard this before?) In addition, in the DSS the phrases used to describe this Ebionite methodology are almost identical to The Way. (For details see *The New Testament Code* by Robert Eisenman.) The Eisenman research leaves no doubt that this is not a coincidence but rather another piece of evidence that ties Yeshua, James and the Jerusalem Church to the Essenes.

Anyone who knows anything about the interpretations of the DSS, even the ones by the most biased Christian professors, knows there is nothing in the DSS that remotely resembles a belief structure that includes a Son of God personality who sacrifices Himself to atone for the sins of man, thereby creating a path to heaven for humanity (the Pauline perspective). Conversely, the Essenes/Nazoraean/Ebionites of the DSS embrace a methodology called the “perfection of The Way.” This belief structure is based on *good acts* consistent with the Laws of God. In modern-day terminology, one could say that the earliest traditions of the Essenes/Ebionites believed in aligning one's behavioral patterns with universal principles, which they defined as a more evolved interpretation of the Law. This is identical to the True Prophet ideology previously discussed in the Clementine documents, which also ties in directly to the perceived human identity of Yeshua within the Jewish culture. All this information is why the references to the Essenes, the Ebionites and *the poor* in early documents often equate to the membership of the Jerusalem Church. **However, the references are generally framed in a way that is very confusing and obscures the reality that the Essenes = the Ebionites = the poor = the membership of the Jerusalem Church = The Way, which was the belief structure of the eyewitnesses to Yeshua's teachings. After all the dots are connected, it becomes obvious that the eyewitnesses to Yeshua's teachings flatly rejected the Pauline perspective.** The unavoidable meaning of this embarrassing trail of Ebionite connections to the Clementine documents, Luke's Acts of the Apostles, Paul's epistles and ending up with the DSS sends the Christian establishment scrambling for any remaining shred of Pauline authenticity. But why are they scrambling? They profess to promote the authentic teachings. Why not just recognize the past mistakes and set the record straight for the benefit of humanity?

The goals of my research did not include exposing the endless hypocrisy of the Christian establishment. Quite frankly, I had no idea of the role that the Christian establishment has played in perpetuating the shortcomings of Pauline Christianity. The evidence now available on the teachings of the Enlightened One dictates that the time for such rampant hypocrisy is finally over.

Yeshua taught that the reach of the universal laws span the universe. As will be documented in the next chapter, the Enlightened Yeshua knew this because of His knowledge of quantum physics and the limitless boundaries imposed by the structure created by the Source of All. Thus, the Christian establishment is not immune to the ramifications of violations of the universal principles, which include truth and the karmic law of cause and effect. If the Christian establishment would honor the universal structure and embrace the corrective message of the many brilliant authors highlighted within, the endless progression of books (such as this one) would not be necessary. The Christian congregations on Sunday mornings would also not be shrinking and there would not be a shortage of young men willing to be priests in the Catholic Church. Both are signs of the limitless reach of the universal laws. There are no accidents. In the vernacular of some, “karma can be a real bitch.” It appears that one of karma’s current targets is the leadership of the sprawling Christian bureaucracy.

Because of the consistent and constant river of evidence that contradicts the Pauline perspective and the related myth of heaven and hell, the assault on these false teachings will continue to be a repetitive theme of this book. I have been privileged and humbled by my observation of the universal laws in action through the extensive use of a technique endorsed by Yeshua—PLR. To silence the progression of authors such as myself, the Christian establishment has only one good option. They need to redefine the authentic teachings of the Enlightened One whereby the Pauline perspective is deleted in its entirety and replaced with the gradual evolution of our souls via reincarnation, the benefits of PLR and the temporary heaven of the life between life dimension. If the Christian leadership does not honor the universal laws, it appears that their fate is a path of frustration and endless karmic events, which will eventually show them the errors of their ways. There is a network of well-intentioned priests and ministers worldwide. They rely on the Christian leadership for education and direction. It is time that they obtain some (that is, education and direction) worthy of the Enlightened Yeshua. Let us return to the Ebionite discussion.

With the introduction of the Ebionites (the poor) in place, let us explore some additional details. Contrary to Christian misinformation, the Ebionites and their beliefs represent the first generation of the original Yeshua movement under the direction of James and the Apostles. To refer to the Ebionite link as damaging to traditional Christian beliefs is an understatement, as it completely discredits the superstar of Christianity—Paul. However, the traditional Christian rhetoric has done an effective job of damage control and seeks to obscure the significance of the evidence. Thankfully, any objective interpretation of the Dead Sea Scrolls highlights the blatant hypocrisy of traditional Christianity. Not only do the DSS identify Paul as a liar and a counterfeit apostle (as do the Clementine documents), but they also identify the origins of The Way with the Jewish sect known as the Essenes/Ebionites/Nazaraeans. Various sources have long associated Yeshua, James, Peter and John the Baptist with the Essenes. The evidence supplied by the DSS effectively eliminates any rational effort to disassociate the beliefs of the Essenes from Yeshua, James and the Jerusalem Church. The embarrassment for Christianity is that these relationships reveal that the authentic Yeshua movement rejected Paul’s Son of God belief structure and inevitably the Christian heaven or hell afterlife alternative.

A point that warrants repetition is that the beliefs of the Jerusalem Church are referred to as *The Way* within the Acts of the Apostles (versus Paul's new movement called Christianity). This identical title for the religious beliefs of the Ebionites can be traced back to the core beliefs of the Essenes via the DSS, representative of their interpretation of the Law. The consistent trail of Essene-oriented evidence summarizes a primary message of this book. The Way of Yeshua represented a more evolved interpretation of the Law, which was clearly void of the Pauline perspective. In relation to the afterlife as taught by Yeshua, the bad news for traditional Christianity goes from bad to devastating. Numerous sources will confirm that many of the Essenes embraced the gradual evolution of the soul via reincarnation.

Even though the voluminous nature of the Clementine documents rambles on, some key sections pertain to the subjects on which this book is centered. If you do not want to wade through the pseudo-Clementines, a book by Hans-Joachim Schoeps is suggested—*Jewish Christianity*. This particular book is less than 200 pages and covers the Ebionite subject in a concise manner. Schoeps, a German professor of religion and philosophy, devoted a good portion of his career to early Christianity. An earlier and longer version of this book is available in German, which provides considerably more detail. For obvious reasons, traditional Christian authors usually avoid devoting any ink to the Clementine documents.

As has been discussed, because of the devastation of the war and the post-war policies of the Roman Empire, there was no central leadership for Yeshua's Palestinian movement. The Ebionites (the descendents of the Jerusalem Church) became a splintered religious movement with many diverse religious beliefs and were labeled as heretical. Even though the Clementine documents may not mirror all the prewar beliefs of Yeshuaism (The Way), particularly since some scholars believe they were altered by Christianity, they are certainly more representative of the true teachings of Yeshua than Pauline Christianity.

According to Bishop Clementine, the alleged author of the Clementine documents, Yeshua was devoted to reforming Judaism into a more evolved life philosophy void of rituals and flawed traditions. Where have we heard this before? An integral element of the Jewish culture in the first century was to look to their sacred Scripture (the OT) to explain the current events. The Clementine documents communicate that the Ebionites viewed Yeshua as the messianic True Prophet, as foretold by Moses in Deuteronomy 18:15–22. More specifically, the secrets of the Tree of Life had been given to Adam by God, consistent with the book of Genesis and the story of creation. The Ebionites believed that God had renewed this special stream of information to mankind when it was given again to Moses, who they thought was the reincarnation of Adam. The Ebionites believed Yeshua was the reincarnation of Adam and Moses, whom God used once again to send special information to humanity. This is a unique confirmation of the fact that the Ebionites/Essenes believed in reincarnation. In any case, when the prophecies of Moses were combined with the messianic predictions of the other prophets in the OT, the Ebionites believed Yeshua ben Joseph could only be one person—the anointed one, that is, the son of man, messiah and True Prophet all rolled into one person. As has been noted, the Greek translation of Hebrew for the anointed one is Christ. In Hebrew anointed one = a non-divine or human personality, whereas in Paul's epistles Jesus the Christ = the Son of God. The Clementine documents reaffirm the Hebrew-to-Greek translation issues previously discussed. Simply stated, the earliest Gospels available today are in Greek, which leaves no doubt that they misrepresented the identity of Yeshua as portrayed in the earlier Hebrew and Aramaic sources.

Understanding that Schoeps wrote his book *Jewish Christianity* before gaining the benefit of the DSS information, a summary of some of the key Clementine information presented by Schoeps follows:

- Consistent with information contained in the Acts of the Apostles, seven years after the crucifixion there was a general assembly of the Jerusalem Church, led by James. This assembly took place in Jerusalem in approximately 40 or 41 CE. Both James and Peter were present and presumably most of the other Apostles. After the initial meeting, there was a second larger gathering at the request of Jewish priests and elders (the Sanhedrin). A single issue was discussed and debated: Was Yeshua the True Prophet promised by Moses in Deuteronomy 18:15, consistent with the other Jewish messianic prophecies? This discussion had the Jerusalem Church strongly in favor of Yeshua fulfilling the True Prophet prediction of Moses.
- The Jewish hierarchy was on the other side of the debate. The most important aspects of this post-crucifixion debate addressed the Yeshua identity issue. The debate was based exclusively on traditional Jewish principles, identities and titles. No identities or titles used in reference to Yeshua even remotely implied Paul's deification of Him. Thus, there was *no* discussion regarding whether Yeshua was the only begotten Son of God, born of a virgin, who died to atone for the sins of man, thereby creating a pathway to heaven for humanity (the Pauline perspective).
- The Ebionites/Jerusalem Church regarded themselves as the spiritual heirs of the Essenes (see pp. 40–42 in Schoeps's book). This information adds to the mounting evidence that Yeshua was an Essene, some of which taught the gradual evolution of the soul via reincarnation. Reincarnation and its underlying principle of karma is consistent with the law of cause and effect as taught by Yeshua. This karmic principle is clearly the foundation of Yeshua's core teachings, "As you sow, so shall you reap" and the related Golden Rule.
- Consistent with the Q information, the Gospel of Thomas, and even sections of the Gospels, the Ebionites believed the Jewish culture misinterpreted the teachings God gave to Moses (the Judaic Law). Thus, the first five books of the Old Testament or the Torah contained mistakes. There were also mistakes in the oral interpretations of the Torah. The accuracy of the Torah is sacred territory for Judaism. This is why different interpretations of the Torah can quickly turn into heated debates. According to the Ebionites, Yeshua was the True Prophet foretold by Moses. He was here to correct and reform the Law for not only the Jews but also for the benefit of humanity. The Ebionites also believed Yeshua had communicated the corrections to the Law (The Way) to His inner circle. This enlightened version of the Law, as foretold by Moses and delivered by Yeshua, was the sole basis of the religious beliefs of the Ebionites.
- According to Yeshua, an obvious flaw within the Law was the ancient ritual of blood sacrifices to God for the atonement of sins. Yeshua wanted to completely eliminate these morbid rituals. For centuries, animals had been routinely killed on the Temple altar to symbolically atone for sins. The animals would be purchased from the Temple vendors and a donation to the Temple priests would be made for performing the sacrificial rituals. (In the Gospels, this long-honored tradition was being

perpetuated by the Sanhedrin and the final authority on Temple practices, the high priest.) Yeshua understood that the primitive rituals had been blindly endorsed generation after generation by the priestly hierarchy. Although partially obscured in the Gospels, these sacrificial rituals infuriated Yeshua, who taught that blood sacrifices did not atone for anything. He also knew the priests were benefiting financially from these rituals, on the backs of the common man. It is no wonder Yeshua became upset in the Gospels (most notably in the Gospel of John) when He witnessed the sacrificial routines authorized by the high priest.

- Because of counterfeit apostles (like Paul) teaching flawed agendas and claiming that they were authentic, the Jerusalem Church initiated what can be described as letters of introduction. These letters served as official verification from James that the person was preaching the authentic teachings of his Brother. Anyone not possessing a letter from James was labeled as a counterfeit apostle, who taught a false Gospel. (As previously noted, the epistles of Paul uniquely confirm this practice in that he was frustrated and angry that he did not possess any such letter from James.)
- To say there was an adversarial relationship between Paul and the Apostles is an understatement. Paul believed his Son of God ideology was superior to The Way of the Jerusalem Church. Conversely, James and the Apostles disavowed Paul's alleged revelations because the Pauline perspective was contrary to what Yeshua had taught them. Thus, Paul was labeled as a liar. This was communicated to some of Paul's congregations by representatives of the Jerusalem Church. Needless to say, this was an ongoing embarrassment and a bitter pill for Paul to swallow. This undercut Paul's claim of legitimacy because who could possibly mount a legitimate challenge to the brother of Yeshua and the Apostles? Paul's frustrations culminated in a physical assault on James at the Temple in Jerusalem, which is confirmed by several ancient sources. Chapter 21 and 22 will address the details of this episode.
- Post-war generations of the Ebionites rejected the Gospels of the NT. They undoubtedly rejected the Gospels because they were saturated with the Pauline perspective rather than a structure of beliefs consistent with The Way of Yeshua. It is commonly accepted that the Ebionites followed one of the lost Jewish Gospels—possibly the Gospel of the Nazarenes or the Gospel of the Ebionites. Some have speculated it may also have been an original Hebrew or Aramaic version of the Gospel of Matthew, void of the virgin birth and the Pauline deification of Yeshua. (Simply as a reminder, there were several Gospels in either Hebrew or Aramaic that were not included in the NT and eventually lost.)

The information presented by Schoeps on the Ebionites is a substantive refutation of Paul as a bona-fide apostle, rendering the Pauline perspective in conflict with The Way. Further, because of the radical changes Yeshua proposed to traditional Judaism, He represented a revolutionary force within His native culture. His teachings both threatened and intimidated the authority of the Sanhedrin (the Jewish priestly hierarchy). This is confirmed by the Gospels.

Humans do not like change, particularly when the changes effectively discredit long-standing religious traditions. Individuals become even more resistant to changes if they are one of the religious leaders whose ego is defending the old traditions. This reluctance to

change religious beliefs occurs even when they are obviously incorrect, like the primitive rituals of atoning for sins via blood sacrifices. In this regard, is it even remotely plausible that Yeshua taught that blood sacrifices to atone for the sins of man (using animals) were useless and should be eliminated, whereas His own gruesome crucifixion would somehow accomplish the identical goal? Considering the wisdom of Yeshua, I trust the answer is obvious.

For an example of the human tendency to resist change, consider contemporary Christianity. In particular, look at Catholicism and the rigid religious traditions enforced by each new pope. It does not matter what century it is or how unsubstantiated and obviously flawed the belief is. The same rigid religious belief structure is endorsed by each new pope (or they would never get elected in the first place). This tradition dictates that every pope is vigorously resistant to substantive changes. They maintain the status quo and the primitive aspects of the Christian ideology are perpetuated. The rigidity of the modern-day Catholic bureaucracy mirrors the Jewish hierarchy at the time of Yeshua. In regard to the authentic teachings, one could make the case that not much has changed in 2,000 years. When confronted by the wisdom of Yeshua, the high priest refused to change the flawed traditions of Judaism, just as the popes in the modern era refuse to reform Catholicism/Christianity.

An aspect of the Yeshua versus the Jewish hierarchy debates is reminiscent of a debate within modern-day Christianity. A sacred Jewish tradition was that the Torah and resulting Laws of God were divine revelations from Yahweh to the prophets. The Torah and their interpretations had been handed down from generation to generation. (Sounds just like the Pauline perspective, does it not?) In the Gospels, Yeshua is often described as correcting the Jewish priests and elders, who He asserted misinterpreted the essence of the Law. According to the Enlightened Yeshua, the Jewish hierarchy was misleading the masses and had been doing so for centuries. In turn, the priests and elders vigorously challenged Yeshua for identifying alleged errors in the ancient interpretations of the Law. They were appalled by Yeshua's claims that He knew more than they did and in the process, directly discredited the beliefs they had been conditioned to accept since birth. (What does this sound like in the modern era?) According to the Ebionites, this was not a matter of who was wiser: Yeshua or the prophets. The Ebionites greatly respected all the prophets and Yeshua. In their view, The Way of Yeshua was clearly anticipated in their sacred Scripture by their most respected prophet, Moses. Thus, a superior belief structure had been prophesied and would manifest at the time of the messianic leader known as the True Prophet. The Ebionites believed Yeshua and The Way mirrored these ancient prophecies. This they believed was the true legacy of the Enlightened Yeshua ben Joseph.

Few Christians today understand that the Roman-Jewish war abruptly halted the organized growth of The Way within the Jewish culture. The Way had a very challenging goal—to effect major change to the deeply ingrained Jewish traditions. Contrary to the ancient Jewish traditions, Yeshua did not perceive the Source of All as some immature being up in the heavens, who would be positively impressed by gruesome sacrificial rituals. He obviously had a more evolved perspective. The Jerusalem Church and its Ebionite membership recognized the wisdom of Yeshua. They recognized that The Way had corrected and improved the Law by stressing the importance of universal principles, in addition to elevating their overall concept of God. However, the Roman-Jewish war delivered a fatal blow to the momentum that was building for The Way and the Jerusalem Church.

After the war, Rome oppressed the religious practices of all Jews, particularly within Jerusalem. The Romans understood that the bitterly fought war was caused by the messianic prophecies of liberation and the end of times. They refused to allow the Temple to be rebuilt. By the early part of the second century, Jerusalem was a Gentile city that banned all Jews. Rome believed if the center of the Jewish culture (and Yeshua movement) was off limits that another messianic revolt would be avoided. It is challenging to comprehend how Christian scholars habitually fail to recognize how the war and its after-effects debilitated the original Yeshua movement. Rome leveled Jerusalem and slaughtered the inhabitants. Not only were the members of the Jerusalem Church killed but the surviving Yeshua bloodline remained an official target of the Roman Empire. Because of centuries of Christian misinformation, few today appreciate that the Romans viewed the Yeshua bloodline as the future leaders of another messianic revolt for liberation. Thus, is it not understandable why the Jerusalem Church and the Yeshua bloodline essentially disappeared? This is a fact that Christianity has been covering up for more than 1,900 years.

Two hundred and fifty years after the disappearance of the Jerusalem Church, Emperor Constantine's bishop Eusebius hid the effects of the war in his book *The History of the Church*. In retrospect, the perspective of Eusebius mirrors the modern-day fantasy of Christianity. This simply means that the early Catholic Church labeled the Pauline perspective as the authentic teachings of Yeshua and the Essene orientation of the Ebionites as heretical. However, Eusebius did provide some interesting information, including the successor to James. Allegedly the successor was Simon bar Clopus, a nephew of Yeshua and James.

Contrary to what Catholicism has been preaching for centuries, the successor to Yeshua was based on His bloodline, not apostolic succession. Eusebius *conveniently* fails to emphasize that Simon did not replace James as the leader of the movement until after the war (at least four years after the death of James). This means there was no recognized leader during the war, plus Eusebius discloses that Simon did not have the leadership abilities of James. Given the environment, this magnified the destabilizing effects of the war. Thus, Yeshuaism was never a centralized or coherent movement after the assassination of James. Eusebius avoids any meaningful discussion of how Rome's policy of killing off the Yeshua bloodline affected the authentic teachings or the Palestinian movement. He attempts to make it sound as though it was a non-issue. However, he does report the crucifixion of Simon bar Clopus (by the Romans). As a reminder, crucifixion was the standard Roman punishment for Jewish messianic revolutionary activity. Thus, to the Romans, the scattered remains of the Palestinian Yeshua movement (the Ebionites) continued to be perceived as a serious *Jewish* messianic threat.

Schoeps communicates that an early *Jewish Christian* source, Hegesippus, described the few small remaining pockets of the authentic movement. Variations of The Way began to spring up immediately after the Roman-Jewish war. The unstable environment gave birth to many Jewish strains of Yeshuaism/The Way. These mutations were the inevitable result of a decimated and fragmented movement. In *History of the Church*, Eusebius also discusses the various beliefs of the original movement after the war. Understanding that Eusebius endorsed Pauline Christianity, his clear intent was to discredit the entire Jewish Christian movement. This was a very measured part of Eusebius's strategy because it allowed him to create a story that accomplished his primary goal—depict Pauline Christianity as perpetuating the authentic teachings. Given the research available today, this is simply absurd. For example, while Eusebius describes Paul's early Christian movement as assuming the leadership role of

the large and diverse post-war Jesus movement (which was also the religious ideology that Eusebius and Emperor Constantine embraced in the fourth century), the Romans continued to crucify members of the Yeshua bloodline. What is wrong with this picture?

From the inception of Yeshua's public life, He fought an uphill battle to replace traditional Judaism with a more evolved methodology. How James and the inner circle must have yearned for the days when the unwavering wisdom of Yeshua calmly directed the movement. Their daily routine must have been cherished. In the morning they shared an intimate conversation with Yeshua and He patiently educated them on one facet of His teachings. They sat in awe as the wisdom flowed effortlessly. The enlightened essence of His message serenely overpowered any competing concepts. Later in the day, they would listen intently to one of His impromptu parables to a small group. They were constantly amazed by the depth of His wisdom and the intense love He exhibited for His fellow man. The day concluded as they sat on a hillside with Yeshua and His mother, sharing the simple beauty and wonder of a sunset. Then this Enlightened Being was suddenly gone, crucified by the Sanhedrin and Romans. We can only imagine what it must have been like for the inner circle to be in the presents of the Enlightened One as part of their daily routine. The feelings of loss and gut-wrenching heartbreak must have been devastating.

Confronted by the endless challenges of their environment, the family and inner circle carried on. For approximately three decades, The Way of Yeshua was nurtured by the Jerusalem Council. If anyone in that era wanted to learn the principles Yeshua taught, they knew exactly where to go—Jerusalem. This was the home of the eyewitnesses to the authentic teachings. Few today recognize that Jerusalem was where James and the Apostles concentrated their efforts. Surprisingly, few authors discuss what would have been different without the war. Few hypothesize and extend the storyline of the Jerusalem Church and an ongoing Yeshua bloodline. Century after century, the Jerusalem Council would have been recognized as the ultimate authority on The Way, a methodology of life completely void of the Pauline perspective.

The confusion and cultural shift of the post-war years would have probably never occurred. The Pauline perspective would have never been recognized by the Jerusalem Council, just as it was rejected prior to the war. The enlightened principles would have been handed down generation to generation, facilitating the ongoing growth of pure Yeshuaism (The Way). Christianity and its Pauline perspective would have died for lack of support from the Jerusalem Council. The Gospels of Matthew, Mark, Luke and John would have probably never been written. If they had been written (at least the versions we know today), they would have been scorned by the Jerusalem Council, just as they were rejected by the post-war Ebionites.

It is commonly accepted that the post-war Ebionites only recognized a now lost Hebrew Gospel, which excluded the virgin birth and the deification of Yeshua. *Perfection of The Way* via reincarnation would have been the belief structure of Yeshuaism. In other words, within a structure of universal principles, Yeshuaism would have embraced the gradual evolution or perfection of our souls via reincarnation. Yeshuaism would have slowly evolved over the centuries. With each passing century, the messianic projections of the Jewish culture onto Yeshua would have gradually faded. The pure essence of His advanced teachings, which He had reserved for His inner circle, would have prospered.

A question begs to be asked about the immediate post-war era: Why did none of the leaders of Paul's Christian movement go to Palestine and try to protect the authentic Yeshua

bloodline and rejuvenate His movement? It is inconceivable there is no record of any such effort by the Christian movement, unless of course one appreciates the pervasive Roman-Greco bias against all “Jews.” This reality is disturbing for many reasons. From its inception, Paul’s Christian movement distanced itself from The Way and polluted the original belief structure with the Pauline perspective. Possibly the pivotal element in this transition were the new Greek Gospels (Matthew, Mark, Luke and John) and of course Luke’s follow-up document, his so-called Acts of the Apostles.

For the three critical decades after the crucifixion and prior to the war there is *no* credible evidence that the membership of the Jerusalem Church (the Ebionites) practiced anything but The Way of Yeshua. The records that collectively confirm this reality are numerous, including the writings of Josephus, the epistles of Paul, the Clementine documents, the Dead Sea Scrolls, the Lost Gospel Q and even Luke’s Acts of the Apostles. Some also include the Gospel of Thomas and the Essene Gospel of Peace in this list, the topic of the next chapter. In addition, there is collaborating information in a variety of ancient sources on James, the brother of Yeshua. The research now available on James (contained in sources reported throughout this book) definitively communicates that James rejected the Pauline perspective. The three decades prior to the war must have been a challenging period for James and the Apostles. A quote from Albert Einstein is apropos: “Great spirits have always encountered violent opposition from mediocre minds.” If the inner circle wanted to pass on the teachings of Yeshua they would have had to have used every shred of talent they possessed. Their challenge was to pass on the authentic teachings whereby *mediocre minds* would not pollute the information for future generations. From all indications, they were well on their way to accomplishing their goal when the war sabotaged their efforts. This opened the proverbial door for Paul and his Christian movement, which proceeded to bury the objections of Yeshua’s inner circle. The objections of James and the Apostles remained buried until the modern era of Yeshua research. Finally, a less biased investigation into the origins of Christianity has commenced and the pure essence of the Enlightened One’s message has begun to surface.

Christian scholars often take the position that the Clementine documents are an isolated Ebionite anomaly of the early Christian era. According to Christianity, the Clementine documents are *obviously* heretical because the content contradicts the Pauline perspective and labels Paul as an enemy of the authentic teachings. Because this biased rhetoric comes from the leadership of the Christianity bureaucracy, they hope most will accept their disingenuous and flawed opinions as irrefutable. Let us now dissect at least a portion of the traditional rhetoric. Part of their longstanding argument was that the Clementine documents could not be corroborated by documents they label as authentic. The discovery of the Dead Sea Scrolls renders this argument mute. In addition, a close comparison of the Clementine documents (and the DSS) to the epistles of Paul and the Acts of the Apostles reveal a striking pattern of consistency.

The analysis described is complex in that the authenticity of the anti-Paul information in the Clementine documents is uniquely confirmed by Paul’s epistles and the Acts of the Apostles, *but from the opposing point of view*. For example, the Clementine documents express an anti-Paul (and ultimately an anti-Pauline perspective) theme from the Essene/Ebionite point of view while the epistles of Paul express an anti-Ebionite perspective from his Christian point of view. In other words, both documents confirm the rejection of the opposing view. For a specific example, the Clementine documents (and the DSS) label Paul a liar and a counterfeit apostle, while Paul in his epistles claims he is not a liar and is a legitimate apostle. It becomes obvious that Paul’s defensive reactions were motivated by the

accusations of the Jerusalem Church and its members, the Ebionites. In summary, whenever Paul expresses the same perspective as the Clementine documents, only from the opposing perspective, he is confirming the accuracy of the Clementine documents! Some other key Clementine perspectives confirmed by Paul's epistles, but from the opposing point of view, are summarized as follows:

- The Clementine documents clearly describe the Jerusalem Church as having an Essene Ebionite orientation toward the teachings of Yeshua, who is identified as the True Prophet. As delineated in the upcoming chapters on Paul, he confirms that the poor (the Ebionites and or the membership of the Jerusalem Church) embraced an interpretation of the Law (Yeshua's more evolved interpretation, known as The Way). Thus, even though the terminology used partially obscures this reality, both Paul's epistles and the Clementine documents confirm that the Jerusalem Church had an unmistakable Essene Ebionite orientation.
- In a blatant contradiction to the beliefs of the Jerusalem Church and its Ebionite descendents, Paul endorsed a religious ideology abhorrent to the Essenes Ebionites—most notably a complete and unqualified rejection of the Law. Thus, Paul's Christian movement represented a dramatic and irreconcilable rejection of Yeshua's interpretation of the Law. In doing so, Pauline Christianity represented a clear break with the authentic teachings (and the True Prophet identity for Yeshua), as documented in the Clementine documents and Paul's epistles. Paul's religious agenda was based entirely on his claim of psychic revelations, which the inner circle asserted were nothing more than lies. Please note a portion of the Clementine documents describe a series of heated debates between Paul and Peter. The conclusion: Peter did not believe Paul's claim that he had received psychic revelations from Yeshua for one simple reason. The Pauline perspective could not be reconciled to the teachings of the living Yeshua.
- In both the Clementine documents and the epistles of Paul, the relationship between Paul and the Jerusalem Church is described as adversarial, although this is partially obscured in Paul's epistles. Paul is clearly not a member of the inner circle or the Jerusalem Church in either source. Finally, both sources depict the membership of the Jerusalem Church (the Ebionites and or the poor) as rejecting the Pauline perspective. Ultimately, this means the eyewitnesses to the authentic teachings rejected the heaven or hell belief structure of Christianity.

One point in the Clementine documents needs to be highlighted—the multiple incarnations of Yeshua. During my years of research His many lives appeared in a variety of sources, both old and new. This is one of those controversial subjects most Christian authors dodge by avoidance. However, even John Painter, in his book *Just James*, takes a refreshing look at this subject via the Clementine documents. The bottom line is the Ebionites believed in reincarnation and that Yeshua ben Joseph had many lives prior to incarnating as the True Prophet. **If the membership of the Jerusalem Church believed Yeshua had prior incarnations, and they clearly did, then the source of this belief may have been none other than Yeshua Himself.**

Over the years, it never ceased to amaze me how the same pattern of information would reappear in completely unrelated sources. For example, Edgar Cayce, the most famous

psychic of the 20th century, confirmed the multiple incarnations of Yeshua. Cayce obtained his information from what he referred to as the “Akashic records,” an immense universal library of everything that has ever happened. As odd as this may sound, Cayce’s Akashic records mirror an accepted principle of modern-day quantum physics and its zero point field (ZPF). The ZPF is one of the names used for the universe we live in, which is composed of a never ending matrix of subatomic or quantum vibrations and particles. It is commonly accepted by our most respected physicists that the quantum domain of the ZPF is a vibrational depository of *everything that has ever happened*. More specifically, because everything and every action vibrate at the quantum level, there is a vibratory imprinting or library of everything that has ever existed and/or happened within the ZPF. See *The Field* by Lynne McTaggart for more information on how all humans, based on double-blind studies, have the ability to tap into this library of information.

There are numerous sources that clearly communicate that Yeshua was well aware of the Akashic records. One such example comes from *The Aquarian Gospel* by Levi Dowling: “And Jesus opened up the meaning of the hidden way, and the Holy Breath, and of the light that cannot fail. He told them [the Apostles] all about the Book of Life, the book of God’s Remembrance, where all thought and words of men are written down” (158:3–4). Several references to the Akashic records can also be located in the book of Psalms (part of the Old Testament), the significance of which will become evident in a few paragraphs.

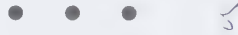
Edgar Cayce lived from 1877 to 1945. He developed the ability to tap into the immense library of information within the ZPF. Based on this ability, Cayce became famous for his talent (known as readings). In some cases the primary objective of his readings were to obtain the past life information that allowed him to make specific medical recommendations (regarding current symptoms). His 14,000 readings are well documented. *Without exception*, each time Cayce’s recommendations were followed, the person’s health improved. Needless to say, this ability made Cayce famous and his services were in high demand. Implicit in Cayce’s readings and medical advice was the gradual evolution of each soul via reincarnation and the karmic law of cause and effect. Thus, researching the prior lives of his clients for the cause of their current problems was routine. In most cases, the cause of physical symptoms was an unresolved emotional event from a prior life. Understanding the cause of the current life problems resulted in a long history of major breakthroughs for many of Cayce’s clients.

Within the Cayce readings, considerable information on Yeshua was obtained as a result of researching the prior lives of his clients. By delving into the prior lives of his clients, Cayce discovered that some of them had lived in first-century Palestine and either knew or knew of the Enlightened Yeshua, as well as other prominent first-century personalities. In addition, some of Cayce’s clients also lived during some of the earlier incarnations of Yeshua. I would be remiss if I did not at least mention one of the prior lives of Yeshua. According to Cayce, one of Yeshua’s earlier lives was an OT personality known as Asaph, an accomplished musician, psychic and advisor to King David. It is commonly accepted that Asaph was the author of many of the psalms in the OT. Thus, anyone who is interested in reading some of Yeshua’s writings, during an earlier incarnation, can do so by simply reading the applicable psalms. Considering the author, most will find this to be a very interesting exercise.

Cayce’s readings assert that Yeshua had approximately 30 prior incarnations, including that of Adam (consistent with the beliefs of the Ebionites) and as the successor to Moses, a person known as Joshua. See the Book of Joshua in the OT for the details. This particular prior life of Yeshua will play a key role in Part III of this book. Two of the many Cayce books

that deal with the subjects touched on are *Edgar Cayce on the Akashic Records: The Book of Life* by Kevin Todeschi and *Lives of the Master* by Glenn Sanderfur. For many more books on the Cayce readings, go to www.are-cayce.org. Internet searches will uncover considerable information on the Akashic records and people who currently provide Akashic record readings.

One aspect of the considerable Yeshua information disclosed by the Cayce readings should not come as a surprise. Mary and Joseph were Essenes. A good portion of Yeshua's childhood was spent in an Essene community. Yeshua along with His cousin, John the Baptist, received much of their early education from the Essenes. In Part III of this book, other sources will be presented that confirm much of the Cayce information on Yeshua. Let us remember that the Dead Sea Scrolls were authored by the Essenes and were discovered at one of their restricted communities known as Qumran. By restricted I mean the following: Unless you were an Essene you were not allowed to live in one of the Essene communities. This is a commonly accepted fact for many reasons, one of which is that it is confirmed by the writings of Josephus. Thus, the various sources combine to leave no doubt that Yeshua was an Essene and, therefore, His teachings must have had some degree of an Essene orientation. This brings us to the topic of the next chapter, another source that further develops and validates much of the information already presented.



CHAPTER 5

THE ESSENE GOSPEL OF PEACE

A progression of sources depicts Yeshua as closely aligned with the same group. This group had many different names in a variety of early documents, including the Essenes, Ebionites (the poor), Nazoraeans and the Jerusalem Church. Depending on the specific context, these terms can be interchangeable and identify the first generation of Yeshua's original movement and/or their descendents. The Yeshua/Esseene connection will be further developed within this chapter, after which Part II of this book will be largely devoted to an in-depth examination of Paul and the Gospels. Any book that redefines the teachings of Yeshua on the afterlife must dismantle the perceived authenticity of the heaven or hell alternative. The evidence will show that the heaven or hell alternative was projected onto Yeshua by the early Christian movement. Thus, a required endeavor is to dissect the source of these projections—Paul's epistles and the subsequent Gospels of Matthew, Mark, Luke and John.

Even though the Gospels have been shown to be inherently flawed in the modern era, some of the details have performed a beneficial role—the perpetuation of at least a portion of the authentic teachings. By refusing to correct the obvious shortcomings of the Gospels, Christianity taints both the teachings and legacy of the Enlightened One. Regrettably, the education He provided on our gradual evolutionary process via reincarnation remains hidden from the masses. This is a travesty sitting on the doorstep of the vatican and the balance of the Christian leadership. A step in the right direction is highlighting any source that unveils the true essence and brilliance of Yeshua. With this as a goal, no Gospel discussion would be complete without at least a chapter devoted to one of the “other Gospels” that Christianity avoids—the Essene Gospel of Peace.

Down through the centuries, mainstream Christianity has habitually rejected any challenges to Paul's mythological identity for Yeshua as the only Son of God. This has been the rigid and dogmatic policy regardless of the endless stream of evidence to the contrary. The essence of the standard response from Christianity has been and continues to be as follows: “Modifying our beliefs with facts and evidence is unacceptable.” Let's be clear on a few of

the many facts. There are *no* records pre-dating Paul's epistles that refer to Yeshua as the only Son of God or stating that His crucifixion atoned for the sins of man, thereby creating a path to heaven. The simple truth is that Paul's alleged *post-crucifixion* revelations, not the teachings of Yeshua or the beliefs of His inner circle, represent the inception of Paul's Son of God mythology. Who was this Paul person you ask? According to the DSS, the Clementine documents and even Paul's own writings he was an adversary of The Way and the Apostles, who considered him a liar and counterfeit apostle. Paul's epistles disclose that he started *his* Christian movement outside of Yeshua's native Palestine. He accomplished this by depicting Yeshua as a mythological messiah acceptable to the Roman-Greco culture. In the spirit of Paul's hypocrisy, the Christian establishment has obfuscated the most damaging aspect of the Christian afterlife belief structure—the validity of the Pauline perspective rests entirely on his claim of divine revelations. What is wrong with this picture?

Over the past few centuries, some authors have begun to dismantle Paul's Roman-Greco spin machine, which is constantly affirmed and reinforced by mainstream Christianity. This disingenuous spin machine has been operating continuously for far too long. When anyone confronts the huge Christian establishment, it immediately discredits the challenges with its limitless resources. The biggest challenge to Christianity has been a constant stream of new discoveries and research that contradicts the Pauline perspective. Unfortunately, the Pauline spin factory just keeps working away in attempts to avoid the inevitable ramifications. This "don't confuse my beliefs by giving me the facts" tradition was begun by Paul, and it is still alive and well today.

The Christian establishment has a mountain of resources to undermine and smear any challenges to its Pauline ideology. Even though there has been a long series of new discoveries that repudiate the Pauline perspective, the Christian establishment has undertaken whatever steps were necessary to suppress the information or discredit the source of the information. If a discovery is fortunate enough to retain some level of recognition, it continues to be discredited and/or trivialized by years of Christian rhetoric. One of the primary techniques utilized by the Christian establishment has been the biased misinterpretation of the documents discovered. The Dead Sea Scrolls, the Gnostic Gospels (which contain the Gospel of Thomas), the Lost Gospel Q and the book *The Unknown Life of Jesus Christ* by Nicolas Notovitch are just a few examples of this pattern. This relentless cycle of Christian misinformation eventually dilutes or completely obscures the significance of the discovery. Part of my motivation for writing this book was to support the effort of the courageous authors who have been smeared and essentially silenced by the Christian establishment. In many ways, this book is a consolidation of evidence uncovered by many gifted people who shared a common goal: Rediscover and thereby redefine the teachings of the Enlightened One for the benefit of humanity.

One example of an author and discovery trivialized by Christianity is a series of books by a brilliant man, Edmond Bordeaux Szekely. In addition to other books by Szekely, he documented much of his startling discovery in five small books titled *The Discovery of the Essene Gospel of Peace* and *The Essene Gospel of Peace (Book One, Two, Three and Four)*. Szekely's research joins a long trail of evidence that demonstrates Yeshua was a member of the Essenes. One of the many reasons for this Essene connection is Yeshua's physical appearance, most notably His long hair (which was parted in the middle) and His light-colored one-piece garment. For any serious researcher, these traits are immediately recognized as classic Essene characteristics of the first century. In any case, the Szekely discovery combined with other evidence changes the prevalent assertion of a close Essene/Yeshua association into reality.

The Essenes are the recognized authors of the Dead Sea Scrolls. Some of these scrolls opened a time capsule into the beliefs of the Essenes/Ebionites during the critical post-crucifixion and prewar era. The books suggested in this regard are the three already cited by Robert Eisenman and one by Baigent and Leigh, *Dead Sea Scrolls Deception*. Other than the typical rhetoric and dogmatic spin, there has been no comprehensive answer to these books by the vatican or any other element of mainstream Christianity.

Although the Baigent and Leigh book is a bit dramatic at times, it represents a logical and well-thought-out presentation. The first half of the book details the endless efforts engineered by the vatican to suppress the release of the scrolls to the public. The second half of the book is a concise presentation on the message of the scrolls. It communicates that the scroll information is generally consistent with Eisenman's perspective. In the process, the DSS uniquely and definitely reject the authenticity of some core Christian beliefs. The bottom line is summarized as follows: The prewar Yeshua movement/Jerusalem Church/Ebionites rejected Paul and his Pauline perspective. The DSS, combined with the writings of Josephus, describe the Essenes at the center of the *Jewish messianic movement* to overthrow the Romans. They despised the high priest because they believed he had polluted the essence of the Law. The Essenes referred to the high priest as the "wicked priest." Paul is portrayed as a liar, who started a renegade religious movement abhorrent to the Essenes/Ebionites. The Christian response to the evidence and research has been largely avoidance and discrediting Eisenman. However, when avoidance is simply not possible, biased interpretations have distorted the message of the scrolls in support of traditional Christianity. This brief overview of the Dead Sea Scrolls provides a helpful foundation for the Szekely discovery.

The first book by Szekely describes his discovery of the third-century Aramaic texts (the Essene Gospel of Peace) in the restricted library of the vatican. This occurred in the 1920s. To make a long story short, one of Szekely's teachers was a friend of the vatican librarian. It was this relationship that provided Szekely with access to the restricted vatican library. There is little doubt that portions of the texts discovered originate from unidentified first-century sources. (Yeshua lived in the first half of the first century.) It must be noted that subsequent to the initial vatican discovery, and supporting the authenticity of the documents, Szekely discovered a second copy of portions of the Essene Gospel of Peace in another European location. The vatican documents are significant for a long list of reasons, including the following:

- They represent pre-Constantine-era documents—that is, prior to the mandatory destruction and/or alteration of nonconforming documents to Catholicism.
- Aramaic was the common man's language of first-century Palestine and is accepted as the primary language of Yeshua. Thus, the inherent distortions and misinformation created by translations into Greek or Latin was a non-issue.
- There is no biographical information on Yeshua—only the principles He taught. As indicated, this characteristic is consistent with first-century Palestine and authenticity.
- These Aramaic documents provide no wiggle room in the assertion that Yeshua was an Essene.
- Considering the Essene/Ebionite sect became essentially extinct by the end of the fourth century, this was a monumental find by Szekely.

Most people have probably never heard of the Essene Gospel of Peace or that there is a wealth of other ancient documents in a restricted vatican library. After the contents are described, it will become disappointing and yet obvious why the Catholic Church has hidden these documents from the public for centuries, not to mention refusing to release the originals even after Szekely published his books. Some readers may be wondering why the word vatican is not capitalized in this text. Quite frankly I do not believe the papacy merits the respect. This principle was also applied other words in this book that are typically capitalized.

Through one simple observation, this ancient Aramaic Gospel definitively repudiates Paul's identity for Yeshua as the only Son of God, that the crucifixion atoned for the sins of man and that anyone who "believes" in this Pauline mythology will enter heaven. The observation: These Roman-Greco concepts are never mentioned. As is also the case with the authentic elements of Lost Gospel Q, the Gospel of Thomas, the Dead Sea Scrolls and the writings of Josephus (rare Slavonic version), the Pauline perspective is not even remotely implied in the Essene Gospel of Peace. This consistent pattern is particularly significant because a good portion of the text is a record of Yeshua answering the questions of His followers. Yeshua's message reinforces and expands many of the same themes present in the Lost Gospel Q, the Gospel of Thomas and the Clementine documents, not to mention the authentic elements of the Gospels. The information in all these sources is consistent with and supports the authenticity of each of the others while discrediting the Pauline perspective. It is noteworthy that Szekely's book on the discovery reports that there are numerous other documents unavailable for review by the public, including Gospels that purport to have been written by Peter, James and Matthew. To this end, he describes an unorganized vatican library with over 25 miles of bookshelves full of ancient scrolls, parchments and manuscripts.

In the Essene Gospel of Peace, Yeshua is typically referred to as either the son of man or Master Yeshua, *never* as Paul's Son of God—that is, Jesus Christ. In addition, if we live our lives consistent with the Yeshua principles, He tells us we can all obtain the status of the son of man (just like Himself) and become the "sons of men." **This represented a startling new insight into the authentic teachings. It is evident that Yeshua associated the title "son of man" with the alignment of human behavioral patterns with the universal principles (or laws) of God. Further, we all have this potential because He tells us we are all just like Him, the children of God. Yeshua also openly refers to humanity as the "Sons of God" and tells us this status will be a conscious realization when we learn to consistently align our behavior with the universal laws.** Needless to say, the message mirrors Yeshua's enlightened interpretation of the Law, known as The Way, which also reinforces His True Prophet identity within the Clementine documents. Two applicable Yeshua quotes follow (bold print added):

- "Thou shall live in freedom as a true Son of God and bow thy head to the commandments of the Holy Law"... **"For we are all Sons of God,** and in us God is glorified. And the light which shineth around God and his children is the light of the Holy Law." (p. 82)
- "And one man asked, 'Master Yeshua, how can we know the light?' And Yeshua answered. 'Verily, verily, I give unto thee a new commandment: that ye love one another, even as they love thee who work in the Garden of the Brotherhood. By this shall all men know that ye too are brothers, even **as we are all Sons of God.**" (p. 85)

It should be noted that “Brotherhood” is a common name used in a variety of sources for the Essenes/Ebionites. There are many important themes cited, but the essence of His message is that the Golden Rule summarizes the “Holy Law.” The Pauline perspective is not only absent, but Yeshua’s teachings contradict this core element of Christianity, inclusive of the heaven or hell belief structure. More specifically, salvation is obtained by good works consistent with the universal principles, not by faith in Paul’s sacrificial Son of God, Jesus the Christ.

It is equally important to note another key consistency with the Lost Gospel Q and the Gospel of Thomas—the traditions and rituals of Judaism (which Yeshua habitually challenges within the Gospels) are also absent. All this information is consistent with an Enlightened *and independent* Yeshua who promoted a lifestyle based on universal principles. Thus, although Yeshuaism has a spiritual side, it is void of the religious traditions of both Judaism and Christianity. In this light, one could easily make the case that Yeshua would say traditional Judaism is no better or worse than traditional Christianity.

The Essene Gospel of Peace substantiates and reinforces the consistent trail of evidence disclosed thus far. Master Yeshua used simple messages and techniques to communicate a pragmatic and yet enlightened message. His message contained no unsubstantiated dogma or ancient religious rituals. A modern-day analogy is that Master Yeshua was (and is) a genius with the equivalent of a hundred doctoral degrees who taught a classroom of children.

An interesting and unmistakable link to the Essenes, which is also present in their Dead Sea Scrolls, is an underlying angelic theme. In this regard, consider the general intelligence and perspective of His audience 2,000 years ago. Do not be misled by the elementary concepts used by Yeshua. Instead, observe the depth of the wisdom within the simple principles He promoted. This is the true test of the authentic teachings. In this regard, some of the specific wording and principles used by Yeshua in the Essene Gospel of Peace are unmistakably consistent with the Lost Gospel Q and the Gospel of Thomas. In addition, from Josephus, Paul’s epistles and other sources, we know many of the Essenes were vegetarians (including James), did not drink alcohol, wore their hair long and shared their possessions in common. These are the same qualities that describe Master Yeshua in the Essene Gospel of Peace. It should be also noted that the first two qualities mentioned contradict the Roman-Greco tinting of Jesus Christ in the Gospels. An important link is Luke’s Acts of the Apostles, which describe the Ebionites (the poor) as the membership of the Jerusalem Church, a group who *shared their possessions in common* and practiced The Way of Yeshua. Other than the Essenes, there is no other Jewish sect in any other early source that is described as sharing their possessions in common.

Consistent with the Gospel of Thomas, there are principles that confirm Yeshua was light years ahead of where we are today on subjects that went right over the heads of His first-century audiences. The most remarkable information in the Essene Gospel of Peace depicts Yeshua communicating principles that had not yet been discovered. More specifically, Yeshua clearly incorporates principles identical to modern-day quantum physics in His teachings. In our 21st century world, physicists have learned that *everything* in the universe vibrates (on the quantum level) and is connected by an immense matrix of quantum particles and vibrations. This structure is referred to as the unified field theory. When our physical body is broken down into its smallest units of measure, our quantum substructure is part of and connected to the universe of quantum particles and vibrations, also known as the zero point field (ZPF). This principle incorporates our aura or human energy field, which surrounds and penetrates our physical bodies. Thus, the scientific community asserts that

our perception of individuality and separation is an elaborate illusion. The new paradigm is that on the quantum level we are all connected and truly “ONE”. In summary, we are all composed of and exist within the same immense matrix of quantum vibrations and particles, which is commonly called the universe and/or the zero point field. For an excellent introductory book on the unified field theory and the ZPF, consider the book previously recommended, Lynne McTaggart’s *The Field*.

Chills ran through my body as Yeshua referred to the ZPF as the “eternal sea” and the “holy stream of life.” Physicists tell us that within the vibrations of the ZPF reside a limitless reservoir of energy and information. (Cayce referred to the information portion of this reservoir as the Akashic records.) It is no coincidence that physicists also communicate that we all subconsciously tap into this limitless reservoir of energy and information every moment of our existence. Although many questions remain unanswered, it appears that everything and everyone that is alive owe their existence to the energy resource of the ZPF. The scientific community recognizes that if we expanded our use of this quantum resource we would all exhibit super-human abilities, well beyond the current perception of our capabilities. In fact, the race has begun to learn how to consciously increase the flow from this invisible resource into our human structure. Based on the words of Master Yeshua, He knew exactly how to access this reservoir of energy and information. His conscious ability to access and use the resources of the ZPF provides a scientific explanation for His wisdom and miraculous abilities. Think about this for a moment. His enlightened nature makes it both obvious and logical that He knew all about the quantum structure of the universe 2,000 years ago and how to access it.

Considering that the emphasis of His message was to align our behavioral patterns with the universal laws (summarized by His Golden Rule), there seems to be little question as to one of the prerequisites for tapping into the resources of the zero point field. The mechanics of accessing the resources of the ZPF requires an understanding of basic physics. In modern-day terminology, the essential principle is based in vibrations and the need to synchronize the vibratory patterns of our human energy field (or soul) to that of the ZPF. Although there is an underlying mathematical relationship, on the mundane level, the term *synchronize* means that two fields of vibrations are working in perfect harmony. **According to Yeshua, by living consistent with the Golden Rule we synchronize our soul with the ZPF (holy stream of life), which provides us with access to the unlimited resources of the universe!** Make no mistake on this key point—the teachings of Yeshua lead to no other conclusion.

In the Essene Gospel of Peace, Master Yeshua revealed a “oneness-of-all-life principle” consistent with the unified field theory. In this regard, Yeshua discusses how critical it is to become “one” with *our*, not His, heavenly Father. Expressed in a different way, **if we are all connected through vibrations to everything in the universe on the quantum level, then we must be connected to the Source of All and are just not conscious of it.** In this context Yeshua talks about how our body is a temple and we must purify it to facilitate our “oneness with God.” He combines this oneness principle with the reality that our existence is a unique consolidation of our physical and spiritual attributes. In the words of Master Yeshua, from the Essene Gospel of Peace (bold print added):

- “For the body is the temple of the spirit and the spirit is the temple of God”
- “God created only man after His image”
- **“The kingdom of God is within you”**

- **“He who hath found peace in the body hath built a holy temple, wherein may dwell forever the spirit of God.”**

Yeshua compares our evolutionary process and relationship to God to that of a child and his parent. Part of the implication is that our evolutionary process on Earth is not a quick process of just one life, but rather, a very gradual process over many incarnations. As we gradually evolve and mature, we eventually learn everything our parents know and we “inherit” all their abilities. This is the simple analogy Yeshua used to describe *our* relationship with God. Yeshua discusses the importance of following the Holy Universal Law created by God as integral to this overall process. The heart of His Holy Law of God is the Golden Rule and the karmic law of cause and effect. Yeshua also tells us that when the Source of All created the universe (approximately 15,000,000,000 years ago according to scientists) the All Parent also created universal laws that govern it and all within it. Per Yeshua, from the Essene Gospel of Peace: “Though heaven and earth may pass away, not one letter of the Holy Law shall change or pass away. For in the beginning was the Law, and the Law was with God, and the Law was God” (Book 2, p. 84). As you may remember from an earlier chapter, these words mirror those of Yeshua in the Gospel of Matthew.

Here is a point that must be repeated and cannot be over emphasized: **Yeshua communicates that by living consistent with *our* heavenly Father’s universal laws, we tap into the resources stored in the “holy stream of life” or, in contemporary terms, the zero point field!** This is an evolutionary process that occurs gradually via the cycle of reincarnation. As we mature we eventually evolve into a state of conscious “oneness” with our heavenly Father—the same enlightened state that Yeshua had obtained. As already noted, physicists believe that by increasing the quantum flow of energy and information from the ZPF into our aura (human energy field) we will demonstrate abilities way beyond our perceived limitations.

Based on the Essene Gospel of Peace, it becomes apparent that any authentic reference in any source by Yeshua to the Law refers to His enlightened interpretation of the Jewish Law, The Way of the Jerusalem Church and/or the Holy Law of God. Further, references to the Law equate to the universal principles of the Source of All, created at the inception of our universe. An additional quotation from the Essene Gospel of Peace confirms this understanding (bold print added):

And Yeshua sat down in their midst and said: “I tell you truly, none can be happy, except he who does the law.” And others answered: “We all do the law of Moses [the Judaic Law/Torah] our lawgiver, even as they are written in the holy scripture.” And Yeshua answered: “Seek not the law in your scripture, for the law is life, whereas the scripture is dead. I tell you truly, Moses received not his laws from God in writing, but through the living word. The Law is the living word of God to living prophets for living men. In everything that is life is the Law written. You find it in the grass, in the tree, in the river, in the mountain, in the birds of heaven, in the fishes in the sea; but seek it chiefly in yourselves. For I tell you truly, all living things are nearer to God than the scriptures which are without life. God so made life and all living things that they might be the ever living word teaching the laws of the true God to man. **God wrote not the laws in the pages of books, but in your heart and in your spirit.** ...I tell you truly, that the Scripture is the work of man, but life and all its hosts are the work of **our God**. Wherefore do you not listen to the words of God which are

written in His works? And wherefore do you study the dead scriptures which are the work of the hands of men?"

And then His listeners asked: "How may we read the laws of God elsewhere than in the scriptures? Where are they written? Read them to us from where you see them, for we know nothing else but the scriptures which we have inherited from our forefathers. Tell us the laws of which you speak, that hearing them we may be healed and justified." Yeshua said: "You do not understand the words of life because you are in death. Darkness darkens your eyes and your ears are stopped with deafness. For I tell you, it profits you not at all to pore over dead scriptures, if by your deeds you deny Him who has given you the scriptures. I tell you truly, God and all His laws are not in that which you do. They are not in gluttony, and in winebibbing, neither in riotous living, nor in lustfulness, nor in seeking after riches, nor in the hatred of your enemies. For all these things are far from the true God and from his angels. But all these things come from the kingdom of darkness and the lord of all evils. And all these things do you carry in yourselves; and so the word and power of God enter not into you, because all manner of evil and manner of abominations have their dwelling in your body and spirit. If you will that the living God's word and His power may enter you, defile not your body and your spirit; **for the body is the temple of the spirit and the spirit is the temple of God. Purify therefore the temple, that the Lord of the temple may dwell therein and occupy a place that is worthy of Him.**" (p. 13)

This information clears away any misunderstanding as to why Yeshua ben Joseph debated with the Sanhedrin and Pharisees regarding the old and outdated interpretations of the Torah. It also explains why the Jerusalem Church/Ebionites believed that the teachings of Yeshua represented a new and enlightened interpretation of the Law called The Way. In summary, the Enlightened Yeshua taught a new lifestyle based on universal principles (the Golden Rule, the karmic law of cause and effect and humanity's gradual evolution via reincarnation) versus a new *religion* of dogma and rituals called Christianity.

It is worth noting that the legends surrounding the Essenes and their associates in Egypt, the Therapeutae, indicate that they consolidated their knowledge of science and spirituality into all aspects of their lifestyle. This same principle is found in the words of Master Yeshua in the Essene Gospel of Peace and in additional Yeshua sources that are described in Part III.

Much of the Yeshua information, which was suppressed by the vatican for centuries, cannot be reconciled to the Pauline perspective. Based on Yeshua's teachings, faith in Paul's Son of God, Jesus the Christ, has absolutely nothing to do with obtaining a state of "oneness" with our heavenly Father. Yeshua tells us the *only* critical prerequisite is living consistent with the Holy Laws that govern our existence. Because the Essene Gospel of Peace is an original Aramaic source, not fraught with the pitfalls of Greek and Latin translations, its message cannot be spun away as insignificant. Unfortunately, this is exactly what Christian rhetoric has attempted to do.

In conclusion, the suppressed Aramaic records are substantive evidence Yeshua was an Essene who embraced universal principles distinct from traditional Judaism and Christianity. The Pauline perspective and its afterlife alternative of heaven or hell have no place within the authentic teachings. It is also evident that the essence of Yeshua's message is commingled with more generic Essene information, undoubtedly projected onto Yeshua via Essene-tinted

glasses. In this respect, the Essene Gospel of Peace is similar to the Gospels of the NT and the related Roman-Greco conditioning found therein. However, when all the evidence is considered, the inevitable conclusion is that *Yeshua the Essene* is more enlightened and thus more authentic than the Jesus Christ in the NT. Two additional facts supporting these conclusions follow:

- Paul's Son of God identity for Yeshua is not substantiated by a single Essene, Ebionite or Nazoraean source.
- No aspect of the Pauline perspective can be rationally reconciled to the beliefs and actions of James, the Apostles or the balance of the Jerusalem Church.

Another fascinating nuance of the Essene Gospel of Peace is that Yeshua emphasizes the power of intention and positive thought. As we all know, the popularity of this principle is growing and has touched many elements of our culture. A few selected Yeshua comments in this regard are as follows:

“For I tell you truly, there is no greater power in heaven and earth than the thoughts of the son of man. Though unseen by the eyes of the body, yet each has mighty strength, even such strength as can shake the heavens.” [Let us remember Yeshua taught that we can all become the “sons of men.” Thus, the power of positive intention applies to all of us.] “I tell you truly, that the day will come when his [humanity’s] thoughts will overcome even the kingdom of death and soar to everlasting life in the heavenly kingdoms; for with their thoughts guided by holy wisdom do the sons of men build a bridge of light to reach God.” (Book Four, p. 31–32)

“Overcome death.” Is this not exactly the result of modern-day past life and life between life review techniques? When we remember our prior lives and life between life experiences we learn that we never really die. We simply pass from one state of consciousness to the next. We all owe Edmond Szekely gratitude for the patience and persistence he demonstrated in obtaining the information from the restricted vatican library. In the spirit of Szekely, Christian leaders should be encouraged to correct the mistakes of the past and in doing so redefine the authentic teachings.



YESHUA AND QUANTUM PHYSICS, PART 1

Unless one has a basic understanding of quantum physics, the obvious correlations between the words of Yeshua to modern-day principles will be completely missed. Because most of the Christian leaders and scholars do not possess the prerequisite education in physics, they are oblivious to a good portion of Yeshua's message. *The Field* by Lynne McTaggart provides a good introduction to quantum physics. This book also describes experiments performed by some of the best minds on the planet. This research details how the conscious use of positive intention proves that all of us have superhuman potential via our connection to the zero point field.

It was nothing short of startling for me to encounter numerous sources (some of which have not yet been introduced) that either implied or left no doubt that Yeshua possessed a comprehensive understanding of quantum physics. Quite frankly, it is obvious that His knowledge dwarfed the elite minds of the 21st century. This should have been anticipated for a variety of reasons, including that the Essenes were known for consolidating scientific principles with their spiritual beliefs. Although I had previously obtained a basic education in quantum physics, Yeshua's knowledge on this subject motivated a much deeper investigation. One specific area of interest was the limitless energy and information resource of the ZPF. Assuming Yeshua knew how to tap into this resource and that this was the "tool" He used to facilitate His miracles, exactly how did He accomplish this? Although it is not the primary subject of this book, the next few paragraphs will be devoted to this topic.

Physicists have taught us that "everything" in the universe vibrates on the quantum level, inclusive of our thoughts and emotions. Even where humanity had previously thought there was a void, for example in outer space, we now know the vibrating structure of the ZPF is humming right along. What is vibrating, you ask? Only ten percent of the matter in the universe is located in the planets, stars, moons, et cetera. The other ninety percent is located in what is called the "neutrino stream" (or Yeshua's "holy stream of life"). The smallest known particle of matter is called a *neutrino*. A neutrino makes an atom look like a mountain range. The vibrating structure of the neutrino stream spans the universe and comprises the immense invisible matrix known as the zero point field (or Yeshua's "eternal sea"). This neutrino

stream penetrates and is connected to *everything* in the universe, including your human body. Our bodies have two basic components:

1. Our physical structure, comprised of a vibrating molecular structure, which is connected vibrationally to ...
2. Our energy body or aura, which surrounds and penetrates our physical body. The vibrating substructure of this human energy field is part of and connected to the universal neutrino stream.

To demonstrate how small a neutrino is, and as inconceivable as this is, *billions* of neutrinos pass through our bodies every second! Let us not forget it is within the vibrating matrix of the neutrino stream where the unlimited energy resource of the universe resides, along with Edgar Cayce's Akashic records. Today it is commonly accepted that any element of this immense energy and information resource can be transported across the universe, internally via the vibrating network, in the blink of an eye.

We reside within the wonder of the ZPF. The vibrating structure of our human energy field (HEF) connects us to the unlimited resources of the pulsating ZPF. Although it is not the topic of discussion on the nightly news programs, the scientific community is racing to see who can be the first to tap into the resources of the ZPF. The real trick is to discover how to transfer energy and information from the ZPF into our HEF. It is commonly accepted that everything alive has an innate ability to tap into the resources of the ZPF. Simply stated, the energy of the ZPF sustains all life and within certain limitations, we all have an unconscious ability to tap into this energy source. There is no doubt that the development of a conscious ability to increase the energetic flow from the ZPF into the HEF would mutate and transform the human race. We would enter into a new golden era described by Yeshua as the "sons of God." It is important to note that some of Szekely's research (in a few of his less well-known books) reveal that the Essenes used meditative techniques to tap into the ZPF. These techniques are similar to some of the meditative practices used in the Eastern cultures.

Based on Yeshua's teachings, there are two components to the mutative process that has been described. We must first align our behavior to the universal laws. This cannot be an on-again off-again process. Our behavior must be consistently aligned with the essence of the Golden Rule (versus our perception of the Golden Rule). This initiates a chain reaction. Please understand that the essence of the Golden Rule is love, which in and of itself has a universal vibrational pattern. Let us remember that *everything* in the universe vibrates on the quantum level, inclusive of our behavioral patterns and the intention behind our behavior.

Second, only by consistently honoring and working within this universal pattern do we refine and transform the vibrational patterns of our bodies. Yeshua refers to this process as the *purification* of our body. Only when this more evolved vibrational pattern becomes ingrained are we able to do what the Enlightened One did as a matter of free will—access and use the resources of the zero point field! Consider the purification and energy transfer process in these terms. The unlimited resources of the ZPF are contained in its vibratory structure. Once we align or synchronize our HEF to this vibratory structure, we can access all the energy and information we desire. Expressing this concept in still another way, the process described equates to a state of "oneness" with our Originating Source. This briefly describes how Yeshua performed His miracles and the path He left for us to follow.

Today there is a constant stream of new therapies and technologies aimed at the vibrational patterns of our physical and energy bodies. Some of these new technologies have been accepted by the medical profession. Many of the so-called “alternative vibrational therapies” have targeted the two primary components of the human energy field—the chakra and meridian networks. I distribute one such technology. (See www.metatones.com for details on this sound therapy.) The ultimate goal of all the new technologies is to synchronize the HEF to the ZPF, thereby tapping into the unlimited resources. Humanity is only beginning to develop these types of technologies. However, based on Yeshua’s teachings there are many misconceptions. **Although we can refine and improve our vibratory structure with technology, Yeshua tells us there is a prerequisite for “becoming one with our heavenly Father,” and that is we must live consistent with the universal principles, summarized by two words—Golden Rule.** Although technology can play an important role in refining and purifying our vibratory structure, there is no such thing as a *technological switch of enlightenment* to be turned on. The key that unlocks our true potential is our intention, backed up by our acts, which must be aligned with the underlying vibration of the universe—the vibration of unconditional love. If humanity learns one thing from the Enlightened Yeshua, I respectfully suggest it should be this: **All of Yeshua’s teachings mirror the reality that God is everywhere and God is love.** To know that God is in each of us, we must first live consistently with love, which simultaneously reveals our true nature.



SHORTCUT TO THE AUTHENTIC TEACHINGS

For readers who only want more details on the authentic teachings, please skip to Part III: “The Old Versus The Way.” However, before you do that I suggest that you consider reading three pertinent sections in Part II: “Gnosis = Special Self Knowledge” (within the chapter “Matthew, Mark, Luke and John”); “Non-Traditional Sources”; and “The Gospels: Two Afterlife Perspectives.” Part III provides additional sources on the universal principles and evolutionary framework taught by Yeshua. There is now no question that understanding this framework and aligning our behavior with the universal principles accelerates the pace of our evolution and the purification of our souls.

The Way of Yeshua includes the reality that our souls evolve gradually via reincarnation. The overall framework is governed by the karmic law of cause and effect and the Golden Rule (the law of love). Yeshua had obviously mastered this evolutionary process, but as we will learn, He had one remaining step to complete. Thus, it is undeniable that the Enlightened One was an expert on everything thousands are learning today from past life and life between life review techniques. Based on ancient records, it will be demonstrated that Yeshua taught similar techniques to His inner circle 2,000 years ago. Yeshua taught that remembering our important prior life experiences is integral to accelerating our evolutionary process and assists us in avoiding the repetitive cycle of painful life lessons, that is, karma. This advanced path of self-education teaches us up close and personal the essence of the universal laws. In the process, we quickly learn to align our behavior with the principles at the heart of Yeshua’s teachings. These advanced evolutionary techniques are Yeshua’s true legacy. In Part III there are also two chapters dedicated to an overview of Christianity from the second century to the modern era.

For readers who want additional evidence and details on why and how the life and teachings of Yeshua became so distorted, please read all of Part II. The evidence is abundant and at times quite detailed. There is also additional information on the first generation of the original Palestinian movement. For traditional Christians, an open mind remains a prerequisite. Because of the volume and complexity of some of the subject matter, readers are sometimes referred to other sources for more detailed presentations of the evidence. The goal of Part II, “The Counterfeit Apostle,” is to dismantle the Pauline perspective and its illusion of authenticity.



PART II



THE COUNTERFEIT APOSTLE

CHAPTER 6

INTRODUCTION TO THE GOSPELS OF MATTHEW, MARK, LUKE AND JOHN

Everyone has the right to honor their individual religious beliefs, whatever they may be. In regard to Christianity, some of the core beliefs are based on longstanding Christian dogma, which includes the Pauline perspective. A basic question is whether or not the *rules* of Christianity are either substantiated or contradicted by the available evidence on Yeshua's teachings. The consistency of the evidence and the number of related sources will play a key role in the overall conclusions.

I did not know what an in-depth investigation into the origins of Christianity would reveal. The goal was to penetrate the Christian conditioning of my childhood to learn first-hand what the ancient records communicate. In many respects the results of the research were surprising and disappointing. One of the most disturbing conclusions was that mainstream Christianity does not disclose all the available information to their congregations on Sunday mornings. Whether this is a result of intentional Christian bias or because of a lack of education is a matter of opinion. One of the goals of Part II is to describe a portion of the new information now available. Only through an educated understanding of all the available information can we make well-informed decisions about our spiritual beliefs. The specific information disclosed and related sources will all contribute to the conclusions on the primary subject—the afterlife as taught by Yeshua.

Most people point to the Gospels as the origin of the Christian afterlife belief structure. However, anyone who studies the New Testament learns the most dominant Gospel message mirrors and reinforces the Pauline perspective, the true foundation of the heaven or hell alternative. Chronologically, the Pauline perspective was first articulated in the epistles of Paul, which predate the Gospels. Thus, the Gospels have taken on an often misplaced level of perceived importance and authenticity when it comes to the origins of the Christian afterlife belief structure. The critical question is as follows: Does the Pauline perspective mirror the

teachings of the Enlightened Yeshua and the post-crucifixion practices of His inner circle? Although most people assume the answer to this question would be easy to discern, any objective researcher quickly comes to a very different conclusion. The reason is that there are a plethora of problems that arise in linking the Pauline perspective directly to the teachings of Yeshua and/or to the practices of the Jerusalem Church. Two of the biggest factors are that Yeshua did not reduce His teachings to writing and no formal records of the Jerusalem Church survived the destruction of Jerusalem, which occurred less than 40 years after the crucifixion. One of the other many complications is that most books on Paul's epistles and/or the four Gospels are by authors who embrace the Pauline perspective as a component of their personal religious beliefs. The bottom line is that most of the research on the Gospels, Paul's epistles and the related afterlife belief structure has been performed by authors who were in effect seeking to authenticate their personal religious beliefs. Thus, even though most authors profess an unbiased approach, the research has been anything but objective.

Prewar and pre-Gospel era sources that provide insight into the religious practices of the Apostles, James and the balance of the Jerusalem Church become a focal point of any substantive Gospel research. These sources must be scrutinized in order to determine whether or not the Gospels are accurate. The overall method of evaluation is to compare the beliefs and practices of the eyewitnesses to Yeshua's teachings to the Gospel narratives. In light of the discoveries of the past 200 years, relatively new research provides some of the most credible evidence on the authentic teachings. Assuming there is a *consistent pattern to the evidence*, records describing the religious practices and lifestyles of the Jerusalem Church will either confirm or discredit the authenticity of the Pauline perspective. If the Pauline perspective is tainted by such an analysis, it will have the same effect on afterlife belief structure implicit in the Pauline perspective. This heaven or hell alternative mirrors the belief structure attributed to the Gospels.

For centuries, books on the Gospels have generally conveyed a *consolidated Gospel storyline* comprised of selective extracts from all four Gospels. This typical approach arrives at a generic and very traditional pro-Pauline message. Even when this common approach is sometimes expanded to incorporate other early sources, to create the appearance of credibility and increased objectivity, a serious flaw goes unmentioned. With rare exception, the other early Christian sources that are utilized embrace the Pauline perspective and were authored *after the Gospels*. Thus, the other sources used to substantiate the message of the Gospels were probably conditioned by the Gospels and Paul's epistles! The end result of these narrow approaches has been generations of literature that represent layer upon layer of traditional Christian conditioning. This common approach does not disclose that key portions of the consolidated Gospel storyline is at times in conflict with information within the individual Gospels. In other words, information within the individual Gospels that contradicts traditional Christian beliefs has been excluded from the consolidated Gospel story. It is important to note that the inherent inconsistencies and contradictions within the Gospels do not take into consideration the critical historical facts omitted by the Gospel authors. Thus, for 2,000 years Christian authors have produced book after book that to varying degrees have all had an inevitable result—the confirmation of traditional Christian beliefs.

Let us not forget two critical facts:

1. In the fourth century Emperor Constantine declared Pauline Christianity to be the one true religion for the entire Roman Empire. It was under the authoritative umbrella of the Roman Empire that the Gospels were edited and distributed. This editing and

distribution process was performed by an organization that was clearly not unbiased, the Roman Catholic Church.

2. Up until the past three or four centuries, anyone in Western civilization who took exception to the message of the Gospels and their Pauline perspective was considered a heretic, tortured and put to death. This was the long-standing policy of the papacy.

To say the Catholic Church was anything but oppressively rigid to the extreme is incorrect. This is one of the many skeletons hiding in the closet of Christianity. Today, even though the Catholic Church does not burn heretics at the stake, the core message of the more diverse Christian movement and its consolidated Gospel story has remained unchanged—believe as we believe (in the Pauline perspective) or you cannot get into heaven when you die. This intimidating afterlife structure continues to be imposed on the Christian masses.

From an overview perspective, the Gospels have been the starting point for much of the early Christian research and labeled as authentic for the same reason they were initially included in the NT in the fourth century—on the surface they reinforced the traditional Christian belief structure. However, instead of embracing the beliefs of the Jerusalem Church, the Gospels support Pauline Christianity, a belief structure that gained widespread popularity after the Roman-Jewish war. Cutting through all the Christian rhetoric, labeling the Gospels as authentic is the equivalent of labeling books on the life of the Buddha authentic that were authored by people who never knew the Buddha. The only way any such book on the life and teachings of Master Buddha can be evaluated for its merits, or lack thereof, is to begin by taking a broad and objective investigative approach. The research will necessitate investigating the people and sources that provided the information on Master Buddha. An essential element is to evaluate the relationship between the Buddha authors and the eyewitnesses to the Buddha's life and teachings.

Rather than following the footsteps of traditional Christian authors, my Gospel investigations included research into the individuals and environments that influenced and conditioned the beliefs of the Gospel authors. If there were individuals other than eyewitnesses to Yeshua's life who influenced the Gospel authors, then their ideological agenda warranted evaluation. The general standard was to determine whether or not the beliefs of these individuals mirrored the beliefs of the eyewitnesses to the life of Yeshua. If they did not, then it must be determined if the differences manifested in the Gospels. As a side note, many modern-day Christian fundamentalists continue to assert that three of the Gospels' authors (Matthew, Mark and John) knew the living Yeshua. However, based on contemporary research, most members of Christian academia now recognize this as a long-standing charade. There will be more on this aspect of Gospel research later in this book. These first few paragraphs summarize why Gospel research necessitates a non-traditional approach.

Let us begin by observing how the Gospels are presented in the NT. The four Gospels are the first documents. Because of this most people assume the Gospels are the earliest and most authentic documents of the NT. This is not the case. This presentation creates one of the many subtle elements of perceived credibility. The simple fact is the largest individual work of the 27 documents comprising the NT, the 13 epistles of Paul, are accepted as predating the four Gospels. Paul's epistles were written in a period approximately 10 to 30 years after the crucifixion (40s to early 60s CE). Most scholars recognize that some of Paul's epistles

were written as much as 70 years prior to the Gospel of John, the last Gospel to be written, in approximately 90–110 CE.

In his epistles Paul essentially communicates that he was the self-proclaimed leader of the Christian movement. The evidence will continue to show that Paul's Christian movement (located outside of Palestine) was in fact the original Christian movement, as the Jerusalem Church *never* referred to themselves as "Christians." Paul's apparent need to appoint himself is significant because it reveals he never received this lofty designation from the real Apostles or their leader, James. This fact is uniquely confirmed in Paul's epistles by the lack of any indication that the Jerusalem Church recognized Paul as an Apostle or even as their liaison with the Roman-Greco culture. The fact of the matter is that some research on Paul has concluded the Apostles considered Paul an adversary and counterfeit apostle, who preached a counterfeit Gospel. In addition, Paul never recognizes James or any of the real Apostles as his advisors or close associates. The considerable evidence substantiates the perspective communicated herein: there were irreconcilable differences between Paul's Christian movement and the authentic Palestinian movement (the Jerusalem Church).

Because Paul's epistles are the first source chronologically that describes the core belief of Christianity (the Pauline perspective) plus other common elements found within the subsequent Gospels, Paul unquestionably influenced the Gospel authors. In the hundreds of books I read, not one even remotely inferred that Paul did not influence the Gospel authors. Conversely, some authors make a convincing case that without Paul, modern-day Christianity would be completely void of the Pauline perspective and the related afterlife belief structure of heaven and hell. All anyone has to do to substantiate the dominance of Paul's beliefs in the Gospels is to read the New Testament in chronological order. That is, read Paul's epistles prior to reading the Gospels.

It should not be overlooked that in addition to the Pauline perspective there are other Pauline themes and writing techniques found in all the Gospels. For example, Paul's prominent anti-Jewish and pro-Roman prejudices are unmistakable in all the Gospels. However, these same characteristics are blatantly inconsistent with the beliefs of the membership of the Jerusalem Church. I am not referring to a few subtle nuances. Some of Paul's epistles, particularly his letter to the Romans, make it sound as though his Jesus Christ was a Roman aristocrat teaching in the streets of Rome instead of an Essene/Nazoraean teaching in Palestine. Paul was the first to make it popular to project Roman values and religious beliefs back in time and onto Yeshua. This technique was copied and expanded by the Gospel authors, who routinely projected their Pauline beliefs into the words of their Gospel characters. For this reason alone, it is remarkable that Paul's epistles and the Gospels continue to be considered the benchmark of Yeshua's teachings and life events.

There have been negative implications regarding Paul's influence on the authors of the Gospels ever since the 18th century. However, the research of Robert Eisenman on the Dead Sea Scrolls (DSS) has uncovered a new body of damaging evidence. The meticulous documentation of Eisenman provides convincing evidence that Paul routinely used a disturbing technique. (See Eisenman's book *The New Testament Code*.) Paul ideologically inverted, distorted and spun many of the religious beliefs of the Essenes/Ebionites to manufacture his new Christian belief structure. In the process, and as a vivid demonstration of Paul's prejudice toward all Jews, Paul was attempting to communicate that his Roman-Greco view of Yeshua was clearly superior to that of the Essenes. For those who either shared or were ignorant of

his prejudice, Paul's technique created the appearance of authenticity. The end result was that he masked his Son of God mythology with dubious Essene window dressing.

Eisenman's research documents the true hypocrisy of Paul's Christian agenda. In regard to the Gospels, the Eisenman documentation also reveals the prevalent use of Paul's inversion technique by the Gospel authors. The evidence is so substantial that it has exposed a good portion of the traditional Christian translations and interpretations (of the DSS, Paul's epistles and the Gospels) as inherently biased distortions. For example, the internal evidence provided by some of the DSS date their authorship to the critical post-crucifixion and pre-Roman-Jewish war period. Thus, they provide a priceless new source of information. The Christian establishment has tried to date all the DSS to the pre-Yeshua time period. This is a failed attempt to make the DDS irrelevant to Christianity. It should come as no surprise that Christianity's flawed interpretations of the DSS strain unsuccessfully to hide the polluting effects of the Pauline perspective on the authentic teachings.

The Eisenman research demonstrates how the Gospel authors mimicked Paul's techniques, thereby perverting Essenism and inevitably portions of The Way of Yeshua. The use of Paul's technique is particularly disturbing when it becomes obvious that Paul's Christian agenda cannot be reconciled to the beliefs of James and the Jerusalem Church. In other words, the belief structure of the Jewish sect known as the Essenes was turned upside down by Paul and consolidated with his Pauline perspective to create much of his new Christian ideology. In summary, Paul's Christian belief structure was incorporated into the Gospels but it is in direct conflict with the religious beliefs of the Essenes. This is the same sect that Yeshua, James, Peter and John the Baptist were closely aligned with. Eisenman lays out a convincing case that the Righteous Teacher, revered in the DSS by the entire Essene/Ebionite community, was none other than James, the brother of Yeshua. Thus, the teachings of James and the Jerusalem Church must have had much in common with Essenism. For the unbiased researcher it becomes obvious that the Essenes would have found the Pauline perspective to be repugnant. Unfortunately, thanks to our Christian leaders, this startling new body of research has largely flown under the radar of the Christian masses.

The magnitude of the ideological conflicts between the true beliefs of the Essenes/Ebionites and Paul's epistles make equating Paul's beliefs with those of the Jerusalem Church impossible. Let us remember that the Ebionites (the poor) comprised the membership of the Jerusalem Church. This creates an irreconcilable situation for the authenticity of the Pauline perspective, which is the heart of the Gospel message. For example, today Christianity side-steps the fact that James was the leader of the Yeshua movement, a prominent religious leader for the entire Jewish culture and that Judaism has *always* rejected the validity of the Pauline perspective. Thus, James's revered status within the Judaic culture, and more specifically with the Essene/Ebionite community, makes it impossible that he embraced the Pauline perspective. Although previous research on this subject is substantial, the depth and magnitude of the new evidence revealed by the DSS has only recently been documented by Eisenman. See the Eisenman series of books, *The Dead Sea Scrolls and the First Christians*, *The New Testament Code* and *James the Brother of Jesus* for a voluminous presentation of the evidence. Quite frankly, without the comprehensive presentation of the evidence by Eisenman, Christianity could have dogmatically spun away and discredited the anti-Paul message of the DSS. Even though the Christian community is still trying to do this, in the process they are exposing their irrational bias for the Pauline perspective.

In the introductory chapters it was stated that aspects of early Christian research are complex. Dissecting Paul's epistles in relation to all other available records and recognizing the depth of his conditioning effect on the Gospel authors is a prime example. A few of the many reasons for the complexity is that there are many lies and half-truths embedded in Paul's outlook, which are commingled with layers of very sincere-sounding inversion. When comparing Paul's epistles to other early documents, this makes the overall evaluation process complex and confusing, which is compounded by the fact that the Gospel authors (and the Christian establishment) stand behind the accuracy of Paul's epistles. The end result was that Paul's epistles tried to cover up the hoax of his Pauline perspective and his split with the Jerusalem Church, while the Gospels essentially tried to *cover up Paul's cover-up*. As startling as this is for most Christians, Paul utilized a variety of manipulative techniques in his epistles, which were copied and expanded on by the Gospel authors. To varying degrees, many of Paul's techniques allowed him to alter the Essene orientation of The Way. There seems to be little doubt that Paul's ultimate goal was to start a new religious movement: Roman-Greco messianism, more commonly called Christianity. The symbolic centerpiece for his new religion was Jesus the Christ, the only Son of God. According to the narcissistic Paul, *his* new Roman-Greco messiah was far better and more important than the Jewish messiah. The end result was that Paul's new version of messianism overshadowed the principles taught by Yeshua and covered up His teachings on the afterlife.

Any objective analysis of Paul's epistles and all four Gospels must recognize a common characteristic. The Pauline perspective is completely out of character for and contradicts the Essene/Ebionite orientation of Yeshua, James and the balance of the Jerusalem Church. This is one of the many facts revealed by the DSS that cannot be overemphasized. As a result, the underlying message of the Gospels (the Pauline perspective) pollutes the story of Yeshua's life. The evidence reveals Matthew, Mark, Luke and John to be counterfeit Pauline versions of the life and teachings of Yeshua, which accommodated the cultural mores of the Roman Empire. The trail of evidence also reveals Paul's true adversarial relationship with the Apostles and Yeshua's family. These conclusions will be further substantiated within the next several chapters as the credibility of the Pauline perspective and its afterlife alternative of heaven or hell vanish.

Let us remember that there were several Jewish Gospels omitted from the New Testament. Matthew, Mark, Luke and John obviously had access to at least some of this information, either via documents or oral traditions. The Lost Gospel Q is a prime example of this reality. Today many speculate on the differences between the lost Jewish Gospels and the Gospels (Matthew, Mark, Luke and John). However, using all the available sources, the speculative process becomes considerably less suspect than Christianity will ever admit. Here is the overview. To varying degrees, the message and writing techniques of the Gospel authors mirror the content of Paul's epistles. In other words, Paul and the Gospel authors inverted and spun the vocabulary and themes of Essenism, along with The Way of Yeshua, to make it appear that Roman-Greco messianism was authentic. The end result is an incredibly well-disguised Christian movement (outside of Palestine) that distorted many of the authentic teachings and life events. In summary, the Gospel authors spun the more authentic Jewish Gospels, with the aid of the Pauline agenda, to produce new Gospels that Christianity has always labeled as "authentic."

Although this is not a new perspective within the scholarly ranks, it is one generally avoided by traditional Christianity. One of the many examples is pivotal. The name Jesus Christ (the only Son of God) is a Greek name that according to *all* records was first used by Paul in the post-crucifixion era. As all well-read researchers know, Paul's epistles are also the first and *only* record that communicates the Pauline perspective in the critical prewar era. We also learn from Paul's epistles that he did not know the living Yeshua. Here is the bottom line: Regardless of the Christian rhetoric (versus substantive evidence), while Yeshua ben Joseph was alive, the concept of a child of God incarnating to be crucified to atone for the sins of man, in order to create a path to heaven, was nonexistent. To insure there is no confusion on this point, there are *no* records prior to or during the years Yeshua lived that communicate a concept consistent with the Pauline perspective. In addition, there is also no record from the prewar Yeshua movement in Palestine (followers of The Way) that is consistent with the Pauline perspective. These facts are devastating for the Pauline perspective and the key role that it plays in the Gospel message. Not only can the Pauline perspective not be directly linked to James, the Apostles, the Jerusalem Church or Yeshua, there is also considerable evidence that reveals Paul's Son of God mythology to be a repudiation of the authentic teachings.

In a subsequent chapter, a review of the writings of the first-century historian Josephus will shed considerable light on this subject. This portion of the book will include references to a rare version of Josephus, which is avoided by mainstream Christianity. It must be recognized that the various extant copies of Josephus do not agree, nor can they be reconciled to all references in the early Christian records attributed to Josephus. Thus, there were several different versions of Josephus because his originals had been altered. This is commonly accepted today. The probable cause is that the alterations removed information that contradicted the Gospel message and its Pauline perspective. Simply as a reminder, such alterations were not only common but required by the edicts of the Roman Emperors, who made Pauline Christianity the law of the land. The rare version of Josephus generically depicts Yeshua as the perceived Judaic messiah and not as Paul's Roman-Greco messiah (the only Son of God). (See *The Messiah Jesus and John the Baptist* by Robert Eisler.) The applicable passages are nowhere to be found in the other, more common versions of Josephus' writings. Eisler makes the case that the version of Josephus that he cites is either the original version of Josephus or, at the very least, less altered than the more popular versions referred to by Christianity. Eisler's research was published in 1931 and it was a huge embarrassment to Christianity, which is why traditional Christian authors in the modern era never refer to his book.

If the Pauline perspective was not part of the authentic teachings, then one of the inevitable questions becomes: Where did it originate? The evidence is clear in this regard. It first surfaced in the post-crucifixion era outside of Palestine. It was the product of Paul and a dominant conditioning element of his upbringing, Greek mythology. Paul's mythological identity was then projected back in time and onto Yeshua by the Gospel authors. Thus, based on the evidence (as opposed to religious dogmatism), any Gospel professing authenticity that uses the Greek name "Jesus Christ" and the related Pauline perspective is anything but authentic. Conversely, if Christianity asserts the Pauline perspective and its Jesus Christ originated with Paul and his post-crucifixion Christian movement, then they would be on firm but very embarrassing ground.

Some of the prime sources of evidence are the relatively new research available on the Lost Gospel Q, the Gospel of Thomas, the Essene Gospel of Peace, the Clementine documents,

the DSS and Yeshua's brother (James). This new research supplements and is consistent with unbiased interpretations of traditional sources, most notably Paul's epistles, the Gospels and Luke's Acts of the Apostles. Even though traditional Christians will be shocked by the reality just communicated, there is *no* credible evidence that affirms the authenticity of the Pauline perspective. In fact, the exact opposite is the case. Thus, the Pauline perspective (and all other Roman-Greco beliefs in the Gospels) was never part of the authentic teachings. If you decide to perform research in this regard, please do not confuse dogmatism and inversion for evidence because Christian authors have a very long tradition of not being able to make the distinction.

In light of the modern-day consensus (excluding Christian fundamentalists) that the Gospels were not written by eyewitnesses to the life of Yeshua, anyone who attempts to cite the Gospels as an authentic Yeshua source for the Pauline perspective does not know the historical facts or refuses to accept them. Three of the many relevant factors are: The Gospels were written outside of Palestine (in the anti-Jewish environment of the Roman-Greco culture), 40 to 70 years after the crucifixion and they received no meaningful oversight from the eyewitnesses to the events (the membership of the Jerusalem Church). Christianity has employed many methods to cover up this embarrassing reality and the inevitable shortcomings of the end product—the Gospels of Matthew, Mark, Luke and John. For example, Christianity has tried to piece together a phrase here and there from sections of the Old Testament in an attempt to validate the conceptual existence of the Pauline perspective while Yeshua was alive. This general technique started in the early Christian era and is still used today. Even though this failed as a method for validating the Pauline perspective, it was a necessary attempt by Christianity for another critical and yet embarrassing reason—to cover up the lies in Paul's epistles about the crucifixion.

In Paul's epistles he lies about the crucifixion in more ways than one in support of his Son of God mythology. For example, in 1 Cor. 15:3 Paul states, "Christ [the only Son of God] died for our sins according to the Scripture." Let there be no misunderstanding about this statement. In the OT there is no description of a Son of God who will incarnate to be crucified to atone for our sins, thereby creating a pathway to heaven for all of mankind. This is one of many facts that prove Paul habitually distorted and inverted Jewish Scripture in an attempt to fabricate credibility for his Son of God mythology. It is these types of high-profile examples that leave no question as to why the Essenes/Ebionites and the inner circle called Paul a liar. The Gospel authors followed in Paul's footsteps. By supporting the illusion of authenticity that first appears in Paul's epistles, and is subsequently reaffirmed by the Gospels, modern-day Christianity has embraced a belief structure that is approximately fifty percent counterfeit.

Another fact that demonstrates Paul's Son of God mythology did not originate with Yeshua and was not consistent with the beliefs of the Jerusalem Church is as follows: Nowhere within Paul's epistles does he indicate that his Pauline perspective is a belief of James, the Apostles or the Jerusalem Church. This is truly remarkable. Why is this? Why does Paul never say that "my Gospel message is the same as the Apostles' message?" The fact of the matter is that Paul reveals there are two competing Gospel messages —his and the Jerusalem Church's. Let us not forget that Paul's epistles denigrate the Law in its entirety and that the Jerusalem Church embraced Yeshua's interpretation thereof, commonly known as The Way. Paul's letters to the Corinthians and Galatians, in addition to the Acts of the Apostles, are often cited to substantiate the fact there were two competing versions of Yeshua's teachings

(Christianity versus The Way). The DSS, the writings of Josephus, the Clementine documents, the Lost Gospel Q, the Essene Gospel of Peace and the Gospel of Thomas all combine to reinforce this perspective.

The Way of Yeshua emphasized universal principles and rejected many aspects of traditional Judaism. For the discerning researcher, this message of *enlightened independence* is clearly part of the authentic information contained in the Gospels. As a side comment, many assume NT terms like *The Way* and the *New Covenant* originate with the Christian movement. Once again, the evidence reveals a very different reality. The DSS confirm that these and many other Christian terms originate with the Essenes and/or the Old Testament. There are many religious concepts and terms all found in the DSS, Paul's epistles and the Gospels. However, the use of the terms by the Essenes/Ebionites communicates a *dramatically different meaning* than the Christian mutations initiated by Paul and the Gospel authors.

Based on the DSS, as documented in Eisenman's book *The New Testament Code*, the Essenes knew Paul had perverted their sacred beliefs. They expressed an intense level of disdain for Paul and referred to him as the "liar who led many astray." Once the true relationship between the Essenes, the Jerusalem Church, Paul and the subsequent Gospels is understood, an embarrassing aspect of early Christianity is reaffirmed: Paul and the subsequent Gospel authors manipulated and distorted the authentic teachings, which resulted in documents Christianity labeled as "authentic." Why else would Paul and the Gospel authors invert Essene concepts and terminology to create a conflicting Christian ideology if Yeshua was not closely aligned with the Essenes? The collaborating evidence provided by the DSS (as documented by Robert Eisenman) is definitive. Eisenman delineates how the DSS provide a series of evidential links that are particularly damaging to Paul and the credibility of traditional Christian beliefs, while simultaneously elevating the status of James within the Essene/Ebionite community. In the final analysis, the Essenes/Ebionites/Nazoraeans of the DSS embraced a methodology in the spirit of The Way of the Jerusalem Church, all the while finding Pauline Christianity abhorrent. One point needs to be emphasized. **Terminology inclusive of *The Way*, *righteousness* and the *New Covenant*, as used by the Essenes/Ebionites in the DSS, is unquestionably the equivalent of honoring some interpretation of the Law. However, when the identical terminology is used in the NT, the critical relation to honoring some interpretation of the Law is eliminated and/or obscured by Paul and the Gospel authors.** This is indicative of how Paul and the Gospel authors inverted and perverted Yeshua's teachings as a vehicle to invent a new form of messianism. Their finishing touch was the projection of this new messianic ideology onto Paul's new Roman-Greco messiah—the only Son of God. This highlights some of the insurmountable problems with any attempt at authenticating modern-day Christianity, the Gospels, the Pauline perspective and the related afterlife alternative of heaven or hell.

It appears that the core of Yeshua's teachings was a combination of the Golden Rule and the "as you sow, so shall you reap" principle. Both have the same karmic theme. As will be documented in a future chapter, authentic aspects of the Gospels confirm that these principles summarize Yeshua's interpretation of the Law. Few Christians appreciate that Yeshua's Golden Rule principle originates with the OT and is also the underlying foundation of the Ten Commandments. This same Golden Rule principle is also found in the DSS and the Letter of James. The message of the Letter of James (an often forgotten document in the NT) generally parallels the DSS. James refers to the Golden Rule as the "Royal Law according to the Scripture." This is synonymous with the words of Yeshua in the Essene Gospel of Peace

("The Holy Law"). The Letter of James supplies another source of evidence on Yeshua's interpretation of the Law and reaffirms the overall message that has been expressed thus far.

Yeshua and His followers obviously considered His interpretation of the Law superior to that of traditional Judaism. The Gospels leave no question in this regard. However, Christian authors rarely mention that Yeshua emphasized His interpretation of the Law versus the complete rejection of it, as Paul did. **Thus, Paul's unqualified rejection of the Law in his epistles must be recognized as a rejection of Yeshua's teachings.** Paul was either very clever or delusional or both. He did not link his rejection of the Law, as redefined by Yeshua, with the teachings of the living Yeshua. This is a very key point. For Paul's primitive first-century audiences this critical fact is veiled within his blanket criticisms of the Law as practiced by the Jerusalem Church, which we have learned was synonymous with The Way of Yeshua. Paul's *sole justification* for his rejection of the Law was his so-called revealed information from the risen Jesus the Christ. However, for any objective researcher, Paul's irrational position is obvious. The end result is unavoidable. When Paul denigrated the Law, he rejected the authentic teachings. The Gospel authors refused to recognize this fact, as does Christianity in the modern era. Remarkably, in the process, the Christian bureaucracy adds credence to Paul's claim of divine revelations while discrediting the beliefs of James, the Apostles and the Jerusalem Church.

There are endless subtleties and nuances when a comparison is made between Paul's epistles, the Gospels and the beliefs of the Jerusalem Church. Because of the past 2,000 years of endless Christian conditioning, this type of tedious research is rarely undertaken. For example, the Gospel authors did not denigrate and completely reject the Law as Paul did. They apparently recognized the irreconcilable conflict that this created. However, this is not the mystery that some scholars attempt to fabricate. Assuming the Gospel authors were using some form of the now lost Jewish Gospels as a primary source, they were never able to authenticate Paul's rejection of the Law. The reality is the Jewish Gospels undoubtedly depicted Yeshua as endorsing His interpretation of the Law, as do the Gospels. In the NT this is most apparent in the Gospel of Matthew. Thus, what the Gospel authors found in the earlier Jewish sources is something the delusional Paul could not accept; the eyewitnesses to the authentic teachings embraced Yeshua's interpretation of the Law. The end result is that the Gospel authors generally obscure an underlying reality of the authentic teachings; Yeshua extracted some of His universal principles from the Law. Prime examples include the Golden Rule and the Ten Commandments.

After Paul rejected the Law as practiced by the Jerusalem Church (understanding the Law in his epistles is synonymous with Yeshua's interpretation thereof), Paul took his Christian agenda one outrageous step further. The overview is that Paul replaced The Way with his Son of God mythology. **Stripping away Paul's inversion, we enter the kingdom of God not by following the universal principles of Yeshua, which produces good acts, but rather by believing in and having faith in his Son of God mythology.** This may sound incredible to some readers and quite frankly it should. However, anyone can confirm this by educating themselves on the idiosyncrasies of first-century terminology and The Way, followed by reading Paul's epistles. Unfortunately, the Gospel authors make it crystal clear that they accepted Paul's claim of divine revelations. To varying degrees, all the Gospel authors project Paul's Son of God mythology into their storylines. They obviously had to omit the fact that Paul's Son of God identity for Yeshua could not be reconciled to the beliefs of James and the Apostles. Whether this was a measured omission or out of ignorance we may never

know, except for the only Gospel author who *must* have understood this—Luke. This will become obvious in a later discussion on his second contribution to the NT, the Acts of the Apostles. Luke’s prejudicial and arrogant perspective clearly mirrored Paul’s, which can be summarized as follows: The “ignorant Jews” (inclusive of the inner circle) were not smart enough to recognize they were wrong and Paul was correct. As shocking and prejudicial as this sounds today, it is nevertheless the underlying message expressed in all four Gospels. Considering the Jerusalem Church had been eliminated by the war, the other Gospel authors (Matthew, Mark and John) may have been oblivious to the facts but were conditioned into believing that the Pauline perspective was accurate. The easiest way to confirm all of this is to dissect the trial and crucifixion scenes in all four Gospels. I have done this in chapter 18. My analysis establishes that all four Gospels distorted the facts and fabricated events in order to accomplish a common goal—to shift the blame for the crucifixion away from the Romans and onto the Jews.

For any reader who is not familiar with Paul’s epistles and the applicable contemporary research, an immediate question arises: How did Paul ever condition the Gospel authors to embrace his new Christian agenda? Paul used a two-step approach to make his case.

1. The starting point is to understand that Paul began *his* Christian movement outside of Palestine, in a Roman-dominated culture that had an anti-Jewish bias. Thus, any criticism of the “lowly Jews” or their religious Law was generally popular, particularly when it was spun to sound consistent with the teachings of Paul’s mythological messiah—Jesus the Christ. This message became an extremely popular theme for two additional reasons. First and foremost, Paul blamed the Jews for the crucifixion and guaranteed heavenly bliss if you “believed.” Needless to say, Paul made believing in his Son of God mythology simply *too good to be true*. The second underlying factor in the immediate popularity of the Pauline perspective was that it was consistent with Greek and Egyptian mythology, the spiritual foundation of the Roman-Greco culture.
2. According to Paul, his Son of God mythology was obtained directly from the risen Jesus the Christ. Thus, if the Pauline perspective came directly from the Son of God it must be true. Everyone knows God does not lie. What is largely obscured in Paul’s inversions is the fact that his Son of God mythology was in direct conflict with the beliefs of James and the Apostles—beliefs they had been taught by the living Yeshua.

These last few paragraphs summarize the catastrophic flaw that Paul conditioned the Gospel authors to embrace and project into their storylines. The replacement of the Law (as refined by Yeshua) with the Pauline perspective infuriated many Jews, including the Jerusalem Council. Although Luke attempts to camouflage this fact in the Acts of the Apostles, other sources will be documented to substantiate the previous sentence, as will Luke’s own words. Modern-day Christianity takes the blatantly flawed position of Emperor Constantine and ancient Christianity: The Pauline perspective is not in conflict with the beliefs of James, the Apostles or the balance of the Jerusalem Church. How is this possible you ask? Eliminating the rhetoric, misinformation and dogma, the Christian response centers on two erroneous assertions:

1. As documented in his epistles, Paul’s Son of God mythology was obtained directly from the risen Son of God—Jesus the Christ.
2. The four Gospels all confirm the accuracy of Paul’s Son of God mythology.

As flawed as this answer is, Christianity uses the Gospels, whose authors were conditioned by the Pauline perspective, to confirm the authenticity of the Pauline perspective! In my opinion, this relegates the authentication of Paul's Son of God mythology to the absurd. From a somewhat different perspective, the Gospels (which are not based on the beliefs of the eyewitnesses to Yeshua's teachings) are used to authenticate the belief structure in Paul's epistles, which contradicts the beliefs of the eyewitnesses to the living Yeshua. This is the essence of the Christian position today. Please do not take my word for any of this. I respectfully suggest that you consider the evidence as it continues to unfold in this book and, if necessary, verify it with your own research. Although obscured in the maze of convoluted Christian misinformation and dogma, many consider the long list of evidence available today to be definitive. Here is another of the seemingly endless list of examples. The projection of the Pauline perspective back in time and onto the Apostles by the Gospel authors is why the Apostles are made to sound exactly like the Christian followers of Paul in his epistles. However, there is an inherent contradiction with this portrayal. These Pauline-like Apostles are quite different from The Way abiding Apostles that Paul criticizes and demeans in his own epistles! This is another irreconcilable conflict Christianity is forced to avoid, unless of course the Christian establishment wants to recognize the mistake of embracing the Pauline perspective for the past 2,000 years. I respectfully submit that such an admission is inevitable, but it will require a new level of objectivity and maturity on the part of the Christian establishment.

An international symposium held at the University of Michigan in 1985 on "Jesus and the Gospels" is summarized in a book, *Jesus in History and Myth*, edited by Joseph R. Hoffman and Gerald A. Larue. This book is a series of chapters written by several recognized Christian scholars, a few of which are not blindly married to the Pauline perspective. One of the conclusions expressed is as follows:

The [modern-day] recovery of ancient religious literature belonging to Canaanites, Assyrians, Babylonians and Egyptians has demonstrated that some biblical concepts may have been borrowed from other cults and that festivals sacred to the Jews and Christians have roots that reach back into pagan religious celebrations. In other words, the Bible, rather than proving to be a product of divine revelation, is clearly a human product, limited in what it contains by its setting in time [first millennium BCE through the first few centuries CE] and space [the ancient Near-Eastern world]. Unfortunately, these valuable and exciting findings have not been shared with the general public. Clergy, well trained in biblical criticism in the best universities and seminaries, consistently fail to communicate to their parishioners what they have been taught. ... What is equally disturbing is the vigorous campaign being waged by right-wing evangelicals against modern-day scientific inquiry and free thought. ... Writers put in Jesus' mouth what the church wanted Him to say. (p. 8)

Although this book strives to express a more objective perspective on Christianity, it also demonstrates how 2,000 years of conditioning does not disappear overnight. Some of the most respected theological minds of Christianity openly recognize the hypocrisy of the Gospels and yet they continue to rigidly defend Paul's Son of God mythology.

An indication of how convoluted the teachings of Yeshua became is the fact the Christian/Catholic movement labeled the now lost Jewish Gospels as heretical. Some have speculated

that this designation caused the destruction of these Gospels, potentially because they contradicted the Gospels of the NT and predated them. Another book that deals with the lost Jewish Gospels is by A.F.J. Klijn, *Jewish-Christian Gospel Tradition*. The last thing Emperor Constantine and bishop Eusebius (who produced the first NT) wanted to label as authentic were Gospels that depicted Yeshua as rejecting blood sacrifices for the atonement of sins. This would have been an embarrassing contradiction to Paul's Son of God mythology and the crucifixion scenes in all four Gospels. As we will learn in a subsequent chapter, an accurate version of Yeshua's demise would not serve the political needs of Emperor Constantine.

Ironically, the first Christian documents (Paul's epistles) do not tell the story of the life and teachings of Yeshua. Anyone that penetrates Paul's inversions and narcissistic hypocrisy finds that his message is largely comprised of the importance of his psychic revelations and the degradation of the Jerusalem Church. Matthew, Mark, Luke and John carried on with the theme of the Pauline perspective but also provided many biographical details and portions of the authentic teachings. Some would argue that the anti-Jewish rhetoric of Paul's epistles was toned down a bit, even though it was certainly not removed. However, there is no doubt that the trial and crucifixion scenes in the Gospels serve to exasperate the illusion of Paul's Son of God mythology and his anti-Jewish prejudices. The end product is biographical accounts of Yeshua's life that were overwritten with the Pauline perspective. This was a natural and authenticating next step for Paul's Christian movement.

Regardless of the evidence, most Christians do not want to talk about any element of their religious beliefs as being based on mythology. You can observe the various degrees of shock and disbelief whenever you even mention such concepts to traditional Christians. Their eyes and expressions tell you their brains are on "tilt." Given my childhood conditioning, I know exactly how they feel. They often refer to the NT in attempts to validate their beliefs because Christians have been conditioned to believe the NT is historically accurate. Their reactions of denial are all very natural and expected considering the damage of the last 2,000 years of fear-based Christian conditioning. However, common sense, 2,000 years of evolution and contemporary research dictate that it's time for a more educated perspective.

Considering Yeshua was a popular Jewish messianic personality in His homeland and given the two messianic outlooks on Him (Jewish and Roman-Greco), the latter must be considered the more inaccurate portrayal. In this regard, there are sections of the Gospels that clearly reflect the imaginations of the authors. For example, how can Gospels written 40 to 90 years after the crucifixion accurately document so many of the alleged words of Yeshua, at seemingly the most critical times in His life? More specifically, there are sections in the Gospels that depict Yeshua talking to God when no one else was present. How did the Gospel authors possibly know Yeshua had private conversations with God or what was said? They simply could not have known and yet they place their words in the mouth of Yeshua, which often reinforce the Pauline mythology. One of the many books that communicate this and other Gospel shortcomings is *When History and Faith Collide* by Charles Hedrick.

Paul and the subsequent Gospel authors could not (and did not) use eyewitness accounts of Yeshua to authenticate Paul's Son of God mythology. Their only alternative was to employ a variety of deceptive techniques. For example, because of the NT and the Christian conditioning of the past two millennia, most people assume there was a close relationship between Paul and the Apostles. Such a relationship would confirm the Pauline agenda was consistent with the authentic teachings. Unfortunately, the evidence reveals that the illusion of collaboration is another hoax, which has been perpetuated by Christianity ever since the first

century. Even though Paul understood the need for this illusion and was the first to initiate it, let me be clear. Paul's own writings betray his efforts to manufacture this illusion and Christianity's ongoing efforts to perpetuate it. Simply as a reminder, Paul was labeled as a liar in both the Dead Sea Scrolls and the Clementine documents. An applicable quote about Paul from the Essenes in the DSS is from *The New Testament Code* by Robert Eisenman: "the spouter of lying, who leads many astray, building a worthless city upon blood [of Yeshua] and erecting an Assembly upon lying, for the sake of his [own] glory, tiring out many with worthless service and instructing them in works of lying, so that their suffering works would be for emptiness..." (p. 924).

In summary, the Jerusalem Council thought Paul was lying about his psychic encounters with the risen Yeshua for several reasons. **The essence of Paul's epistles is that Jesus Christ taught Paul the Son of God mythology and the complete rejection of the Law after the crucifixion, in complete contradiction to what He had taught His inner circle while He was alive.** It must be noted that this unavoidable conclusion contradicts the subsequent Gospels, which allege Yeshua taught the Apostles the Pauline perspective while He was alive. The key point here is that the inner circle clearly rejected Paul's counterfeit Christian movement because of their years of living with Yeshua, which the Gospels cover up. It will be documented that the "liar" nickname for Paul is uniquely confirmed by him in his epistles. This designation speaks for itself. It represents only a small part of the evidence that shatters the credibility of the Son of God mythology in the Gospels, along with the related myth of heaven and hell.

The "liar" designation for Paul by the Jerusalem Council motivates any objective researcher to take an inevitable step: Identify the common writing techniques and messages in the Gospels that mirror Paul's epistles. With the assistance of this often complex process, the flawed Pauline agenda can be isolated within the Gospels. Literary surgery can then remove the Pauline agenda from the Gospels. This is a necessary project to separate the shortcomings of the Gospels from the potentially authentic elements. Although there are a few of exceptions to this general rule, this is an extremely insightful exercise. This process recognizes the fact that Paul's epistles are not representative of The Way of the Jerusalem Church but rather mirror Pauline Christianity in the post-war era. This post-war era is when Paul's influence conditioned the Gospel authors to embrace his Son of God mythology. Ever since this point in history, the significant influence of Paul on the Gospel authors has been largely misunderstood or avoided.

Christian fundamentalists struggle unsuccessfully to dispute the post-war dating of the Gospels. They do this for many reasons, all of which strain to portray the Gospels as the product of the first generation of the authentic Palestinian movement. This same group also refuses to recognize the serious ramifications of the post-war dating of the Gospels. The terms *strain* and *struggle* are used because the evidence provided by the contents of the Gospels themselves reveals the futility of their efforts. Authors such as S.G.F. Brandon, B.H. Streeter and Robert Eisenman provide ample evidence that all four Gospels were written after the destruction of Jerusalem (and with it the Jerusalem Church). This reveals a critical fact avoided by Christianity—the post-war dating communicates that the Gospels (at least in the current form) were void of any meaningful input from the Jerusalem Church. Many traditional Christian scholars now reluctantly agree that the Gospels were written for the benefit of the rapidly growing *Gentile Christian* audience outside of Palestine. Given the prevalent Roman-Greco themes contained therein, there is simply no rational way anyone

can intelligently claim that any of the four Gospels were written by or for the descendents of the authentic Yeshua movement.

A 21st century perspective is that the primary goals of the Gospel authors were as follows:

- Separate Yeshua from both the Essenism of the Jerusalem Church and the larger Jewish culture. One of the primary methods used to accomplish this was to blame the crucifixion on the Jews.
- Create a new Roman-Greco version of the life and teachings of Paul's mythical Son of God.

Make no mistake, the trail of evidence demonstrates that Paul initiated this entire process and conditioned the Gospel authors into being enthusiastic participants. Once the underlying motivation of the Gospel authors is understood, it becomes apparent that authenticity and accuracy were clearly not their priorities. An applicable perspective from Burton Mack and his book *The Lost Gospel Q* is as follows: **“The narrative Gospels can no longer be viewed as the trustworthy accounts of unique and stupendous historical events at the foundation of the Christian faith. The Gospels must now be seen as the result of early Christian mythmaking”** (p. 10). When anyone reads the Gospels, with the benefit of omitted first-century facts, it quickly becomes challenging if not impossible to rationally dispute the perspective communicated herein. My years of research provided an eye-opening education on The Way of the Jerusalem Mother Church, thereby creating a dramatic contrast to the competing alternative—Christianity. However, without a broad investigation into all the relevant sources, the stark contrast between the Jerusalem Church and Christianity remain obscured in the fog of traditional dogma and rhetoric.

The document that follows the Gospels in the NT is not Paul's epistles but the Acts of the Apostles, authored by Paul's close associate Luke. Paul's 13 epistles follow the Acts of the Apostles. Some Christians never get around to reading Paul's epistles or understanding the role he played in conditioning the Gospel authors. Even if people read Paul's epistles they rarely acquaint themselves with the nuances of first-century terminology, the fact that the epistles predate the Gospels and the depth of the conditioning effect on the Gospel authors. Quite frankly, whether intentional or not, the Christian establishment has obscured Paul's true role. In doing so, traditional Christianity represents a cancer on the authentic teachings because it has and continues to play the pivotal role in perpetuating Paul's illusion of authenticity.

Many Christians' sole exposure to Paul is selected excerpts from his epistles in church on Sunday mornings. Without considerable research on Paul's epistles (in conjunction with other ancient documents), numerous key facts about his Christian belief structure remain buried in the first century. For example, consider reading just the first ten pages of the Acts of the Apostles along with the benefit of the Jewish messianic information provided by the first-century historian Josephus. It becomes obvious that the group persecuting the Apostles after the crucifixion were the same pro-Roman Jewish court (the Sanhedrin) that arrested, convicted and handed Yeshua over to the Romans for crucifixion. Josephus documents that the long line of high priests (in charge of the Sanhedrin) were no more than the appointed puppets of the Romans (and the Herodian kings). Whether intentional or not, the Gospel authors omitted this pivotal fact. This was one of the many omissions that allowed the Gospel authors to shift the blame for the crucifixion from the Romans to the Jews. Although I am getting a

bit ahead of the natural progression of facts, there is irrefutable evidence that Paul worked for this pro-Roman Jewish court that conspired with the Romans to crucify Yeshua and subsequently persecuted His followers. Paul worked for the Sanhedrin after the crucifixion, as the person in charge of persecuting the followers of Yeshua, but before his so-called psychic conversion to the teachings of Jesus Christ. Does it not seem strangely and completely inappropriate that the 13 epistles of this *self-proclaimed apostle* represent the largest work within the NT and that Paul's religious beliefs dominate all four Gospels?

Josephus leaves no question that the Roman-appointed high priests controlled the Sanhedrin. This is confirmed by the DSS and to a lesser extent by the Gospels. The high priests were adamantly anti-Yeshua for one primary reason, which was also omitted from the Gospels. The perception throughout Palestine was that Yeshua and His followers represented a Jewish messianic movement. Any Judaic messianic movement represented a threat to the Roman occupation and was obviously in direct conflict with the Roman agenda of the Sanhedrin. Besides reading the writings of Josephus to substantiate this reality, please refer to the book *The Messiah Jesus and John the Baptist* by Robert Eisler for further insights.

Let us remember in the Constantine and post-Constantine era (fourth century and beyond) it was illegal to possess heretical documents. Anyone in possession of documents contrary to the official religion of the Roman Empire (Pauline Christianity, that is, the Catholic Church) was subjected to torture and death. In this regard, the multiple versions of Josephus' writings and the known deletions vividly confirm that documents were altered to comply with the edicts of the Catholic Church. There are a few reasons for the Josephus alterations. One reason is that the references to Yeshua as the Jewish messiah had to be eliminated. This would make it appear as though the primary source for the history of first-century Palestine (Josephus) was consistent with Roman-Greco messianism (the Gospels and Catholicism). One of the primary sources for Eisler's book was the often forgotten and rare Slavonic version of Josephus' writings, which arguably contain fewer deletions to critical Yeshua sections. The well-known version of Josephus (used by Christian scholars) presents almost no information on Yeshua. The alterations effectively eliminate the few critical sections in the Slavonic version that describe Yeshua and His movement as Judaic messianic. This obviously changed the message of Josephus so it would no longer contradict Paul's Son of God mythology, the Gospels or the official religion of the Roman Empire. These alterations are a prime example of how the Catholic Church, based on the edicts of the Roman Empire, destroyed or modified texts that were not consistent with Pauline Christianity. Why else would there be multiple versions of the same books with key Yeshua alterations? In a closely related subject, why were all the Jewish and Aramaic versions of the life and teachings of Yeshua, the so-called lost Jewish Gospels, not included in the New Testament? Why did no version of these Jewish Gospels even survive the early Christian era? I respectfully suggest that the obvious and logical answers to these questions is that any non-conforming documents were either altered or destroyed, consistent with the edicts of the Roman Empire. However, the Slavonic version of Josephus demonstrates that not every document that was supposed to be destroyed in fact was.

Let us return to the Sanhedrin, the Romans and Paul's relationship with these two groups. Cooperating with the Romans to aggressively persecute all anti-Roman movements was a necessity for the high priests to maintain their positions of wealth and power. As the Sanhedrin's head persecutor of the Jerusalem Church, Paul was right in the middle of the anti-Yeshua campaign, which mirrored the anti-Jewish messianic agenda of the Roman

Empire. The Acts of the Apostles, the Clementine documents and Paul's epistles all confirm Paul's disturbing occupation. By the time events unfold in the second half of the Acts of the Apostles, Paul was no longer working for the Sanhedrin. He had undergone his now famous psychic conversion to the alleged teachings of his risen Jesus the Christ. This was followed by Paul preaching his new Christian agenda to audiences outside Palestine. His epistles document that part of his Christian agenda included the rejection of the Law. According to the Acts of the Apostles, this fact had made its way back to James and the Jerusalem Council, who were upset and summoned Paul to Jerusalem. Although Luke does not provide the specifics, while Paul was in Jerusalem he may have violated the honored Temple protocol. Any violations were serious business in the Jewish society. Paul's habitual disregard for the sacred Jewish beliefs and traditions had become common knowledge, which was the equivalent of a slap in the face to all Jews. A riot erupted and the crowd wanted to kill Paul. These scenes collectively demonstrate how serious the Judaic culture was about their religious beliefs, how Paul habitually dishonored them and that the Jerusalem Church was an accepted component of the Jerusalem community.

When reading the Acts of the Apostles and the Gospel of Luke it is essential to remember that the author was a close friend of Paul. Luke and contemporary Christianity sidestep the fact that the angry Jews who wanted to kill Paul shared common religious beliefs with James and the Jerusalem Council—both groups endorsed an interpretation of the Law and respected the Temple protocol. Luke and contemporary Christian authors also avoid highlighting another telling fact about Paul from this section of the Acts of the Apostles—and that is Paul was not rescued from the rioting Jews by the Apostles, James or other members of the Jerusalem Church. The embarrassing reality for Christianity is that James and the Apostles did not lift a finger to help Paul, who was rescued from the angry Jews by the Roman military establishment! To connect the dots, Paul's ideology of Roman-Greco messianism dominates the Gospels and he was rescued by the Romans, who crucified Yeshua for being the perceived Jewish messiah. Are there not disturbing flaws and contradictions with this picture? To reveal the utter hypocrisy of Luke, please allow me to pose a question. How could Paul, a person who admittedly participated in the persecution and murder of Yeshua's followers (via the Sanhedrin), ever be considered to be a leader of and close associate of the authentic Yeshua movement? Does this make any sense? No, it does not, unless there are ancient records that somehow reconcile the relationship between Paul and the Jerusalem Church. The simple truth is there are no *credible records* that repair the relationship.

The fractured relationship between the Apostles and Paul is one of the primary reasons some scholars believe Luke wrote his so-called Acts of the Apostles—to create the illusion that his friend Paul and the Apostles embraced the same religious beliefs. The fact of the matter is that Luke's second contribution to the NT is a very bad joke in that it attempts to cover up the cover-up in his Gospel, the Gospels of Matthew, Mark and John, plus the original cover-up inherent in Paul's epistles. More specifically, Luke tried to cover up the hoax of the Pauline perspective and Paul's adversarial relationship with the Apostles. The key omission is that Luke actually believed that Paul's religious agenda was accurate and that of the Apostles' was seriously flawed. Luke also understood the obvious credibility problem that this created and tried to cover it up.

As soon as anyone penetrates the inherent contradictions and deceitful spin of Luke's Acts of the Apostles (and his Gospel), the inherent flaws of his storyline come screaming to the surface. In the final analysis, the ultimate goal and embarrassing message of the Acts of

the Apostles is revealed to be identical to the Gospels of Matthew, Mark, Luke and John. The traditional Gospel message is an unsupportable and illogical reconciliation of the historical facts, which also fails at aligning the Pauline perspective with the beliefs of the Jerusalem Church. One related question begs to be asked and answered. Was Paul really who traditional Christianity says he was—a true Apostle and a leader of the authentic Yeshua movement outside of Palestine? What does the evidence communicated thus far tell you the answer is? Additional evidence responding to this question and the corresponding impact on the Gospels will continue to unfold in the next several chapters.

During the research, I realized the cavernous depth of my childhood brainwashing by the Catholic Church. It took me several years to absorb and accept this. My brainwashing had accomplished one of the primary goals of Christianity: To create the illusion that the beliefs of Paul were the same as those of the Apostles and the Jerusalem Church. Thus, I was stunned as the trail of evidence discrediting Paul and the authenticity of his so-called divine revelations continued to mount. The most challenging and disturbing aspect of this process was that the essence of his alleged revelations (the Pauline perspective) was mirrored in the *consolidated Gospel storyline*. The most telling part of this charade for me is the inability to trace the Pauline perspective, and the related afterlife alternative of heaven or hell, back to the Apostles, James or Yeshua.

Because of the Christian conditioning, most people believe that by tracing the Pauline perspective back to the Gospels it authenticates Paul's Son of God ideology. However, chronologically and ideologically the Pauline perspective trail moves back in time from the Gospels to Paul's epistles and then comes to a screeching halt. No pope or dogmatic rhetoric can reconcile the Pauline perspective to the leadership of the Jerusalem Church—Yeshua's brother James and the Apostles. Thus, when the evidence confirmed that the eyewitnesses to the authentic teachings rejected the Pauline perspective, this led me to an inevitable conclusion: Someone other than Yeshua initiated Christianity's Son of God ideology. The evidence consistently pointed to Paul as the source.

No part of my childhood indoctrination even hinted at the truly hypocritical role that Paul had played or his conditioning influence on the Gospel authors. As a child, the relentless message of the nuns and priests was that Paul was a famous Apostle—a champion of the authentic teachings and member of the inner circle. An erroneous component of this message was that the Son of God identity for Yeshua came *before Paul* rather than originating with him. This traditional Christian message, and its afterlife alternative of heaven or hell, has been passed on from one generation to the next for the past two millennia. With this chapter as a brief introduction into the complexity of the Gospels, there can be no objective evaluation of the Gospels (the perceived origin of the Christian afterlife belief structure) without a necessary first step—an investigation into Paul and the pivotal pre-Gospel role that he played.



CHAPTER 7

WHO WAS PAUL AND WHAT DID HE REPRESENT?

In Romans 9:1 Paul said, “I am not lying!”

In 1 Corinthians 14:34–35 Paul said, “As in all the congregations the women should remain silent in the churches. They are not allowed to speak, but must stay in submission. . . . If they want to inquire about something, they should ask their own husband at home, for it is a disgrace for a woman to speak in church.” (Does this sound like a message consistent with the Enlightened One?)

In 1 Corinthians 16:9, Paul said, “There are many that oppose me.” (James and the Apostles are included in the *many*.)

As odd as this may sound, with the possible exception of Yeshua, one person came through the entire evolution of Christianity as the most influential. This person is known as the apostle Paul. The epistles of Paul combined with years of research convinced me that Paul obtained the title of Apostle by self-appointment rather than a legitimate election by the Apostles. It must not be overlooked that the replacement for the Apostle Judas, after he allegedly betrayed Yeshua and committed suicide, was elected by the Apostles. So why is there absolutely no evidence in any source that Paul was elected by the Apostles? Based on the evidence, the simple truth is that the real Apostles considered Paul an adversary and a liar. Thus, if the apostle title is going to be used in reference to Paul one word must precede it—*counterfeit*. Nevertheless, Paul’s religious agenda dominates many key sections of the Gospels and modern-day Christianity, inclusive of the afterlife belief structure. Considering the brainwashing I endured as a child, recognizing Paul as a counterfeit apostle was a huge hurdle for me to overcome. Words will never do this process justice.

As described in the introductory chapters, the Christian movement has consistently avoided evidence that taints the authenticity of some of its core beliefs. The beliefs in question are referred to as either the Pauline perspective or Paul's Son of God mythology. In regard to Paul, Christianity has gone way beyond simply avoiding information to engage in practices that can only be described as purposeful misinterpretation, misinformation and the suppression of ancient records. It is time to move beyond the Christian rhetoric and objectively evaluate all records from the early Christian era. The overall motive continues to be the same—to determine what the teachings of the Enlightened Yeshua were on the afterlife. Part of this process was remaining open to the trail of evidence dismantling the Christian afterlife belief structure, while waking up to the fact that much of the same evidence was simultaneously redefining the authentic teachings. In contrast to traditional Christian literature, let us start at the beginning of the creation of Paul's Son of God mythology.

In his epistles (letters he sent to various congregations) Paul tells us he was not a native of Palestine. Paul was raised in the city of Tarsus, in Cilicia. In contemporary geography Cilicia is in south-central Turkey, right across the Aegean Sea from Greece. This part of the Roman Empire had a Hellenistic culture, which included a variety of primitive religious beliefs and superstitions saturated with Greek mythology. Although it is challenging to appreciate today, Greek mythology represented the religious foundation of the Roman Empire. The centuries of mythological conditioning had created a culture that accepted what is commonly referred to as Roman-Greco religious beliefs. Two of the common beliefs were that of many gods and in the human offspring of the gods, which were either part or all human. Elements of Egyptian mythology had also infiltrated and conditioned Paul's Eastern European environment. In other words, Eastern Europe in the first century was an evolving melting pot of religious philosophies and cults that believed the gods had many human/divine children. This core element of the Roman-Greco culture was routinely used to explain any human abilities beyond the perceived norm. Thus, the common belief in numerous gods and their human children was dramatically different from the one God absolutism of Judaism. In contrast to the Roman-Greco culture, people in Jewish Palestine with special abilities were *never* considered divine. They were called "prophets" who were considered to be human messengers from the only God, Yahweh.

The strong Greek influence in this region was a result of many factors, including the Greek conquest of this area prior to the rise of the Roman Empire. Thus, there is no doubt that Greek mythology shaped young Paul's religious beliefs. In his adult life, Paul would be confronted by a religious culture quite different from the environment of his upbringing—Jewish Palestine. When we first meet Paul in the NT it is in Luke's Acts of the Apostles, in the post-crucifixion era. Luke describes Paul as working for a group of *Jewish chief priests* in Jerusalem. His primary responsibility was persecuting Yeshua's followers. This group of Jewish chief priests composed the highest Jewish court: the Sanhedrin. The obvious implication is that to work for the Jewish chief priests, Paul must have been Jewish.

When Paul's epistles are examined it is clear that he never claimed to have been born Jewish. However, Paul was also consistently inconsistent. Simply stated, depending on the beliefs of his audience and the related circumstances, he habitually flip-flopped and altered his message accordingly. Paul's epistles (or letters) were directed at his congregations in the Roman-Greco culture. Thus, they are dominated by anti-Law, anti-Jerusalem Church and pro-Roman themes, all with an underlying foundation of mythology-like beliefs. In direct contradiction to Paul's own writings, scenes that Luke describes in Jerusalem (within

the Acts of the Apostles) portray Paul with a religious agenda consistent with the Apostles. Obviously Christianity cannot have it both ways but this is exactly what the Christian spin machine has been accomplishing for the past 2,000 years. In one of his epistles Paul communicates that he converted to Judaism (1 Corinthians 9:19), “to the Jews I became a Jew.” Paul does not indicate the timing of this conversion but does tell us generically why he did convert (1 Corinthians 9:19), “to win over the Jews.” Thus, Paul communicates he converted to Judaism not because of strong beliefs, because he was clearly anti-Jewish and anti-Law, but to give the Jews the perception he was Jewish. This was part of his overall strategy, one of which was to win them over to his Christian version of messianism. What kind of person would do this and brag about it? It is noteworthy that in the Acts of the Apostles, his friend Luke describes Paul as telling a Jewish audience he was raised as a Jew. In other words, Paul and Luke told their audiences whatever they wanted to hear if it helped them to sell Paul’s religious agenda. This insight into Paul’s hypocritical nature speaks volumes about the credibility of his so-called divine revelations. This characteristic is repeatedly confirmed by the actions of Paul throughout his life.

The writings of Josephus and a document that Christian authors avoid, *Anabathmoi Jacobou* (Ascents of James), fill in the missing parts of Paul’s hypocritical conversion to Judaism. The Ascents of James (Yeshua’s brother) did not survive the widespread destruction of contra-Christian records by the Catholic Church. However, what did survive are the fourth-century writings of Epiphanius describing the contents. Typically the discussion of the Ascents of James only appears in non-traditional Christian literature because of the severity of the anti-Paul and anti-Pauline perspective content. An exception to this is a book entitled *The Ascents of James: History and Theology of a Jewish-Christian Community* by Robert Van Voorst. This book is recommended for several reasons.

Van Voorst makes the case that the Ascents of James did survive and is embedded in the Clementine documents. As previously communicated, the Clementine documents are the Essene/Ebionite alternative to Luke’s Acts of the Apostles. As a reminder, the Ebionites in the Clementine documents label Paul as a liar and false apostle, believed Yeshua was the True Prophet (the reincarnation of Adam and Moses) and rejected the four Gospels. In an earlier chapter the case was also made that the Ebionites, authors of the Clementine documents, were the membership of and descendants of the Jerusalem Church.

Much of the commentary by Van Voorst is representative of the traditional Christian establishment—a biased perspective as seen through pro-Pauline tinted glasses. This is standard operating procedure for Christian academia. However, he provides key portions of the Clementine document known as Recognitions, plus information on the Ascents of James. This is what makes the purchase of the book worthwhile. The critical point here is that the descendants of the Jerusalem Church rejected Paul’s psychic revelations and his entire Son of God mythology (which is conveniently omitted by Van Voorst). With this brief background, the Ascents of James reveal why Paul converted to Judaism. Paul hoped to marry the daughter of the high priest. However, Paul was angry that the marriage never occurred. He was not upset because he lost a woman he loved but because he viewed his failed marriage attempt as a missed opportunity to further his career. This is another hypocritical and yet consistent aspect of Paul’s true nature. Understanding this episode provides additional insight into who Paul was and what he represented. In addition, this information serves as an introduction to critical aspects of the first-century environment in Palestine, which was omitted from the Gospels, Paul’s epistles, the Acts of the Apostles and the balance of the NT.

The first-century historian Josephus describes how it was common practice for *foreigner pseudo Jews* to marry into the Jewish priestly bloodlines. This was a very sensitive and sacred area within the Jewish culture. The goal was elementary—to facilitate their appointment to powerful Jewish positions by the Romans. Conversion to Judaism, at least the outward appearance of such, was a prerequisite in this process. The most famous example of this was the entire King Herod bloodline dating back into the first century BCE. In other words, as part of the Roman strategy to infiltrate and control the Jewish population they only appointed Jews to certain positions, even if they were only pseudo Jews. The generations of King Herods, plus many of their relatives, fell into this general category of being foreign pseudo Jews that were appointed by the Romans to prominent positions. This bloodline of Roman puppets is referred to herein as the “Herodians.” As a point of information, it was the long line of Roman-appointed King Herods that ruled Palestine for generations.

The reason for this Roman practice can be traced to the underlying religious beliefs of the Jewish culture. Within the sacred Torah (first five books of the OT) it essentially states no one should rule God’s chosen people (the Jewish race) or the Promised Land (Palestine) unless they are Jewish. Thus, in an attempt to placate the Jewish culture, Rome appointed foreign pseudo Jews (the Herodian bloodline) to powerful positions. In regard to the position of high priest, it was no more than a disingenuous game of bribing prominent Jewish families (to marry into the priestly bloodlines), which angered the Jewish culture. This is an example of the many steps employed by the Roman Empire and the Herodians to control the inner workings of the Jewish culture. The obvious goal was to insure the implementation of the Roman agenda. As a result, the highest Jewish court in Palestine, the Sanhedrin, was dominated by the long line of Roman-appointed high priests. Considering Paul was a foreign pseudo Jew who almost married into the high priest bloodline, this is strong evidence that he must have been part of the Herodian network. Please appreciate that according to the Jewish culture, unless you were a member of the sacred priestly bloodlines you were not qualified to be the high priest.

Although it is an obscure nuance of first-century history, both sides of the surviving religious movements (Christian and Judaic) avoid recognizing the dominating influence of the Herodian appointments, particularly that of the high priest. The Pauline Christians obviously wanted to hide any association with the Sanhedrin because it was the Sanhedrin who arrested, tortured and sentenced Yeshua to death. Conversely, post-war Judaism hardly wanted to recognize that their revered priestly council, the Sanhedrin, had been infiltrated and controlled by the heathen Romans. This represented a repulsive pollution of their sacred religious bloodlines and traditions. Both religions obviously found the Roman dominance of the Sanhedrin embarrassing but for different reasons. From the end of the first century until today both religions continue to avoid these facts.

In relation to Paul, there is no doubt that he was a member of the Herodian clique for a long list of reasons. One of the reasons is that he essentially tells us this in his epistles, in numerous locations no less. There is also considerable other evidence supporting this reality. The information in multiple sources, including the writings of Josephus, the NT, the Clementine documents and the DSS need to be consolidated to appreciate the depth of the evidence supporting Paul’s Herodian heritage. Although some of the information is touched on within this book, the necessary research is complex and time-consuming. For readers interested in this topic, please read the book *James the Brother of Jesus* by Robert Eisenman for a comprehensive discussion of the evidence. (A partial list of the applicable

pages follows: xxxiii, 35, 46, 64, 98, 149, 150, 287-289, 291, 349, 350, 389, 487, 498, 514, 522-528, 530-532, 534, 637-639, 550-552, 613, 630, 656, 791, 874, 877, 884, 889, 913, 914, 920, 929, 968-969.) Any remaining doubt of Paul's Herodian ties are eliminated by reading chapter four in Eisenman's earlier book, *The Dead Sea Scrolls and the First Christians*. Here is the bottom line. Given the considerable evidence, including the fact that Paul was a young foreign pseudo Jew, there is only one reason that explains his appointment to such a powerful position (as the lead persecutor of Yeshua's followers) by the Sanhedrin: Paul was a member of the Herodian bloodline. Please appreciate the fact that young foreign pseudo Jews (like Paul) would *never, ever* be appointed to powerful positions by any bona-fide Jewish organization. For numerous reasons, including the fact that the Herodian-controlled Sanhedrin was instrumental in the crucifixion of Yeshua and the assassination of James, Christianity finds the related evidence about *Paul the Herodian* beyond embarrassing. The inner circle of Yeshua would have never, ever considered a Herodian to be a close associate and ally. In this new historically accurate light all Herodians were their enemies, which is one of the names they used for Paul in the Clementine documents.

Two of the primary sources providing evidence that Paul was a Herodian are the writings of Josephus and the NT. More specifically, the Acts of the Apostles and Paul's epistles communicate numerous people with whom Paul was closely associated. However, their roles, titles and specific positions are generally omitted by the NT. One probable reason for these omissions is the Herodians, in addition to other Paul associations with Roman royalty, were so well known in the first century that there was probably no perceived reason to document their identities. As explained by Eisenman, Paul's close relationships with the Herodian bloodline and Roman royalty can only be uncovered with the details provided by Josephus. When all the related information is consolidated, the evidence supporting Paul's Herodian ties and the underlying ramifications for Christianity cannot be ignored.

Here is one small example of the evidence confirming Paul's Herodian heritage. As briefly touched on, at the end of the Acts of the Apostles (and after Paul's conversion to Jesus Christ) Paul is rescued by the Romans from a rioting group of angry Jews, who want to kill him. He is escorted from Jerusalem to Caesarea, a city on the Mediterranean coast of Palestine. In transit, Paul is protected by over 200 Roman soldiers! The Romans obviously considered Paul to be someone very special. While in Caesarea he resided in a royal palace originally constructed by King Herod the Great. The palace was a Roman praetorium, a place reserved for the official business of the Roman Emperor. In first-century Palestine all of this can only indicate one thing—Paul was extremely well-connected to the Roman royalty. In Palestine this often meant a family relationship to the King Herod genealogical line. This section of the Acts of the Apostles is particularly convoluted with numerous contradictions. Sifting through Luke's never-ending charade, several questions arise. Why was Paul, an alleged member of the inner circle of Yeshua, being protected by over 200 Roman soldiers? The obvious answer is that Paul was not associated with Yeshua's Palestinian movement. Let us not forget a related fact. Under the watchful eyes of the Romans the Sanhedrin persecuted Yeshua's followers. There could only be one reason for this—Yeshua's followers were a perceived Judaic messianic movement for liberation, both before and after the crucifixion.

Roman soldiers never protected Yeshua or the Apostles from other Jews, so why were they protecting Paul? During this same time period James and the Apostles were revered by the Jewish culture. If Paul and the Apostles were one big happy family, why do the Jews respect the Apostles but want to kill Paul? Yeshua and the Apostles never stayed in a royal

palace under the protection of the Romans, so why was Paul? The answers to all of these questions are obvious, all of which help to uncover the hypocrisy of Luke's storyline. The fact is that the Romans crucified Yeshua because He was perceived to be a Jewish messianic threat and protected Paul because he was a Herodian, who was never associated with Yeshua's authentic movement. Luke makes a clumsy attempt to obscure Paul's lofty Herodian/Roman ties, along with his royal treatment, by later claiming that Paul was in prison in Caesarea. This is absurd. Although Luke's charade of a close relationship with the Apostles has worked for centuries, the evidence demonstrates Paul was closely aligned with their enemies: the Herodians and the Roman royalty.

One critical point in this discussion needs to be highlighted. Christianity attempts to make the case that even though Paul was closely associated with the Sanhedrin and the Herodians before his psychic conversion, this all changed after the risen Jesus Christ appeared to him. At best this is no more than wishful thinking on the part of Christianity because it is not supported by the evidence. For example, the scene described in the prior paragraphs, which had Paul protected by the Romans and staying in a Roman palace, occurred approximately 20 years after his alleged psychic conversion! The fact of the matter is that if Paul was closely associated with the Apostles and James he would have *never* been protected by the Romans or stayed in a royal palace. In summary, even twenty years after his alleged psychic conversion, Paul maintained his close Herodian relationship with the Romans. It is no wonder the Jews despised Paul—the reasons were plentiful. For example, besides being a Herodian, Paul persecuted the inner circle and polluted Yeshua's teachings. In doing so he alienated himself from the Apostles and the balance of the Jerusalem Church. It is by examples such as the one provided that demonstrates the NT contains endless information that reveals the hypocrisy of Paul's Christian agenda. Unfortunately, until our Christian leaders remove their dogmatic blinders, they will perpetuate the pro-Paul agenda of the NT.

The evidence is so substantial that it leads any unbiased researcher to an inevitable conclusion: Paul was a member of the Herodian bloodline. This genealogical relationship to the long line of King Herods (see the Herodian family tree in Eisenman's book *James the Brother of Jesus*) explains a great many things about Paul. Needless to say, the unprecedented research performed by Eisenman leaves Christian academia straining in vain to repudiate a series of embarrassing realizations. Not only did Paul persecute the Yeshua movement prior to his alleged psychic conversion (on behalf of the Roman-controlled Sanhedrin) and continued to rely on his close Herodian relationships after his so-called Jesus conversion, but he was a relative of the oppressive line of King Herods.

Let us remember that it was one of the early King Herods who murdered all the infant males in Bethlehem in an attempt to kill baby Yeshua, the perceived *Jewish messiah*. This caused the famous flight into Egypt by Mary and Joseph to protect Yeshua (see the Gospel of Matthew). King Herod knew of and apparently believed in the prophecy that the Jewish messiah was destined to be the new King of the Jews, who would topple the Roman regime in Palestine. This messianic prophecy motivated King Herod to send the Roman troops to Bethlehem to slaughter all male infants. It was also the Herodian high priest Caiaphas who controlled the Sanhedrin that arrested, tortured and sentenced Yeshua to death. Three decades later it was another Herodian high priest who controlled the Sanhedrin. Ananus had been appointed by King Agrippa II (king from 54 to 68 CE), the son of King Agrippa I (37 to 44 CE) who was the brother of King Herod III. As the high priest, Ananus played a key role in the judicial assassination of Yeshua's bother James in the 60s.

The trail of suffering and death inflicted on the Yeshua bloodline by the Herodians was devastating. Paul's Herodian relatives also beheaded the famous cousin of Yeshua and James, John the Baptist. It must be briefly mentioned that in Paul's epistle to the Romans he even sends warm greetings to many of his Herodian relatives! (See Romans 16:10–11.) "Aristobulus" is the grandson of Herod the Great and brother of King Agrippa I. Paul's greeting to "Herodian my relative" is obviously another person in the Herodian bloodline, possibly Herod IV. For further details see the Herodian family tree on pages 967-968 in *James the Brother of Jesus* by Robert Eisenman, in addition to pages 182-183. Although Christianity has done a masterful job of avoiding the many dark implications of Paul's Herodian ties, the propaganda that *Paul the Herodian* was a close and loved associate of the authentic Yeshua movement is sadly absurd. Without exception, anyone who has chosen to ignore the evidence discrediting Paul epitomizes the meaning of hypocrisy. Unfortunately, this includes Paul's close friend Luke, the author of the Gospel of Luke and the Acts of the Apostles.

The writings of Josephus document that John the Baptist was assassinated by the Herodians for his open criticism of their hypocritical Jewish lifestyle, which made a mockery of John's popular and *Essene-like* interpretation of the Law. In other words, even though the Herodians called themselves Jews, they never honored Jewish traditions. Considering they occupied very high profile Jewish positions (thanks to the Roman appointments), they were an appalling embarrassment to all of Judaism. In any case, Yeshua's cousin John was so popular with the Jewish masses that the Herodians and Romans feared he would ignite a messianic revolution. (Who does this sound like?) The key point here is that with the authority provided by the Romans, the Herodians murdered Essenes for criticizing their hypocritical Jewish life styles. Needless to say, the Herodian practices were a constant source of agonizing frustration for the Jewish masses.

Comparing the writings of Josephus to the Gospel versions of John's beheading, we again find that the Gospels omitted critical facts. This once again demonstrates how the Gospel authors routinely spun anti-Roman, anti-Herodian and anti-Sanhedrin information to veil and obscure the realities in Palestine during the Yeshua era, realities that would accurately portray Yeshua as the perceived *Jewish messiah* (versus Paul's only Son of God). The end result is the mythological versions of the life and teachings of Yeshua, known today as the Gospels, pollute His enlightened message while validating the Pauline perspective. The John the Baptist information is only a small portion of a long evidential trail tying the beliefs of Yeshua and James to the Essenes/Ebionites (versus the Pauline perspective).

Although suppressed, it has long been recognized that Paul's Christian agenda represents a convoluted blend of Roman-Greco conditioning from his childhood with some Jewish tinting from his Palestinian experiences. However, thanks to years of research by many, most notably Eisenman, the embarrassing message of Paul's Herodian heritage has been pieced together and documented. This Herodian relationship provides an entirely new foundation for understanding Paul, his friend Luke and their collective message in the New Testament. One fact is now crystal clear. Paul developed the ability to communicate his new Christian agenda in a manner that made it sound as though he was committed to the authentic teachings. This was a typical Herodian hoax that camouflaged the bottomless depth of his hypocrisy. The simple truth is that Paul masked his true Herodian perspectives, religious beliefs and heritage with his claim of divine revelations. In a more general sense this hypocritical trait served *Paul the Herodian* very well. Although repulsive to the inner circle, it was a long-honored skill and tradition of his Herodian bloodline. It allowed young Paul to advance

quickly within the Herodian hierarchy in Palestine. In relation to his Christian movement, it is now clear that Paul only pretended to represent the teachings of Yeshua, whom he used as a symbolic figurehead for his own creation: Son of God messianism.

The Herodian link to Paul is very telling on many fronts. The evidence in this regard has always been sidestepped by traditional Christianity. I will not speculate on whether this has been intentional or not for one reason. With rare exception, the leadership of the diverse Christian bureaucracy has been subjected to the same brainwashing that I endured. They have been conditioned to “believe” and use the same fog of inversion, misinformation and dogma that was birthed by Paul 2,000 years ago. These techniques will no longer overcome the evidence now available, because some of the most damaging Herodian relationships are contained in Paul’s own epistles and Luke’s Acts of the Apostles. Thus, traditional Christianity cannot intelligently argue the inaccuracy of the Herodian connection unless they want to impair the credibility of Paul’s epistles and Luke’s contributions to the NT (the Gospel of Luke and the Acts of the Apostles). Such a corrective step is desperately needed. However, the Christian establishment does not appear to be mature enough to undertake this process. By doing so Christianity would have to recognize that the Pauline perspective was never part of the authentic teachings and that Yeshua never taught the heaven or hell alternative. This long overdue recognition would signal a new Christian era in support of a more accurate version of Yeshua’s teachings.



CHAPTER 8

MORE ABOUT PAUL

Although many aspects of early Christianity are not well documented, this is not the case with Paul and his religious agenda. The reason is the large body of written material in the NT authored by Paul, commonly known as his 13 epistles. To the novice researcher, Paul's epistles at times appear to have a prominent Judaic orientation. This is because he often attempts to substantiate his beliefs based on excerpts from the OT. However, with a rudimentary understanding of first-century Judaism, coupled with a close examination of the specific OT sections used by Paul, one fact becomes quickly apparent. Paul's religious beliefs were anything but Jewish, remotely close to Essenism or consistent with The Way of Yeshua. Paul habitually inverted and spun Jewish principles in the process of communicating his new Christian agenda. The credibility of Paul's claim of divine revelations deteriorates further when it is clear that many of his religious themes are laced with either a Herodian orientation or Greek mythology. Instead of a product of divine revelations, Pauline Christianity appears more like an awkward combination of competing religious ideologies.

Paul's epistles also contain a cascade of criticisms directed toward Judaism in general (the Law), the Apostles and the Jerusalem Church. The magnitude of these criticisms is only recognized with a thorough understanding of an array of early records. The underlying message of Paul's epistles changes considerably when such an education is obtained. The information in documents such as the writings of Josephus, the DSS, the NT, the Lost Gospel Q, the Gospel of Thomas and the Clementine documents need to be consolidated to obtain an accurate understanding of Paul's epistles, in addition to the disturbing influence Paul had on the subsequent Gospel authors. A thorough examination of all the documents mentioned plus others is a time-consuming and complex endeavor. This approach culminates in an embarrassing reality for Christianity: a contra-Pauline perspective conclusion is not only arrived at but substantiated by documents in the New Testament, most notably Paul's own epistles.

The narrow and traditional Christian approach to Paul's epistles is to simply read them and accept Paul's assertion. He obtained his religious beliefs psychically from the risen Jesus

Christ and the second personality in the Trinity, the Holy Spirit. The huge conflict created by Paul's criticisms of the beliefs of James and the Apostles is typically misunderstood or ignored for two reasons:

1. Paul's lofty position in relation to traditional Christian beliefs renders criticism of him simply unthinkable. The *misguided* people who do criticize Paul are considered un-Christian and enemies of Jesus Christ.
2. Without an unbiased education on the early Christian era, much of Paul's conflict with the Jerusalem Church was purposely camouflaged by Paul using a variety of techniques. For example, Paul is so convincing that he represented the risen Jesus Christ (at least on the surface) that his underlying hypocrisy is obscured by his delusion of authenticity. (There also exists the very real possibility that Paul's epistles were altered to partially obscure the conflict with James and the Apostles.)

Even in the contemporary era of research, Paul's deceptive skills have convinced most Christian scholars that his message is credible. However, Paul's classic Herodian spin, traditional Christian brainwashing and the lack of common sense have combined to veil reality. When Paul's epistles are dissected they reveal a disturbing level of denial by the elite of Christian academia. (Don't let their authoritative-sounding rhetoric confuse or intimidate you.) For example, Paul's sarcastic and pointed attacks on the "super-Apostles" and the "curse of the Law" cannot be ignored, but yet they are. In Paul's letter to the Galatians he goes so far as to call the "super-Apostles" the "servants of Satan." In addition, the DSS and the Clementine documents both label Paul as the clear enemy of the authentic Yeshua movement. This is compounded by the fact that these documents do not communicate that the Pauline perspective was embraced by James, the Apostles or the Essenes/Ebionites. It goes without saying that all the evidence rejecting the Pauline perspective is blindly avoided or discredited by Christianity. For centuries the anti-Pauline perspective message of the Clementine documents and the Letter of James has been spun away with Christian rhetoric. However, when the collaborating evidence in the DSS is combined with other sources (such as the Lost Gospel Q, The Gospel of Thomas, the rare Slavonic version of Josephus and the Essene Gospel of Peace), the irrelevance of the Christian rhetoric is exposed.

Paul's convoluted epistles play a critical role in confirming that both the Jerusalem Church (via the Acts of the Apostles and Clementine documents) and the Essene/Ebionite community (via the DSS and the Acts of the Apostles) believed the Pauline perspective was a product of Paul's lies. In addition, Paul's own epistles uniquely confirm that the Jerusalem Church referred to Paul as their enemy and a liar. Some of this information is subtle and does not jump off the pages and yet the message is unmistakable. For example, Paul uses a variety of phrases in his epistles that betray his authenticity. "Even though I may not be an apostle to others," "Am I now an enemy?" and "I do not lie," are only a few of the examples. Paul makes repeated claims of not being a liar and not lying. Paul's epistles lead any reasonable person to the conclusion that he knew the membership of the Jerusalem Church routinely called him a false apostle, their enemy and a liar. When anyone assimilates all the early records there is only one group Paul can be defending himself against—the inner circle of Yeshua. The new paradigm is that the longstanding dogma of Christianity (the Pauline perspective) is in conflict with an unbiased understanding of the early records. Without the

comprehensive approach suggested, an accurate understanding of Paul's epistles is simply not possible.

It can no longer be ignored that there is a consistent parade of documents discrediting Paul and his Son of God mythology. The Letter of James, an often forgotten document in the NT, supplies evidence on the chasm between the Jerusalem Church and Paul. James embraces the Law (his Brother's interpretation), the Golden Rule and the good works these principles produce. This mirrors the beliefs of the Essenes/Ebionites in the DSS and what I suggest are authentic aspects of the Gospels. In this regard, even Josephus discusses the "righteous commandment" of the Essenes (the Golden Rule). He also describes the core teaching of John the Baptist, whose religious agenda mirrors that of the Essenes/Ebionites, as "righteousness toward one's fellow man." This righteousness principle is obviously the essence of the Golden Rule only expressed using different words. James refers to the Golden Rule as "the Royal Law according to Scripture." Consolidate this information with the scenes in the Gospels where Yeshua is communicating that the most important part of the Law is the Golden Rule and we have a consistent pattern of beliefs. This emphasis on the Golden Rule begins with the Essenes/Ebionites (of the DSS), is then embraced by both John the Baptist and Yeshua and is reaffirmed after the crucifixion by James and the Ebionites. The consistent emphasis is on good works toward one's fellow man versus faith in the Pauline perspective. The fact of the matter is that within all the sources cited the alleged importance of the Pauline perspective is either nonexistent or flatly rejected.

The Letter of James addresses the apparent controversy between the ultimate importance of the Golden Rule and the Pauline perspective. Although some believe the Letter of James was altered early on (to dilute the severity of the anti-Paul message), James makes it abundantly clear that faith in the Pauline perspective is useless. Let us remember that a core element of the Pauline perspective is a belief in or faith in Jesus Christ as the only Son of God, who was allegedly crucified for the sole purpose of atoning for the sins of man. According to Paul, *only* by believing in this Pauline identity for Jesus and purpose for His crucifixion can one enter heaven. In the Letter of James, Paul's claim that faith alone can deliver anyone to heaven is definitively rejected. According to James, honoring The Way of his Brother is the only priority. A few applicable quotes from James follow:

- "If you really keep the royal law found in the scripture, love your neighbor as yourself, you are doing right."
- "What good is it, my brothers, if a man has faith but has no deeds. Can such a faith save him? ... faith by itself, if not accompanied with action is dead."
- "You foolish man [Paul], do you want evidence that faith without deeds is useless."
- "Such a one's religion [Paul's Christian movement] is worthless."

If James had been taught by his Brother that the only way to heaven was to believe in the Pauline perspective, don't you think he would have at least mentioned it rather than criticize Paul? What does this say about James's thoughts on the Christian afterlife belief structure? The underlying message of James (and ultimately Yeshua) is that our shortcomings are overcome with good works produced by the Golden Rule.

In spite of my childhood conditioning, almost every evidential step I took in the examination of Paul and his beliefs undermined the credibility of the Pauline perspective and its subsequent inclusion in the Gospels. The accumulating research continued to confirm that the eyewitnesses to the teachings of Yeshua embraced His new enlightened interpretation of the Law, while rejecting the Pauline perspective. Each step in the process also supported the premise that the Gospel authors projected Paul's Son of God mythology back in time and onto their cast of Gospel characters.

I began searching for unbiased research that counteracted the growing contra-Paul evidence. Every book and early document professing that the apostle Paul represented the authentic teachings ended up resting on his so-called divine revelations, while ignoring the religious practices of the Jerusalem Church. In addition, the lack of any unbiased or non-dogmatic evaluations of Paul and his epistles prior to the 19th century was simply stunning. With the exception of the authentic Yeshua movement in the prewar era (and possibly the subsequent and fragmented Ebionite movement), no unbiased examination of Paul's religious agenda was ever attempted prior to the 19th century in Germany. Prior to the 19th century, Christianity's only approach was rigidly dogmatic: Paul's teachings mirrored those of Jesus Christ, the Son of God. Any perspective contrary to this was labeled as heresy and was punished by torture and death. Unfortunately, this same dogmatic mentality dominates modern-day Christianity. You do not have to perform years of research to confirm this. Consider asking a few generic Paul questions to any priest or minister. You will hear answers that mirror those of fourth-century Catholicism and Emperor Constantine. However, the typical responses ignore the research of the past two centuries that have uncovered layers of evidence contradicting Paul's Son of God mythology. Although Catholicism and some of the other Christian-based religions have softened their fear-based *damnation in hell* approach for violations of their dogmatic structure, the underlying belief in the Pauline perspective remains rigidly unchanged.

The documents discovered in the past 150 years, most notably the Essene Gospel of Peace, the Lost Gospel Q, the Gnostic Gospels, the Dead Sea Scrolls, the Unknown Life of Jesus Christ and the Gospel of the Nazirenes provide critical sources of new information. The conclusion: Paul's delusional combination of Jewish, Essene and Roman-Greco religious concepts gave birth to a different religious movement than the one envisioned by The Way of Yeshua. The books previously cited by Brandon, Schoeps, Eisler and Maccoby are collectively very convincing. The more recently published books by Eisenman (*The Dead Sea Scrolls and the First Christians*, *James the Brother of Jesus* and *The New Testament Code*) reinforce the same conclusions only with more evidence.

It is regrettable, and at the same time understandable, that the Christian establishment attempts to discredit any research resulting in anti-Pauline perspective conclusions. Please appreciate the profound gravity of the next sentence. If mainstream Christianity does not continue to rigidly defend the authenticity of the Pauline perspective, then they only have one alternative—they must recognize that their personal religious beliefs, which they have been conditioned to accept since their childhood, are blatantly flawed. To date, this has not occurred in great numbers.

As documented within the Eisenman books, the DSS provide a critical link in tying many of the early records together in support of a consistent anti-Paul message. Considering that some of the DSS were withheld from the public until the 1990s and that their message

has been obscured by biased Christian interpretations, it may take decades before their significance is truly appreciated. I will not comment on whether the flawed translations and interpretations have been the result of biased ignorance or intentional deception. The effect is the same in either case. Traditional Christianity seeks to perpetuate the authenticity of the Pauline perspective regardless of evidence to the contrary.



PAUL'S CHRISTIAN VERSION OF ESSENISM

Critical ingredients in Paul's new Christian agenda were perverted aspects of traditional Judaism and the specific beliefs of one of the Jewish sects. Prior to the release of the DSS, the significant role that Essenism played in Paul's Christian ideology remained buried in first-century Palestine. In other words, Paul's ideological inversion of Essene beliefs played a much larger role than previously realized. From its inception, Pauline Christianity was a convoluted blend of Judaism, Essenism and Greek mythology. Many authors commonly accept that Paul borrowed and manipulated Jewish concepts. However, the DSS reveal a more widespread use of inversion and manipulation by Paul. The inevitable conclusion is that Paul was not only a liar, he was a habitual liar. Divine revelations were clearly not the source of Paul's Christian ideology. The application of deceptive techniques to the beliefs of the Essenes (and ultimately those of Yeshua) was the formula for his Christian ideology. It is now obvious that Paul formulated significant portions of his new Christian belief structure by redefining and then overwriting the Essene's religious beliefs with his own inverted interpretations. The end result was Paul's Roman-Greco version of Essenism—a perverted contradiction to The Way of Yeshua rather than a representation thereof.

Paul was very clever and probably delusional. He was aware of the post-crucifixion reports describing the appearances of the risen Yeshua. He also saw first-hand how popular Yeshuaism was in Palestine. Why not create a new and improved Roman-Greco version based on the psychic revelations from the risen Son of God? Considering the intensity of the anti-Semitic message in Paul's epistles, along with his sizable ego, this description and approach is probably pretty close to what Paul's outlook must have been. Common sense dictated that he should pay particular attention to the Jewish sect that Yeshua and James were closely associated with, the Essenes. Simply as a reminder, both the Nazoracans and Ebionites (the poor) were sub-sects of the Essenes and are names used in the Acts of the Apostles to describe Yeshua's Palestinian movement. Yeshua is also specifically identified as a "Nazoraean" in the Gospels. Let us remember that the DSS reveal that the religious beliefs of the Essene sects are directly tied to some interpretation of the Law. DSS terminology like the "New Covenant" and "Perfection of The Way" represent Essene/Ebionite/Nazoraean interpretations of the Law. The New Covenant specifically refers to a new commitment

to God's universal laws, summarized in just two words: The Way. Understanding that the beliefs were probably not identical, the parallels of The Way of the Essenes, The Way of the Jerusalem Church and the New Covenant of the Essenes are unmistakable. Conversely, when the term *New Covenant* first reappears in Paul's epistles (and then in the Gospels) it has a radically different and completely new Christian definition: the Pauline perspective. This is a prime example of the fact that Paul replaced the importance of aligning our behavior with the universal laws of God (as emphasized by Yeshua) with the requirement to believe in his Son of God mythology. Both approaches allegedly result in the entrance into the kingdom of God, but Paul's Christian mutation should be seen as a radical change from both Essenism and Yeshuaism (The Way). The magnitude of Paul's inversion technique cannot be overstated.

It is no accident that Paul never used his term *Christian* in his epistles in reference to the Jerusalem Church, nor does his friend Luke. On the surface this is quite odd—or maybe not so odd at all? The inevitable conclusion is that the beliefs of Paul's Christian movement and those of the Jerusalem Church were competing and distinctly different religious movements. Consistent with this reality, and based on Paul's claim of divine revelations, he asserted that his Christian beliefs were superior to those of the Apostles. However, after the disappearance of the Jerusalem Church, Paul's Christian movement no longer had to compete with the eyewitnesses to the authentic teachings. What survived was the illusion that was crafted by Paul—Christianity mirrored the authentic teachings.

The Christian bureaucracy obviously rejects the accuracy of the last paragraph. The case they attempt but fail to make is that the Jewish organization and beliefs criticized by Paul are not in reference to the Jerusalem Church. This traditional Christian ploy is ridiculous for numerous reasons, many of which are documented in the books referenced herein. One prime example is that Paul clearly includes the Apostles, inclusive of specific references to James, John and Peter, with his ongoing criticisms of a Jewish group in Palestine. Paul also refers to James, John and Peter as the "pillars" of the Church, thereby recognizing them as the leaders of the authentic movement. The key point here is that Paul never separates his criticisms of a Jewish-oriented group, who followed some interpretation of the Law, from his attacks on the Apostles and James. In addition, the content and theme of his criticisms are consistently linked with an overall message: Paul knows more (via his revelations) than the Apostles and the group in Jerusalem who followed some version of the Law. Thus, Paul uses the Apostles and followers of the Law (The Way of Yeshua) as interchangeable terms for the same group: the eyewitnesses to the authentic teachings. By directing most of his criticisms at the followers of the Law versus The Way, Paul partially obscures the stark differences between his Christian ideology and the Jerusalem Church. As will be documented in a future chapter, Paul was the first but certainly not the only NT author to use this interchangeability of terms technique to camouflage the inherent hypocrisy of his Son of God mythology.

Paul claimed that his psychic revelations from the Son of God represented a major revision to the teachings of the living Yeshua to His Apostles. More specifically, Paul claimed that his Pauline perspective negated the Law as redefined by the living Yeshua, referred to as The Way. This is the essence of the position taken by Paul. Some readers of the initial drafts of this book did not realize I was drawing a clear line of distinction between the person who taught the Apostles, Yeshua ben Joseph and the person who Paul alleges revealed the Son of God mythology to him (the risen Jesus the Christ). My purpose of using the two names (Yeshua and Jesus) was to demonstrate there were two distinct and competing religious movements: the original Palestinian movement led by James, the followers of The Way; and

Paul's Christian mutation, based on his claim of visions of Jesus Christ. Summarizing the major difference, the teachings of Yeshua ben Joseph did not include the Pauline perspective.

The Gospel authors took Paul's charade one huge step farther. They embraced the validity of the Pauline perspective and that Paul knew more than the Apostles, but then they depicted Yeshua ben Joseph and the Apostles as living out the fallacy of the Pauline perspective. Two thousand years later Christianity continues to accept this inherent Gospel flaw. **In doing so, Christianity must ignore the consistent trail of evidence that reveals the Pauline perspective to be a contradiction of the practices and beliefs of the eyewitnesses to the authentic teachings.** As additional corroborating evidence is presented, I will repeat the facts described in this paragraph. The ever-increasing evidence will vividly demonstrate that the heaven and hell afterlife belief structure cannot be consistent with the authentic teachings. However, the evidence also conveys that Yeshua taught another afterlife belief structure.

With the insights provided by the DSS, the Son of God mythology in Paul's epistles (and the subsequent Gospels) is reduced to a radical attempt to create a new and improved Roman-Greco version of Essenism. In some cases, Paul and the Gospel authors literally plagiarized the belief structure of the DSS before they overwrote it with their Christian message. Essenism was obviously well known in the first century. (See *The New Testament Code* by Robert Eisenman for examples and more details.) The practice described reinforces an underlying message of the Lost Gospel Q: Paul and all the Gospel authors used earlier Jewish sources to manufacture a sense of authenticity for their new Christian ideology. Part of this process consolidated authentic information with what must be described as alien concepts, most notably the Pauline perspective, to generate the Gospels of the NT. For example, one specific Moses quote from the Old Testament that was used by Luke in the Acts of the Apostles follows. Luke was using this Moses information in reference to Yeshua: "For Moses said, the Lord your God will raise up for you *a prophet like me* from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from his own people. Indeed all of the prophets from Samuel on ... have foretold these days. And you are heirs of the prophets and *the covenant* God made with your fathers [honor the Law]. He said to Abraham, through your offspring all peoples on earth will be blessed" (Acts 3:22–25). This excerpt is only one example of how descriptions of the Jewish messiah/True Prophet from Jewish Scripture are utilized by the Gospel authors to describe Paul's only Son of God, Jesus the Christ. This specific quote also demonstrates why generations of Jews believed a prophet (not the Son of God) would be sent by God as their *human* messiah.

The prophet foretold by Moses would clarify and elevate the Law by redefining the version contained in the Torah. This type of evidence demonstrates why the Jewish culture thought Yeshua's interpretation of the Law (The Way) was spot on with the functions of their Jewish messiah. There is simply no doubt that they thought Yeshua was their messiah. The fact of the matter is their messianic movement would be led by a *human super-prophet*, not Paul's mythological Son of God. The Romans and Herodians were well aware of the revolutionary implications of the Jewish messianic beliefs. According to the Jewish beliefs, this messianic movement would overthrow the Romans. This is why any messianic activity was violently suppressed by the Romans and their Herodian friends for over a century. Crucifixion was no more than a routine part of this process.

PAUL'S CHRISTIAN VERSION OF MESSIANISM

Even before the discovery of the DSS scholars recognized but generally avoided Paul's manipulation of selected elements of Judaism. However, before the Eisenman research, a few authors did not shy away from this truth. One such author is John Shelby Spong. An important and well-known tradition of the Jewish priests was to search the Scripture (the Old Testament) to gain an understanding of the current-day events. Paul was obviously familiar with this tradition because he used it within his epistles. Scholars recognize that Paul manipulated and inverted this Jewish tradition to fabricate portions of his Christian agenda, including his basis for the crucifixion. Considering the subsequent Gospel authors all embraced Paul's Son of God mythology, it was a natural next step for them to copy many of Paul's writing techniques, regardless of the underlying hypocrisy. With the assistance of John Shelby Spong and his book *Liberating the Gospels: Reading the Bible with Jewish Eyes*, the frequent use of this Pauline technique by the Gospel authors can be examined in considerable detail. Another of Spong's books is also recommended, *Rescuing the Bible from Fundamentalism*.

Following the example of Paul, Spong documents (in *Liberating the Gospels*) a book full of specific examples that demonstrate the Gospel authors used many concepts and storylines that originate in the Old Testament. First Mark and then Matthew, Luke and John all followed Paul's manipulative technique. The number of similarities between specific sections of the OT and the NT is quite surprising for anyone who has never explored this specialized area of early Christian research. After reading Spong's book, the dubious reasons for the use of OT concepts and storylines in the NT become easy to understand. Very few Christians will appreciate the next statement: At the inception of Paul's new messianic movement, which he called Christianity, there was no other Christian movement. However, there was a new and more evolved form of Essenism practiced by the Jerusalem Church, referred to as The Way. Yeshuaism was aimed at eliminating the old and outdated Judaic traditions and replacing them with universal principles. The Way (Yeshuaism) was flourishing in *Jewish* Jerusalem under the leadership of James, who was revered throughout the Jewish culture.

One of the biggest arguments that all Jews had for opposing Paul's Son of God mythology was that there was no basis for it in the Old Testament. Although this may seem like a small

issue today, in first-century Palestine this was a requirement for the acceptance of Paul's Son of God identity and belief structure. Thus, one of the primary reasons for Paul's manipulation of Jewish Scripture in support of his Son of God mythology becomes obvious. If he wanted to gain any shred of credibility for his Son of God identity, at least in Yeshua's homeland, his only avenue was the Jewish Scripture. If he were to be unsuccessful in this regard his reputation as being a liar and a counterfeit apostle would be his legacy. This motivated Paul to use an unusual combination to formulate his Son of God mythology. He combined the Jewish technique of explaining current events based on stories from the OT with the religious foundation of his childhood, Greek mythology. Simply as a reminder, the *Jewish* titles used by Yeshua, James and others in a variety of early documents in reference to Yeshua, including the Gospels, are generally restricted to the son of man, messiah and prophet. All these *human* titles are in the OT, whereas the Son of God is not.

Spong systematically describes how Paul's identity for his new and improved messiah, his mythological Son of God, originated with the OT traditions. More specifically, Paul covered up the real cause of Yeshua's demise (execution of a perceived Jewish messiah by the Romans) by applying the Jewish tradition of blood sacrifices to God for the atonement of sins to the crucifixion. In *Liberating the Gospels*, Spong tells us the following. The book of Leviticus describes a ceremony. "At this ceremony the sacrificial lamb came to be called the Lamb of God was slain. Next the people symbolically and ceremoniously placed their sins on the back of the scapegoat. Laden with those sins, the lamb was driven into the wilderness [symbolic of a sacrifice to Yahweh]. In this manner atonement for the sins was accomplished and the people were purged" (p. 151). This is only one example of how the primitive God in Jewish Scripture is often described as the receiver of blood sacrifices from mankind to atone for man's mistakes. Paul used this primitive Jewish concept of the ultimate intelligence in the universe to fabricate his answer for why his mythological Son of God willingly submitted to the agony of the crucifixion. As described in his epistles, Yeshua became Paul's sacrificial Lamb of God. This Pauline analogy was copied and reinforced by the subsequent Gospel authors, not to mention the entire Christian bureaucracy for the next 1,900 years.

As confirmed by Hyam Maccoby in his book *The Mythmaker: Paul and the Invention of Christianity*, Paul's invention was consistent with the philosophy of the Sadducees, the Jewish sect that placed a priority on the literal interpretation of the OT. Playing into this mentality, which many believe dominated the priestly bloodlines of the Sanhedrin, Paul's Son of God allegedly submitted to the crucifixion to atone for the sins of mankind. However, as conditioned by Paul's upbringing of Greek mythology, such a monumental blood sacrifice would not be successful if performed by a mere man. It could only be performed by another God, Jesus the Christ. Paul's sacrificial Lamb of God theme is duplicated in all four Gospels, under the auspices that this was Yeshua's plan all along. Once the sins of man were expunged, then and only then would God allow mankind into heaven. The presence of this new messianic methodology in Paul's epistles and then subsequently in all four Gospels leaves no doubt as to the depth of Paul's conditioning influence. As will be disclosed in the final chapters, Paul's demented mythology had absolutely nothing to do with Yeshua's actions and thought process.

From his exposure to the Jewish culture, Paul understood that the Jewish messianic titles had universal connotations for the benefit of all of mankind. Consistent with the arrogance of Paul the Herodian, his new and improved Son of God messiah was clearly superior to the Jewish version. Please understand that every Herodian knew the Gentiles were much smarter

than the “Jews.” This prejudicial rationalization of Paul is why he thought his mythological identity was accurate and the Gospel authors obviously agreed.

This same biased perspective also motivated Paul to be the first to blame the Jews for the crucifixion. This theme was also copied by the Gospel authors. Ultimately, the Greek mythology side of Paul’s conditioning created his overall Son of God belief structure, while it was the Jewish Scripture that provided the sacrificial technique to atone for the sins for man. The resulting mythology provided a reason why Jesus Christ voluntarily submitted to the torture of the crucifixion and in the same breath, why God accepted this act as a reason to forgive mankind’s sins. Here is the ultimate hypocrisy. Paul lived in Palestine for years. He claimed to be a Jew and worked for the Sanhedrin to persecute the Jerusalem Church. In general, he knew what the beliefs of the inner circle were. He also knew Jews were routinely crucified by the Romans for *Jewish messianic* activity. Thus, he knew Yeshua was crucified because he was perceived to be the Jewish messiah and yet he still came up with his delusional Son of God mythology.

Ignoring the rhetoric in his epistles (and the bias of the Christian establishment), Paul knew why the Jerusalem Church considered him a liar. However, Paul was a true Herodian, with a long family heritage of demeaning the sacred religious beliefs of the Jewish culture. For generations they parlayed their ties with the Roman royalty into prominent appointments in Palestine, often triggered by bribery and marriages of arrangement into the Jewish priestly bloodlines. Their arrogant behavior was a long-established and well-known Herodian tradition. (See the writings of Josephus for details.) The obvious displays of this outrageous tradition were their hypocritical conversions to Judaism and blatant violations of the Law, including incense, polygamy and divorce. However, even these insults pale in comparison to their misuse of power in order to accumulate wealth and their shocking disregard for the sacred Temple traditions. This included the performance of sacrificial rituals on behalf of the Romans and allowing commercial operations into the Temple (money exchangers).

Let us not forget that the Herodians used the power of their positions to execute any Jew who challenged them. The beheading of John the Baptist, the crucifixion of Yeshua and the assassination of James are all prime examples. Making up a story of divine revelations and starting a new religion to satisfy a massive Herodian ego was certainly not beyond the reach of such a long and disturbing family tradition. Only such a man would start his own religion, collect money from his congregations and then get incensed when the eyewitnesses to the authentic teachings called him a liar. However, there was a big surprise that forever changed the fate of Paul’s Christian ideology. The Roman-Jewish war unexpectedly silenced the criticisms of the Jerusalem Church. This led to an unexpected boost to Paul’s claim of divine revelations. This boost came in the form of the Gospel of Mark. When Mark produced his Gospel and was followed by Matthew, Luke and John, the proverbial veil of the New Testament came down on the authentic teachings. Although Paul was dead, Paul’s conditioning influence on the Gospel authors had produced the desired effect. Instead of being considered a liar and counterfeit apostle, his legacy became that of the super-apostle of the entire Jesus movement. Much of the credit for this must be attributed to his friend’s dubious version of the post-crucifixion era (Luke’s Acts of the Apostles).

Some additional Herodian background is needed to properly frame the overall environment. All Jewish leaders, most notably the members of the priestly hierarchy, were required by the Torah to strictly honor the Law. Thus, according to the masses, the Herodians’ blatant disregard for the Law rendered them unfit to hold their positions. The Jewish citizenry was

frustrated but helpless because the Romans appointed the Herodians to the most powerful Jewish positions. These circumstances gave rise to the Jews appointing their own *opposition high priests* in an act of desperation to carry on the sacred Jewish traditions. (See the Eisenman books previously recommended in addition to the writings of Josephus for further details.)

Let us examine some other facts Paul knew. He was well aware that Yeshua, James and the membership of the Jerusalem Church had very close ties to the Essene community. In contrast to the Sadducees and Pharisees, many of the Essenes were vegetarians, with a corresponding anticruelty-to-animals outlook. Thus, many of the Essenes/Ebionites were specifically opposed to any animal sacrifices to God and did not believe such rituals atoned for sins. Although the Gospel of the Ebionites is one of the lost Jewish Gospels, some excerpts from this Gospel have survived. One such excerpt is from Epiphanius in the second century, who had access to the Gospel of the Ebionites. In it Yeshua said, "I have come to abolish sacrifices and if ye cease not to sacrifice, the wrath will not cease from you." (See *New Testament Apocrypha, Volume One* by Edgar Hennecke, p. 158.) One can easily imagine Yeshua using similar language in the Gospel of John, when He was outraged at the sacrificial routine in the Temple. Other sources will be presented that confirm *Yeshua the Essene* adamantly opposed animal sacrificial rituals for the atonement of sins. **The evidence vividly demonstrates that the Enlightened Yeshua would have never, ever taught that His death would in any way atone for the sins of man. Thus, the heart of the Pauline perspective (the crucifixion atoned for the sins of man) is an arrogant and insulting inversion of Yeshua's true teachings.** This evidence reaffirms that The Way of Yeshua emphasized the alignment of our behavioral patterns with universal principles versus the importance of primitive rituals. As was noted in the Letter of James, we rectify our mistakes (karma) by good acts, as opposed to believing in gruesome sacrificial acts. All of this information underscores the intense rejection of Paul's Son of God mythology in the Dead Sea Scrolls, the Letter of James, the Clementine documents and all the other sources I have and will cite. The evidence also explains why Yeshua's true view of sacrificial rituals (as contained in the lost Jewish Gospels) had to be omitted from the Gospels. As a reaffirming reminder, the Ebionites of the Clementine documents (the descendents of the Jerusalem Church) specifically rejected the concept of sacrificial rituals to atone for the sins of man.

The evidence once again demonstrates that Paul was never taught by the Enlightened Yeshua psychically or in any other imaginable way. He was either delusional and/or never intended to represent the authentic teachings. However, returning to Paul's need to tie his Son of God mythology to Jewish Scripture, he did find an awkward way to accomplish this objective. He linked the sacrificial concepts and stories in the OT to the crucifixion of his new Son of God. John Shelby Spong cites several additional Old Testament examples in his book *Liberating the Gospels*, where animal sacrifices to God were perceived to atone for the sins of man. Spong begins with the story of the slain sacrificial lamb during the original Passover celebration. Those familiar with the OT will recall that if the Jews stained their doorway with the blood of the sacrificial lamb, then the angel of death would not take the first male born of the house. This episode demonstrates the deeply ingrained ritual of blood sacrifices that were thought to appease the primitive Jewish God of the OT. This gruesome tradition went back centuries. Thus, as invented by Paul in a rather dark and perverse manner, by sacrificing the firstborn male of God (Jesus Christ), He saved mankind by atoning for all of our sins.

Two thousand years ago Paul's mythological story sounded quite believable to Roman-Greco audiences but was flatly rejected by the Jewish culture. The four primary reasons are as follows:

- The Jewish culture was strictly monotheist.
- There was no provision for Paul's Son of God mythology in the OT.
- Yeshua taught that sacrifices of atonement were meaningless and as such should be eliminated.
- Paul's Christian movement rejected the Law in its entirety.

However, Paul's truly unique blend of Judaism and Greek mythology, not to mention his promise of heavenly bliss if you believed in Jesus Christ, was a huge hit outside of Palestine. Paul's Son of God mythology completely erased the true Jewish messianic cause of the crucifixion. For *Paul the Herodian*, liberating the Jewish nation from the repressive Roman occupation was obviously nowhere to be found in his mythology. Considering Mark embraced the Pauline perspective, wrote his Gospel for Roman audiences and that his Gospel became the model for Matthew, Luke and John, it is no great surprise that the Jewish messianic cause of the crucifixion was obscured by all the Gospel authors.

With a little bit of research, the frequent inversion of OT themes within the NT becomes obvious. Paul was the first to make this practice popular, at least outside of Palestine, and it was copied by the subsequent Gospel authors. Please understand that it was a Herodian trademark to manipulate and pervert the sacred Jewish traditions to fit their personal needs. When mere manipulation of the Law was deemed insufficient, the Herodians (foreign pseudo Jews) simply ignored its provisions and laughed at the Jews. Let us never forget that the Herodians (as well as the Romans) clearly felt they were superior to the Jews and scoffed at the lifestyle dictated by the Law. Their sexual practices of incest, polygamy and divorce are prime examples. Thus, the inversion technique Paul employed to formulate his Son of God mythology was consistent with the spirit of his Herodian ego and heritage. In Paul's opinion, his new form of Herodian messianism (Christianity) was clearly superior to Jewish messianism and its overly restrictive Law. This is a very old and human part of Paul's mythology: My Christian Gods (Father, Son and Holy Spirit) are far better than your Jewish God. Paul's message quickly evolved into my Christian messiah (the sacrificial Son of God) is far superior to your human Jewish messiah. This attitude of superiority is evident throughout Paul's epistles. Paul's narcissism is clearly consistent with his sizable Herodian ego and delusion that he somehow knew more about the authentic teachings than James, Peter and the balance of the Jerusalem Church. The fact of the matter is that the authentic teachings of Yeshua had nothing to do with Paul's core teaching, his Son of God mythology. Ironically, his epistles prove this.

The repeating Jewish tradition of death and blood sacrifices to satisfy Yahweh is located throughout the Old Testament. Paul had obviously researched the OT looking for a reason for the crucifixion. The sacrificial theme of the OT perversely answered Paul's search. Jesus Christ became the sacrificial lamb of the New Testament. However, as Paul rationalized it, because Yeshua was the Son of God the ultimate sacrifice of atonement had occurred. Thus, the crucifixion eliminated the need for any future sacrifices of atonement as dictated by the Law. Consistent with Paul's epistles, his new Son of God had also eliminated the need to

follow any provision of the Law. This was quite the invention. It substituted Paul's new Son of God mythology for Yeshua's interpretation of the Law, commonly known as The Way.

Paul routinely inverted and spun the traditional beliefs of the Jews and more specifically the Essenes to colorfully support his Christian mythology. By manipulating traditional Jewish storylines and themes, even when this technique resulted in grossly inaccurate representations, Paul and the Gospel authors created the false perception there were no differences between the Jerusalem Church and the Christians. Unfortunately, to the entire Christian movement *outside* of Palestine the mythological Son/Lamb of God portrayed in Paul's epistles sounded just about right, particularly since believing it was the only way to heavenly bliss. I stated earlier it appeared that Paul had so conditioned the Gospel authors that they not only accepted his Son of God mythology but expanded and reinforced his mythology via similar writing techniques. After analyzing the Gospels in relation to Paul's earlier epistles, there is no longer any doubt that this is exactly what transpired.

Numerous examples demonstrate how Paul and the Gospel authors overlaid Jewish beliefs and the events of Yeshua's life with Roman-Greco mythology and tinting. Their ultimate goal was to manufacture a new and improved version of messianism, with its core belief being the Pauline perspective. The routine use and manipulation of Jewish sources by Paul and the subsequent Gospel authors created the ultimate Christian illusion—the Pauline perspective was part of the authentic teachings. This fact underscores a core belief of the Roman-Greco culture: Extraordinary humans are not human at all, they are the children of the gods. Thus, because Yeshua did extraordinary things, Paul's upbringing convinced him (and the balance of the Roman-Greco culture) that Yeshua must have been a child of God. Taking this reasoning one step farther, Yeshua's crucifixion must have had an extraordinary purpose. What could be more extraordinary than atoning for all the sins of mankind and creating a path to heaven?

In contrast to the Pauline perspective, the alternative Ebionite *super-prophet* ideology is expressed quite well in the Clementine documents and to a lesser extent in the Letter of James. Here is a key similarity in these ideologically opposed sources. Paul's epistles, the Clementine documents and the Letter of James all recognize the major rift between Paul's Christian movement and the Jerusalem Church. Let there be no mistake, on this point these documents agree. However, Paul's Christian movement claimed their beliefs were derived directly from the risen Jesus the Christ, whereas James (in both the Clementine documents and the Letter of James) represents the teachings of his living Brother, Yeshua. The bottom line is that the documents agree there was an irreconcilable conflict between Paul's Christian movement and The Way of Yeshua. *However*, traditional Christianity has always claimed the roots of Christianity mirror the beliefs of the Jerusalem Church, even though there is no credible evidence to support this long-standing fallacy. The message of this paragraph is either directly or indirectly confirmed by the DSS, the Lost Gospel Q, the Essene Gospel of Peace, the Gospel of Thomas and the Slavonic version of the writings of Josephus. What prewar *Palestinian source* does Christianity have to confirm that the Pauline perspective and the related heaven or hell alternative was embraced by James and the Jerusalem Church? The answer is there is no such document.

One document Christianity attempts to use to confirm that the Pauline perspective was consistent with the beliefs of the Jerusalem Church is potentially the most corrupt document in the NT—Luke's Acts of the Apostles. In it the Ebionites (the poor), the Law and The Way are all used as synonyms for the beliefs of the Jerusalem Church. Thus, Luke clearly

recognizes that the Jerusalem Church embraced Yeshua's interpretation of the Law, even though Paul's epistles reject the Law in its entirety. Luke attempted to cover up this irreconcilable contradiction for Pauline Christianity, but he failed miserably. Although Luke tried to camouflage the inherent conflict, for any objective researcher he describes the same irreconcilable situation raised in the analysis of Paul's epistles (the authentic teachings, known as The Way, equal Yeshua's interpretation of the Law, not the rejection of it). However, there is an arrogant and outrageous new twist in Luke's new Christian version of The Way. Luke fabricated a storyline that depicts the Pauline perspective as part of The Way of the Jerusalem Church! Let us remember that the Law (and therefore The Way) was void of any concept resembling Paul's Son of God mythology. Luke claims to have traveled with Paul extensively, including on his trips to Palestine. Thus, he knew that incorporating the Pauline perspective into The Way was a lie. For all the reasons cited, Luke's *novel approach* cannot be considered some minor stretch of the imagination or misunderstanding of the facts—it is one of the most hypocritical religious hoaxes of all time.

Luke obviously understood the religious chasm between his friend's Christian belief structure versus the Essene/Ebionite orientation of James and the Apostles. He also understood the critical importance of having the Pauline perspective agree with the beliefs of the eyewitnesses to Yeshua's teachings. Without this mandatory link, Paul's Son of God mythology would not be considered credible by anyone. Not even a claim of divine revelations would overcome the rejection of Paul's Son of God mythology by James and the Apostles.

Luke had a solution for this problem. He wrote his so-called Acts of the Apostles decades after the Roman-Jewish war and the disappearance of the Jerusalem Church. Being almost as arrogant as Paul, Luke assumed his readers would never be smart enough to recognize his *magical slight of hand* and he simply made the rift between Paul and the Apostles disappear. Consistent with the storyline he fabricated in his earlier Gospel, he describes Paul's Christian agenda in total agreement with The Way of James, Peter and the balance of the Jerusalem Church. Luke, one of the long-honored Gospel authors, has gotten away with this outrageous charade for 1,900 years. However, in the modern era his once persuasive hoax has now been recognized for the embarrassing lie that it is. The Pauline perspective was an offensive and alien ideology to the Jerusalem Church. The reason is elementary. The evidence supporting the close association between Yeshua and James to the Essene/Ebionite orientation and The Way far exceeds the lack of evidence linking the Pauline perspective to the Jerusalem Church. The simple truth is the evidence contradicts the authenticity of the Pauline perspective at its source: Paul's claim of divine revelations. In summary, in the critical prewar era, the Pauline perspective is only supported by Paul's claim of psychic revelations, which are contradicted by the multiple evidentiary sources on the religious practices of James, the Apostles and the other members of the Jerusalem Church (who were eyewitnesses to the authentic teachings).

For a seemingly endless list of examples, which document that Paul habitually inverted and spun Essene religious principles, please consider reading *The New Testament Code* by Robert Eisenman. His research is comprehensive and unparalleled. Even for a dedicated researcher, Eisenman's presentation is often tedious because the process of consolidating all the required sources is so complex. However, with the new information provided by the DSS, Eisenman produced a priceless contribution to early Christian research. This evidence demonstrates that Paul was not only an outsider but a true adversary of the Yeshua movement led by James. However, for a long list of reasons Paul was extremely successful at creating an illusion of authenticity for his audiences outside of Palestine. Even though Paul's epistles

may initially sound authentic, a comprehensive examination of all relevant records discloses that his Son of God mythology was flatly rejected by the Apostles and James. Paul knew this and so did his friend Luke. Needless to say, deciphering Paul's epistles can be complex and confusing.

Paul had the same credibility problem his friend Luke was forced to cover up in his Gospel and Acts of the Apostles. How could his new Christian religion be believable if James and the Apostles did not believe in the Pauline perspective and labeled Paul a "liar," a "false apostle," and "their enemy"? Paul needed a convincing reason for why his version of Yeshua's teachings was authentic and yet different from the version embraced by the "super-Apostles." Paul's reason was his claim of direct revelations from his new and improved messiah—Jesus the Christ, the only Son of God. However, even with this *revelation story* a huge contradiction in Paul's story remains unresolved. Why didn't Yeshua teach His followers the Pauline perspective and its related afterlife alternative of heaven or hell while He was alive? Paul and the entire Christian bureaucracy have never been able to answer this basic question for one simple reason. Paul's Son of God mythology was never part of Yeshua's teachings.

The timing of the Roman-Jewish war and its destruction of the Jerusalem Church could not have occurred at a better time for Paul's new Christian movement. After the destruction of the authentic Palestinian movement, Paul's Christian movement (and its post-war Gospels) could now assert that Paul's beliefs mirrored those of the Apostles without objection. However, through an objective evaluation of the evidence, some of which was not discovered until the 20th century, Paul's charade was destined to resurface. **How can modern-day Christianity embrace the Pauline perspective and the related afterlife alternative of heaven or hell when Paul's own epistles communicate these beliefs are counterfeit?** This is a betrayal of the authentic teachings and forever stains the traditional interpretations of the Gospels. The religious beliefs, practices and lifestyles of James and the prewar Jerusalem Church must take a prominent position in a new era of Gospel re-evaluation. Only in this manner can the authentic elements of the Gospels be isolated, thereby redefining and clarifying the authentic teachings. Instead of maturely admitting the mistake and embracing a Pauline-free version of Yeshua's teachings, our Christian leaders continue to reinforce Paul's flawed ideology.

It goes without saying that Eisenman's and Spong's research is a prime target of Christian criticism, even though the preference is to simply bury it by ignoring it. Rather than factually argue evidential specifics to counter the research, which is typically not possible, traditional Christianity throws a broad blanket of rhetoric, misinformation and dogma at the research. It is almost as if they simply do not "get it" and "it" is conclusive evidence that their personal religious beliefs are contradicted by an array of early Christian documents. It is abundantly clear that part of their internal denial mechanism is that they do not comprehend the depth of their own brainwashing and resulting bias. For example, one well-known Christian author criticized Eisenman for not using the research of the traditional Christian establishment to support his findings and conclusions. This is laughable considering Eisenman's research documents the widespread inaccuracies of the biased Christian establishment. Regrettably, the rhetoric directed at Eisenman may sound convincing to Christians who rely exclusively on the Christian establishment for their beliefs.

Professor Eisenman goes directly to the ancient records and generates his own translations and interpretations. This has represented a truly monumental amount of time, energy and dedication with two goals in mind—authenticity and accuracy. He told me that he began

doing his own translations and interpretations for one reason. Early on in Eisenman's career it became obvious to him that many of the translations performed by mainstream Christianity, both past and present, were so biased that they were inherently inaccurate. (The prime example is that commonly accepted translations and interpretations habitually convey a false sense of authenticity for the core Christian belief—the Pauline perspective.) Eisenman goes to the extreme to document details substantiating his translations, interpretations and conclusions. The biggest differences between Eisenman's translations versus those of the Christian establishment involve the DSS and the NT. For those interested in the details, compare the various translations and interpretations in Eisenman's books to those of traditional Christianity. Eisenman's research reveals why the biased Christian establishment fought for decades to suppress the release of the DSS and the inevitable repudiation of Pauline Christianity. Unfortunately, these types of actions mirror the earliest traditions of Christianity—suppress authentic records and manufacture documents (the NT) that attempt to authenticate their traditional Pauline beliefs.

I can appreciate the perspective, as flawed as it is, of our modern-day Christian leaders. These leaders include the most respected members of Christian academia, in addition to ministers, priests, nuns, bishops and of course the current pope. Generation after generation, it is this same group that writes most of the literature on the early Christian era and their so-called authentic teachings of Jesus Christ. From birth these leaders were thoroughly brainwashed, just as I was—mentally, emotionally and spiritually. From the very beginning of our lives, the Pauline perspective was pounded into our impressionable little brains by the Christian bureaucracy and reaffirmed by our parents. What child does not trust his or her parents? Thus, I understand all too well why they believe in the Pauline perspective and the related message of the Gospels. I also understand why they are generally not capable of objective and unbiased research. Their criticism of more objective research is an inevitable product of their childhood conditioning, which has been constantly reinforced throughout their adult life by their Christian peers. With the lengthy but necessary introduction of Paul in place, the next step is to review some corroborating details in the NT.



CHAPTER 9

PAUL'S FIRST APPEARANCE

Paul's first appearance in the Acts of the Apostles (and the NT) occurs in Palestine, after the crucifixion. As previously described, the Acts of the Apostles is Luke's version of the history of the Yeshua movement from right after the crucifixion in the 30s until the mid-60s CE (right before the Roman-Jewish war). Luke was a Greek who never met Yeshua, nor was he a member of His inner circle or of the Jerusalem Church. These accepted facts about Luke and his ever-present pro-Paul bias make him a dubious author for not only the Acts of the Apostles but also for his Gospel rendition of the life and teachings of Yeshua. Many members of the Christian establishment reluctantly recognize that Luke's writings were directed at the Roman-Greco culture and promoted his friend's new Christian movement. It should come as no surprise that rather than describing James, Peter or Mary (Yeshua's Mother) as the superstar of the early Yeshua movement, Luke reserves this position for his friend Paul. Remarkably, after the introductory section of the Acts of the Apostles, Luke devotes almost no ink to the original Apostles. In addition, Luke barely mentions Yeshua's brothers while completely ignoring His Mother and Mary Magdalene. In summary, Luke devotes the absolute minimum to the activities of Yeshua's inner circle while reserving the center stage for Paul. Considering the subject of this document was supposed to be *the Acts of the Apostles*, authenticity and objectivity were not Luke's strong points.

Once one understands the biased underpinnings of Luke's writings, Luke unknowingly provided some valuable information, often to the chagrin of modern-day Christianity. For example, some of the details provided by Luke reveal Paul's true Herodian identity and the depth of his anti-Jerusalem Church agenda. The simple fact is the only way Paul could assert that his Christian Son of God mythology was authentic was to discredit The Way of the Jerusalem Church. This is the underlying message of his epistles. Criticizing any element of the Jewish culture was natural for Paul. Remember that while Paul lived in Palestine he was an enthusiastic member of the Herodian network. It was the Herodians' responsibility to further the Roman agenda by using whatever means were necessary. Because of their sense of superiority, they often used demeaning and insulting methods to impose the Roman

agenda. Even though Paul's Herodian association has been largely masked by 2,000 years of Christian propaganda, it taints Paul and his Christian belief structure. Taking the logical next step, the Herodian information also discredits the Pauline perspective—the basis of the heaven or hell alternative found in the Gospels.

Paul's first appearance occurs prior to his so-called conversion and revelations from his risen Son of God, Jesus the Christ. As a member of an organized but somewhat obscure group, Paul was aggressively persecuting the membership of the Jerusalem Church. These activities occurred during the critical prewar era in Palestine, when James the Righteous was the leader of his Brother's movement. Luke describes Paul, which Paul confirms in his epistles, as an active and voting participant in the executions of the inner circle of Yeshua. His voting participation in this execution process is a critical piece of information. *Luke leaves no doubt that Paul also played the primary role in the capture, imprisonment and torture of the members of the Jerusalem Church.* Paul is described as working with the Jewish chief priests, whose more precise identity is obscured by Luke. This horrifically anti-Yeshua movement information has never been disputed by mainstream Christianity. Quite frankly, how could it be? It was all reported by Luke, one of the so-called *revered* Gospel authors.

An important but typically missed element of early Christian research is that initially Luke refers to Paul as Saul (short for Saulous). Within the writings of Josephus there are many parallels between Paul, as portrayed in the Acts of the Apostles, and a prominent Herodian named Saulous. It is noteworthy that Saulous was not a popular first-century name. Robert Eisenman makes a convincing case that the Herodian Saulous is none other than Luke's friend Paul. See the pages previously reported in *James the Brother of Jesus* for the details. Let us return to Paul's responsibilities working for the Jewish chief priests.

Understanding the Roman versus Jewish cultural values at play, one would initially assume Jewish chief priests would support any perceived Jewish messianic movement for independence, including the Yeshua movement. As previously indicated, the ancient Jewish Scripture promised a messiah or super-prophet who would lead God's chosen people to a position of independence and world leadership. Contrary to 2,000 years of Christian conditioning, in first-century Palestine the Yeshua movement was clearly perceived to be a Judaic messianic movement, even after the crucifixion via His anticipated second coming. Thus, based on the historical realities, the persecution of the Yeshua movement by the Jewish chief priests is one of the many facets of the Acts of the Apostles that does not make any sense. However, Christianity has never disclosed that the chief priests (the Sanhedrin) were controlled by a long line of Herodian high priests. This is the sole reason the high priest and his so-called Jewish court is also anti-Jewish-messianic in the Gospels. This charade is a key ingredient in the long-standing illusion that the Jewish culture was anti-Yeshua and responsible for His crucifixion. In this regard, Luke perpetuates the hoax initially created by himself and the other three Gospel authors—the Jewish culture did not recognize the Yeshua movement as Judaic messianic.

An underlying message of Luke is another carryover from his and the other Gospels. The Jewish chief priests and the Jewish culture in general were not smart enough to recognize that Yeshua was Paul's mythological Son of God. Considering many Jews thought Yeshua was their messiah/super-prophet (as evidenced by many descriptions in the Gospels) and that this was the sole reason for His crucifixion, any implication that the Jewish culture did not recognize the Yeshua movement as messianic is absurd. However, this was a necessary omission in the Gospels and Luke's Acts of the Apostles for one reason—it allowed the blame

for the crucifixion to be shifted from the Romans to the Jews. In any case, to perpetuate the Gospel storyline Luke was forced to omit many other critical facts, including the following:

- The Sanhedrin (Jewish chief priests) had been infiltrated by the Romans via their appointment of Herodians. The Herodians assured the implementation of the Roman agenda. Thus, some of the Jewish chief priests, whom Paul worked for and voted with to execute the followers of Yeshua, were no more than Roman puppets. One of their primary functions was to persecute and destroy any Jewish messianic movement. Thus, although the chief priests were labeled by Luke as Jewish, they did not represent the religious values or messianic sentiment of the Jewish culture. Most scholars today recognize that Luke's group of Jewish chief priests was the highest Jewish court in Palestine, the Sanhedrin. Needless to say, the actions of the Sanhedrin routinely created considerable anger and resentment from the Jewish masses. (This is confirmed by the DSS and the writings of Josephus.) Prior to the Roman appointments, the Sanhedrin had historically represented the highest Jewish standards and religious traditions. Does this information change your perspective on the Gospels' scenes of the trial of Yeshua, where the high priest sentences Him to death?
- Yeshua practiced an enlightened version of the Law, which was popular with the Jewish masses. Yeshua's miraculous abilities, combined with His new version of the Law, are exactly why many Jews believed He was their messiah. The Herodian high priest and his ultimate employer, the Roman Empire, obviously found Yeshua's messianic-based popularity unacceptable.
- The Herodians openly dishonored the Law. For this reason the Herodian policies of the high priests motivated outrage from those courageous enough to publicly challenge them. Josephus communicates that the Essenes, whom he describes as "zealots for the Law," constantly embarrassed the Herodians. (Luke also describes the membership of the Jerusalem Church as "zealous for the Law.") The Essenes embarrassed the Herodians by openly criticizing them for their Roman-like lifestyles, which made a mockery of the Jewish traditions. The list of prominent Essenes included Yeshua, His brother James and their cousin John the Baptist, who were crucified, assassinated and beheaded by the Herodians and their friends, the Romans.
- Hundreds of pages of details provided by the first-century historian Josephus, in conjunction with all other sources, result in several related conclusions. One such conclusion is as follows: There was only one group of Jewish chief priests who would have been empowered by the Romans to persecute and murder members of Jewish messianic movements—the Sanhedrin. There is *no* record of any other priestly group ever empowered to kill fellow Jews. A corroborating fact is that all four Gospels communicate that the Sanhedrin played the primary role in the arrest, torture, trial and ultimately the crucifixion of Yeshua. Although Luke never uses the term *Sanhedrin*, collectively the four Gospels (and other sources) leave no question that the term *chief priests* was synonymous with the Sanhedrin. Because Luke's writings were directed at audiences outside of Palestine, who knew nothing of the nuances of Jewish terminology, it appears Luke used the generic phrase *chief priests* instead of the Sanhedrin. Another perspective is that Luke did not want his audiences to know that Paul was a voting member of the Sanhedrin —the Jewish court that had

played a key role in the crucifixion of Yeshua. What does this communicate about Luke?

Even though Luke omitted key facts in fabricating his endorsement of Paul's mythology, he also reveals some telling information about Paul. For example, Luke writes that the young Herodian named Saul (aka Paul) was appointed to a position of prominence with the Sanhedrin. Please understand that *only* by recognizing young Saul as a Herodian was a rapid rise to such a powerful position plausible.

A revealing quote from the Acts of the Apostles is when Luke reports what Paul says regarding his Herodian role on the Sanhedrin. "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth. And that is just what I did in Jerusalem. On authority of the chief priests [Sanhedrin] I put many of the saints [inner circle of Yeshua] in prison, and when they were put to death I cast my vote against them. Many a time I went from one synagogue to another to have them punished and tried to force [that is torture] them to blaspheme. *In my obsession against them* I even went to foreign cities to persecute them" (26:9).

Because it is commonly accepted that Luke habitually obscured the adversarial relationship between Paul and the Apostles, this description is particularly astonishing. Paul (aka Saulous) is the person Christianity has conditioned billions of Christians into believing was an apostle and the superstar of the early Christian era. From the very first time I read the words of Paul I sensed the true arrogance inherent in Paul's epistles, Luke's Gospel and his so-called Acts of the Apostles. They must have thought they were so very clever in shaping their *superior* Christian storylines. It is noteworthy that these same characteristics are indicative of Paul's Herodian heritage.

Let's take a very close look at how Paul persecuted the inner circle. He had authority from the Sanhedrin, who had been empowered by the Romans, to hunt down the followers of Yeshua and place them in jail. Jails in the first century must have been gruesome. Paul found the followers of Yeshua in synagogues, the common place of worship for Jews. If I briefly accept the alleged storyline of traditional Christianity, why are members of a completely new religious movement (Christianity and its Pauline mythology) being found in Jewish synagogues? Let us not forget that the Jewish culture rejected the divinity of any human and would have never accepted any group that taught the Pauline perspective. In other sections of the Acts of the Apostles, Luke again describes the Apostles as spending considerable time in the Temple teaching fellow Jews The Way of Yeshua. Make no mistake on this key point, under Luke's façade he provides considerable evidence that the Apostles did not embrace the Pauline perspective.

Please appreciate a few more of the realities of first-century Jerusalem that were purposefully omitted from the NT. The Jewish culture allowed only Jews into their sacred Temple and synagogues. In addition, only Jewish principles, traditions and rituals were permitted. There were no exceptions. This is why the Roman lifestyles of the Herodians (polygamy, incest and divorce) and the Temple policies of the Herodian high priests dishonored the Law. In doing so they infuriated and frustrated the entire Jewish culture for generations. Few Christians today comprehend one basic fact. If the Apostles had been teaching the extremely contra-Judaic Pauline perspective in the Temple they would have created a riot, most likely ending with them being stoned to death. Thus, even though it was undoubtedly not Luke's intention, nor apparent to the early Christian culture, the practices of the Apostles provide

clear evidence they were teaching a Yeshua agenda acceptable to the Jewish culture, whose religious beliefs began and ended with some interpretation of the Law. This is the same Judaic Law that Paul describes as a “curse” in his epistles. Is this information even remotely consistent with the claim of authenticity for the Pauline perspective in the Gospels, by modern-day Christianity and the long line of popes? The answer is no because Luke essentially tells all that the Pauline perspective could not have been a belief of the Apostles. Let us return to Paul’s persecution of Yeshua’s followers.

Paul must have had authorization from the Sanhedrin to torture Yeshua’s followers, as he was “trying to force them to blaspheme,” according to his friend’s Acts of the Apostles. This is critical information for several reasons. No Jew, unless of course they were a Herodian (a hypocritical Jew), would ever consider doing such atrocities to a fellow Jew, much less would such a policy be consistent with any legitimate Jewish court. (See the writings of Josephus for verification of this reality.) The torture of Yeshua’s followers reveals the Herodian-controlled Sanhedrin to be nothing more than a poorly disguised front for the anti-messianic Roman agenda. Thus, the torturous practice approved by the Sanhedrin, and enthusiastically implemented by Paul, reveals the true nature of the anti-messianic policies of the Roman Empire. In the process, Luke’s attempt to portray the Sanhedrin as both representative of the Jewish culture and simultaneously opposed to the authentic Yeshua movement (a perceived Jewish messianic movement) is revealed to be the blatant hoax that it is. Regrettably, this is nothing new. This same charade is repeated in all four Gospels, most notably in the respective renditions of Yeshua’s arrest, trial and crucifixion.

Thanks to Josephus, we learn a *standard Roman practice* was to torture Jews in an attempt to force them to blaspheme. More specifically, Josephus describes the Romans routinely torturing the Jews until they recognized the divinity of the Roman Emperor. To the Romans (who literally believed that each Caesar was also a god) it was no more than a sick game. They would laugh at the Jews for enduring torture rather than make such a simple admission. However, to any Jew it was utterly repulsive and contrary to their sacred Jewish beliefs because no Jew believed any human was divine or on the same level with their sacred and only God, that is, Yahweh. In addition, such an admission by any Jew was considered to be blasphemy, a fatal violation of the Law, which was punished by being stoned to death.

For further discussion on the Roman practice of torturing Jews until they blasphemed, please see the book by Baigent and Leigh, *The Dead Sea Scroll Deception* (p.166–67 and 206–08). Josephus reports that after the Romans tortured the Jews to blaspheme they would typically murder them on the spot. It is important to note that Jews who received this treatment were often associated with a Jewish messianic movement for liberation. This practice is again representative of the brutality of the Roman occupation and the bitter resentment that it constantly created. What could be a more offensive way of killing someone? First you torture people until they betray sacred religious beliefs. When the torture accomplishes the intended goal of total emotional and religious self-degradation, you murder them. As previously reported, this well-known practice of the Romans motivated mass Jewish suicides during the Roman-Jewish war.

The most famous mass suicide occurred at Masada (a location in Palestine), at the very end of the war in 73 CE. The largest mass suicide in reaction to this repulsive Roman practice may have taken place in 67 CE. As reported by Josephus, at the beginning of the war in Gamala in Galilee, approximately 5,000 Jews committed suicide instead of subjecting themselves to Roman torture and death. This Roman policy of torture until the Jews blasphemed

and then murdering them had been in place for decades. Everyone in Palestine knew of the Roman practice and understood they were inviting such a fate if they were even perceived to be a messianic troublemaker.

Let us return to Paul. The fact that this standard Roman policy had been implemented by the Herodian-dominated Sanhedrin illustrates how closely aligned the Sanhedrin was to the anti-messianic Roman agenda. This must be recognized as a story-changing fact that was intentionally omitted from all the Gospel descriptions of the torture, trial and crucifixion of Yeshua.

In the case of Paul's responsibilities with the Sanhedrin, Yeshua's followers were tortured until they blasphemed, which was then cited as a violation of the Law. Based on Luke's and Paul's description, Yeshua's followers were then convicted at a trial in front of the Sanhedrin, who then routinely voted to kill them. No wonder the Jews despised their own judicial process and Paul (aka Saulous) for being an enthusiastic participant! This was all done under the watchful eyes of the Romans, who obviously wanted to eliminate any perceived Jewish messianic movement. This oppressive system of judicial assassination was no more than a perverted application of the Law by the Herodian-controlled Sanhedrin. Everyone in Palestine understood their goal was to camouflage their anti-messianic Roman agenda. Thus, even though everyone in the 21st century may not be able to *connect the dots*, in first-century Palestine everyone knew the Romans were systematically murdering members of *Jewish messianic* movements, including Paul and Luke. *Including Paul and Luke!*

Recognizing that Paul and Luke inverted the facts in order to fabricate storylines in support of the Pauline perspective is a disturbing fact, which cannot be overemphasized. Talk about a slap in the face to the Enlightened Yeshua, His teachings and the events of His life. Make no mistake on this critical fact: Both Paul and Luke understood what they were doing because of the time they spent in Palestine. Similar storylines in the other three Gospels cannot be ignored. Given this information about the Herodian/Roman domination of the Sanhedrin, let us briefly turn the clock back a few years. Does not the torture-until-you-blaspheme scenario sound identical to the Gospels and what the Herodian high priest did to Yeshua after he arrested Him? For anyone who tries to deny this fact, was not the Enlightened One brutally tortured for hours by the Sanhedrin and eventually convicted of blasphemy? Everyone knows the answer is yes.

In summary, this information communicates how the Sanhedrin was dominated by the Herodians and ultimately by the policies of the Roman Empire. It was the Herodians' responsibility to implement the Roman agenda and its oppressive Jewish messianic practices. Further, Paul's prominent position and actions are clear evidence he was a Herodian at the heart of the Roman persecution of the Yeshua movement, a perceived Judaic messianic organization. As introduced in the initial chapters, with the benefit of critical facts omitted or obscured by Paul in his epistles and subsequently by all four Gospel authors, a radically different and more accurate understanding of the life of Yeshua surfaces. Needless to say, anyone who becomes well acquainted with first-century history quickly recognizes many of the inherent fallacies of Paul's epistles and the subsequent Gospels. There is also no doubt that James and the Apostles knew Paul played a key role in the capture, brutal torture and execution of their relatives and closest friends.



CHAPTER 10

PAUL AND THE SANHEDRIN

With the assistance of many sources, some much-needed light was shed on the repulsive occupation of *Paul the Herodian*, as employed by the Sanhedrin. This information will play prominently into the later dissection of the trial and crucifixion of Yeshua. Because the crucifixion weighs so heavily into the afterlife belief structure, there will be some purposeful repetition. A prime source is Hyam Maccoby, author of the book *The Mythmaker: Paul and the Invention of Christianity*.

Prior to the Roman occupation, the prominent Jewish sect that wielded the most influence within the priestly hierarchy was the Sadducees. The Sadducees was a sect comprised of priests, aristocratic families and merchants. They were some of the wealthiest and most affluent people in the Jewish culture. From the time of kings David and Solomon, the Sadducees dominated the Temple and the upper echelons of its powerful priesthood. The priestly bloodlines were recognized as sacred. The Temple was their revered center for all of Judaism. The Sadducees did not generally recognize any of the broader interpretations of the first five books of the Bible, often referred to as the Torah, the Mosaic Law or simply the Law. Their narrow belief structure criticized any behavior contrary to the literal meaning of the Law. Thus, the Sadducees routinely acted quite severely in religious cases where the literal meaning of the Law dictated the death penalty. Death by stoning meant exactly that to the Sadducees. This was in contrast to the oral traditions and interpretations of the Torah recognized by the Pharisees, another Jewish sect.

Thanks to Josephus, we know the upper echelons of both the Sadducees and the Pharisees were infiltrated by the Herodians. One of the primary ways this occurred was by Herodians marrying into the prominent Jewish bloodlines. The arranged marriages were solely motivated by a desire to move up the priestly hierarchy of the Jewish culture. The priesthood was considered the most honored and respected occupation in Palestine. Marrying into a prominent Jewish family was often a prerequisite of the Romans for powerful and lucrative appointments. Thus, the resulting Jewish hierarchy was anything but legitimate or representative of the religious orientation of the Jewish culture. Josephus even reports that some of

the Herodians bribed their way to the high priest position. Because the high priest wielded such broad power, it was arguably the most powerful Jewish position within Palestine. To insure there is no misunderstanding on this point, relatives and close friends of the long line of King Herods (who were also appointed by the Romans) bribed the Romans to obtain the position of high priest. Being a model of the sacred priestly traditions had absolutely nothing to do with these appointments. Thus, the Jewish hierarchy surrounding the high priest, inclusive of the Sanhedrin, was polluted with Herodians in key positions. This assured the Romans that their agenda would be enforced by their Herodian king and the highest Jewish court in Palestine. Needless to say, whether the members of the Sanhedrin were Herodians or native Sadducees and Pharisees, their willingness to act consistently with the Roman agenda protected their prominent positions. To say the Sanhedrin had been corrupted by the Romans and their Herodian friends is an understatement. There were undoubtedly some legitimate Jewish members on the Sanhedrin for window-dressing. However, they clearly had no substantive power when in conflict with the Roman agenda.

The composition and sentiment of the highest Jewish court obviously aroused the deep and ongoing resentment of the common man. Some members of the Sanhedrin, most notably the Roman-appointed high priests, exacerbated this situation by open disregard for the Law. In other words, their lifestyles and priestly routines were in clear violation of long-honored traditions. Modes of contra-Law behavior, which were nothing short of abhorrent to the Jewish culture, started with the genealogical line of King Herods in the late first century BCE. Two prime examples were the sexual practices of the Herodians (polygamy, divorce and incest) and the sacrificial rituals in the Temple on behalf of the Romans. These practices and others were viewed as outrageous behavior by the ultimate perpetrator, the heathen Roman Empire. The sexual practices of the Herodians mirrored those of the Roman royalty. As such, the Jewish culture was horrified that such unscrupulous men were in charge of their high court and sacred Temple.

Josephus (the first-century historian) reports that the relentless criticism of the Herodian sexual practices by John the Baptist was the cause of his beheading. Josephus describes John the Baptist as an influential and charismatic leader who embraced Essenism, including the overthrow of the Roman Empire. Needless to say, this famous cousin of Yeshua and James showered objections at the Herodians for their repulsive disregard for the Law and the pro-Roman Temple rituals. By this time it should come as no surprise that the NT completely omits the anti-Rome, anti-Herodian and anti-high priest agenda of John the Baptist. It is important to note that one could say Yeshua's cousin epitomized the attitude of the entire Essene sect. This entire body of information represents another key omission from the Gospel stories. The book by Robert Eisler titled *The Messiah Jesus and John the Baptist* provides considerable discussion and references to Josephus in this regard. It is essential to appreciate that in the process of Paul denigrating the entire Law he also demeaned the Essene orientation of John the Baptist and James. This is a vivid demonstration of the dramatic differences between the beliefs of Pauline Christianity in comparison to those closest to Yeshua. Let there be no misunderstanding on a key relationship. Paul's anti-Law beliefs were an essential quality for any Herodian, a group clearly repulsive to the Jerusalem Church. The awkward combination of attempts to obscure Paul's embarrassing Herodian heritage and simultaneous disclosure of details exposing it for all to see is a prime example of how the NT proves that its Son of God storyline was never part of Yeshua's teachings. By not disclosing the new research available today, coupled with the ongoing use of traditional Christian spin,

the Christian establishment employs the only method that is able to protect the credibility of Saul's (aka Paul's) Son of God mythology.

Christianity attempts to shield Paul by making a case that the group of chief priests in the Acts of the Apostles, whom Paul worked for and voted with, may have been a subcommittee of the Sanhedrin. Somehow they think this distances Paul from the court that tortured and convicted Yeshua before sending Him to the Roman governor for sentencing and ultimately His crucifixion. However, no Christian rhetoric will change the fact that the chief priests Paul worked with were members of the Herodian-controlled Sanhedrin. The Sanhedrin had very broad judicial and religious authority. It is generally believed the Sanhedrin was comprised of 72 members, although some sources have the membership as low as 22, plus the Roman-appointed high priest.

The high priest was clearly the most powerful member of the Sanhedrin. All major religious decisions, including death sentences for violations of the Law, required the vote of the Sanhedrin. Even though there may have been some subcommittees with limited authority, it is unlikely the Sanhedrin did not vote on all capital punishment cases. The trial of Yeshua leading up to His crucifixion is a case in point. This is why Luke's information on Paul's voting rights in capital cases (which is confirmed by Paul in his epistles) is so significant. It reveals Paul's Herodian heritage and his position on the Sanhedrin. In other words, Paul would not have been voting in the capital cases (for the death penalty for Yeshua's followers) unless he was a member of the Sanhedrin! It is worth noting there is no evidence in any early record, including the 800 pages of Josephus on the history of the Jewish culture, which even remotely indicates the Sanhedrin ever delegated votes on the death penalty to subcommittees. The lack of any such evidence is further support for *Paul the Herodian* being a voting member of the Sanhedrin.

The Herodian-controlled Sanhedrin obviously monitored and influenced many aspects of daily life in Palestine. The Romans, either directly or indirectly, provided positions on the Sanhedrin in return for voting in accordance with the interests of the Roman Empire. Thus, to retain their powerful and well-paid positions, Paul and the rest of the Herodians voted accordingly. Honoring the wishes of the Roman Empire simply took the form of agreeing with the Herodian high priest.

The high priest was the most powerful Herodian in Palestine, with the possible exception of the long line of Herodian kings. Because of the religious traditions in Palestine, the Romans knew the high priest played a critical role in maintaining law and order. The high priest had overall control of the Temple, including all religious, financial and administrative functions. A Temple tax was levied by the Sanhedrin and was paid by all Jews. One could say the Temple in Jerusalem also acted as the First National Bank of Judaism and the Herodian high priest owned the bank. It should be no revelation that many of the Temple treasurers were also Herodians. Josephus informs us that the prominent Herodian named Saulous (aka Paul) was a relative of one of the Herodian Temple treasurers.

In every sense the Temple was the center and focus of the Jewish culture. Thus, the high priest took his responsibilities over all aspects of the Temple seriously. It was his exclusive territory and everyone in Palestine knew it. One of his many religious functions was a very prestigious religious ritual performed once a year in the Temple. The high priest would enter the inner sanctum of the Temple, known as the Holy of Holies, the perceived earthly home of Yahweh. The high priest would then pray, burn incense and sprinkle sacrificial animal blood to symbolically atone for the sins of all Jews. For the common man, the performance of this

primitive although sacred ritual by a Herodian high priest was another source of deep resentment and frustration.

A hypocritical foreign Jew, appointed by the Roman Empire no less, controlled the entire religious agenda and priestly hierarchy of Palestine. These were extremely sensitive issues. Rome's control of their sacred Temple and national religion was an agonizing state of Jewish affairs. Based on the writings of Josephus and the Dead Sea Scrolls, there is no doubt that this situation in and of itself fueled messianic revolutionary activity for generations. Here is the key point to appreciate: **Even though the Gospels describe the Sanhedrin as representing the Jewish nation and mainstream Judaism, this is simply another aspect of the overall Gospel hoax.** The truth is that the Herodian-controlled Sanhedrin habitually placed the interests of the Roman Empire in front of Jewish Palestine.

The Law was *supposed* to be the overriding framework and code of the Sanhedrin. If anyone seriously threatened the Roman agenda of the Sanhedrin or violated an important element of the Law, the Sanhedrin would hold a trial. The high priest generally supervised the proceedings. At the end of the trial, if the person was guilty of a serious violation of the Law, a vote for the death penalty was taken. If the death penalty was approved, the prisoner would be executed in accordance with the Law. This meant they would be stoned to death, as this was the standard capital punishment provided for in the Law. This general description is consistent with Paul's activities in the Acts of the Apostles.

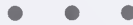
Some contemporary Christian authors, who strain to authenticate the crucifixion story in the Gospels, attempt to make a case that the death penalty required the approval of the Romans. This is an important issue because in the Gospels the Sanhedrin convicted Yeshua of violating the Jewish Law (as opposed to Roman law) via blasphemy, which required death by stoning. Although this subject has been debated and regardless of what the protocol was, the Romans' primary interest was law and order, on their terms. The Romans also knew that their Herodian high priest *always* acted in their interests. Thus, the Romans did not care about the death of any mere Jew for the violation of the Jewish religious laws. In this regard, it is critical to understand that *everyone* in Palestine understood the Romans did not hold the Jews in particularly high regard, along with their religious beliefs.

As documented by Josephus, it was standard Roman policy to crucify any Jew who threatened or caused civil unrest (a violation of Roman law), particularly when there were larger messianic implications. Civil unrest in first-century Palestine was almost always motivated by some form of messianic revolutionary activity. It was an eye-opener to learn that crucifixion, the most brutal form of public punishment and humiliation, was routinely used to intimidate the Jewish masses into submission. It was even more of a surprise to learn that the Roman technique of torture to induce blasphemy was routinely used by the Sanhedrin to implement their pro-Roman and anti-Jewish messianic agenda. The fact that the interests of the Roman Empire altered the sacred Temple protocol is reflected by sacrificial rituals performed on behalf of the Romans. In the sacred house of Yahweh this was an unprecedented insult by the Herodian high priests. Such blatant violations of the sacred traditions reflect the utter hypocrisy of the Herodian high priests. It was these types of Herodian practices that infuriated the common man. Any protests were brutally subdued by the Herodian high priest via the Temple guards. The Roman garrison was also brought in whenever it was necessary.

As long as the Romans viewed the actions of the Sanhedrin as even remotely consistent with their interests, they would never object to torturing and killing Jews, regardless of the reason. This type of brutal governing policy was typical in all the Roman provinces. The

Jewish masses viewed the Herodian high priest as selling out to the pagan Roman Empire. This is particularly apparent in sections of the DSS (authored by the Essenes) that consistently refer to the high priest as the “wicked priest.” Both the DSS and the writings of Josephus communicate that at least one and possibly several of the high priests were brutally murdered by the Essenes. This will hopefully demonstrate how deeply the zealots (synonymous with the Essenes) felt about the Herodian leadership inserted by the Romans. The pro-Roman agenda of the Sanhedrin and their blatant disregard for Jewish traditions was obviously a bitter aspect of everyday life. Is it any wonder why the Jewish nation yearned for the arrival of their messiah and the overthrow of the Romans? This was the environment that fostered messianic revolutionary activities for over a century. This was also the messianic environment the Enlightened Yeshua lived His life in and inevitably also caused His crucifixion.

Do Paul’s epistles fairly describe the realities of this environment and the effect on the life and teachings of Yeshua? Do Paul’s epistles accurately describe the events that culminated in the crucifixion of Yeshua ben Joseph? Do Paul’s epistles fairly represent who he really was, his Herodian heritage and what he truly represented? Do you think that Paul’s Roman-Greco religious concepts and disdain for the Law influenced the distorted storyline of the subsequent Gospel authors? Although the obvious answers to all of these questions have been provided by the facts and analysis presented, let us explore additional corroborating evidence in the next chapter.



CHAPTER 11

A BIG PROBLEM WITH THE PAULINE PERSPECTIVE

With an understanding of what the Sanhedrin represented and how truly hypocritical this Jewish court was, let us continue to examine who Paul was and what he really represented. Please remember that Paul admitted to being a voting member of a group of chief priests imposing the death sentence on Yeshua's followers, whom he also captured, imprisoned and tortured. The new paradigm is that Yeshua's followers were being tortured and executed solely because they were associated with a *perceived* Jewish messianic movement, whose leader (Yeshua) openly criticized and challenged the Herodian high priests. Yeshua's criticisms are evident in all the Gospels. However, the Gospels do not communicate that when Yeshua was challenging the religious interpretations of the so-called "chief priests" He was also challenging the highest Jewish court in the land, which was simply a front for the Roman interests. Please appreciate the utter hypocrisy of the Gospels. All four Gospel authors portray Paul's pro-Roman Son of God (Jesus Christ) criticizing the pseudo Jewish court controlled by the Roman-appointed high priest! In many respects when Yeshua was criticizing the so-called Jewish chief priests (the Sanhedrin) He was not criticizing anything Jewish at all but rather the Romans-Herodians, and everyone in the first century knew it! In summary, Yeshua was not anti-Jewish, at least not as the Gospels insinuate. He was against the traditional interpretations of the Law. He was also adamantly anti-Herodian, which means He was also anti-Roman. These types of Gospel masquerades are widespread and yet these very Gospels are labeled as authentic by modern-day Christianity.

The Gospel masquerades spill over and expand in Luke's Acts of the Apostles. For example, Paul and the Sanhedrin were not persecuting Christians who believed in Paul's Son of God mythology. Paul had not yet had his psychic conversion, which simply means his new form of Roman-Greco messianism did not yet exist. Paul and the Sanhedrin were persecuting the inner circle of Yeshua (followers of The Way). They believed in Yeshua's more evolved

version of the Law and that He was the messiah/super-prophet/son of man foretold in their ancient Jewish Scripture. Thus, the Jerusalem Church was perceived as a messianic movement for liberation and a threat to the Roman occupation. Even though while Yeshua was alive He distanced Himself from such a misconception, His wisdom and miraculous abilities led to no other conclusion in the primitive messianic environment of first-century Palestine. A messianic revolt was the only hope the common man had for throwing the dreaded Romans out of Palestine.

Regardless of what rhetoric or spin modern-day Christianity uses to explain Paul's actions and association with the Sanhedrin, there is only one explanation consistent with an unbiased evaluation of the evidence. Paul (aka Saulous) voting for the execution of Yeshua's followers clearly demonstrates that he was a Herodian who had been appointed to the Sanhedrin. This is consistent with everything we learn about Paul from all the early records, including the writings of Josephus. This reality has been covered up by the massive Christian bureaucracy. Christianity habitually demonstrates it is more interested in protecting the illusions of the past, inclusive of Paul's Son of God mythology, rather than disseminating the truth. Yeshua ben Joseph was truly enlightened, which facilitated His miraculous abilities and produced His agenda of universal principles. One would hope that the Christian establishment will one day bring the truth to the surface so that all can benefit from His authentic teachings.

Yeshua and His followers were closely associated with the Essenes for a long list of reasons, including the simple fact that many of them were Essenes. When Yeshua walked this Earth, the Essenes were recognized as the zealous leaders of the messianic movement for independence. On this point Josephus leaves no doubt. This combination in first-century Palestine resulted in the inevitable perception by the messiah-starved Jewish culture and the Romans that Yeshua could only be one person—the long-awaited *Jewish messiah*. Even if Yeshua was perceived to be only a prophet, which does not appear to be the case, He would have also been perceived to be adamantly in favor of overthrowing the Romans. As a reminder, during the post-crucifixion era, some in the Yeshua movement thought His second coming was imminent. When this occurred He would fulfill the messianic prophecies, including the overthrow of the Romans. Thus, there is simply no doubt that the Jerusalem Church was perceived as a Jewish messianic movement by both the Romans and the Jewish masses. (Please see *The Messiah Jesus and John the Baptist* by Robert Eisler and *Jesus and the Zealots* by S.G.F. Brandon for further details.) Consistent with this reality, and acting on behalf of the Romans, the Sanhedrin via its voting member named Paul was systematically hunting down and playing what could be viewed as the key role in the execution of Yeshua's inner circle. Everyone in Palestine understood this, just as any well-read and unbiased researcher today does.

Let us put some of the information on Paul into perspective. Paul never met Yeshua. He was also not a native of Palestine. However, he was a voting member of the Roman puppet court that had previously captured, tortured and convicted Yeshua, thereafter delivering Him to the Romans for execution. As a member of the Sanhedrin Paul captured, tortured and voted to execute the followers of Yeshua—the difference being the Romans crucified Yeshua (with the aid of the Sanhedrin) because He was the perceived Jewish messiah, whereas the Sanhedrin probably had His followers stoned to death for torture-induced blasphemy. The reality is that Yeshua's followers were executed because they were members of a perceived *Jewish* (not Christian) messianic movement. With one exception, Luke and Paul never specify the specific form of execution. However, we do know the Sanhedrin did not use crucifixion

and executions were by stoning according to the Law. In any case, how is it credible that Christianity has labeled Paul as their superstar and that his core teaching (the Son of God mythology) is the heart of the Christian belief structure?

While Paul was en route to Damascus to capture members of Yeshua's inner circle, the Acts of the Apostles describes an alleged event that represents the birth of the Christian movement. According to Luke (and Paul in his epistles), Paul had his first and now famous encounter with the only Son of God, the risen Jesus Christ. (To digress for a moment, the parallel section of the Clementine documents describes Paul going to Damascus to capture Peter. Luke left this part of the story out for the obvious reason.) Luke describes Paul as being hit by a blinding light, followed by a conversation with none other than the Son of God. This alleged event is referred to within this book as Paul's psychic conversion. Jesus Christ allegedly directs Paul (not the Apostles) to convert the Gentile world to His teachings, which included Paul's Son of God mythology! This alleged event was life-changing for Paul and make no mistake about its significance, it altered the *perceived* teachings and life events of Yeshua ben Joseph for the next 2,000 years. It is noteworthy that in the Greek culture, which produced both Luke and Paul, it was not uncommon in live theater for the gods to appear to humans and speak to them. Thus, Paul's conversion to Jesus Christ was believable in the Roman-Greco culture because it was consistent with the underlying beliefs of Greek and Egyptian mythology. However, to Yeshua's family and the Apostles the claim of *Paul the Herodian* was anything but believable.

Many in the Roman-Greco culture obviously accepted Paul's psychic conversion, along with his brand new and improved Roman-Greco messiah—the only Son of God. This led to the real payoff for Paul's congregations: Believe in his only Son of God mythology and when you die you enter heavenly bliss for all eternity. Paul spent the rest of his life converting the Gentile world to *his* psychically obtained teachings. This all sounds wonderful *if* you accept Paul's conversion as credible. According to *Paul the Herodian*, the Son of God immediately promoted Paul to the status of apostle. Christianity subsequently expanded the Paul story by asserting he became a member of the inner circle and labored endlessly for the *authentic Christian movement*, right next to Peter. This is the Paul story the Catholic Church has drummed into the entire Christian culture, year after year, for the past two millennia. However, there is a mountain of conflicting evidence in a wide variety of ancient records. Much of this evidence is directly connected to the known practices of the eyewitnesses to the authentic teachings (James, the Apostles and the balance of the Jerusalem Church).

Subsequently via his epistles, Paul claimed to have had a series of psychic encounters with the only Son of God and the Holy Spirit, who indoctrinated him with an adamantly anti-Law religious agenda. As has been discussed, Paul's new Christian movement was located outside of Palestine and it accepted Paul's story of psychic revelations, just as modern-day Christianity does. However, the evidence communicates insurmountable problems with the transition of Paul from a Herodian and voting member of the Sanhedrin, to an Apostle and confidant of the Jerusalem Church. In addition to many other issues, the inherent conflicts with Paul's Christian ideology are never-ending. Not only is there the essence of the Pauline perspective, which was clearly never a component of The Way, but there are also the compounding issues of Paul's relentless attacks on the Law, not to mention his anti-James and anti-Apostles rhetoric. **Not only does Pauline Christianity not resemble the practices and beliefs of the Palestinian Yeshua movement, it is in direct conflict with it.** These facts

can no longer be obscured by the Christianity establishment with Gospel misinformation and dogmatic spin.

Paul openly rejected the Law in its entirety, which by definition included Yeshua's more evolved interpretation thereof, referred to as The Way in the Acts of the Apostles. In Paul's epistles he goes so far as to claim he knew more about Yeshua's teachings than James and the Apostles, who clearly embraced The Way. For those who try to challenge this perspective, Yeshua embraced the Ten Commandments and the Golden Rule, both of which are key elements of the Law. The inner circle embraced Yeshua's interpretation of the Law based on Paul's epistles and this fact is confirmed by the Gospels and the Acts of the Apostles. For example, in the Acts of the Apostles (21:20) Luke tells us the Jerusalem Council communicated the following: "thousands of Jews believe" (converted to The Way of Yeshua) and "all of them are zealots for the Law!" The chasm between Paul's Christian agenda and the teachings of Yeshua cannot get much clearer than this: Paul rejected the Law in its entirety and the Apostles were zealous for Yeshua's interpretation thereof.

Let us remember that Paul does a lot of flip-flopping in his epistles, which in and of itself communicates the true Herodian nature of his personality. Do you think the Enlightened Yeshua did a lot of flip-flopping? Did Yeshua continually go out of His way in the Gospels to tell us how important He was, as Paul does throughout his epistles? As a generic example of Paul's flip-flopping, in one paragraph in Paul's epistles he would issue a barrage of blanket rejections of the Law. In a subsequent section of the same epistle he embraced the Golden Rule. If his audiences had understood anything about the Law or Yeshua's interpretation thereof, they would have recognized how convoluted Paul's message truly was, as did James and the Apostles. They would have labeled Paul a liar and a false apostle, as James and the Apostles did in the Clementine documents and the Essenes/Ebionites did in the Dead Sea Scrolls.

At the end of the Acts of the Apostles, in a truly unbelievable display of misinformation and hypocrisy, Luke even depicts Paul as agreeing to Jewish purification rights in the Temple. Paul allegedly agrees to this public display in the Temple to prove to James, Peter and the balance of the Jerusalem Church that he honored *all* aspects of the Law. Why does Luke describe this scene, you ask? The fact that Paul was teaching the complete rejection of the Law (and inevitably The Way) had gotten back to the Jerusalem Council. Based on Paul's epistles this part of the Luke story was true, even though Luke portrays Paul as denying this when in front of the Jerusalem Council. Luke describes James and Peter as demanding a public demonstration from Paul to affirm his recognition of the Law (Yeshua's interpretation thereof). However, Luke concludes the scene by manufacturing a fairytale. Luke creates the illusion that Paul humbly submits to the ultimate authority of James. In doing so Luke fabricates the illusion that the two sides are in total agreement on not only honoring The Way but also on the Pauline perspective. Luke slips the Pauline perspective in at the end of the scene, even though anyone who taught the Son of God mythology would have *never, ever* been allowed into the Temple. How is this for an example of ideological inversion and misinformation? Simply stated, Luke portrays Paul's Son of God mythology as both in accordance with the beliefs of the Jerusalem Church, which was a respected component of the Jewish culture, and permissible in the Temple. The simple truth is that anyone who knows the history of first-century Palestine recognizes the inherent fraud perpetrated by Luke.

The projection of Paul's Son of God mythology onto James and the Apostles is representative of the disturbing and yet routine fraud permeating the NT. To confirm this fact, all

anyone has to do is consolidate the pertinent information in Paul's epistles, the Gospels and the Acts of the Apostles—that's it. Two millennia ago Luke was obviously not expecting anyone to compare the content of Paul's epistles to his story in the Acts of the Apostles. A nice conclusion to a more thorough investigative approach would be an education on first-century Temple protocol and the beliefs of James the Righteous. Although it's been stated several times, James's alleged (but fictitious) endorsement of the Pauline perspective is in direct conflict with the fact that he was revered by the Jewish masses. Make no mistake about the critical importance of this fact and appreciate that this is not a matter open to rational interpretation: **James, Yeshua's brother and the leader of the Apostles, rejected the Pauline perspective.** This makes Luke a liar, just like his friend Paul. In regard to the Gospel of Luke, and the other three Gospels for that matter, how can we accept the projection of the Pauline perspective back in time and onto Yeshua? The answer is we cannot and yet the Christian establishment continues to label the primary Gospel message and related belief as authentic—Paul's Son of God mythology.

Anyone who takes early Christian research to the next level will find himself or herself adding several layers of additional evidence, which will further corroborate the message of this book. This will entail reading the Ebionite version of the Acts of the Apostles (the Clementine documents) and the Eisenman, Brandon and Eisler books on the early Christian era. Because of the relentless pro-Paul conditioning of the past 2,000 years, this will provide disturbing but educational information for many Christians. Christianity has consistently validated Paul's epistles. In his epistles Paul claimed to know more about the authentic teachings than James and the Apostles, all because of his claim of revelations from the Son of God and the Holy Spirit. Is this credible in light of the evidence, which has led scholars to speculate that Paul was either delusional or suffered from epileptic hallucinations? Let us analyze Paul's remarkable claim one step at a time.

- Paul communicates that his entire Christian ideology was based exclusively on his divine revelations versus communications with any human, in particular James and the Apostles.
- Paul denigrates the Law and The Way of Yeshua, as practiced by the Jerusalem Church. In its place Paul substitutes his Son of God belief structure. This includes access to heaven for only those who *believe* Jesus Christ was the only Son of God and that He atoned for our sins via His crucifixion.
- Every well-read researcher knows James is often referred to as James the Righteous and/or James the Just in the ancient records. Within the Dead Sea Scrolls he is called the "Righteous Teacher." The term *righteous* in first-century Palestine was synonymous with honoring some version of the Law. Thus, for this and other reasons we know that James (the leader of the Apostles) embraced his Brother's interpretation of the Law, referred to as The Way.
- The revered status of James within the larger Jewish culture would have been impossible if he taught a Yeshua identity contrary to the Law, as would have been the case if he taught Paul's Son of God mythology.
- The consolidation of all the Paul and James information results in only one conclusion for those who assert the credibility of Paul's psychic revelations. If Paul was

not lying about his so-called revelations, this simply means that Yeshua must have waited until *after* He died to communicate to Paul (not to James and the Apostles) that He changed His mind about the Law, His identity and the purpose for His crucifixion. I suggest that such a possibility must be considered ridiculous.

- **Regardless of the identity anyone may project onto Yeshua, the consensus is He was (and remains) extremely evolved and truly enlightened. Would such a special being go to the extraordinary effort of incarnating to teach one set of beliefs to His friends and relatives only to change His mind after He died? To magnify the insanity of this scenario, after Yeshua was crucified He then only communicated that He changed His mind to Paul and not to His brother or the Apostles? Anyone who dissects the evidence understands that this is exactly what Paul and traditional Christianity want us to accept. The conclusion is inevitable. Understanding that we may never know exactly what motivated Paul, he was clearly a liar. Yeshua's family, the Apostles and every other eyewitness to His authentic teachings all knew this.**

Conflicts like the one just described are numerous, present throughout the NT and yet they are ignored by our Christian leaders. Most people would assume the first priority of our Christian leaders would be to correct any mistakes and promote the most accurate compilation of the authentic teachings possible. This is simply not the case. The conclusion is that our Christian leaders were literally brainwashed from the time of their birth, just as I was. Generation after generation has been subjected to this same disturbing conditioning. Unfortunately, it has been so effective that regardless of the evidence the Christian culture remains blind to the facts surrounding the authentic teachings, most notably the beliefs and practices of the eyewitnesses to those teachings. The evidence not only highlights the irreconcilable contradictions but labels Paul as a liar and his Son of God ideology as no more than a primitive myth. With all due respect, what are the pope and our modern-day Christian leaders waiting for? Why don't they set the record straight? Only in this manner will the Christian masses begin to benefit from a Pauline-free version of the teachings of the Enlightened One.

If Paul's teachings only had a superficial impact on the Christian belief structure, the research into Paul would not have been so extensive, but that is clearly not the case. According to Christianity, the Pauline perspective is the foundation of its afterlife belief structure, not to mention the primary storyline of the Gospels. Let us not forget that the modern era of Christian dogma is exactly what Paul taught. More specifically, Paul's new and improved messiah, the only Son of God, was allegedly crucified to atone for the sins of man, thereby creating a pathway to heaven for mankind. Thus, according to Christianity and the NT, heaven remains available to only those who believe in Paul's Son of God mythology. I respectfully suggest that the evidence tells us all that there is no doubt that the Pauline mythology was projected back in time and onto Yeshua by the Gospel authors. Remarkably, the very documents Christianity uses to proclaim the validity of the Pauline perspective are the same ones that reveal the Son of God mythology to be a hoax. Additional evidence in this regard, although complex, becomes even more overwhelming when documents such as the DSS, the Gnostic Gospels, the Clementine documents, the Lost Gospel Q and others referred to in this book are considered.

If the Enlightened Yeshua did not subscribe to the Pauline perspective and its heaven or hell afterlife alternative, what afterlife did He subscribe to? What about the thousands

(and probably millions) of people in the modern era who have remembered, via modern-day PLR and LBL techniques, a consistent pattern of gradual evolution via reincarnation and a nonphysical *life between life* dimension. How many apples need to fall from a tree before we accept the law of gravity? Was Yeshua not truly enlightened and do these thousands of seemingly ordinary people simply know more about our afterlife and evolutionary process than Yeshua? With the evidence available today such a hypothesis is not rational. Yeshua knew everything and more than what we know today.

Simply as a point of information, no source I am aware of has quantified all the NDEs, PLR and LBL experiences of the modern era. However, based on the Internet, conservative estimates place the total number of PLR and LBL therapists at over 2,000 worldwide and this number is growing. Consider the implications of 2,000 PLR and LBL practicing therapists. Even if each therapist is only giving a handful of sessions each week, this means that hundreds of thousands of people are remembering either a prior life or life between life experiences on an annual basis. Thus, the number of people who have benefited from first-hand knowledge of reincarnation is considerably higher than most would initially perceive.

In light of the techniques that have consistently opened up our subconscious memories, reincarnation and our gradual evolutionary process is our reality. This simple truth is consistent with contemporary research on the Enlightened Yeshua. The end result is that the credibility of the Pauline perspective completely disappears. This entire Yeshua research project started because I found it difficult to believe that I and hundreds of thousands of people knew more about the afterlife and reincarnation than Yeshua. Years of research confirmed the enlightened nature of Yeshua while divorcing Him from the Pauline perspective and its fear-based afterlife belief structure. **There are no credible links between the afterlife beliefs of Christianity and the teachings of Yeshua. When the dogma and rhetoric are stripped away, the heaven or hell alternative rests on the alleged psychic revelations of a person who never met the living Yeshua, whose teachings are in direct conflict with the people Yeshua taught while He was alive.** Please understand a substantial part of this simple truth became increasingly obvious as multiple sources demonstrated that Yeshua taught the gradual evolution of the soul via reincarnation and the many benefits of remembering our prior lives.

Finally, Pauline Christianity becomes particularly challenging to accept when it is recognized that *Paul the Herodian* actively participated in the torture and execution of Yeshua's followers. Paul did this by working for the same sham of a Jewish court, the Sanhedrin, which had previously delivered Yeshua to the Romans for crucifixion. Yeshua was crucified for one simple reason. He represented a *Jewish* messianic threat to the Romans. How much longer are Christians going to accept the charade being perpetrated by the long line of popes and the balance of the Christian establishment? Humanity is smarter than that. As each new layer of evidence unfolds I hope to leave absolutely no doubt that Paul and the early Christian movement perpetrated the most outrageous religious hoax of all time. This hoax has had many disturbing effects, including the myth of heaven and hell.



CHAPTER 12

MORE ON PAUL'S EFFECT ON THE GOSPELS

The people who read the initial drafts of this book wanted to know why I felt the need to include so much information on Paul. Part of the goal of this book was to play at least a small role in highlighting some of the illusions surrounding Yeshua and His teachings, particularly those dealing with the afterlife. When I realized that most of those illusions began with Paul, it was essential to address the many ill effects of his influence. More specifically, when it became apparent that Paul's Son of God mythology (as described in the Gospels) was the perceived foundation of the Christian afterlife belief structure, exposing Paul as a counterfeit apostle was no longer an option. Although the volume of the Paul material may seem excessive, part of my motivation was to eliminate any question that Paul's mythology represents an obscene perversion of the teachings attributed to Yeshua ben Joseph. My hope is to motivate many devoted to Jesus Christ to re-evaluate their beliefs and thereby benefit from a more accurate understanding of Yeshua's vast wisdom. This book may also garner some interest by readers who have asked the same questions I have, and if it gains a footing, the Christian establishment will attempt to discredit it. This was another reason for documenting so much of the research and evidence known today.

Part of being human is making mistakes. We all make mistakes, both large and small. Hopefully we learn from our mistakes, because if we don't the karmic law of cause and effect will impose a remedy. "As you sow so shall you reap." In our current and/or a future incarnation we will face a similar set of circumstances and come face to face with our previous mistake. This is all part of the wondrous system of evolution the Source of All created to teach us the errors of our ways and inspire us to achieve alignment with divinity here on Earth. Another way of describing this system of evolution is that it gradually and systematically teaches us to align our behavioral patterns with the universal principles. How do I know this? There are many ways. For example, when the teachings of all the so-called Masters are examined, they all embrace the law of cause and effect and the related Golden Rule principle. In addition, I have experienced numerous past life review and life between life sessions.

Based on my memories and in studying the comparable memories of countless other people, the karmic law of cause and effect and the “as you sow so shall you reap” principle is our reality.

With the benefit of PLR, I obtained a new and profound appreciation for Yeshua’s teachings. The related insights tell me that Paul made some huge mistakes in regard to the authentic teachings. Although many reasons motivated me to spend years writing this book, there is probably one few people will consider. If I am successful at playing a small role in rectifying Paul’s mistakes then I know the law of cause and effect will assist me in correcting some of my mistakes, and I have made some whoppers in my earlier incarnations! Let us return to Paul’s and some of his mistakes.

In Galatians 3:10 Paul said: “All who rely on the Law [the Jerusalem Church] are under a curse.”

Paul communicated to one of his Christian congregations in 1 Corinthians 9:1–2: “Am I not an apostle? Have I not seen Jesus our Lord? ... Even though **I am not an apostle to others**, surely I am to you. For you are the seal of my apostleship in the Lord. This is my defense to those who sit in judgment on me.” (Why does Paul never seek verification for his so-called apostleship from the real Apostles? The answer is obvious, is it not?)

In 2 Corinthians 11:31 Paul said: “The God and Father of our Lord Jesus ... knows that I am not lying.”

And, at 2 Corinthians 13:3 Paul said: “... since you are demanding proof that Christ is speaking through me.”

Please understand these excerpts are from Paul’s epistles, labeled as authentic by Christianity. From this small sample of excerpts it is clear that many challenged the credibility of Paul’s apostleship, religious agenda and so-called divine revelations. There is no doubt that even in the first century many simply did not believe Paul’s claims. Remarkably, according to Paul’s own epistles the members of his congregations are his *only* evidence supporting the legitimacy of his apostleship and revelations. Does this make any sense? Of course it does not.

Christianity claims the Pauline perspective and the balance of Paul’s Christian agenda mirrored the beliefs of the Apostles. *If* this is so, why did Paul never state James and the Apostles recognized him as a fellow Apostle? Why did Paul never say, I am a real Apostle because James and Peter say I am? Why did Paul never say he was elected as an Apostle by the Apostles, just as the replacement of Judas was? Why did Paul never use any of these reasons as a defense against those who said he was lying? It is quite simple—James and the Apostles never accepted Paul as a fellow Apostle. They knew Paul lied about his psychic revelations and related Son of God mythology. The idea that the risen Yeshua told Paul to denigrate The Way was obscene to the Apostles. Within Paul’s epistles he openly criticizes Peter’s beliefs and lifestyle (see Galatians 2). Paul *never* describes preaching with Peter to bring the masses to salvation through the Pauline perspective, as Catholicism has claimed for centuries. After a brief encounter, Paul tells us that he parted company with Peter because of religious differences involving the Law. How can Christianity today claim that Paul and Peter were close associates when Paul’s epistles confirm the opposite?

Consistent with Paul’s epistles, the Clementine documents describe irreconcilable conflicts between Peter and Paul because of their different beliefs. So much for the centuries of Christian propaganda claiming there was a close relationship. (As a point of information, much of the Peter and Paul propaganda began with bishop Eusebius, the fourth-century

confidant of Emperor Constantine.) The Clementine documents also depict Peter saying that anyone who does not preach consistent with the message of James and also possesses written verification of same from James, is teaching a counterfeit Gospel. As previously noted, there were problems with individuals claiming they were apostles, who taught counterfeit Gospels. Paul reluctantly confirms he had no such written verification from James in his epistles. In 2 Corinthians 3:1 Paul said: "Or do we need, like some people, letters of recommendation?" The Christian establishment must cringe whenever Paul's epistles are used to highlight the shortcomings of traditional Christian beliefs and/or Paul's adversarial relationship with the Apostles. In this particular case, Paul is incensed that James initiated the requirement for letters of authenticity and communicated this to some of his congregations, who began to question his legitimacy.

Let us not forget a portion of the quote from Paul on the prior page: "**Even though I am not an Apostle to others ...**" This statement demonstrates that Paul knew that he was not recognized as an Apostle by the real Apostles, which created embarrassing credibility problems for his Christian agenda. The list that follows summarizes some of the effects and additional corroborating evidence in Paul's epistles.

- Paul clearly had no written certification from James. Paul proceeded to do what many liars do when they are caught lying; they get upset, change the subject, create confusion, and attack their accusers. Liars do whatever is needed to change the subject and hide their dishonesty. This is the theme expressed in several of Paul's epistles, particularly 1 and 2 Corinthians and Galatians. In Paul's case he attacked Moses and anyone who honors the Law, while partially obscuring the fact he was really attacking the Jerusalem Church and The Way of Yeshua. Paul also asserted the validity of his New Covenant with God (the Pauline perspective), not because it was the same one taught by the Essenes/Ebionites and the Apostles, but because it allegedly came directly from God via his psychic revelations.
- In Galatians 1:6-9 Paul said: "I am astonished that you are so quickly deserting the one [me] who called you by the grace of Christ and are running to a *different gospel*, which is really no gospel at all. Evidently some people [representatives of James] are throwing you into confusion and are trying to pervert the gospel of Christ.... If anyone is preaching a gospel other than what you accepted [from me], let him be eternally damned."
- Also in Galatians 1:10-20 Paul said: "Am I now trying to win the approval of men [James and the Apostles] or of God? ... I want you to know brothers that the gospel I preach is not something man made up. I did not receive it from any man [James or the Apostles], nor was I taught it; rather, I received it by revelation from Jesus Christ ... [after my revelation] I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before me. ... I assure you before God that what I am writing you is no lie."
- In 2 Corinthians 12:11 Paul said, quite sarcastically: "I am not in the least inferior to the super-apostles."

These excerpts from Paul's letters communicate the depth of the adversarial relationship between Paul and the Apostles, in addition to the chasm between Paul's Christian agenda and The Way of the Jerusalem Church. A good concise source for additional details is *The Fall*

of *Jerusalem and the Christian Church* by S.G.F. Brandon. This book is excellent for initial research in that it is only 250 pages, covers many key topics and is well supported by ancient sources. One of Brandon's two central issues is the credibility (or lack thereof) of Paul's Son of God mythology versus the Apostles' alignment with the Judaic messiah/super-prophet identity for Yeshua. Only this second identity is consistent with the inner circle embracing Yeshua's new interpretation of the Law. Given the discussion thus far, it is clear there is substantially more evidence (versus dogmatic rhetoric, misinformation, and ideological inversion) supporting the Apostles' beliefs than Paul's post-crucifixion invention—the Son of God mythology. This perspective dictates that the dominant messianic realities of first-century Palestine weighed heavily in the Apostles' beliefs, not to mention the teachings of Yeshua, who understood that He was perceived to be the Jewish messiah by the Jews, Herodians, and Romans. The first standard rebuttal of Christianity to this point of view is that Yeshua and His followers had no affiliation with the messianic revolutionary movement. This perspective is illogical and more importantly, is not supportable with the historical facts of first-century Palestine. The primary information that attempts to confirm this aspect of the Pauline perspective is the misinformation produced by Christianity, most notably the NT. However, Christianity avoids the information in the Gospels that disproves their own claims.

It is time for Christianity to entertain a corrected version of the Gospels, which corrects all the glaring mistakes and incorporates the obvious omissions. The Roman-Greco culture did not want to hear nor could they accept that the Son of God was at the very least sympathetic to the overthrow of the Roman Empire. This Jewish and very Essene-oriented goal was simply unacceptable to Paul the Herodian and the subsequent Gospel authors, so they all did what Paul had done so often with the facts—they just omitted them.

The prevalent Essene attitude in favor of a messianic revolt replaces the long-standing fallacy that all the Essenes were nonviolent. The reality provided by documents such as the DSS, the writings of Josephus, and others documented by Eisenman in *The New Testament Code* communicates that there were multiple sects within the larger Essene culture. Some of these Essene sub-sects are described as “zealots for the Law” (this is the identical phrase used by Luke to describe the members of the Jerusalem Church) who were passionate about a messianic revolt. They had watched the Romans torture and kill their countrymen throughout their entire lives and could not wait for retribution. Let us not forget that according to the Law, no non-Jew could be permitted to rule Palestine. Thus, the Roman occupation was a constant source of aggravation for the Essenes, the sect associated with Yeshua, James, and their cousin, John the Baptist. This is one of the many facts omitted from the NT. More specifically, the Gospels and the Acts of the Apostles obscure the pro-Jewish messianic label placed on Yeshua's movement both before and after His crucifixion. The goal was and continues to be to create the illusion the Essenes and The Way of Yeshua had absolutely no affiliation or sympathy with a Judaic messianic revolt for independence. Even though contemporary research affirms this was not Yeshua's primary message, the attempts to distance Yeshua from a sympathetic view towards an end to the Roman brutality is a farce. Let us not forget that *Paul the Herodian* worked with the Sanhedrin to torture and execute members of Yeshua's movement solely because they were a perceived Jewish messianic organization.

Please consider this perspective: Many of the realities of Yeshua's life in first-century Palestine cannot be intelligently reconciled with Paul's Son of God identity. The bottom line is that Paul simply did not understand the Enlightened Yeshua *and* he was using “Yeshua the miracle worker” as a convenient figurehead for his own religious beliefs. Yeshua was,

and still is, all about truth and helping mankind accelerate our evolutionary process via the universal principles that govern our existence. Regardless of what you would like to call our evolutionary journey, the universal principles governing this process were set in motion by some highly evolved Creating Source. Yeshua obviously understood this and must have opposed the brutal and repressive Roman occupation. Conversely, there is nothing particularly evolved about a Creating Source who would only let mankind into heaven because of a horrific and bloody crucifixion. The simple truth is that the Pauline perspective can only be associated with a rather primitive Creating Source. In the final analysis, the Pauline perspective contradicts the historical facts that frame the life and times of the Enlightened One and a Creating Source representative of the ultimate intelligence in the universe.

Let us take a closer look into the Enlightened Yeshua's views toward first-century Palestine. Do you think He found the standard practice of torturing and crucifying His fellow man utterly repulsive? How do you think He felt about the repressive Roman tax structure, under which every Jew suffered? How could any intelligent person ever consider Yeshua, who loved all He encountered, as not in favor of overthrowing the Romans? I trust the answers to these questions are obvious.

There is a huge chasm between Yeshua being intensely sympathetic to the plight of His fellow man and aggressively pursuing the messianic overthrow of the Roman Empire (as the Jewish messiah). The research shows Yeshua understood why His fellow Jews perceived Him to be their messiah/super-prophet and why this played so prominently in the events of His life, but He was clearly not interested in taking on such a role. An examination of the evidence reveals that His priorities were focused on passing on His wisdom to simplify our evolutionary path. Conversely, Paul's epistles confirm he had no substantive insight into the enlightened nature of Yeshua. However, there was also a Judaic side of this scenario that was flawed. Just as Paul and the Gospel authors projected their primitive mythology onto Yeshua, so had the Jewish masses projected their messianic prophecies. The Jewish masses could only conceive what they had been conditioned to believe: their messiah would lead a revolt that would not only overthrow the Romans but usher in a new golden age, followed by the final judgment. Yeshua's ben Joseph fit perfectly into this profile.

Paul completely omitted the Jewish messianic environment from his Christian ideology and how this cultural phenomena affected the life of Yeshua and His followers. The subsequent Gospel authors were forced to follow Paul's footsteps if they were going to perpetuate his new form of messianism called Christianity. As odd as this should sound, Paul also omitted any meaningful discussion about the teachings of the *living* Yeshua ben Joseph. Paul does not mention even one of His well-known parables or any of the events of His life, other than the crucifixion. The reasons are all too obvious. He knew very little about Yeshua and his epistles prove he was not interested in learning. Paul became famous by simply rambling on about the importance of his psychic revelations and projecting his personal beliefs onto his new and improved messiah (the only Son of God). Paul's new Christian movement obviously necessitated a defense against the objections of the eyewitnesses to Yeshua's teachings. His defense rests solely on his claim of divine revelations, which were rejected by James and the Apostles. If the Apostles rejected Paul's claim, and they clearly did, how on Earth can the pope and the massive Christian bureaucracy accept it?

Please appreciate that Yeshua ben Joseph and His followers grew up in the oppressive Roman environment. Even as small children they witnessed a major and bloody messianic revolt that failed. For those interested, the historian Josephus provides the details of this

messianic revolt and others. Every Jewish child grew up watching the Roman abuse while being told by their parents that hope was not lost because God would send the messiah. Thus, every member of the entire Jewish culture was conditioned from birth to believe in the eventuality of a messianic revolt. It was not a matter of if but rather when. This was the culture that heard the wisdom of the Enlightened Yeshua and witnessed His miraculous acts. Thus, it is inconceivable the Jewish masses thought Yeshua was anyone other than their messiah, the new *King of the Jews*. Yeshua in turn conducted Himself as the truly enlightened being He was. He educated His fellow man on the universal principles that govern our existence and simply sidestepped the messianic prophecies.

The Gospel authors used earlier Jewish sources, including the Lost Gospel Q and the lost Jewish Gospels. It is noteworthy that Luke essentially confirms this in the introductory paragraph of his Gospel. In other words, the Jewish Gospels were edited and overwritten with the Pauline perspective to arrive at the Gospels we have today. Given the common writing techniques and themes present in both Paul's epistles and the subsequent Gospels, Paul had a dominating influence on the Gospel authors. Thus, it should come as no great surprise that 2,000 years later a religious concept alien to the Judaic culture (the Pauline perspective) but consistent with the Greek mythology of Paul's childhood conditioning appears as the core message of the Gospels. More specifically, a common belief was that the Gods had children, some of which were human. Quite naturally, Paul accepted mythology as fact and incorporated the Jewish sacrificial rituals to explain the crucifixion. One common Gospel characteristic that would substantiate this scenario (edited and overwritten Jewish Gospels) is if there were irrefutable references to Yeshua as the Judaic messiah in the Gospels.

Although Christians have not been educated to recognize Jewish messianic references, the Gospels and the Acts of the Apostles are littered with them. One such example is from the Gospels of Luke, starting at 24:19. The scene is after the crucifixion. Yeshua appears to two of His inner circle, one of whom is a person named Cleopas (a name sometimes used for Peter, just as the name Simon is). For some unexplained reason the two characters do not recognize the risen Yeshua. In this scene Peter describes Yeshua as follows: "**He was a prophet [versus Paul's only Son of God]**, powerful in word and deed before God and all the people. The chief priests [the Sanhedrin] and our rulers [the Romans] handed Him over to be sentenced to death, and they crucified Him; but we had hoped He was the one who was going to redeem Israel."

Luke was a Greek and ardent supporter of the Pauline perspective. He would have only included this scene in this context if he was taking it from a Jewish source that he perceived to be authentic and simply did not overwrite the scene with his normal Pauline perspective tinting. The earlier and historically accurate source used by Luke clearly depicts Yeshua as the Judaic messiah/super-prophet, who is not described anywhere in Jewish Scripture as atoning for the sins of man by crucifixion. Please recognize that the earlier Jewish source portrays Peter, probably the most famous of the real Apostles, as recognizing Yeshua as the Jewish messiah and a prophet. As such, the inner circle did not believe Yeshua's crucifixion atoned for our sins nor created a pathway to heaven. These types of examples from the so-called authentic Gospels consistently confirm three of the primary assertions of this book:

1. The Apostles did not perceive Yeshua to be the only Son of God, which simply means they were *never* taught this by Yeshua.
2. The inner circle of Yeshua did not place any religious significance on the crucifixion.

3. The core belief of the Christian movement, referred to herein as the Pauline perspective, began in the post-crucifixion era with one person and a series of delusional events—Paul and his so-called divine revelations.

From its inception, Paul the Herodian and *his* Christian movement attempted to divorce Yeshua from the intense anti-Roman culture of Jewish Palestine. This was and remains today, completely unrealistic and counterproductive to understanding the life of the Enlightened One. Paul also attempted to separate the authentic teachings from at least part of Yeshua's true agenda, His interpretation of the Law. Paul was delusional and arrogant but not stupid. He understood a Roman-dominated culture would never accept his new version of messianism if its leader, the Son of God, was sympathetic to the Jewish revolutionary movement against Rome and was also perceived to be its leader, the Jewish messiah. Let us not forget the Jewish messiah had no divine connotation. Paul understood this. He also knew the religious foundation of the Roman-Greco culture was based on Greek mythology. Thus, such a culture would never embrace a mere human as their messiah. Paul needed a new pro-Roman divine identity for Yeshua, plus a mythological explanation for the crucifixion. In retrospect, Paul could not have come up with a more attractive identity for Yeshua or reason for His crucifixion. In addition, Paul the Herodian viewed the Law as the ridiculous religious methodology of the inferior "Jews." Thus, Paul could not conceive of any version of the Law worth honoring, including The Way of Yeshua. By inventing his Son of God mythology and denigrating Yeshua's version of the Law, Paul communicates his total ignorance of the authentic teachings (as do our contemporary Christian leaders). In the process, he explains why the real Apostles labeled him as a liar and counterfeit apostle.

Even though the Gospel authors were smart enough to incorporate many of Yeshua's teachings and life events, they embraced the Pauline perspective. However, because they used Jewish sources they also incorporated information that leads to only one conclusion for any objective and well-read researcher: Yeshua was considered the Jewish messiah by His fellow Jews and the Romans. The simple truth is that was the cause of Yeshua's crucifixion. This fact was partially veiled by the Gospel authors but not eliminated entirely.

For another demonstration of this fact, along with the anti-messianic agenda of the Herodians, please consider the *flight to Egypt* described in the Gospel of Matthew. Mary and Joseph were forced to flee Palestine with baby Yeshua because King Herod thought that the Jewish messiah had been born, consistent with the well-known Jewish prophecies. King Herod wanted no part of a messianic revolt, which would mean being replaced by the Jewish messiah and the new King of the Jews. Thus, King Herod sent troops to slaughter all the male infants. Just as his father before him, this King Herod was a member of the long line of Herodians appointed by the Romans. It was their job to aggressively implement pro-Roman policies, one of which was suppressing all Jewish messianic revolts. The flight to Egypt episode demonstrates the inherent Jewish versus Christian messianic contradictions found throughout the NT. The Gospel authors either did not understand first-century Palestine or they did not think their audiences would be astute enough to recognize that they had spun the facts to authenticate their personal religious beliefs—the Pauline perspective. More specifically, they used the same technique Paul used. They used Jewish conditioning and messianic events in Yeshua's life to create the illusion that Yeshua was Paul's new and improved Christian messiah, the only Son of God. Please understand that in reference to the flight to Egypt scene, chronologically Paul had not yet invented his Son of God mythology or even

the Greek name Jesus Christ, and yet Matthew used both to make it appear as though Yeshua was Paul's Christian messiah. The only rational explanation, understanding that the flight information originated with Jewish sources, is that Matthew was following Paul's example. He projected the Son of God mythology back in time and onto Yeshua and His family.

Why do you think Yeshua openly recognized that He was going to be crucified as He approached Jerusalem in the Gospels? He understood how the Jewish culture, the Herodians and Romans viewed Him. He knew what happened to all perceived messianic leaders. They were *always* crucified. Yeshua understood this and so did everyone else in Palestine, regardless of the fabricated storyline in the Gospels. In the modern era, anyone who has studied first-century Palestine also understands this.

A unique repudiation of the traditional Christian storyline is that the Gospels and Acts of the Apostles tell us that at least one, possibly several, of the Apostles were Zealots. However, the Gospels never disclose who the Zealots were and what the term *zealous* generically represented in first-century Palestine. This omission was no accident; it was a necessity. Anyone who has read Josephus knows the Zealots were the most popular culture-wide Jewish movement. Their only goals: honor the Law, overthrow the Romans and replace the phony Herodian hierarchy with legitimate Jews. This Zealot movement and the term *zealous* were synonymous with Jewish messianism and adherence to some version of the Law. The Zealots believed the Romans and their Herodian friends had polluted their sacred Temple and religious heritage.

It should come as no great surprise that the Essenes and the Zealots are frequently depicted as one and the same, particularly in the writings of Josephus. If the Enlightened Yeshua was not at least sympathetic with this Zealot movement, then why did He select members of this popular messianic movement to be members of His inner circle? Is not the answer obvious now that you have the benefit of a few omitted facts? The fact is that if Yeshua did not empathize with the Zealot movement He would have never selected Zealots as Apostles. With this new understanding of the terms *zealous* and *Zealots*, does the scene previously discussed in the Acts of the Apostles, where the members of the Jerusalem Church are described as "zealous for the Law," take on a little different meaning? This is a prime example of why knowing the nuances of the first-century terminology is absolutely essential to understanding the early Christian documents.

There are numerous examples confirming Yeshua was sympathetic with the Judaic messianic movement. Please recall the scenes in the Gospels describing the arrest of Yeshua. Why were many of the Apostles armed? Why did Yeshua tell the Apostles to carry arms? Yeshua along with everyone in His inner circle was obviously on guard, but why? Why did they all feel it necessary to carry arms? Once again with the benefit of a few omitted facts the answers become obvious. Yeshua's triumphal entrance into Jerusalem a few days earlier had put the Herodian high priest and Romans on notice. Everyone thought the Jewish messiah (the new King of the Jews), was in Jerusalem and another messianic revolt was about to erupt. As Yeshua entered Jerusalem the crowd welcomed Him by cheering "Hosanna, hosanna." What do you think *hosanna* means? It means "free us." The crowd was essentially chanting, "Free us from the Roman tyranny by leading a messianic revolt." From this point on the Herodian high priest Caiaphas and the balance of the Sanhedrin knew they would be in serious trouble with the Romans if they did not take action.

Yeshua understood the message His entrance had communicated, but He was not intimidated by the Romans or their Herodian high priest, whom He viewed as a hypocrite. The

Gospels tells us He then openly challenged the religious policies of the high priest and the Sanhedrin with an unprecedented public protest. Yeshua ben Joseph knew there was only one location for such a protest, the sacred center of Judaism, the Temple. Yeshua in effect slapped the face of the high priest for the misuse of his authority. He delivered a public message of outrage on behalf of the entire Jewish society. The religious practices of the high priests were a disgrace, particularly in contrast to His very popular interpretation of the Law. It was an electrifying message that ignited the pent-up messianic emotions of every Jew. Yeshua's Temple protest brought Jerusalem to the brink of a messianic riot. This is a synopsis of why the Apostles were armed the night the Sanhedrin arrested Yeshua. Even though Yeshua had initially caught Caiaphas by surprise, everyone knew the Temple guard was eventually going to come after Him. They knew the high priest would not jeopardize his position with the Romans by ignoring the messianic unrest Yeshua had ignited. The critical and yet routine omission of essential information began with Paul's epistles and this technique was mimicked by all four Gospel authors. The examples described throughout this book demonstrate why obtaining an accurate understanding of the life and death of Yeshua is literally impossible based on Paul's epistles and the subsequent Gospels.

The books *The Messiah Jesus and John the Baptist* by Robert Eisler and *Jesus and the Zealots* by S.G.F. Brandon are a few of the sources that document everyone in Palestine thought Yeshua was the Jewish messiah. **When Christianity recognizes the historical realities surrounding the life of Yeshua, they will be forced to accept that He was crucified not to atone for the sins of man but because He was perceived to be the Jewish messiah by everyone. This fact undermines the illusion of authenticity perpetrated first by Paul and then reaffirmed by all four Gospels.**

The Gospels, as least as we know them today, were written by members of the post-war, Pauline-indoctrinated Christian movement. Thus, they had to omit and distort facts to communicate their desired version of Pauline messianism. It took me over ten years to consolidate and assimilate all the early Christian documents. Given the research available today, it is challenging to comprehend how the elite members of Christian academia, at our most prestigious universities, continue to embrace Pauline Christianity.



CHAPTER 13

PAUL AND BLOOD

Besides Paul's rejection of The Way and his Son of God mythology, there are many other differences between his Christian belief structure and the Jerusalem Church's. One such difference merits some ink. There are many *firsts* within Paul's epistles that were projected onto Yeshua and His followers. There is no doubt that this proved to be a particularly effective technique. By the term *firsts* I am referring to Christian concepts, beliefs or rituals that were nonexistent prior to Paul and his epistles. Many of these firsts either contradict or invert Yeshua's teachings in other early sources. The Pauline perspective is obviously the prime example. Given the fact that many of Paul's firsts are repeated in the Gospels, they were obviously viewed as authentic by the Gospel authors. Thus, although it is never properly highlighted by Christianity, Paul had a huge conditioning effect on the Gospel authors. As has been discussed, many of the religious concepts in Paul's epistles can be traced back to the DSS, which reveal he habitually manipulated, overwrote and inverted Essene beliefs. This is one of the reasons why the DSS reveal an entirely new and disturbing level of Paul's hypocrisy.

In the first century, part of the Yeshua legend was that He appeared to many people after the crucifixion. Many of these after-death appearances were to members of His family and inner circle, including the Apostles. Thus, Paul's claim of revelations from the risen Jesus Christ placed Paul on an illusionary level of equality with the real Apostles. This undoubtedly was part of Paul's plan. In other words, whatever an Apostle claimed Yeshua told them, whether before or after the crucifixion, it must be authentic. The Essene position, via the DSS, on some of Paul's Christian ideology are communicated in the following quote in *The New Testament Code* by Robert Eisenman: "the spouter of lying [Paul] built a worthless city upon blood and erected an Assembly [the Christian movement] upon lying for the sake of his glory." One of the themes based on this, and other similar excerpts from the DSS, is that the "spouter of lying" placed delusional importance on the so-called sacrificial blood of Jesus Christ.

The Essenes (authors of the DSS) attributed Paul's flawed Christian agenda to his habitual lying about his psychic revelations. The Essenes clearly found Paul despicable but simultaneously revered the Righteous Teacher (James). Thus, the Essenes clearly viewed Paul's Christian agenda as diametrically opposed to that of James, who taught The Way of his Brother. This is a critical point. It demonstrates quite conclusively that the Essenes/Ebionites embraced Yeshua's interpretation of the Law. This reinforces a previous position. In the immediate post-crucifixion era, the beliefs of the Essenes/Ebionites were synonymous with those of James and the Apostles.

Returning to the quote from the DSS by Eisenman, the Essene criticisms of Paul are in direct reference to the primary theme of Paul's epistles—his “new covenant in the blood of Jesus the Christ.” The essence of Paul's new covenant appears in all the Gospels, particularly the Gospel of John. According to Paul, God had made a new agreement with mankind. If we believed that Jesus was the only Son of God and that His sacrificial blood (via the crucifixion) atoned for the sins of man, then and *only* then would God allow us into heaven. Thanks to the Essenes and their DSS there is now no doubt that Paul inverted their original concept of a new covenant or agreement with God, which was a new dedication to the Law. As we have learned, Paul replaced Yeshua's interpretation of the Law with his new Son of God mythology. Thus, according to the Essenes/Ebionites of the DSS:

- The blood of Jesus Christ did not atone for the sins of man, nor did it create a pathway to heaven for mankind. Atonement occurred only through good acts via the “perfection of The Way,” “perfection of the covenant” and/or “perfection of the Law”—all Essene terminology for living consistently with the universal Laws of God. (Please note that this is essentially identical to the message of Yeshua in the Essene Gospel of Peace and James in the Letter of James.) Thus, according to the Essenes/Ebionites of the DSS there was no basis to believe in Paul's Son of God identity or that Yeshua's crucifixion atoned for the sins of man, because it was not part of The Way taught by Yeshua or His brother James, their “righteous teacher.”
- Paul's new Christian ritual, the symbolic consumption of the sacrificial flesh and blood of Jesus Christ (Holy Communion), was repugnant to the Essenes and James.

Few people have connected the dots in regard to Paul's Holy Communion ritual. Most people assume the Gospel renditions of the Last Supper are accurate and represent the first appearance of the Holy Communion ritual. This is another Christian fallacy. Just as is the case with his entire Son of God mythology, Paul's epistles are the *first* documents to claim Jesus Christ instructed his followers to symbolically consume His flesh and blood. Even prior to the discovery of the DSS, some scholars doubted the authenticity of this gruesome cannibal-like ritual. The symbolic consumption of the flesh and blood of Jesus Christ was another one of Paul's perverted inventions. Is it simply a coincidence that Paul's blood consumption ritual was similar to eastern European mystery religion rituals of the same era, which was the location of Paul's upbringing? It does not appear so, as once again Paul was simply projecting elements of his childhood conditioning back in time and onto Yeshua. Once again the Gospel authors copied Paul.

Numerous sources indicate that Yeshua may have been vegetarian, including the Essene Gospel of Peace. It is also commonly accepted that James and many other Essenes were vegetarians. If Yeshua was a vegetarian, why would He create a perverse ritual based on the

symbolic consumption of His flesh and blood? This does not seem even remotely plausible does it? Hyam Maccoby, in his book *The Mythmaker: Paul and the Invention of Christianity*, devoted considerable ink to this subject. It should not go unnoticed that Paul criticizes vegetarians in his epistles, a subtle yet obvious slap at the lifestyle of James and the membership of the Jerusalem Church. One would think that James, the successor to Yeshua, would have obtained his popular status by emulating his Brother in all ways. Many today agree that it is challenging to perceive of Yeshua as in favor of slaughtering animals. However, there is even a more persuasive reason that effectively eliminates any possibility that Yeshua initiated the ritual of Holy Communion. According to Paul's friend Luke (Acts 15:29), James banned the consumption of blood in the Acts of the Apostles! All these factors render Paul's ritual of symbolically consuming the flesh and blood of Yeshua as another lie.

Yeshua was truly enlightened. Would an Enlightened Yeshua, who was promoting the elimination of outdated Jewish traditions and a more evolved approach toward everyday life, embrace a ritual that symbolically consumed His flesh and blood? According to the "spouter of lying [Paul] who built a worthless city upon blood and erected an assembly upon lying for the sake of his glory," the dubious answer to this question is yes. I must respectfully suggest that such a gruesome ritual is utterly inconsistent with an Enlightened Yeshua, particularly in light of James's ban on blood consumption. In this same vein, it is noteworthy that Yeshua's famous cousin, John the Baptist, is described in both the writings of Josephus and the Gospels as an Essene-like vegetarian.

Any unbiased analysis of Paul's epistles, with the DDS as a backdrop, shows that he habitually inverted and perverted the beliefs of "Yeshua the Essene" in the process of describing his Christian belief structure. As we have learned, Paul also used these same manipulative techniques in relation to the OT. Consistent with this pattern, it became both obvious and logical that Paul employed this same technique with the oral traditions surrounding Yeshua and the information contained in one or more of the lost Jewish Gospels. Based on a surviving excerpt from the Gospel of the Hebrews, a well-known scene is described. Thanks to Jerome in the fourth century, who had access to one or more of the lost Jewish Gospels, including the Gospel of the Hebrews, there is a post-crucifixion description of Yeshua appearing to the Apostles. In this scene, Yeshua reclines to eat with two of His Apostles. One of them "takes the bread, blesses and breaks it." This is consistent with the Essene tradition of the era, thanksgiving prior to consumption. There is no body and blood of Christ symbolism or "do this in remembrance of me" instruction. (For details see p. 514 in *The New Testament Code* by Robert Eisenman.)

When anyone understands how Paul habitually perverted and overwrote the beliefs of the Essenes with his own beliefs and childhood conditioning, the authenticity of the excerpt from his letter to the Corinthians becomes extremely questionable. I suggest, as do other authors, that this is the origination of the subsequent Gospel adaptations. In 1 Corinthians 11:23–27, Paul wrote: "For I received from the Lord [not from the Apostles] what I also pass onto you. The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, *This is my body, which is for you; do this in remembrance of me.* In the same way, after supper he took the cup, saying, *This cup is the new covenant in my blood; do this in remembrance of me.* For whoever eats the bread and drinks this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning." Make no mistake. This so-called revealed Last Supper scene, which Paul *first* described in his epistle, was plagiarized by the Gospel

authors. As we all know, these NT scenes are collectively the entire basis for the symbolic “eating the flesh and drinking the blood of Christ” ritual known as Holy Communion. Thus, consistent with Paul’s pattern of taking authentic information and inverting it to arrive at a new Christian concept, he used this same formula to fabricate the ritual of Holy Communion. Decades later, Matthew, Mark, Luke and John simply copied the so-called revealed information from the “spouter of lying” and incorporated it into their Last Supper scenes. The Gospel authors clearly accepted Paul’s claim of divine revelations regarding his Son of God mythology, so making the same mistake with Paul’s rendition of the Last Supper is to be expected.

Paul was not at the Last Supper, never met the living Yeshua and clearly tells all that his Last Supper information came from “the Lord.” Thus, he is saying it was part of his so-called divine revelations. **The fact of the matter is Paul never says that any of his divine revelations, most notably his Son of God mythology, were ever confirmed by James or the Apostles.** As previously reported, Paul even implies that his revealed information is superior to the knowledge of the Apostles. Isn’t there something inherently wrong with every facet of this scenario? Combine his Last Supper charade with other examples of Paul’s perverted inversion of Essene beliefs and any remaining shred of credibility disappears. The related effect on Christianity’s heaven or hell alternative is equally devastating. The Holy Communion ritual of Paul, as copied by the subsequent Gospel authors, demonstrates several key points:

- Paul and the subsequent Gospel authors describe events that they depict as factual. Many of the Pauline *firsts* reappear in the Gospels. However, many of the key events described in Paul’s epistles and the Gospels are in direct conflict with the historical facts, most notably with the practices of the eyewitnesses to the authentic teachings. In this particular case, one of the many questions raised is as follows: If Yeshua encouraged the symbolic ritual of eating His flesh and drinking His blood, why would His brother James, the subsequent leader of His movement, ban the consumption of blood? This makes no sense.
- The Gospel authors accepted the illusion of authenticity created by Paul’s new Christian religion. Simply stated, they believed Paul received information directly from the risen Jesus Christ because this was consistent with a dominant element of their childhood conditioning—Greek mythology.
- Paul and the subsequent Gospel authors habitually projected counterfeit beliefs, values and religious ideologies onto Yeshua and the Apostles. As described in the New Testament, these projections either distorted or fabricated many of the life events and teachings of Yeshua.
- Paul/Saulous “built a worthless city upon blood and erected an assembly on lying for the sake of his glory.” This quote from the Essenes summarizes their opinion of Paul and his Christian movement. Let us never lose sight of the fact that many of the Essenes were undoubtedly eyewitnesses to the authentic teachings. Thus, the flawed Pauline concept of Yeshua’s sacrificial blood (the new covenant of Christianity) not only extends to the Holy Communion ritual but also to the heart of the Pauline perspective. Thus, the blood of Yeshua ben Joseph did not atone for the sins of man or open the gates of heaven.

The Enlightened Yeshua strove to do away with the sacrificial ritual of atonement, which was a sacred tradition of Judaism. This is confirmed in many sources, including the Gospel of John, where Yeshua vehemently objected to the Temple sacrificial rituals only days before He was crucified (also see *The Gospel of the Nazirenes*, restored by Wauters and Van Wyhe). The reasoning of the Enlightened One was that the blood of the innocent never atones for the mistakes of others. The 21st century reality is that Yeshua taught that all the Jewish rituals of atonement were worthless and needed to be eliminated. Thus, the actions and teachings of the Enlightened One completely undermine Paul's "new covenant with God" and related justification for his entire sacrificial Son of God mythology.

The Paul we learn about in his epistles acted consistently with his Herodian heritage. Part of this heritage was denigrating the Jewish traditions and beliefs, most notably the essence of the Law, the original covenant with God. This crude and insensitive Herodian tradition began when Rome placed the Herodian bloodline in power in the first century BCE. The offensive Herodian lifestyle and Temple practices eventually motivated the Essenes to a new level of dedication to their sacred Law, along with a preoccupation with the ancient messianic prophecies. Their rededication to the Law, referred to in the DSS in terms such as "the perfection of The Way" and "followers of The Way in the wilderness," was synonymous for their new covenant with God. Contrary to traditional Judaism and the ancient sacrificial rituals of atonement, they believed that good acts (produced by honoring the Law) would eventually atone for their sins. Simply stated, the Golden Rule of the Torah was the essence of their new covenant with God. Who does this sound like besides James and John the Baptist?

Yeshua's more evolved interpretation of the Law, referred to as The Way, must at the very least be considered a parallel belief structure to the Essene's new covenant. The logic is elementary. On the Essene, Jerusalem Church and Yeshua side of the new covenant discussion there is consistent adherence to some version of the Law. In addition, there is no doubt this version of the new covenant emphasized the Golden Rule, the "as you sow so shall you reap" principle and the Ten Commandments. Please note that the Pauline perspective is nonexistent, as is the case with the Lost Gospel Q, the Letter of James, the Essene Gospel of Peace, the Gospel of Thomas and the Clementine documents.

There is no doubt that Paul's use of the new covenant label for his Christian agenda was purposeful and part of his hypocritical strategy to make his Christian belief structure appear authentic. However, consistent with Paul's Herodian heritage, he not only eliminates the importance of the Law in its entirety but also denigrates it. Paul the Herodian went on to concoct a unique blend of Greek mythology and the Jewish sacrificial ritual of atonement to fabricate his Pauline perspective. Thus, the new covenant in Paul's epistles was repugnant to James and the Jerusalem Church. Tragically, Paul's new covenant was a far cry from the authentic new covenant taught by Yeshua and His Apostles. By exposing the hypocrisy of Paul another benefit is derived. The exercise provides insights into why The Way of Yeshua was popular in Palestine. It also eliminates any questions about why Paul was considered a liar and counterfeit apostle by the Jerusalem Church and its descendents, the Ebionites. Consider reading *The New Testament Code* by Robert Eisenman for many examples of the *code* used to produce the New Testament (the inversion and perversion of the authentic beliefs and principles). The 1,000 pages of meticulous documentation is a requirement for any dedicated researcher.

The translations and interpretations of the DSS by traditional Christian scholars omit the fact that numerous Essene terms and religious concepts were inverted and spun by Paul,

the counterfeit apostle, and the Gospel authors. The end result is devastating for traditional Christianity. *The use of Essene terminology in conjunction with contradictory concepts in the NT communicates a religious agenda alien to James and the Jerusalem Church.* With a basic education on Paul's dubious technique, the inversion and manipulation of Essenism comes screaming off the pages of the NT. Paul's epistles document he purposely created the illusion that his Christian version of messianism was authentic rather than the delusional mutation it actually was, and remains today. Decades later, the Pauline charade was expanded by all the Gospel authors; Matthew, Mark, Luke and John. As we all know, one lie necessitates another and another to cover up the original lie. This reality motivated Luke to follow up his Gospel with another document fraught with lies, half-truths and misinformation (the Acts of the Apostles). Needless to say, this all adds up to discrediting the afterlife myth initiated by Paul—the heaven or hell alternative.



CHAPTER 14

PAUL SUMMARY AND INTRODUCTION TO THE GOSPELS

Paul was a Herodian before, during and after he worked for the Sanhedrin—the Herodian-controlled court that arrested, tortured and delivered Yeshua to the Romans for crucifixion. While he worked for the Sanhedrin he aggressively persecuted the membership of the Jerusalem Church. Christianity avoids associating Paul with the Sanhedrin and the family of King Herod but this is no longer a tenable position. Paul's close relationship with the high priest and the puppet Roman court (the Sanhedrin) is a new reality for most people. Few Christians today know that it was this same pseudo Jewish court that executed Yeshua's brother James. There will be a discussion on Paul's role regarding the Sanhedrin's judicial assassination of James the Righteous in chapter 21.

As to the crucifixion, Paul's Son of God mythology and dogmatic rhetoric will no longer hide the truth. The Romans and their high priest wanted Yeshua crucified because they perceived Him as a Jewish messianic threat. Because Paul knew the inner workings of the Sanhedrin, there is no doubt he intentionally omitted facts about the crucifixion and substituted his Son of God mythology. Paul was the first to make it not only popular but extremely commonplace to omit and obscure the facts surrounding the crucifixion. Subsequently, Paul's habitual omission and obscuration of the facts was expanded by all the Gospel authors. If the Jewish messianic realities surrounding Yeshua's life and death had been disclosed by Paul, then his mythological Son of God identity would not have been credible to any audience. However, please consider that we are talking about an ancient time of 2,000 years ago. There were no newspapers, telephones, evening news programs or the Internet. Most people were illiterate and Paul's audiences only knew what Paul told them about Yeshua and His inner circle. Let us not forget the Pauline perspective was also consistent with the mythological foundation of the Roman-Greco culture. Add this reality to the seductive claim of heav-

enly bliss upon death and Paul's Christian ideology represented the ideal formula for a new religious movement in the Roman Empire.

So how do you think most Jews and the Jerusalem Church felt about Paul the Herodian, who made his living by hunting down and having Yeshua's followers imprisoned, tortured and executed? How do you think the Apostles felt about Luke, a close friend and associate of Paul? These same two people, Paul and Luke, wrote over half of the documents comprising the NT. Are Paul and Luke qualified to write accurate versions of the authentic teachings and criticize the beliefs of the Jerusalem Church? The truth is that they were adversaries of the authentic movement, pushing a counterfeit ideology. Jesus the Christ was simply a convenient and symbolic figurehead for their new form of messianism. Is it not challenging to understand how these two authors can be accredited with writing authentic accounts of Yeshua's teachings and life events? If the other three Gospel accounts (Matthew, Mark and John) parallel Luke's version of the crucifixion—and they do—then all the Gospel renditions of Yeshua's death mirror the hypocrisy of Paul's epistles.

Are the consistent anti-Paul themes in the Clementine documents, the Dead Sea Scrolls, the Letter of James and the Ascents of James now more understandable? They certainly were for me. Let us not forget Yeshua was a Nazoraean/Essene and that His Jewish audiences found His message to be a breath of fresh air. This fact is irreconcilable with Paul's denigration of the Law and yet consistent with his Herodian heritage, which was famous for making a mockery of revered Jewish beliefs. For these reasons a pro-Pauline perspective outlook in any of the Essene/Ebionite sources cited would not make any sense. Thus, how can the pro-Pauline perspective of the Gospels be credible to modern-day Christianity? Some scholars also interpret the Talmud (ancient Jewish writings from the post-war era) to include references to Paul as the "enemy of God" (see *The New Testament Code* by Robert Eisenman, p. 701). This represents the fourth ancient source that depicts Paul as an enemy. Are ancient documents void of the Pauline perspective, such as the Gospel of Thomas, the Lost Gospel Q and the Essene Gospel of Peace taking on a new air of authenticity?

It will become even more critical to appreciate that the Herodian high priests controlled the Sanhedrin and represented the Roman anti-messianic agenda. The use of torture induced blasphemy, followed by an execution, was one of the many ways the Herodian high priests communicated to the Jewish masses that they had to submit to the Roman Empire. In this regard, Christianity feebly avoids the anti-messianic agenda of Rome and the role it played in Paul's torture and murder of Yeshua's followers. Unfortunately, the avoidance of historical facts is standard operating procedure for Christianity whenever the facts taint the Pauline perspective. For example, Christianity avoids the only possible reason why a young foreign pseudo Jew named Saul obtained such a prominent position with the highest Jewish court in Palestine. Paul's Herodian heritage and position on the Sanhedrin obviously has many dark implications for Christianity. His Herodian rise to power is so embarrassing to Christianity that it is avoided at all costs. To this end, you will never hear the Herodian side of Paul discussed on Sunday mornings.

Christian scholars pretend Paul's dark Herodian side ceased with his so-called conversion to the teachings of Jesus Christ. Paul's ongoing activities and relationships clearly demonstrate this traditional perspective is seriously flawed. This is demonstrated in endless ways, including the fact that Christianity always avoids linking Paul's Herodian heritage with his Roman citizenship. That's right, Paul was not only a Herodian, a persecutor of Yeshua's

followers, a voting member of the Sanhedrin and a counterfeit apostle but he was also a Roman citizen! We have Luke to thank for this telling piece of information. In his Acts of the Apostles, Luke informs us Paul was born a Roman citizen. Considering the Romans crucified Yeshua, do you think this would intensify the anti-Paul feelings of the Jerusalem Church? How do you think the Jewish culture in general felt about Roman citizens in the first century?

In *The New Testament Code*, Eisenman points out (via Josephus) that the entire King Herod bloodline received Roman citizenship in perpetuity for services rendered to the Roman Empire. In addition, please note that the purchase of Roman citizenship was a very expensive proposition. Other than the now obvious Herodian genealogical relationship, there has never been another credible explanation offered for Paul's Roman citizenship. As with Paul's deadly persecution of the inner circle and his complete degradation of Yeshua's interpretation of the Law, Christianity always avoids Paul's Roman citizenship. Most books by the so-called elite Christian scholars never mention any of these facts or the long list of dark implications.

In addition to the Acts of the Apostles and Paul's epistles, the Clementine documents also confirm Paul's employment by the chief priests and his persecution of the Jerusalem Church. As one would expect, because of the severity of the anti-Paul content of the Clementine documents, Christian authors rarely refer to them. Needless to say, Paul's dark Herodian side is not discussed by the Catholic Church because he is their superstar. As Christianity's superstar, Paul made it popular to obscure the Roman role in the torture, trial and crucifixion of Yeshua. What is one of the most disturbing aspects of this entire subject is that the Gospels, Luke's Acts of the Apostles and Paul's epistles all omit what the Sanhedrin really represented. Remarkably, Paul's epistles became the Christian foundation for the subsequent Gospels. Consistent with the fiction of Paul's epistles, the Gospels create the illusion that the Herodian high priest represented the common religious beliefs and values of the Jewish culture. It is outrageous that our modern-day Christian leaders continue to perpetuate this monumental hoax. All this information demonstrates a most unfortunate fact. The illusions created by Paul's epistles and the subsequent Gospels have been incredibly popular for the past 2,000 years, in spite of their distortions, internal contradictions and widespread omissions.

As any unbiased researcher will surmise, a review of the early Christian records results in a non-traditional view of Paul. An overview is accomplished by simply reading Paul's epistles with the benefit of a few omitted facts. The more background information you have to evaluate Paul's writings, the more obvious it becomes that Paul's agenda was not shaped by the Enlightened Yeshua but rather by his Herodian upbringing. Paul's new Christian belief structure was not based on ongoing collaborations with James and the Apostles. It was based entirely on the importance of his narcissistic revelations. Paul tells everyone how very important he is along with his divine revelations, over and over—and over. Paul devotes more ink to communicating how important he is and defending his revelations over the objections of the Apostles than to the teachings of Yeshua! All the problems inherent with Paul the Herodian and his Son of God mythology have been kept from the Christian masses with the aid of the fear-based dogma that he created: Believe in the Pauline perspective or you will not go to heaven when you die.

Do the derogatory names for Paul in multiple early sources, which include enemy, liar and false apostle, now sound representative of the Apostles? James had no alternative but to undermine Paul's teachings and embarrass him in front of his own congregations. As ugly as this will sound, to say that Paul the Herodian was angry about being called out by a mere

“Jew” is an understatement. This is why Paul became so agitated and defensive about his new Christian ideology. To this end, Paul made a series of condescending references to the “false apostles,” “super-apostles,” “servants of Satan,” and the “pillars of the Church” (James, Peter and John). To Paul the Herodian it was not hypocritical to criticize the brother of Yeshua and the real Apostles. If you decide to read Paul’s epistles please do not fall for his ploy of superficial sincerity or be confused by his incessant flip-flopping. Both strive to mask his underlying charade and both are classic Herodian characteristics. An unbiased reading of a few of his epistles will reveal the bottomless depth of his Herodian hypocrisy. His letters to the Romans, Galatians and Corinthians collectively confirm this message.

The goal of the Yeshua research was not to taint His miraculous abilities or His enlightened teachings but rather to more accurately understand them, so I and others could benefit from them. Clearing away the maze of Pauline beliefs and dogmatism became an inevitable part of this process. Two thousand years ago the guarantee of Paul’s new religion was an afterlife in paradise. This claim received considerable attention, just as the fear of hell was equally captivating. Paul may not have invented the frame of this afterlife alternative, but he certainly incorporated it into his Christian mythology. In addition, because Paul’s new religion rejected any interpretation of the Judaic Law, it was only popular outside of Palestine. Considering that Paul claimed to promote Yeshua’s teachings and that this movement was centered in Jerusalem, does Paul’s claim make any sense?

When Paul referred to the “Jews” and their religious beliefs in demeaning and condescending words it was generally well received in the Roman-Greco culture. Consistent with the bias of the Herodians, Paul was the first to blame the “Jews” for the crucifixion. This was more than a bit hypocritical considering Paul was a voting member of the Sanhedrin! Unfortunately, such behavior is consistent with Paul the Herodian. His anti-Jewish agenda and mythological heaven or hell alternative fed right into the mentality of the Roman-Greco culture and the subsequent Gospel authors. This anti-Semitic mentality lasted for centuries.

The post-Roman-Jewish war environment fostered a series of mutations to Paul’s original Son of God mythology. It birthed many new Christian-based religions that flourished for the next few hundred years. With few exceptions, the Pauline perspective was the dogmatic foundation. One of the needs of Pauline Christianity and the other Christian mutations was biological accounts of Jesus Christ. This is exactly what Matthew, Mark, Luke and John produced. To supplement the information in Paul’s epistles, the Gospel authors sought out other sources of information. However, they like Paul did not accept the Jewish and Essene realities surrounding the life of the Enlightened One. They did not even use His Jewish name. They embraced Paul’s Son of God mythology, which motivated them to omit, overwrite and/or distort portions of the authentic information, just as Paul had done before them. The end result is the Christian Gospels we have today: a complex blend of some of the authentic teachings and life events polluted by Paul’s conditioning affect.

In conclusion, the investigation into Paul all began because it appeared he may have shaped and conditioned the beliefs of the Gospel authors. The Gospels are the first and primary source most Christians point to when substantiating their afterlife belief structure of heaven or hell. The research into Paul both substantiated and expanded his conditioning influence on the Gospel authors. As the research into Paul was consolidated with other first-century sources, it became clear that the Gospels contained considerable information on the life events and teachings of Yeshua that are consistent with first-century Palestine and more specifically, with the beliefs of the Essenes. However, it also became clear that the

Pauline perspective and other pro-Roman spin had been inserted into Yeshua's life story. As the research deepened, the inconsistent and often awkward combination of these overall themes provided considerable credence to an earlier theory, which had been initiated by other authors. More specifically, the Gospel authors used earlier and more authentic Jewish Gospels as primary sources. In the process of editing these earlier sources, they peppered their Gospels with the Pauline perspective and other pro-Roman sentiment. Considering there were at least three or four known Jewish Gospels excluded from the New Testament, the validity of this possibility continued to gain momentum.



CHAPTER 15

MATTHEW, MARK, LUKE AND JOHN

When the initial research on the NT was supplemented by an in-depth examination of Paul it became abundantly clear the Gospels were a product of the Roman-Greco culture. Even though this reality has far-reaching implications, Christianity generally refrains from broaching the subject on Sunday mornings. In the spirit of Paul's epistles, Matthew, Mark, Luke and John all projected many of their own values and beliefs into the life events and teachings of Yeshua. This is reflected by the differences and often conflicting information within the four Gospels. Thus, the culture that produced the Christian belief structure as we know it today was quite different from the Essene community that embraced The Way. From any objective perspective, the beliefs of Paul's new messianic movement camouflaged the dominance of the Jewish messianic movement in Yeshua's homeland. It also replaced The Way of Yeshua with the Pauline perspective. Naturally this fact is met with unwavering denial by the modern-day Christian establishment, whose foundation is based on Pauline messianism. It is really quite amazing how so many Christians dogmatically deny the historical facts and produce blank stares along with comments such as "What on Earth are you talking about?"

Let us step back for a moment and evaluate the contents of the Gospels from the two messianic movements: Roman-Greco (Pauline Christianity) and Palestinian. The starting place is to recognize that Yeshua was a Jew/Essene living in early first-century Palestine. The entire Jewish culture was adamantly anti-Roman Empire, with messianic revolutionary activity on the verge of exploding on a daily basis. Integral to this Palestinian atmosphere was the passionate belief that the messiah would lead the Jewish culture to its rightful place of earthly supremacy, as God's chosen people. It cannot be overemphasized that this messianic belief structure and revolutionary movement was based on the OT, the preverbal foundation of the Jewish culture. Thus, the oppressive Roman occupation had to go by any means, even if it meant the deaths of thousands of Jews. Conversely, *the Empire* and its Roman culture viewed itself as far superior to all others. The anti-Jewish sentiment in Rome had grown

over the years for many reasons, including being thoroughly fed up with the relentless messianic unrest. Initially the Romans found the aspirations of a small and backward province (Palestine) entertaining. Romans could not imagine how the “lowly Jews” thought they could mount a serious challenge to their superior status. However, over time the Roman Empire became increasingly annoyed with the messianic unrest in Palestine. Military resources had to be devoted to the messianic flare-ups, instead of to expanding the Empire.

The bitterness of this cultural clash was exasperated by the fact the Roman culture did not embrace or even show respect for the Law, the Jewish God or the related life style. Quite to the contrary, the general values and lifestyle of Rome’s culture was openly offensive to the Law, not to mention the natural competitive atmosphere created by Roman versus the Jewish God (Yahweh). Paul’s new Christian version of messianism represented a new twist to the competitive landscape. Paul’s Son of God mythology represented a superior version of Jewish messianism and its afterlife belief structure appealed too many in the Roman-Greco culture. The promise of heavenly bliss if you “believed” in Paul’s Son of God mythology provided motivation few could resist. In summary, Paul had started a brand new messianic movement that the Romans could embrace—Christian messianism.

Would the two cultural extremes (Roman-Greco and Judaic), which had been butting heads for over a century, embrace identical messianic movements and produce similar Gospels on the life and teachings of Yeshua ben Joseph? The answer is obvious. The next question becomes, which culture produced the foundation of modern-day Christianity—the Gospels of the NT? Some scholars suggest that the best way to answer this question is to ask and answer a series of pertinent questions. The partial list that follows reflects a consolidation of questions posed in many books, which any well-read researcher can readily answer. I also added a few questions of my own design. The answers follow the questions.

- Are the Gospels anti-Roman or anti-Jewish? Anti-Jewish.
- Which culture was blamed for the crucifixion? Jewish.
- Which culture was in absolute control in Palestine at the time of the crucifixion? Roman.
- Which culture appointed the high priest, who controlled of the Sanhedrin? (As a reminder, the Sanhedrin arrested, tortured and convicted Yeshua. They then delivered Yeshua to the Roman governor for crucifixion.) Roman.
- Are the Gospels pro-Jewish messianic or pro-Christian messianic? Pro-Christian messianic.
- Are the Gospels generally pro-Law or pro-Greek mythology? Pro-Greek mythology.
- Does Paul’s Son of God ideology mirror Yeshua’s teachings called The Way? No.
- Did the Apostles have a positive relationship with Paul in the post-crucifixion era? No.
- Considering the victors always write the history, which culture prevailed in the Roman-Jewish war? Roman.

- Did the leadership of the Jerusalem Church survive and prosper or was it replaced by a new Christian hierarchy? The Jerusalem Church did not survive and it was eventually replaced by the *Roman Catholic Church*.
- Did this new religious hierarchy embrace The Way or Pauline Christianity? Pauline Christianity.
- Is it a historical fact that the formal Roman policy of the post-war period was anti-Judeo messianic and as such, did it continue to murder members of the Yeshua bloodline? Yes.
- Did The Way of Yeshua or Pauline Christianity dominate the religious landscape in Rome during the post-war era? Pauline Christianity.
- Was Emperor Constantine, who orchestrated the Council of Nice in the fourth century, Roman or Jewish? Roman.
- Did Constantine embrace Christian messianism or Jewish messianism? Christian.
- Did Constantine embrace Pauline Christianity or The Way? Pauline Christianity.
- Which culture and messianic movement was in control of the New Testament's initial preparation in the fourth century? Roman and Christian messianic.
- Was Paul a member of the inner circle in the post-crucifixion era? No.
- Did Paul have a close relationship with the family of Yeshua, inclusive of Mary His Mother? No.
- Did Paul routinely criticize James, the Apostles and their Essene orientation in his epistles? Yes.
- Are the religious beliefs of Paul embraced or rejected in the Gospels? Embraced.
- Do Paul's religious beliefs parallel the Essenes/Ebionites beliefs of the Dead Sea Scrolls and the Clementine documents? No.
- Do discoveries such as the Gnostic Gospels (more specifically the Gospel of Thomas), the Lost Gospel Q and the Essene Gospel of Peace tend to affirm or contradict the authenticity of the Pauline perspective? Contradict.
- Are there numerous story-changing facts omitted from the Gospels? Yes.
- Do these omitted facts tend to support or contradict the Gospel storyline, inclusive of the Pauline perspective? Contradict.

The historical facts allow us in the 21st century to answer all of these questions quite definitively. The consistent pattern provided by the answers is stunning and the conclusion is devastating for traditional Christian beliefs. **It matters not who attempts to repudiate the conclusion, be it an elite member of Christian academia or the pope. The Gospels as they have been handed down to us are clearly the tainted product of the Roman-Greco messianic movement (Christianity) initiated by Paul, rather than Yeshua's Palestinian movement.**

An overlooked factor in this startling realization is as follows: For the late first century the Gospel authors (Matthew, Mark, Luke and John) were well-educated and talented writers. They were also passionate about their beliefs. Thus, they had the ability to take authentic information and spin it from their pro-Roman and pro-Christian messianic perspectives. The end result is the Gospels we have today. The critical importance of this fact is rarely discussed and yet it cannot be overstated. Regardless of how flawed parts of the Gospel message are, the end result produced an air of authenticity that still permeates the Gospels today. Two examples of the flawed Gospel message are that mankind has been convinced the Jewish culture rejected Yeshua as their messiah and was responsible for His crucifixion. Even though this is absurd, the Gospel authors were so talented at spinning the story that they camouflaged the fact that Yeshua was crucified because the Jewish masses believed He was their messiah!

Given all the circumstances, in particular the cultural differences between the Jewish and Christian messianic movements, the storyline the Gospel authors produced was inevitable. This adds up to a very heartfelt, and at least on the surface, convincing story being communicated. **However, regardless of how the Christian spin may attempt to avoid the inevitable, the Gospels represent a very convoluted version of the life and teachings of Yeshua. The travesty is not that mistakes were made by the Gospels authors 2,000 years ago, but rather that the Christian establishment of today refuses to correct their obvious mistakes.**

An example of the obvious mistakes is found in the Gospel of Matthew. This Gospel in particular makes extensive use of the OT to demonstrate how the life of Yeshua mirrored the prophecies of the *human* Jewish messiah. However, Matthew spins the Jewish Scripture to create the illusion that Yeshua is Paul's mythological Son of God. Thus, instead of fulfilling the Jewish messianic hopes and expectations, Matthew's version of Paul's new and improved Christian messiah becomes reality. This is simply a variation of the same technique Paul initially used in his epistles. No one can argue that this strategy has been anything but extremely effective. To varying degrees, all the other Gospel authors utilize this same technique. Thus, none of the Gospels could have been written by a member of the Jerusalem Church or anyone striving to produce a storyline consistent with Palestinian messianism. For any objective researcher this is an obvious and irreconcilable contradiction of ridiculous proportions, which continues to be perpetuated by Christianity. In addition, this example is representative of the misinformation used by all the Gospel authors (and remarkably by the modern-day Christian establishment). Their primary goal was to fabricate a story of the life and teachings of Yeshua that affirmed Paul's mythological Son of God. It was clearly no accident that Paul's new and improved messiah conformed to the religious and cultural mores of the Roman-Greco culture. **The word *fabricate* is accurate for numerous reasons, including the fact that the Gospel authors were not eyewitnesses to Yeshua's teachings, nor did they express the perspective of those who were.**

As previously described, Christianity developed a consolidated Gospel story. That is, rather than refer to different elements of the individual Gospels, selected elements of all four Gospels were consolidated to formulate the approved Christian story of Yeshua's life. This approach allowed the Christian movement to essentially exclude Gospel information that contradicted the approved Christian dogma. Although this was an informal process spanning centuries, an early result was the formalization of the Christian afterlife dogma. The consolidated Gospel storyline is the initial source Christianity uses to authenticate their heaven or hell alternative. As a key part of this overall strategy, Christianity found support in the

words of Yeshua for the afterlife dogma (you must believe in Jesus Christ as the sacrificial Son of God or you cannot get into heaven). This was clearly the preferred approach rather than admitting that someone else (like Paul) invented the afterlife belief structure. From the proclamations of the Council of Nice (in the fourth century) until the 1900s there were never any serious challenges to the Christian afterlife belief structure, at least not in Western civilization. This gradually changed for a variety of reasons, including a new level of scrutiny directed at the New Testament. In particular the Gospels, Paul's epistles and the Acts of the Apostles were placed under an investigative microscope. A prime example of this process was the discovery of the Lost Gospel Q. A series of many other discoveries, such as the Essene Gospel of Peace, the Gnostic Gospels and the DSS have reinforced new contra-Christian interpretations of the New Testament.

All four Gospels embrace the core of the Pauline perspective: Yeshua was the only Son of God, who atoned for the sins of man via His crucifixion. However, one of the most important elements of the consolidated Gospel story and the afterlife dogma is contained in only one of the four Gospels. Only within the Gospel of John, the last of the Gospels to be written, do we find wording that affirms Paul's afterlife dogma (the only way to heaven is through a belief in Jesus Christ, the only Son of God). If this is true, then it was undoubtedly the centerpiece of Yeshua's teachings, which He repeated over and over to His inner circle. (As a point of information, prior to the contemporary era, Christianity taught that the Gospel of John had been written by the beloved Apostle John.) How we get to heaven is obviously extremely important information. However, this Paul and Gospel of John requirement, as a prerequisite for entrance into heaven, has raised some embarrassing questions for Christianity and its consolidated Gospel storyline. **If Yeshua taught that the only way to heaven (after a single incarnation) was through a belief in Him as the Son of God and that His crucifixion atoned for the sins of man, then why is this requirement not mentioned in the first three Gospels? In addition, why does Yeshua only refer to Himself in all the Gospels using a Jewish messianic title (a human title, the son of man) rather than Paul's only Son of God?**

A comprehensive answer to this question is provided by a respected Christian author, Elaine Pagels, a professor of religion at Princeton University. In possibly her best book, *Beyond Belief*, she educates her readers on some of the complexities of early Christian research. According to Pagels, this "must believe in Jesus" element of the afterlife dogma may have originated with the descendents of the Apostle John's students, most notably bishop Irenaeus (130–200 CE).

The Irenaeus segment of the early Christian movement believed some mechanism was needed to sway the masses over to their Pauline version of Christianity. Let us remember that during the pre-Nicean/Constantine era (pre-325 CE) there were numerous strains of Christianity. The particular strain in question feared that without the proper motivation too many people would lose the benefit of their superior version of Christianity and ultimately the only way to heaven. This is a nice way of saying that they thought their beliefs were right and that everyone else was too stupid to understand this! Thus, Pagels proposes the prime motivation for writing the fourth Gospel was to reinforce the Pauline perspective, inclusive of inserting the afterlife component directly into the words of Yeshua. Although the content of the first three Gospels can be stretched, manipulated and spun to agree with the afterlife dogma, the fourth Gospel leaves no doubt the only way to heaven is through a belief in the Pauline perspective. In the early Christian era, the message was that if you did not believe in

the Son of God mythology, hell would be your afterlife destination. To the primitive masses of the first millennia this message was just the motivational match needed to ignite the Christian movement. Who did not want to avoid hell and go to heaven after they died?

For over a thousand years the Catholic Church used the “*Jesus is the only way to heaven*” hammer, along with other dogmatic additions, to maintain rigid control of the religious landscape. Even when new Christian-based religions began to break away from the Catholic Church in the 16th and 17th centuries they adopted the “*Jesus is the only way to heaven*” belief structure. However, some of the Essene strains of the early Yeshua movement did not subscribe to the heaven or hell alternative because they believed in reincarnation. In addition, they never thought of Yeshua as the only Son of God, nor did they accept the balance of Paul’s Son of God mythology. Simply as a reminder, some of the Essene/Ebionite strains of the larger and diverse Yeshua movement mutated into a variety of religious sects, some of which are referred to as the Jewish Christians and Gnostic Christians.

Consistent with many aspects of early Christianity, this general area of research is about to get very confusing and even more complicated. As previously reported (and excluding the Christian fundamentalists) most Christian scholars now concede that the Apostle John did not write the Gospel of John. In addition, historians also agree the Gospel of John was the last Gospel to be written, sometime around 90 to 110 CE. From an unbiased perspective, this dating renders the writing of the Gospel of John to well after the death of all the Apostles. Some historians even place the dating of the Gospel of John as late as 130 CE. These dates would make John approximately 100 to 130 years old when he wrote the Gospel (70 to 100 years after the crucifixion). When it is understood that the average life expectancy during this era was only 35, the authorship of the Gospel by John the Apostle is eliminated. Even if one chooses to ignore these facts, the Apostle John’s authorship of the Gospel is impossible for many other reasons. It is an understatement to say that the Gospel of John is the most pro-Pauline of the Gospels and it contains anti-Jewish undertones throughout. Conversely, the consensus in the modern era, including the Christian fundamentalists, is the Apostle John was a Palestinian Jew, just like Yeshua was. For these reasons, among many others, most scholars recognize that the Apostle John could not have been the author of such an anti-Jewish Gospel, which also endorsed the Pauline perspective. Thus, the consensus today is that a Gentile wrote the Gospel of John in support of his personal religious beliefs and anti-Semitic prejudices. The Gospel of John vividly demonstrates that accuracy and authenticity were not the priorities of the Gospel authors.

Having so-called “original and authentic Scripture” to support your Christian beliefs was and continues to be an element of the “What were the authentic teachings of Yeshua?” debate. As all Christian scholars recognize, the fabrication of Gospels hypothetically authored by prominent eyewitnesses to Yeshua’s life was rampant during early Christianity. In this particular case, a member of the Greek branch of the Pauline Christian movement, known as John the Elder, is the person some credit with the authorship of the Gospel of John. For the obvious reason, this John the Elder was conveniently confused with the Apostle John.

Although I have considerable respect for Pagels, who is a Christian, the aspect of her theory that places any responsibility for the Gospel of John at the doorstep of the Apostle John, even if it is only his students, is illogical and not supportable. Some of the reasons have been briefly described, most of which are not disputed by Pagels.

It appears that many early Christians (including bishop Iraneas) were motivated to project the beliefs of John the Elder onto the beloved Apostle John. Assuming the Gospel of John was authored by John the Elder, this is consistent with him being a passionate member

of Pauline Christianity. *The Four Gospels*, a book by Streeter, discusses many aspects of the fourth Gospel, including its authorship. Part of this discussion communicates why some believe the Apostle John was the last Apostle to die in Palestine during the Roman-Jewish war (66–73 CE). Some also assign a much earlier date to John's death. Thus, the Apostle John could not have authored the Gospel of John in the 90–130 CE period. In addition, Streeter communicates why the unmistakably Greek orientation of the Gospel of John definitively proves it could not represent the actual words of Yeshua, a Jew. Even though all of this information is generally recognized by most scholars, the larger Christian bureaucracy remains in denial because they use the Gospel of John to authenticate the Pauline perspective and the related heaven or hell belief structure.

Regardless of who wrote the Gospel of John, there is little question the intention was to create the false perception the Apostle John was the author. Elaine Pagels proposes, quite convincingly, that this Gospel was written to confront the religious beliefs expressed in an earlier Gospel—the Gospel of Thomas. One necessary ingredient the Gospel of John utilized to accomplish this goal was the lofty status of its alleged author. In other words, any Gospel that was going to challenge the accuracy of the Gospel of Thomas had to be authored by someone extremely close to Yeshua. Why was this a requirement, you ask? According to the first lines of the Gospel of Thomas, the author identifies himself as someone whose knowledge could not be easily questioned, one of Yeshua's younger brothers. As a reminder, the Gospel of Thomas is a long list of sayings attributed to Yeshua. The format is consistent with first-century Palestine and many believe that the content originated with the Jerusalem Church. This ancient list of Yeshua sayings is void of the Pauline perspective, while specifically endorsing reincarnation and the benefits of remembering our prior lives.

Some scholars (including Streeter) have made the observation that the general format of the four Gospels is biographical. This format is not indicative of the Essene/Ebionite orientation of the Jerusalem Church. The tradition of the Jewish culture was to record, with great care, the words of the great teachers and rabbis. They were generally indifferent to biographical information. This in and of itself tends to confirm that the four Gospels were not authored by a member of the authentic Palestinian movement. Conversely, the Gospel of Thomas represents the precise format the inner circle would have used to pass on Yeshua's teachings. This characteristic, combined with a quality of enlightened independence, tends to confirm the authenticity of any early document that does not use a biographical format. The list of such documents includes the Gospel of Thomas, the Lost Gospel Q and the Essene Gospel of Peace.

It is important to note that approximately fifty percent of the sayings from the Gospel of Thomas also appear in the Gospels of Matthew, Mark and Luke. As was the case with the Lost Gospel Q, this supports the premise the Gospel authors used whatever earlier sources they could find (including Paul's epistles) to produce their *Christian stories* of Yeshua's life. The Gospel of Thomas was discovered in the deserts of Egypt near Nag Hammadi in the 1940s and is one component of a treasure of documents originating from the first few centuries of Jewish Christianity. Collectively these ancient documents are known as the Gnostic Gospels and the Nag Hammadi Library.

There is a confusing twist to the Gospel of Thomas. Even though much of this Gospel was duplicated in the NT, the Catholic Church declared the Gospel of Thomas heresy. Why is the Gospel of Thomas considered heresy? It contains teachings of Yeshua contrary to the consolidated Gospel story and it omits the Pauline perspective. Thus, by communicating the Pauline perspective was not part of the authentic teachings, the Gospel of Thomas creates

huge problems for Christianity (just as the Lost Gospel Q and the Essene Gospel of Peace does). A few other problems are as follows:

- In the process of authenticating Yeshua quotes within the synoptic Gospels (Matthew, Mark and Luke), it also communicates that the teachings of Yeshua included reincarnation and the benefits of P.I.R. This represents a direct repudiation of Christianity's heaven or hell alternative. This also tends to confirm the following: Any information in earlier and more authentic sources that were in conflict with Pauline Christianity was typically omitted by the Gospel authors.
- It tends to substantiate that Matthew, Mark, Luke and John were written in support of Roman-Greco messianism by passionate members of Pauline Christianity. This would further substantiate that the Gospels were *not* written by eyewitnesses to the living Yeshua or even by members of the Jerusalem Church. This reduces the authors to individuals who had been conditioned by the Pauline perspective and in general by the Roman-Greco culture.

The Greek meaning of the word *gnostic* is knowledge. There is a very wide range of religious beliefs contained within the Gnostic Gospels. The group identified with the larger Gnostic Gospel message is collectively known as the Gnostic Christians. Many historians believe the Gospel of Thomas in its original form was an authentic Hebrew or Aramaic document predating the destruction of the Jerusalem Church in 70 CE. Let us remember that many believe the writings of Matthew, Mark, Luke and John occurred in the time period from the 70s to 110 CE, during the popular rise of Pauline Christianity. Repeating a key point, contrary to what most people have generally been taught, most historians agree the authors of Matthew, Mark, Luke and John were not Apostles, were not eyewitnesses to the life of Yeshua and relied heavily on the following sources for the content of their Gospels:

1. The writings and religious ideologies of Paul.
2. Traditions and content from the Old Testament.
3. Oral traditions and legends regarding Yeshua.
4. The dominant Roman cultural values, which included the following:
 - a religious foundation predicated on Greek and Egyptian mythology
 - a mandatory pro-Roman Empire sentiment
 - a general bias against the Jewish culture
 - ignorance of reincarnation
5. Jewish Gospels and documents, including the now lost Jewish Gospels, the Lost Gospel Q and the Gospel of Thomas.
6. In the case of the Gospels of Matthew and Luke, the Gospel of Mark was used as a primary source. The author of the Gospel of John probably had access to Matthew, Mark and Luke.

Books addressing the origins of the Gospels generally agree that a variety of sources were used by the authors. Most accept Mark was the first Gospel written and that he may have had access to at least one of the lost Jewish Gospels. The next Gospel written was by Matthew, followed by Luke, both of whom used Mark as a primary source. Because of the different information and resulting conflicts within the Gospels, it is the consensus that all four Gospel authors had access to earlier sources the other authors did not have access to. The Gospel differences also demonstrate the earlier sources that were unique to each Gospel were often considered by the author as superior to the sources used by the other Gospel authors. However, one of the core themes common to all four Gospels is Paul's Son of God personality, which was probably obtained from documents and oral traditions. In summary, it is quite clear the Gospel authors used earlier and more authentic Jewish/Essene/Ebionite information that they edited, modified and supplemented with other sources to arrive at their Pauline-tinted Gospels. Thus, within the Gospels we have a complex and at times contradictory blend of earlier Jewish sources, the Pauline perspective and other pro-Roman-Greco influences, which clearly did not originate with eyewitnesses to the living Yeshua. Irrespective of the many differences, there are also many similarities within the Gospels, most notably within Matthew, Mark and Luke (the synoptic Gospels).

As previously reported, the dating of the synoptic Gospels to the post-70 CE period is not universal, particularly in the case of Mark. Scholars and religious leaders attempting to support the authenticity of the Gospels naturally argue for an earlier dating. Unfortunately for Christianity, the considerable research of the twentieth century does not support a pre-70 CE dating. This means the Gospels were written after the Roman-Jewish war, which marks the disappearance of the Jerusalem Church. It was during this post-war era when Paul's Christian movement gradually assumed the leadership role vacated by the Jerusalem Council. Thus, with a post-Jerusalem Council dating, the authenticity and credibility of the Gospel stories, along with the balance of the NT, become suspect for a very long list of reasons. Unfortunately, all this information and the related implications are avoided on Sunday mornings.

As was the case with the Gospel of John, a brief overview of Matthew, Mark and Luke is warranted to demonstrate the authors were not Apostles or eyewitnesses to Yeshua's teachings. This statement refers to the Gospels as we know them today versus how they may have appeared prior to any alterations, deletions and/or additions. The easiest starting point is the Gospel of Luke.

In the introduction of this Gospel, Luke communicates he was not an Apostle or eyewitness. He also openly admits that he used earlier sources to compile his Gospel but does not specify those sources. Given his obvious bias, one possibility is that he did not want to give credit to any Jewish source. In any case, it is now commonly accepted that Luke was Greek and a Paul confidant. As such he was an adversary of the Jerusalem Church, who attempted to cover up the rift between Paul and the Apostles. This has been confirmed in many ways. Two additional facts that contribute to these characterizations of Luke is that he did not use one Hebrew or Aramaic word anywhere in his Gospel and he openly described his extensive travels with Paul within his so-called Acts of the Apostles.

In regard to the origins of Mark, there is conflicting information. However, excluding the Christian fundamentalist perspective, the common consensus is that Mark was not an Apostle or an eyewitness to the Yeshua's teachings. The earliest records addressing the origins of Mark are from the mid second-century, attributed to bishop Papias. Papias, via bishop Eusebius in

the fourth century, claimed much of Mark's Gospel information was obtained directly from the Apostle Peter. Mark allegedly followed Peter when he was in Rome. However, because of the second-century dating and the fact that both Papias and Eusebius were bishops in the *Pauline Christian* movement, authenticity questions abound for any unbiased researcher. In any case, the Papias quote that Eusebius documented communicates that Mark allegedly translated the teachings of Peter for many of the Romans. Apparently Peter was not fluent in either Greek or Latin. On the surface and consistent with Eusebius's pro-Pauline agenda, he makes the Gospel of Mark sound authentic. However, as soon as one recognizes the pro-Roman, pro-Pauline perspective and anti-Jewish themes throughout Mark, it becomes abundantly clear this Gospel is a complex blend of authentic and tainted information. More specifically, once basic and yet key omissions are recognized, the initial façade of authenticity quickly fades. In the final analysis, when the Pauline perspective is combined with the pro-Roman and anti-Jewish undertones of Mark, it communicates glaring inconsistencies with the historical facts.

The earliest references to Mark (via Papias) lead some to conclude that Peter passed on Yeshua's teachings by *repeating His most important principles, parables and sayings* rather than the biographical details of His life. Where have we heard this before? Because this format was consistent with the traditions of first-century Palestine, it would have been the format used by the inner circle. For this and many other reasons, there is little question that at least portions of this Gospel represent the authentic teachings. However, there are many problems with other key components of Mark's storyline.

On the problematic side of this Gospel equation, most notably the endorsement of the Pauline perspective, it must be recognized there may have been a direct connection between Paul and Mark. Paul refers to a Mark in one of his epistles as a "close friend." Whether this was the same Mark or not is impossible to determine. For many reasons, some obvious and some subtle, the story communicated by Mark was conditioned by his obvious bias in favor of the Roman culture and his belief in the Pauline perspective. Thus, I propose, as does the bishop Papias quote communicate, that the information Mark may have obtained from Peter was inverted and spun to placate the Roman Empire and legitimize the Pauline perspective. Let there be no misunderstanding on this critical point. Bishop Papias communicates quite clearly that Mark *adapted Peter's teachings to the needs of his Roman audience*. After reading this Gospel numerous times, this simply means that Mark spun the message of Peter to conform to the cultural mores of his Roman audiences. The end result is that Mark converted the authentic teachings into a pro-Roman messianic novel.

It is always essential to properly frame each source to understand the motivation behind the message. Mark wrote his Gospel near or in Rome in the late first century, when the war between Palestine and Rome was either winding down or had just ended. Thus, the anti-Jewish sentiment in Rome was at its peak. The translation function performed by Mark undoubtedly modified the Essene orientation of Peter's message. This is no assumption or guess. Simply read the Gospel of Mark to confirm this. The alleged authenticity of this Gospel is permanently impaired, particularly the sections that smack of pro-Paul and pro-Roman conditioning. Mark's anti-Apostle slurs and innuendo contribute to this reality.

Although the Papias information appears in more than one source, I will refer to *A Select Library of Nicene and Post Nicene Fathers of the Christian Church: Series 2, Volume 1*, translated by Philip Schaff and Henry Wace. This is one source for the English translations of Papias in the fourth century, via the writings of bishop Eusebius's *History of the Church*. This

particular volume also includes Eusebius's *Life of Constantine the Great* and *Orations in Praise of Constantine*. The title of the last document reveals the bias of Eusebius in favor of the Roman Emperor. Although other English translations of Eusebius were read, the supplemental information within the footnotes of this particular book are extensive and well supported. The critical section from Papias in Eusebius's writings follows: "For he [Mark] neither heard the Lord or followed Him but afterward, as I said, he followed Peter, who adapted [spun] his teachings to the needs of his hearers [Romans] but with no intention of giving a connected account of the Lord's discourses [important sayings]" (p. 172). Thus, based on Papias, there is no doubt that Peter emphasized Yeshua's teachings rather than biographical events. In addition, there is also no question that Mark was neither an Apostle nor an eyewitness to the life of Yeshua.

The last few paragraphs communicate some of the endless complexities of Gospel research. For example, when anyone learns Mark allegedly obtained much of his information from Peter it makes his Gospel sound authentic. However, when anyone analyzes the words of Papias and understands that Mark may have been a close friend of Paul, this quickly alters the initial perception. The fact that few books disclose the circumstances just described compounds a sense that most authors either do not dig deep enough to research Papias's comments or they may have omitted the information on purpose. Let us not forget that the source of the Papias information is bishop Eusebius, the confidant of Emperor Constantine and editor of the first edition of the pro-Paul New Testament. Because bishop Eusebius embraced Pauline Christianity (as did his boss, the Roman Emperor), he naturally endorsed the Gospel of Mark. This is an excellent juncture to crystallize the Yeshua identity issue, step-by-step, from the opposing Peter and Paul perspectives. For some this may be repetitive. However, for traditional Christians the sequential presentation will be a meaningful exercise.

Step One: Mark was exposed to both cultural identities for Yeshua (Jewish and Roman-Greco) from two of the most influential personalities of the first century—Peter and Paul. Peter, the most famous Apostle, exhibited Essene/Ebionite-like qualities in various early sources, including Paul's epistles and the Clementine documents. Consistent with what we learned in the earlier chapters, in the Clementine documents Peter rejects Paul's Son of God mythology in favor of an Ebionite point of view (The Way and the True Prophet identity for Yeshua). Thus, when in Rome he undoubtedly referred to Yeshua as "Yeshua" or "Master Yeshua" as opposed to Paul's Greek name, Jesus Christ. He may have also used the *human* Jewish titles, some of which have messianic connotations (son of man, prophet, anointed one and/or messiah). As has been discussed, these Jewish titles appear throughout the Gospels.

Step Two: Paul's upbringing was not within the Jewish messianic orientation of Palestine. His predominantly Greek upbringing dictated a mythology-based foundation for his religious beliefs. In addition, his Herodian heritage was inherently anti-Law. Thus, his mythological Son of God identity for Yeshua clashed with Peter's beliefs.

Step Three: The Enlightened Yeshua was a Jew, with undeniable Essene/Nazoraean-like qualities, both in terms of beliefs and physical characteristics. The foundation of the entire Jewish culture was the Law (first five books of the Old Testament). Yeshua was extremely popular in His native Palestine. Thus, His enlightened interpretation of the Law, known as The Way, contradicted Paul's rejection of the Law and Son of God mythology.

Step Four: The Hebrew term *anointed one* is synonymous with the Jewish messiah. Thus, by definition *anointed one* communicates the messiah is human and excludes a divine connotation. *Anointed one* translated into Greek is Christ. Jesus is the Greek translation of the

Hebrew name Yeshua/Joshua. Here comes the key point. The first cultural change (Jewish to Roman-Greco) in the messianic identity of Yeshua *first* appears in the epistles of Paul. The terms *anointed one*, *Christ* and *messiah*, as redefined by Paul, were synonymous with his new identity for Yeshua, the only Son of God. According to Paul's revelations, Jesus the Christ was the Son of God, who was crucified to atone for the sins of man, thereby creating access to heaven.

First Question: In the Gospel of Mark, in addition to the other three Gospels, when the Greek term *Christ* is used, which cultural identity for Yeshua is being implied, Peter's human Jewish identity or Paul's Son of God identity? Before you answer, please consider this possibility. There may be cases where the term *Christ* is simply the Greek translation of an authentic Hebrew source (like the Apostle Peter) that originally used the Hebrew term *anointed one* or *messiah*. If Peter was in fact the source for much of the Gospel of Mark, the answer is obvious. Christ in Hebrew represents the very human anointed one!

Second Question: Which messianic identity, the Jewish or the Roman-Greco, is the one used by the original Yeshua movement (inclusive of Peter) and thus will be the identity used by the eyewitnesses to Yeshua's teachings? Once again the answer is obvious. The Jewish messianic and thus human identity would be the one used by Peter.

Third Question: Is it possible that both of the messianic movements projected different but equally erroneous identities onto Yeshua ben Joseph? Setting aside Paul's Son of God identity for a moment, is it possible that Yeshua understood the primitive nature of His environment and did not struggle to communicate contra-Jewish messianic concepts, which had no possibility of acceptance? In other words, rather than fighting the cultural tidal wave of His perceived Jewish messiah identity, did He simply ignore the issue and go about His goal of changing Judaism into a universal life methodology? I respectfully suggest that the Enlightened Yeshua knew He was neither the Jewish nor the Roman-Greco messiah.

The answers to these questions were the focal point of my research for many years. (In chapter 18 it will be demonstrated how Mark used all the messianic titles interchangeably. This Markian technique creates the illusion that the human Jewish messianic titles are synonymous with Paul's Son of God.) In a somewhat unorthodox approach to the subject, by answering the questions it is possible to determine what the afterlife beliefs of Yeshua did not include. For example, if it can be determined Yeshua did not identify with Paul's Son of God identity, then several key Christian beliefs literally disappear, including the following:

- First and foremost, Yeshua did not believe or teach He was the only Son of God.
- Second, and consistent with the rejection of sacrificial rituals by the Essenes/Ebionites, He never taught His crucifixion would atone for the sins of man. Thus, He never taught that anyone had to believe in Paul's Son of God mythology to enter heaven.
- Finally, Yeshua must have taught an afterlife structure other than the one taught by Christianity.

For many Christians the evidence communicated thus far proves that Yeshua (and the Apostles) never taught He was Paul's Christian messiah. However, this is a very sensitive issue and the Christian conditioning has been and continues to be relentless. For this reason more chapters will be devoted to communicating additional evidence that supplements the case already presented. The end result will be that the Gospels often represent the authentic

teachings and life events of Yeshua but they have been over-written with Paul's Son of God mythology. Thus, instead of promoting the essence of The Way of Yeshua, the Gospels veil the pollution of it by Pauline Christianity. This brings us to introductory comments on the Gospel of Matthew.

Many accept that portions of this Gospel were originally written in Hebrew, which possibly originated with the Apostle Matthew. Some also speculate that the original Hebrew Matthew is none other than one of the lost Jewish Gospels. There is also some evidence (bishop Papias and other second-century sources) that the original Hebrew Matthew was primarily a list of Yeshua sayings versus a biographical story of His life. (This sounds familiar, does it not?) As we have learned, such a format would be consistent with the Judaic traditions of the first century and thus, with the first generation of the original Yeshua movement. On many counts, some based on format and others on ideology, such a Hebrew Gospel would be in serious conflict with the biographical nature of the Greek version of Matthew that we have today.

The lost Jewish Gospels most often associated with Matthew are the Gospel of the Ebionites and the Gospel of the Hebrews. It is commonly accepted that the Gospel used by the Ebionites excluded the virgin birth and the Pauline perspective. Unfortunately, the oldest extant version of Matthew is the Greek biographical version contained in the NT. Once again we are confronted with the probability that the Gospel of Matthew we have today represents a blend of authentic information overwritten with Roman-Greco messianism, as written by a member of Pauline Christianity. There was probably only one primary reason why the lost Jewish Gospels were excluded from the NT. The message, at least from the messianic point of view, differed substantially from the Pauline orientated Gospels. (Further discussion of this probability is in the previous sources disclosed on the lost Jewish Gospels.)

Further investigations into Matthew became even more complex. There is little question that the author of this Gospel used earlier biographical sources not available to Mark (see Streeter, *The Four Gospels: A Study of Origins*). This tends to indicate that one or more of the lost Jewish Gospels may have contained some biographical information on Yeshua. Based on the Gospels that we have today, it is easy to understand how specific events in Yeshua's life were used as background information to frame His teachings. The Sermon of The Mount is a prime example, which by the way is void of the Pauline perspective. In direct contradiction to Paul's rejection of the Law, this Gospel portrays Yeshua as embracing His new, more universal interpretation of the Law. In summary, the surviving version of Matthew was not written by Matthew the Apostle or any other member of the original Palestinian movement, even though some authentic information is contained therein.

Needless to say, research into the four Gospels is a time-consuming process that reveals a never ending list of possibilities unique to each Gospel. The research continued to uncover some troubling consistencies for traditional Christianity and diminished any hope of labeling the Gospels as authentic. Examples include the following:

- Contrary to the beliefs of the Jerusalem Church and The Way, the Pauline perspective is projected into the storyline.
- The glaring omission of historical facts that would have contradicted the Pauline perspective is a common quality. One quick example is that crucifixion was the standard Roman punishment for *Jewish messianic* activity.

- Components of the Gospel stories often mirror the religious values and perspectives of the Roman-Greco culture, which were rejected by Jewish Palestine. Considering Yeshua was a Jew and the first generation of His movement was centered in Jerusalem, the Gospels are anything but authentic.



GNOSIS = SPECIAL SELF-KNOWLEDGE

In preface to additional comments on the Gospel of John, the introduction of a core Gnostic principle is a prerequisite. The underlying message of the Gospel information presented thus far is that Pauline messianism, which evolved into modern-day Christianity, had different priorities than The Way of Yeshua. In some respects The Way represented Yeshua's interpretation of The Judaic Law as practiced by the Jerusalem Church. Based on what we have learned thus far, it appears that Yeshua extracted universal principles from the Law while eliminating the primitive rituals and traditions. Although it represented a radical change to the Jewish establishment (the priests and elders), it was familiar enough to the common man that The Way had gained some acceptance. Conversely, Paul claimed that his Son of God mythology was the only way to heaven and that it replaced the Law in its entirety. Thus, the priority and emphasis of Paul's Christian movement was the exalted identity of Yeshua, as the sacrificial Son of God and the monumental importance of His crucifixion and resurrection. Belief in Paul's mythology remains a Christian prerequisite for entrance into heaven. Thus, without the crucifixion of Paul's Son of God there is no hypothetical afterlife in heaven. One of the conclusions from the many sources discussed within is that the afterlife beliefs of Christianity were never part of the authentic teachings.

My years of study resulted in the realization that each step away from the first-hand knowledge of the inner circle was a step away from the teachings of Yeshua ben Joseph. Book after book became a search for what is often referred to as the "historical Jesus." This historical Jesus is recognized as being different from Paul's mythological Son of God, who became less authentic with each layer of Christian misinformation, spin and dogma. The Enlightened Yeshua was an incredibly wise and miraculously talented being, who lived in a very primitive era. The legends surrounding Him naturally fit into an evolving exaltation of His identity—an identity right out of Greek and Egyptian mythology. Conversely, in the Gospels Yeshua only refers to Himself using a human title, the son of man. Thus, even within the foundation of Christianity, Yeshua never takes ownership of Paul's deification. Thanks largely to the misinformation of the Gospels, before the end of the first century the Son of God mythology had permanently polluted Yeshua's message. Unfortunately, the Gospels (with the assistance of the Catholic Church) cemented this travesty in place until the 19th century.

The wisdom behind the teachings of Yeshua was simple, new and truly enlightened. However, Paul and the Gospel authors deified His identity and overwrote His message with mythology. Paul was the first to make this natural and understandable mistake. In some ways things have not changed very much since the first century. Two millennia later mankind is still striving to understand the historical Jesus and in the process, many fall into the same flawed patterns of the early Christian movement. As remarkable as this should sound, most of our religious leaders make the same mistake the Gospel authors did. They accept the writings of Paul and his psychic communications with the only Son of God. Given the research available today, this is an unsupportable position by any rational standard.

The Pagels book, *Beyond Belief*, does an excellent job of highlighting the differences between The Way, via the Gospel of Thomas and the Pauline perspective. She proposes that the Pauline perspective, as enthusiastically embraced by the Gospel of John, is obviously flawed. Pagels also communicates the geopolitical events of the fourth century that motivated Emperor Constantine to both endorse and dominate the early Catholic Church. For these reasons this book is highly recommended. Unfortunately, she does not address the devastating effects of the Roman-Jewish war, which led to the acceptance of Pauline Christianity and the writing of the Gospels. Even though this is a common trait, some of the books previously communicated address this shortcoming. Without the Roman-Jewish war the Jerusalem Church would have experienced a self-perpetuating succession. Thus, the Jerusalem Council, probably led by a member of the Yeshua bloodline, would have continued to be recognized as the undisputed authority on the authentic teachings. The Way would have survived and flourished, void of the Pauline perspective.

Even though it is now clear James sent dissenting emissaries to the cities where Paul had preached his doctrines (as confirmed in Paul's epistles), in the post-war era there were no more objections from the Yeshua bloodline (because they were in hiding from the Roman persecution). Instead, the Pauline perspective received a huge boost of authenticity from the Gospel of Mark, written for the influential audiences of Rome. Mark was then followed by the Gospels of Matthew, Luke and John, all of which continued to legitimize and elevate Paul's mythology. After the destruction of the Jerusalem Church there was no way for the primitive masses to recognize the Gospel accounts as anything but authentic. In reality, the Gospels reflect the depth of the anti-Jewish post-war environment and uniquely mark the extinction of the authentic Palestinian movement. Although mankind will never know for sure, without the Roman-Jewish war, Matthew, Mark, Luke and John may have never been written.

Many have come to understand the importance of the information the inner circle possessed. This enlightened information was undoubtedly different from the primitive interpretations of both the Jewish and Roman-Greco cultures. Regardless of the group or culture discussed, they were all struggling to project an identity and ideology onto Yeshua that would be consistent with their respective cultural beliefs. An analogy today would be elementary school children attempting to produce a doctoral thesis on the quantum substructure of our multidimensional universe. The title they would produce may sound proper but the content would obviously be lacking. Consider applying this same principle to the early and diverse strains of Christianity. Each new interpretation and projection created another layer of misinformation, which distorted the original message of Yeshua.

As I proceeded down the investigative path, obtaining information possessed by the inner circle became a high priority. In some respects, this information can only be obtained from

records that describe their lifestyles. The assumption being, within some general parameters, is that they would not have lived contrary to the authentic teachings. Many traditional Christian sources restrict the inner circle to just the 12 Apostles. However, a closer examination of a wide range of sources reveals that there was also a core group of females within the inner circle. Some place the number of people in His inner circle in the range of 30, while other sources push the number up to 120 or more. Regardless of the size of Yeshua's inner circle, what an amazing experience that must have been.

Within the Gospel of Thomas and other Gnostic Gospels (allegedly written by members of the inner circle) Yeshua teaches that we gradually acquire the proper knowledge and mature spiritually whereby we tap into the Divine element within us all, just as He had done. Thus, in some respects the Gnostic Gospels mirror the essence of the Essene Gospel of Peace: We are all the very special children of God. This special *self-knowledge* or gnosis is obtained by our gradual evolutionary process via reincarnation. As we progress through the different phases of the reincarnation cycle we mature mentally, emotionally and spiritually. This evolutionary journey eventually leads to an intimate relationship with our Maker and a conscious realization that the Source of All is connected to us all. Even though this evolutionary structure is consistent with quantum physics, the process is very challenging to comprehend for most of us, particularly those people who have not yet remembered any of their prior lives or life between life experiences.

Part of the general concept of a divine spark within each soul is consistent with Yeshua's sayings from many sources, including the Gospel of Luke, "The kingdom of God is within." This identical premise is also located within the Oxyrhynchus Papyri, ancient fragments containing 42 sayings of Yeshua that were discovered in Egypt in 1897. These fragments are dated to no later than the third century CE. The first saying, part of the second saying and the fourth saying are as follows (bold print added): Jesus said ... "Let not him who seeks cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."... "**The kingdom of heaven is within you; and whoever shall know himself shall find it. [Strive therefore] to know yourselves, and ye shall be aware that ye are sons of the Father**"... "Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest..."

Yeshua's kingdom of heaven is clearly an inward principle (versus an after-death location), which can only be realized by becoming conscious of our direct relationship with the Source of All. The underlying message is that the goal of our evolutionary process is inevitable! It is highly significant that some of the 42 sayings are attributed to one of the lost Jewish Gospels, more specifically the Gospel of the Hebrews. In addition, the above sayings are almost identical to sayings within the Gospel of Thomas. See *The Oxyrhynchus Papyri, Part IV* by Bernard P. Grenfell and Arthur S. Hunt for further details.

As we learned in an earlier chapter, this very same Yeshua principle was expressed within the Essene Gospel of Peace and is consistent with the unified field principle of quantum physics. Simply stated, we are all connected on the quantum level and are essentially "ONE". Imagine how Yeshua must have been challenged to communicate these principles and the gradual evolution of our souls via reincarnation 2,000 years ago? It should come as no surprise that one of the Gnostic Gospels (Apocryphon of John) contains the identical "God is within us all" principle and that we will gradually evolve into this blissful realization. Even though this document clashes with the Gospel of John, it was allegedly written by

the Apostle John. The message is that we are all on the path to *perfect our souls* whereby we align our behavioral patterns with the divine spark embedded within. Thus, even though we are all unique souls, our destiny is to become *one* with the Source of All via the evolutionary process of reincarnation.

It was truly fascinating to learn that Yeshua's "oneness" principle, contained in several documents that have been either avoided or suppressed by Christianity, is spot on with the most advanced theories of modern-day physicists. Repeating the information from the chapter on the Essene Gospel of Peace, the unified field principle asserts that we are all connected vibrationally on a subatomic or quantum level to everyone and everything in the universe. This means that we are all connected to our Maker, even if we are not conscious of it. This marriage of scientific and spiritual themes can be located in the words of Yeshua. Simply as a reminder, the analogy used by Yeshua for this *divine oneness principle* in the Essene Gospel of Peace was that of a baby and its parents. An infant may not consciously know its parents or understand the common characteristics of child and parent. However, the baby will gradually evolve and mature, just as we will eventually mature through reincarnation. Eventually the child will comprehend it has characteristics in common with the parents, just as we will eventually comprehend our connection to the Source of All.

By discovering new 21st century insights into the authentic teachings, which correspond to modern-day physics, we are only beginning to understand how truly evolved Yeshua was. The message of Yeshua is that man does not need religious rituals or organizations to know and understand that the Source of All is in all of us. This knowledge or special gnosis is "within" and we need to open up to this wisdom. This oneness principle is even consistent with the first book of the Law, as stated in Genesis: "God made man in the likeness of God." Our common challenge and goal is to become conscious of our innate nature. These new and more scientifically based insights into the authentic teachings are not unique to Yeshua's Palestinian movement or Essene mysticism. Eastern religions have long embraced the gradual evolution of our soul through reincarnation. These religions all embrace concepts approximating the karmic law of cause and effect and the Golden Rule. The common thread is that our long evolutionary path culminates in an enlightened state of self-knowledge or *gnosis*.

The research into the authentic teachings always seems to return to the same set of principles. The specific wording and sources may differ but the underlying message is that we all have access to an internal core of special self-knowledge. This is expressed in the Essene Gospel of Peace, the Gospels (although it is not emphasized by Christianity) and the Gnostic Gospels. The pathway to this self-knowledge appears to be behavioral patterns that are aligned with the Golden Rule. The foundation of the Golden Rule is unconditional love and forgiveness. Such a lifestyle was epitomized by Yeshua and the Gospels communicate this. Thus, it matters not what you call it, The Way of Yeshua is all about love and the law of cause and effect. Talking about the Golden Rule is one thing, living it is an entirely different matter. Gaining this level of maturity does not occur in a single lifetime. This is why Yeshua taught the reality of reincarnation and the benefits of remembering our prior lives in the Gospel of Thomas. With Yeshua's principle of divine gnosis introduced, the Gospel of John can be revisited.

According to Pagels, the author of the Gospel of John undoubtedly found the earlier teachings in the Gospel of Thomas and the Apocryphon of John to be opposed to his religious beliefs, more specifically Paul's only Son of God mythology and the related heaven or hell

alternative. Pauline Christianity was in desperate need of a dramatic and direct refutation of the teachings of Yeshua in the Gospel of Thomas. Anyone who is familiar with the Gospel of John knows that it fulfilled this need. Few today appreciate the ideological battles that were fought between the various strains of the early Yeshua movements. Many of these battle lines were drawn between the Gentile and Jewish factions. Another way of describing some of these confrontations is the so-called divine revelations of Paul versus the descendents of The Way. The so-called Gospel of John was undoubtedly written with many goals in mind. (Let us remember it was the last of the four Gospels to be written.) One of the obvious goals was to spin a version of the life and teachings of the Son of God in such a way as to communicate an unequivocal endorsement of Paul's afterlife belief structure. In this respect, the Gospel of John is recognized as quite different from the other three Gospels.

In some respects, the Gospel of John represented the birth of the Catholic Church and modern-day Christian fundamentalism. These forms of organized religion are a rigid belief structure of dogma built on the Pauline perspective and its fear-based alternative of heaven or hell. Ultimately, the priestly hierarchy of the early Christian movement believed the common man was not smart enough to have a direct relationship with their Maker. In their opinion, this ability was reserved exclusively for the perceived *higher spiritual intellect* of the priesthood. The common man required the ongoing supervision provided by the priesthood, which often used a variety of fear-based tactics to induce compliance. "Do as we say or you are going to hell!" This was the intimidating message to the common man, which required absolute compliance with the dogmatic Christian structure. This is obviously a far different picture than that of our gradual evolution via reincarnation and the blissful realization of our connection to the Source of All. As Pauline Christianity evolved, more fear-based afterlife dogma was added, including the church's rules and regulations dealing with the forgiveness of sins. This led to the Catholic practice and tradition of confessing ones' sins to a priest. This long-standing dogma *required* everyone to confess their sins to a priest, God's personal representative on Earth. If you did not confess your sins, they were not forgiven by God and you would go to hell. Needless to say, the dogmatism of the growing Christian bureaucracy was fear-based and it complimented the afterlife belief structure initiated by Paul.



CHAPTER 16

THE GOSPELS AND MORE CREDIBILITY ISSUES

The research into the Gospels and the balance of the New Testament was a continuous series of disturbing surprises. Two of the most obscured and overwritten facts in Yeshua's life are the utter dominance of the messianic movement in Palestine and the Roman's use of crucifixion to suppress it. In addition, the Essenes are not even mentioned and there is minimal post-crucifixion information on the Apostles and Yeshua's family in the NT. Why do we learn more about the inner circle from sources outside of the NT than from the NT? For example, it is primarily from non-NT sources that we learn that James was so revered by the larger Jewish culture that he served as the opposition high priest. Facts such as these eliminate any confusion over the reality that the Palestinian Yeshua movement was one and the same with the dominant cultural movement of Palestine – Jewish messianism.

The research of the modern era provides a single answer to many of the authenticity questions motivated by the Gospels and the balance of the NT. Today we know that the membership of the Jerusalem Church is *not* accredited with the authorship of the Gospels or the Acts of the Apostles, and after the war it disappeared. The leadership of the new Yeshua movement outside of Palestine, Pauline Christianity, replaced the Jerusalem Council. This was a dramatic shift away from the eyewitnesses to the authentic teachings towards the religious values and perspectives of the Roman-Greco culture. Using a broad brush approach, The Way was out and Paul's new and "superior" mythology-based version of Christian messianism was in. These facts are never addressed in public by the modern era Christian establishment. The bottom line is that most Christian leaders and authors have been so conditioned by the past 2,000 years of Christian misinformation that they are blind to many pieces of the Yeshua legacy.

If the NT provided more information on the Jerusalem Church it would be easy to recognize Paul's new Christian form of messianism as a counterfeit Yeshua movement. However, this is not the case. A partial summary of some of the pertinent evidence includes the following:

- The Christian movement did not retain any documents from the Palestinian movement even though they had access to some of them and used them to produce their Gospels. In the process, the chasm between Pauline Christianity and The Way was covered up. This is a fact and the Lost Gospel Q is part of the evidence.
- The Jewish Gospels were omitted from the NT and probably destroyed when the Roman Empire mandated uniform compliance with Pauline Christianity. All indications are that the message of these Gospels must have differed substantially from Matthew, Mark, Luke and John.
- From Paul's writings (supplemented by the Acts of the Apostles, the Lost Gospel Q, the Dead Sea Scrolls, the Clementine documents and others) it is clear he was considered a liar and a fraud by the Apostles. However, Paul's Son of God mythology dominates the Gospels and it is the basis for the heaven or hell belief structure. In addition, Christianity has always had the audacity to portray Paul as the super-apostle of the early Christian era.

These basic facts undermine any modicum of credibility claimed by modern-day Christianity. They render the pope as either uneducated or a hypocrite of catastrophic proportions. There is one other possibility. The pope has not overcome the Christian brainwashing that he endured as a child. As with most facets of early Christian research, there is a maze of issues and misinformation complicating objective investigations. Remarkably, the Christian establishment does not recognize any of this as impairing Christian credibility. One particularly disturbing finding was that early Christianity routinely altered manuscripts to conform to Paul's Son of God mythology and/or to reinforce specific aspects of the consolidated Gospel storyline. After Emperor Constantine mandated uniformity, this habitual pattern of *compliance editing* was common knowledge. Authenticity was never a priority. The top priorities, regardless of what the Christian bureaucracy may say today, were the edicts of the Roman Emperor. Objective religious debate never entered into the process. It cannot be over emphasized that any religious literature not consistent with Paul's Son of God mythology was either destroyed or its content altered. Although this has become common knowledge within the scholarly ranks of Christianity, it's one of the many disturbing facts that have not been publicized by the Christian establishment. For example, it was not unusual for an author to substitute the name of an important personality, the Apostle John for example, to fabricate credibility for their new or altered text.

There have been a few bright spots on the scholarly horizon. For example, Elaine Pagels is far from the exception when it comes to respected historians who assert the Gospel of John is a forgery. However, the speed of the movement toward authenticity is disappointing. Beginning with Paul, it is essential to recognize that the Christian movement has a very long tradition of doing everything possible to create the illusion of authenticity. After the Roman-Jewish war, people simply did not understand that Paul's Son of God mythology was contrary to the authentic teachings and it has been that way ever since. The sprawling Christian bureaucracy continues to employ a variety of techniques to perpetuate the illusion of authenticity initiated by Paul and the Gospel authors. Even though I expected to find some shortcomings within the Christian establishment, the effort to maintain the flawed status quos (rather than correcting the *obvious errors* of the past) is both disturbing and truly amazing. Modern-day Christianity is an example of how the ego of humanity has routinely rationalized

despicable actions, as demonstrated by the old Christian policy of burning heretics at the stake.

John Shelby Spong is an author of many books on Christianity, including *Rescuing the Bible from the Fundamentalists*. Shelby states a portion of his perspective in his book *Liberating the Gospels*:

“It is fair to say that during the early centuries of the Christian era, when such doctrines as the Incarnation [the deification of Jesus] and Trinity were being created by portions of the Christian orthodox hierarchy, it was the literalized words of the Fourth Gospel that supported their positions. To base theology on the literal words of John is to erect the most fragile of structures. The first cause of suspicion for using John as a credible source [for the original teachings of Yeshua] is that there is hardly a word attributed to Jesus in the Fourth Gospel that is also recorded in Matthew, Mark and Luke. [As previously noted, John was the last Gospel written.] ...thus, for these reasons the Johnine words attributed to Jesus are clearly not original. More and more scholars acknowledge that most of the words attributed to Jesus in the Gospel of John were actually motivated and shaped by the growing internal Christian conflicts of the ninth and tenth decades of the Christian era.” (p. 13)

Spong then goes on to communicate a startling conclusion regarding the alleged authenticity of the teachings of Jesus within the Gospel of John (bold print added).

“The Jesus Seminar, a group of respected American biblical scholars, both Catholic and Protestant, who have met for more than a decade to determine the authenticity of Jesus’ words in various Gospel traditions, faced this issue squarely. They concluded that none of the words of the Gospel of John were in what they defined as accurately reflecting the voice of Jesus. There was only one saying in the entire Gospel of John that they categorized as *possibly* representing some ideas close to what Jesus might have said. Every other word of Jesus was classified as black. That is, it was their conviction that Jesus did not and could not have said these words. The words attributed to Jesus [in the Gospel of John] represented rather the content of the Church [Pauline Christianity] fighting battles at a much later date [approximately 90 to 130 CE]. **If the insights and conclusions of this group of eminent biblical scholars is correct, then the doctrinal superstructure of the classical Catholic Christianity has been built on a wobbly foundation indeed.**” (p. 142)

Remember that the wording within the Gospel of John is where Christianity generally begins to make their case that Yeshua taught the afterlife belief structure of the Pauline perspective. However, we have learned the Yeshua quotes in the Gospel of John are no more than part of the early Christian fairytale, fabricated in support of the Pauline perspective. In contrast to the three earlier Gospels (Matthew, Mark and Luke), the Gospel of John is the only Gospel that communicates that Yeshua (as Paul’s Son of God) must be an object of faith in order to enter heaven in the afterlife. Here is the bottom line: Even though the Christian establishment recognizes the hypocrisy of the Gospel of John, they do not publicize it because it jeopardizes the same Pauline mythology that they profess in the Christian churches on Sunday mornings.

This returns us to a very basic and yet embarrassing question for Christianity. If the heaven or hell afterlife belief structure did not originate with Yeshua, where did it originate and how can it possibly be part of Christianity? A closely related question is

what is the earliest source that conditioned the author of the Gospel of John to place fictitious words into the mouth of Yeshua? The earliest source, and commonly accepted source I might add, is none other than Paul's epistles. This gets a bit confusing for those who think the Gospel of John predates the epistles of Paul. However, it is the consensus (even among Christian fundamentalists) that the Gospel of John was written decades after Paul's epistles. In spite of the Christian brainwashing I endured, the consistent pattern of evidence results in a very definitive conclusion: There is no longer any doubt that Christianity's fear-based afterlife alternative of heaven or hell cannot be reconciled to The Way as practiced by the Jerusalem Church.

One of the huge problems for the Christian afterlife structure must be restated. Why is the prerequisite for entrance into heaven—a belief in Paul's Son of God mythology—not mentioned in an afterlife context in Matthew, Mark and Luke? The short answer is quite simple. The first three Gospels do not mention this belief as a heavenly requirement because it was not part of the authentic teachings, not contained in the lost Jewish Gospels or a component of the oral traditions surrounding Yeshua. Thus, the Christian afterlife belief structure appears for the first time in Paul's epistles and then in the Gospel of John, the document that had the dubious but primary goal of authenticating Paul's Son of God mythology, inclusive of its fear-based afterlife alternative of heaven or hell.

This creates a sizable problem because Paul's requirement for a belief in his Son of God mythology (before one enters heaven) was not contained in Matthew, Mark or Luke. To say this was (and remains) an embarrassing void in the Christian afterlife belief structure is an understatement. Consistent with the hypocrisy of Paul, there was only one way for the early Christian movement to correct this problem: Forge a Gospel written by a high-profile eyewitness to Yeshua's teachings, who places the Pauline perspective into the words of the only Son of God. These circumstances birthed the now famous words of Jesus Christ within the Gospel of John: "I am the way, the truth and the life. No one comes to the Father [heaven] except through me." This is one of the primary Gospel quotes Christianity still uses today to legitimize their heaven or hell belief structure.

An interesting twist to the questions already asked and answered is as follows: If Paul was such a dominant conditioning effect on the authors of the first three Gospels, then why did his prerequisite for heaven not get included? The answer to this question has many elements and we will probably never know the precise reasons. A few of the contributing factors will be summarized. The earlier Jewish sources used for the synoptic Gospels, like the Lost Gospel Q and the Gospel of Thomas, did not contain the Pauline perspective. The inner circle was taught the immortality of the soul and its gradual perfection via reincarnation. The Roman-Greco culture was generally not familiar with reincarnation and those who did know of it rejected it. Thus, any blatant references to reincarnation in the earlier Jewish sources were undoubtedly edited out by Matthew, Mark and Luke. However, they all made the same mistake. They failed to replace reincarnation with Paul's alternative, which necessitated the Gospel of John. The entire orientation of Paul's Son of God ideology (and the fourth Gospel) culminated with his mythological destination, the kingdom of God after a single incarnation. This was all part of the seductive appeal of the early Christian movement and Paul's Son of God mythology; all you have to do is "believe" and you go to heaven.

Finally, there is a key factor at play that is only discussed by those who dissect the last three decades of the first century. These post-war and post-Jerusalem Church decades were a disorganized transitional period for the various strains of Paul's new Christian movement. This

was the chaotic beginning of what I refer to as the “in-between era,” the 250 years in between the destruction of the Jerusalem Church and the edicts of Christian uniformity by the Roman Emperor Constantine (70–325 CE). Thus, as described quite effectively by Pagels, the Gospel of John represents a more mature version of Pauline Christianity, which had recognized the gaffe of the earlier three Gospels. This later version of Christianity had embraced a definitive afterlife structure that was consistent with Paul’s mythology and the Roman aversion to reincarnation. Assuming John was written in the 100–130 CE era, it was written as many as 30 to 60 years after the Gospel of Mark. Thus, it was written after Pauline Christianity had gained significant momentum. This period was marked by the birth of the Christian hierarchy of bishops, which had begun to informally replace the authoritative voice of the Jerusalem Council. Some of these bishops understood that they needed the hammer of Paul’s fear-based afterlife alternative to both induce the masses to join Christianity and to also insure ongoing compliance with their Pauline version of Christianity. This period also coincided with Pauline Christianity labeling itself as the authentic Jesus movement, while simultaneously calling the scattered descendents of the Jerusalem Church (the Ebionites) heretics.

A distinctive element of this more mature Christian movement included a desire to make a clean break with the Essene/Ebionite orientation of both the authentic teachings and the key events in Yeshua’s life. Let us remember, the so-called authentic Gospels of Matthew, Mark and Luke described in detail how the Jews were responsible for the crucifixion of the Son of God. An underlying part of this Christian blame game was that the Apostles and the family of Yeshua had not lifted a finger to save their Son of God. Thus, a much more pro-Pauline and less subtle anti-Jewish Gospel was the order of the day. In retrospect, the Gospel of John mirrored the arrogance of Paul and the rise of his new Christian form of messianism. Not only did it further undermine the authentic teachings but it supported the growing trend of the Christian bishops: label the descendents of the Jerusalem Church, the so-called Jewish Christian (Ebionites), as heretics. To give this *new and improved* pro-Pauline Gospel instant credibility it was allegedly authored by the beloved Apostle John, the Apostle Yeshua was closest to.

I would be remiss if one of the earliest Gospel traditions was not mentioned. Christianity copied and/or modified many Jewish traditions. One such example is the belief that some of the writings of the prophets were based on divine revelations. (Who does this sound like?) More specifically, the words of God were the source of some of the most revered ancient Jewish Scriptures (the documents in the Old Testament). Mirroring this tradition and Paul’s claim of divine revelation, the first Christian fundamentalists proclaimed the four Gospels to be the revealed words of God. Thus, the earliest traditions of the *consolidated Gospel storyline* had to endorse Paul’s requirement to “believe” in the Son of God in order to gain access to heaven. Although we never hear about this today, the Gospels rejected the True Prophet belief structure of the Ebionites. This was based on the prophecy of Moses in the OT that a super-prophet would eventually redefine and clarify the Laws of God. For the Ebionites this was the equivalent of The Way of Yeshua. In any case, the new Christian claim (that the Gospels were the revealed word of God) rendered the Ebionites’ identity for Yeshua and their belief structure to that of heresy. All these factors combined to produce a Gospel of John that contains a few unmistakable characteristics.

- Ideologically it mirrors the epistles of Paul, who claimed the only way to enter heaven was to *believe* in his Son of God mythology.

- Just like Paul's epistles, it directly and indirectly attacks the membership and beliefs of the Jerusalem Church. This also means that it is pervasively anti-Jewish. Because John was written decades after the destruction of the Jerusalem Church, the primary target of the criticism was the descendants of the Mother Church, the Ebionites. (As you may recall, the Ebionites are accredited with the authorship of the Clementine documents, which label Paul as a liar and counterfeit apostle.)

There are many other striking similarities between the Gospel of John and the epistles of Paul. For example, neither author repeats a single parable of Yeshua—not a single one. As disconcerting as this should sound and quite frankly is, both authors devoted very few words to Yeshua's teachings. Even the Yeshua principles contained in Lost Gospel Q, which were in Matthew and Luke, are absent from John. Instead of relying on and including well-known aspects of the authentic teachings, both Paul and John (whoever he was) projected beliefs onto Paul's symbolic figurehead—Jesus Christ, the only Son of God. In the case of the Gospel of John, the author repeatedly projects Paul's Son of God mythology back in time and into the words of Yeshua and His inner circle. Unfortunately, even today this technique has remained very persuasive.

As has been discussed, Paul used a different "projection" approach. His epistles relied exclusively on his ongoing revelations from the risen Son of God and the Holy Spirit. The narrow focal point of both authors was Paul's mythological Son of God. Both authors omit almost all the background information that shaped and influenced Yeshua's life. An underlying fallacy of both authors is that the *Jewish* messianic movement, which dominated the environment Yeshua lived in, had absolutely no impact on His life and was a non-issue when it came to His crucifixion. There are other important similarities between John and Paul. They both frequently use the term "Jew" negatively, which ultimately communicates an anti-Essene, anti-Jerusalem Church and ultimately an anti-Yeshua message. This was completely out of character for James, the Apostles and Yeshua but somehow it is not viewed by the modern-day Christian establishment as outrageously hypocritical of Paul's early Christian movement. In stark contrast to the Lost Gospel Q, the Letter of James, the Essene Gospel of Peace and the Gospel of Thomas, both John and Paul deliver an afterlife message saturated with the same requirement: You *must believe* Jesus Christ was the sacrificial Son of God or you do not get into heaven. When anyone steps back and objectively considers the mythological underpinnings of Paul and John's agenda, it is challenging to understand how their message is still considered authentic by Christianity. Here is a perplexing twist to all of this: Most if not all of the priests and ministers who recognize the Gospel of John as inherently flawed also refuse to reject Paul's Son of God mythology.

In relation to gaining access to heaven in the afterlife, the requirement of faith in Paul's Son of God is used by John and Paul over 90 and 150 times respectively. There are no other documents within the Bible (Old and New Testament) where this degree of parallel ideology exists. Pauline Christianity, and its descendent Catholicism, evolved into a religious monopoly where a belief in the deification of Yeshua was the ultimate tool of intimidation—believe or go to hell. Understandably, the once harsh mantra of the "*or go to hell*" part of the afterlife equation has been softened considerably by many of the modern-day Christian-based religions. However, to gain access to heaven the "must believe in Jesus Christ" prerequisite remains the cornerstone of Christianity. Considering that evidence and common sense should

play a primary role in adopting this belief structure, let us never lose sight of the fact that this afterlife ideology rests on Paul's claim of divine revelations.

John Shelby Spong devotes hundreds of pages in his books (most notably within *Rescuing the Bible from the Fundamentalists*) to documenting how the early Christian fundamentalists (the early Catholics) habitually altered and revised portions of the New Testament to support their rigid Pauline agenda. The early Christian fundamentalists always cited the literal interpretations of their *modified* New Testament to support their religious ideology. They had a very pointed goal. According to the early fundamentalists, if their consolidated Gospel storyline agreed with their narrowly defined beliefs then none of the competing Yeshua movements could be considered authentic. Let us not forget the utter hypocrisy of this situation. Because of the uniformity edicts of the Roman Emperors, all the alterations to the NT were essentially required. The Empire sanctioned public executions for even marginal violations of the accepted Christian ideology. As the earliest versions of the NT were reviewed and scrutinized with this in mind, the alterations striving to validate Pauline Christianity (in the later versions) have become increasingly obvious.

The more the NT has been evaluated, the more authenticity questions surfaced on a wide range of issues, not the least of which is the afterlife alternative of heaven or hell. In one of Bart D. Ehrman's books, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, he points out there are no original copies of the NT but rather copies of copies of copies, none of which agree with each other. There are not just a few small insignificant differences, although many of the discrepancies are just that. The best estimates place the total number of differences at over 200,000 in all the pre-printing press (handwritten) copies of the NT. Some estimates exceed 400,000 discrepancies in the pre-15th century era. The reasons that all the copies do not agree with each other is attributed to a variety of reasons, including the following:

- Mistakes made by the scribes.
- Intentional alterations to bring the text into conformity with the ideology of the scribe and/or the employer of the scribe.
- Intentional modifications to comply with the dogmatic edicts of the Roman Empire and Catholic Church.

If you ever take the time to examine photos of these old manuscripts, don't be surprised when you see entire lines of script crossed out and new words written in. It's truly amazing to see the actual documents. As unbelievable as this will sound, one of the reasons given for all the pro-Pauline alterations is that mistakes in the texts were being corrected. However, it is often impossible to determine what the reasons were (other than the obvious that is) for the so-called "corrections." Thus, when the oldest copies of the NT are examined, no one is able to discern which copies are the most authentic. As I was confronted by this information I never lost sight of a critical fact. The Gospels of the NT are the foundation of Christianity's afterlife alternative of heaven or hell. However, there seems to be no end to the evidence that discredits the Gospels.

The oldest complete copy of any of the Gospels (Codex Sinaiticus) is a copy of Mark from the fourth century (over 300 years after the crucifixion). How accurate can any document be if it was first written 50 years after the fact and then subjected to revisions and modifications over the next two-plus centuries? Let us examine one section from this oldest copy

of any of the Gospels. The story ends just after the crucifixion, when Mary Magdalene and the other Marys arrive at the tomb of Yeshua discovering it is empty. That's it! Remarkably, according to the oldest copy of the first Gospel ever written, there is no record of the resurrection or ascension. As everyone knows, the physical resurrection and ascension of Jesus Christ are essential elements in the Pauline afterlife belief structure. In other words, the final step in creating the path to heaven for mankind was when the only Son of God overcame death and physically ascended into heaven. This aspect of the Christian afterlife dogma is based on the so-called authentic Gospels and yet it was missing from the earliest Gospel! The common consensus today is that the early Catholic Church viewed this embarrassing shortcoming of Mark as a huge problem and proceeded to *correct* it. After the dubious "correction," the Gospel of Mark was conveniently consistent with the Christian afterlife dogma and the related consolidated Gospel storyline. The so-called correction, which magically included the resurrection and ascension, is no more than an outrageous farce to create a new ending consistent with Paul's mythology. Even though the scholarly ranks of Christianity openly recognize this correction for what it is, no one draws attention to this fact.

The original *non-ending* to Mark is quite embarrassing and surprising for a number of reasons. The first issue creates a series of big problems for Christianity. If the Gospel of Mark was largely based on the knowledge of Peter, which is what the bishops Papias and Eusebius claimed, why did Peter exclude the resurrection and ascension, unless of course he placed no religious significance on the crucifixion, resurrection and ascension? Thus, Peter did not believe in Paul's Son of God mythology. This is consistent with the Peter portrayed in the Clementine documents, the parting of Peter and Paul in Paul's epistles and many other aspects of the evidence reported herein. One possibility is that bishop Papias's comments are not credible and it is simply another example of how the early Christian movement fabricated information to create an illusion of authenticity. Another possibility is Papias was telling the truth about Peter as a primary source. However, Mark spun and overwrote Peter's information to comply with *most* of the Pauline perspective. In the process, he made the same mistake most liars make—somewhere in the process of lying, the deceit is revealed. In Mark's case, he simply did not cover up all the facts that he intended to. Thus, he simply did not appreciate the problem he created by indirectly telling the truth about Peter's beliefs (the crucifixion, resurrection and ascension had no religious significance for Peter).

If Mark did not obtain a majority of his information from Peter, then the question becomes where did he get it? We will probably never know for sure but the lost Jewish Gospels once again surface as a possibility. If this is where Mark obtained his information, from earlier and more authentic Jewish sources, then once again it appears these sources differed substantially from Matthew, Mark, Luke and John. We know at least one of these lost Jewish Gospels depict Yeshua as against all sacrificial rituals of atonement. Thus, He never taught that His crucifixion would atone for the sins of man or open the gates of heaven. All of these possibilities reduce the heaven or hell alternative to no more than a Pauline myth. In light of the differences between all the Gospels, this particular Mark issue supports the consensus that each Gospel author had access to different earlier sources. See the book *Secrets of Mount Sinai* by James Bentley for details on the earliest copy of Mark.

The insertion of the resurrection and ascension into the Gospel of Mark obviously creates endless credibility issues. Some argue this blatant example of Gospel manipulation undermines the credibility of the entire New Testament. For example, even though it is commonly accepted the revised ending of Mark is not authentic, it continues to be published in this

manner. A small footnote typically discloses this issue. What does this accepted practice of forgery communicate about modern-day Christianity? From an equally disturbing perspective, what other modifications did the Pauline Christians make between the first and the fourth centuries? Unfortunately, no one knows the answers to this question. If anyone says they do know the answer, then a few billion Christians would like to see a copy of the original first-century manuscripts. Given all of the known Gospel alterations, one general conclusion seems valid. Considering all the pro-Pauline alterations, which we know occurred after the fourth century, it seems a given that many other modifications were made pre-fourth century. However, no one knows what those alterations were.

Christian organizations, most notably the Catholic Church, have done an incredible job of leading the public into thinking that they know all the answers to the questions raised within. In their view, all the answers are favorable to their Pauline perspective dogma. The origins and long history of the Catholic Church demonstrate why their honesty and integrity must always be questioned. For example, we know the descendants of the authentic Yeshua movement, the Ebionites, rejected the virgin birth, the Pauline perspective and the commonly accepted versions of the Gospels (Matthew, Mark, Luke and John). As already discussed, the Ebionites also believed Paul to be a liar and a counterfeit apostle. (See *Jewish Christianity* by Schoeps.) Thus, the Catholic Church has known the Ebionite perspective from its inception and yet Catholicism has always rejected and demeaned The Way and True Prophet belief structure of the Ebionites.

There are endless examples of the alterations that were made to support Pauline Christianity. For example, the Gospel of Mark in contemporary Bibles begins with the wording, "The beginning of the Gospel about Jesus Christ, the Son of God." This sets the tone for the entire Gospel and tells every reader Jesus Christ is the Son of God. This is a fraud for one simple reason. The oldest extant copy of Mark omits the words Son of God. Let us not forget that the word *Christ* translated back into Hebrew (anointed one) is *not* synonymous with divinity. This fact demonstrates that the *original Mark* may have been altered to align the message with Paul's Son of God mythology. The phrase Son of God only appears in four other locations in Mark, all of which are critical to the Son of God storyline. (There is also limited use of this pivotal phrase in Matthew and Luke.) A few related questions naturally arise. Were the other Son of God phrases also inserted to alter the original message? Was there an earlier Hebrew or Aramaic version of the Gospel of Mark that excluded Paul's Son of God mythology? No one knows the answers. However, for anyone who reads the Gospel of Mark with this possibility in mind, the answer is not favorable to the Pauline perspective. In any case, the known Son of God alteration disclosed is one of the numerous modifications encountered that confirm the Pauline Christians (the early Catholics) routinely altered the NT to substantiate Paul's Son of God mythology.

The previous paragraph begs for a related question. Has anyone ever performed an in-depth analysis of the oldest copies of the Gospels relative to the deification of Yeshua? Yes, such an examination has occurred. To the dismay of traditional Christianity, the results were not favorable. In one of Bart Ehrman's many books, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, he describes the research of Johann J. Wettstein. (See p. 112-116.) Wettstein was a biblical scholar in the 18th century who investigated ancient biblical alterations, specifically in regard to the deification of Yeshua. It is noteworthy that Wettstein was a traditional Christian prior to his research (he believed Jesus Christ was the only Son of God and the balance of the Pauline mythology). However, the conclusion of his research was

nothing short of shocking. Key deification alterations were widespread and apparently intentional. His research completely changed his personal beliefs. According to Wettstein, many deification alterations are detectable within the oldest copies of the Gospels. He concluded that without the alterations the manuscripts tended to oppose traditional Christian beliefs (Paul's Son of God mythology), including the deification of Yeshua ben Joseph. Wettstein was ostracized from Christian academia, not because his research could not be verified but because of the evidence uncovered and his more educated perspective.

Wettstein's research supports Socinianism, a doctrine that denies the divinity of Yeshua. According to Ehrman, "As Wettstein continued his investigations, he found other passages typically used to affirm the doctrine of the divinity of Christ that in fact represented textual problems [mistakes or alterations]: when these problems are resolved on text-critical grounds, in most instances references to Jesus's divinity are taken away." In the final analysis, the foundation of the Pauline perspective and its heaven or hell afterlife alternative (the Gospels of Matthew, Mark, Luke and John) provide minimal evidence that these concepts originated with Yeshua ben Joseph. Naturally, modern-day Christianity avoids Wettstein's research and conclusions.

Christianity continues to be undermined by a never-ending progression of questions regarding the accuracy and authenticity of the NT, specifically in regard to the four Gospels, Paul's epistles and the Acts of the Apostles. This stream of questions, some of which have been documented within, challenge Christianity's claim that their afterlife belief structure originates with Yeshua ben Joseph. Questions that are not definitively answered never go away. As touched on in the earlier chapters, what alterations and/or translation changes occurred when the synoptic Gospels (or their sources) were translated into Greek from the native languages of Yeshua (Hebrew and Aramaic)? Given the different religious beliefs of the two cultures (Greek versus Jewish) there seems to be no doubt that both alterations and/or translation changes occurred, but no one knows the answer to this problematic question. Let us not forget that the oldest copies of the Gospels we have (excluding fragments) are in Greek.

Partial answers to the translation question can be formulated. Major differences in the cultural beliefs will provide insight into what translation changes may have occurred. Two of the major cultural differences are summarized as follows:

1. The Greek culture did not believe in the gradual evolution of the soul through reincarnation or monotheism but they did believe the children of the gods were often part "God" and part human.
2. There are major differences in the cultural definitions of the terms *son of man*, *messiah* and *anointed one* (Christ). The Hebrew definition is human whereas the Greek is divine. These differences have not changed in the past two thousand years.

The translation implications of these few but opposing cultural definitions is staggering. Most scholars have concluded that one or more of the sources used by Mark, Matthew and Luke were in either Hebrew or Aramaic. For example, the sentiment is that Peter was one of Mark's primary sources, the original Matthew was in Hebrew and Luke implies he used Hebrew or Aramaic sources in his introduction. Thus, they obviously edited and modified the earlier Hebrew or Aramaic sources on their way to generating their Gospels, which were probably written in Greek. This opens the door even further for a possibility that has already

been conveyed. The references to Jesus as the Son of God in the synoptic Gospels were not in the original sources (Hebrew or Aramaic) and were alterations by either the Gospel authors or subsequent scribes. Thus, because of the depth of the cultural differences and the propensity of the early Christians to alter the early manuscripts, even the earliest Greek versions of the Gospels altered the message of the originating Hebrew and Aramaic sources.

Enter the next Catholic layer of translation alterations to the Gospels and the balance of the NT. The Greek versions of the NT were then translated into Latin. Much of this translation process occurred in the later part of the fourth century, after Emperor Constantine embraced Pauline Christianity and mandated uniformity. Thus, another significant layer of translation and cultural interpretations modified each Gospel. However, this time there is an even more disconcerting factor. The original editor of the Latin version of the NT claimed the earlier Greek Gospels were incorrect and could not be relied on. Remarkably, this was the position of the *Roman Catholic priest* known as Saint Jerome. In essence, Jerome claimed that his revised fourth-century version of the NT, distributed to all of Christianity, represented a corrected version of the earlier texts. Needless to say, any document edited by a Roman Catholic priest, who had been indoctrinated by Pauline Christianity since birth, is going to be severely challenged to produce an unbiased version of any religious document. Please understand that Jerome did not edit and revise a few paragraphs from one Gospel or a few of Paul's epistles. He edited the entire New Testament and produced what can only be summarized as a pro-Pauline edition consistent with Roman Catholicism. For the obvious reasons, there should be a healthy amount of skepticism directed toward the Jerome text.

Jerome's claims of accuracy and authenticity, not to mention his obvious Catholic bias, create challenging questions for modern-day Christianity. For example, how could Jerome in the fourth century, over 300 years after the crucifixion, possibly know what parts of the earlier texts were incorrect or correct? In addition, how could a Roman Catholic priest, who was passionate about his personal religious beliefs, author an unbiased version of Matthew, Mark, Luke and John or, for that matter, the epistles of Paul? He obviously could not, even though Christianity today spins his absurd position away in a blur of nonsensical rhetoric. Considering the wave of conflicting research and discoveries of the past two centuries, this should be a disturbing revelation for anyone dedicated to the authentic teachings of Yeshua ben Joseph. As discouraging as this is, Jerome's claims of accuracy and objectivity continue to deteriorate. As is the case with any editor, his or her environment and boss are going to play a prominent role in the finished product. Jerome was a personal assistant of pope Damasus.

In summary, a Catholic priest and a personal assistant to the pope authored the first Latin version of the NT. This new Latin version of the Gospels was proclaimed to be the official story of Jesus Christ and it was distributed to all of Christianity. Even if there was evidence to the contrary (and we know there was), what do you think the chances were of these Gospels communicating a storyline contrary to Catholicism, which embraced Paul's Son of God mythology? The answer is obvious ... "zero". Can this scenario possibly become any more disingenuous than it already is? Remarkably, it does. This all transpired in the late fourth century. It is essential to understand that this new and so-called more accurate Latin version had to be consistent with the religious perspectives of the Roman Empire for one unavoidable reason: pope Damasus was operating under the thumb of the Roman Emperor. Thus, the chances of this new Latin NT communicating anything contrary to the cultural beliefs of the Roman Empire were as they say, slim to none! To insure there is no misunderstanding on this point, any pope who did not agree with the Roman

Emperor was no longer the pope—end of story. Considering Jerome must have understood this reality, it becomes impossible to fathom that he produced a New Testament that did not embrace Paul's Son of God mythology and the related heaven or hell alternative.

Jerome's Gospels (not to mention his new versions of Paul's epistles) stress the authenticity of the Pauline mythology, consistent with the dogma of Roman Catholic Church. Because of this fact, we in the 21st century can only assume that Jerome also deleted, or at the very least toned down, all rival concepts. It would be most insightful to read an original set of Paul's epistles, which probably contained even more glaring criticisms of The Way, James and the Apostles. Please note that Jerome's New Testament was not some unimportant and obscure version. To the contrary, it dominated the entire Christian movement in one way or the other until the 18th century. This was the dawn of the modern era search for the authentic teachings, which continues to this day. This is no easy search by any standard. One of the many hurdles is that **most modern era copies of the NT still originate, at some point in their history, with a version paid for and edited by the Roman Catholic Church.** The fact that the initial versions of our modern era Gospels were produced while the pope answered to the Roman Emperor cannot be overstated, even though this fact is almost never mentioned today. Let us not forget that based on the authority provided by the Roman Empire, any documents that did not conform to Catholicism were either altered or destroyed.

Potentially the biggest problem with the approach used by Jerome is that he did not present the various sides of the Jesus story. Whenever there was a conflict in the earlier texts he did not communicate the conflict, the related sources that gave rise to the conflict and how he determined which of the earlier sources was more accurate. He produced what he labeled as the corrected version of the New Testament and the pope proclaimed it to be so. According to Jerome, he traveled extensively throughout the Middle East to locate and research all available texts. In some of his writings he even refers to some of the lost Jewish Gospels. Thus, if Jerome had documented his finding as suggested, we in the 21st century would have a basis to evaluate his interpretations and decisions, in addition to gaining a priceless education on the earlier Jewish Gospels that did not survive. It is important to understand that this type of analysis, which would have documented sources and information in opposition to Catholicism (and thus to Paul's Son of God mythology), would have been in violation of the uniformity mandates of the Roman Empire. Unfortunately, the history of the revisions, deletions and modifications to the Gospels is not over with Jerome and his Latin edition. However, for my investigations into the afterlife belief structure, this is where the discussion will end. For those interested in more details on the subjects covered, Bart Ehrman's book *Misquoting Jesus* is recommended. Before I move on there is yet another major issue that must be addressed in this chapter.

Numerous credibility problems in the form of contradictions arise when each of the four Gospels are compared to Christianity's consolidated Gospel storyline. John Shelby Spong, Bart D. Ehrman and other authors have documented in detail the contradictory information in Matthew, Mark and Luke. When the Gospel of John is included in a comparative analysis, even more Gospel contradictions are found. Thus, the common misconception that the Gospels all say the same thing and they all have the same consistent interpretations has long been discarded. As one of the countless examples, consider the previous afterlife discussion. Only the Gospel of John communicates that a belief in the Pauline perspective is a requirement for entrance into heaven. Thus, even on the prerequisites for heaven, the Gospels do not agree. However, the significant differences within the Gospels were put to beneficial use

by the early Christians, as they still are today. That is, whatever Gospel contains support for a particular Christian position that is the one used. This is the basis for their consolidated Gospel storyline. Needless to say, the elite members of the Christian bureaucracy fail to also mention the other Gospel or Gospels that are in conflict with the position they are attempting to substantiate.

The inconsistencies and contradictions within the Gospels substantiate another category of credibility issues previously mentioned. If these Gospels represent the word of God, as adamantly expressed by most Christian fundamentalists, then why do the words of God not agree with each other? Obviously the Gospels were a result of varying influences, including the personal opinions and beliefs of the authors, who were not eyewitnesses to Yeshua's teachings. In addition, and as is the case with all authors, the political, religious and cultural influences of the times played a major role in shaping their perspectives. In regard to the Gospels, at least in their present form, the two dominant influences were as follows:

1. The values of the dominant Roman Empire, which rejected reincarnation and included a foundation of Greek mythology, along with an unmistakable dose of anti-Jewish sentiment.
2. The religious beliefs of the largest element of the Christian movement—the Pauline fundamentalists.

For all the reasons communicated, the Gospels cannot be viewed as accurate. This is compounded by the fact that many of the inconsistencies or outright contradictions are obscured in a dogmatic fog of rhetoric and misinformation. For example, Christianity claims that their afterlife structure of heaven or hell is based on the teachings of Yeshua. In what *credible* document does Yeshua endorse the Pauline perspective? There is no such document and yet the Christian elite perpetuate a never-ending stream of rhetoric and unsupportable dogma. Fear and intimidation usually enter into their message. Is such a message consistent with an Enlightened Yeshua, who taught the principles of unconditional love and the Golden Rule? To add a little more fuel to the afterlife controversy, nowhere within the Gospels does Yeshua say we only live one life, and based on how we live that one life, we go to either heaven or hell. Given the endless shortcomings of the NT, should it be used as a reliable source for the afterlife beliefs of Yeshua ben Joseph? Non-traditional sources may provide some much needed insight.



CHAPTER 17

NON-TRADITIONAL SOURCES

Over the years of research, many unfortunate patterns surfaced regarding Christianity. Common sense dictates the implementation of a consistent and logical approach for establishing what the authentic teachings were. Once the initial set of authentic teachings have been compiled, then each new discovery should be evaluated to determine if the new evidence either confirms or modifies the established principles. In regard to the afterlife beliefs, this must include identifying religious principles that can be traced back to Yeshua Himself or at the very least to the first generation of His Palestinian movement. There was an unexpected challenge encountered with this approach. The Christian afterlife alternative of heaven or hell rests on the credibility of the Pauline perspective because it simply cannot be traced back any farther than Paul's epistles. Given the ideological chasm between Paul and The Way of the Jerusalem Church, the evidential trail ends there.

The next alternative was to identify afterlife beliefs that could be traced back to the Jerusalem Church, then to the inner circle and ideally directly to Yeshua. In this manner, even though an afterlife belief structure may fall outside of traditional Christian beliefs, the authentic teachings could be determined. The underlying goal and emphasis of such an investigative process would be one of consistency. In other words, if non-traditional sources were *consistent* with the afterlife structure implied or directly communicated by the non-Pauline components of the Gospels, the Essenes/Ebionites, the Jerusalem Church and/or James, then these sources would collectively provide new and *consistent* insights into the authentic teachings. Three sources that fall into this category are the Lost Gospel Q, the Gospel of Thomas and the Essene Gospel of Peace. The ultimate afterlife goal of the research remained unchanged: identify the authentic teachings on the afterlife.

Traditional Christianity has not followed such a simple investigative formula. The historical pattern of Christianity has been to blindly embrace the afterlife beliefs of the Pauline perspective, even though it is in clear conflict with the authentic teachings as practiced by James and the Jerusalem Church. To this end, traditional Christianity habitually confirms

its illogical and rigid approach by automatically rejecting any new evidence in conflict with Paul's Son of God mythology.

I respectfully submit that utilizing the common-sense approach described is the preferred method for evaluating all new sources of information. The authenticity of all new sources would be further enhanced if the new afterlife information was also consistent with modern-day techniques and information. Thus, if a *consistent* pattern of evidential sources revealed that the authentic teachings were *consistent* with quantum physics, in addition to the benefits provided by past life and life between life memories, then a fascinating observation would result. Yeshua ben Joseph was a truly enlightened being, millennia ahead of His time. Prime examples that point in this direction were Yeshua's teachings in the Essene Gospel of Peace, the Gospel of Thomas and the Apocryphon of John.

The Gospel of Thomas portrays Yeshua as embracing the contemporary and beneficial practice of past life review. The specific section of this Gnostic Gospel will be explored in detail in chapter 27. This ancient source is obviously controversial and yet consistent with the suggested common-sense approach. Because of the increasing amount of practical and beneficial information being generated by PLR techniques, confirmed by my own PLR memories, an expansion to the introductory information already presented is warranted. A more in-depth examination, specifically applicable to Yeshua, will occur in Part III of this book.

With the assistance of the Internet it appears there are over 2,000 practicing PLR and LBL therapists worldwide. This profession has experienced rapid growth in the past ten years and although concentrated in the United States, it has turned into a worldwide phenomenon. Even if each therapist only sees three new clients each week, this equates into over 300,000 PLR or LBL sessions per year. The perspective of the growing number of PLR and LBL professionals is that 50 years from now the use of PLR and LBL techniques will be commonly accepted. The reason for this consensus is the wealth of practical information being obtained from PLR and LBL, most notably the priceless insights into our current life challenges. Case study after case study confirms that many of our current challenges originate with the unresolved emotional events of our prior incarnations. In a truly fascinating manner, PLR *consistently* confirms that one of the core teachings of Yeshua is our reality, "as you sow so shall you reap." This summarizes one of the primary experiential patterns derived from our past life and LBL memories. It also confirms another well-accepted element of the authentic teachings: Treat others as you would like to be treated because this is how others will treat you. Thus, the karmic law of cause and effect is integral to the principles taught by Yeshua and our reality based on PLR and LBL memories.

In the introductory chapter I indicated that some non-traditional sources would be used to demonstrate that Yeshua taught the gradual evolution of our souls via reincarnation and the benefits of PLR. It was also suggested that an open mind was a prerequisite. It is time to open up your mind. In regard to the life and teachings of Yeshua, there are two books now available that are based exclusively on past life memories. Although some of the Edgar Cayce information on Yeshua is based on past life memories (in the Akashic records), the information about to be introduced is groundbreaking. Each book is based on the past life memories of two individuals and provides a wealth of new yet *consistent* Yeshua information. Each book details the past life memories of two different individuals. Both individuals were regressed into a past life review state of consciousness by a recognized PLR expert. PLR allows people to access their subconscious, which provides a storage function for our prior life memories. In each case the PLR therapist discovered that a client had lived in

first-century Palestine in a prior life and knew Yeshua ben Joseph. Thereafter, the specific purpose of the ongoing PLR sessions was to tap into their memories of Yeshua.

In both cases the individuals were stunned that one of their prior lives was during the time of Yeshua. The recognized past life expert is Dolores Cannon and her two books are *They Walked with Jesus* and *Jesus and the Essenes*. There is some truly fascinating information in these books. The later book is *consistent* with other sources that either imply or confirm that Yeshua was a member of the Essene sect, as does the previously mentioned Edgar Cayce readings and the Essene Gospel of Peace. As more people experience and verify the accuracy of the information obtained from PLR, this form of revisiting our history will be common. The information obtained from PLR sessions is generally limited by the questions asked by the PLR practitioner. This is because PLR therapists guide their clients through the session by asking a series of pertinent questions, thereby extracting memories from the subconscious. Given the focus of this book, I wish Dolores Cannon had asked different questions. What follows is a brief summary of the information obtained from one of her clients. The focus is on the primary subjects of this book—the false perception that Yeshua taught the myth of heaven and hell.

The PLR memories of the person documented in the book *They Walked with Jesus* revealed her to be the niece of Yeshua. In regard to the Yeshua identity subject, He specifically taught His niece that all humans were (and are) no different from Him. In other words, we are all the children of God, we are all connected and we are all truly *one* (consistent with the Essene Gospel of Peace and modern-day quantum physics). The Enlightened Yeshua was so evolved that He was already living consistent with our eventual destination: the conscious realization of our connection to and relationship with the Source of All. Thus, He habitually demonstrated unparalleled wisdom and extraordinary abilities. He was a particularly calm and soft-spoken person most of the time and yet there were underlying layers of intense self-confidence, humility and wisdom. He did not speak in terms of possibilities, but rather an intense knowing that penetrated everyone He encountered.

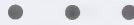
Near death experiences, PLR and LBL memories in the modern era have revealed many patterns inherent with our gradual evolution via reincarnation. One such experiential pattern is that there are always specific goals associated with each of our incarnations. According to His niece, Yeshua lived His life for two primary reasons.

1. First, He was hoping the universal principles that epitomized His life would serve as a model for us. His goal was to communicate techniques for accelerating our evolutionary process and thereby avoid the often painful karmic events of the reincarnation cycle. This is what His core teachings were all about and they underscore His emphasis on the Golden Rule and the karmic law of cause and effect. By consistently aligning our behavior with these principles we accelerate the pace of our evolutionary journey. Part of the education includes the understanding that each decision we make shapes our future, consistent with His “As ye sow so shall ye reap” principle. Thus, if we want to experience love we must develop loving behavioral patterns. Conversely, if our behavioral patterns are not consistent with love, forgiveness and the Golden Rule, then our future experiences will not be particularly pleasant. This Golden Rule principle is a *consistent* element of the authentic teachings in numerous sources (and modern-day PLR memories). He was teaching us that the karmic law of cause and effect dominates our evolutionary process. A good analogy for Yeshua

is that He is like our very wise and experienced big brother, who hopes to assist His little brothers and sisters by His example.

2. The second reason for His Yeshua incarnation was to further His own personal development. In other words, He had some unresolved issues from His prior incarnations. Yeshua did *not* incarnate to die and atone for the sins of mankind. Thus, this PLR information is another direct refutation of the Pauline mythology and its fear-based alternative of heaven or hell. During His life Yeshua made it clear we live many lifetimes as we gradually evolve, within a structure set up by the Source of All. Thus, the heaven or hell alternative is truly a Pauline myth, which continues to be projected onto Yeshua by Christianity.

The cycle of polluting each generation with Paul's mythological afterlife structure needs to be broken in the same spirit Yeshua attempted to break the Jewish tradition of atoning for sins via sacrificial rituals. Another element of the Christian mythology is completely dispelled by these PLR sources—there was no virgin birth. This is *consistent* with the beliefs of the Ebionites in the Clementine documents. Additional details about Yeshua from Cannon's second PLR book (*Jesus and the Essenes*) will be the topic of chapter 28. This new information on the authentic teachings is *consistent* with the patterns already established by many of the ancient documents discussed within.



CHAPTER 18

THE VEIL OF THE NEW TESTAMENT COMES DOWN

Part of communicating a more accurate version of the authentic teachings of Yeshua is to first identify the flaws in the traditional Christian model. In this regard, Part II of this book represents only a sample of the evidence that was accumulated over the years. A second volume could have easily been added to this book. That is, the evolving Christian movement continued to alter and reshape the message of the authentic teachings into a very different and yet accepted Roman Catholic religion. The early Christian movement never disclosed that its belief structure was contrary to the beliefs and practices of the Jerusalem Church. This resulted from either a lack of education or human prejudices. However, there is also considerable evidence that communicates that the obfuscation of the conflicts between Christianity and the Jerusalem Church was and continues to be *intentional*.

Unsupportable by any objective standard, early Christianity essentially professed that its core belief (Paul's Son of God mythology) was based solely on the alleged revelations of a man who never met Yeshua. Even though Paul's mythology was subsequently confirmed by the Gospels, it is now commonly accepted that none of the Gospels were written by eye-witnesses to the authentic teachings. When these realities are combined with the fact that Paul's mythology was rejected by James and the Apostles, a shocking conclusion becomes inevitable: The story of Jesus Christ in the Gospels of Matthew, Mark, Luke and John cover up the fact that a counterfeit apostle was the originating source for the Son of God storyline. Considering the Gospels are the foundation of Christianity, this is simply outrageous. The level of hypocrisy is unparalleled and the ultimate example is the Gospel of Luke. As Paul's close associate, Luke knew that James and the Apostles rejected the Son of God mythology and yet he still produced his fraud-laden Gospel and follow-up document, the Acts of the Apostles.

The traditional Christian belief structure can be viewed as approximately fifty percent delusional and fifty percent authentic. The Christian beliefs consistent with the non-Pauline aspects of the Gospels, the Lost Gospel Q, the Gospel of Thomas and the Essene Gospel of Peace are consistent with Yeshua's authentic teachings. On the other hand, the Pauline mythology and its heaven or hell alternative appear to be delusional and more important, unsupportable based on the beliefs of the eyewitnesses to the authentic teachings.

There is also the issue of the few key omissions from the authentic teachings as depicted in the Gospels, most notably the gradual perfection or evolution of our souls via reincarnation and the benefits of past life review. Based on the research available today, no redefined version of the authentic teachings would be complete without these advanced components. There were several events that contributed to the critical omissions. Following the Roman-Jewish war and the acceptance of the Pauline perspective outside of Palestine, the third most significant event was the writing of the four Gospels and the Acts of the Apostles. This chapter will be devoted to setting the stage for and then dissecting some of the common cover-ups perpetrated by all the Gospels. The heart of the Son of God mythology is portrayed in the trial and crucifixion scenes. This is also the location of the most outrageous cover-up by Christianity. In relation to our primary topic the bottom line remains the same—the afterlife belief structure of heaven or hell is a myth.



THE MODEL: THE GOSPEL OF MARK

It is the consensus that Mark was the first of the four Christian Gospels. This occurred in the post-Roman-Jewish war era, probably sometime around 75 to 85 CE. Although there are several sources, readers interested in a conclusive case confirming the post-war dating should read the fifth chapter in a book by S.G.F. Brandon, *Jesus and the Zealots*. Because Matthew and Luke used so much of Mark's content there is no question that Mark was used as a primary source for these Gospels. In Christian circles the Gospel of John is viewed as the unique fourth Gospel. However, when compared to Mark it is obvious the author of John expanded on many of the same pro-Roman, pro-Pauline and anti-Jewish themes first used by Mark. Thus, Mark set the tone and provided the general model for the other Gospel authors. As one example, the other Gospel authors copied Mark's general format in that their narratives all create the illusion they were eyewitnesses to Yeshua's life. This Markian technique is one of the primary reasons that all the Gospels have an intimate and personalized sense of authenticity. This ploy is indicative of the fact that all the Gospel authors used their imaginations (rather than facts) to fabricate their Gospel stories. This all became an embarrassing reality when comparisons revealed numerous contradictions and gross inaccuracies. As previously described, this necessitated the development of the *consolidated Gospel storyline* by the Catholic establishment. This consolidation of Gospel spin veiled many of the obvious shortcomings for centuries. However, in the modern era this veil becomes more transparent with each passing day. The re-evaluation of the Gospels communicates that the authors were influenced by many factors, many of which fostered inaccuracies and required outright fabrications. In the process, the authentic teachings were tainted.

The consensus is that Mark wrote his Gospel somewhere near Rome. Consistent with early Christian traditions, this Gospel was first used to read to Roman congregations as part of their religious services. As distasteful as this should sound, because Mark wrote his Gospel soon after the Roman-Jewish war, anti-Semitism was in vogue. The Jew-bashing was particularly intense in Rome because the new Emperor had just returned from defeating the "Jews." Just prior to ascending to his new position, the Emperor had personally supervised the destruction of Palestine. The first-century historian Josephus tells us that upon

the Emperor's return to Rome (in the early 70s) he paraded through the streets celebrating his victory. Rome's citizenry, famous for their debauchery, enthusiastically joined the new Emperor in the lavish celebrations. Thus, the dominant Roman culture and ultimately its *Roman Christian* congregation played a major role in influencing the content of the Gospel of Mark. Part of the longstanding propaganda is that the Christian belief structure did not penetrate the upper echelons of the Roman culture. This is another fallacy. Let us not forget that Paul was a Roman citizen and his Herodian bloodline had close ties to the Roman royalty. He undoubtedly used his connections to spread his Christian agenda when in Rome.

Needless to say, any objective reading of the Gospel of Mark will reveal unmistakable anti-Jewish and even anti-Apostle themes. A pertinent question follows: Was this pro-Roman and anti-Jewish quality of the Gospel of Mark copied by the other Gospel authors? The answer is a resounding yes. However, there are few authors who have addressed the significance of this subject and the other Markian patterns found in the other three Gospels. The reason for this common analytical gap is obvious because such an unbiased approach would undermine the authenticity of all the Gospels. I again suggest the use of common sense and the book by Brandon, *Jesus and the Zealots*, for those seeking more details and books on this subject. A simple but convincing exercise is to reread all the Gospels with the knowledge of the anti-Semitic theme. The impact of the pro-Roman and anti-Jewish conditioning of the era becomes quite apparent. These themes distorted and in some cases even motivated the complete omission of pivotal facts. Although the epistles of Paul reign supreme in this regard, Mark was the first to cater to these prejudices in a Gospel format.

Let us continue the discussion of Mark with the understanding there may have been one overpowering factor at play that distorted his Gospel message. As previously touched on, there is evidence Mark knew Paul. Although not conclusive, in one of Paul's later epistles Mark is referred to as an "associate and friend." Whoever this particular Mark was, he obviously endorsed Paul's Son of God mythology and the balance of his Herodian perspective. Mark's Gospel tells us that he was adamantly pro-Roman and anti-Jewish, particularly in regard to James, the Apostles and The Way. In any case, as conditioned by Paul, the author of Mark wrote his Gospel consistent with many of the same themes *first* found in Paul's epistles. This cannot be disputed. Although a total fantasy, it is now apparent that it was quite natural for Mark to write a biographical novel on Yeshua, which was consistent with his friend's Son of God mythology. However, to write such a religious novel a new and equally blatant fabrication was a prerequisite. It needed to omit, spin or obscure key facts that would have revealed Paul to be a counterfeit apostle. Simply stated, Mark had to write a new and fictitious Pauline account of the trial and crucifixion. As simply one of the many examples in this regard, how could the Roman Empire, who routinely used crucifixion to punish and suppress *Jewish* messianic activity, not only avoid any blame for the crucifixion but be depicted as a voice opposed to the horrific fate of Yeshua ben Joseph? Mark completely shifts the blame for the crucifixion (of a perceived Jewish messiah) away from the Roman Empire and onto the Jews! This fairytale exposes Mark's *novel* approach to the trial and crucifixion while revealing the depth of his manipulative skills. But then again he may have had the ultimate manipulator as a teacher, the counterfeit apostle himself.

In order to put the hoax of the trial and crucifixion into its proper perspective a few facts need to be highlighted. The Romans crucified thousands of Jews during this era. Few people today know this piece of first-century history but Mark certainly did. Remarkably, there is only one ancient source that identifies anyone other than Romans for the crucifixion

of Jews during the first century and that source is the New Testament. Thanks largely to the Gospels, today the only crucifixion most people have ever heard of is that of Yeshua and the two people who accompanied Him to Calvary on that fateful day. For a long list of historical facts (and a rare version of the writings of Josephus) the Gospel account of the trial and crucifixion is an obvious fraud. One of the many key facts is particularly revealing. In the first century, the Jewish culture *never used crucifixion for capital punishment*. Stoning people to death was the common technique because it was specified in the Law. However, according to Mark it was a Jewish court (the Sanhedrin) that arrested and tortured Yeshua, convicted Him of a violation of the Law and then demanded that the Romans execute Him by crucifixion. This in and of itself demonstrates that Mark had a vivid and manipulative imagination. This chain of events provided Mark with the prerequisite foundation for his rendition of the events throughout his Gospel, which culminate with his clumsy and blame-shifting conclusion—the crucifixion of Jesus Christ.

Throughout Mark the Romans have an unrealistically low profile and when they are mentioned they are *always* portrayed as pro-Yeshua. This can hardly be reconciled with the oppressive and anti-messianic Roman occupation that dominated life in Palestine. For any objective historian these components of Mark's Gospel are an early signal that the storyline is far from accurate. Whenever the Romans do appear in Mark's Gospel it is to the delight of his Roman audiences, because they are always described in a positive light. Mark *never* mentions the brutality of the Roman military occupation or their routine use of public torture and crucifixion to suppress the never-ending messianic unrest. The other Gospel authors followed Mark's *politically correct* lead in this regard. The reasons are again obvious. Criticizing the Roman culture and its beloved Empire was simply not politically correct or for that matter tolerated in the first century. Paul and all the Gospel authors catered to this reality.

From the Jewish perspective Palestine was the Promised Land, the home provided by their God, Yahweh. Thus, Rome and its pagan Emperor had in effect stolen God's gift to His chosen people. To rub salt in the wounds of all Jews, the payment of taxes to Caesar (a foreign deified Emperor) was viewed as paying tribute to a pagan god. Although difficult to appreciate in the 21st century, this was repulsive to all Jews. These ululating cultural issues were intensified by the brutal practices of the Roman military occupation. Thus, a constant state of turmoil and messianic unrest dominated Palestine for generations. In keeping with Mark's pro-Roman theme, and building toward his Pauline conclusion, he had to avoid all these facts. Quite frankly, considering Mark was a Pauline Christian, who was also writing for a Roman audience, his production of a pro-Roman and anti-Jewish Gospel was inevitable. These general parameters shaped and conditioned Mark's entire storyline. Thus, Mark was conditioned to shift the blame for the crucifixion from Rome and onto the villain created by Paul—the evil Jews. Let us remember that the *first* record blaming the Jews for the crucifixion (of the Son of God) is none other than Paul's epistles.

From another equally motivating perspective, Mark could not tell the Roman congregations that their beloved Empire was responsible for the crucifixion of *their* messiah and *their* Son of God. Let there be no mistake on this point. Anyone who reads Mark comes away with the delusion that the Romans were not responsible for the crucifixion. Following the clear lead of Paul's epistles, Mark portrays the Jews as not smart enough to recognize Yeshua as the mythological Son of God, the savior of humanity. Although many today will try to argue that this anti-Semitic message is so subtle that it is hardly noticeable, in first-century Rome the stupidity of the Jews was an essential ingredient in the ultimate Greek tragedy. Simply

stated, out of ignorance the Jews crucified the only Son of God. This is ultimately Mark's explanation for the crucifixion, which fit perfectly into two of his primary requirements:

- It fed right into the anti Jewish fervor of his Roman audiences and simultaneously allowed him to shift the blame for the crucifixion away from the Roman Empire.
- It was consistent with Paul's epistles and ultimately with his Son of God mythology.

Shifting the blame for the crucifixion away from Rome and onto the Jews is simply another example of the mythological fog and inversion that turned the historical facts upside down. In this critical respect Mark's storyline is clearly duplicated by the subsequent three Gospel authors.

As described in an earlier chapter, Christianity attempts to credit many of the details in Mark to an irrefutable source—Peter the Apostle. I do not dispute this possibility with the understanding that Mark inverted and spun the information as needed to conform to the Pauline mythology. Thus, any attempt to depict Peter as accepting Paul's Son of God mythology or laying the blame for the crucifixion on anyone other than the Romans (and Herodians) is pure folly. Alternative sources for Mark's information often include oral traditions and/or an earlier, more authentic Hebrew or Aramaic Gospel. Regardless of Mark's source material, one thing is crystal clear. Mark was a true master of spin and distortion. Even though many aspects of his Gospel would have been appalling to James and the Jerusalem Church, it had his Roman audiences sitting on the edge of their seats. As the Romans agonized over the conclusion they were essentially told by Mark to despise the ignorant and barbaric "Jews."

To the extent that Mark did not alter authentic elements of the teachings and life events, we do obtain insights into the Enlightened Yeshua. This is most fortunate for us. However, without considerable research it is challenging to differentiate between the events manufactured by Mark and reality. His technique of describing the events as an eyewitness is most effective. This challenge has been both complicated and veiled by Christian authors and leaders who perpetuate the misplaced reliance on the Gospels, no matter how factually deficient new research and discoveries reveal the message to be. With the benefit of an education provided by unbiased authors, let us begin to analyze a few details from the Gospel of Mark.

From the beginning of Mark's storyline he builds a case against all elements of the Jewish culture. Consistent with Paul's epistles, Mark excludes no Jew, except of course for Jesus Christ, the only Son of God. In this regard, Mark immediately begins to separate *Yeshua the Essene* from His fellow Jews. For multiple reasons Mark denigrates the Jewish priests and elders. However, when Mark habitually demeans the Apostles and the family of Yeshua, he reveals the true depth of his prejudices and pro-Paul agenda. Mark even invents one scene where he describes Yeshua comparing Peter to Satan. This is one of the more blatant demonstrations of Mark's relentless bias. If Yeshua thought Peter was evil, why on earth would He have selected Peter to be an Apostle? There are many reasons to explain why Mark went out of his way to lash out at Peter. A very real possibility is the adversarial relationship between his friend Paul and Peter. Although this friction is evident in Paul's epistles, based on the Clementine documents, they clearly did not like each other. Peter viewed Paul as a despicable person and a counterfeit apostle, who polluted the teachings of his revered Mentor. On the other hand and consistent with his massive Herodian ego, Paul disdained any Jew who challenged his *superior* point of view, including his Son of God mythology. Thus, the very pointed anti-Peter information in Mark's Gospel tends to support that he was in fact friends

with Paul, who had indoctrinated him with anti-Peter and anti-Apostle prejudices. The consistent and prominent anti-Jewish, anti-Apostle and anti-family of Yeshua information in Mark must be viewed as an inversion of reality, in the true spirit of the Pauline perspective.

Remember the earlier discussion about Christianity averting Peter was the source of Mark's Gospel information? The Gospel of Mark is clearly the most uncomplimentary of the four Gospels when it comes to Peter. Does Christianity want us to believe that all of Mark's criticisms of the Apostles, the family of Yeshua and Peter originated with Peter? Clearly the more obvious source of this criticism is Paul-oriented. Paul's disdain for Peter is evident in multiple sources. Expanding on the implications, why would Paul and Mark be so anti-Jewish, anti-Apostles and anti-Peter if there were no major disagreement, with the Jerusalem Church? Is this inherent conflict, which is in black and white in the NT, consistent with the Christian propaganda that Paul was a member of the inner circle and an Apostle, who preached the same authentic teachings Yeshua's Apostles taught? No, it is not. However, this is a classic example of a long-standing Christian lie being revealed by one of Christianity's most revered sources, the Gospel of Mark.

The various anti-Jewish themes, sometimes quite subtle, that are employed throughout Mark are all part of his larger strategy to portray the Pauline perspective as authentic. To accomplish this illusion Mark was forced to fabricate events, which included blaming the Jews for the crucifixion. Considering the Empire crucified Yeshua for being perceived as the Jewish messiah, Mark's fabrications were necessary ingredients for a popular Roman Christian Gospel. How did Mark get away with his fictitious storyline? It is not very difficult to surmise once one appreciates that Mark was writing in the post-war era for Roman congregations. This Roman environment was not one where you would openly portray the Roman Empire in a negative light, as in crucifying the only Son of God. The Roman Empire ruled by brutal intimidation for centuries and in the process, Rome developed a narcissistic perspective. In this primitive first-century environment there was no way Mark's storyline was going to be contested if it was pro-Roman, anti-Jewish and embraced Paul's mythology.

As flawed as Mark is, it sounded very believable to the Romans. In addition, everybody he was writing about was dead and the authentic Yeshua movement had just been eliminated by the recent war. The end result was that Paul's Son of God mythology was considered a historical fact and the Roman Empire's standard of "obey or be punished" mirrored Christianity's myth of heaven or hell. However, spinning a messianic story that shifted the blame for the crucifixion onto the Jews was no easy feat for two unavoidable facts:

1. A Roman governor, using the preferred Roman punishment for rebellion (in Jerusalem this was the equivalent of being a messianic trouble-maker), sentenced Yeshua to be crucified.
2. The Roman guard carried out the Roman governor's crucifixion order.

Even in the face of these facts, Mark was still successful in portraying the Romans in a positive light. In a perverted way, it was a remarkable literary feat. Even by modern era standards, Mark must be recognized as a truly accomplished novelist. Because Matthew, Luke and John personally subscribed to the Pauline perspective and were also writing for audiences dominated by the Roman Empire, they naturally copied the model created by Mark. Please appreciate that by the time the first pro-Roman Gospel took form under Mark's pen,

Christianity was gaining considerable momentum. This motivated the subsequent Gospel authors to embellish the twisted chain of events that were initially manufactured by Mark.

To obtain Mark's two primary goals he emphasizes two general themes throughout his Gospel. First and foremost, the Jewish priests and elders did not understand or appreciate the enlightened message of Yeshua and in turn He openly criticized their traditional interpretation of the Law. Although the Jewish messiah's arrival was predicted by their ancient Scripture, which the priests viewed as sacred, the Jewish hierarchy was openly envious of the messiah-like wisdom and abilities of the popular Yeshua. From an overview perspective this makes no sense, nor does Mark's claim that they immediately began to plot against Yeshua. Admittedly, part of Mark's convoluted story is accurate in that the Jewish priestly ranks (via the Sanhedrin) were controlled by the Herodians. However, there is an irreconcilable twist in all of this that Mark obscures. Even though he portrays the leaders of the Jewish culture as being against Yeshua, the common man embraces His new interpretation of the Law. The underlying message of Mark's narrative is that they clearly believed that Yeshua was their liberating *Jewish messiah*. Thus, even though Mark portrays the Jewish leaders (and therefore all of the Jews) as too stupid to recognize Yeshua's brilliance, the common man is clearly at odds with this hoax. Mark strains to mitigate this conflict by manufacturing awkward and conflicting scenes where either the Jewish society does not recognize Yeshua's wisdom or the *much smarter* Romans do! Although obvious in the 21st century, the prejudices of the Roman audiences precluded them from calling Mark on this charade.

The second theme employed by Mark is equally ineffective and is one found throughout the NT. Whenever the NT authors were confronted by facts that would not accommodate their pro-Roman rationalization of the events or the Pauline perspective, they simply omitted the facts. This technique was *first* used by Paul in his epistles and subsequently by Matthew, Mark, Luke and John. For example, Paul never disclosed that Yeshua (and subsequently the Apostles) chose James to be His successor because then Paul could not criticize James or the beliefs of the organization that he led, the Jerusalem Church. According to Paul, the risen Son of God chose him to be His special apostle and personal representative to the Gentile world. As delineated in the earlier chapters, Paul avoided many facts in his epistles because if he didn't, he would have looked like a delusional fanatic. When it comes to Mark's Gospel, he too was forced to employ this avoidance technique in order to portray the same Pauline mythology as authentic. His complete omission of the Romans' habitual use of crucifixion to punish *Jewish* messianic activities is simply one of the many examples.

The oppressive Roman occupation, which was focused on messianic revolutionary activities, goes unmentioned by Mark. These factors dominated everyday life in Palestine for over a century. Mark is also completely silent on the Roman practice of appointing the high priest (plus the balance of the Herodian network) and their dominance over the Jewish high court. According to Mark, the *Jewish* (versus Herodian) high priest Caiaphas and his *Jewish* court tortured Yeshua and then sentenced Him to be crucified. Mark covers up the fact that neither the Herodian high priest nor many of the policies of his Sanhedrin were considered truly Jewish by the common man. To complete this portion of the charade, crucifixion is portrayed as the Sanhedrin's typical sentence for the religious crime of blasphemy. Let there be no mistake on this key fact: **The Roman penalty of crucifixion being imposed for a violation of the Law is pure fiction.** Thus, Mark's *blame shift* for the crucifixion is literally unbelievable. Why would Jews (versus Herodians) sentence their long-awaited *Jewish* messiah to death using a Roman form of punishment? The obvious answer is they would not and did not.

These are all unpalatable facts for Mark's Roman audiences and possibly more important, they contradicted Mark's personal belief in the Pauline perspective, so he had to omit them.

The simple reality is elementary for the Roman-dominated culture outside of Palestine, most notably the blatantly anti-Semitic bias of the Gospel authors. If the Gospels were factual, then the Romans (and their Herodian friends) would have been described as the murderers of a *Jewish* messianic personality (human versus divine), known as Yeshua ben Joseph. This is hardly the basis for a popular new religion in Rome. The other possible alternative for Mark, if he wanted to retain the Pauline perspective portion of his messianic novel, would also be rejected by his Roman audiences: The Romans were so ignorant and unaware that they crucified the only Son of God. The religious, political and cultural realities of first-century Rome would not accept either of these possibilities. The only storyline that met the required Roman criteria was the one *first* described in Paul's epistles—Jesus Christ was the sacrificial Son of God, who atoned for the sins of man when the ignorant Jews crucified Him.

Given the primary topic of this book, the fallacies and questions surrounding Mark's rendition of Yeshua's life are too numerous to address. However, before the trial and crucifixion are dissected, one more example will demonstrate the magnitude of Mark's hypocrisy. How can Yeshua be portrayed as extremely critical of the Jewish hierarchy and yet not be equally opposed to the Roman Empire, because it was the Romans who put the Herodian high priest into power? Mark could not disclose this fact so he covered it up. Let us remember there was no nightly news on television or the Internet. The Roman audiences did not know about the Herodian network in Palestine and Mark took full advantage of this. He omitted any mention of the fact that the Romans controlled the Sanhedrin via their Herodian high priest for one simple fact. If he had, then the Roman Empire would have been blamed for the crucifixion! Unfortunately, without understanding the environments that Mark wrote in and about, history tells us he got away with his fantasy storyline until the contemporary re-evaluations of the Gospels.

The stark reality is Mark did not tell his Roman audiences that the Jews, the Herodians and the Romans all looked upon Yeshua as the long-awaited *Jewish* messiah and this is the only reason the Romans crucified Him—end of story. Thus, the only reason the Herodian high priest and Roman governor conspired to crucify Yeshua was to fulfill a basic function for keeping their powerful positions—violently suppress any messianic movement for independence. This included eliminating individuals who only had the appearance of being a messianic troublemaker, like Yeshua ben Joseph. Rome's standard method of execution was public torture followed by crucifixion. In the true spirit of Paul's inversion technique, Mark turned the facts upside down to create the illusion the Pauline mythology was reality. In doing so Mark created a storyline the Roman audiences were clamoring for—an anti-Jewish version consistent with Paul's Son of God mythology. Even though Mark's details were contrived, they were exactly what his Roman audiences were eager to hear. Because Mark's rendition was such an instant success with the Roman audiences, it naturally served as the model for the other Gospel authors. For the serious researcher there are several books that address various aspects of this subject. In addition to the more general Streeter book already mentioned, a book that concentrates on the arrest, trial and crucifixion is the *Passover Plot* by Hugh Schonfield.

The success of Mark's Gospel model made it very popular to omit, invert, overwrite and obscure many key facts. (Sounds like Paul's epistles does it not?) One such fact is how seriously the Romans took the Jewish messianic prophesies and the related movement for

liberation. Mark never communicates that the Jewish masses clung to their messianic prophecy as their only hope of overcoming the oppressive Roman occupation. Thus, saying the Jewish messianic prophecy was foremost in the minds of most Jews, a focus of their Roman oppressors and the primary reason for Yeshua's crucifixion can no longer be denied.

As an adult, Yeshua's brilliance and abilities could only be associated with one person, the liberating messiah – the new King of the Jews. However, consistent with Mark's personal religious beliefs, he omitted the Jewish messianic identity and retroactively inserted Paul's new Christian messiah, the only Son of God. Thus, instead of communicating that the crucifixion was caused by the Jewish messianic identity being projected onto Yeshua, Mark projected Paul's Son of God identity back in time and onto Yeshua. All the related themes and writing techniques that were employed by Mark served as the model utilized by the subsequent Gospel authors.



SLAVONIC VERSION OF JOSEPHUS AND THE CRUCIFIXION

Although there are numerous collaborating sources, there is only one that used the reports sent to Rome by Pontius Pilate, the Roman governor who ordered the crucifixion of Yeshua. It is generally accepted that Pilate's status reports to Rome were the primary source for the applicable sections of the rare Slavonic version of the writings of Josephus, the first-century historian. When I say "rare" that is exactly what I mean. I read hundreds of books on the early Christian era, dozens of which were by the membership of Christian academia. However, I only bumped into a few authors who cited the rare Slavonic source. This is a prime example of how Christianity habitually avoids evidence that contradicts the traditional Pauline beliefs. The 600 page book was published in 1931, *The Messiah Jesus and John the Baptist*, by Robert Eisler. At the time Eisler published this book it was undoubtedly framed as a radical work by Christianity. In other words, it was probably discredited with typical Christian rhetoric. With the discovery of the Gnostic Gospels, the Dead Sea Scrolls and the Essene Gospel of Peace subsequent to his book, we can only imagine the follow-up book Eisler would have produced if he had lived longer.

Josephus was a confidant of the Roman royalty and eyewitness to the Roman-Jewish war. He wrote extensively on the history of the Jews. After Palestine had been leveled, Josephus returned to Rome with the new Emperor and the victorious Roman legions. In the process of writing his history of the Jews, he had access to the routine status reports sent back to Rome from Palestine. It is commonly accepted that status reports from all the Roman provinces were sent back to Rome as a matter of routine. These status reports were undoubtedly a primary source for Josephus. Three centuries later the Roman Emperors mandated the uniformity of all records with the approved Christian beliefs. Non-conforming documents were either altered accordingly or destroyed as a matter of routine. In regard to Josephus's writings, the resulting alterations are recognized by unbiased authors but avoided by mainstream Christianity. There are various ways to prove alterations were made in support of traditional Pauline Christianity. The easiest way is to recognize that there are multiple versions of the same document, some of which contradict the *consolidated Gospel storyline*. Although no one knows for sure, the rare Slavonic version of Josephus may have left the confines of the Roman Empire prior to being altered.

This Josephus source plays directly into the discussion on Mark's dubious rendition of the trial and crucifixion. In addition to the reasons already provided, the Josephus information contradicts the Gospels but is *consistent* with the historical realities of first-century Palestine and an Enlightened Yeshua. Before we return to the Gospel of Mark discussion, here are some details provided by Josephus. During the war the Temple in Jerusalem was destroyed by the Romans. The only part of the structure that survived is referred to today as the Wailing Wall. However, Josephus provides relatively detailed descriptions of the Temple prior to its destruction. The Temple had several entrances, accessible by wide stone staircases that were in line with the Roman and Greek architecture of the era. This design is consistent with the fact that it was constructed by one of the Herodian Kings. Above one of the entrances Josephus describes an inscription carved into the stone, apparently by the order of the high priest. The inscription read as follows: "Yeshua a king who did not reign was crucified..." (p. 516).

Carving such an inscription into the face of the Temple was most unusual and yet not unprecedented. Josephus described another such inscription: "Nobody should enter of a different race." This message was quite clear. It served as a warning to all non-Jews that only Jews were allowed to enter the Temple. The Yeshua inscription served as different kind of warning. This warning was from the Herodian high priest to the Jewish masses and their messianic movement that even though Yeshua was proclaimed to be the new king of the Jews (the messiah) by the masses, He was crucified for it. The ever-present message was simple. Do not challenge the Roman Empire or their Herodian high priest, unless you desire the same fate as Yeshua.

Eisler goes on to speculate on the specific Temple entrance used for the Yeshua inscription. It may have coincided with the entrance and outer gate Yeshua used the day He protested the Temple's routine (as described in the Gospels), which included sacrificial rituals of atonement. As previously highlighted, one of the surviving excerpts from the lost Jewish Gospels states that one of Yeshua's goals was to eliminate the rituals of atonement (through blood sacrifices to the Yahweh). To insure there is no misunderstanding, according to this now lost Gospel of the Ebionites and contrary to the Law, Yeshua taught that sacrificial rituals were meaningless and did not atone for sins.

For the masses and particularly the Essenes/Ebionites, this correction of the Law by Yeshua was consistent with His perceived messianic identity, more specifically referred to as the True Prophet. Although partially obscured in the Gospel descriptions, Yeshua's bold public protest triggered a messianic riot on the Temple grounds. Consistent with the perspective of some scholars, such an event may have been the last straw that motivated the subsequent arrest, torture and crucifixion of Yeshua. Because of its blatant contradiction with the Pauline perspective, almost no scholars include the excerpt from the Gospel of the Ebionites, which demonstrates that Yeshua rejected sacrificial rituals for the atonement of sins. Simply as a point of information, the Temple gate used by Yeshua and the related inscription plays right into a heated exchange between James and a subsequent Herodian high priest three decades later. As you will read in chapter 21, this exchange occurred only moments prior to James being assassinated on the Temple stairs.

It must be noted that it was a *Roman crucifixion tradition* to place an inscription on the top of each cross, which stated the person's crime. This served as a message of intimidation to the public. In Palestine this served as a warning to all Jews that sedition (messianic activity) would not be tolerated. The Gospels tell us the inscription on Yeshua's cross coincided

with the one on the Temple, “King of the Jews.” Thus, the Romans and their Herodian high priest told every Jew something they already knew: “If you want to proclaim someone to be your messiah (your new king) crucifixion will be his fate.” All this information vividly communicates that the crucifixion was ultimately a Roman-Herodian reaction to the common Jewish belief that Yeshua was their messiah. The inscription on Yeshua’s cross, which is confirmed by the one on the Temple, eliminates any rational attempt to spin or invert this fact. Of course this did not stop Paul, the Gospel authors or in the modern era the Christian establishment from doing so. Although we will be revisiting the Slavonic version of Josephus, let us return to the Gospel of Mark.



MARK'S MODEL OF THE TRIAL AND CRUCIFIXION

By the end of Mark's Gospel he has laid a Pauline foundation for his blame-shifting conclusion. Mark's rendition of the capture, torture, trial and crucifixion of his sacrificial Son of God effectively eliminates Rome from bearing any of the responsibility. Playing into the anti-Jewish prejudices of his Roman audiences, Mark places all the blame for Yeshua's demise onto the Jews. In retrospect, Mark manufactured an incredibly inaccurate, illogical and clumsy crucifixion story. However, his Roman audiences did not know that. Mark omits so many facts while manufacturing others that any shred of credibility is lost in his *novel* approach. Instead of reporting the facts, Mark's rendition turns reality into a classic Greek tragedy, with Paul's Son of God in the lead role. The subsequent Gospel authors all followed Mark's general model. The underlying pro-Roman, anti-Jewish, and pro-Pauline themes are present throughout Mark's Gospel, but they all peak during the trial and crucifixion scenes.

To obtain a better understanding of the Pauline charade perpetuated by Mark, a dissection of the details surrounding the trial and crucifixion is required. The Jewish priestly hierarchy, who allegedly represented the Jewish culture, had been plotting against Yeshua since the beginning of Mark's Gospel. This part of the storyline moves toward its climax with the arrest and torture of Yeshua by the high priest. Mark is obviously forced to omit that the Herodians controlled the upper echelons of the Jewish priesthood. As a necessary and effective precursor to this cover-up, Mark created the illusion early on in his Gospel that Yeshua was Paul's mythological Son of God, who knew He was going to sacrifice Himself to atone for the sins of mankind. These circumstances all set the stage for Yeshua's trial in front of the Sanhedrin.

At the first trial of Yeshua, Mark has the Sanhedrin in a real quandary to find a charge to convict Yeshua of anything. No crime can be cited by any witness. This part of the story may be accurate, but I have a question for Mark. If everyone knew Yeshua taught He was the Son of God (as Mark leads his readers to believe), which was blasphemy and punishable by death according to the Law, why was the Sanhedrin at a complete loss to find a charge against Yeshua? This Jewish court was largely comprised of Sadducees, who strictly enforced the literal interpretation of the Law. Thus, from the outset the trial scene makes absolutely no sense, unless two pivotal facts are disclosed. Caiaphas, the Herodian high

priest, was orchestrating the actions of the Sanhedrin on behalf of the Romans and everyone thought Yeshua either was or might be the Jewish messiah. With these facts in place, Mark's story is consistent with the historical realities of first-century Palestine. Thus, the Sanhedrin's clumsy search for any charge against Yeshua is historically accurate when we understand that everyone (Jews, Romans and Herodians) perceived Yeshua to be the new King of the Jews (the Jewish messiah). This was obviously not a violation of the Law but certainly consistent with sedition from the Roman perspective, punishable by crucifixion. Needless to say, to meet Mark's overall objectives these facts had to be omitted. However, Mark still needed a reason for his pseudo Jewish court to convict Yeshua of a *Jewish* capital crime. This was the only way he could shift the blame for the crucifixion away from the Romans and onto the Jews. We must continue to remind ourselves that Mark wrote his Gospel novel 40 years or more after the crucifixion, while rationalizing his own Pauline beliefs and prejudices, which were aligned with those of his Roman Christian audiences.

What Mark does next is to take a big distorting step toward accomplishing his two primary goals. He literally switches the perceived identity of Yeshua from Jewish messianic to Paul's Son of God identity. Let us not forget that one of the primary responsibilities of the Jewish messiah was to liberate the Jewish nation from the dreaded Romans. Mark accomplished his switch in messianic identity by a series of questions to Yeshua from the Herodian high priest. The first question from Caiaphas to Yeshua is really two questions: "Are you the Christ, son of the blessed one?" As a reminder, Christ is Greek for anointed one, which is synonymous in Hebrew for the *human* Jewish messiah. This is confusing but the Gospel authors had to invert and obscure the facts to insert Paul's Son of God mythology into their story. As is often the case, anytime someone tries to make a series of lies sound like the truth it tends to get confusing. Let us return to Mark's story. Let me emphasize that the scene takes place in Jewish Palestine, in front of a Jewish court. This is critical to understand because the Hebrew definitions of the terms *must* apply. With this in mind, the essence of the question to Yeshua is as follows: "Are you both the Judaic messiah and the Son of God?" (These are mutually exclusive titles.)

Mark is either remarkably clever or he does not understand that the Jewish messiah is human and as such cannot be reconciled with Paul's mythological Son of God. Because Mark avoids the confusion of the translation issue (as does the modern-day Christian establishment), the inherent conflict is lost in the process. Remarkably, **Mark has Yeshua answer, "Yes, I am the son of man." As previously noted, the son of man is a human Jewish title, which Yeshua uses in reference to Himself throughout the Gospels and in many other ancient sources. In any case, in front of a Jewish court the title son of man could not have conveyed divinity!** Depending on the specific context, "son of man" can be synonymous for the Jewish messiah. However, the late-first-century audiences outside of Palestine did not know any of this (and neither do Christians today). Mark created enough confusion that his intended cultural switch in messianic identities is complete because everyone thinks the son of man title is synonymous with Paul's Son of God! This interchangeability of messianic titles in the trial scene epitomizes the inversion techniques used by Mark, which naturally led his audiences to believe that Yeshua was Paul's mythological Son of God.

Within the NT, the three most frequently used titles for Yeshua are messiah, son of man and the Son of God. Consistent with the inversion techniques first employed in Paul's epistles, Mark uses these titles interchangeably, thereby leading the readers to conclude that they all mean the Son of God. If we return to the long-standing Christian assertion that Mark's

primary source was Peter, then Christianity has another huge problem. Peter was a Jew, and in reference to the question allegedly posed by Caiaphas, he knew the difference between the son of man (as used by Yeshua) and son of the blessed one (the Son of God). In other words, Peter would have never made the mistake depicted by Mark. However, the two interchangeable titles used by Mark, which were clearly not interchangeable in first-century Palestine, have exactly the effect Mark was striving for. The other Gospel authors once again followed Mark's example in this regard. With the probable exception of Luke, a weak case can be made that none of the Gospel authors understood the differences between the titles or the earlier Jewish sources they inevitably used. Thus, it is conceivable that in the process of Mark copying information from an earlier Jewish Gospel he inserted Paul's Son of God (or son of the blessed one), consistent with his personal beliefs. Thus, in his ignorance Mark may have been so conditioned by the Pauline mythology that he obscured the historical facts to accommodate his personal religious beliefs. However, given the specific wording used by Mark, this would represent a remarkable coincidence. I suggest another alternative is that Mark knew exactly what he was doing.

From one perspective Mark has Yeshua saying, "Yes, I am the Jewish messiah and the new King of the Jews. I am going to lead the long-awaited Jewish revolt and overthrow the Romans," and simultaneously saying, "I am the only Son of God and my crucifixion will atone for the sins of man, thereby creating a pathway to heaven for mankind." Mark cannot have it both ways and yet once again his Roman audiences did not understand the inherent contradiction. Admitting to the Son of God *half* of the question was of course blaspheming and a capital crime against the Law. However, let us remember from the earlier chapters on Paul that the Sanhedrin employed a well-known Roman technique. They routinely tortured the inner circle of Yeshua until they violated the Law (blasphemy) and then used this so-called crime as justification to sentence them to death. Does Mark tell us that the high priest tortured Yeshua for hours before questioning Him? Does Mark tell us that the Sanhedrin convicted Yeshua of blasphemy and then allegedly sentenced Him to death by crucifixion? Does Mark omit the fact that the punishment for blasphemy according to the Law was stoning to death? Does Mark omit the fact the Romans controlled the Sanhedrin via the appointment of Herodians, most notably as the high priests? Does Mark omit the fact that the Roman punishment for messianic sedition was crucifixion? The answer on all counts is yes. Mark is now well on his way to accomplishing both of his primary goals: portraying Yeshua as Paul's mythological Son of God and shifting the blame for the crucifixion away from Rome onto the Jews. As you will see, the historically baseless twists to Mark's contrived storyline continue to unfold.

The Sanhedrin, which is consistently depicted as representing the values of the Jewish culture, then took the convicted Yeshua to the Roman governor (Pilate). The implied reason was to sanction their conviction and death sentence of crucifixion. The scene in front of Pilate essentially represents the second trial of Yeshua. Before proceeding, it needs to be emphasized that nowhere, within any other source, did any Jewish court ever look to the Romans to sanction a violation of the Jewish religious laws. Thus, in many ways the trial and crucifixion scenes in Mark's Gospel completely obscure the historical facts. When Yeshua appears before Pilate, Mark *magically* changes the charge from blasphemy to that of sedition (being the messianic King of the Jews)! This magical switch is beyond absurd but necessary for Mark's charade. Any Roman governor would have laughed at a charge of blasphemy because the Romans thought blasphemy and much of the Law was a joke. Conversely, he

would have taken a charge of sedition (messianic activity) as a serious violation of Roman law. Out of necessity, Mark omits the fact that as the Jewish messiah Yeshua is not considered to be divine, *by anyone at the trial*, but rather emphasizes the *Jewish messianic* charge of sedition.

Let's stop right here. **Mark depicts the so-called Jewish high priest and court as representing the Jewish masses and both are simultaneously furious that their long-awaited messiah has arrived to overthrow the Romans. I will not dwell on the depth of this hypocrisy.** The fact of the matter is the Roman puppet (the Roman-appointed high priest) and the Roman governor either suppressed messianic activity or they were out of a job. This aspect of Mark's *novel* storyline leaves no questions as to his underlying priority—he had to concoct a biographical story, no matter how flawed, that was consistent with Paul's Son of God mythology.

Remarkably, Mark makes absolutely no attempt to reconcile the difference in the charges against Yeshua in the first Jewish trial and the Roman charges in the second trial, but this is the only way he is able to accomplish his primary goals. A truly insane component of the second trial is that Pilate is depicted as wanting to free Yeshua, who was supposedly a perceived messianic threat! By the time the second trial is over Mark has awkwardly accomplished his necessary objective—the Jewish messiah (the King of the Jews) and Paul's mythological Son of God are one and the same. In addition, the blame for the crucifixion rests exclusively with the Jews. Mark is on a roll now and continues to move toward his clumsy conclusion.

I read the crucifixion scenes in all four Gospels many times. Initially, I must admit my emotions were running so high I was not able to objectively process the information. The intense conditioning of my Catholic childhood had resurfaced and it blinded me to the printed words on the pages. However, there was also a new aspect to my emotions. The years of research had intensified my feelings and empathy, not for the Son of God but rather for the new Enlightened Yeshua. How He so loved all He encountered and was so determined to use all His wisdom and talents to educate His fellow man. My perception is that most Christians simply succumb to their childhood conditioning as I did. Christians become emotionally overwhelmed by Yeshua enduring the excruciating and humiliating events of being tortured, convicted and crucified. Amidst the intensity of the emotions, the details are naturally overlooked and all objectivity vanishes. Until Christians can remove themselves from the intensity of the Gospel scenes and inject the historical facts, the crucifixion scenes will remain veiled in Paul's mythology.

Let us continue with a few details from Mark's storyline. Mark describes Pilate as asking Yeshua, "Are you the king of the Jews?" For the novice researcher, Mark again demonstrates the depth of his Pauline bias and veils the reality of this question: "Are you the Jewish messiah, who intends to lead a revolt against my authority and the Roman Empire?" Please understand that asking any Jew a question would have been completely out of character for the brutal and adamantly anti-Semitic Pilate, who is described in other ancient sources (Philo and Josephus). This reality aside, at least the question is consistent with a Roman governor in first-century Palestine. In addition, this perceived identity for Yeshua as the Jewish messiah is consistent with the details provided by the Slavonic version of Josephus. For this reason, I will digress to some key Josephus excerpts prior to returning to Mark.

Josephus probably had access to all the status reports Pilate had sent to the Roman Emperor. Consistent with the historical realities of first-century Palestine, Josephus describes the arrest and crucifixion as a result of three facts.

1. Yeshua was the perceived Jewish messiah by *all* concerned. This is a direct repudiation of Paul's Son of God mythology by the people who conspired to crucify Yeshua: the Roman governor, the high priest and the balance of the Sanhedrin.
2. The *Herodian*-controlled Sanhedrin was both angry about and jealous of Yeshua's popularity with the Jewish masses.
3. If the Herodian high priest and the balance of the Sanhedrin did not assist the governor in eliminating Yeshua, a perceived messianic threat, they would lose their positions.

Three excerpts from Josephus in Robert Eisler's book *The Messiah Jesus and John the Baptist* follow (pp. 599–601, bold print added):

In reference to Pilate

- Pilate brought to Jerusalem the image of Emperor Tiberius and demanded for it divine orders [recognition of divinity specifically prohibited by the Law]. The Jews refused to admit the image [into the Temple] and to sacrifice to Caesar. Then Pilate brought a huge Roman army and killed many of the Jews. Ever since that time Pilate was a governor feared by the Jews.

In reference to Yeshua

- ...for He did many miracles and accomplished powerful deeds. For this reason it is impossible to call Him a man. But in view of His human nature I shall not call Him an angel either. He wrought [manifested] everything by word of mouth. Some said He was our first lawgiver risen from the dead [reincarnation of Moses], others that He had been sent by God [the messiah]. In many points, however, he acted contrary to the Law, for he did not observe the Sabbath according to our custom [Josephus was Jewish]. He did nothing wrong, neither did He do anything shameful. **Many of the people followed after Him, listening to His teaching, since they believed that he would free the tribes of the Jews from the hands of the Romans.** It was His custom, most of the time, to stay outside the city on the Mount of Olives, and there gathered one hundred and fifty pupils and many of the lower classes. Those who had seen His power, how He accomplished anything He wished with a mere word, told Him to enter the city and kill the Roman garrison together with Pilate. He was to be lord in their stead.... When the chief of the priests of the Jews heard this they met saying, "We cannot accomplish anything against the Romans, so we had better inform Pilate and be without care, for if he hears of it from others he will deprive us of our goods and will kill us and sell our children as slaves." They went and informed Pilate.
- They therefore took Him prisoner and brought Him to the governor Pilate. [In other words, there was no first trial in front of the Sanhedrin, as described in all the Gospels.] Pilate is then made to address the Jews. "His people are the Jews, who say that He is eager for dominion [over Palestine, the equivalent of sedition] therefore I have pronounced the death sentence on Him." And he added, "First you must bind

Him and according to Caesar's law whip Him, after which He is to be hanged on the cross."

Needless to say, the Slavonic version of Josephus is quite different from the version Christian scholars refer to. It is also consistent with the historic realities of first-century Palestine and an Enlightened Yeshua, while contradicting the Gospel renditions of the trial and crucifixion of Paul's sacrificial Son of God.

Let us return to the Gospel of Mark and Yeshua's reply to Pilate's question, "Are you the king of the Jews?" Mark has Yeshua reply "Yes." To reiterate the obvious, Mark has Yeshua admit to the Roman governor that His intention was to overthrow the Romans and fulfill the messianic prophesy. Mark then enters the realm of total fantasy. Pilate inexplicably ignores the messianic confession of Yeshua. Instead, Mark describes Pilate as so wise and compassionate that he naturally recognizes the innocence of Yeshua, *even after His messianic confession!* The bottom line is that even though Yeshua confesses to His *alleged* messianic aspirations, Pilate does not believe Him. From a historical point of view, this is nothing short of ridiculous. In Mark's fantasy story, Pilate proceeds to do everything in his power to set Yeshua free. (This new humanitarian Pilate invented by Mark is the complete opposite of the ruthless Pilate described by Josephus.) Of course Mark must completely ignore the fact that Pilate had the ability to set Yeshua free, while simultaneously fabricating a reason why he was unable to. The convoluted reason can be summarized as follows: The angry Jewish mob would not allow Pilate to free Yeshua because they wanted Pilate to crucify *their* messiah, who was going to liberate them from the oppressive Roman occupation.

To locate any justification for the so-called mob to want Yeshua to be crucified we must return to His first trial. Retracing those steps, in the first trial (which according to the Slavonic version of Josephus never happened) Yeshua was convicted of a violation of the Jewish Law but the Jewish mob allegedly wanted a Roman execution—a crucifixion. Based on the historical realities of first-century Palestine, particularly in light of the Slavonic version of Josephus, the scenes described by Mark are fraught with a series of unbelievable events and characters.

The fact is that the common Jew was livid about the conspiracy perpetrated by the Herodian high priest, the Sanhedrin and Pilate. For example, only days earlier Mark describes Jerusalem as being so enamored with Yeshua (after His entrance into Jerusalem and protest at the Temple) that the Sanhedrin was worried about such a popular messianic personality. Yeshua had openly challenged the high priest at the Temple (which also effectively challenged the Romans) and the crowds loved it. Jerusalem was on the verge of a messianic revolt and everyone knew it. The fact of the matter is that Jerusalem would have exploded into a messianic revolt if Pilate had freed Yeshua, followed by any signal from Him that it was time to overthrow the Romans. Instead Mark inverts the anger of the common man and directs it at the most unrealistic target of all—the perceived Jewish messiah, Yeshua! Consistent with Mark's need to blame the crucifixion on the Jews, he invents a Jewish mob (in the early morning hours, no less) on the verge of a riot if Pilate does not crucify Yeshua. According to the ongoing delusions of Mark, the evil Jews did not allow the *wise and compassionate Roman governor* to set the Son of God free. As part of the overall charade, Pilate reluctantly submits to the wishes of the overpowering Jewish mob and is forced to succumb to Jewish screams for crucifixion.

The Jewish mob is another obvious fabrication of Mark. There needs to be no confusion on this critical point. If the common man viewed Yeshua as their Judaic messiah who was going to lead them to liberation from the oppressive Romans, why would they want the Romans to crucify Him and in turn, why would the Romans want to set Yeshua free? To compound this absurdity, torture and crucifixion was the standard Roman punishment to suppress messianic unrest. If Christians today want to make the case that the Jews wanted to execute Yeshua for blasphemy (which is specifically contradicted by the second trial scene in Mark and the Slavonic version of Josephus) then they would have been screaming to stone Him to death as opposed to “crucify Him.” Thus, both of Mark’s trial scenes make absolutely no sense, unless of course you understand he was fabricating a good portion of the story to accommodate the Pauline mythology and blame the Jews for the crucifixion, all for the benefit of his Roman audiences and personal religious beliefs.

Ignoring Mark’s version of the two trials for a moment, the historical Pilate would have naturally conspired with the Sanhedrin (which he controlled via the Herodian high priest) to brutally torture and crucify any perceived messianic troublemaker. What most Christians today do not understand is that Pilate tortured and murdered Jews as a matter of routine to suppress any messianic unrest. There was never any trial process—he just executed them. In addition, with the Roman garrison at his disposal, Pilate did exactly as he wanted, when he wanted and to whom he wanted. No Jewish mob ever affected his responsibility to execute messianic troublemakers. According to Josephus, he had no scruples and did not like the Jews. This is the real Pilate, who is consistent with historical reality.

Many historians believe the capture, torture and so-called trials occurred from the late evening hours until the early morning hours of the sacred Passover holiday, which coincided with the Sabbath. The basis for this timing is the Gospel narratives, which undoubtedly originate with earlier Jewish sources. Long-honored Jewish tradition dictated that everyone remain inside after sunset. Thus, during the late evening and early morning hours the streets of Jerusalem would have been deserted. This was the ideal time for the Sanhedrin and the Roman governor to dispose of a messianic troublemaker and avoid any public protest. Thus, assuming the Passover holiday part of the story is authentic, it renders Mark’s story of a Jewish mob even more unrealistic than it already was. No matter how clumsy or baseless the story, Mark accomplished his two primary goals. He shifted the entire blame for the crucifixion away from the Romans and onto the ignorant and evil Jews, while portraying Yeshua as Paul’s sacrificial Son of God.

The Pauline mythology, which Mark projected back in time and into his cast of characters, has absolutely no historical basis at the time of the crucifixion. Mark ends his entire Pauline rendition of the trial and crucifixion by having a *Roman* centurion affirm the divinity of Yeshua with the following words: “Surely this man was the Son of God.” In other words, as Yeshua was dying on the cross it was only the Romans who were smart enough to recognize His divinity. In contrast, the Jews were predictably not as wise as the Romans. Thus, according to Mark it was the inherent ignorance of the Jews that was the only cause of a gross miscarriage of justice, the crucifixion of the Son of God.

Although there are some variations within the other three Gospel descriptions of the trial and crucifixion, they all followed Mark’s model. In order to obtain a more comprehensive understanding of the events, which led to the crucifixion, the clock needs to be turned back in time. The story will be picked up a few days earlier, right after Yeshua’s messianic parade and welcome into Jerusalem. Mark described a welcome reserved for only one person, the

long-awaited Jewish messiah and the new “King of the Jews.” Mark tells all in the contemporary era that Yeshua was the perceived messiah but veils the Jewish messianic part of the story. Conversely, he once again inserted Paul’s new Christian version of messianism. This was a necessary ingredient for Mark’s Roman audiences because they would have been adamantly against any Jewish messiah, who threatened their Roman dominance. Reality for Mark and his Roman audiences, no matter how contrived, was Paul’s Son of God mythology, with a heavy dose of anti-Semitism. From Mark’s point of view, and consistent with the conditioning of Paul the Herodian, the Jews were obviously inferior to the superior Romans. Thus, he separated Yeshua from His fellows Jews, His family and the Apostles throughout his Gospel. The facts were obviously not relevant for Mark and the depth of his bias is communicated throughout his Gospel.



PRE-ARREST EVENTS AND ANALYSIS

Out of necessity, Mark did not connect the dots between Yeshua's actions in the days prior to His arrest with the inevitability of His crucifixion. This was all part of the larger cover-up initiated by Paul and then reinforced by the Gospel authors. The goal was to separate the Jewishness of Yeshua (and His perceived identity as the *human* Jewish messiah) from Paul's new messianic identity, the Son of God. To lift another layer of the mythological fog surrounding the crucifixion, the pre-arrest progression of events must be placed into the proper perspective. In the eyes of the Romans, the Herodian high priest (and his Sanhedrin) was responsible for the maintenance of law and order. Considering the Sanhedrin was a civil and a religious court all in one, this responsibility was common knowledge in the first century. Because Mark was going to blame this Jewish court and his contrived Jewish mob for the crucifixion, he had to hide the fact that the high priest was operating under the oppressive thumb of the Roman governor. The reality of this chain of command had to be obscured by Mark from the beginning of his Gospel. However, this cover-up began in earnest as Yeshua entered Jerusalem just days prior to His crucifixion.

Mark describes Yeshua as entering Jerusalem triumphantly. The population of Jerusalem was always overflowing at the time of the Jewish holidays, so the word of His arrival raced through the city. When the Romans and the Sanhedrin saw how the crowds reacted to Him and heard their messianic chant, "free us, free us" (hosanna, hosanna), the message was undeniable. The messianic exuberance of the crowds must have been alarming for the high priest. As previously alluded to, the actions of Yeshua that followed guaranteed that His arrest, torture and crucifixion would be inevitable. The timing of the events and the level of obfuscation varies between the Gospels but the underlying message remains the same.

The crowds naturally followed Yeshua to His next destination, the Temple. The Temple was the most sacred location in Palestine. It was the center of the Jewish religion and government combined. This is where the Sanhedrin and high priest ruled. Yeshua and the crowd that followed Him disrupted the daily routine as He publicly criticized the Temple practices. Everyone in Jerusalem knew this was a direct challenge to the authority of Caiaphas and an unprecedented slap in the face to the Romans, who had appointed Caiaphas. This was seen

as an overt messianic demonstration by everyone and it naturally fanned the flames of an already rebellious atmosphere. Please appreciate the fact that Yeshua knew exactly how His actions would be interpreted and His boldness caught everyone by surprise.

Let's take a close look at Yeshua's criticisms of the Temple routine. Prior to the Herodian reign, the Temple routine had generally reflected the religious perspective of the Sadducees. This sect dominated the priestly bloodlines and believed in the literal interpretation of the Torah. This included animal sacrificial rituals to Yahweh for the atonement of Jewish sins. The Temple altar was the location of sacrificial acts. The Sanhedrin received a commission from the sale of the animals (from within the Temple grounds) and required a donation for performing the sacrificial acts. As previously noted, the Herodian high priests had permitted sacrificial acts on behalf of the heathen Romans. This practice was unheard of and it horrified every Jew. Use of their sacred Temple for the benefit of their heathen oppressors was the pinnacle of Herodian hypocrisy. To make matters even worse, because Jerusalem was a city of regional importance to the Roman Empire, the Herodian high priests had also allowed foreign currency exchanges within the Temple complex. Thus, to the outrage of the common man, the once sacred Temple complex had been desecrated by the Romans and their Herodian friends. One of the most frustrating aspects of these practices was that everyone knew the disgraceful Temple routine generated a sizable income for the high priest and the Herodian bureaucracy.

The elimination of the sacrificial rituals was one of many changes contained in Yeshua's new interpretation of the Law, known as The Way. As demonstrated by the earlier excerpt from the Gospel of the Ebionites, and to be confirmed by additional evidence in Part III, Yeshua and the Essenes knew sacrificial rituals were meaningless. The Enlightened Yeshua objected to any aspect of the Law that kept the masses believing in primitive rituals. He was also incensed because the priests were making money in the process. To add insult to injury, the high priest allowed daily sacrifices to God (Yahweh) for the benefit of the Roman Emperor and his citizenry (see the writings of Josephus for details). The Roman Emperors paid the high priests for these services. Mark obscured or omitted all of these key facts and why the Jews were so incensed. The Temple routine even tested the patience of Yeshua, whose outrage is most vividly described in the Gospel of John. It did not take much for the crowded streets of Jerusalem to react to Yeshua's public protest. The Essenes (Zealots in the writings of Josephus) in particular had long resented the policies of the Roman-appointed high priests. Now that they thought their long-awaited messiah was finally present they gladly joined in the protest. Yeshua and the crowds overturned the currency exchange tables, freed all the sacrificial animals and brought the Temple routine to a riotous halt. Yeshua's actions represented an unprecedented challenge to the high priest and ultimately to the Romans, who could only perceive the events as a precursor to one event: a messianic revolt. This reality is omitted by Mark.

Following in the footsteps of Yeshua's messianic entry into Jerusalem, the high priest and his Sanhedrin had just witnessed the second act of a brewing messianic revolution. Yeshua had symbolically slapped Caiaphas, the Herodian high priest, right across the face—not once but twice! Not only did Yeshua have the audacity to enter Jerusalem in what can only be described as a messianic parade but He had created a messianic riot at the Temple. He had insulted and challenged the authority of the high priest, which was also viewed as an insult and a messianic challenge to the Roman Empire. It is challenging for us in the 21st century to comprehend the significance of Yeshua's actions. Let there be no mistake though, Yeshua

understood that He had sealed His own fate. His crucifixion was now inevitable. The question was not if, it was only when. He was clearly perceived to be the Jewish messiah, which was sedition and a death sentence in Palestine. He had also broken Roman law a second time with the messianic riot at the Temple. To the Romans this was unacceptable and their high priest knew it! The news of Yeshua's messianic entrance into the city and protest at the Temple must have raced through the streets of the Jerusalem. Caiaphas and Pilate were forced to do what they had done so often, make an example out of a messianic troublemaker. Regrettably, Jerusalem had witnessed torture and crucifixion all too often. It had been the fate of all messianic personalities for decades. It was the fate Yeshua had predicted, but as it will be disclosed, for a very different reason than the Pauline mythology communicated in the Gospels.

As all unbiased researchers know, people who were crucified by the Romans in any of their provinces were generally guilty of sedition (at least in the eyes of the Romans). This was common knowledge in the first century. The seditious significance of Yeshua's actions is never disclosed by Mark or any of the subsequent Gospel authors. The enthusiastic messianic reactions of the crowds were simply unacceptable to the Romans. Their high priest knew what he had to do. Yeshua had to be silenced permanently and fast. This was the only way for Caiaphas, a Herodian high priest, to keep the Roman governor happy and maintain his position of prominence, wealth and power. Pilate, the Roman governor, would naturally do his part as a simple matter of routine or he would also be out of a job.

The Gospel of Mark conveniently omits much of the information outlined in the last several paragraphs. He never mentions the seditious significance of Yeshua's messianic entrance into Jerusalem and glosses over His Temple protest. Instead, Mark emphasizes that the Temple priests were jealous of Yeshua and so threatened by His popularity that they plotted His death. In other words, Mark either avoids or obscures many of the facts and all the *Jewish messianic* implications of Yeshua's actions. The end result is a religious charade, which validates Paul's Son of God mythology. Relative to other aspects of Christian research, dissecting the Gospel renditions of the trial and crucifixion is not particularly complex. For this reason, the ongoing Christian ploy of perpetuating the Gospel fraud is a deceitful affront to the authentic teachings. Quite frankly, the depth of this hypocritical facade reveals that the Christian establishment is lost in an irrational fog of denial and bias, which is sadly representative of the same type of religious conditioning that I and generations of Christian children have endured.

Returning to the Gospel analysis, a few days later Yeshua was arrested in the garden of Gethsemane. Before the first trial (in front of the Sanhedrin) Mark communicates that the Temple guard tortured Yeshua. Let us remember the Roman practices employed by the Sanhedrin. Paul the Herodian tortured the followers of Yeshua (because they were members of a messianic movement), forcing them to blaspheme, and then the Sanhedrin sentenced them to death for violating the Law. Simply as a reminder, this policy represented a new Herodian twist to a well-known Roman technique—torture-induced blasphemy and then execution as a perverted form of amusement. The high priest obviously implemented his own variation in an attempt to justify the murder of anyone who threatened his position. The Temple guards probably tortured Yeshua for hours. Whether they were successful in making Yeshua blaspheme is extremely doubtful. Josephus describes many of the Essenes as routinely withstanding the Roman torture, refusing to blaspheme. Let us remember that according to Mark, the Sanhedrin was initially at a loss for finding any charge against Yeshua. This

was *after* Yeshua had been tortured. This tends to confirm that Yeshua had not succumbed to the goal of the torture and renders Mark's eventual charge of blasphemy as complete fantasy. Nonetheless, this is how Mark justifies a Roman execution via crucifixion. *Based on all the historical facts*, this just doesn't make any sense.

By using the torture and blasphemy technique, the high priest could label anyone he chose as a violator of the Jewish Law. However, according to the literal interpretation of the Law, they *had to be executed by stoning*. From the Book of Leviticus 24:16, "Anyone who blasphemes must be put to death. The entire assembly must stone him." In direct contradiction to the Gospels, there was no wiggle room as to the form of execution. In any case, the underlying hypocrisy of the Herodian high priests allowed them to murder any Jew under the auspices of a violation of the Law. In Yeshua's case, what probably happened was what happened in all similar situations, as reflected in the Slavonic version of Josephus. Caiaphas, the high priest, wanted to eliminate a Jew who was creating problems for him. To deflect the anger of the common man, he would torture the person until they blasphemed (a violation of the Law), which allegedly justified their execution. However, He was either not able to make Yeshua blaspheme or Yeshua was such a high-profile messianic leader that he simply delivered Him to the governor for crucifixion. One way or the other, Caiaphas the Herodian had a hand in the crucifixion of Yeshua. As we learned from the Slavonic version of Josephus, Pilate accommodated the request of Caiaphas.

Based on the writings of Josephus and the DSS, the Herodians did not like to have their authority questioned or to be publicly embarrassed by any mere Jew. John the Baptist was beheaded by a Herodian and from all reports Yeshua's actions were far more embarrassing. Please appreciate that from Pilate's perspective (the Roman governor) Yeshua's messianic entrance into Jerusalem followed by the Temple episode was a huge embarrassment. The Roman Empire did not tolerate such public demonstrations of blatant disrespect and would view Yeshua's actions as a sign that Pilate was not doing his job. In other words, Pilate should have been aware of Yeshua's popularity and crucified Him at a much earlier date. It is no wonder that Pilate apparently excluded Yeshua's messianic parade and Temple riot from his status reports back to Rome, in addition to downplaying what he described as simply a "routine crucifixion."

Pilate obviously knew that he was going to crucify Yeshua before He was even arrested. All Pilate needed to know was that the people viewed Yeshua as their messiah, He had caused a messianic riot at the Temple and his high priest wanted Him dead—end of story. However, the truth would hardly accommodate Mark's personal religious beliefs (Paul's Son of God mythology). Mark also understood that the Roman Empire could not be blamed for the crucifixion of the only Son of God and the mythological savior of all mankind. Mark's portrayal of Pilate as a wise and sympathetic Roman governor was fantasy but literary genius all the same. In the 30s (time of the crucifixion) Pilate was known in Palestine as the brutal governor who murdered Jews as a matter of routine. However, Mark wrote in the 70s or 80s near Rome. This was 2,000 years ago. When Mark wrote his Gospel nobody in Rome knew who Pilate was, so they believed every sympathetic word Mark directed at the *Roman* governor. To accomplish his goals Mark was forced to create a new and humanitarian Pilate for his Roman audiences and that is exactly what he did.

Although the subsequent Gospel authors added their own rhetoric and tinting, admittedly with some new information, they all followed Mark's general model. The major elements of the story remained intact, particularly in relation to the trial and crucifixion. There are

some exceptions. These exceptions are the reasons that there are four Gospels in the NT. Matthew, Luke, and to a much greater extent John, felt Mark did not adequately describe the Yeshua story consistent with their beliefs and sources. This motivated them to create their own Gospel versions. The modern-day Christian fundamentalists, who believe the Gospels are one hundred percent accurate, fail to admit that the Gospel authors felt it was completely acceptable to revise and routinely contradict the earlier versions. Thus, it is abundantly clear that Matthew, Luke and John did not perceive the Gospel of Mark as completely accurate. However, they all embraced Mark's overall goals and utilized his storyline and techniques to develop their own Gospel versions. Thanks largely to Mark's initial *Roman Gospel*, Paul's Son of God mythology has prospered for almost two millennia and plays the key role in the myth of heaven or hell.



CHAPTER 19

ROME AND PAUL'S INFLUENCE ON MARK

Burnett Streeter's classic book *The Four Gospels* communicates in more detail why the originating location of Mark's Gospel (Rome) weighed heavily into the content of all four Gospels. In doing so Rome took a large step in becoming the dominant center of the early Christian movement. When most people read the Gospels they do not do so with the backdrop of the Roman Empire dominating Europe, a good portion of the Middle East and northern Africa. The dominance of the Roman elite and their perception of being the superior culture fit right into the attitude of *Paul the Herodian* and the hypocrisy of his Christian movement. In other words, Rome's version of messianism was obviously superior to The Way of the Jerusalem Church. Thus, given Mark's pro-Roman slant on Paul's Son of God, Rome was the ideal environment for Christianity to prosper.

The Jerusalem Church was a mere speck in the shadow of the Roman Empire, which was erased and forgotten after the war. Unfortunately, The Way and the Jerusalem Council were authentic whereas Roman Christianity was not. Even though the formal completion of the leadership shift took over 200 years, the Gospel of Mark represented a monumental change in the religious beliefs labeled as "authentic." The Christian leaders of the post-war era (which were a disorganized group of bishops outside of Palestine) failed miserably at both accepting and understanding how this cultural shift (Essene to Roman) distorted Yeshua's teachings and life events. Quite frankly, those who recognized the shift were so biased they perceived it to be consistent with the authentic teachings. Although the perception is slowly changing, today most Christian leaders fail to comprehend that the origins of the Yeshua movement lay within His enlightened interpretation of the Law, His advanced understanding of our evolutionary process and His Essene heritage rather than the Pauline mythology. A persuasive book in this regard is *How Jesus Became Christian* by Barrie Wilson. The inevitable mistake Mark made was allowing the Pauline mythology and Roman culture to alter the authentic information that

he had access to. Few will argue that Mark was exposed to authentic sources but ended up with a convoluted Pauline storyline. Unfortunately, Matthew, Luke and John followed the Gospel model created by Mark. With this in mind, it is insightful to highlight some of Mark's more significant shortcomings.



THE FIRST TO MAKE THE IDENTITY MISTAKE

The *only* title used in Mark by Yeshua in reference to Himself is identical to the title used in the Lost Gospel Q, the Essene Gospel of Peace and the Gospel of Thomas—the son of man. This fact tends to substantiate that Mark used authentic sources for a good portion of His Gospel. However, Mark also demonstrated his Pauline bias and manipulative abilities when he manufactured his fictitious Gospel featuring Paul's Son of God mythology. Mark's *sleight of pen* created the illusion for his Roman audiences that Paul's Son of God title and the Judaic titles (son of man and messiah) were interchangeable. The trial scenes in front of the Sanhedrin and Pilate are perfect examples of this.

The title interchangeability technique employed by Mark obviously had profound ramifications. Down through the centuries, thanks largely to the Gospels, the conclusion has been that the Jewish *human* titles were synonymous with Paul's Son of God. Christian scholars rarely address the inherent differences. By recognizing that Mark must have used earlier Hebrew or Aramaic sources, which he may or may not have completely understood, an entirely new perspective on his Gospel emerges. The new perspective is that Mark made some monumental translation mistakes. Whether this was intentional or not we will never know. However, once Mark employed his title interchangeability technique, the damage was done. Matthew and Luke both used Mark's technique. This would explain why Paul's Son of God title is used so sparingly throughout the synoptic Gospels and more important, why the only title Yeshua uses in reference to Himself is the son of man. A real possibility is that the only places Mark, Matthew and Luke used the Son of God title was where they inserted it into earlier Jewish sources, in attempts to authenticate Paul's Son of God mythology. In regard to the Gospel of John, the Son of God title is used more frequently. John also employed the interchangeability technique, particularly in regard to the son of man title. In the final analysis, Mark's title interchangeability technique explains many issues that have surfaced in the new evaluations of the NT in the modern era.

In support of my perspective, the Lost Gospel Q, the Gospel of Thomas and the Essene Gospel of Peace do not identify Yeshua as Paul's mythological Son of God or even that the crucifixion atoned for the sins of man. Let us not forget the Q information is commonly accepted as a pre-Gospel source, representative of the first generation of the authentic

Palestinian movement. On the other hand, based solely on the Gospel of Mark, novice readers obtain no obvious clues that the first generation of the authentic Palestinian movement disagreed with Paul on his deification of Yeshua. We may never know whether this was an unconscious result of Mark's cultural conditioning and bias or an intentional strategy. In any case, Mark created the unique interchangeable title technique that served as the Gospel model. This technique essentially buried the identity disagreement between the Jerusalem Church and the Christians. Mark's cover-up in many ways has proven to be far more effective than Paul's claim of divine revelations. In Mark's Gospel it is no longer the word of Paul versus the knowledge of James and the Apostles. In the post-war era, Mark completely eliminated the Yeshua identity conflict between The Way of the Jerusalem Church and Pauline Christianity. Mark accomplished this by having the Apostles recognize Yeshua as Paul's Son of God and that the crucifixion atoned for the sins of humanity. Thus, the Gospel of Mark strove to authenticate Paul's façade of authenticity.

One book that dissects the Yeshua identity issue is *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* by James Dunn. From Dunn we again learn that the disagreement on the identity issue was the biggest conflict between the authentic Palestinian movement (the so-called JCs) and Paul's Christian movement. Dunn tells us (consistent with the Lost Gospel Q, the Gospel of Thomas, the Letter of James and the Essene Gospel of Peace) that all evidence shows the first generation of Palestinian Yeshuaism was most concerned with the sayings and teachings of Yeshua. This is in stark contrast to the dominating importance of Christianity's Son of God mythology. Dunn goes on to communicate that the consensus among most scholars is that the identity disagreement was the cause of the inevitable divorce between The Way and Christianity. Why do congregations never hear this during sermons on Sunday mornings?



THE FIRST TO PROJECT SUBSERVIENT ATTITUDE TOWARD ROME

Just as there are many *firsts* in Paul's epistles, there is a similar and compounding pattern of complementary themes in Mark's Gospel. In other words, besides the Son of God mythology, Paul was the first to introduce a pro-Roman agenda and project it into the authentic teachings. An often forgotten case in point is Paul's letter to the Romans. In it Paul bows to the superiority fetish of the Roman congregation by positioning his new Christian religion in a subservient role to *the Empire*. This theme was spot on with Paul's Herodian heritage and it also fit right into the mentality of Mark's Roman audiences, which he took full advantage of to sell his Gospel story. Although Mark's *novel* approach to the crucifixion is the ultimate example, he inserted pro-Roman scenes throughout his Gospel. In the process, Mark provided a green light for Matthew, Luke and John to either replicate his pro-Roman scenes or to manufacture their own, and they did both. Many of these contrived scenes are in conflict with the fact that the setting for the Gospels is Palestine, a nation that despised the Roman Empire. Ultimately, Mark's pro-Roman Gospel theme was set into motion by Paul's pro-Roman Christian ideology. This quality must be seen as a hypocritical element of all four Gospels. This common theme in and of itself should label the Gospels (and Paul's epistles) as anything but authentic.

With an awareness of the historical facts, a pointed element of Mark's Gospel is the reinforcement of Paul's primary fabrication—a new Yeshua ben Joseph: Jesus the Christ, the *pro-Roman Son of God* who is subservient to the interests of *the Empire*. An example of this tinting is reflected in Mark 12:17. Remarkably, Mark has Yeshua stating it is proper to pay taxes to Caesar. This section of Mark has been debated by scholars with many taking the view that it is complete fantasy. Although hidden by Mark, we find out in the other Gospels that at least one of the Apostles was a Zealot. As previously reported, the Zealots were part of the Essene sect that led most of the messianic revolts against Rome over a 150 year period. This fact makes Yeshua, a Nazoraean Essene, at the very least sympathetic to the anti-Roman fever of the times. Unless someone wants to make the case that Yeshua was hypocritical, He clearly opposed paying tribute to Caesar. This perspective is further substantiated by the

fact the Jewish masses perceived Yeshua to be their messiah and new king, who would lead a revolt against the Romans. In other words, no Jew would have believed that Yeshua was their messiah if He was in favor of paying taxes to Caesar and the heathen Roman Empire.

A most convincing argument that Mark fabricated his pro-Roman Yeshua is provided by an unexpected source—the Gospel of Luke. This is a prime example of the many irreconcilable contradictions within the Gospels. Some of Luke’s information also fractures the credibility of his friend’s Son of God mythology. According to Luke’s version of the trial scene in front of Pilate, the charges leveled at Yeshua take on an air of authentic specificity in that he describes Yeshua as a messianic threat to Rome. Thus, based on some of the content in Luke’s Gospel and Acts of the Apostles, he understood that his audiences knew very little about Palestine and its messianic movement for liberation. Simply stated, he disclosed details that reveal the hypocrisy of his friend’s Son of God mythology *even though the related information would have never been recognized as such outside of Palestine*. The first Gospel excerpt follows his rendition of Yeshua’s messiah-like welcome into Jerusalem (Luke 19:47–48): “Every day he was teaching in the Temple. But the chief priests, the teachers of the Law and leaders of the people, were trying to kill Him. Yet they could not find a way to do it, because all the people hung on His words.” The message and ramifications of this particular quote has several components:

- It confirms The Way was popular with the common man.
- It also communicates the content of The Way must have been consistent with the Law because it was permitted in the Temple, which also explains why the Sanhedrin could not find a violation of the Law to justify His execution.
- Finally, this once again confirms that Paul’s Son of God mythology could not have been part of The Way, because it was clearly not part of the Law. Thus, it was not a permissible subject to be taught in the Temple.

The next several quotes from the Gospel of Luke are during the trial scenes in front of Pilate, the Roman governor. It must be noted that some of these comments may be in reference to the riot Yeshua started at the Temple (when He protested the Temple routine). What follows is Luke 23:4–5 (bold print added): “Then Pilate announced to the chief priests and the crowd, ‘I find no basis for a charge against this man.’ But they [the Sanhedrin] insisted, ‘He stirs up the people all over Judea by His teaching. He started in Galilee and has come all the way here.’”

In Luke 23:13: “Pilate called together the chief priests, the rulers of the people, and said to them, ‘You brought me this man as one who was **inciting the people to rebellion...**’”

These quotes have only one interpretation. Yeshua was the perceived Jewish messiah. From Luke 23:2: “...we [the Sanhedrin] have found this man subverting our nation. **He opposes payment of taxes to Caesar** and claims to be Christ, a king.” Opposing the payment of taxes to Caesar and being perceived as the Christ and the new King of the Jews are all synonymous with being the *Jewish* and very human messiah. Let us remember that Luke is describing a scene in Palestine. The Hebrew translation of Christ is not Paul’s Son of God but the “anointed one,” which is synonymous with the *Jewish* messiah. All four accusations (inciting the people to rebellion, opposing the payment of taxes to Caesar, claiming to be the new King of the Jews and/or the Jewish messiah) were seditious violations of Roman law. Once again there is only one rational interpretation: Yeshua was perceived to be the Jewish

messiah by the Jews, the Herodians and the Romans. This is the only reason why Pilate executed Yeshua with the standard Roman punishment for messianic sedition—crucifixion.

Let us return to the initial purpose for bringing Luke into the Mark discussion. Anyone who was so popular that He was perceived to be the Jewish messiah (synonymous with the anointed one and the new king of the Jews) must have openly opposed the payment of taxes to Rome. Thus, Mark's lie to project a pro-Roman façade onto Yeshua is contradicted by the Gospel of Luke. In summary, Yeshua's popularity and perceived messianic identity dictates that He must have been opposed to the payment of taxes to Caesar and the oppressive Roman occupation. In the modern era this can no longer be spun away with Christian rhetoric. Even though the Enlightened Yeshua did not have aspirations of playing the leadership role in the overthrow of Romans, He could not have condoned Rome's oppressive policies. It is this type of Gospel dissection that consistently betrays many of the Gospel delusions, most notably the Pauline perspective. The simple fact is that Rome crucified Yeshua for messianic sedition. Paul inverted this fact in his epistles and the Gospel authors followed suit by overwriting Yeshua's life story with Paul's Son of God mythology.

Whenever five people (Paul, Matthew, Mark, Luke and John) tell the same lie (the Pauline perspective) five different ways there is going to be only one inevitable outcome. There are going to be contradictions within the five versions of the same lie that reveal the lie. This was demonstrated in the dissection of Mark's rendition of the trial scenes and the more recent quotations from Luke. Additional examples are almost endless. A good exercise is to perform detailed comparisons of the four Gospel versions of Yeshua's entrance into Jerusalem, His Temple protest, trials and finally the crucifixion. This exercise uncovers a series of contradictions and even more fallacies. In Mark's case there were a few underlying influences that motivated him to expand on some of Paul's initial charades. One of the most significant influences was the Roman audiences that he wrote for. Regardless of the facts, he wanted to be politically correct. In the process, he produced a *pro-Roman* Jesus Christ, in a historically inaccurate Roman-friendly Gospel.

To varying degrees Matthew, Luke and John all produced pro-Roman and anti-Jewish versions of Mark's storyline while incorporating some of their own creations. For example, Matthew created one of the more blatant pro-Roman scenes. A Roman centurion is described as having a servant who is ill and asks Yeshua to heal him. The centurion tells Yeshua that he does not deserve to have Him in his house and all that Yeshua has to do is say the words and his servant will be healed. Yeshua heals the servant and *praises the Roman centurion as the one person in all of Palestine that has the most faith in Him. Please.* A centurion is an officer in the Roman army, which often scoffed at all Jews. Playing right into his politically correct pro-Roman storyline, Matthew described a Roman as so wise and sensitive that he recognized the true greatness of Yeshua, a Jew. For details see Matthew 8:5-13.

Any objective researcher must constantly remind himself or herself that the four Gospels were a product of the post-war environment *outside* of Palestine. In Palestine the Yeshua bloodline and His inner circle continued to be persecuted by the Romans. Thus, they were fighting for their very survival. The Way was a casualty of the war as was the Sanhedrin, which was dismantled by the Romans. Paul had birthed his new Christian religion outside of Palestine, in Eastern Europe. His epistles are clear evidence of this fact. Before the war, the growth of Christianity had been restrained by the criticisms of James and the Jerusalem Church. After the war these objections were silenced because Roman swords had eliminated the Jerusalem Council, the recognized authority on the authentic teachings. This environment

fostered many mutative twists to a wave of new Yeshua belief structures, many of which were unique to specific geographical regions. Throw into this convoluted mix the ongoing Jewish bias, Greek and Egyptian mythology and other primitive beliefs. The unstructured result was 250 years of revising and modifying the life and teachings of Yeshua, which ended with Emperor Constantine's Council of Nice in 325 CE. Constantine ushered in the Roman Catholic era of rigid standardization. In the process, the epistles of Paul and the Gospels of Matthew, Mark, Luke and John were placed on a religious pedestal. Under the dogmatic control of the *Roman Catholic Church*, the belief in Jesus Christ as the only path to heaven became the religious law of the Roman Empire.

The end result was that the *Roman Gospel tradition* that originated with Mark, and was reinforced by Matthew, Luke and John, played heavily into the chain of events. These pro-Roman Gospels, combined with Luke's Acts of the Apostles, laid the foundation for the flawed evolution of Paul's Christian mythology. In the modern era, many Christians become conveniently confused at this point. They like to make something that is black and white into something very gray. They attempt to convince the Christian culture that their modern version of Pauline Christianity represents the authentic teachings, based largely on the alleged authenticity of the Gospels.

Please allow me to return the authentic Yeshua movement back into something that it once was, black and white. **Anyone who attempts to make the inaccurate and unsupported case that the Pauline mythology was embraced by the eyewitnesses to the teachings of Yeshua is lacking a basic education on first-century Palestine and the early Christian era.** To confirm this fact, simply compare the consistent themes and trail of evidence provided by the Lost Gospel Q, the Gospel of Thomas, the Essene Gospel of Peace, the Letter of James, the Clementine documents, the Dead Sea Scrolls and the writings of Josephus to the Pauline mythology of the NT. The dramatic differences between the authentic elements of the Gospels as opposed to Paul's Son of God mythology become clear and distinct. Paul's first-century Christian movement was not representative of the authentic teachings any more than the convoluted versions of Christianity are today. Regrettably, the portions of the authentic teachings that are commingled with Paul's Son of God mythology in the Gospels play a disconcerting role today. They assist the Christian establishment in perpetuating the illusion of authenticity that was initiated by Paul epistles.

It is apparent that the Christian bureaucracy of today avoids a direct confrontation with the inevitable conclusions that the facts dictate. Yeshua ben Joseph continues to be portrayed as Paul's mythological Son of God. This mythological identity not only distorts but also hides critical parts of the message of the Enlightened One. Two thousand years after the crucifixion a more educated and mature mankind has begun to uncover the historical Yeshua. Part of this new Yeshua movement has recognized the shortcomings of the Pauline mythology. Advances made on many fronts, including past life and life between life review techniques, prove the afterlife alternative of heaven or hell is a myth. It has taken 2,000 years to rediscover the authentic teachings on the afterlife. Let there be no Christian confusion on the new paradigm. The Enlightened One's teachings mirror the education mankind has gained from current PLR and LBL techniques. We all evolve gradually via reincarnation, within a karmic structure of universal principles. In between each incarnation we exist within the wonder of a loving nonphysical dimension. Today this reality has been revealed by many sources, including the Gospels!

Most Christian leaders and researchers rarely concentrate on the inner circle of Yeshua from the proper perspective, if at all. Rather than consolidate the old sources with the new discoveries to build an evidential trail directly back to the authentic teachings, they point to the Pauline versions of Yeshua's life (the Gospels of the NT) and validate them for all the wrong reasons. With all due respect, many of these well-intentioned Christians are completely missing the point. Why is an organization that was largely comprised of the eyewitnesses to the teachings of Yeshua, the Jerusalem Church, generally ignored today, just as it was after the Roman-Jewish war? Why do the Christian scholars of today give credibility to a religious movement that did not receive its ideological foundation directly from Yeshua and instead embrace beliefs contrary to those who did?



CHAPTER 20

THE GOSPELS: TWO AFTERLIFE PERSPECTIVES

Anyone who looks close enough will find two different afterlife belief structures within the Gospels. How is this possible? Christianity has always endorsed the single incarnation scenario with either heaven or hell as the after death alternatives. Further, heaven is only possible if one believes in Paul's mythology. Within this chapter I will examine Paul's afterlife alternative from a different perspective and highlight the second afterlife methodology in the Gospels. This examination will once again demonstrate how Paul and the subsequent Gospel authors inverted earlier and more authentic sources to communicate their flawed message. Although this chapter will revisit some previous information, it will be a more detailed examination. It will be demonstrated how the NT distorts one key issue and, in the process, obscures the authentic teachings on the afterlife.

We return to a common subject of this book. The more one penetrates the foundation of Christianity, the more obvious it becomes that the beliefs of the Apostles were dramatically different. These differences become obvious when the authentic teachings are isolated in the Gospels. An earlier example of this approach was the analysis of the Lost Gospel Q. The case was made that because Paul's Son of God mythology was not in the Lost Gospel Q (the Gospel of Thomas, the Essene Gospel of Peace or The Letter of James) it cannot be part of the authentic teachings. This perspective was reinforced by many other sources, including the DSS, the Clementine documents and the writings of Josephus. The fact that Paul's Christian mythology was abhorrent to the beliefs of James, the Jerusalem Church and the Essene community was also a consideration in the overall conclusion. This chapter will provide another revealing analysis.

Just like most traditional Christian authors, I agree the Gospels contain considerable information that is representative of the authentic teachings. However, few authors make the inevitable concession that the authentic information must have originated from less convoluted Jewish sources or more specifically Essene/Ebionite sources. In other words, considering Yeshua was an Essene and that His movement was centered in Jerusalem for decades, any authentic information must have originated from an Essene-oriented source. These Jewish

sources become particularly significant once the hypocrisy of Paul's Son of God mythology is recognized. Unfortunately, because of Paul's conditioning effect on the Gospel authors, it becomes challenging to distinguish between the authentic information and the Pauline mutations.

Making the distinctions is surprisingly not that difficult for those willing to perform the prerequisite research. For example, there are scholars and sources that embrace the position that the Gospel of Thomas predates the Lost Gospel Q and represents an authentic prewar source of the authentic teachings. Thus, any component of the Gospel of Thomas information (a list of Yeshua sayings) that is repeated in the four Gospels is representative of the authentic teachings. Given the contra-Christian information in the Gospel of Thomas that is excluded from the Gospels but consistent with Essenism (such as reincarnation and the benefits of PLR) the importance of the Gospel of Thomas becomes self evident. One source that discusses related subjects is the book by James Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. This book provides a wealth of information, even though it tilts toward the traditional and therefore biased Christian perspective.

Any prewar source that provides new details on the authentic teachings would be priceless. For example, the now lost Jewish Gospels would be worthy of extensive analysis. Such an approach to the Gospels would expand on the earlier line of thinking, research and analysis. Simply stated, Essene-oriented information in the four Gospels tends to be more authentic than the later Christian mutations. The Pauline perspective is the obvious example. Further, information consistent with the Essene/Ebionite/Nazoraean perspective tends to be more authentic than information representative of traditional Judaism. For example, Matthew, Mark, Luke and John inserted traditional Jewish concepts into their Gospels thinking it was authentic. In doing so they vividly demonstrate that they did not understand that Yeshua rejected traditional Judaism. A blood sacrifice for the atonement of sins, as first used by Paul to explain the crucifixion, is the ultimate example. Paul and the subsequent Gospels authors obviously had no clue that Yeshua rejected the gruesome sacrificial rituals. By not understanding the differences between Yeshua's teachings and traditional Judaism the Gospel authors were ill-equipped to modify and edit the earlier Jewish sources.

With the understanding of the intended approach in place, let us begin to analyze a section from the Gospels that may be the only one that deals with Yeshua's afterlife teachings with any degree of specificity. Although the Gospel of Mark was used as a general model for the other three Gospels, it is commonly accepted the Gospel of Matthew is the most Jewish of all the Gospels. As touched on in an earlier chapter, some scholars go so far as to propose that one of the Lost Jewish Gospels may have been written by the Apostle Matthew. A possibility previously alluded to is that the original Hebrew Matthew (which some equate with the Gospel of the Ebionites) was subsequently revised by an author who endorsed the general storyline of the Gospel of Mark and the balance of Pauline Christianity. The end result is the Gospel of Matthew in the NT. Assuming this scenario is accurate, the message of the original Hebrew Matthew differed substantially from the Gospel of Matthew we know today. Given this possibility, do portions of the Gospel of Matthew, which are unique to this Gospel, provide new insights into the authentic teachings? The answer must be affirmative for one reason. Given the unique Essene/Ebionite orientation within portions of Matthew, few would disagree that the *final* author of Matthew must have had access to earlier Hebrew (or Aramaic) sources that were not available to the other Gospel authors.

Let us return to one of the uniquely pro-Essene and pro-Law sections of the Gospel of Matthew. Yeshua's interpretation of the Law centered on four elements:

- The Golden Rule
- The karmic law of cause and effect
- The Ten Commandments
- Alignment of our behavioral patterns with the previous three categories, which summarize the *universal principles of our Maker*.

From the Gospel of Matthew 5:17–19, Jesus said (bold print added):

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will any means disappear from the law until everything is accomplished. **Anyone who breaks one of the least of these commandments [universal principles of our Maker] and teaches others to do the same will be called least in the kingdom of heaven, but whomever practices and teaches these commandments will be called great in the kingdom of heaven.**”

Please note that Yeshua had an expanded understanding of the so-called Commandments. He clearly appreciated the limitations inherent with the Ten Commandments (and the balance of the Law) while understanding they were the focal point of His audiences. In other words, He viewed the Law from the enlightened perspective of all encompassing universal principles, which govern our evolutionary journey. According to Yeshua, the universal principles are encapsulized by the karmic law of cause and effect combined with the law of love (the Golden Rule).

It is significant that a version of the Gospel of Matthew was used exclusively by some of the Ebionites during the early Christian era. (See *Jewish Christianity* by Hans-Joachim Schoeps, for further details.) This particular version was lost. However, we know that it *excluded* the first two chapters of the Gospel of Matthew in the NT, which affirm the virgin birth and the balance of the Pauline perspective. Thus, within the Gospel of Matthew that we have today we may find some of the core elements of the authentic teachings (The Way). With this as a necessary backdrop, what do the words of Yeshua communicate in comparison to the heaven or hell alternative?

- First and foremost, *He never mentions hell*, even for those who break the Commandments. Contrary to Christianity's heaven or hell belief structure, Yeshua states that even if you break the Law you will still get into heaven! This eliminates the fear-based element of the Christian afterlife alternative because Yeshua tells us indirectly and yet definitely that there is no hell.
- He clearly states He is not here to abolish the Law. Yeshua goes on to communicate that those who honor the Law, presumably His interpretation thereof, will be called “*great in the kingdom of heaven*.” (Paul taught the crucifixion and resurrection negated the entire Law. He also alleged that His source for this information was Yeshua.)

- Believing in Paul's Son of God mythology is not mentioned by Yeshua and thus is not a prerequisite for entrance into heaven. The only thing Yeshua emphasizes is the importance of following His understanding of the Law, which He generically refers to as the Commandments.
- *Everyone* ends up in what Yeshua refers to as the "kingdom of heaven." **When Yeshua's description (of the kingdom of heaven) is compared to near death experiences and life between life memories from the current era, there are some striking parallels. In other words, after we physically die and regardless of our actions, everyone enters a blissful nonphysical dimension in between our incarnations on Earth, which replicates Yeshua's kingdom of heaven!**

Given the fact Yeshua was teaching 2,000 years ago, describing our now known existence in the *life between life dimension* as the kingdom of heaven may have been the only analogy that would communicate His message. If this is so, then Yeshua's kingdom of heaven analogy mirrors the NDEs and LBL memories of thousands of people. More specifically, **no one who has had a NDE (at least in the books I have read) has ever reported the afterlife as a hell-like experience for the punishment of their mistakes. Quite the contrary, based on NDEs and LBL memories, the afterlife (or life between lives) is a spiritual dimension of unconditional love and forgiveness.** This reality was confirmed by my own LBL memories.

I refer all interested parties to the books now available on NDEs and LBL case studies. Michael Newton's series of LBL books are particularly insightful. A step worthy of consideration is to use the services of the growing number of therapists who offer LBL sessions. This will allow you to remember your own life between life experiences within the spiritual dimension that Yeshua called the "*kingdom of heaven.*" Needless to say, the words of Yeshua are a direct repudiation of the Christian heaven or hell alternative and Paul's Son of God mythology. Such a repudiation is *consistent* with The Way of the Jerusalem Church and every source cited in this book that either directly or indirectly labels the Pauline perspective as the message of a liar and counterfeit apostle.

An important question relating to the Law as taught by Yeshua is as follows: Did He ever summarize or explain the core principles of His interpretation of the Law? If He did, how did He express the practical application of these principles? The answers to these questions are critical because they will help us avoid the pitfalls of attempting to interpret the Torah from His enlightened point of view. This knowledge will also aid in identifying the elements of traditional Christian and Jewish beliefs that were falsely projected onto Yeshua. In the introductory chapters I recognized that the Jewish culture and possibly even members of Yeshua's inner circle had projected aspects of traditional Judaism incorrectly into His teachings. In any case, later on in the Gospel of Matthew Yeshua provides the answers to the questions raised. ***"So in everything, do unto others what you would have them do to you, for this sums up the Law and the prophets."*** The simplicity and focus of this message is difficult to distort. Forget all the rituals and traditions of Judaism and live a lifestyle of good works, consistent with the Golden Rule. If you do, you will live consistent with the essence of the Law. The new paradigm is the Golden Rule and its law of cause and effect (karma) are the principles at the core of the authentic teachings. The practical application is simple to understand yet so challenging to live. In summary, if we want our fellow men and women to treat us fairly and with love, we must first exemplify these qualities *"as you sow so shall you reap."*

The information cited in the Gospel of Matthew is no fluke. If the Gospels of Mark and Luke are examined for information *consistent* with the Matthew information the search is not a long one. From Mark 12:28–34 (bold print added):

One of the teachers of the Law came and heard them debating. Noticing that Yeshua had given them a good answer, he asked Him, “Of the commandments, which is the most important?” “The most important one,” answered Yeshua, it this: “The Lord our God is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.” “Well said teacher,” the man replied. “You are right in saying that God is one and there is no other but Him. To love Him with all your heart, with all your understanding and with all your strength, and **to love your neighbor as yourself is more important than all the burnt offerings and sacrifices.**” When Yeshua saw that the man had answered wisely, He said to him, “You are not far from the kingdom of God.”

This quote is quite telling in more ways than one. Not only does it again confirm that the heart of the authentic teachings is the Golden Rule, but it completely negates the alleged importance of sacrificial acts of atonement, most notably the crucifixion of Yeshua! This is another complete refutation of Paul’s Son of God mythology, with Yeshua’s own words.

In Luke we find even more corroborating information. At Luke 10:25–28:

On one occasion an expert in the Law stood up to test Yeshua. “Teacher [Rabbi in Hebrew],” he asked, “what must I do to inherit eternal life? What is written in the Law?” Yeshua replied. “How do you read it?” He answered: “Love your God with all your heart and with all your soul and with all your strength and with all your mind, and love your neighbor as yourself.” “You have answered correctly,” Yeshua replied.

Once again the love of God and the Golden Rule is how Yeshua summarizes the essence of the Law. Contrary to Paul’s epistles and the dominant Gospel message, belief in Paul’s Son of God mythology is again not mentioned or even implied by Yeshua. Thus, according to Yeshua the Pauline perspective is irrelevant in the afterlife. The list below summarizes *consistent* patterns resulting from the research.

- The importance of the Golden Rule and the related karmic law of cause and effect can be located in both traditional and non-traditional sources. These principles represent the core of Yeshuaism (The Way). Living consistent with these principles was Yeshua’s formula for entering the upper echelons of the kingdom of God or heaven.
- The alleged importance of the Pauline mythology is generally only located in traditional Christian sources. It is not present in pre-Gospel sources attributed to the authentic Palestinian movement, most notably the Lost Gospel Q, The Letter of James and the Gospel of Thomas.
- There are numerous sources, including sections of the Gospels, which disavow Paul’s Son of God mythology. The specific section cited above is particularly insightful in that it communicates the authentic teachings on the afterlife.

Yeshua’s words validate the previous sources that tell us the Golden Rule and the related karmic law of cause and effect were His core teachings. The Golden Rule along with our

knowledge of the life between life dimension epitomizes unconditional love and forgiveness. Conversely, Paul's mythology is again reduced to a flawed post-crucifixion delusion of a counterfeit apostle.

This chapter confirms an underlying premise of myself and other authors. The Gospels of the NT contain authentic information, which originated from earlier Hebrew or Aramaic sources. However, there is also fictitious information, most notably the Pauline mythology, which was projected back in time and into the authentic teachings. Let us not minimize or forget one very key application of the authentic Gospel information. Near death experiences, along with the past life and the life between life memories of thousands of people, confirm both the enlightened nature of Yeshua's teachings and the accuracy of the conclusions reached within. More specifically, Yeshua's Golden Rule and its karmic law of cause and effect dominate our evolutionary journey via reincarnation. The conclusion is that Yeshua's interpretation of the Law is validated and the removal of Paul's Son of God mythology from the authentic teachings, inclusive of the heaven or hell alternative, becomes essential.

The Christian belief in the Pauline perspective, as a prerequisite for getting into heaven, is only located in the last Gospel written—John. The early Christian movement obviously realized that the core of their afterlife myth had been omitted from the earlier Gospels. To motivate (or intimidate) the masses into joining the Christian movement, this fear-based concept had to appear in at least one of the so-called authentic Gospels. Enter the words in the Gospel of John, which were placed in the mouth of Yeshua in support of the Pauline mythology. Today Christian leaders camouflage the significance of this Gospel analysis in a few ways.

- They never communicate Paul's prerequisite for entrance into heaven is not present in the synoptic Gospels.
- They point to the words of Yeshua in the Gospel of John but never point out it was the last Gospel written.
- They never highlight the Gospel information I have, which is in direct conflict with the Christian afterlife dogma but consistent with NDEs and LBL memories.

Finally, all the Gospels communicate disputes between Yeshua and the Jewish priests, elders and teachers of the Law. These confrontations highlight that Yeshua embraced His enlightened interpretation of the Law rather than the traditional Jewish perspective. Whenever Yeshua's perspective came in conflict with the Jewish traditions, He always sided with the pragmatism of the Golden Rule and its karmic law of cause and effect. This is the consistent message of the Gospels. One of the most remembered examples of this pattern is when Yeshua was criticized by the Pharisees for healing the sick on the Sabbath. In His typical humble manner He highlighted the immaturity of the priests by use of a simple analogy. Other times, Yeshua would be more aggressive and openly criticize the priests and elders. Yeshua would embarrass them by demonstrating how their traditional interpretations of the Law were obviously flawed. The priests and elders were often surprised by the utter simplicity yet depth of Yeshua's wisdom. All they had been taught from birth was traditional Judaism, just as all modern-day Christian priests and ministers have been conditioned by Paul's Son of God mythology.

When we begin to understand that the Enlightened Yeshua wanted to do away with the old rituals and traditions of Judaism, leaving only universal principles, we obtain an accurate picture of The Way. Thus, The Way represented an unprecedented departure from traditional Judaism. Just like the Jewish hierarchy, the Jewish masses were amazed by the calm and enlightened manner that Yeshua displayed as He dismantled Judaism. The message of Yeshua is not one of rituals, unsubstantiated beliefs or mythology but rather the endorsement of a highly evolved lifestyle, based on unconditional love and forgiveness. This is the message of the authentic teachings in the Gospels.



CHAPTER 21

LUKE'S INVENTIONS

By examining specific aspects of the Gospels, many more chapters could be devoted to communicating how the NT veils and distorts the authentic teachings. This veil came down less than 100 years after the crucifixion. Following the Gospels, the story of the NT continues on its inaccurate and Pauline-oriented way with the second document written by Luke—the book of Acts. Before I move on to this so-called Acts of the Apostles, a few additional comments are warranted on the Gospel of Luke. As is the case with the other Gospels, in order for the Gospel of Luke to be understood there should be an unbiased introduction that properly frames the contents. Only in this manner could readers understand the underlying influences and environment that conditioned the author's message. The next two paragraphs represent just such an introduction to the Gospel of Luke.

The Gospel of Luke was written by a close associate of Paul, who claims that he traveled extensively with him. Luke was a Greek. Thus, just like his friend Paul, his upbringing was in a culture of religious beliefs dominated by Greek mythology. Considering Luke traveled with Paul for years he, unlike any other Gospel author, had extensive knowledge of the irreconcilable conflict between Paul's Son of God mythology and The Way of the Jerusalem Church. However, unlike his friend Paul, Luke's writings do not confront the ideological differences between the Jerusalem Church and Paul's Christian mythology. Luke took a completely different approach. He attempted to cover up and obscure the conflicts by making it appear as though Paul's Christian agenda mirrored those of the Jerusalem Church. In the process, Luke minimized, obscured or eliminated all together some of Yeshua's teachings. Needless to say, Luke shared many of Paul's anti-Jerusalem Church perspectives while viewing his friend's Christian mythology as clearly the superior belief structure. He simply expressed his views in a much different way.

Luke relied heavily on the Gospel of Mark for his general storyline, inclusive of the arrest, trial and crucifixion. Like Matthew, Luke also used information from earlier Jewish sources, which apparently Mark did not have access to, inclusive of the Lost Gospel Q. Some

of the information unique to Luke's Gospel may have been obtained from a library in the city of Caesarea, a Roman stronghold in eastern Palestine. Finally, and consistent with his conditioning, it is commonly recognized that Luke's Gospel contains more Hellenistic (Greek) undertones than the other three Gospels. Thus, Luke's mythology-like tinting is consistent with what is commonly referred to as the popular mystery religions of the Eastern European region. This means that Luke's Gospel is not representative of the authentic Palestinian movement. (See the book by Streeter for more details.)



INTRODUCTION: ACTS OF THE APOSTLES

Although the first part of the story is about a few of the real Apostles and the Jerusalem Church, its primary purpose is to introduce the true hero of early Christianity, at least according to Luke—his friend Paul. Thus, the majority of the Acts of Apostles is not about the Apostles, the family of Yeshua or even the Jerusalem Church. Paul was not one of the original Apostles, nor did he have an amiable relationship with the Apostles. Paul was a self-proclaimed apostle, who attributed his apostleship solely to his divine revelations. A far more accurate title for Luke's second and dubious contribution to the NT would be as follows: The Acts of Paul—The Counterfeit Apostle. However, considering that Luke's prime motivation for this document was to further the illusion of Christian authenticity as initiated by his friend, the title he used has been far more effective. Luke's second contribution to the NT leaves no question that he embraced his friend's claim of psychic revelations, while camouflaging and in effect mocking the beliefs of James and the Apostles. The end result is that Luke scoffed at the authentic teachings, while claiming to be loyal to them.

One factor that weighed heavily into Luke's beliefs was he, like Paul, was raised outside of Palestine in a Roman-dominated environment. He like Paul also had a prominent anti-Jewish bias. This prejudice was probably the product of his childhood environment and the subsequent conditioning effect of Paul. For the era, the general quality of Luke's writing communicates that he was well-educated and possessed a vivid imagination. For example, even though he observed first-hand how the messianic revolutionary environment dominated life in Palestine, he never mentioned it. He is silent on the messianic preoccupation of the Palestinian culture and how it influenced the life of Yeshua and the Jerusalem Church. This often used omission technique, which he probably learned from Paul and the Gospel of Mark, allowed him to write two *novels* in support of his friend's Son of God mythology. However, just like Mark, he represented both documents as first-hand accounts of the events rather than a convoluted blend of truth and fiction. Based solely of the Gospel of Luke and the Acts of the Apostles we never learn the following, at least not directly:

- Thousands of Jews were routinely crucified by the Romans for messianic revolutionary activity. In addition, crucifixion was not a punishment employed by the Jewish culture for violations of their religious laws.

- The Romans appointed foreign pseudo Jews, referred to herein as the Herodians, to key Jewish positions. These appointments assured the Romans that their agenda would be the top priority of the so-called Jewish hierarchy. Luke's friend Paul was a member of the Herodian bloodline.
- A progression of Herodian high priests dominated the highest Jewish court (the Sanhedrin) and routinely conspired with the Romans to persecute *Jewish messianic* activity. Examples include the beheading of John the Baptist, Yeshua's crucifixion and the judicial assassination of James. It is commonly accepted that Luke wrote his so-called Acts of the Apostles after James was assassinated and after the destruction of the Jerusalem Church. Thus, Luke's complete silence on these two major events reveals the total hypocrisy of his Christian agenda.
- James and the Apostles knew Paul had lied about his psychic encounters with Yeshua and had fabricated his Son of God mythology. Even though Paul discloses the well-known rift in his epistles, Luke covered it up in his Gospel and calculated rendition of the post-crucifixion events.
- We essentially learn no new information about the family of Yeshua, in particular about His Mother, Mary. The family of Yeshua was clearly irrelevant to Luke. This is consistent with Luke's anti-Jewish bias and desire to separate Yeshua from His Essene heritage.

Even though several more pages of unethical omissions by Luke could be documented, the overall message would remain unchanged. If Luke was going to fabricate a story around Paul's counterfeit apostleship and Son of God mythology, then many of the facts had to be omitted, just as Paul had done in his epistles. This pattern of omissions had its origins in Luke's immature perception that their (Paul and his) Roman-Greco culture was far superior to Jewish Palestine. According to their narcissistic egos, it was absurd for the Jews to think they could defeat the superior Roman Empire and usher in a new golden age for all of mankind (Jewish messianism). To Paul and Luke, the Law, and ultimately The Way, was the epitome of primitive Jewish ignorance. The bottom line is that Luke believed as his friend Paul did—the Jewish messianic movement was absurd and obviously inferior to his friends' new and superior version of messianism (Christianity).

Luke recognized early on that Paul's Christian movement had one huge problem. Yeshua was an Essene and The Way had an unmistakable Essene orientation. There was *and remains* no truthful way around this fact. Thus, facts had to be omitted, inverted or spun in such a way as to put a new face of the authenticity on Paul's new Roman-Greco religion. As Paul's confidant, Luke was right in the middle of this Christian facelift. After the Gospels had successfully projected Paul's mythology back in time and onto Yeshua and the Apostles, the next step was to cover up the post-crucifixion rift between the Apostles and Paul's Christian movement. Enter Luke's book of Acts (the so-called Acts of the Apostles).

Consistent with the Gospels, the Acts of the Apostles furthers the illusion that Paul's Son of God mythology was the belief structure embraced by the eyewitnesses to the teachings of Yeshua. In the process of accomplishing this goal, Luke either omits or obscures the disagreements between Paul and Yeshua's inner circle. Luke accomplishes this in the same manner he did in his Gospel. He habitually omits, spins and obscures the facts, plus lies when it is necessary. His underlying goal is to portray Paul and the Jerusalem Church as one big

happy family. Luke portrays the irreconcilable conflicts, which fostered a history of intense disagreements, as no more than a few trivial misunderstandings. When Luke is finished, the core religious beliefs of the two opposing sides are depicted as identical. Thus, Luke's Acts of the Apostles is consistent with the Pauline orientation of the Gospels because it veils and distorts the authentic teachings, while inserting the Pauline perspective.

Luke obviously believed Paul when he said that the risen Jesus Christ had told him that He was the only Son of God, the crucifixion atoned for the sins of man and unless you *believe* in Paul's revelations you cannot get into heaven. What is the most outrageous part of Luke's position is that he completely discounts the beliefs of the Apostles (and Yeshua's family) in favor of believing Paul's claim of revelations. This reveals the true depth of Luke's demeaning anti-Jewish prejudice and simultaneously mirrors Paul's sense of Herodian superiority. This is simply unforgivable because according to Luke, he accompanied Paul to Jerusalem and met with the Jerusalem Council on two occasions. As a reminder, the members of this council included James and the Apostles. If he is not lying about these meetings, which is not a given considering all the lies in his Gospel, Luke learned first-hand from the exchanges that there were intense differences.

To gain further insight into the Acts of the Apostles it would be helpful to step back in time and attempt to understand Luke's perspective. Imagine that it is the post-Roman-Jewish war era and the only remains of the Jerusalem Church were in the ashes of Jerusalem. Luke has already written his Gospel. As was the case with all the Gospels, the primary use for Luke's Gospel was to read sections of it during Christian religious services. Most people were illiterate, so word of mouth was the primary vehicle of communication. In writing his Acts of the Apostles, Luke wanted to continue the storyline of his Gospel and mend the post-crucifixion rift between the Jerusalem Church and his friend Paul. His ultimate goals were identical to his close friend, even though his techniques for accomplishing those goals differed: He wanted to create an illusion of authenticity for Paul's apostleship and his Son of God mythology. In the process, Luke inserts himself into the story of Paul's travels as his associate and on-the-scene reporter. He describes in considerable detail how his friend courageously overcame one obstacle after another, all in the name of Jesus Christ. Luke reveled in his role as Paul's confidant and traveling partner. The consensus today is that Luke concocted parts of this story after Paul died. Thus, he had assumed more of a leadership position within the growing Christian movement.

It is important to understand that Luke wrote his Acts of the Apostles in approximately 85-100 CE, at least 50 years after the crucifixion and 15 years after the destruction of Jerusalem. As is also the case with the Gospels, many scholars concede Luke created the Acts of the Apostles to meet the credibility needs of the Christian movement outside of Palestine. Although never substantiated, some scholars (including Streeter) make the case that Luke's second document was aimed specifically at the Roman community. Apparently the Roman congregations were starving for additional details about the origins of their new religion. With the Gospels as a backdrop, historical accuracy was clearly not the primary goal. However, linking Paul and his Son of God mythology directly to the beliefs of the real Apostles continued to be a mandatory façade.

Paul is introduced by Luke after the crucifixion in Jerusalem but before his *come to Jesus* conversion and related claim of divine revelations. From an overview, Luke describes an incomprehensible chain of events. Paul goes from arresting, torturing and murdering the inner circle, while he works for the same organization that conspired with the Romans to

crucify Yeshua (the Sanhedrin), to being the primary ambassador for the Jerusalem Church outside of Palestine! Assisted by 2,000 years of Christian conditioning and propaganda, Luke pulls off the intended charade for many readers, which demonstrates that he was a gifted writer with a vivid imagination.

To authenticate Pauline Christianity, Luke obviously wanted Christian congregations to believe there was a close and cooperative relationship between the Apostles and Paul. Because Luke briefly brings James and Peter into some of his key scenes, he understood it was critical to portray the recognized leaders of the authentic movement as being in agreement with Paul's Christian agenda. In regard to the Jerusalem meetings described by Luke, the resulting mirage confirmed what many Christians wanted to know about Paul's agenda—that it mirrored the beliefs of the Apostles. Just like his close friend Paul, Luke obviously believed he knew more about the authentic teachings than James and Peter. Consistent with his Gospel, inverting and manipulating the facts was a non-issue for Luke. The ultimate goal was elementary—create an entertaining pro-Paul and pro-Luke adventure novel by describing Paul as the superstar of the Christian movement—end of story. According to Luke, the ends obviously justified the means.

Once again, an author of some of our most revered ancient Christian documents, who never met Yeshua or was a member in the Jerusalem Church, inverted reality to justify his personal religious beliefs. If a more accurate version of the Acts of the Apostles was compared to Luke's rendition, there would be no doubt that Paul was considered a liar and a counterfeit apostle by Yeshua's inner circle. Let us not forget that this is precisely the message of the Clementine documents (and the Dead Sea Scrolls). Luke had no choice but to authenticate Paul's Son of God mythology by once again projecting it into the belief structure of the inner circle. Such an approach validated his recent Gospel and Paul's entire Christian movement, to which he was deeply committed. This is the perspective and storyline that Luke reduced to writing. Just like the Gospels, it went uncontested because the Jerusalem Church had been eliminated by the war. In summary, not only did Luke view The Way as an inferior *Jewish* ideology, but he could now bury it once and for all by describing the Jerusalem Church and his friend's Christian religion as one and the same! These are the circumstances that produced the Acts of the Apostles. Let us now explore only a few of the specific contradictions and problems with Luke's second contribution to the New Testament.



TWO VERSIONS: RELATIONSHIP BETWEEN PAUL AND THE APOSTLES

Paul's epistles start out by portraying a constructive relationship between himself and the inner circle, even though we know from the DSS and the Clementine documents this was classic Herodian hypocrisy. However, Paul abandons this charade (in the letters to the Galatians and Corinthians) and discloses a bitter relationship with the Jerusalem Church, representative of the irreconcilable differences. These differences created a real power struggle between Paul and James, which even some traditional Christian scholars have reluctantly begun to recognize. The Herodian ego never submitted to any "mere Jew" and in opposition to Paul, James was hardly going to stand idly by while a Herodian, who had imprisoned, tortured and executed his friends, reinvented the teachings of his Brother. Luke clearly understood the embarrassing ramifications of this conflict. His Gospel had taken a required first step in covering up the conflict by portraying the beliefs of the Apostles as one and the same with Paul's mythology. Luke perpetuated this illusion from the start of his second document. In his Acts of the Apostles, a series of fictitious events leads his readers to believe there is no controversy between Paul and James. However, with Paul's epistles, the DSS, the Letter of James and the Clementine documents as a backdrop, the picture of harmony painted by Luke is simply not believable. Let us remember that Paul disclosed information that tells all that there were two distinct Yeshua movements—Paul's Christian movement and The Way of the Jerusalem Church. Some of the reasons confirming the two conflicting movements are as follows:

- The Jerusalem Church practiced The Way, which had its roots in the beliefs of the Essenes/Ebionites and Yeshua's interpretation of the Law. In the Jewish culture, many people viewed Yeshuism as the manifestation of the True Prophet prophecy, representative of a new and enlightened version of the Law. This is consistent with the message of the DSS and the Clementine documents.
- The Way excluded Paul's Son of God mythology.

- Paul taught that his Son of God mythology had negated the Law in its entirety. More specifically, the crucifixion had created a New Covenant or agreement with God for entrance into heaven. Thus, Paul taught that his new Christian ideology was far superior to The Way and provided the only access to the heavenly kingdom of God.

Luke reconciles the rift and replaces reality with two alleged meetings between Paul and the Jerusalem Council. Both meetings are depicted as necessary to resolve what Luke portrays as relatively minor disagreements between Paul's teachings and those of the Apostles. When the meetings are over, all issues are amicably resolved during face-to-face meetings in Jerusalem. When anyone considers the two competing cultures involved, the real issues and the depth of disagreements, Luke's descriptions of the meetings are both illogical and inconceivable. However, this disturbing picture did not surface until the past two centuries of research, as Luke was a master at making fantasy appear to be reality. He really had no other alternative considering his goals. If Paul was the super-apostle that he had made himself out to be, he must have had meetings with the undisputed authority on the authentic teachings: James and the real Apostles. The Roman congregations were obviously very curious about any such meetings and Luke delivered enthusiastically! As was the case with all the Gospels, the facts that would have betrayed the authenticity of the events were either omitted or distorted. As first demonstrated in his Gospel, Luke was a true master of half-truths and misinformation. Based solely on Luke's account, an accurate understanding of the events is impossible. It is a time-consuming project to confirm the perspective expressed within, at least if you want to read all of the source documents. If one reads Paul's epistles, Luke's Acts of the Apostles, the Clementine documents, the writings of Josephus and some of the books cited within (particularly the ones by Eisenman and Brandon), the perspective expressed within is confirmed, again and again. Three specific scenes created by Luke will now be reviewed and critiqued.



FIRST MEETING IN JERUSALEM

Most of us have had the unpleasant experience of trusting and relying on something a person has told us, only to subsequently find out that the person was lying for ulterior motives. These types of situations can be particularly upsetting when the people in question represent themselves as above reproach. This is the case with the 15th section of Luke's Acts of the Apostles.

Section 15 exemplifies the charade of harmony Luke created. Luke described Paul and members of his Christian movement as upset. They were upset because the only way for Gentiles (Pauline Christians) to join the Yeshua movement and obtain salvation (enter heaven) is if they lived in accordance with the Jerusalem Council's interpretation of the Law (which inevitably represented The Way of Yeshua). In opposition to Paul's epistles, Luke is silent on why Paul's divine revelations and related Son of God mythology does not enter into the discussion. In addition, Luke avoids making the necessary distinction between traditional Judaism and The Way. These glaring omissions are either intentional or reflective of Luke not understanding that there were major differences involved, which under the circumstances is almost impossible to conceive. In any case, James and Peter ran the meeting as the leaders of the Jerusalem Council and Church. Although partially obscured by Luke, Paul is essentially objecting to the requirements of Yeshua's interpretation of the Law. Luke creates the perception that the Jerusalem Church is practicing traditional Judaism rather than The Way of Yeshua (or Pauline Christianity for that matter). It is definitely confusing and convoluted but considering that Luke is lying about the alleged amiable relationship between Paul and the Jerusalem Council, that is to be expected. The message is that if the members of Paul's Christian movement (referred to as Gentiles) do not adhere to the practices required by James, they cannot be part of the Yeshua movement. The end result and clear message is that they cannot obtain salvation (enter heaven). Here is a very key point, which is quite revealing: The entire controversy is not created by a reconciliation of The Way versus Paul's Son of God mythology but rather on the practices dictated by traditional Judaism.

Although the Dead Sea Scrolls, the Letter of James and the Clementine documents repudiate the authenticity of the meeting as described by Luke, traditional Christianity discredits these sources with misinformation and rhetoric (or avoids them altogether). However, there is a source that traditional Christianity cannot repudiate—the epistles of Paul. In the past two centuries Christianity has either avoided or failed miserably at reconciling the meetings with the Jerusalem Church in the Acts of the Apostles with the contents of Paul's epistles. There

are many aspects of the meeting scenes fabricated by Luke that are a direct contradiction to the adversarial relationship disclosed in Paul's epistles. Thus, both documents cannot be correct, which simply means either Paul or Luke lied. This is not spin, distortion or a misinterpretation. Paul or Luke lied.

Here is another key point. Why would Paul lie about his adversarial relationship with James and the Apostles? It created a huge problem for Paul because it revealed that his core teaching (the Son of God mythology) was in conflict with the beliefs of James and the Apostles. Thus, in this instance it appears Paul is actually telling the truth, which makes Luke the liar. It goes without saying that if Luke ever imagined that his document would be compared to Paul's epistles, he would have never written the Jerusalem meeting scenes as he did. However, even with Luke's imagination, this possibility would have never entered into his thought process 2,000 years ago.

Some repetition of information is required to put Luke's fantasy meeting into an accurate light. **The theme that dominates Paul's Christian movement is his psychic experiences with the Son of God, rather than the teachings of the living Yeshua, as practiced by the Jerusalem Church. According to Paul, belief in his Son of God mythology is the only path to heaven. As uniquely confirmed by Luke's descriptions, the Pauline mythology is absent from the beliefs of the eyewitnesses to the authentic teachings. Luke communicates this embarrassing fact by describing the beliefs of the Jerusalem Council as being solely focused on an interpretation of the Law, which must be Yeshua's!** Let us not forget that in his epistles Paul openly demeans the beliefs and practices of the Jerusalem Church. He describes their adherence to the Law (which is really The Way) as irrelevant and outdated. According to Paul's epistles, faith in his Son of God mythology had replaced The Way of Yeshua. **In Paul's epistles he gives us only one reason for why his beliefs are superior to those of the Apostles. This reason is his so-called divine revelations. So how can Luke possibly describe Paul in front of the Jerusalem Council without raising the ultimate conflict—Paul's Son of God mythology versus Yeshua's interpretation of the Law, known as The Way?** He cannot and yet this is exactly what Luke did. These two competing and contradictory belief structures each subscribed to the claim that Yeshua taught there was only one way to salvation and those two ways clearly disagreed. Thus, the entire scene described by Luke is an endless series of contradictions and misinformation in comparison to Paul's epistles, not to mention the Clementine documents, the Lost Gospel Q, the Gospel of Thomas, the Dead Sea Scrolls and others referred to within. The bottom line is the scene makes no sense, which makes Luke just like his friend, a liar of monumental proportions.

Once anyone penetrates the basic fiction created by Luke, there are almost too many contradictions to address in a single chapter. Many of the contradictions surface by simply comparing Luke's Acts of the Apostles to Paul's epistles. When anyone tries to reconcile these two so-called *authentic Christian documents*, two different and, I must emphasize, *conflicting* versions of Paul's Christian beliefs come screaming to the surface. The huge problem and unavoidable contradiction for Christianity is the alleged non-issue of Paul's divine revelations (and Son of God mythology) when he is face to face with James and Peter, which is compounded by his complete rejection of the Law. Remarkably, the entire meeting between Paul and the Jerusalem Council addresses a single question. Luke describes Paul as only wanting to know what components of the Law Gentiles have to comply with to obtain salvation (enter heaven). Are you kidding me? This is beyond hypocrisy. In Paul's epistles, he completely rejects Yeshua's interpretation of the Law, which was supposedly based on his

psychic revelations with Yeshua. Luke never mentions this. As a reminder, in Paul's epistles he describes himself as the ultimate authority on the teachings of Jesus Christ, the only Son of God. In a completely unrealistic turnabout, in front of the Jerusalem Council a new version of *Paul the Herodian* (who persecuted the inner circle) magically appears. Luke's new version of Paul is utterly submissive to James, who is unmistakably portrayed as the final word on the teachings of his Brother. Unless Paul was a hypocrite of historic proportions or had a split personality, Luke's description of Paul in front of the Jerusalem Council cannot be reconciled with the Paul we learn about from his own epistles.

As the meeting progresses, Luke's story becomes even more convoluted and unbelievable. Instead of addressing the big issues of disagreement, like the deification of Yeshua and the alleged atonement of sins via His crucifixion, Luke describes Paul as only questioning the Jewish tradition of circumcision. Let us put this scene into perspective. Paul has only one question about the validity of the Law in front of the Jerusalem Council and yet in his epistles he rejects it in its entirety. This is literally unbelievable and yet it is all part of the so-called accurate information on the early Christian era—the New Testament.

Let us forget about the inherent conflicts between Luke's Acts of the Apostles and Paul's epistles for a moment. Here is the goal accomplished by Luke via his silence and ultimate fabrication: The *only* point of disagreement between Paul's Christian movement and the Jerusalem Council is circumcision—that's it! According to Luke there are no other disputes. If this one issue is resolved amicably, then Paul and the Jerusalem Council are in complete agreement on all other issues, including Paul's complete rejection of the Law, apostleship, divine revelations and ultimately on his Son of God mythology. As impossible as this is (given the research and evidence available today), this summarizes the untenable position of the modern-day Christian establishment. However, no rhetoric will alter the level of deception employed by Luke. Let us return to Luke's novel and the conclusion of the first meeting. Luke goes on to describe James as making the final decision: Circumcision is not required by the Gentiles. Luke has now painted a picture that has James and Paul as best buddies, allegedly in complete agreement on *all* issues. Let us review a few other notable details of the first meeting.

After the initial discussion, *Paul the Herodian* patiently waited for the decision of James and the Jerusalem Council. Thus, even Luke describes Paul as an outsider looking in. Paul is clearly not a member of the inner circle nor is he viewed as their equal. This is a direct contradiction to the relentless Christian propaganda of the last 2,000 years, which has portrayed Paul as the super-apostle and confidant of the Jerusalem Council. Luke's new "non-apostle" Paul will obviously submit to the decision of James, the final word on the teachings of his Brother. Although Luke is once again silent on these facts, the decision of James was clearly going to be based on Yeshua's interpretation of the Law and everyone present recognized James as the reigning authority. Time out—what happened to Paul's divine revelations and his superior knowledge on the teachings of the Son of God? What happened to Paul's unqualified rejection of the Law? What happened to Paul's sarcastic criticisms of the "super-Apostles?" What happened to Paul's entire Christian agenda and *Herodian attitude of superiority* that saturates all 13 of his epistles? Why do these factors, which dominate Paul's epistles, never enter into the discussions with James and Peter?

The reason for Luke not mentioning any of the real disputes between Paul and the Jerusalem Council is embarrassing but obvious. How can Paul's psychic revelations logically represent a version of Yeshua's teachings superior to the eyewitnesses to His teachings? It

is an absurd argument to make and Luke understood this, even though this is the exact argument made by Paul in his epistles. By omitting the facts, Luke created a fantasy of harmony and agreement. Considering Luke's charade had gone this far, he took it one step farther and included one additional lie. As the final part of the discussion on circumcision is taking place, Luke places the essence of Paul's mythology into the mouth of Peter, "All are saved through the grace of Jesus." The underlying message being that believing in the Pauline perspective is the only way to heaven. This is simply a repeat of the projection technique he used so frequently in his Gospel, which he had learned from Paul and Mark.

An important element missed by most is that Luke chose a subject to discuss with the Jerusalem Council that he knew would play right into the anti-Jewish bias of his audiences. In doing so he purposely portrayed the Jerusalem Church in a very negative light while elevating Paul and his *Gentile* Christian movement. The Roman Empire had outlawed circumcision for anyone other than Jews. The reason was that some Jews were forcefully circumcising Gentiles who discussed the Law without first being circumcised. In the opinion of some Jews, if a man was not circumcised it was against the Law to even discuss the Law. This practice was obviously repulsive to all Gentiles.

In this era the Law was often the target of ridicule and jest by non-Jews, particularly by the Roman elite. For example, during this ultra-male-dominated period the accepted sexual practices outside of Judaism were quite different, particularly within the Roman royalty. Needless to say, you will never read in any source that the Roman military was ever arrested or punished for routinely raping Jewish women and young girls. In addition, the Roman culture viewed circumcision as a sick form of Jewish mutilation. (See the *New Testament Code* by Robert Eisenman and the writings of Josephus for more details.) In any case, by portraying the Jerusalem Council in favor of circumcision, Luke was making a very pointed statement; he was out to discredit and demean the Jewish strain of Yeshuaism and separate Pauline Christianity from it, while still obtaining his overall goal. History tells all that Luke's story was popular and particularly effective outside of Palestine. This is a good example of the often subtle and yet distinct sense of glib superiority that permeates the writings of both Luke and Paul.

In summary, Luke wanted his audiences to believe that Paul traveled all the way to Jerusalem to discuss circumcision as a prerequisite for salvation, when James already agreed with Paul that heaven is only obtained through a belief in Jesus Christ, the sacrificial Son of God. From any rational and evidential standard this was and remains a deceitful masquerade. Today, this may be the most embarrassing aspect of Luke's charade, which is routinely avoided by the Christian establishment. In opposition to the evidence (much of which is provided by the NT), the conclusion embraced by Christianity is the illusion of authenticity fabricated by Luke: The Jerusalem Church agreed with Paul's deification of Yeshua and the balance of his Son of God mythology. The Christian establishment naturally fails to mention that the Jerusalem Council would have been ostracized from the Jewish culture for any such belief. According to Luke, Paul and most modern-day Christian scholars, this never occurred.

If we did not have the epistles of Paul to prove Luke was lying (and the DSS, the Clementine documents, et cetera) Luke would have a much easier time of getting away with the hypocrisy of his story. It remains unconscionable that no prominent Christian leaders bring this hypocrisy out into the open. Although Christianity's proverbial light bulb has not gone on yet, it is in their interests to begin discussing and correcting the mistakes of the past. In spite of the fallacies perpetuated by the pope and the balance of the Christian bureaucracy,

one of these years it will become common knowledge that the Pauline mythology had absolutely nothing to do with the authentic teachings. Once this occurs, Christians may never trust a minister or priest again. The Christian masses want to have Yeshua ben Joseph on an enlightened pedestal and benefit from honoring His authentic teachings, as do I. However, the Pauline pedestal under his Jesus the Christ has fallen apart and the Christian leadership is in denial.

Most Christian authors downplay or gloss over the serious fallacies in Luke's Acts of the Apostles. They do this by portraying Luke's blatant dishonesty as well-intentioned efforts to smooth out insignificant conflicts between Paul and the Jerusalem Church. However, Luke's deceit goes way beyond harmless attempts to smooth out minor conflicts and dives into full-blown fabrication. The general acceptance of Luke's hypocrisy by most Christian leaders and authors demonstrates how biased they truly are. They may reluctantly agree that there are some discrepancies between Paul's epistles and Luke's Acts of the Apostles, but they stand by the Pauline mythology, regardless of the evidence to the contrary. Luke's audiences did not have the benefit of the facts we have today and they also wanted to believe Luke's story for one huge reason. It reaffirmed their hope and belief that they could obtain heavenly bliss by simply "believing" in Paul's sacrificial Son of God. In retrospect, is it any wonder that the growth of Pauline Christianity was destined to explode?



SECOND MEETING IN JERUSALEM

The second and final meeting between Paul and the Jerusalem Council also occurred in Jerusalem. Approximately 15 years had passed since the initial meeting. Luke continued to paint a picture of overall harmony in the face of a bitter relationship that had gone from bad to worse. With an education on the nuances of first-century vocabulary, an unbiased comparison of Paul's epistles to Luke's Acts of the Apostles confirms the deterioration. The irreconcilable contradiction disclosed in the analysis of the first meeting repeats itself in the second meeting. In Paul's epistles he angrily asserted that his divinely revealed information was superior to that of the Apostles. The obvious meaning is that the Apostles rejected Paul's Christian mythology (because Yeshua never taught them such concepts). Further, adherence to the Law, the path to salvation as practiced by the Jerusalem Church (more accurately described as The Way of Yeshua), was replaced by Paul (in his epistles) with his Son of God mythology.

When Luke describes the second meeting, we once again find the uncharacteristically submissive Paul, who publicly bows to the ultimate authority of James and the Jerusalem Church. However, this time Luke makes a few revealing mistakes and discloses that the Jerusalem Church practices a version of the Law, referred to as The Way! Remarkably, Luke makes it quite clear that his new Paul is in complete agreement with the Jerusalem Church. Needless to say, this Lukian makeover of *Paul the Herodian* never makes an appearance in Paul's epistles. Paul's transformation goes from his superior knowledge of Yeshua's teachings, via his divine revelations, to doing *anything* James requires to prove that he has always honored *all* aspects of the Law. The glaring differences between the arrogant and narcissistic *Paul the Herodian* in his epistles versus the new *Paul the submissive* in Luke's portrayal becomes even more unbelievable in the second meeting.

One day Christianity will admit that any amiable reconciliation of the two inherently conflicting storylines in Paul's epistles and Luke's Acts of the Apostles is impossible. Even though Paul describes a bitter rift with the Jerusalem Church, Luke again describes a fantasy meeting motivated by a small misunderstanding that ends in cooperation and harmony. Luke once again projects Paul's Son of God mythology into the beliefs of James and the Palestinian movement. He attempts to do this very subtly, but the message remains the

same and unmistakable. With all these factors in play, there is only one way to reconcile the Paul we learn about from his epistles to the new one Luke created. If the meetings did occur, Paul was a hypocritical liar when confronted by James and the Apostles. This version of Paul would at least be more consistent with the *Paul the liar* we learned about in the Clementine documents and the Dead Sea Scrolls. However, considering the tone of Paul's epistles and the fact that he had persecuted and murdered members of the Jerusalem Church, there are some real questions that the meetings Luke described ever in fact occurred, not the least of which is that they are absent from the Clementine documents. The Clementine documents do depict a series of adversarial encounters between Paul and Peter, but none of these meetings replicate Luke's delusional storyline of harmony and agreement. Both of Luke's meetings may have simply been a continuation of the *novel* Luke began with his Gospel and completed with his so-called Acts of the Apostles. With this as a possibility, it indicates that Luke had no scruples in portraying Pauline Christianity and The Way as identical.

Let us take a closer look at Luke's rendition of his alleged second meeting. Luke's purpose for the second meeting starts out to be at least fifty percent believable. Paul was summoned to Jerusalem by the Jerusalem Council for one reason. Disturbing reports about Paul teaching concepts blatantly contrary to the authentic teachings had filtered back to the Jerusalem Council. Thus, Luke does disclose a very real controversy that allegedly motivated the second meeting, which is at least consistent with Paul's epistles. The reports claimed that Paul was teaching his Christian followers to abandon the Law in its entirety. James and the Council confront Paul in this regard. In direct contradiction to Paul's epistles, Luke describes the following:

- Paul is completely submissive to the authority of James and the Council.
- Paul openly professes his total acceptance of the Law as practiced by the Jerusalem Church. In this regard, Acts 21: 20–22 specifically describes the members of the Jerusalem Church as being “zealous for the Law,” that is, The Way.
- Paul never mentions his psychic revelations or that he taught his Son of God mythology had in effect replaced The Way. As was the case with the first meeting, by omitting Paul's claim of divine revelations and the related Son of God mythology from the discussion, Luke creates the illusion there was no disagreement on these issues.

Consistent with Luke's first meeting and with Paul's epistles as a backdrop, Paul completely reverses his entire religious agenda in front of the Jerusalem Council. In the process, Luke's new pro-Law Paul lies to the Jerusalem Council when he publicly embraces The Way of the Jerusalem Church. In somewhat of a surprise, which is quite revealing, Luke describes James as openly challenging Paul's truthfulness! Regardless of how Luke attempts to downplay this reality (and his blunder in bringing it up), James believes Paul is lying to the Jerusalem Council. Luke leaves no doubt that the inner circle considered Paul a liar, as confirmed by Paul's epistles and the Clementine documents, not to mention the DSS. James obviously placed more credibility on the reports he has received from others than on the words of Paul. Let us not forget that James would probably have never trusted Paul because of Paul's past persecutions of his friends and associates. The Council, who is clearly led by James, requires Paul to publicly demonstrate his commitment to the Law (which in reality is The Way). How is this accomplished? Paul is required by James to perform a week-long purification rite in the Jewish Temple!

This public demonstration of compliance, at the Temple no less, clearly demonstrates that The Way was embraced by the entire Jewish culture. As a reminder, any beliefs or teachings in conflict with the Law (such as Paul's Son of God mythology) were forbidden in the Temple. There were no exceptions. Even though this was a huge embarrassment for Paul, he had no choice but to agree. He had to agree because if he did not prove his commitment to The Way he would be ostracized by James and the Jerusalem Council. For the obvious reason, Luke could not allow for such a break between Paul and James to be part of his story.

Based on the arrogant *Paul the Herodian* we learn about from his epistles, the events described by Luke are again completely out of character. He never once challenges James or the Council's adherence to The Way. Paul never mentions his divine revelations. This is again a complete reversal from Paul's epistles, where he sarcastically claimed that the Apostles were not capable of adding anything to his teachings. Thus, Luke again remained silent on the obvious conflict between Paul's Son of God mythology and the beliefs of the Jerusalem Council. The fact of the matter is that Luke does not have any other choice, unless he wants to overtly describe the Jerusalem Church as being welcomed in the Temple in spite of embracing Pauline Christianity, which is of course obscenely ridiculous. Even for Luke's imagination, this would have been an unexplainable stretch. However, to his audiences outside of Palestine, Luke's silence equates to no disagreement on the following points:

1. Yeshua was the only Son of God.
2. His crucifixion atoned for the sins of man.
3. His death and resurrection created a pathway to heaven.
4. Faith in Paul's mythology as encompassed by points 1 through 3 results in the entrance into heaven.

Any organization welcomed at the Temple could not have possibly preached Paul's Son of God mythology. It is equally important to appreciate the ramifications of Luke recognizing James as the leader of a very popular Yeshua movement within the Jewish culture. More specifically, Luke tells all that thousands of Jews had been converted to The Way. Thus, although Luke is silent on the irreconcilable Yeshua identity issue, he also provides information that proves The Way excluded Paul's Son of God mythology.

When anyone compares Paul's epistles to Luke's Acts of the Apostles, Luke was clearly describing a fantasy Paul who never existed, unless of course Paul was a liar and a hypocrite. In other words, outside of Palestine Paul taught his Christian agenda of anti-Law, divine revelations and Son of God mythology. But when he was in front of James and the Jerusalem Council, he embraced the Law and never mentioned his Son of God mythology, thereby disavowing his claim of divine revelations. No matter how unlikely, some may recognize this scenario as a possibility. This alternative does not change the inherent conflicts or the only way for Luke to create the illusion of harmony with James and the Apostles—complete silence on Paul's claim of divine revelations and the related Son of God mythology. Quite frankly, the only way for Luke to reconcile Paul's Son of God mythology to The Way of Yeshua was full-blown fiction, which is precisely the technique he used in his Gospel.

Paul exhibited hypocritical flip-flopping in his epistles, which at times becomes apparent even from paragraph to paragraph within the same epistle. For example, he stated his loyalty to the traditions of Judaism in one paragraph and in the next he proclaimed *his* new Son of

God mythology completely negated the Law (The Way) as practiced by the Apostles. Belief in his divine revelations had in effect replaced the importance of good works produced by Yeshua's Golden Rule. Anyone who understands anything about first-century Ebionitism and The Way immediately recognizes that these flip-flopping positions of Paul are mutually exclusive and thus, they reveal the hypocrisy of Paul. Let us not lose sight of the fact that Paul's requirement for faith in his Son of God mythology, as a prerequisite for entrance into heaven, must have infuriated the Jerusalem Council. It is really no surprise that the Jerusalem Church, and their descendents (the Ebionites), labeled Paul a liar and a counterfeit apostle.

No matter how the Christian establishment tries to spin it, once it is understood that Paul's deification of Yeshua and rejection of the Law represented an irreconcilable break with the Jerusalem Council, the meetings described by Luke are recognized as true fairy-tales. Luke describes impossible meetings of accommodation and harmony. However, Luke was telling every Christian in the Roman-Greco culture exactly what they wanted to hear: Christianity's Son of God ideology was a belief of the eyewitnesses to the authentic teachings. Here is the early Christian payoff in all of this. If you did not believe in Paul's Son of God mythology, you could not enter heaven when you died. Although it is not a component of modern-day Christianity, the message early on was that if you did not "believe" you went to hell. Considering humanity has an innate fear of death, Paul's afterlife belief structure induced the common man to join his Christian religion, in droves.

Before we move on to the final scene to be discussed from the Acts of the Apostles, one additional observation is warranted. Some Christian scholars attempt to confuse the issues and use any approach to avoid the reality of the past several pages. In order to accomplish their goal, they utilize a shell game of timing differences between Paul's epistles and Luke's meetings. This is possible because neither Luke nor Paul provide any dates. These Christian hypocrites strain to validate Paul's epistles and Luke's Acts of the Apostles by fabricating a gradual but not serious deterioration in the relationship between Paul and the Jerusalem Council. This is typical of the incessant spin and manipulation that has been used for centuries by mainstream Christianity. Please do not allow them to confuse and mislead you.

There is one indisputable fact that reveals all such efforts to be no more than biased ignorance, irrational denial or outright hypocrisy. Paul tells all, as did Luke, that Paul received his Son of God mythology from his first psychic encounter with Jesus Christ, on the road to Damascus. This event occurred *prior to the meetings* with the Jerusalem Council. This is indisputable. Thus, Paul's Son of God mythology was firmly in place from the inception of his so-called psychic conversion, which was abhorrent to the entire Jewish culture. This means that there was no gradual deterioration in the relationship between Paul and the Apostles. **Emotionally and ideologically it was a bitter train wreck of a relationship from the minute Paul the Herodian imprisoned, tortured and voted to execute members of the inner circle.** These facts are confirmed either directly or indirectly by the series of early documents that have been repeatedly referred to. Considering Paul's Son of God mythology is contained in Luke's Gospel, the Acts of the Apostles and the other three Gospels, this has profound ramifications for the credibility of traditional Christian beliefs.

Our human nature makes it extremely difficult for modern-day Christian leaders to admit that their beliefs and those of their predecessors have been wrong for 1,900 years. Only education, maturity and humility can overcome the hurdles created by humanity's fragile ego. Ironically, this is the identical problem faced by Yeshua with the traditional interpretations of the Jewish Law, as supported by the Jewish priests and elders. Rather than maturely admitting

to their mistakes (when confronted by Yeshua's enlightened interpretation), they stubbornly chose to follow the flawed traditions of their ancestors. With the research and evidence available today, doesn't this mirror the same situation confronting modern-day Christianity?

When Christianity admits that Paul's Son of God mythology was never a belief of James and the Apostles, it will trigger a religious domino effect. This will usher in a long-overdue redefinition of the core Christian beliefs. The Son of God mythology and its atonement of sins via the crucifixion will be eliminated, as will the fear-based myth of heaven and hell. This will necessitate a new Christian afterlife belief structure, which will hopefully mirror a more accurate understanding of the authentic teachings. As is universally accepted, Yeshua taught the law of cause and effect within the underlying parameters of unconditional love and forgiveness. This is the essence of the Golden Rule and all of the related principles must be incorporated into any afterlife belief structure that the enlightened Yeshua taught.

As we learned in the previous chapter, just such an afterlife methodology was described by Yeshua in the Gospel of Matthew. When we physically die everyone goes to a new kind of heaven, which is a spiritual dimension in between our incarnations on Earth. As will be further documented, this *in-between* dimension was supplemented by Yeshua with the gradual evolution of our souls via reincarnation and the educational benefits of remembering our prior lives. The modern-day PLR and LBL memories of thousands of people confirm the need to redefine the authentic teachings. Two thousand years after the fact, Christianity has the rare opportunity and honor to embark on a corrected version of the authentic teachings. Instead of a fear-based religion of flawed Pauline traditions, a much more evolved Jesus methodology is destined to emerge. As taught by the Enlightened One, a lifestyle (versus a religion) that is conducive to accelerating our evolutionary journey should be our common goal. I respectfully suggest that such a change is not a problem for the Christian leaders dedicated to the authentic teachings, but rather the opportunity of a lifetime.



THE MARTYRDOM OF STEPHEN

Several pages in Luke's Acts of the Apostles are devoted to what is commonly referred to as the martyrdom of Stephen. In the modern era, Stephen is often referred to as the first Christian martyr. Luke describes Stephen as a passionate and vocal member of the inner circle (in the period after Yeshua's crucifixion). To digress for a moment, there is one large problem with the common designation for Stephen as the first Christian martyr. No ancient source (most notably Paul and Luke) refers to the membership of the Jerusalem Church as Christians because they did not subscribe to Paul's Son of God mythology. During the prewar period, the Christian designation was reserved for members of Paul's movement outside of Palestine. Thus, the event Luke describes should be referred to as the judicial assassination of Stephen by the Sanhedrin. Although obscured by Luke, the reason for Stephen's assassination is that the Yeshua movement was perceived to be Jewish messianic and contrary to the pro-Roman agenda of the Herodian high priest. As we have learned, one of the primary functions of the Herodian-controlled Sanhedrin was to persecute any messianic movement.

According to Luke, Saul (aka Paul before his psychic conversion) was present at Stephen's execution on the Temple stairs. This was in the time period when Paul was working for the high priest persecuting the inner circle. As recognized by almost every Christian priest and minister, the unavoidable message of Luke is that Paul orchestrated the execution of Stephen. As embarrassing as this is for contemporary Christianity, the facts below the surface are even more devastating for Paul and his Son of God mythology. The facts that have largely remained in the closet of Christianity for the past two millennia will now be openly reviewed.

Paul claimed that his divinely revealed information (which occurred in the post-crucifixion era) was superior to the teachings of the living Yeshua to James and the Apostles. This was the essence of Paul's justification for his so-called superior insight into the authentic teachings. Although there were many contributing factors, the two conflicting versions of Yeshua's teachings were the main cause of the rift between Paul and James. Luke was closely aligned with Paul and his Christian movement. Thus, he was intimately aware of the ideological and cultural rift between *Paul the Herodian* and the Essene orientation of the Jerusalem Church. Instead of disclosing this reality, which Paul confirms in his epistles, Luke chose a different approach in the concluding two-thirds of his so-called Acts of the Apostles. Luke chose to pretend that his damaging disclosures in the first third of his document somehow became irrelevant with the onset of Paul's divine revelations. Luke then tried, quite unsuccessfully I might add, to obscure the adversarial relationship and replace it with a fantasy

of cooperation and harmony. The end result of Luke's message is that The Way became a radically transformed religious movement, with its foundation and core teaching resting on his friend's divine revelations! Given Luke's bird's-eye view of the actual events, a more hypocritical author would be challenging to find.

In the contemporary era of research, the first truly unbiased evaluations of the NT began in Germany in the 18th and 19th centuries. From this effort sprung the first wave of research on the ideological clash between Paul and James. The primary source of the initial evidence was none other than a comparative analysis of Paul's epistles to the Acts of the Apostles. Documents that supplemented and confirmed the then heretical conclusions are those referred to as the Clementine documents. One of the stunning revelations was the bitter feelings Paul fostered for James, the recognized successor to Yeshua. Based on Paul's epistles, this was obviously a position Paul coveted. The fact that *Paul the Herodian* was also livid at James for rejecting his so-called divine revelations (and the related Son of God mythology) was unimaginable in the 18th century, at least by most Christians. In other words, as Yeshua's brother and His recognized successor, James vehemently opposed the legitimacy of Paul's divine revelations and Son of God mythology. Paul's epistles (and the Clementine documents) communicate that he was livid when James began issuing letters of introduction to all legitimate teachers of the authentic teachings. By trying to label all counterfeit apostles as such, which obviously included Paul, James was attempting to protect his Brother's teachings.

As reported in Paul's epistles and because of the opposition of James, Paul's congregations began to question his legitimacy. This created a huge embarrassment for Paul, who obviously blamed James. This intensified the already fractured relationship between a Herodian and a Jew. Thus, James became a primary target for the narcissistic and anti-Semitic Paul. Consistent with Paul's Herodian heritage, the audacity of James, a mere Jew, would not be tolerated. Most priests and ministers blindly deny there was any power struggle or bad blood between Paul and James. Considering that *Paul the Herodian* arrested, tortured and voted to execute the friends of James and Yeshua, this perspective is at the very best well-intentioned naivety. Once I became aware of the head-butting between Paul and Yeshua's brother, which was effectively buried by Paul's friend Luke (via his Acts of the Apostles) in the first century, additional investigations were mandatory. Little did I know where the trail of evidence was destined to lead me or that Christianity has purposely avoided the inevitable damage.

A thorough documentation of the long conflict between Paul and the Jerusalem Council is delineated in several of the books cited herein, particularly those authored by Robert Eisenman. Although all the Eisenman books document various aspects of the adversary relationship, *James the Brother of Jesus* delves into many of the specifics. Eisenman's books collectively provide countless insights into the ideological chasm and inevitability of this hostile relationship. Eisenman's presentations are refreshingly void of the traditional Christian bias and rhetoric. He systematically explains, detail by detail, why the longstanding pro-Pauline beliefs of Christianity are anything but consistent with James the Righteous, his Brother Yeshua and their common Essene heritage. As a reminder, the term *righteous* in first-century Palestine was the equivalent of honoring a version of the Law that was acceptable to mainstream Judaism. Consistent with all the early accounts, in a wide variety of traditional and alternative sources, James epitomized this definition. It is also noteworthy that the term *righteous* is used in the NT in reference to Yeshua. The general Christian response to Eisenman's research has often been silence and therefore avoidance for two reasons. First,

because of the meticulous documentation of Eisenman, Christianity is challenged to raise credible arguments. Secondly, public rebuttals to Eisenman's research, which lack evidential substance, would only bring more attention to the embarrassing message of Eisenman. When Christianity does attempt to counter Eisenman's research it is usually with a critical fog of classic Christian misinformation. In either case, we are reminded that the Christian establishment does not want their beliefs to be measured by a comprehensive and unbiased review of the evidence.

One of the many Eisenman observations is that there is now overwhelming evidence, particularly with the release of the Dead Sea Scrolls, that supports the German conclusions of the 19th century. Paul's power struggle with James for the control of the authentic teachings was severe. It was so intense that Eisenman discusses a long-hidden possibility: Paul orchestrated the assassination of James. Further, the assassination of Stephen, as described in the Acts of the Apostles, is simply another in a very long line of outrageous Lukian cover-ups, which in reality is the assassination of James! In the Christian culture these subjects are a forbidden fruit, which are *never* openly discussed.

The judicial assassination of James by the Sanhedrin appears in numerous sources outside of the NT. The similarities between these descriptions and those of Luke's rendition of Stephen's assassination cannot be ignored, at least not rationally. As horrific as the assassination of James was for the Yeshua bloodline, the Jerusalem Church and the larger Jewish culture, the effects go from heartbreaking to devastating. The message of the next few sentences cannot be overemphasized. A now lost ancient source (an earlier version of the writings Josephus that were reported by Origen, a second-century source) described the assassination of James as the single event that triggered the Roman-Jewish war. The war in turn destroyed the Jerusalem Church, which buried the authentic teachings in the ashes of Jerusalem. Please consider the following:

- Paul was considered a liar and a counterfeit apostle by the inner circle.
- Paul's Son of God mythology was flatly rejected by James and the Apostles.
- Paul was instrumental in the assassination of Yeshua's brother and successor.
- For all practical purposes, Paul's assassination of James wiped out the authentic Yeshua movement via the ensuing Roman-Jewish war, which paved the way for the widespread acceptance of Pauline Christianity.
- Pauline Christianity substituted Yeshua's teachings, on our gradual evolution via reincarnation and the benefits of remembering our prior lives, with the fear-based heaven or hell alternative.
- In summary, Paul's actions and Christian movement replaced Yeshua's afterlife teachings with the myth of heaven or hell. How is this for a devastating dose of reality for Christian beliefs?

The research now available on James draws on an array of ancient sources. Eisenman was not the first to recognize the striking similarities between the ancient descriptions of the assassination of James to that of Stephen in the Acts of the Apostles. Although many of the similarities will be discussed, the factors that jump off the pages are summarized as follows:

- The Temple stairs is the consistent setting, in front of the Sanhedrin.
- Just prior to the assassination, a common element of the ancient renditions is a heated confrontation between the Herodian high priest and James.
- The final words of James in some of the alternative sources are essentially identical to Luke's description of Stephen's parting words.

The final words of Stephen (who is really James) in the book of Acts 7:55–56: “Look,” he said, “I see heaven open and the son of man [Yeshua] standing at the right hand of God.” Please note the use of the Jewish messianic term by James, *son of man*, as opposed to Paul's *Son of God* title. If this quote is accurate, and it is confirmed by multiple sources, we must once again highlight the fact that James would be using the Hebrew definition of the son of man, *which does not connote divinity*.

Immediately prior to the previous scene, Luke describes Stephen (who is really James) as publicly berating the high priest and the balance of the Sanhedrin for their role in the crucifixion of his Brother. Thus, the ultimate insult in Jewish Palestine had been publicly hurled at the Herodian high priest and his Sanhedrin. They had conspired with the arch-enemies of the Jews, that is, the Romans, to murder the individual they perceived to be their long-awaited messiah. In the spirit of Yeshua's messianic entry into Jerusalem and Temple protest decades before, Stephen's (James's) insult was a fatal mistake. Luke describes a heated exchange between Stephen and the Sanhedrin. It is followed by the quote from the preceding paragraph. On behalf of the Sanhedrin, Paul then executed James (Stephen, according to Luke), with the coordinated assistance of others via a stoning. Because the method of execution was stoning, the underlying message (and consensus today) is that James was somehow convicted of blasphemy. In addition, Luke attempts to create the illusion that the execution was also motivated by the Sanhedrin's (and thus the entire Jewish culture's) animosity toward and the rejection of the new Christian movement. This is of course a complete charade because we now know that The Way and the Jerusalem Church were popular in Jewish Palestine and *not representative of Pauline Christianity*.

The progression of events is quite convoluted on many counts, not the least of which is the fact that “Christianity” has not even been invented yet because Paul has not had his now-famous Jesus vision and conversion on the road to Damascus! This demonstrates how Luke habitually blended facts with fabrications to obtain his objectives. Simply as a reminder, the road to Damascus “*come to Jesus*” event marks Paul's first divine revelation and the birth of his Christian movement. According to Luke's storyline, which is fraught with deceitful contradictions, Paul's now-famous Jesus conversion occurred *after* the execution of Stephen (who is really James). I will address the inherent timing problems of Luke's story a bit later, which were quite helpful in covering up Paul's assassination of James. In any case, most if not all scholars have interpreted Luke's rendition of Stephen's so-called martyrdom as an event *prearranged* by Paul in anticipation of the confrontation with the high priest. The reason for this is simple—that is what Luke tells us.

From the traditional Christian point of view, Paul's coordination of Stephen's (versus James's) assassination is embarrassing but not catastrophic. Prior to Paul's conversion, modern-day Christianity rationalizes and in effect completely admonishes his persecution of the Jerusalem Church. Christianity essentially follows the lead of Luke, who wrote that even though Paul persecuted the Jerusalem Church he became the preeminent champion of Jesus

Christ after his conversion. However, the primary role in the murder of James by Paul, *after his so-called Jesus conversion*, would be devastating to Paul's credibility as an Apostle and inevitably to *his* entire Christian ideology. This is why Christianity literally runs from any discussion of even the possibility of Paul's despicable part in the assassination of Yeshua's brother.

Luke describes Stephen (who is really James) as a very vocal member of the inner circle of the Jerusalem Church, which in fact mirrors the role James played in all ancient sources. Even before Christian scholars are faced with Luke's cover-up they are forced to make a damaging concession. Based on Luke's narrative, it appears that in anticipation of the confrontation with the high priest, Paul (aka Saul) *planned the execution of a prominent member of the inner circle in advance*. (For all the details see Acts 6:1 to 8:3 and the applicable footnotes in most Bibles.) A question that must be asked is; how did Paul know the confrontation was coming? To answer this question, let us analyze the so-called martyrdom of Stephen with the benefit of all available sources. This process will lead to an inevitable conclusion: Luke's pattern of creating fiction by inverting facts embarrassing to Christianity was used once again to cover up the assassination of James by Paul. (Sounds just like the technique Paul used in his epistles.)

There are a number of critical pieces to this puzzle that are disclosed by Luke. This information tips off any researcher that Luke was not as clever as he thought he was. For example, immediately after the assassination of Stephen (approximately late 30s CE in the Acts of the Apostles) Luke tells us (in Acts 8:1) "a great persecution broke out against the Jerusalem Church and all except for the Apostles were scattered..." The fact of the matter is that although it was persecuted, this scattering of the Jerusalem Church did not occur until some 20 plus years later, following the assassination of James in the 60s!

Up until his assassination it is indisputable that James was a well-known and a popular figure throughout Palestine (the Righteous Teacher in the DSS). By numerous and commonly accepted accounts (including Eusebius and Josephus), the very popular James was assassinated by the Sanhedrin just prior to the war with Rome (early to mid-60s CE). Thus, the high profile and popularity of James within the Jewish culture communicates that the movement he led, the Jerusalem Church, was anything *but* scattered prior to his assassination. More specifically and quite remarkably, Luke indirectly reveals that Stephen's (aka James's) assassination and the related scattering of the Yeshua movement did not occur when he portrays it in the late 30s. This pivotal contradiction in his own dating occurs again later on in his Acts of the Apostles, the details of which will now be highlighted.

Although Luke stumbles through multiple dating contradictions, possibly the most obvious example is regarding his "scattering" of the Church comment. In connection with Paul's second and final meeting with the Jerusalem Council, Luke specifically describes the Jerusalem Church as *flourishing in Jerusalem, with a membership in the thousands*. Lacking any specific evidence, this second meeting is typically dated in the late 50s, prior to the assassination of James. However, this is only an approximation, which does not preclude a later dating in the 60s. In addition, the consensus today is that Luke's general description of the Jerusalem Church (at the time of the second meeting) as a flourishing and centralized movement is accurate. In other words, Luke contradicts the scattering of the entire Jerusalem Church some 20 plus years earlier (at the time of Stephen's assassination)! Based on Luke's own "scattering" comment, the assassination of his stand-in Stephen character must have occurred *after* Paul's second meeting with the Jerusalem Council. *Thus, the second meeting*

must have occurred prior to the scattering of the Jerusalem Church and obviously prior to the assassination of James, which triggered the outbreak of the Roman-Jewish war. As we will learn, for all practical purposes, these events occurred almost simultaneously.

The preceding discussion recognizes that the Jerusalem Church was subjected to some persecution prior to the 60s, but it did not “scatter” prior to the assassination of James. Luke’s so-called scattering of the Jerusalem Church was in fact its destruction, which occurred as a result of the Roman-Jewish war. With the belief the second coming of Yeshua was eminent (to fulfill the Jewish messianic prophecies), the Jerusalem Church was definitely viewed as a messianic threat. (This belief of the original Palestinian movement is the origin of what is anticipated by modern-day Christianity—the second coming of Christ.) Please understand that the Roman persecution of messianic unrest was a way of life in Palestine. Other than the confusion in the chronological chain of events created by Luke’s story, of which he was a master, there is no evidence in any other source that describes the Yeshua movement as being scattered *prior* to the Roman-Jewish war. To this end, James is described in multiple sources as a revered public figure in Jerusalem from the 30s until his assassination in the 60s. It should be noted that the number of non-NT sources that describe James is unusually high for this era. Thus, the revered status of James and the related popularity of The Way within the Jewish culture is indisputable, even though the NT hides the ultimate Christian cover-up—Paul’s Son of God mythology could not have been included in The Way of Yeshua.

In support of the case already presented, let us now review the assassination of the Stephen character in Luke’s Acts of the Apostles in comparison to the other ancient sources of the same event—the assassination of James. Consistent with all the Gospel descriptions, Luke again portrays the Sanhedrin as representing the larger Jewish culture versus the reality that it was a Herodian puppet court and front for the Roman anti-messianic agenda. Just as was the case with the arrest and crucifixion of Yeshua, the high priest charges Stephen (who is really James) with violations of the Law. This is once again accomplished by enlisting others to make false accusations. Blasphemy is again the main crime, although there is another curious addition. Stephen (James) is also accused of preaching the teachings of Yeshua, *which include unacceptable revisions to long-established Jewish traditions*. Stephen was clearly teaching The Way as described herein, which was growing in popularity and had begun to replace the traditional interpretation of the Law. However, Luke creates the illusion The Way was rejected by the entire Jewish culture when in fact it was only rejected by the Herodian high priest as a means to an end—murder the brother and successor of Yeshua ben Joseph.

There are a few key sources that play a pivotal role in the overall analysis. Within the Essene/Ebionite version of the Acts of the Apostles (the Clementine documents) there is a scene that parallels much of Luke’s description of Stephen’s stoning. However, there is no Stephen character in the Clementine documents. The personality of Stephen is none other than James, the leader of the Jerusalem Church. There is a controversy between the Jerusalem Church and the Sanhedrin. James has been summoned to the Temple by the Sanhedrin to debate the Yeshua identity subject. More specifically, was Yeshua in fact the messianic son of man/True Prophet foretold in the OT or not? There is absolutely no mention of Paul’s Son of God mythology. The pursuing debate deals exclusively with Jewish concepts and thus excludes any inference to the deification of Yeshua. An underlying message is the bitter relationship between James and the Herodian high priest, a member of the Herodian hierarchy that crucified his Brother and beheaded his cousin (John the Baptist). Over the

decades, James's resentment of the Herodian bloodline had obviously intensified. This had not gone unnoticed, as reflected by his teachings in support of The Way of his Brother. This well-known practice of James was in direct opposition to the progression of Herodian high priests, who hypocritically professed an allegiance to traditional Judaism. Given all the circumstances, the Herodian high priest (Ananus) was fed up with the ongoing popularity of James (and the Yeshua bloodline). Everyone in Jerusalem knew about the pending debate, so it attracted a large crowd. Given all the relevant factors, these identical circumstances could have easily preceded the description of Stephen's (James's) murder in the Acts of the Apostles.

According to the Clementine documents, after a lengthy presentation by James to the Sanhedrin, he was on the verge of convincing most in attendance that his Brother was the True Prophet, as foretold by Moses. The growing consensus and momentum was unacceptable for an abrasive and disrupting personality who abruptly entered the debate, one *Paul the Herodian*. A bitter and heated dispute ensued between James and Paul. This Ebionite version of Paul is consistent with the *superior Herodian ego* that he so often displayed in his epistles and that is seen in other sections of the Clementine documents. As a Herodian and spokesperson for the high priest, Paul was losing the debate with James, who was the clear favorite of the enthusiastic crowd. Shocking everyone, Paul lost his temper and physically attacked James. He threw James down the Temple stairs, seriously injuring him. James is described as being on the verge of death with considerable blood loss. Assuming James was going to die, Paul broke off his vicious assault, leaving James in a pool of his own blood. It is important to note that although some of the details differ, this general storyline parallels the other ancient sources that describe the assassination of James.

Any book on James will generally include the various sources that describe his murder. However, the ones by traditional Christian authors *never* connect the dots to the so-called martyrdom of Stephen in Luke's Acts of the Apostles. These types of biased omissions speak for themselves. The books on James previously mentioned (*The Brother of Jesus and the Lost Teachings of Christianity* by Jeffrey Butz and *Just James* by John Painter) are prime examples.

Consistent with Luke, all the other ancient sources recognize a key role was played by the high priest and the location is always the Temple stairs. The most notable sources include information provided by Josephus (37–97 CE), Hegesippus (90–180 CE), Clement (150–215 CE) and Eusebius (260–340 CE). It should not go unnoticed that Josephus provides 800 pages (of the smallest print I have ever seen) detailing the history of Palestine. Luke portrays the assassination of his Stephen character as a major event. Based on Luke's descriptions (excluding the obvious contradictions) traditional Christian scholars estimate the approximate dating to be in the late 30s CE. According to Luke, this event triggered the scattering to the Jerusalem Church (consistent with the assassination of James in the 60s and the period immediately preceding the Roman-Jewish war, 66–73 CE). In all the details provided by Josephus, the Clementine documents and all other sources, no mention is ever made of anyone named Stephen who was murdered on the Temple steps. In addition, Josephus and every other early source describe James as a major religious force in *Jewish* Palestine. Considering James was also the leader of the Apostles, this makes Luke's silence on his execution incomprehensible, unless of course the hypocrisy of his agenda is recognized. As previously touched on, James was so revered that Josephus reported that his assassination was the event that triggered riots and the outbreak of the Roman-Jewish war. All this

information is in direct opposition to Christianity's long-standing assertion that the Jerusalem Church was rejected by the larger Jewish society and that James (and the Apostles) embraced a concept abhorrent to the Jewish culture: Paul's Son of God mythology. The analogy is that Christianity wants us all to believe that one plus one equals three.

It is particularly significant that Josephus was either in or near Jerusalem at the time of the assassination of James and was an eyewitness to the war with the Romans. Although I am getting a bit ahead of the evidence, it becomes crystal clear that Luke substituted the name Stephen for James and moved up the dating of the assassination by approximately 25 years. These fabrications either directly or indirectly played prominently in the cover-up of several key facts:

- **The murder of James by Paul**, which supports the fact that Paul was a bitter adversary of the inner circle, **occurred after Paul's so-called "come to Jesus" conversion and the beginning of his Christian movement.**
- The Way of Yeshua was a very popular alternative to traditional Judaism. Thus, The Way could not have endorsed Paul's Son of God mythology.
- The Herodian-controlled Sanhedrin's first priority was to act in the interests of the Romans, just as it had been when it played a key role in the crucifixion of Yeshua.
- The Romans had an anti-Jewish messianic agenda for over a century in Palestine and the Yeshua movement was perceived to be just such an organization. This is the only reason the Romans crucified Yeshua. Thus, the facts surrounding the crucifixion remain buried in the Gospel's fantasy storyline, as originally invented by the person who assassinated Yeshua's brother!

Although this is all consistent with an outrageous level of hypocrisy and deceit, this is consistent with Luke's recognized pattern of manufacturing whatever story was necessary to support and perpetuate his friend's Christian movement. Luke was clearly as arrogant and hypocritical as Paul the Herodian. Unfortunately, mankind never seems to learn that one lie invariably leads to a series of lies. Consistent with the law of cause and effect, the truth will eventually surface. It may take longer than we would like, but the universal laws created by our Maker would not have it any other way.

There is considerable evidence that *consistently* points to irreconcilable problems between Yeshua's brother and Paul. In this regard, thanks largely to Robert Eisenman, a consolidation of the early sources has been placed into print. Eisenman's perspective on this subject was greatly enhanced by the *consistencies* between the Clementine documents, Paul's epistles and the Dead Sea Scrolls. Collectively, all the sources contain damaging evidence that substantiate the apparently well-known power struggle between Paul and James. For example, according to at least one author, an ancient document previously mentioned (dated at approximately 100 CE), known as the Ascents of James, communicates that James's assassination was orchestrated by Paul. Herbert Bardsley, author of *Early Christian Documents: Volume 1*, attributes the Ascents of James to Cerinthus, an Ebionite. The document itself is not extant but there is ancient commentary on the Ascents of James. Paul is described as a person of Greek persuasion and an adversary of the inner circle, who attempted to marry the daughter of the high priest. Consistent with the earlier chapters, marriage into the priestly Jewish bloodlines was a common vehicle for Herodians (foreign pseudo Jews with close ties

to the Roman royalty). The appearance of Jewish authenticity (via arranged marriages) was often a Roman prerequisite for the appointment of Herodians to prominent positions.

There is no debate that the Herodian bloodline was aligned with the Roman Empire and was focused on ascending the Palestinian ladder of power, wealth and prestige. Paul's pro-Herodian/Sanhedrin agenda explains why he was actively involved in the persecution of the inner circle and that the Jerusalem Church had been identified as a messianic threat against Rome. Excluding the families that received bribes in one form or another, the Jewish side of this scenario viewed the Herodians as a pollution of their sacred priestly bloodlines. The embarrassing fact for Christianity is that even after Paul's so-called Jesus conversion he was considered an adversary by the Jerusalem Church for a long list of reasons.

Needless to say, the Ascents of James is consistent with the Clementine documents. As discussed in an earlier chapter, one Christian scholar even makes the argument that the Ascents of James is embedded in the Clementine documents. These records reject the apostleship of Paul, his claim the risen Yeshua appeared to him and describe the inner circle referring to Paul "as a liar" and "their enemy." **All this information brings a very important fact to the surface for consideration. Why is there not one Essene/Ebionite source that embraces the teachings of Paul and his Son of God mythology? Why is there not even one such source that praises Paul for all of his so-called Christian missionary work? Why is there not one such source that recognizes the authenticity of Paul's so-called visions of Yeshua and the legitimacy of his self-proclaimed apostleship? Why even in the Acts of the Apostles do the Apostles not lift a finger to help Paul when the Jews are rioting and want to murder Paul for some unexplained event? The answers to all these questions seem quite obvious, are they not?**

Returning to the subject at hand, although the details describing the assassination of James in the various sources differ somewhat, the consolidated ingredients generally parallel Luke's descriptions of his James look-alike called Stephen. Consistent with Luke's writing style, he made enough changes to his version to partially obscure reality. However, in the final analysis of all the available sources, the conclusion is unavoidable. Here is a summary of the most common ingredients of the five sources:

- The person executed was a vocal member of the inner circle.
- He was summoned by the high priest or Sanhedrin to the Temple.
- He taught a new Yeshua interpretation of the Law.
- A fabricated charge of blasphemy justified the execution and the specifics of the blasphemy are never disclosed.
- He was executed on the Temple stairs.
- The execution triggered the scattering of the Jerusalem Church.
- Paul (aka Saul) or the high priest was the person who orchestrated the attack on James.
- Finally, Paul's vicious attack on James in the *Clementine Recognitions* parallels the Stephen assassination described by Luke.

There are two huge differences between Christian authors and unbiased authors that explore the assassination of James. First and foremost, because of the ramifications of Paul's assassination of James, Christian authors are forced to rationalize the validity of Luke's cover-up. The end result is that they are habitually silent on the striking similarities between James's and Stephen's executions. The reason is elementary—their silence blindly denies reality and in so doing they can continue to rationalize their personal religious beliefs (Pauline Christianity). It goes without saying that their objectivity is seriously impaired. If the subject is broached, which almost never occurs, Christian authors avoid connecting Paul's prominent position (with the Herodian-controlled Sanhedrin) with the only reason that explains his appointment: Paul was a member of the Herodian bloodline. Christianity must avoid this embarrassing relationship because of the consequences for traditional Christian beliefs. In other words, how could Christianity possibly explain away the fact that their super-apostle and author of essentially half of their NT (13 of the 27 documents) was directly responsible for the murder of Yeshua's brother and leader of the Apostles? Let us not forget that we also know that the Herodian-controlled Sanhedrin was essentially a puppet Roman court that conspired with the Romans in the crucifixion of Yeshua. This makes the Herodian high priest, who oversaw the torture and trial of Yeshua, Paul's relative! You do not have to take my word on this fact because it is all delineated in Eisenman's research. Christianity, at least as we know it today, could not survive such disclosures.

Here are some related and yet unavoidable questions for Christianity to answer. Please keep in mind that Luke authored both of his documents in the post-James and post-Roman-Jewish war era. Why does he fail to mention even one word about the assassination of James? Why does he not mention who the successor to James was? Why does Luke provide so much detail on a character called Stephen, including his assassination on the Temple stairs? Why does Luke provides more ink on this obscure character, *who is not mentioned in any other source*, than he does on James, any of the Apostles, Mary Magdalene or Mother Mary? Why does he not mention the Roman-Jewish war and the devastating effect on the Jerusalem Church? Why does he not communicate that it was the official policy of the Roman Empire to hunt down and murder the members of the Yeshua bloodline after the war? (See *The History of the Church* by Eusebius for details.) The obvious answers are all daunting for Christianity because they collectively demonstrate that Luke was covering up the hypocrisy of Paul's Son of God mythology and his role in the assassination of James.

Not only was James the leader of the Apostles and the Jerusalem Church but he was Yeshua's brother! Luke authors a document that he has the gall to represent as the history of the post-crucifixion era and yet he completely ignores the assassination of James, which triggered the Roman-Jewish war and in turn the destruction of the authentic Yeshua movement. Instead, as one of the so-called revered Gospel authors, Luke devotes two-thirds of his Acts of the Apostles exclusively to his close friend Paul, who *he knew* was not one of the Apostles. The fact of the matter is that Paul openly recognized (via his epistles) that he persecuted the Apostles on behalf of the Sanhedrin, which also confirms his embarrassing Herodian heritage. What isn't wrong with this picture? This is an outrageous display of the rampant Christian hypocrisy that was legitimized by Emperor Constantine and the Roman Empire in the fourth century. How in the modern era can the Christian establishment continue to perpetuate such an embarrassing combination of fallacies and delusions? This is the same Christian establishment that professes to perpetuate the authentic teachings.

How does Christianity explain the fact that researchers learn more about James and the real Apostles from sources outside of their revered collection of authentic documents, the New Testament? The *consistent* trail of evidence underscores Christianity's irrational bias for Paul's flawed ideology, not to mention their silence on Paul's disdain for the authentic teachings, as practiced by James and the Apostles. If Luke had a shred of loyalty to James and the Jerusalem Church, why didn't he at least mention their demise? His silence is deafening and it reveals his hypocrisy for all to see. The dogmatic rhetoric and misinformation that has allowed Christianity to cover up the chasm between Paul's Son of God mythology and the authentic teachings is now seen for what it truly is—unsupportable by any objective evaluation of the evidence. Christianity views this reality as poison for their dogmatic Pauline ideology instead of what it really represents—an opportunity to correct the errors of the past and in so doing finally honor the teachings of the Enlightened One.

Subsequent to Paul's psychic conversion, he proclaimed his superiority to the Apostles. Thus, his struggle with James for control of the authentic teachings started less than fifteen years after the crucifixion. This is a bleak contrast to the illusion of harmony alleged by Christianity for the past 2,000 years. It is noteworthy that Eisenman is not the only scholar who has highlighted the unmistakable similarities between the assassinations of James and Stephen. Hans-Joachim Schoeps, a recognized expert on Jewish Christianity, states the following in his book, *Jewish Christianity*: "Not accepting Paul's role in the assassination of James as a real possibility, in light of all the collaborating evidence, is simply close minded bias." As Schoeps tells us in his book, one of his early mentors tutored him on the role Paul played in the assassination of James. Thus, the embarrassment of the assassination of James by Paul has been in the closet of Christianity for generations. Whether Paul was the one who physically delivered the fatal blow, orchestrated the assassination or both is the only remaining question.

As Schoeps describes it, his position on Paul's role in the assassination of James turns the eyes of his colleagues red! They recognize and detest the devastating effects to their traditional Christian beliefs. Paul was so obsessed with his Son of God mythology (and the fact that it would never be endorsed by Yeshua's successor) that he lost complete control and took violent steps to eliminate Yeshua's brother. Let us never forget that Paul the Herodian knew the inner workings of the Sanhedrin. He knew what buttons to push to motivate his relative (the high priest) to assassinate any Jewish troublemaker. A few pertinent facts are that the Jerusalem Church pushed for the elimination of the Temple's sacrificial rights (a primary source of revenue for the Sanhedrin) and the Essene Zealots had recently assassinated the previous high priest, the brother of the high priest who confronted James. (See the writings of Josephus and *The New Testament Code* by Eisenman for details.)

Although it is now more common for Christian authors to recognize the elevated status of James within the Jewish culture, they generally fail miserably at disclosing all the damaging details. The ramifications are simply too devastating for their personal religious beliefs. In this regard, there is definitive evidence in the ancient sources that James filled the role of an opposition high priest for the common man, who openly protested the religious and political policies of the Herodian high priest. You will recall from the earlier discussion that the lifestyles and religious practices of the Herodians were appalling to the Jewish culture. The common man did not believe the Herodian high priests were fit to perform the priestly functions of the Temple or be the symbol of their sacred traditions. This motivated the masses to select opposition high priests.

The irrefutable evidence, in multiple sources, that proves James functioned as the opposition high priest was that he wore the clothing and headwear reserved exclusively for the high priest. Understanding the basic realities of first-century Palestine, James must be recognized as a popular spokesperson for the common man. As their revered leader, James expressed all their objections to the Roman-appointed high priest. Thus, it was inevitable that the Herodian high priest blamed the assassination (via the Zealot Essenes) of his predecessor (and brother) on the opposition high priest—James, the brother of Yeshua. **The undeniable message of these revelations once again leaves no wiggle room to claim that James believed in and taught Paul's Son of God mythology.**

Robert Eisler, author of *The Messiah Jesus and John the Baptist*, makes the case that according to the first-century reports of Josephus, John the Baptist (the cousin of James) also served as the opposition high priest before James, until a Herodian king had him beheaded. All the circumstances add up to the fact that the relationship between the Yeshua and the Herodian bloodlines had a long, violent and deadly tradition. Thus, the fiction of harmony Luke describes between Paul and James is a monumental hoax that parallels the illusion of Paul's mythological revelations. James represented the biggest roadblock for Paul's Christian movement and also held the leadership position that Paul was apparently obsessed with. Let us not forget the Herodians in general shared an arrogant sense of superiority toward all Jews. Thus, the chain of events leading up to the assassination of James explains why the high priest wanted to eliminate James and also why Paul would be the likely candidate to orchestrate the event. It was not the first time that a high priest had conspired to murder a member of Yeshua's bloodline.

Let us revisit an event and, as it will turn out, another key piece in this overall puzzle. Luke reported that Paul started a riot at the Temple and that some of the Jews (probably Essene Zealots) swore an oath to murder Paul for whatever he had done to incite their wrath. This event, the details of which are never disclosed by Luke, occurred at the Temple after Paul's second meeting with the Jerusalem Council. Paul's assassination of James, the endeared opposition high priest, would certainly have triggered such a reaction. Please note that as described by Luke, Paul's actions triggered the riot during his last visit to Jerusalem, a time that could have approximated the assassination of James. However, Luke never explains exactly what Paul did to cause the riot. He leaves the reason up to the imagination of his readers and states that Paul was rescued by the Roman guard, not the Apostles. It is noteworthy that there is a riot described in the Dead Sea Scrolls when James, referred to as the Teacher of Righteousness, was murdered. The DSS go on to communicate that many who accompanied James to the Temple were also slain. The unavoidable conclusion is that there is a good probability that the casualties included some of the Apostles and other members of the Yeshua bloodline.

The assassination of James, as orchestrated by Paul, would obviously explain how Paul triggered the riot in the Acts of the Apostles. You may remember that after Paul was rescued by the Roman garrison he was escorted out of Jerusalem to a Roman palace. Needless to say, all the information and circumstances reveal that Paul had ongoing ties with the Herodian hierarchy, who controlled the highest Jewish court in the land. Paul's Herodian heritage, which included Roman citizenship, guaranteed his protection by the Romans. Ironically, Luke discloses considerable information in support of this embarrassing reality. In hindsight it is obvious that Paul realized his Christian movement would never obtain the endorsement of Yeshua's brother. Thus, the stage was set for an intense confrontation when Paul returned

to Jerusalem. In this regard, a Luke disclosure cannot be overemphasized. Luke tells us that a potentially life-threatening confrontation was inevitable as he journeyed back to Jerusalem with Paul. However, once again Luke was forced to omit the details of why the Jews would want to murder Paul. It is as if Paul (and Luke) knew long before they entered Jerusalem that their plan to murder James would have life-threatening repercussions. The repetitive bottom line is it is inconceivable that the popular James, the opposition high priest and leader of the Apostles, ever embraced Paul's Son of God mythology or related myth of heaven and hell.

Ever since Paul was linked to the murder of James, the specifics of their heated exchange on that fateful day has been a matter of speculation. Other than the few words of James that are reported in various sources, there are few specifics on the words of Paul or the high priest. The various sources describe an excited and agitated crowd on the Temple stairs. James was winning the debate and the crowd loved every second of the process. According to a few of the sources, the high priest looked to James to quiet down the crowd because "everybody respected and listened to James." The high priest then posed a question to James: "Where is the gate [sometimes translated as door] of Yeshua?" As I encountered in several books, scholars for centuries have speculated and debated the precise meaning for such a question, except one.

Robert Eisler, author of *The Messiah Jesus and John the Baptist*, fills in the details for the much-needed answer. As reported in an earlier chapter and as a constant reminder to all the Jews, the high priest had inscribed a message of messianic intimidation into the face of the Temple. This was consistent with another tradition of intimidation first started in Greece. Eisler reports in Athens, on the Acropolis, a pillar contained the names of people executed for high treason. As a similar warning to the Jewish nation, the high priest had inscribed what can only be considered a rather explicit anti-messianic inscription on the face of their sacred Temple. The location is assumed to have been above the Temple entrance or "gate" used by Yeshua on the fateful day when He criticized the Temple routine, including overturning all the tables used by the moneychangers. Thanks to the rare version of Josephus, we know the inscription included the following: "Jesus the King who did not reign was crucified." The pointed message of the high priest was that anyone proclaimed to be the Jewish messiah or who challenges his authority is going to be crucified.

When the Yeshua inscription is combined with the assassination of James, the message behind the question of the high priest is revealed. The high priest was obviously angry that the popular opposition high priest (James), whom he blamed for the assassination of his brother, was beating him in the debate. In the process, James had enflamed the messianic unrest and publicly embarrassed the high priest. The Herodians did not like to be challenged and embarrassed by any "mere Jew." History was repeating itself, this time by Yeshua's brother. As the crowd was supporting James and nearing a riotous outbreak, the high priest chose to remind James of the possible ramifications: "Where is the gate of Yeshua?" In effect, he was reminding James and the crowd of Yeshua's demise, so they had better back off and fast. Remaining true to his convictions, James apparently refused to back down.

In retrospect, James had been set up for the deadly confrontation, which Paul and the high priest had planned together. Both Paul and Ananus knew in advance that the crowd would be on the side of James in the Yeshua identity debate and that James would never allow the high priest to belittle his beloved Brother. In defense of his relative (the Herodian high priest), and right on chord, Paul entered the confrontation. As we learn from his epistles, Paul's narcissistic personality enjoyed being in the spotlight. However, his arguments were

no more convincing than those of the high priest, and Paul's Herodian ego finally erupted. Paul's animosity toward James had been building for years and led to his violent attack on the elderly James, sending him head first down the Temple stairs. The rest of the story is, as they say, "history"—most notably the Roman-Jewish war, the resulting disappearance of the Jerusalem Church and the rise of Paul's Christian movement.



CHAPTER 22

FRIEND OF JAMES

Many pieces of the early Christian puzzle fall into place with Paul's murder of James. I was describing the James versus Paul power struggle and the confrontation at the Temple to an acquaintance. He had shown considerable interest in the initial drafts of this book. Even though it was a telephone conversation, I sensed an extraordinary level of sensitivity toward the Paul versus James power struggle. As I walked him through the assassination, the riot that must have ensued and Paul's escape, he became more emotional with each word. I was taken back a bit by the intensity of his reaction.

This was a person who had remembered many of his prior lives via the modern era of PLR techniques. It was as if we entered a time capsule when he told me he lived in first-century Palestine and was an Essene. He was also at the Temple stairs when Paul murdered James! Through his tears and emotions he confirmed what the ancient sources indicated: Paul did in fact orchestrate the assassination of James. The friend of James proceeded to recall his eyewitness account of the events. As the evidence indicates, there was very bad blood between James and Paul and this was not an overnight phenomenon.

Although James was a high-profile adversary of the high priest, he had managed to walk a very narrow line for many years. He had protested the agenda of the high priest by his actions and yet he had avoided the *in your face* embarrassments of his Brother and cousin (John the Baptist). Ananus, the high priest, recognized the growing popularity of The Way and resented James as its popular proponent. However, these factors paled in comparison to an entire nation that hung their frustrations and hopes on a messianic revolution. Although The Way was growing in popularity, it was generally overshadowed by the brutality of the Roman occupation and the messianic prophecy of liberation. The Jewish culture had never seen anyone match the wisdom and miraculous abilities of Yeshua. The rumors of Yeshua's post-crucifixion appearances also fueled the speculation that His second coming was eminent. Thus, in this primitive era the Yeshua messianic legend was alive and well while The Way was definitely a secondary issue.

Although it has been completely obscured by the Gospels, in Palestine it was a relentless process of supporting the various messianic personalities, and there were many who aspired to the messiah role. As documented by Josephus (and confirmed by the friend of James), in the early 60s the momentum was building throughout Palestine for another messianic revolution. Generations had endured the oppressive Roman occupation. By disgracing the Jews' national religion with the hypocrisy of their Herodian appointments, the Romans had pushed a nation to its breaking point. It was a primitive and brutal time in Palestine and the frustrations were running violently high on both sides. Even though James was innocent, everyone assumed the high priest held him responsible for the assassination of his older brother, his predecessor. The animosity was compounded by the fact that James gladly filled the role of the opposition high priest. Paul apparently used these circumstances as an opportunity to enlist the assistance of his relative, Ananus, in his plot to eliminate James. The stage was set for the confrontation between James on one side and Ananus and Paul on the other.

James had been summoned by the high priest to the Temple. Everyone in Palestine knew the long tradition of the Herodian-controlled Sanhedrin was to eliminate anyone who challenged their authority or the Roman occupation. The basic strategy was described in the earlier chapters of this book. The high priest would make it appear as though the person he wanted to eliminate had violated some aspect of the Law. This masquerade led to a conviction and execution. Even though many understood the hypocrisy of the process, this was the primitive first century. Most Jews hoped, either out of ignorance or desperation, that the reigning high priest would somehow honor their sacred Law. As James entered the Temple complex on that fateful day, no one close to him anticipated the chain of events that was about to unfold. An exchange commenced just outside the Temple.

Although the specifics were not the focus of my friend's PLR session, the underlying message early on was that the high priest was upset with James. A crowd gathered in support of James. Their enthusiasm for James was a given and he became emboldened as the general discussion went from bad to worse for the high priest. Whatever the discussion was about, James was winning and the event quickly turned into an embarrassment for the high priest. Drawing on all available sources, with an emphasis on the Clementine documents, the primary topics were probably one or more of the following:

- Was Yeshua's simplified version of the Law accurate or heresy?
- Were Yeshua's teachings a violation of the high priest's interpretation of the Law?
- Was Yeshua the True Prophet as foretold by Moses in the Torah? Moses had predicted that a messiah-like personality would bring forth a refined and improved version of the Law. An affirmative answer would obviously reinforce the potential of Yeshua's already anticipated second coming.
- As the opposition high priest, was James in effect an illegitimate high priest, who was performing functions reserved solely for Ananus, the legitimate high priest (a violation of Ananus's interpretation of the Law)?

From the perspective of the high priest, the general discussion continued to deteriorate. The crowd was getting more boisterous in their support of James while being openly critical of the high priest. Ananus was becoming more upset as the crowd's enthusiasm grew with each

word out of James's mouth. He began to direct accusations at James, which infuriated the crowd.

According to the past life memory of my acquaintance, Paul was on the scene during the entire episode. Paul was recognized as a conniving member of the Herodian network, which always supported the position of the high priest, no matter how unpopular. He was clearly viewed as an adversary by James and his associates. As if on cue, Paul jumped into the confrontation with James. It may have been part of a plan to deflect the crowd's anger away from the high priest. Everything happened very fast as the tensions escalated out of control. Paul lost his temper and screamed the accusations of the high priest into the face of James. In a rage, Paul delivered the initial blows, sending James head first down the stairs. The friend of James and the crowd was momentarily paralyzed in shock and disbelief. Paul's accomplices followed the body of James down the stairs and finished what was later recognized as a prearranged execution. Just as reported in the Acts of the Apostles (via the execution of Stephen), everyone knew Paul had orchestrated the assassination of his nemesis. Pandemonium erupted. Everyone screamed for Paul's death as members of the Roman garrison came immediately to his defense.

Many in the inner circle died that day on Roman swords. The high priest had obviously alerted the Roman garrison in advance because he knew there was going to be trouble. Consistent with Luke's sketchy descriptions in the Acts of the Apostles, it was the Romans who saved Paul from the rioting Jews. It is no wonder that Roman soldiers had to escort Paul out of Jerusalem and into the protection of a Roman palace. Anyone who has read the Acts of the Apostles knows that Luke separated the execution of Stephen (James) from the riot at the Temple, which almost ended in Paul's death. We now know this was just part of Luke's cover-up. As far as the high priest's motives were concerned, he obviously wanted to execute James for multiple reasons. This was typical Herodian politics. Ananus may have also believed that the death of James and some of his associates would suppress the growing messianic unrest. He was wrong. The blood of Yeshua's brother ignited an entire nation.

As confirmed by an eyewitness (my acquaintance via PLR) and described in the ancient records, James was both the leader of his Brother's movement and a revered spokesperson for the entire Jewish culture. Based on an eyewitness account, these facts cannot be reconciled with the claim of Christianity that The Way included Paul's Son of God mythology. In addition, the eyewitness report authenticates the anti-Paul fever of the Dead Sea Scrolls and the Clementine documents. The end result is that the afterlife belief structure of Christianity is reduced to nothing more than a myth created by Paul—the myth of heaven and hell.

As it turned out my acquaintance was a child at the time of the crucifixion of Yeshua. As an adult he was extremely close to James. This is why the violent murder of James sent him into shock and disbelief 2,000 years ago. He was right in the middle of the action and had buried the guilt of not coming to the aid of James. The death of James was a heartbreaker and a huge blow to the Jerusalem community. It is no wonder that Josephus describes this brutal assassination of Yeshua's brother as the match that ignited the messianic revolution. These events once again demonstrated the arrogance of the Herodians and their total disregard for the Jewish society. They could murder any Jew they pleased, knowing that their Roman friends would back them up. Their target this time was the elderly James, who was over sixty years old. However, they misjudged the reaction to the pool of blood surrounding the lifeless body of James. When James died on the Temple stairs, the pent-up frustrations of a nation came gushing forth. The Herodians and Romans had to go, no matter what the cost in human

life. As delineated by Josephus, all of Palestine broke out in revolution. My acquaintance also confirmed the information initially provided by Eusebius in the fourth century. With the onslaught of the revolution, the official policy of the Roman Empire was to hunt down and execute all members of the Yeshua bloodline. Luke obviously had to suppress this fact.

The past life memory of my acquaintance is consistent with the reports of people who have remembered intense prior life events, including myself. When the memories of such events are recovered from our subconscious, it is as if we are reliving the events. The intensity of our past life emotions come flooding into our conscious thoughts. As so many individuals and PLR therapists attest, one of the many benefits of PLR is that it aids us in releasing and healing unresolved emotions. This is one of the primary reasons why the Enlightened Yeshua encouraged His inner circle to use PLR. It is critical to understand that unresolved emotions can and do manifest in our future incarnations. Negative mental, emotional and physical repercussions are inevitable. Specific examples from documented PLR case studies are endless. Through PLR, the cause of our unresolved emotions can be remembered, understood and eventually released. We are complex beings and we retain an immense amount of information in our subconscious. We never truly escape the emotions of our past. PLR produces a comprehensive understanding of our emotions, which eventually leads to the reduction of stress and anxiety on many levels. The benefits are far-reaching.

A typical question from PLR naysayers is as follows: How do we know our past life memories are accurate? As communicated in the introductory chapter of this book, this has been established in an endless number of ways. The verification process is indisputable when the past life event occurred in the not too distant past and the appropriate evidence and/or records are still available. The specific example cited was the person who returned to the town of his prior life in France and located his headstone in a cemetery. In my own case, all my past lives are connected by karmic threads of events and learning opportunities. Unfortunately, I have not taken advantage of all my opportunities. These missed learning opportunities also have karmic consequences. Our evolutionary journey spans the millennia within a structure of universal laws, and it is truly an amazing process to observe. Only by understanding and honoring the universal laws will our journey become simplified and less painful.

A future chapter will summarize a second book by Dolores Cannon devoted to the past life memories of another person who lived in first-century Palestine. This person knew Yeshua ben Joseph as a child and an adult. One of the qualities in all the past life Yeshua information that I encountered is a *consistent* pattern to the memories. The past life memories of Yeshua confirm a *consistent pattern* of enlightened behavior and much of the information in many ancient sources. For example, PLR information confirms the ancient sources that affirm Yeshua taught the gradual evolution of our souls via reincarnation, within a structure of universal laws. As will be described in chapter 27, He also taught that our past life memories provide a priceless education on this wondrous process, thereby assisting us with our evolutionary journey.



CHAPTER 23

SUMMARY OF PART II

During the brief post-crucifixion and pre-Roman-Jewish war period (mid-30s to mid-60s CE) the original Palestinian movement prospered under the leadership of James and the Jerusalem Church. Subsequent to the devastation of Palestine by the Romans, there was no Jerusalem Council left to label Paul's Christian movement as counterfeit. Outside of Palestine the seductive nature of Paul's mythology quickly became the mantra of the expanding Christian movement: "Believe in Jesus Christ as the Son of God and you will live in heavenly bliss for eternity." As Christianity grew and matured, some of the authentic teachings were retained while others were intentionally discarded, most notably those in conflict with the Pauline perspective. In the process, Pauline Christianity became the new authentic teachings. From its inception, Paul's Christian movement replaced the authentic teachings on the afterlife with the myth of heaven if you "believed" and hell if you did not. By perpetuating the hypocrisy of Paul, the young Christian movement buried the authentic teachings on the afterlife. This charade all began with Paul's claim of divine revelations. Unfortunately, after 2,000 years of Christian conditioning, it is difficult for most Christians to accept that the eyewitnesses to Yeshua's teachings rejected Paul, his Son of God mythology and the related myth of heaven and hell.

Rome was the center of Western civilization. After the destruction of Palestine, parades in Rome marked the return of their victorious troops. The humiliating defeat of the Jewish culture and its messianic movement for liberation was complete. Enter the Gospels of Matthew, Mark, Luke and John, plus Luke's follow-up document, the Acts of the Apostles. The teachings of Yeshua would never be the same. This early Christian movement continued to evolve in an era where the blending of some of the authentic teachings with the Pauline perspective created the illusion of an authentic religious movement.

In the post-war environment the Christian principle of apostolic succession allowed Pauline Christianity to conveniently forget James, the beliefs of the Jerusalem Church and Yeshua's bloodline. In addition, with the deaths of all the principal players (James, the

Apostles and Paul), the Christian movement obscured the original conflicts and fabricated a face of harmony with the Jerusalem Church. Few understand this disturbing shift from irreconcilable conflict to a dominant Pauline Christian movement. Leadership passed from the eyewitnesses to the living Yeshua, many of whom were Essenes, to a competing religious movement outside of Palestine—the Pauline Christians. The resulting Christian mutation represented a truly unique consolidation of religious and cultural beliefs. The end result was that a significant portion of The Way of Yeshua was out and the Pauline perspective was in. The Gospels and specifically the crucifixion scenes played a key role in this process.

Many chapters have been devoted to the collection of documents that are the foundation of traditional Christian beliefs—the New Testament. Remarkably, the NT is not representative of the religious organization (the Jerusalem Church), whose leaders were eyewitnesses to the teachings of Yeshua. Although only a fraction of the available information has been presented within this book, the various layers of evidence reported complement the fact that there were irreconcilable differences between Paul and the Jerusalem Church. The details of the various relationships can be debated, but Christianity can no longer avoid the fact that there were serious disputes between the Pauline roots of Christianity and the inner circle of Yeshua. In particular, the adversarial relationship between Paul and Yeshua's brother supports the perspective expressed throughout this book: The idea that the Pauline mythology was representative of the original Yeshua movement is simply not credible. The Catholic Church, other traditional Christian religions and Christian academia have all avoided the facts for centuries. When the pertinent subjects are broached, they use misinformation and dogmatic spin to sidestep the mounting evidence. Thus, a broken record of Christian rhetoric undermines the credibility of all modern-day Christian leaders, most notably the pope. In the tradition of Paul and the Gospel authors, the modern-day Christian establishment continues to avoid and obscure the historical facts that are essential to understanding Yeshua's teachings and life events. Thus, a most unfortunate result continues to be perpetuated: A more accurate version of the authentic teachings remains unavailable to the Christian masses. The bottom line is the NT is not an accurate representation of the life and teachings of the Enlightened Yeshua but rather a veil that hides many of them.

In a closely related subject, James would have emulated the lifestyle and beliefs of his Brother. This is elementary. Professor Eisenman devotes hundreds of pages to this subject in his book *James the Brother of Jesus*, which reveals we actually know more about James than Yeshua. A fascinating result is that if we look at James's lifestyle and religious beliefs we obtain new insights into the teachings of Yeshua. The end result of such an analysis is that if Paul had serious differences with James, and there is no question he did, then Paul would have had similar conflicts with the Enlightened Yeshua. In addition, a substantial case is made that the lifestyle of James (and therefore Yeshua) was consistent with only one of the Judaic sects of the first century, the Essenes. The resulting information on *Yeshua the Essene* highlights many credibility problems for Christianity. For example, if Paul's Son of God mythology was consistent with the authentic teachings, then how is it possible that this same Christian ideology was scorned by the Essenes of the DSS? Or why would Paul be in such serious conflict with James, whom the Essenes revered, that he orchestrated his murder?

Paul's Son of God mythology has no credibility. If it is now clear that the Jerusalem Church rejected Paul's religious beliefs, how can they be considered the foundation of Christianity's afterlife belief structure? They cannot. This leads to an inevitable question. What were the teachings of James (and ultimately Yeshua's) on the afterlife? Considering

the evidence, there seems to be no doubt the afterlife beliefs of James were consistent with the Essene/Ebionite sect, which subscribed to the principle of the immortality of the soul and reincarnation. Thus, if these principles encompass the afterlife beliefs of James, then they must mirror the authentic teachings of Yeshua. Although I initially found this reality to be startling, the years of research modified this revelation into an inevitable realization. In addition to the evidence already presented, Part III of this book will demonstrate that this component of the authentic teachings is confirmed by one corroborating source after another.

The James versus Paul fight for control over the authentic teachings manifested itself in countless ways. Unfortunately, the history of The Way after the Roman-Jewish war shows that Paul won this struggle. The ultimate proof of Paul's victory is the religious ideology that dominates the NT, and half of the NT is Paul's epistles. The other half of the NT, inclusive of the Gospels, is generally saturated with some aspect of Paul's Son of God mythology. Christians from the fourth century until today have read the NT without a true understanding of who Paul was, what he represented and that it was a Roman-dominated environment that produced the Gospels and the balance of the NT. With this in mind, the pro-Paul and pro-Roman agenda of the Gospels are rarely recognized as being disingenuous, nor are the anti-Jewish and anti-Yeshua family undertones viewed as blatantly inaccurate. For one example of this last statement, why is James, Yeshua's brother and leader of the authentic movement for three decades, almost nonexistent within the New Testament? Why do we learn more about James from sources excluded from the NT than from the NT? Why in the Gospels are the Apostles (who were all Jewish) sometimes portrayed as ignorant and unable to understand Yeshua's teachings? Would an Enlightened Yeshua select ignorant people to be members of His inner circle? The answers to these types of questions were not obvious when my research began but they certainly are today.

In the Gospel of Mark, even Yeshua's family is described as saying He is out of His mind. If you were a member of Yeshua's family, who routinely witnessed His unparalleled wisdom and miraculous abilities, what is the possibility that you thought Yeshua was insane? Why are the leaders of the Jerusalem Church and the eyewitnesses to the authentic teachings repeatedly demeaned throughout the NT? I could go on, but I trust you understand the message. The NT is written, often very subtly for 21st century audiences, from an anti-inner circle and contra-authentic teaching point of view. This hypocritical pattern is exacerbated by the primary message of the NT, the endorsement of Paul's competing Christian ideology. These dominant themes are indicative of a troublesome reality: Even though the authors of the NT used some accurate information, in the process of fabricating their illusion of authenticity for Paul's Son of God mythology, they contradict Yeshua's authentic teachings.

The New Testament intentionally and quite naturally suppressed and criticized the belief structure of the Jerusalem Church. In the process, the message of the NT becomes adamantly anti-The Way, anti-Apostle, anti-James, anti-Essene, anti-Semitic and ultimately anti-Yeshua. A chapter in a book edited by James Dunn, *Jews and Christians: Parting of the Ways, A.D. 70 to 135*, attempts to address the inherent anti-Jewish nature of the NT. The chapter in the book called "The Question of Anti-Semitism in the New Testament" highlights this avoided topic. The inherent hypocrisy cannot be overstated. For example, in Luke's Acts of the Apostles the term *Jew* is used an amazing 79 times, often with very negative connotations. Luke only outdoes the Gospel of John in this respect, which slurs the term *Jew* 71 times. Let us not lose sight of the fact that the title of Luke's second document and its placement in the NT implies it is a positive exposé on the Apostles. The Apostles were all Jewish

as was Yeshua and yet Luke's storyline is laced with anti-Semitic undertones. Luke leaves us to imagine what the Apostles are doing while he describes Paul as conquering Eastern Europe in the name of Jesus Christ, making the Jews the bad guys and Paul the superstar. Needless to say, the anti-Jewish and thus anti-Jerusalem Church theme is clear evidence that the Gospels were authored with no substantive input from the Apostles. Why is this so obvious, you ask? Quite simply, prior to the deaths of the Apostles and the destruction of the Jerusalem Church in the war, any anti-Semitic commentary would have been stricken by the Apostles. After the war, the pro-Paul NT authors obviously considered the Apostles and the "Jews" in general to be, as they say, "fair game."

To conclude this portion of this book, two additional facts should be mentioned. Both demonstrate the depth of the anti-Jewish post-war era that birthed the NT.

- The Roman Empire implemented an annual head tax that had to be paid by all Jews between the ages of 3 and 60. (See *Jews and Christians: Parting of the Ways*, edited by James Dunn, p. 30, in a chapter authored by Martin Goodman.) This was a penalty all Jews paid for the war.
- By the year 135 CE, by order of the Roman Empire, no "Jew" was allowed within the city limits of Jerusalem. Thus, Rome converted the once sacred center of Judaism into a Gentile-only city.

These are only two examples of the post-war reprisals on the Jewish culture. Could such an environment possibly produce an accurate version of the life and teachings of an enlightened Nazoraean from Jewish Palestine? To put the anti-Jewish environment into perspective, the Jewish head tax in the modern era would be the equivalent of the United States government implementing a head tax on all black people for starting the Civil War.

Paul was a Herodian and Roman citizen who worked for the high priest torturing and executing Yeshua's followers. It was the same Herodian hierarchy that conspired with the Romans to crucify Yeshua. As a member of this Herodian network, Paul played a primary role in the murder of Yeshua's brother James, the person Yeshua was relying on to perpetuate His teachings. **It is inconceivable that such a person could create a new religion with Yeshua as its mythological figurehead, criticize the authentic teachings and yet be embraced by the Apostles. This is what the Christian establishment wants all Christians to believe today. The idea that Paul's Christian mythology accurately represents the authentic teachings, as practiced by James and the Apostles, is a religious fraud of catastrophic proportions.**

No one but Paul can better demonstrate the submissive pro-Roman agenda of his Herodian bloodline. One of the more apropos quotes from Paul's own letters will highlight the underlying anti-Essene and thus anti-Jerusalem Church theme that permeates his Christian agenda. From Romans 13:

"Everyone must submit himself to the governing authorities [of the Roman Empire], for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against authority [Jewish Palestine and specifically the Essenes] is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those that do right, but for those that do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he

[the Roman Emperor] is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment to the wrong doer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everything you owe him [the Roman Emperor]: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor."

Please note Paul wrote this letter to his Christian congregation in Rome, who obviously shared his prejudices against Jewish Palestine. How do you think that James and the Apostles would have viewed this epistle of Paul?

The Gospel authors obviously had their own anti-Jewish bias, which were reinforced by elements of Paul's Christian agenda. Paul was a Herodian, who knew that the Roman-controlled Sanhedrin was responsible for persecuting any Jewish messianic movement for independence. In spite of this, Paul had the audacity to blame the Jews for Yeshua's crucifixion, which the Gospel authors naturally embellished with their own versions of the trial and crucifixion scenes. To further distort reality, the Gospel authors turned the life and teachings of Yeshua upside down when they inserted Paul's Son of God mythology into their storylines. The Gospel authors then had no choice but to omit a series of key facts to be consistent with Paul's mythological rendition of the crucifixion. By projecting Paul's Son of God mythology onto Yeshua, and into the beliefs of the Apostles, the Gospels hid the anti-Paul sentiment of the authentic Palestinian movement. In the process, they changed the identity of Yeshua from an enlightened Master to that of a mythological Greek god. Mark was the first to create the pro-Pauline Gospel model, which to varying degrees was copied by Matthew, Luke and John.

A necessary element of Mark's pro-Roman storyline was to transfer the blame for the crucifixion from the Romans to the "Jews." For this and many other reasons, the readers of the Gospels have no alternative but to come away with a distorted view of Yeshua's teachings and the cause of His crucifixion. As was discussed, the NT makes it appear as though the Romans had little to do with the crucifixion. The fact of the matter is that Yeshua was crucified by the Romans because of their oppressive and brutal policies. The pro-Roman and anti-Jewish manipulation of the storyline by all the Gospel authors validated and perpetuated Paul's Christian mythology. The Gospel authors naturally incorporated Paul's afterlife belief structure—to obtain heavenly bliss all you had to do was "believe" in Paul's Son of God mythology. For the uneducated masses, Paul's afterlife scenario was simply too good to pass up. Unfortunately, the Roman dominated culture outside of Palestine had no idea that Pauline Christianity was in direct conflict with the authentic teachings. However, there is no question that Paul knew this and so did his close associate Luke.

The Gospels were written at least a generation after the crucifixion, by authors conditioned by the dominant Roman Empire. Do you think this environment would produce an accurate story of the life and death of an Essene, who while He lived was perceived to be the messianic leader who would overthrow the Empire? Do you think the story would report that His torture and crucifixion was ordered by a ruthless and brutal Roman governor? What perspective do you think the Romans would have regarding such documents, particularly in the fourth century when the Roman Emperor was placing his personal stamp of approval on the documents comprising the first NT? Is it any wonder that Judaism has been livid about the Christian fallacies ever since?

In a rare exposé, Part II of this book describes Paul and the Gospels from a more historically accurate perspective. As far as Paul's many mistakes in life, we all make mistakes. Yeshua taught that we must all face our mistakes, take responsibility for them and learn from them. This cause and effect process and the related "*as you sow so shall you reap*" principle is all part of our education within the evolutionary cycle of reincarnation. Anyone who takes the time and effort to remember their past lives will observe the impersonal effects of these universal principles up close and personal. Based on thousands of documented past life memories, confirmed by my own PLR recollections, the karmic law of cause and effect is as unwavering as the law of gravity. Why else do you think Yeshua emphasized the Golden Rule? Yeshua knew the Source of All created this karmic law so that we would learn and evolve as we are confronted by our mistakes, either in this life or the next.

Where do you think your current life challenges come from? Do you think they are all just a matter of random chance? Is such randomness reflective of the principles taught by Yeshua? If you would like to prove the validity of the karmic law, just try a few past life review sessions with a trained professional. You will witness first-hand that one or more of your prior life mistakes have returned to challenge you in this life. Such experiences serve as a stunning and yet priceless education. Consistent with the Golden Rule and its karmic law of cause and effect, Yeshua taught that we should not judge others harshly or we shall be judged in a similar manner. Thus, by forgiving Paul and others for their mistakes we will be forgiven for our mistakes. As we all know, this is all so much easier said than done. This forgiveness aspect of the Golden Rule was one of the many ways Yeshua taught that the karmic law of cause and effect dominates our evolutionary journey.

One of the classic Gospel stories about Yeshua is when a group of men were moments away from stoning a prostitute to death. Yeshua interceded and told the men, "Whoever is without sin cast the first stone." The men questioned the objections of the Enlightened One as He began to write the mistakes of each man in the dirt. One by one the men left as each was confronted by his own mistakes. To the prostitute the simple message of Yeshua was, "Go and sin no more." Yeshua did not look down on or judge the prostitute for her mistakes, nor would He judge the mistakes of Paul or Luke. He understood that to consistently obtain love and understanding we must emulate these qualities. Simply stated, good works toward others manifest as good works toward us. An enlightened soul once said, "For others to see the God in you, you must first see the God in them."

A fear-based afterlife belief structure, as invented by someone who never met Yeshua, will never be a substitute for His teachings of unconditional love and forgiveness. Pauline Christianity, which has dominated Western civilization for almost 2,000 years, remains a convoluted and confusing blend of first-century mythology and selected elements of the authentic teachings. It is this tainted religious culture that has veiled the authentic teachings on reincarnation, the gradual evolution of our souls and the wonder of our spiritual life between lives. However, Yeshua taught us that the universal laws are relentless and perpetual. As mankind continues to evolve, the flaws of Pauline Christianity are motivating many to turn away. The tide has finally shifted and our afterlife beliefs are evolving towards the teachings of the Enlightened One.



PART III



THE OLD
VERSUS
THE WAY

CHAPTER 24

NEW PERSPECTIVE ON CHRISTIANITY

Over many years I eventually arrived at the understanding that the Jerusalem Church and its Ebionites, the followers of The Way, were not the good guys nor were the Pauline Christians the bad guys. This perspective took years to surface and was the result of an education on several interrelated subjects. The subjects investigated were motivated by insights into the authentic teachings. In addition to reading books searching for the authentic teachings, other subjects of extensive investigation included reincarnation, near death experiences, past life and life between life review techniques, quantum physics, behavioral genetics and energetic healing techniques. Hundreds of books were read and a truly eye-popping education was obtained from remembering numerous prior lives and life between life experiences. Words cannot convey the education I obtained on our evolutionary process. I was never the smartest person in class or the most talented individual in my business endeavors, so I know that the same priceless education is available to everyone. There was one never-ending spark that motivated me through the years. As I studied the model provided by Yeshua, many of life's questions were answered. My life began to make sense for the very first time, with the understanding that there is so much more to learn. Without the inspiration provided by the Enlightened Yeshua this book would have never been written.

With the assistance of past life review techniques and an experienced professional, most people can access their prior life memories. PLR is fascinating, educational and humbling all at the same time. After I obtained a glimpse into my prior lives, I became dedicated to learning everything possible about my soul's past. I also developed a self-regression technique, whereby I no longer needed the assistance of a professional to access my prior life memories. (See the Past Life Review booklet at www.metatones.com for more details.) It was fascinating to observe the various stages of my mental, emotional and spiritual evolution. Many of my prior lives were dominated by behavioral patterns that can only be described as selfish, immature and at times even primitive. I have made lifetimes of mistakes. Some of my bigger mistakes remain challenging to accept. However, the related education is invaluable.

Observing first-hand how the soul gradually evolves through numerous lives via an integrated progression of events is amazing. Priceless insights into my current life challenges and goals were also obtained. PLR and LBL memories teach us definitively that we are immortal spirits who temporarily occupy a progression of physical bodies. Whoever created this karmic system of human evolution is well beyond my comprehension.

Understanding that our lives are not a random series of events but rather a purposeful cause and effect evolutionary process creates a new sense of meaning for everyday life. A man once said: “The more we learn the more we realize there is to learn.” He was very wise. With the education provided by past life memories (my own and those of others) it became clear many of the mistakes we all make are attributed to our inexperience. In other words, our immature behavior is directly related to our lack of education on the principles that govern our evolutionary journey. It is also no accident that the principles that govern our evolution are the same as the ones the Enlightened One was attempting to educate us on—the Golden Rule and the related karmic law of cause and effect (“*as you sow so shall you reap*”).

Most of us do not like to hear that the evolution of our souls (to an enlightened state) is not an easy or quick process. It took me years to accept the number of incarnations that it apparently takes to complete our evolutionary process. Without the extensive use of PLR, chances are I would be unwilling to accept that it sometimes took me a *series of lifetimes* to learn a single lesson. There are many other perplexing issues. For example, our immortality remains a bit mind-boggling. Interestingly, our evolution occurs both on an individual and collective basis. It appears most of us start off the reincarnation cycle quite immature, uneducated and inexperienced. Thus, individual and collective mistakes are made as a natural component of our evolutionary journey. In most cases we are motivated to correct our mistakes and related behavioral patterns by electing to reincarnate again and again. The human race is an amazing species. The consistent conclusion reached by thousands of people who have had NDEs, PLR and LBL experiences are consistent with the message of the previous few paragraphs.

One of the reasons we continue to reincarnate is because there appears to be evolutionary limitations in the spiritual dimension, at least for humans. These limitations or barriers do not allow our souls to evolve as quickly in the spiritual dimensions as they do within the physical and emotional dimension of Earth. I could not locate a source to explain these limitations. In any event, it is now evident that some in the inner circle of Yeshua were simply a bit more evolved than many of their contemporaries. Please understand that Yeshua taught that one soul is not any better than another. We all come from the same place. More mature evolutionary states are often, but not always, attributed to more incarnations here on Earth. The analogy is a 75 year-old senior citizen will generally be more mature than a 14 year-old teenager. Because of a more evolved state, the inner circle was able to more readily comprehend Yeshua’s teachings.

There is evidence that shows there was an advanced level of teachings Yeshua reserved for His inner circle. The case will be made that the advanced teachings included the evolution of our souls through reincarnation, the benefit of past life review and the unity of all life, consistent with modern-day quantum physics. Thus, every part of our existence is connected in one way or another with everything else in the universe. It is interesting to note that Christian Ginsberg, author of *The Essenes and the Kabbalah*, made the observation that the Essenes attempted to integrate our innate spirituality with the healing sciences. Apparently the Essenes in some respects were similar to the Egyptian Therapeutics and the Pythagorean

philosophies, which shared a similar interest in the practical and spiritual aspects of the healing sciences. Some scholars have defined the term *Essene* as “spiritual physicians.”

Let us view the teachings of Yeshua within the context of the education mankind has obtained from past life and life between life review. To begin with, we evolve gradually over many lifetimes. Thus, the decisions we make in one life impact our next life and the next life and so on. Our evolutionary journey is complex and making mistakes is a natural part of the process. Our mistakes are in effect violations of the universal principles that govern the evolutionary process. Through the education provided by the karmic law of cause and effect we gradually evolve to more mature behavioral patterns. This could also be described as a process of learning to align our behavioral patterns with the most important universal law—the law of love and its Golden Rule. Thus, once we understand that our evolutionary journey is gradual and fraught with mistakes, the alteration of Yeshua’s teachings by Paul and his Christian movement was essentially inevitable.

Because of Paul’s immaturity, Yeshua could have expressed the identical message to Paul as He did to the Apostles and Paul would have still walked away with an inaccurate understanding. An analogy would be a college professor explaining advanced mathematics to his class. The class consists of a dozen college students, who have completed the prerequisite courses, plus one 12 year-old who has not yet completed grade school. The 12 year-old would obviously not have the foundation needed to understand the advanced principles.

Not being able to comprehend the advanced teachings of Yeshua may be similar to a situation reported by some of the early voyagers to the Americas. The native Indians had never seen such large sailing ships before. The vessels were alien to them. Thus, even though the ships were in plain sight, some of the Indians could not and did not see the ships (at least not initially). Regardless of the evidence, our gradual evolution via reincarnation is so inconceivable to some people that they cannot even entertain the possibility. This perspective is representative of Paul and his Son of God mythology. All Paul knew and understood from his upbringing was the spiritual illusion of Greek mythology. Based on this childhood conditioning, Yeshua’s miraculous abilities were only conceivable within the confines of Paul’s mythology-filled upbringing. Thus, Paul’s formulation of his Son of God mythology was inevitable and not that much different from people today who deny the reality of reincarnation. Rigid childhood conditioning and the related mental and emotional barriers are not easy to overcome. However, in regard to reincarnation, such barriers are overcome when people remember their prior lives. In summary, in the first century the inability of the masses to comprehend the teachings of Yeshua on reincarnation was a result of many factors.

Many of the early Christians were passionate believers in portions of the authentic teachings. The teachings they could understand were incorporated into their religious beliefs. The aspects of the Yeshua agenda they could not comprehend, such as reincarnation and PLR, were naturally excluded from the Christian belief structure. In the place of the authentic teachings Paul and others essentially projected their own primitive religious beliefs onto the legend and personality of Yeshua ben Joseph. Mistakes such as these are common for us all. History is littered with countless examples. Thus, the modifications to the authentic teachings are attributable to the mental, emotional and spiritual immaturity of the early Christian leaders. This is a prime example of why mankind has evolved so slowly.

One point needs to be emphasized. The leaders of the early Christian movement, including Paul and the Gospel authors, lacked a huge advantage that the inner circle had the benefit of—a close personal relationship with the Enlightened One. With this in mind, it is no

wonder Yeshua was able to pass on some of His more advanced teachings to His inner circle. Some refer to this advanced knowledge as the “secret teachings.” However, the inner circle was clearly not as evolved as Yeshua was. This explains why they projected some of their traditional Judaic beliefs onto Yeshua after the crucifixion and were not successful at passing on a pure form of the authentic teachings.

Consistent with the authentic teachings, remembering our prior lives and life between life experiences provide a wondrous education. We observe first-hand how the law of cause and effect and the Golden Rule shape our evolutionary adventures. With the assistance of our past life memories, we begin to bridge the gaps between where we have been, where we are and where we hope to evolve to. When we remember our initial prior lives we realize how very primitive and immature we once were. These memories educate us, in a new and humbling manner, on how more mature lifestyles were simply not possible given the stage of our evolution.

There appears to be some exceptions. For example, there are the few gifted children who are mature enough to successfully function mentally and emotionally within an adult environment. Yeshua was one of these rare exceptions. This is confirmed in the Gospels by how amazed the elders in the Temple were with His wisdom and maturity at the age of only 12. Yeshua displayed such qualities because, unlike mankind then and now, He had learned to align His behavior with the universal principles in only 30 incarnations (according to Edgar Cayce). Thus, His behavioral patterns were reflective of the fact that He was nearing the completion of the evolutionary process on Earth in record time.

Although the available sources are limited, they indicate the number of incarnations needed to complete our evolutionary process averages over 100. My numerous past life memories add credence to this startling reality. This arduous process demonstrates that obtaining the mental, emotional and spiritual maturity required to align our behavioral patterns with the universal laws is a journey few people comprehend. This information led to the conclusion that the members of the early Christian movement were products of their youthful stage of evolution plus the primitive conditioning of their environment. Relatively speaking, the mistakes they made regarding the authentic teachings were no different from countless other mistakes the human race has made throughout our history. However, Paul’s alterations to Yeshua’s teachings (the Pauline perspective) occurred 2,000 years ago. Is it not time for a more evolved and educated understanding of the life and teachings of Yeshua? This can only occur with strong religious leaders who are mature enough to admit the mistakes of our past and who are also open to tools such as PLR and LBL.

In terms of newly created religious rules and modifications to His teachings, Yeshua taught His inner circle not to listen to those who would follow Him. Thus, regardless of the source (including claims of divine revelations), Yeshua taught that no one should alter His teachings. Paul and the other leaders of the early Christian movement are prime examples of *those that followed Him*. Even the words of Yeshua in the Gospels speak directly to this point. This concept also appears to be part of the authentic message from the lost Jewish Gospels. As is the case with many sections of Matthew, Mark, Luke and John, authentic information bleeds through their editing and revisions. In this specific case, it is as if Yeshua knew what was going to happen after He left. In other words, because mankind was immersed in primitive religious traditions and did not completely comprehend His teachings, some people were naturally going to misinterpret, manipulate and revise them. Here are a few examples of Yeshua’s warnings in this regard:

- From the Gospel of Matthew, Yeshua said, “Watch out that no one deceives you. For many will come in my name ... and will deceive many.”
- From the Gospel of Mary Magdalene, an ancient document discovered in the 20th century and contained in the book *The Gospel of Mary of Magdala* by Karen King, Yeshua said, “Do not lay down any rule beyond what I determined for you, nor promulgate law like a lawgiver, or else you will be dominated by it.”

Based on the evidence, Yeshua’s instructions were completely ignored by Paul and his Christian movement, just as they are being ignored today by the Christian establishment. For these and other reasons, I gradually came to a conclusion regarding the afterlife taught by Yeshua. The evidence *consistently* communicated that Yeshua was an enlightened soul. He must have known everything we now know about reincarnation from past life and LBL review techniques. Yeshua would have never taught the fear-based alternative of heaven or hell. When the appropriate circumstances were present, He would have only taught the gradual evolution of the soul through the cycle of reincarnation. Thus, whenever the New Testament refers to or implies the heaven or hell alternative it is clearly not the teachings of the Enlightened One. Here is a key point. Unlike the past life and LBL memories of thousands of people, which confirm our gradual evolution via reincarnation, the heaven or hell alternative has never been substantiated experientially.

Let me quickly comment on the male-dominated Christian environment that produced the New Testament. Although I often refer to the Apostles, I want no part of perpetuating the Catholic-Christian delusion that females were not prominent players within Yeshua’s inner circle. Many alternative sources, such as the Gnostic Gospels, reveal that Yeshua taught that males are in no way superior to females. Mary Magdalene and His Mother are the two most obvious examples of His reverence for all women. One of the many sources confirming this element of Yeshua’s teachings is a unique PLR source previously described, *They Walked with Jesus* by Dolores Cannon. This source tells us that there were actually more females in the inner circle than males. The reason provided was that females were generally more open to Yeshua’s teachings than males. The never-ending resistance by the Catholic-Christian establishment in providing females with equal status is nothing short of a blatant contradiction of the authentic teachings. Thus, the vatican’s claim of legitimacy is a farce in more ways than one.



ALTERNATIVE SOURCES OF INFORMATION

Many who have participated in the re-evaluation of the NT have concluded the Gospels represent an often distorted description of the life and teachings of Yeshua ben Joseph. This has not been an overnight phenomena but rather a lengthy analysis spanning approximately 200 years. Prior to the consistent pattern of evidence provided by the research and new discoveries, traditional Christianity had been successful at spinning a story of delusional authenticity. However, the traditional rhetoric of Christianity is losing its effectiveness.

Ironically, Paul's Son of God ideology represented a mythological twist to the primitive sacrificial rituals of Judaism, which Yeshua had hoped to eliminate. However, when Paul's sacrificial Lamb of God concept was merged with Greek mythology and selected elements of the authentic teachings, it created an illusion of authenticity. The resulting religious movement gradually evolved into modern-day Christianity. Is it any wonder why the study of early Christianity is such a complex and often confusing area of research? When the origins of the Christian afterlife beliefs are closely examined, it becomes obvious they are representative of a convoluted Christian ideology rather than the teachings of the Enlightened Yeshua. For these reasons, the search for the authentic teachings on the afterlife had to include a wide variety of non-traditional sources. This search uncovered a consistent pattern to Yeshua's afterlife teachings.

The first nudge to explore alternative ancient sources came from the NT itself. As touched on in an earlier chapter, when the synoptic Gospels (Matthew, Mark and Luke) were closely evaluated, it revealed isolated sections consistent with reincarnation and the LBL memories of thousands of people (in the current era). Considering the Roman-Greco culture and the Christian heaven or hell alternative were clearly opposed to the reality of reincarnation, the first question became, How did these reincarnation references get into the Gospels? Earlier Hebrew and Aramaic sources were used as a primary source for the Gospels of the NT. Whether these earlier sources were written or oral traditions can be debated. However, Yeshua lived in Palestine. Thus, the original sources on Yeshua had to be in either Hebrew or Aramaic. Because Yeshua was closely associated with the Essenes, some of who taught the evolution of the soul through reincarnation, many assume Yeshua also taught the principles

of reincarnation. For these reasons, it is elementary that reincarnation and the related principles were in the earlier Hebrew and Aramaic sources, including the lost Jewish Gospels. Considering reincarnation was not accepted by the Roman culture, it becomes obvious why the Gospel authors removed most of the references to Yeshua's teachings on reincarnation. However, it is now clear that some of the references to reincarnation were missed by Mark and the other Gospel authors. Thus, a review of these reincarnation references within the Gospels will be explored. This information will further dispel Paul's Son of God mythology, inclusive of the illusion that Yeshua taught the afterlife alternative of heaven or hell. In addition, some new sources of information will supplement the Gospel references to reincarnation. It was during this phase of the research that a trend surfaced. Non-traditional sources validated reincarnation as a component of the authentic teachings. In the process, these same sources confirmed the authenticity of the references to reincarnation in the Gospels.

As the investigative path twisted and turned, a new perspective on the afterlife taught by Yeshua emerged. A series of non-traditional sources revealed that from the inception of Paul's Christian movement there were serious misrepresentations. If the actions of James and the Apostles did not oppose Paul's religious mythology we may have never known the truth. However, it is abundantly clear that this is not what happened. The research of the past two centuries reveals that there were two competing categories of the Yeshua teachings in the pre-Roman-Jewish war era—those practiced by the Pauline Christians outside of Palestine and The Way of the original Palestinian movement. One of the many sources that eliminate any doubt in this regard is *How Jesus Became Christian* by Barrie Wilson. In addition, common sense and the evidence dictate that the competing Yeshua movements had separate and distinct afterlife beliefs.

Each movement had a different identity for Yeshua and reasons for His crucifixion, which ultimately led to two different sets of afterlife beliefs. Unfortunately, a combination of circumstances effectively destroyed the authentic Yeshua movement, leaving Paul's Christian movement to evolve, mature and eventually mushroom into the one approved religion for all of Western civilization. Few people today appreciate that when Emperor Constantine embraced Pauline Christianity the masses had no choice but to embrace the heaven or hell belief structure. Thus, even though the foundation of the heaven or hell alternative was based entirely on the psychic revelations of a counterfeit apostle, it became the law of the land.

As a way of introduction, what was learned from non-traditional Christian sources was *consistent* with the Lost Gospel Q and many of the ancient sources described in the earlier chapters. More specifically, the alignment of our behavioral patterns with universal principles results in the *perfection of our soul* and the completion of the evolutionary cycle called reincarnation. Some of the sources represent that they contain the original words of Yeshua, just as the New Testament does. A pattern quickly surfaced on Yeshua's afterlife message. It was no surprise that this message mirrors the past life and I.B.L. memories of thousands in the modern era. Many sources agree that Yeshua taught the universal concepts of unconditional love and forgiveness (the Golden Rule) plus the karmic law of cause and effect. Consistent with these principles, Yeshua also taught that the Source of All will forgive us as many times as it takes for us to learn, evolve and complete the evolutionary school of Earth. This fundamental truth even bleeds through the editing of the Gospel authors. A prime example comes from the Gospel of Matthew (18:21–22): “Then Peter came to Yeshua and asked, ‘How many times shall I forgive my brother when he sins against me? Up to seven times?’ Yeshua answered, ‘I tell you not seven, but seventy seven times.’” Thus, even the Gospels dispel the

Christian claim that God does not exhibit unconditional forgiveness and will punish us in hell for eternity.

References to the evolution of the human soul, some symbolic, through the reincarnation cycle were located in many sources attributable to Yeshua. Some of these reincarnation sources, including the Gospel of Thomas, probably originated with the first generation of the authentic Yeshua movement. In a closely related topic, Yeshua taught the law of cause and effect in direct reference to the gradual evolution of our souls via the cycle of reincarnation. One of the many unusual and unexpected sources was a book by Martin Palmer, *The Jesus Sutras*. This book is based on early Christian records that were discovered in China in 1907. The original documents date back to the fifth century. Who would have ever imagined that ancient Chinese documents would be part of an investigation into Yeshua's afterlife teachings? Needless to say, there was an extensive effort to locate any source on Yeshua's teachings.

To the average Christian, the case presented on the inaccuracy of the Pauline afterlife mythology versus the authentic teachings on reincarnation is outrageous. There is an extensive trail of bad news for the readers who feel this way. The further one looks into this subject, the more evidence there is that the Christian model of the heaven or hell alternative is unsupportable, unless of course you want to base your afterlife beliefs on the alleged revelations of a counterfeit apostle. To demonstrate some of the inevitable fallout from this flawed ideology, I will devote two chapters to a brief examination of the history of Christianity from the second century to the current era.

An accurate afterlife perspective on Yeshua's teachings begins with one basic fact. The influence of the eyewitnesses to the authentic teachings was for all practical purposes over with the destruction of Jerusalem in 70 CE. This is the new paradigm traditional Christianity has been avoiding. By not recognizing the true impact of the war and the practices of the eyewitnesses to the authentic teachings, modern-day Christianity continues to ignore the facts that redefine their so-called authentic teachings. A related fact is that Yeshua taught His enlightened approach to life and spirituality within the confines of the Jewish culture. The end result was that the broad framework and themes used by Yeshua to communicate His message was diametrically opposed to Paul's Son of God mythology. Unfortunately, Christianity continues to ignore the Roman-Jewish war, the effects on the authentic Palestinian movement and the Christian propaganda that turned the authentic teachings upside down. As first portrayed in the NT, Christian leaders continue to claim that their fear-based afterlife structure is authentic. Remarkably, they also claim the NT is not anti-Jerusalem Church. Any Christian who objectively researches James and the Jerusalem Church will find it impossible to support such a disingenuous outlook.

It was the post-70 CE environment that for all practical purposes dictated that Yeshua's afterlife teachings had to be eliminated from the Christianity. This occurred for one simple reason: Reincarnation was contrary to the mores of the Roman Empire. In place of reincarnation a more acceptable "*obey or be punished*" Roman afterlife belief structure was substituted—the heaven or hell alternative after a single incarnation. Is it any wonder the Gospel of Mark, the first Roman Christian Gospel written, is dominated by a pro-Roman and ultimately anti-Jerusalem Church storyline? Is it any wonder this first Roman Christian story of the life and teachings of Jesus Christ became the model for all subsequent Gospels in the NT—a canon that was labeled as authentic by the Roman Emperor in the fourth century? Is it any wonder the afterlife belief structure embraced by this Roman-dominated religion would

parallel the “obey or be punished” philosophy of the Roman Empire? For many contributing reasons it was inevitable that Christianity would alter the teachings and life events of Yeshua. Following Paul’s example, the Roman-dominated culture could not even adopt Yeshua’s authentic Jewish name. For anyone interested in benefiting from the authentic teachings, expanding investigations past the traditional Christian sources is a requirement. Such an approach uncovers a new reality on the afterlife as taught by the Enlightened One. Before the research on non-traditional sources is conveyed, a chapter will be devoted to the references to reincarnation in the New Testament.



CHAPTER 25

GOSPELS AND REINCARNATION

Much of this book has focused on the early Christian environment, which created the foundation of modern-day Christianity—the New Testament. The NT reflects the religion commonly known as Christianity rather than an unpolluted version of the authentic teachings. Some of the information that redefines the authentic teachings has already been presented. For the open-minded reader, it is finally time to concentrate on sources representative of the evolutionary model dictated by the authentic teachings. This new information provides insights into the evolutionary structure of reincarnation and how it relates to the original message of Yeshua.

The myth of heaven or hell was never part of Yeshua's teachings. The heaven or hell alternative was simply a creation of the Pauline Christians (the early Catholics), who projected their primitive afterlife beliefs onto Yeshua. The threat of hell for not following the dogma of Christianity was simply a tool of intimidation to induce mandatory compliance. In Christianity the fear-based destination of hell was first introduced by Paul and perpetuated by the Gospel authors. Thus, from the inception of the Christian afterlife belief structure it clashed with the authentic teachings on unconditional love and forgiveness. These same two principles are integral to the authentic teachings on the gradual evolution of our souls via reincarnation.

For centuries the Christian-Catholic establishment was quite successful in using their afterlife belief structure to induce compliance. However, with the use of past life and life between life review techniques (plus the growing number of well documented NDEs), the fear-based heaven or hell alternative has been shown to be no more than a Pauline myth. For these and other reasons, the common acceptance of the heaven or hell alternative is quickly fading. This is a natural and inevitable process. In vain, the Christian community will attempt to hang onto their fear-based afterlife beliefs using their traditional tools of intimidation. However, the truth always prevails, as will the authentic teachings. This universal principle is integral to the structure that governs our existence and is part of the all-encompassing law

of cause and effect embraced by Yeshua. From another perspective, to claim Yeshua's teachings included the heaven or hell alternative is to say that the thousands of people who know first-hand there is no hell (via NDEs and EBI memories) know more than the Enlightened Yeshua. I will continue to assert that this is simply absurd. Part III of this book will document that what thousands are learning from contemporary techniques is very similar to the principles taught by Yeshua.

It is sadly ironic that the Catholic Church, which professes to be based on the teachings of Yeshua, formally declared reincarnation as heresy early in its history. It should come as no surprise that the Roman Empire and its dominating culture played a pivotal role in this declaration. As is the case with many Christian beliefs, the dominating influence of the Roman Empire cannot be overstated. In this regard, the heaven or hell alternative (with its underlying Roman premise of obey or be punished) was the afterlife belief structure embraced by Christianity. Thus, Yeshua's teachings on reincarnation lost any chance of common acceptance when Pauline Christianity (Catholicism) was endorsed by the Roman Empire in the fourth century. This event led to the oppressive Catholic policy that outlawed any literature or discussion dealing with reincarnation. For this reason the reality of the *spiritual in-between life* associated with reincarnation was essentially eliminated from Western civilization. The Romans were quite serious about making their new Catholic religion the law of the land. Few today appreciate that the belief in reincarnation was a crime punished by torture and death for centuries. Inevitably, the myth of heaven or hell became a basic belief of Western civilization.

The Catholic Church was responsible for maintaining a religious culture that was and is still today a fear-based system of rules and afterlife dogma. Unfortunately, the flawed alternative of heaven or hell became so deeply ingrained that it still dominates the afterlife beliefs of Christianity. For those interested, one of the books available on the history of this subject is *Reincarnation: The Missing Link in Christianity*, by Elizabeth Clare Prophet.

One of the many ways it has been confirmed that Yeshua taught the gradual evolution of our souls through reincarnation is from excerpts in the Gospels. Earlier and often more authentic sources were utilized by Matthew, Mark, Luke and John in the writing of their Christian Gospels. Even though they attempted to spin or delete Yeshua's teachings on reincarnation, some elements were missed in the process. Several references to reincarnation were included in the Gospels for one simple reason: The editors, who were a product of the Roman-Greco culture, did not understand the basic principles and terminology associated with reincarnation. The examples to be presented are all from the Gospels. It is assumed the reader possesses a general degree of familiarity with the Gospels. With this in mind, a brief summary of the Gospel reincarnation references follow:

1. Yeshua made clear references to John the Baptist as the reincarnation of the ancient Jewish prophet known as Elijah. It is critical to appreciate that Yeshua did not indicate the reincarnation of Elijah, as John the Baptist, was an extraordinary occurrence. From the *matter-of-fact* tone of the discussion, the Apostles clearly understood the principle of reincarnation. Thus, this exchange reveals that reincarnation was simply part of the generally accepted beliefs and teachings of Yeshua (Matthew 11:14 and 17:11-13). There are also generic references in the Gospels to John the Baptist and Yeshua as being the reincarnation of Elijah and other ancient prophets. One

such example is Mark 6:14–16. These excerpts document that reincarnation was a commonly accepted belief within Yeshua's immediate circle.

2. Yeshua's statement in the Gospel of John (10:17–18) regarding laying down His life and then the ability to "take it up again" refers to reincarnation. In other words, He was discussing the death of His physical body in one life and the rebirth of His soul in another physical body in a future incarnation. Let us not forget Yeshua also taught that mankind could do all the things He could do.
3. In the Gospel of Luke, the Apostles questioned Yeshua about whether a boy was blind because of a prior sin of the disabled boy or a prior sin of the boy's parents. This is an obvious discussion about the law of cause and effect, karma and reincarnation.
4. In the Gospel of John (8:56–57), Yeshua told a story about how Abraham rejoiced when Abraham saw Him. The crowd present questioned Yeshua when He made this statement. They wanted to know how this was possible considering Yeshua was not yet 50 years old and Abraham had lived centuries earlier. This exchange has been commonly interpreted as a reference by Yeshua to one of His prior lives. It was only after reading the Edgar Cayce readings, *The Aquarian Gospel* and *The Gospel of the Nazirenes*, all which confirm a prior life of Yeshua as the high priest Melchizedek, did the statement of Yeshua becomes crystal clear. Yeshua was referring to His meeting with Abraham in His prior incarnation as the high priest Melchizedek. A related source, the Old Testament, also documents the high priest Melchizedek met and blessed Abraham. Also see the book by Glenn Sanderfur, *Lives of the Master*, for additional information on the prior lives of Yeshua in the Edgar Cayce readings. It is quite interesting reading. Mainstream Christians are usually quick to discount the accuracy of the Cayce readings, even though the information is confirmed by numerous sources.
5. In all the Gospels Yeshua openly tells His Apostles that they have eternal life (they are immortal). He also told them that anyone who keeps His words would never see death. These Yeshua statements confirm we never truly die but rather simply pass from one state of consciousness and dimension to the next. The underlying message of this progression is consistent with our gradual evolution via reincarnation. As previously stated, anyone can experience this deathless reality first-hand with the assistance of modern-day past life and life between life review techniques. Even though remembering our prior life and life between lives experiences are quite common today, they were not when Yeshua walked the Earth. However, His words demonstrate that He was well aware of what thousands in the current era have learned first-hand.
6. Yeshua really confused Nicodemus when He told him "no one would see the kingdom of God unless he is born again." (See John 3:1–3.) Once again the inversion of the intended message is needed to conform to the Christian afterlife belief structure. The flawed Christian interpretations of Yeshua's words may be the most misunderstood sentence in the entire NT. Research reveals that this Nicodemus reference in the Gospels was revised and modified. It is quite an education to read a longer and more complete version of this exchange within *The Gospel of the Nazirenes*.

This more complete version makes it clear Yeshua was referring to the gradual evolution of our soul through reincarnation when He used the words “born again.” Thus, everyone must incarnate many times to mature and evolve to a higher state of existence—a destination Yeshua sometimes referred to as “the kingdom of God.” Consistent with Yeshua’s teachings within the Essene Gospel of Peace, this higher state is a conscious realization of the “oneness of life” principle of modern-day quantum physics, also referred to as the unified field theory. The fact supporting this spiritual and scientific principle is that on the quantum level all life is connected. Expressed in yet another way, this *oneness state of consciousness* represents the conscious realization of our connection to the Creating Source. This is the exact principle that Yeshua discussed in the Essene Gospel of Peace, an ancient Aramaic source. The spirit of this principle is supported by numerous early sources, including the following message from the book of Genesis 5:1, “When God created man, He made him in the likeness of God.” Even within the Gospels, Yeshua taught us about our direct connection to the All Parent. He does this in many ways. One way was by referring to humanity as the “children of God” and by using the phrase “our Father” repeatedly. The underlying message of these statements is obvious, is it not? We are all directly connected to our Creating Source—a spiritual principle that is confirmed by quantum physics. The clear message of Yeshua is without the evolution of our soul via reincarnation (being born again) no one will obtain the enlightened state of oneness consciousness (the “kingdom of God”).

7. In the Gospel of Luke (9:18–19) the Enlightened One asks his disciples, “Whom do the crowds say I am?” They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.” (Also see Matthew 16:13 and Mark 8:27–28.) These are obvious references to reincarnation and they document that this principle was commonly accepted within the inner circle. **It cannot be overemphasized that there is not one ancient source where Yeshua criticized the Apostles for comments about reincarnation, which are followed by instructions that the heaven or hell alternative was the proper belief.** This is an example of why sometimes what is not said communicates much more than what is said. The editors of the Gospels obviously let these types of exchanges slip through the editing process because it also documents the Apostles did not consider Yeshua to be Paul’s mythological Son of God.
8. In the Gospel of Luke (24:27) there is the following reference to the many previous lives of the Yeshua: “And beginning with Moses and all the Prophets, He [Yeshua] explained to them what was said in all the Scripture concerning Himself.” Once again research indicates that the real message was intentionally obscured by the Gospel authors/editors because it did not conform to Pauline Christianity. When one combines this statement with the Melchizedek reference in item 4, plus the other lives of Yeshua contained in the Sanderfur book *Lives of the Master*, the message is unmistakable. The Luke clause communicates that Yeshua explained to the Apostles many aspects of His prior incarnations. Please note the Sanderfur book describes several individuals in the Old Testament who were prior incarnations of Yeshua. This is confirmed by a parallel version of Luke in *The Gospel of the Nazirenes*.

In summary, the Gospels document that reincarnation was a commonly accepted belief within at least portions of the Jewish culture and more specifically within Yeshua's immediate circle. Simply as a side comment, the ability of Edgar Cayce to access the prior life events of anyone was once considered extraordinary. However, this ability is becoming more common with each passing day. There are a growing number of people who use a technique similar to Cayce's. They provide what is referred to as Akashic record readings. Any search on the Internet will reveal information on this subject and the services available. In essence, the Akashic record technique allows a trained individual to provide a summary of anyone's prior lives in addition to answering specific prior life questions. As previously touched on, quantum physics enters into this discussion. It is an accepted principle of physics that *everything* vibrates, including our emotions and prior life events. In addition, the vibrations of all our prior life events are stored within the quantum substructure of the universe known as the zero point field (aka the Akashic records). In other words, one function of the zero point field is to act as an immense library that contains a record of *everything* that has ever happened. Anyone who perfects the Cayce technique can access anyone's prior life information (stored in the zero point field) and provide Akashic record readings. One book that describes a technique for accessing the Akashic records is *How to Read the Akashic Records* by Linda Howe. My experience with the technique described by Howe is that she over-emphasizes a religious tinting, which is not required to be successful. The technique is not difficult to learn with a little practice, as long as purity of intention is a primary ingredient. Also see a book (previously suggested) by Lynne McTaggart called *The Field* for a general introduction to the zero point field and mankind's ability to access it. Let us return to the Gospels and reincarnation.

There are additional subtle references to reincarnation in the New Testament. All such references to reincarnation create a troublesome afterlife conundrum for traditional Christianity. In other words, what afterlife structure is our reality and what afterlife structure did Yeshua teach—the fear-based heaven or hell alternative or the gradual evolution of our souls through reincarnation? As previously noted, some Christian fundamentalists assert the Gospels are the word of God. This perspective raises another interesting conundrum. Did God make numerous mistakes in the Gospels by including both the heaven or hell alternative and reincarnation? As noted previously, it seems obvious the Gospels are a human product, fraught with numerous conflicts and inconsistencies.

This chapter will be concluded with two of the many direct references to reincarnation within *The Gospel of the Nazirenes* (bold print added):

And Jesus spoke to them of the Law of Love and the **unity of all life** in the one family of the All Parent. And He also said, "**As you do in this life to your fellow man, so shall it be done to you in the life to come.**"... And Jesus said to him, "How can you know all? You cannot see through the walls of a house, nor read the thoughts of your fellow man, nor understand the language of birds, or beasts. **You cannot even recall the events of your former life, conception, or birth.** Remember with humility how much remains unknown to you, yea, unseen, and in doing so, you may see more clearly." (p. 59 and 100)

These are clear references to reincarnation, our ability to recall past life events and the unity of all life, consistent with modern-day quantum physics. With the reality of reincarnation and the law of cause and effect as a backdrop, this explains why Yeshua emphasized the

critical importance of the Golden Rule. This information also communicates that we are only beginning to truly appreciate the vast wisdom of the Enlightened One. A future chapter is devoted to the Gospel of the Nazirenes. As a brief introduction, this document represents itself as one of the lost Aramaic Gospels, which predate the Gospels of the NT.



CHAPTER 26

SECRET TEACHINGS

Christianity/Catholicism was legitimized in the fourth century when the Roman Empire declared it the one and only religion. Williston Walker in the fourth edition of his book, *A History of the Christian Church*, reports that all other religions were forbidden as a matter of law. For over a thousand years any documents discussing alternatives to Christian beliefs were routinely destroyed. This is why archeological finds uncovering pre-fourth-century documents are so significant in the search for the authentic teachings. In searching for the authentic teachings it is important to understand the 21st century consensus is that there were two levels of Yeshua's teachings. Yeshua's advanced principles were reserved for His inner circle.

The general belief is that Yeshua's advanced or secret teachings would not be understood by the uneducated masses of 2,000 years ago. This is one of the reasons why His advanced teachings never became part of Christianity's accepted dogma and literature. Is there any proof of this? Yes there is—considerable and commonly accepted proof. There are many specific references in both traditional and non-traditional sources that refer to Yeshua's secret teachings. There are both implications and specific comments attributed to Yeshua that communicate His secret teachings were withheld from the masses. Many such examples are found within the synoptic Gospels (Matthew, Mark and Luke). One such example from the Gospel of Luke (8:9) is as follows: "Yeshua said, 'The knowledge of the secrets of the kingdom of God have been given to you, but to others I speak in parables.'"

An applicable quote from the Gospel of Mark (4:33-34) is as follows: "With parables Jesus spoke the word to them, as much as they could understand. He did not say anything to them [the masses] without using a parable. But when He was alone with His own disciples, He explained everything." For comparable quotes also see Matthew 13:11 and Mark 4:11. The immediate question is: What were the secret teachings? Christianity has never provided an answer to this question. In light of the references to reincarnation in the Gospels, it appears

that only the inner circle was exposed to the advanced teachings on reincarnation, past life review techniques and related topics.

In retrospect, the primitive environment dictated that Yeshua only taught the basic elements of His message to the common man. This reality is evident in most ancient sources. As was highlighted in chapter 5 on the Essene Gospel of Peace, Yeshua taught a simplified version of His universal principles. However, it was also evident that some of Yeshua's sayings and related principles mirror quantum physics. Thus, there is an extremely advanced set of principles supporting His basic teachings, which included the unity of all life and the unified field theory (on the quantum level *everything* and everyone is connected). This has many ramifications, including the reality that everyone is connected to the Source of All. I suggest that it is no coincidence that modern-day quantum physics and its unified field theory support no other conclusion. However, the conscious awareness of our relationship to the Source of All is another matter. Even in the modern era this is not an easy concept for most of us to grasp emotionally, mentally or spiritually. One of the many reasons supporting these amazing conclusions is the *consistent pattern of information* communicated by Yeshua. For example, within numerous ancient sources and particularly within the Gospel of Matthew, Yeshua refers to the Source of All as *our Father* in contrast to His Father. Thus, the Enlightened One taught we are all the children of God. Why else would He have used the words "our Father"? Yeshua's words are in direct conflict with the Christian perspective that Paul's mythological Jesus Christ was the *only* Son of God. Unfortunately, because of the oppressive dominance of the Catholic Church for centuries, the Pauline mythology became deeply ingrained. In the process, some of the authentic teachings in the Gospels have been obscured, modified or overlooked.

There is legend, logic and hard evidence that all support the existence of more authentic versions of the life and teachings of Yeshua. These earlier Hebrew and Aramaic Gospels were undoubtedly the sources that supplied much of the authentic information in the Gospels. It is also believed that some of these earlier sources may have contained the secret teachings. As this theory and some of the evidence supports, a more detailed version of the teachings of Yeshua may have existed in the pre-Roman-Jewish war era. Even the possibility of just such a Gospel is unsettling for the Christian establishment. Let us not forget that Yeshua and His family were Essenes. In addition, for the 30 period following the crucifixion the authentic movement was centered in Jerusalem. These facts dictate that the most authentic Yeshua information had an Essene orientation and originated from within the Jewish culture.

A longer version of Yeshua's teachings is sometimes attributed to an earlier Aramaic version of the Gospel of Matthew, although there is some evidence a longer version of Mark also existed. Such speculation took a big step forward with a discovery in the 20th century. Based on the discovery of Morton Smith, described in his book entitled *The Secret Gospel*, the existence of such a lost Gospel of Mark was verified to a degree. In 1958 Smith traveled to Jerusalem to perform research in an old monastery. He discovered a fragment of a rare second-century document referring to the secret teachings of Jesus, which were apparently reserved for a select few of His inner circle. There were also references to a Secret Gospel of Mark. However, the entire second-century document and Secret Gospel has yet to surface. Unbiased scholars would agree that at least portions of an earlier and more authentic Aramaic version of the Gospel of Mark would vary significantly from the version of Mark in the NT. It is no surprise that no Christian organization ever publicized the discovery of Morton Smith. Members of Christian academia were quick to question the validity of his discovery

and research. As previously stated, regardless of the discovery or research, anything that challenges traditional Christian beliefs is immediately discredited by the sprawling Christian bureaucracy. One book containing a portion of the authentic teachings and possibly one of those lost Jewish Gospels is a little-known Aramaic version known as the Gospel of the Nazirenes. This Gospel will be addressed in the coming chapters.

The most famous source of advanced Yeshua teachings that have surfaced is located in a few of the documents collectively known as the Gnostic Gospels. As previously reported, these pre-fourth-century documents were discovered in Egypt in the 1940s. This was a huge discovery because the Roman Catholic effort to edit or destroy all contra-Christian documents after the fourth century was so successful. The Gnostic Gospels provide proof that a more advanced level of Yeshua's teachings existed. For the avid researcher the exciting news is that portions of these documents may represent unedited excerpts from the authentic teachings. Just as is the case with the Gospels of the NT, it is no easy task to identify the authentic teachings within the Gnostic Gospels. These ancient documents also vividly demonstrate there was a plethora of conflicting beliefs within the diverse pre-fourth-century Christian movement. Consistent with the Lost Gospel Q and the Essene Gospel of Peace, portions of the Gnostic Gospels are considered representative of the authentic teachings and yet they do not embrace the Pauline perspective. For more information please read *The Secret Teachings of Jesus*, edited by Marvin Meyer. Obviously the content of these documents has been hotly debated.

There were many conflicting strains of Christian beliefs prior to the Roman Empire's uniformity mandate in the fourth century. Within the Gnostic Gospels one such Yeshua teaching was the gradual evolution of our souls via reincarnation and an alternative concept to that of traditional heaven—a spiritual life in between each life on Earth. Regardless of who you believe Yeshua was, most people accept He was highly evolved. Comparable personalities in other major religious movements, such as Buddha, also embraced the gradual evolution of our souls through reincarnation. In the case of Buddha there was clear acceptance of reincarnation and the benefits of some form of past life review. Legend has it Buddha reviewed portions of over 70 of his prior lives through some form of past life review. The purpose was to become more educated on his prior lives and, in the process, accelerate his evolutionary process.

Our evolutionary path (via reincarnation) and a spiritual life in between each earthly life has been the experiential pattern of thousands who have remembered their life between life experiences via modern-day techniques. These LBI memories are consistent with the growing number of well-documented NDEs. An even larger number of people have remembered their past lives using past life review techniques. Professionals are using LBL and PLR techniques to gain conscious access to the memories stored in our subconscious, thereby providing a variety of benefits. Understanding that the karmic law of cause and effect plays a pivotal role in our evolutionary journey, the education provided by our subconscious memories can and do provide information essential to resolving our biggest problems. When we are challenged by life circumstances, our past life memories eliminate the typical question of “Why are these things happening to me?” Our confusion is replaced with a foundation of education and understanding.

An often used analogy regarding the benefits of PLR warrants repetition. Each chapter in a four-volume set of books represents a single incarnation in a soul's evolutionary process. Not having conscious access to the major events, challenges and decisions in our prior lives

is the equivalent of skipping to and only reading the 25th chapter of volume two. The previous chapters collectively and progressively influenced the content and message of the 25th chapter, just as our prior incarnations shaped the events of our current life. Inevitably, by only reading the 25th chapter of volume two we become easily confused and do not understand the content, just as we often do not understand the events in our current life. In summary, the knowledge obtained from PLR and LBI memories allows us to understand our current life on a much deeper level. Much of our confusion disappears, we make better decisions and our problems are resolved quicker.

A mounting pattern of evidence revealed that Yeshua's advanced teachings included other startling pieces to the afterlife puzzle. As confirmed by the Gospel of Matthew discussion in Part II, Yeshua was aware of our spiritual life in between each life on Earth. As will be documented in the coming chapters, He also knew how to access memories stored in the subconscious and taught His inner circle to tap into their past life and life between life memories. Considering Yeshua was truly enlightened, it is only common sense that He routinely used such techniques and encouraged others to do the same.

Many have questioned why the Gospels exclude any mention of what Yeshua was doing for over 17 years (age 13 to 30). There are sources that assert a large portion of the so-called missing years were spent traveling throughout the Far East. More specifically, part of this time was devoted to discussions with Eastern religious leaders who also taught our gradual evolution via reincarnation. Combine the Gospel references to reincarnation with this information, the fact that reincarnation has been verified by contemporary past life review techniques and it begins to appear inevitable that His advanced or secret teachings included reincarnation. As new pieces to the Yeshua puzzle continued to fall into place, the desire intensified to know more about His teachings on reincarnation. It became increasingly obvious that Yeshua never taught the fear-based heaven or hell dogma of Christianity, which further eroded any remaining shred of credibility for Paul's Son of God mythology.

The investigative path into the secret teachings revealed one new source after another. "That there was an Inner Doctrine in the early Christian Church seems to be well established, and that part of that doctrine included a teaching of the Pre-existence of the Soul and some form of rebirth or reincarnation....The writings of the Early Church Fathers are filled with references to the Secret Doctrines. In the early centuries of the Christian era frequent references are found to 'The Mysteries of Jesus,' and that there was an Inner Circle of advanced Christians devoted to mysticism and little known doctrines there can be no doubt." This is according to William Atkinson in his book *Reincarnation and the Law of Karma* (p. 57). Atkinson concluded, as had many before him, that Yeshua and His cousin (John the Baptist) were closely aligned with the Essenes, the most mystical of the Jewish sects. Considering the Essenes taught the evolution of the soul through reincarnation, there is little question that Yeshua taught these same principles to His inner circle of students.

As each new source of information was digested, the research progressed with an increasing degree of focus. Traditional Christian sources all express the same heaven or hell message on the afterlife. Although many contemporary authors have some wonderful insights into aspects of the authentic teachings, their traditional Christian perspectives obscure the bigger evolutionary picture taught by Yeshua. For example, even though the principles of unconditional love and forgiveness were clearly taught by Yeshua, they cannot be reconciled to Christianity's heaven or hell alternative. Traditional Christian authors generally fail to recognize such inherent conflicts. In the process, they completely miss Yeshua's larger

evolutionary picture and ultimately the foundation of His teachings. Such an overview is necessary to know what subjects and sources to pursue. This path eventually led to sources providing a deeper understanding of the advanced principles emphasized by Yeshua.

A search for sources containing His teachings on the law of cause and effect, the Golden Rule, reincarnation, unconditional love and the unity of all life became the priority. Other related topics also expanded the traditional approach to Yeshua research. These topics included the missing 17 years, information on James, the content of any pre-fourth-century Yeshua document and any book that recognized the illusion of authenticity created by Pauline Christianity. Looking back on the years of research, one factor must be emphasized. The maze of distortions and illusions created by the centuries of biased Christian rhetoric and misinformation is endless. The Christian spin machine has been working 24/7 for almost 2,000 years and the current bureaucracy shows no signs of slowing down.

The overview of Yeshua's advanced teachings in the final chapters of this book are not neatly summarized in one source, nor can it be surmised from reading a hundred books. Only after many years of piecing together parts of the *secret teachings puzzle* did a completely new picture of Yeshua's teachings surface. I was just like many people who always wondered about the accuracy of the traditional information on Jesus. I never imagined spending over 10 years of doing the methodical research necessary for this book. I was continually motivated to take the next step because of the benefits I was experiencing in my life (because of Yeshua's message). Only after reading book after book, year after year, did the parts to the secret teachings puzzle gradually fall into place. But reading alone was only part of the process. The education obtained from countless PLR and LBL sessions supplemented and clarified the research of so many gifted authors, while simultaneously providing insights not available in print. As the centuries of spin and misinformation fell away, I found the universal benefits of Yeshua's advanced teachings in a spotlight. The message of this book is not mine—it is Yeshua's. Needless to say, the dogmatic rhetoric and hypocritical spin of Christianity has seriously obscured the path to Yeshua's advanced teachings.

Over the years there were many surprises. For example, it was astonishing to realize the authentic teachings were *consistent* with modern-day knowledge on the human energy field and quantum psychics. The common name for the human energy field is the aura. In the modern era some refer to the aura as the electromagnetic field that surrounds and penetrates our physical bodies. The terminology Yeshua used was different from what is used today but the message remains unmistakable. His knowledge of modern-day concepts and information seemed remarkable in light of the fact He lived 2,000 years ago. Given the uneducated state of the average man in the first-century, Yeshua's level of patience was apparently unlimited. Once the pieces of the secret teachings puzzle were put together, the basic elements of the advanced teachings surfaced. Some of the components have already been conveyed. A more comprehensive overview follows:

- Recurring Yeshua themes were unconditional forgiveness and love. These underlying principles were emphasized in many of His sayings and parables, most notably in the Golden Rule. **Remarkably, His emphasis on unconditional forgiveness and love is contradicted by the Christian afterlife destination of hell.** An afterlife in hell for all eternity is a blatant contradiction to the principles taught by Yeshua. This is why any afterlife concept of hell in any document, regardless of its alleged authenticity, is a red flag that the message is not part of the authentic teachings. To

demonstrate this fact, Yeshua's message from the Gospel of Matthew (18:21–22) is stated again: He was asked by Peter how many times a person should be forgiven for the same mistake: "Up to seven times?" Peter said. "No," said Yeshua, "seventy seven times." This same theme of unlimited and unconditional forgiveness is present in many sources, including the Gospel of Mark (3:28) where Yeshua said, "I tell you the truth, all sins and blasphemies of man will be forgiven them." The same message of unconditional forgiveness is repeated by Yeshua in His parables of the Prodigal Son and the Lost Sheep. The list of examples supporting His theme of unconditional forgiveness and love is quite long. Unconditional love and forgiveness, with a *keep trying* message, rather than eternal punishment in hell, is a consistent ingredient in Yeshua's message. It is no accident that this theme of unconditional forgiveness is also consistent with our evolutionary path via reincarnation. In this regard, Yeshua told us, "*your* heavenly Father loves you without end." This principle cannot be reconciled with the Christian message of non-forgiveness and punishment in hell. **Regardless of how Christianity may spin their afterlife structure, it directly contradicts the principles Yeshua taught.**

- As part of the *perfection of our soul* process we incarnate life after life. This evolutionary journey, as is each incarnation, is a progression of events that present learning opportunities. All life lessons are in some way related to understanding the universal principles, whereby we eventually elect to align our behavior with them. The quicker the lessons are learned, the faster the soul matures. Anyone who has recalled numerous past lives will confirm this evolutionary process.
- In addition to the universal laws, our evolutionary journey is dominated by our free will. The goal is to understand the universal principles so well that we elect to align our behavior with them. This goal is obtained gradually via the learning process of reincarnation. Yeshua taught that the foundation of the universal principles is love and the karmic law of cause and effect. This is confirmed by His emphasis on the Golden Rule and phrases such as the following: "Love thy neighbor as thy self." "Treat your fellow man as you would like to be treated," and "As you sow so shall you reap."
- As we evolve through the cycle of reincarnation we accumulate many experiences. During the initial and middle phases of our evolutionary process we generally block out our prior life memories whenever we are incarnated, even though they have a profound influence on each incarnation. All our prior life memories are stored vibrationally within our subconscious. The ability of vibrations to store vast quantities of information is a commonly accepted fact by the scientific community. Until we mature and consciously elect to access our past life memories, the information remains in our subconscious.
- Because our evolutionary process is governed by the law of cause and effect, it is extremely helpful to remember our prior lives. To draw our prior experiences into our conscious thoughts we need to exercise our free will and engage the power of intention. A basic understanding of past life review techniques is the only other ingredient needed. To varying degrees and depending on the specific circumstances surround-

ing any given incarnation, we all have the ability to remember our prior lives. For most of us, accessing our past life memories is much easier than most people realize.

- Some of our past life memories are stored in our human energy field in the form of vibratory imbalances and impurities. These impurities originate with unresolved emotionally significant events. Our impurities are also referred to as energetic flaws and generally represent our violations of the universal laws. In other words, we do not learn every soul development lesson the first time. Our free will obviously plays the pivotal role in the pace of our evolution. For lack of a better description, our energetic flaws are a developmental reminder that we did not learn an important lesson. These reminders are commonly referred to as karma. Thus, we have to return to similar sets of circumstances to learn the applicable lesson. This learning process can occur during the same incarnation in which we created the vibratory flaw or many lifetimes in the future.
- The perfection of our soul via reincarnation is similar to going to a college with general class requirements prior to graduation. We can take the required Earth courses anytime we like. However, we need to obtain a passing grade in all the required classes prior to graduation from the evolutionary school of Earth. By reviewing our past lives we become knowledgeable about which courses we have taken, what courses were failed and why. Such a PLR education provides priceless insights into what we still need to learn and why. The bottom line is the more knowledge we have about ourselves, the quicker we clear the impurities from our human energy field and complete our evolutionary process (align our behavior with the universal principles).
- A divine spark is within all of us. This is a recurring message of Yeshua and it appears in many sources, including the Gospel of Luke, **“The kingdom of God is within you.”** As challenging as this is to comprehend, Yeshua taught **to know yourself is to know God**, personally and intimately. This is why we are here. This is why we endure the challenges of reincarnation, to gain this special knowledge (gnosis) about ourselves. Additional quotes from the Enlightened One in this regard are as follows:

“The kingdom of Heaven is thine forever, for it is within thee.”

“We are His children and He is Our Father.”

“Human beings, in whom dwells a part of the spirit of God.”

“He [God] is part of the mysterious life of man, into whom He has breathed a part of His Own.”

“I have advised them to purify their heart of every stain [energetic impurities] for there is the true temple of God.”

“Do not defile your heart, I say unto you, for the Eternal Being dwells there always.”

“...hearts of men which are the true temples of God.”

“...for the body is the temple of the spirit and the spirit is the temple of God.”

One of the magical aspects of the reincarnation cycle is we can reincarnate as many times as it takes to become conscious of our connection to and relationship with our Maker. The prerequisite for this realization is the alignment of our behavior with the universal laws and purging our karmic flaws from our energetic structure, commonly called our soul. The end result is we become conscious of the unity of all life and our blissful connection to the Source of All. This is our common evolutionary goal.

- The reality of the unity of all life, consistent with quantum physics, is integral to Yeshua's advanced teachings. One aspect of this structure is that everything in the universe is connected on the quantum level via an immense vibrating matrix. Thus, assuming the Creating Source is in the universe, we are all connected to this Source of All, regardless of whether we are conscious of this connection or not. Yeshua expressed this structure and principle using simple terminology. His message was undoubtedly not comprehended by His first-century audiences. An applicable Yeshua quote from *The Gospel of the Nazirenes* is as follows (p. 127): "For the Creator has made all things by number, by weight, and by measure, corresponding with one another. These things are for them that understand..." This amazing information mirrors modern-day quantum physics, its zero point field and the Periodic Table of Elements! Chills still run through my body every time I read these words. Two millennia ago Yeshua knew every living thing in the universe was connected on the quantum level via the invisible matrix known as the zero point field. With a rudimentary understanding of physics and chemistry there is no doubt that this Yeshua quote is a reference to the Periodic Table of Elements. The elements from the Periodic Table (oxygen, nitrogen, copper, zinc, et cetera) comprise everything in the universe and are all related *mathematically* "by number, by weight and by measure"! Please note that an understanding of the vibratory composition of each element in the Periodic Table (and our universe) was more than a millennia away from being discovered and yet Yeshua was talking about it. (As previously mentioned, a good introductory book on quantum physics and the unity of all life principle is *The Field* by Lynne McTaggart. An exceptional book on the Periodic Table is *The Promethion: A Comprehensive Study of the Principles of Life Energy* by Joseph Scogna).
- Yeshua taught that sacrificial rituals do not atone for our mistakes. Yeshua also taught that the law of cause and effect motivates us to take responsibility for our actions. "As you sow so shall you reap." This structure helps us to understand the errors of our ways and correct the mistakes of our past. He knew sacrificial rituals have no standing within the structure of universal principles, which begins with love and ends with the karmic law of cause and effect. Think about it. God is all-knowing and all-loving. How could killing a living being (man or animal) atone for mistakes? Would the ultimate source of love and intelligence in the universe create such a system? The answer is obvious because killing will not teach a person anything about living consistent with the universal principles. According to Yeshua, the Golden Rule (the law of love) offers the quickest and only path through the evolutionary school of Earth. In conclusion, the Christian explanation for the crucifixion is blatantly inconsistent with the authentic teachings. Unfortunately, Christianity holds onto their Pauline mythology just as the Jewish hierarchy held onto their sacrificial rituals.

As is evident from the preceding summary, Kabbalistic themes are present in some of the non-traditional Yeshua sources. The information in the Kabbalah represents a form of ancient Jewish mysticism. Naturally there are many competing interpretations of the Kabbalah. It should come as no surprise that this Kabbalic link to Yeshua will also be tied to the more advanced elements of the Essene community. For an introduction to the basic beliefs of the ancient Kabbalah, please see the book by Christian Ginsberg, *The Essenes and the Kabbalah*.

With the exception of the quotes specifically noted from other sources, all the previous Yeshua quotes originate from one of two sources: *The Essene Gospel of Peace* by Edmond Szekely and *The Unknown Life of Jesus Christ* by Nicolas Notovitch. As discussed in chapter 5, the Essene Gospel of Peace originates from ancient documents in the restricted archives of the vatican library. These Aramaic documents were initially found by Saint Jerome in the fourth century during his quest for Yeshua's teachings and information on the Essene community. Szekely gained access to the vatican's restricted library in the 1920s. Szekely published over 20 books on his research into the Essenes and the Yeshua link. The book *The Unknown Life of Jesus Christ* is based on a first-century record of the life and teachings of Yeshua recorded in Tibet by monks. This ancient information was discovered in Tibet in the 1880s by Nicolas Notovitch. This book was out of print for many years and was declared heresy by the Catholic Church. The book entitled *The Lost Years of Jesus* by Elizabeth Clare Prophet has reprinted much of the original manuscript. Most significantly, Prophet documents that two independent parties confirmed the authenticity of the first-century Tibetan documents.

The synopsis of the secret teachings doesn't sound like traditional Christianity, does it? Years of research into reincarnation, the human energy field and quantum physics played a key role in understanding some of Yeshua's words, which were located in a variety of ancient sources. A consolidation of the Yeshua sources was necessary to formulate the summary communicated. All of this information will act as a unique introduction to the replacement of Paul's fairytale with the facts surrounding the crucifixion. Please note that the unwavering foundation of the secret teachings is the law of love, more commonly referred to as the Golden Rule and the karmic law of cause and effect.

The authentic teachings on the gradual evolution of our souls via reincarnation can be divided into two general categories. The first category is the portions of the New Testament that openly discuss reincarnation and Yeshua's universal principles. Many of His parables explain various aspects of the universal principles. The second category is a wide variety of books and documents that include but is certainly not limited to the Lost Gospel Q, the Gnostic Gospels, *The Unknown Life of Jesus Christ*, the Essene Gospel of Peace, *The Aquarian Gospel*, *The Gospel of the Nazirenes*, the Dead Sea Scrolls, and two books by Dolores Cannon (*They Walked with Jesus* and *Jesus and the Essenes*), all of which did not surface until the 19th and 20th centuries. One of the other sources that should be mentioned was written in the 19th century, *The Essenes and the Kabbalah* by Christian Ginsberg. Finally, all the sources and research into James provide priceless insights into the teachings of his Brother. Needless to say, without consolidating all the early records, versus simply relying on the New Testament, it is impossible to discern what the advanced teachings of Yeshua are.



THE UNKNOWN LIFE OF JESUS CHRIST BY NICOLAS NOTOVITCH

Nicholas Notovitch made a monumental discovery of ancient scrolls in Tibet in the 1880s. First-century records of the life and teachings of Yeshua ben Joseph should never be smeared or trivialized. This is exactly what Christianity has done with this rare book (*The Unknown Life of Jesus Christ*). This particular case epitomizes the relentless efforts of the Christian establishment to obfuscate Yeshua's life and teachings whenever it discredits their flawed Jesus ideology. Notovitch published this book at the end of the nineteenth century. The authenticity of the information was immediately and dogmatically discredited by the Christian establishment. Instead of embracing the *consistent* stream of research and discoveries that promote a new and redefined version of the authentic teachings, Christianity perpetuates the Pauline mythology. In this specific case, because of the mud-slinging rhetoric of the Christian bureaucracy, most Christians do not know about this book. This book is highly recommended because it drips of first-century authenticity and is only 128 pages in length.

Although *The Lost Years of Jesus*, by Elizabeth Clare Prophet includes much of the Notovitch manuscript and the subsequent authentication process, Notovitch's book is still recommended. Copies can be secured via a search on the Internet. The *lost years* refers to the 17 year period in Yeshua's life that are absent from the Gospels of Matthew, Mark, Luke and John (from age 13 to 30). A brief summary of some of the key elements of Notovitch's book follows:

- While traveling through India in the late 19th century Notovitch heard of ancient documents in Tibetan monasteries, which recorded the life and teachings of Yeshua ben Joseph. This was a stunning revelation to Notovitch (and this author), who decided to take on the task of tracking down the documents. Not only did he find two sets of ancient Yeshua documents within the extensive library of one monastery—he also obtained translations from the Tibetan originals. Subsequent to Notovitch's discovery, many of the monasteries were ransacked by the Chinese military when they invaded Tibet in 1950. Most of the ancient libraries were either destroyed or their contents scattered in hiding places throughout Tibet. For these reasons, the original first-century documents are currently not available. However, in between the Notovitch discovery and the Chinese invasion, the existence of the first-century documents

was verified by two independent parties. This verification process is documented in Prophet's book. Although Prophet's book is also recommended, it does not provide all the information in Notovitch's book.

- The ancient Tibetan documents included biographical information on Yeshua and His teachings. It is no surprise that some of Yeshua's teachings are described by Notovitch as "isolated verses which very often have no connection with one another." This is representative of a list of important Yeshua sayings or parables. This identical description could be used to describe the content of the Lost Gospel Q, the Gospel of Thomas or the information Peter allegedly supplied for the Gospel of Mark. In the 1880s the Q information had not been publicized, the Gospel of Thomas had not been discovered and the second-century Papias references to the information Peter allegedly supplied to Mark were not common knowledge. The bottom line is that the format and much of the content in the documents Notovitch discovered were *consistent* with the pattern of authenticity dating back to first-century Palestine.
- The ancient information on Yeshua came from two sources. Much of the information was accumulated from accounts of His travels and teachings while He was in the Far East. Anyone who researches Yeshua will encounter a variety of obscure sources that claim Yeshua traveled to India during the in-between years. The biographical information from His post-Far East life in Palestine originated from word-of-mouth reports. In the first century (when Yeshua lived) Jerusalem was a major commercial center. As such, Jerusalem was located on all the major merchant routes to and from the Far East. These same routes served as a communication network for all the major news of the day. Thus, the Tibetan records of Yeshua's last few years in Palestine were most likely written relatively soon after the crucifixion. This is in stark contrast to the Gospels, which were written 40 to 80 years after the fact. All the Tibetan records were recorded and preserved by Buddhist monks, who revered Yeshua.
- To say there are major discrepancies between the Gospel versions of the trial, conviction and crucifixion in comparison to the Tibetan records is an understatement. The details provided by Notovitch are spot on with the historical realities of first-century Palestine. Here are a few of the highlights:
 - Yeshua was extremely popular. Although He never aspired to the role, He was clearly perceived to be the new King of the Jews. As such, Pilate feared Yeshua would lead a messianic revolt. In other words, *everyone* in Palestine thought Yeshua was the Jewish messiah. Consistent with Pilate's practices as reported by Josephus, he had Yeshua followed by spies to monitor His activities.
 - Pilate eventually arrested Yeshua and subjected Him to extreme torture. The purpose was to have Yeshua incriminate Himself, which would be justification to put Him to death. This Tibetan rendition of Yeshua's demise is consistent with the previously described Roman technique—torture Jews until they provide information that justified a death sentence.
 - In Yeshua's case the torture did not result in Pilate's desired outcome. In a direct contradiction to the Gospels but consistent with Essene characteristics as reported by Josephus, Yeshua never incriminated Himself. The torture was described as extreme but it did not kill Yeshua. In the end Pilate ordered Yeshua to be crucified,

presumably for a crime of sedition. Pilate accused Yeshua of inciting the Jews to revolt. Contrary to the Gospels and Paul's epistles, Yeshua never claimed to be the only Son of God.

- Finally, the principles taught by Yeshua do not mirror either traditional Judaism or Christianity. As was the case with other ancient sources, a *consistent* theme and tone of *enlightened independence* permeates Yeshua's teachings.

Information in Notovitch's book included in the prior synopsis of the authentic teachings will not be repeated. However, it is noteworthy that the ancient Tibetan documents quote Yeshua as being against any blood sacrifices to God for any reason. This source and the previous rendition of the crucifixion represent two adamant repudiations of Paul's Son of God mythology. As a reminder, Yeshua's rejection of sacrificial rituals of atonement in the Tibetan source is *consistent* with His earlier quote from one of the lost Jewish Gospels (a surviving excerpt). The inevitable conclusion is that Yeshua never taught the Christian myth of heaven and hell. However, these sources are consistent with the reality that Yeshua did teach that the atonement of sins is accomplished by good works. This is reminiscent of the same principle expressed in the Letter of James and the Dead Sea Scrolls—good works via the Golden Rule atone for our violations of the universal principles. Finally, the ancient Tibetan documents are consistent with and reinforce the general message of this book. Yeshua taught an enlightened lifestyle based on universal principles. He did not teach religious rituals, mythology and primitive dogma, inclusive of the heaven or hell alternative.



CHAPTER 27

THE GOSPEL OF THOMAS

Ancient documents known as the Gnostic Gospels were discovered in the sands of Egypt in the 1940s. The Gnostic Gospels represent a large and diverse collection of pre-fourth-century documents. These Gospels are generally associated with what is commonly referred to as the Gnostic and Jewish Christian (Ebionite) movements. Some of the information is avoided or discounted by traditional Christianity. The Gospel of Thomas is one of these Gnostic Gospels and it has received the most attention and debate. The words of Yeshua in this ancient document shake the foundation of Christianity because they confirm He taught the gradual evolution of the soul via reincarnation and the benefits of remembering our prior lives. Many books have been written on the Gnostic Gospels and the Gospel of Thomas. The suggested starting point is a book by Elaine Pagels, *Beyond Belief*.

For good reason, many scholars communicate that some of the Gnostic Gospels are difficult to understand. One of the reasons for this is that all the Gnostic and Jewish Christian documents were declared heretical in the fourth century. This was all part of the oppressive wave of religious uniformity mandated by the Roman Empire and its new Catholic Church. Anyone caught with documents contrary to the approved Roman Christian beliefs were subjected to severe penalties, including torture and death. Recognizing the stark reality of this oppressive environment has caused many to conclude it motivated the owners of the Gnostic Gospels to bury them in the desert. In other words, the owners of this collection of heretical documents did not want to destroy them or have them found in their possession. It cannot be overemphasized that with the exception of Catholicism, all other versions of the life and teachings of Yeshua were outlawed by the Roman Empire. This resulted in the widespread destruction of documents that undoubtedly provided insights into the authentic teachings. This oppressive environment is why most of the competing versions of the life and teachings of Yeshua are not available today. Regrettably, the closed-minded bias of early Christianity is far from extinct. Simply stated, many of the contemporary Christian scholars do not possess the necessary objectivity or education to understand some of the Gnostic Gospels. These

facts provide a partial explanation for why the Gnostic Gospels are not understood by many of the people who have written about them.

There are other reasons for the inability of the modern-day Christian movement to understand all the Gnostic Gospels. For example, the Christian scholars who have provided most of the interpretations personally reject many of the principles and beliefs, such as reincarnation. The end result is that most of the interpretations of the Gnostic Gospels have been spun from the traditional Christian perspective. The purpose of the Christian spin, which is often very subtle, is to create the illusion that all contra-Christian beliefs are separate and distinct from the authentic teachings. Stating the obvious and in the spirit of discovering the secret teachings, this biased Christian approach is counterproductive.

Let us get right to the heart of the matter. Specific Yeshua themes in the Gospel of Thomas include the gradual evolution of the soul through reincarnation and the significant benefits of remembering our prior lives. This undeniable message makes the Gospel of Thomas another direct repudiation of Paul's Son of God mythology and the related myth of heaven and hell. It is noteworthy that based on the numerous books that were read, none of the authors possessed more than an elementary knowledge of reincarnation. This was apparent because they all missed obvious references to reincarnation and the benefits of past life review. In this critical arena, traditional Christian scholars create the distinct impression that they lack the education and experience that is essential to provide comprehensive evaluations of the Gnostic Gospels. This less than ideal perspective is exacerbated by other apparent shortcomings. For example, traditional Christian scholars also appear to be oblivious to references by Yeshua to advanced energetic healing techniques and even the basic principles of quantum physics.

Concepts such as reincarnation, past life memories, the human energy field and the zero point field, all of which come jumping off the pages of the Gnostic Gospels in various forms, are all absent from most (if not all) Christian interpretations. It is as if these concepts and related terminology are so alien to Christian authors that they are not present in the Christian psyche or vocabulary. Until the scholarly ranks of the Christian establishment free themselves of the limitations imposed by their dogmatic conditioning, they will be ill-equipped to comprehend the advanced teachings present in Yeshua's words. In their defense, based on the arduous ups and downs of my own spiritual journey, such a challenge is not easily overcome.

Only when Christian scholars open up to the education provided by the voluminous number of case studies now available on PLR, LBL and NDEs, supplemented by the memories of their own prior lives and LBL experiences, will they possess the prerequisite foundation necessary to comprehend and appreciate the wisdom in Yeshua's words. To this foundation the scholars will also have to add a basic understanding of quantum physics and an education on advanced energetic healing techniques. To date, it does not appear that members of the Christian establishment are both open-minded and insightful enough to garner the prerequisite education. Hopefully, this will all change soon. I look forward to the day when members of the Christian elite break with the uneducated gridlock of their dogmatic traditions. If my less than diplomatic way of expressing these matters plays even a small role in furthering Yeshua's agenda, then I gladly welcome the wave of criticism that is headed my way.

A general introduction to and summary of the Gospel of Thomas is as follows:

- The author of this Gospel is alleged to be one of Yeshua's younger brothers, commonly referred to as Thomas. Thomas is also referred to in other ancient sources as

Jude, Thaddeus and Judas Thomas. A common perspective today is that Thomas was one of the twelve Apostles.

- The evaluation of the Lost Gospel Q revealed Paul's Son of God mythology to be in conflict with the authentic teachings. The Gospel of Thomas mirrors the Lost Gospel Q in this and other ways. Both are a list of Yeshua sayings, do not mention any of the Christian beliefs originating with Paul and emphasize universal principles. These lists of important sayings are *consistent* with the first-century practices in Yeshua's homeland, which often recorded the most important sayings of its sages and prophets. Approximately one-third of the sayings in the Gospel of Thomas are duplicated in the Lost Gospel Q, which many Christian scholars now recognize as the oldest and most authentic document of Christianity. Thus, the parallels between the Lost Gospel Q and the Gospel of Thomas add considerably to the authenticity of the latter. Some scholars openly recognize the Gospel of Thomas as a prewar document, which was initially authored by the original Palestinian movement.
- The crucifixion, resurrection and divinity of Yeshua are absent. In other words, the crucifixion and the alleged atonement of sins is a non-issue because Yeshua is never referred to as the only Son of God. Needless to say, Christianity's heaven or hell belief structure is also absent. The fact that this Gospel is silent on Paul's Son of God mythology provides yet another source of evidence that Paul was a counterfeit apostle. In stark contrast to Christianity's emphasis on the Pauline perspective, the agenda in this Gospel is once again restricted to the universal principles taught by Yeshua.
- One-half of the sayings in this Gospel (many of which also appear in the Lost Gospel Q) are duplicated in the synoptic Gospels (Matthew, Mark and Luke). This fact adds credence to the premise the Gospel authors used earlier and more authentic Palestinian sources to generate their *Roman Christian* Gospels.
- Some of the sayings confirm Yeshua taught the gradual evolution of our souls via reincarnation and the importance of remembering our prior lives. Even by contemporary standards, the applicable Yeshua sayings reveal an advanced understanding of past life review, the beneficial effects on our human energy field and quantum physics.
- In comparison to the Roman Christian themes and the Judaic traditions of first-century Palestine, the Gospel of Thomas is marked by a prominent sense of *enlightened independence*. This same quality is also present in the Lost Gospel Q, the Essene Gospel of Peace and *The Unknown Life of Jesus Christ*. This quality indicates the Gospel of Thomas had its roots in the earliest traditions of the original Yeshua movement. Thus, His teachings on the benefits of remembering our prior lives may very well represent a significant portion of His so-called secret teachings.

All the observations complement the evidential trail that portrays the authentic teachings as universal principles or laws, which are consistent with a structure of gradual evolution via reincarnation. For all the reasons communicated, a good portion of the Gospel of Thomas may represent an authentic first-century source on the authentic teachings. It is regrettable

that the original pieces of parchment have many gaps and were not in better condition when they were discovered.

Although entire books have been devoted to various aspects of the Gospel of Thomas, the balance of this chapter will focus on a few of the sayings dealing with reincarnation and PLR. The opening lines from the Gospel of Thomas are as follows:

These are the secret sayings which the living Yeshua spoke and which didymus Judas Thomas wrote down. And Jesus said, “Whoever finds the interpretation of these sayings will not experience death.”

The word *didymus* means twin. There is speculation that Thomas bore a close resemblance to his older Brother, Yeshua. This same Yeshua message also appears in the Gospel of Matthew. The simple meaning of this saying is that our souls do not die but rather pass from one dimension and state of consciousness to the next. This mirrors the past life and life between life memories of thousands of people. Simply stated, we were made immortal by our Maker.

A few more quotes of Yeshua from the Gospel of Thomas are as follows (bold print added):

“I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind.”

“When you see your likeness, you will rejoice. **But when you see your images which came into existence before you [your body from a prior life memory]** and which neither die or become manifest, how much will you have to bear!”

“Let him who seeks continue seeking until he finds [seeking the knowledge of prior lives]. When he finds he will become troubled [when one sees what one did or had done to them in prior lives]. When he becomes troubled he will be astonished, and will rule over all.”

“That which you have will save you if you bring it forth from yourselves.” [This is a reference to our unresolved prior life events or karma and the related benefit of remembering the events.]

As described in numerous contemporary sources, our unresolved prior life events take the form of energetic flaws within our human energy field. For anyone who has extensive experience with past life review, these few lines leave no doubt that Yeshua was an expert on the reincarnation process and taught His followers the benefits of PLR techniques. **“When you see your images which came into existence before you”** is exactly what occurs when we remember one of our prior lives. Through the recall of our past life memories (stored in our subconscious) we literally see and experience ourselves in our past lives. It is quite similar to remembering and visualizing the details of an important childhood memory. Because our current incarnation is directly influenced by our prior life events and decisions, our prior life memories provide a priceless source of information. In the words of Yeshua, **“I shall give you what has never occurred to the human mind.”** In other words, by remembering our past lives the confusion of our current life circumstances become understandable and we proceed from a much more educated point of view. PLR is a truly an enlightening technique of which humanity is only beginning to take advantage. It was nothing short of startling to

discover an ancient source that confirmed Yeshua taught the benefits of remembering our prior lives.

“That which you have will save you if you bring it forth from yourselves.” Based on the education I obtained (on energetic healing, quantum physics and from the extensive use of PLR) it is evident Yeshua practiced very advanced techniques. Two thousand years later we are only beginning to truly understand and appreciate the PLR technique Yeshua described. More specifically, by learning about our unresolved prior life events we become educated on the mistakes we have made (our violations of the universal principles). Such an education motivates us to alter our behavioral patterns accordingly and in so doing we avoid making the same mistakes life after life. Please understand that until we learn the necessary lessons from our prior mistakes and alter our behavior accordingly, we will find ourselves in similar life circumstances life after life, after life. Please appreciate the serious repercussions of my observations in this regard. It is a vicious cycle to remember and one that can be avoided or minimized with PLR. In summary, the karmic structure of the Earth environment strives to teach us to align our behavioral patterns with the universal principles. The universal laws and related evolutionary structure is truly an amazing system to observe from the vantage point provided by PLR. The emotional intensity associated with some of our prior life memories is challenging to describe. The benefits of the education are priceless. There is no doubt Yeshua understood this and that is why He taught the use of PLR to His inner circle.

A benefit of advanced PLR practices is the acceleration of our evolutionary process. In other words, **with PLR we learn how to align our behavior with the universal principles more quickly. In so doing we reduce the number of incarnations needed to complete our evolution process in the Earth dimension!** In addition, we also reduce or eliminate many painful karmic experiences. Few today appreciate the significance of this fact. Even by modern-day standards, the PLR techniques taught by Yeshua were extremely advanced. Some today refer to past life review and the applicable purification of our human energy field (of our karmic flaws) as soul retrieval or soul restoration. For those interested, consider reading the free past life review booklet at www.metatones.com.

“Seek until he finds. When he finds he will become troubled. When he becomes troubled he will be astonished.” The words of Yeshua describe exactly what happens when we remember our prior lives. The process is not as difficult as many initially perceive. It is simply a matter of moving our prior life memories from our subconscious to our conscious thought process. In regard to Yeshua’s words, as we tap into our prior life memories we may see ourselves in circumstances that trouble us because of things we have done to ourselves or to others or have had done to us. If you have not yet remembered any of your prior life events, it is an understatement to say you will be simply “astonished” as you remember your prior lives. There are many *astounding* aspects to our past life memories, many of which will provide practical and beneficial information in relation to your current life circumstances and relationships. Please understand that our prior life decisions and events have all shaped our current incarnation. By applying the information obtained from your prior life memories you will be astonished at how your life will change for the better. For example, if you are married there is a good possibility that you had at least one prior life with your partner. Your current relationship is undoubtedly influenced by prior life events. Would not the facts surrounding your prior relationship be extremely helpful in this life?

“I shall give you what has never occurred to the human mind.” Yeshua was talking about our evolutionary process via reincarnation and how this journey can be simplified with

PLR. You will learn first-hand how enlightening past life memories are at explaining your current life circumstances. This obviously had never occurred to His inner circle of students, just as it has not occurred to many people in the 21st century. Without the benefit of our prior life memories it is difficult to understand the inner workings of the evolutionary structure. Although reading about PLR experiences in books is a helpful introduction, it does not provide the intimate details needed to understand and improve our lives. All things considered, it is completely understandable why the Enlightened One only attempted to teach these complex realities to His inner circle. What is not understandable is why the modern generation of Christian leaders rejects the reality of reincarnation, the practical benefits of PLR and the direct link to Yeshua's teachings.

Yeshua's words confirm that He taught the benefits of PLR. More specifically, as we learn from our past life memories we obtain the following benefits:

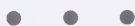
- We become educated on the prior life events and circumstances that created our current life challenges. This education provides insights into what actions are needed to overcome our current challenges.
- By learning from our prior life mistakes, we mature and evolve at an accelerated pace. In a manner few can imagine, we become educated on the universal laws that govern our evolutionary journey. In the process, we understand the critical importance of aligning our behavioral patterns with the universal principles.
- Because we gain a deeper appreciation for the karmic effects of violating the universal laws, we avoid making the same frustrating and painful mistakes life after life.

Yeshua clearly encouraged the use of PLR. When His teachings are combined with the state-of-the-art information on energetic healing techniques, a wondrous education on the inner working of our human energy field is obtained. A few suggested books are *The Infinite Mind: The Science of Human Vibrations* by Dr. Valerie Hunt, *Pranic Healing* by Choa Kok Sui, *Heal Your Body* by Louise Hay and *Hands of Light* by Barbara Brennan. Given the miraculous abilities of Yeshua, there is no doubt He was well aware of all the information contained in these books. Very briefly, on the quantum level we create energetic impurities within our human energy field by violating the universal laws. These karmic flaws are only released when we learn the related lesson and align our behavior with the universal laws. These same impurities can and do manifest as a variety of physical, mental and emotional challenges. The education provided by remembering the applicable prior events allows us to purge these karmic impurities at an accelerated pace. In the process, some miraculous events may occur. In other words, the related physical, mental and/or emotional challenges are resolved and we take a big step toward completing the evolutionary process of Earth (the purification of our soul).

Anyone who takes the time to remember just one prior life will begin to appreciate the words of Yeshua and why He taught His inner circle to remember their prior lives. PLR sessions are now available to everyone with the assistance of experienced professionals. The sources of the Yeshua quotes are the literal translations of the Gospel of Thomas contained in the book *Nag Hammadi Library* by James M. Robinson. A book containing the four Gnostic Gospels commonly attributed to Yeshua from the Nag Hammadi Library is *The Secret Teachings of Jesus: Four Gnostic Gospels* by Marvin W. Meyer.

Before we leave the Gospel of Thomas there are two noteworthy items:

- One saying of Yeshua necessitates at least a brief mention. Yeshua said, “Blessed are the poor, for yours is the kingdom of God.” These same words also appear in the Gospels. Remembering that one translation for the Hebrew word Ebionite means *the poor*, what Yeshua meant is “*Blessed are the Ebionites because you honor the proper interpretation of the Law. Yours is the kingdom of God.*” Yeshua did not use the term *Christians* but rather the name of the Essene sect that followed Him and honored His teachings (the Ebionites). Simply as a reminder, the Ebionites were a sub-sect of the Essenes, which made the transition from the traditional Judaic Law to the more evolved interpretation provided by Yeshua, known as The Way.
- As was also noted in the Essene Gospel of Peace, Yeshua again makes references to what can only be the zero point field (ZPF). This is the term used by physicists to describe the quantum substructure of the universe. This multidimensional matrix of quantum vibrations is an immense reservoir of energy and information. It connects everything in the universe. The quantum structure of the ZPF represents the essential *oneness* of all creation, referred to as the unified field theory. The message in the Gospel of Thomas mirrors the earlier chapter on the teachings of Yeshua in the Essene Gospel of Peace. Yeshua had aligned His behavior with the universal principles (or His interpretation of the Law) and in so doing had gained access to the limitless energy and information contained in the ZPF. The model provided by His lifestyle demonstrates that this cannot be an on-again and off-again process. His behavior patterns were consistent and exemplified the heart of the universal principles, the Golden Rule and its theme of unconditional love.



CHAPTER 28

THE ESSENE CONNECTION

It was initially a bit startling to locate numerous sources that communicated Yeshua taught our gradual evolution via reincarnation, the benefits of past life review and the principles of quantum physics. All these advanced principles became recurring themes in both old and new sources of information. In retrospect it was not surprising that aspects of His so-called secret teachings appear in multiple sources. In light of my Catholic indoctrination as a child, Yeshua's blending of advanced scientific principles with spirituality was a welcomed breath of fresh air. In regard to His teachings on reincarnation, the new questions that arose included the following:

- Did Yeshua's teachings on reincarnation and the benefits of PLR represent new information for the Jewish culture?
- or
- Were these advanced principles and practices already present?

The answers to these questions can be found within the segment of the Jewish culture Yeshua found Himself in as a child, the Essenes. By researching the connection between Yeshua and the Essenes, it became obvious the more evolved members of the Essene community believed in reincarnation and practiced some form of PLR in the pre-Yeshua era. However, it also appeared as though Yeshua possessed a much higher level of knowledge regarding our evolutionary process and the benefits of PLR. For example, advanced PLR techniques were probably used by Yeshua to facilitate some of His miraculous healings. He seemed to know about and act on the fact that emotionally based energetic flaws in the quantum substructure of our human energy field (karma) can manifest as physical symptoms.

From a practical perspective, think of these emotionally based flaws (unresolved prior life events) as karmic impurities within our human energy field. Such flaws can and do manifest as physical symptoms, which can range from minor to major disabilities. A major violation of the universal laws can create just such a flaw. When the applicable lesson is

learned we take a step toward aligning our behavioral patterns with the universal laws. In the process, we purge the energetic flaw from our soul and the related physical symptom is eliminated. (Please see the books referred to in the previous chapter for more details and specific examples.) The release of an energetic/karmic flaw via PLR can and does result in some miraculous healings. Such a technique would obviously explain many of the healings attributed to Yeshua and His Apostles. Thus, there seems to be no question that Yeshua shared His advanced PLR knowledge and techniques with His inner circle. The Gospel of Thomas is vivid proof of this.

In the earlier chapters you read about James's close relationship with the Essenes. They revered James and referred to him in the Dead Sea Scrolls as the "Teacher of Righteousness." A basic premise was if James was the leader of his Brother's movement in the post-crucifixion era, and we know he was, then his Essene orientation must have been representative of his Brother's perspectives. The James/Essene/Yeshua connection has been confirmed by numerous sources, as demonstrated by Edmond Szekely's research. Szekely spent years in the restricted archives of the vatican library in the 1920s. His research led to the discovery of ancient documents on the Essenes and Yeshua's teachings, including but not limited to the Essene Gospel of Peace. Unfortunately, and yet consistent with the standard practices of the Catholic Church, any ancient documents contrary to its dogma and standard beliefs are suppressed. For example, the vatican was successful in delaying the release of the Dead Sea Scrolls for decades. If the documents cannot be suppressed they are declared heretical and discredited in any way possible. As hypocritical as this is, the papacy has never been mature enough to recognize the mistakes of the past and go forward with a more authentic version of Yeshua's teachings. An example of this fact is the restricted portion of the vatican library that remains closed to the public.

Returning to the Yeshua/Essene connection, even the New Testament communicates that Yeshua and James embraced many Essene principles. However, unless one is educated on the Essenes, the close Yeshua association remains hidden. As one of the many examples, *righteousness* is a term used frequently by Yeshua in the Gospels. It has a very positive connotation. The meaning mirrors the underlying foundation of Essenism as expressed in the Dead Sea Scrolls. More specifically, to the Essenes anyone who honored the proper interpretation of the Law, which they also referred to as the "perfection of the Way," was referred to as "righteous".

Today more people are beginning to recognize the ramifications of the close relationship between Yeshua, James, John the Baptist (their cousin) and the Essenes. A sample of the relevant information was touched on in the earlier chapters. In this regard, the Yeshua/Essene association has appeared in a variety of books, representative of both old and new sources. Two of the relatively new sources include the Dolores Canon books (based on past life memories) and the Edgar Cayce readings. The applicable Cayce readings appear in numerous books by several authors. These new sources uniquely confirm the close association revealed by the ancient sources. Yeshua and His family were all members of the Essene community. Thus, old and new sources have established a *consistent pattern of evidence*.

In ancient sources the Essenes are referred to by many other titles. This has created a certain amount of confusion and obscures the importance of the Essene/Yeshua relationship. Two such titles are the Ebionites ("the poor" in the Acts the Apostles and Paul's epistles) and the Nazoraeans, who were also known as "the keepers of secret traditions," "keepers of the covenant," and "keepers of the Law." See *The New Testament Code* by Robert Eisenman for

more details. Depending on the specific context all three names (Essenes, Nazoraeans and Ebionites) are interchangeable. The first-century historian Josephus tells us the Essenes were known to routinely take sacred oaths of secrecy regarding their more protected teachings and beliefs. At the hands of the Romans, the Essenes endured torture and death rather than betray their beliefs or oaths of secrecy. Outsiders who wanted to join the Essene community were welcomed but at the same time they were met with a certain level of caution. This motivated the Essenes to have various levels of membership and teachings. Josephus tells us their most advanced teachings were reserved for only the lifelong members. Thus, the veil of secrecy surrounding the Essenes is one of the reasons there is not more information available on their advanced or secret teachings.

An example of how the NT confirms the Essene/Yeshua association is the references to Yeshua as a “Nazoraean.” However, and consistent with the Christian camouflage of the NT, the underlying significance of the Nazoraean label is never disclosed. This is compounded by the fact that Christian authors who understand the embarrassing references never communicate the significance of the passages. The embarrassing bottom line is this: It is inconceivable that anyone called a Nazoraean would have embraced Paul’s Son of God mythology. The Christian bureaucracy has always avoided communicating this fact. This chapter will further document the importance of the close Essene/Yeshua relationship and simultaneously provide another source that confirms He taught our gradual evolution via reincarnation and the benefits of remembering our prior lives.

The Essenes often found themselves leading the largest and most popular Jewish movement of the first century. This movement was completely omitted from the Gospels and has been referred to as the messianic revolutionary movement for independence. Thanks to the first-century historian Josephus and the Dead Sea Scrolls, we know the Essenes were zealous about the messianic liberation movement and the Law. Josephus often refers to the Essenes as the “Zealots” who assassinated two of the Herodian high priests and also initiated the Roman-Jewish war of 66–73 CE. The truly horrific description of one of the assassinations leaves no doubt the Essenes were passionately anti-Roman and anti-Herodian. Books previously referred to (*The Messiah Jesus and John the Baptist* by Robert Eisler and *Jesus and the Zealots* by S.G.F. Brandon) confirm the popularity of the messianic liberation movement and eliminates all doubt that Yeshua was the perceived Jewish messiah.

The messianic movement for independence was deeply ingrained into every aspect of the Jewish culture. The popularity of this independence movement had its roots within the sacred Torah, which prophesied that a world leader (the Judaic messiah) would surface from within the Jewish culture. This is sometimes referred to as the “star prophecy” and is the basis for much of the NT descriptions surrounding Yeshua’s birth. The star prophecy is also a prominent theme within portions of the Dead Sea Scrolls. Few people today realize the birth narrative in the NT originates with this very Jewish and anti-Roman star prophecy. The ancient Jewish prophecies were obviously inverted and spun by Paul and the Gospel authors to accommodate the Roman culture and ultimately Paul’s Son of God mythology. The end result was Paul’s new form of Christian messianism.

The two most commonly known Judaic sects of the first century are the Pharisees and the Sadducees, both of which are mentioned throughout the Gospels. The way the beliefs of these two sects are spun in the Gospels creates the illusion they represented the dominant Judaic perspective, which was at times pro-Roman. Except for the few who catered to the Roman interests, nothing could be further from the truth. However, these two sects were

generally not as anti-Roman or pro-messianic revolution as the Essenes. This fact motivated the Romans legions to level every Essene stronghold during the war. The Pharisees were a very diverse sect, which led to some of the Herodians labeling themselves Pharisees. Part of the long trail of evidence confirming Paul was not in the inner circle is the fact he labeled himself as a Pharisee rather than an Essene.

Many have made the observation that the Essenes are strangely absent from the New Testament. There is nothing strange about this blatant omission once the historical facts are understood. First and foremost, the Gospels were a product of the Roman-Greco culture and Paul's Son of God mythology. With this as a foundation, the Essene's messianic revolutionary platform and their close association with Yeshua had to be suppressed if the Gospel storyline was to appear authentic and pro-Roman simultaneously. There is no doubt the messianic movement for independence and its anti-Roman fervor was the Essene perspective. This glaring omission from the Gospels was further exacerbated by another critical omission—the utter hypocrisy and significance of the Herodian network. The Gospels had to omit the fact the Essenes and the larger Jewish culture detested the policies and practices of the Herodians, most notably those of the governor and high priest. These omissions were essential to hide the anti-Roman fever of the messianic revolutionary movement and the integral role it played in the life and death of Yeshua. The omission of these key facts was obviously a prerequisite for Paul's Son of God mythology and the now-accepted Gospel storyline. In summary, without the omission of the Yeshua/Essene connection, the traditional Gospel storyline would have been recognized as the charade that it is.

Once a more accurate cultural setting is obtained, the dramatic religious differences between the original Yeshua/Essene/Ebionite movement in Palestine and the pro-Roman Christian movement outside of Palestine become a given. This has been a long-winded introduction for why the Essene/Yeshua/James/John the Baptist connection had to be omitted from the Gospels and the balance of the NT. **How could the Roman culture and its new religion called Christianity embrace their new Son of God if He and His followers (the Jerusalem Church) opposed the Roman occupation of Palestine?** This would have been impossible. This was all part of the Christian illusion of authenticity initiated by Paul and perpetuated by the Christian establishment of today. **The simple reality is that the perversion of the historical facts is the proverbial trademark of Paul the Herodian, the Gospel authors and modern-day Christianity.** The end result is few today appreciate how close the Yeshua/Essene association was or how violently anti-Roman the Essenes were. A related fact is that the underlying pro-Roman tone of the Gospels is a colossal contradiction to the Essene agenda of first-century Palestine.

Consistent with the Szekely research and confirmed by the Edgar Cayce readings of the 20th century, Joseph and Mary were closely aligned with the Essenes. According to the Edgar Cayce readings, Yeshua and John the Baptist were raised and educated within the Essene community at Qumran (where the Dead Sea Scrolls were discovered). Robert Eisenman, in his book *James the Brother of Jesus*, describes the thorough *Esseneness* of James, Peter and John the Baptist. All of Eisenman's research was based on ancient sources and makes it illogical to conclude that Yeshua was anything but an Essene. A book that will be highlighted in this chapter, *Jesus and the Essenes*, provides a unique confirmation of this and provides a new dimension to the closeness of the Essene/Yeshua/John the Baptist relationship. This book provides a new source of evidence confirming the Cayce information that Yeshua and John the Baptist were raised and educated within the

Essene community at Qumran. Although the Christian establishment is quick to discredit non-traditional sources of information on Yeshua, they always fail to mention that the new sources are consistent with the evidence provided by a long list of ancient sources. Once again the facts place the authoritarian-sounding rhetoric of the Christian establishment into the proper perspective.

Why is it so critical to know that Yeshua, His brother James and their cousin John the Baptist were all Essenes? There are many reasons, all of which unveil the hypocrisy of Paul's Son of God mythology and the related myth of the heaven and hell afterlife belief. A brief summary follows:

- The Essenes authored the ancient documents known as the Dead Sea Scrolls, which were unearthed near Jerusalem in the mid 20th century. A considerable amount of first-hand knowledge about the Essenes is obtained from these documents, most notably that they were passionately anti-Roman, anti-Paul (they called him "the spouter of lying") and pro-Law. Paul is described as an enemy of the Essene community because he taught a religious agenda flatly rejected by the Essenes and their "Teacher of Righteousness" (James). Thus, there is no question that Paul's Son of God mythology and the related myth of heaven and hell was rejected by the Essenes, James and the balance of Yeshua's inner circle.
- The more evolved elements of the Essene community embraced the gradual evolution of the soul via reincarnation. They also believed our evolutionary process was governed by universal principles contained in the Law. The Gospel of Thomas and the authentic elements of the Gospels are vivid proof that Yeshua agreed with the Essene perspective. The more advanced members of the Essene community also practiced past life review techniques.
- Some element of the Essene community authored the Essene Gospel of Peace (see chapter 5 for details). This document is a key component of the pattern of evidence that rejects the credibility of Paul's Son of God mythology and the related heaven or hell belief structure.
- In summary, the Yeshua/Essene association renders the heaven or hell alternative and the balance of the Pauline perspective as an obscene contradiction to Yeshua's teachings.

As the pieces to the Yeshua/Essene puzzle continued to fall into place, the core components of the authentic teachings became as obvious as the fallacy of the Pauline perspective. The foundation of the authentic teachings included the Golden Rule (and its karmic principle of cause and effect), the gradual evolution of the soul through reincarnation and the benefits of remembering our prior lives. Expressed in another way, the passionately anti-Roman Essenes, their belief in reincarnation and their close association with Yeshua are the reasons why they had to be omitted from the New Testament by its final editor, the *Roman Christian* movement of the fourth century (aka the Catholic Church).

The Essene/Yeshua connection destroys any remaining shred of credibility attributable to Paul. The reasons for this are simple. Paul's claims of divine revelations and his related Son of God mythology cannot be reconciled to the teachings of Yeshua or the beliefs of the Essenes, James, the Apostles or the Jerusalem Church. However, the reality of and belief in

our gradual evolution via reincarnation can be tied directly to Yeshua and the Essenes. Let us not lose sight of the fact that the Golden Rule and its karmic principle inherent in Yeshua's "as you sow so shall you reap" saying are universally accepted as core components of the authentic teachings. The same cause and effect themes are integral with any belief structure that embraces reincarnation. Reincarnation, and its underlying theme of being responsible for our actions, is diametrically opposed to one person atoning for the mistakes of others through personal sacrifice (the crucifixion of the only Son of God).

Let us revisit one of the initial motivations behind this book. Through modern-day PLR techniques mankind has learned that our evolutionary reality lay within the reincarnation cycle and its structure of universal principles. Besides the mounting number of documented near death experiences, thousands of people have also tapped into their subconscious to remember our common *life between life* experiences in a spiritual dimension. In the final analysis, evidence supplied by observing our common experiential pattern has proven the heaven or hell alternative is no more than a Christian myth, a myth that could not have been part of the teachings of an Enlightened Yeshua. The reality of reincarnation and the spiritual afterlife in between each life on Earth has replaced the Christian myth of heaven and hell. Ancient and new sources confirm the inevitable. Yeshua knew everything we are learning today about our evolutionary process, reincarnation and the in-between spiritual dimension. This is why He stressed the importance of remembering our prior lives to those who could comprehend His message.

Let us not forget in the post-third-century era, which was dominated by the Roman Empire and its Catholic Church, reincarnation was heresy. Thus, the belief in reincarnation was a serious crime against both church and state. Any document containing information on reincarnation was either destroyed or revised to conform to Roman Catholicism. People were put to death for simply possessing documents containing information on reincarnation. This was standard operating procedure for centuries. Thus, it is no accident that none of the traditional Christian records openly describe the authentic teachings on reincarnation and the benefits of PLR. Many historians today agree the New Testament was altered, revised and edited to meet the needs of the early Catholic Church, which was clearly dominated by the Roman Empire.

It is now obvious the cultural and political agenda of the Roman Empire took priority over authenticity when it came to the official religion of the Empire and the New Testament. The editing and spin of the fourth century simply placed a stamp of approval on a very convoluted version of the life and teachings of Yeshua. Thus, it was inevitable that the NT omitted the Essene/Yeshua connection and the authentic teachings on our gradual evolution via reincarnation. When a flawed version of history is reduced to writing, and the related stories are told generation after generation for 17 centuries, they are generally considered to be the truth.

Another perspective is offered on this subject. Having the Roman Empire control the content of the Gospels with the goal of disseminating the authentic teachings is not that different from obtaining an accurate account of slavery and bigotry in the United States from a report written by the Ku Klux Klan. History tells us the winners write the history. Rome won the Roman-Jewish war. An inevitable result was that Roman Christianity replaced authentic information with their own distorted versions of the life and teachings of Yeshua, known today as the Gospels of Matthew, Mark, Luke and John. Thus, the afterlife belief structure of Christianity conforms to the beliefs of the culture that produced the Gospels

(the Roman-Greco culture) versus beliefs representative of the Essene/Yeshua association. This reality motivates those of us dedicated to the authentic teachings to search for new sources. To be taken seriously, any new sources must be *consistent* with the authentic elements of the ancient records, as is the one that is about to be described.



JESUS AND THE ESSENES BY DOLORES CANNON

The balance of this chapter will be devoted to the information contained in the Dolores Cannon book, *Jesus and the Essenes*. This second Cannon book on Yeshua is truly unique and is also based on past life memories. It provides over 200 pages of intimate details regarding the Essene culture along with many insights into the life and teachings of Yeshua. (Her first book on Yeshua was described in chapter 24.) For those who have not yet remembered any of their prior lives, this can be a controversial source. However, for the thousands who have experienced PLR first-hand, the information contained in Cannon's books was inevitable and provides eyewitness reports on Yeshua. In other words, considering the hundreds of thousands of people who are remembering their past lives each year, it was only a matter of time before some of these individuals began to remember their prior lives in first-century Palestine.

As this book was nearing publication, I found another book based on past life memories of Yeshua: *The Essenes: Children of the Light* by Stuart Wilson and Joanna Prentis. This particular book is based on the memories of seven people who all lived at the time of Yeshua, five of whom were Essenes. One person is of particular significance. He was Joseph of Arimathea, a member of the inner circle and brother of Mother Mary. Joseph is most famous for removing the body of Yeshua from the cross and placing Him in a tomb. I recommend this book for many reasons, including the fact that it either directly or indirectly confirms much of the information in the Cannon books. This book also provides additional insights into the Essene community, Yeshua and His true "inner" circle. This small core group was defined as Mary Magdalene, Joseph of Arimathea, His brother James, John the Apostle and His parents, Mary and Joseph.

Cannon is a famous regression therapist who has trained hundreds of people to use her techniques. She has lectured world-wide and written many books detailing countless case studies. These case studies detail the experiences hidden in the subconscious memories of her clients, from both their past and current incarnations. During one of her typical past life sessions, one of her clients made a startling discovery. Twenty-six lives removed from the current incarnation, her client remembered being a member of the Essene community at

Qumran in the first century! Qumran was an Essene community near Jerusalem and is where the Dead Sea Scrolls were discovered in the 1940s.

Over a period of several months numerous PLR sessions occurred with one goal in mind—to take advantage of this unique opportunity and extract as much first-century information as possible. Although Cannon’s client was female, in the Essene life she was a male named Suddi. Even though this may surprise some people, for those who have remembered numerous prior lives it is normal to remember lives as both male and female. For most souls, this common pattern facilitates a well-balanced evolutionary path. Quite frankly, the first time I remembered a prior life as a female it left me speechless. However, as my prior life education proceeded over many years, the switching back and forth between male and female incarnations was recognized as a necessary part of my evolution. In any case, this particular Cannon book provides a good introduction to past life memories in that she assumed her readers would have no prior knowledge of modern-day PLR techniques.

Jesus and the Essenes is divided into the following parts: introduction, Suddi’s life as a member of the Qumran community and eyewitness reports about Yeshua. Being a member of the ancient Qumran community provided incredible details about the Essene sect, which were previously unknown and yet all the information was consistent with the Essene culture described in other sources. For example, some of the sources mentioned within this book also communicate, or at least imply, that Yeshua was an Essene. In addition, according to Suddi’s eyewitness account, Yeshua’s teachings included the gradual evolution of our souls via reincarnation and the benefits of remembering our prior lives. Suddi confirmed all the information on the authentic teachings delineated thus far. To avoid any confusion on the pivotal point, Yeshua did not teach that He was the only Son of God, that His crucifixion would atone for the sins of mankind or that we have to believe in Him (as the only Son of God) in order to enter heaven. As an eyewitness to His teachings, Suddi confirms these facts and many more non-traditional Christian perspectives.

Over the years many excellent books were read on various aspects of early Christianity and Yeshua. People often ask, If they are only going to read a few books, which ones do I recommend? *Jesus and the Essenes* is always one of the books recommended. One of the many benefits of reading this book is that it acts as a confirmation for the authentic aspects of the Gospels (of the NT) while also highlighting the many fallacies. However, the sections of this book that continue to touch my heart are the unique insights into the personality and vast wisdom of Yeshua. The nature and specificity of such intimate details provide a much better understanding of the truly enlightened nature of Yeshua ben Joseph while simultaneously magnifying the authenticity of this source. Such information could have only come from one source—an eyewitness to the life and wisdom of the Enlightened One.

What follows is a synopsis of the book by Dolores Cannon, *Jesus and the Essenes*. Suddi’s memory is the source of all the information.

- Yeshua’s family was closely aligned with the beliefs and values of the Essene community at Qumran. From the ages of 8 to 14, Yeshua and His cousin, John the Baptist, were an exclusive class of two students within the Qumran community. They studied all the various subjects taught at Qumran. It is essential to know that only Essenes were allowed to live at Qumran and that there was a curtain of secrecy surrounding their advanced teachings. Yeshua’s teachers were recognized as Essene Masters. Suddi was one of Yeshua’s teachers and he specialized in the Judaic Law. Yeshua’s

family did not live at Qumran but they visited frequently. Subsequent to the six-year stay at Qumran, Yeshua traveled extensively throughout the world. All of this information is confirmed by many other non-traditional sources, most notably the Edgar Cayce readings. In between His travels and time with His family He would frequently revisit the Qumran community. His name was Yeshua ben Joseph, that is, Yeshua son of Joseph. The meaning of Yeshua is salvation.

- Many elements of the birth of Yeshua as described in the NT were confirmed by Suddi. Consistent with the star-messianic prophecy of ancient Judaism, there was a stunning astrological event that marked Yeshua's birth. People who have researched the astrological events of this period identify the conjunction of Saturn and Venus on October 3 in 7 BCE as the probable date. When asked if there was anything unusual about Yeshua as a baby, Suddi responded as follows (p. 206): "His beautiful eyes. And the fact that He was the calmest child. He would look at you and it is like He knew all the secrets of the universe and just glorified in them."
- The Qumran community was considerably more advanced than previously assumed, even in light of the information provided by Edgar Cayce. The library contained an extensive collection of scrolls, some of which dated back thousands of years. Some of the subjects taught included the Law, astrology, mathematics, prophecies and mysticism. Unfortunately, this priceless library was evidently destroyed by the Romans during the war of 66–73 CE.
- Yeshua did not identify with either the traditional Christian or Jewish messianic role, even though many of His countrymen projected a messianic identity onto Him. They were extremely eager for Yeshua to acknowledge the traditional Jewish role and lead a revolt against the Romans. Affirming the Jewish messianic role was always side-stepped by Yeshua. These circumstances are in stark contrast to the Christian Son of God role projected onto Yeshua by Paul and the Gospel authors.
- Integral to the Essene culture was the principle of *rebirth* and the knowing that everyone must eventually take responsibilities for their mistakes, referred to as one's "debts" (violation of the Law). In modern-day terminology this simply means the Essenes believed in our gradual evolution through reincarnation, the karmic law of cause and effect and aligning their behavior with the universal principles. However, for the Essenes these principles were much more than an informal belief structure or philosophy. They were the foundation of their values and way of life. The most advanced within the community had the ability to remember their prior incarnations via some form of past life review. This ability was revered. Thus, there is no doubt that Yeshua was taught the gradual evolution of the soul via reincarnation, the cause and effect principle of karma, the benefits of remembering our prior lives and a spiritual life in between each life on Earth. All of this information is consistent with the memories of thousands of people who have recalled their prior lives and life between life experiences in the modern era. Even though Yeshua was a student for many years at Qumran, it is an understatement to say He was the ultimate prodigy in all respects. Even this description does not adequately convey the truly enlightened state of Yeshua ben Joseph. Suddi tells us that Yeshua was often the teacher and the Essene Masters were His students.

- The Essenes were adamantly against the Jewish tradition of sacrifices to Yahweh for the atonement of sins, even though sacrificial rituals of atonement were routine within mainstream Judaism. The source of this ancient tradition was the Torah. This is another source that confirms the Essenes and Yeshua rejected many of the traditional interpretations of the Torah. This information obviously reinforces a theme in the earlier chapters: the authentic teachings were void of primitive Judaic rituals and traditions. It also confirms that Paul's Son of God mythology is blatantly inconsistent with the authentic teachings.
- The Golden Rule and the related principle of karma (the law of cause and effect) represented the core beliefs at Qumran.
- Suddi referred to the teachings of the Kabbalah, an evolutionary belief structure based on reincarnation. In the modern era the only extant copies of the Kabbalah date back to the 12th and 13th centuries. (For details see *The Essenes and the Kabbalah* by Christian Ginsberg.) At Qumran the teachings on the Kabbalah were contained in some of the oldest scrolls. These scrolls contained the secret teachings of the Essenes and were reserved for the Elders and Masters at Qumran. Yeshua had access to this information.
- The Essene/Kabbalah connection has profound implications. **One of the central concepts of the Kabbalah is that we all have a direct relationship with the Source of All (we are all the children of God). Further, we become conscious of this divine relationship by the perfection of our souls via the evolutionary process of reincarnation. This evolutionary journey is followed by a blissful reunion with our Creator. The soul is represented by a light body. Using contemporary terminology, our light body is the equivalent of our aura or human energy field. This purification and perfection of our soul is accomplished by the adherence to universal principles established by our Maker.** Another way of communicating these concepts is as follows: Only by aligning our behavior with the universal principles will we complete the reincarnation process and obtain a conscious realization of our relationship with the Source of All.
- The perfection of the soul through rebirth and the law of karma dominated the upper echelon at Qumran. This same perfection of the soul and perfection of The Way theme is consistent with many sources, including the Dead Sea Scrolls, the Essene Gospel of Peace, *The Gospel of the Nazirenes* and is even implied in the Gospel of Matthew (see 5:48). Even though the Essene Masters were advanced, none were as spiritually mature as Yeshua. In other words, in contrast to Yeshua the soul perfection process of the Essene Masters required more incarnations. **Considering the evolutionary principles accepted at Qumran and that Yeshua did not consider Himself to be different from other men, it was accepted that He had many prior incarnations.** One of Yeshua's prior lives communicated by Suddi was Adam, the first man. (This is confirmed by the Edgar Cayce readings and the Clementine documents.) In addition, Yeshua and His Mother Mary apparently had a close spiritual connection because they had many prior incarnations together.

- As stated by Yeshua in Matthew 11:10–14, His cousin John the Baptist was the reincarnation of the prophet Elijah. According to Yeshua in the Gospel of Matthew, John was going to function as the forerunner to His teachings. Suddi confirmed this information. The agenda of John the Baptist was closely aligned with an Essene interpretation of the Law and The Way of Yeshua. This is a direct contradiction to Paul's Christian agenda as described in his epistles. Suddi also confirmed that the references to reincarnation in the Gospels are consistent with Yeshua's teachings. Thus, this is another source that confirms Paul was a counterfeit apostle teaching a counterfeit Gospel.
- Suddi compared our evolutionary process and the perfection of our soul to a ladder and a step-by-step process. In addition, he emphasized the importance of our free will and the reality of karma. Suddi made the following observations about karma and hell (bold print added): **“There is no hell other than the one that you create for yourself [through the law of karma]. ... The suffering that occurs, for the most part, is here [on Earth].** So when you die, what you suffer is through your own need or desire to suffer [guilt]. Why would God, who creates all things perfect, create something that was so horrid? This to me does not make sense. No one punishes you but yourself!” (p. 210).
- The Essene Masters' interpretation of the Torah (the first five books of the OT) differed substantially from mainstream Judaism. The Essenes placed more emphasis on what they referred to as the “natural laws” and believed in a more practical approach to life and spirituality. Thus, symbolic rituals did not play a role in the Essene lifestyle. They also believed God played a primary role in nature and everyday life. This perspective mirrors the earlier descriptions of Yeshua's teachings as a new and more evolved version of the Law, referred to as The Way.
- Suddi's description of Yeshua as a young boy is as follows: “And sometimes you feel so incredibly stupid because He puts a point across, and it is like you have been shown this for the first time...a child can teach many adults many things. How to live, how to be open, how to love others without considering perhaps what they will attain from the other person...He is very observant. He watches everything as if to learn from everything...and used all of this wisdom for guiding His life and actions...He has a beautiful way with words.” (p. 211–12).
- Between the age of 14 and 27 Yeshua traveled all over the known world with His mother's brother named Joseph. This confirms numerous non-traditional sources that communicate Yeshua traveled extensively with a relative commonly known as Joseph of Arimathea. Specific countries mentioned were India, Egypt and Britain. They would travel and then return to Palestine before embarking on a new journey. These travels were described as an integral part of Yeshua's evolutionary process, obviously implying that Yeshua had not yet perfected His soul.
- Suddi tells us what Yeshua was like at the age of 14 in this manner: “Ben Joseph never had to argue. He just looked at you. If He felt that you were not understanding His point of view on a certain thing, and He had gone over it several times, He would

just look at you with those soulful eyes...it was just like He was saying, 'even though I know you do not understand I forgive you anyway.' Who would think of arguing then? ...He is a joyful child. He delights in everything. It is as if He sees with eyes that are just newly awakened and sees glory in all." (p. 216–17, 219).

- At age 17 Yeshua had just returned home from one of His trips. He was again studying at Qumran and entering into advanced discussions with the Essene Masters. Suddi described Yeshua as follows: "He watches nature and sees lessons in the simplest things, things that I could never see" (p. 220). Suddi then communicated a few examples of Yeshua's observations. "There is a plant that grows and increases in a strange way. The way it grows, it will shoot up a single plant from its roots followed by other plants from the roots. The branches that grow up will bend over and out, and when they contact the ground again, they put down new roots and start a new offspring plant. He said that this was a good example of man's cycle of lives. That the plant putting up new plants from the new roots was like a man going through rebirth...the way man comes back for new lives and starts new families." Yeshua used another plant analogy to describe the soul (p. 221). "A plant is composed of many layers [similar to an onion]. He said that this showed the different planes of existence. He pointed out that at the very center of the plant the layers are very thick and close together. If one considers each layer a different plane [dimension], one can see that the center where it's smallest and most limited, that is the physical world. As one travels upward and outward in the planes, one's horizon of understanding would expand each time and you would see and understand more." Suddi reported another reincarnation analogy used by Yeshua: "Another example He came by from watching water. He pointed out how a wave would come in from the sea and lay up on the shore, and pick up bits of debris. And when this bit of debris is put back up on the shore [with the next wave] it's almost at the same place that it was before, but over slightly. And so the piece of debris will gradually travel down the shore being picked up and placed back down by the waves. He said this is like our cycle of lives. You go through your cycle of life, starting at one point and when you die, it's like being picked up by the wave and then re-deposited in [a new] life. Your spirit is re-deposited and it's a little further along the way of where you're meaning to go [perfection of the soul]" (p. 221). These scenes vividly demonstrate that even as a teenager Yeshua had developed the technique of using simple parables and analogies to convey complex principles and messages. Suddi made the observation that Yeshua's examples demonstrate how gradual our evolutionary process is, emphasizing that "much patience and diligence is mandatory."
- Suddi was asked if Yeshua stuck to the letter of the Jewish Law or was He rather broad in His interpretation? Suddi's response was: "He is broad in His interpretation in that He feels that **love is the only law that one must solely abide by**. And after this all others pale into insignificance. We [Masters at Qumran] did not teach Him this. He came by this from inner discussions with His soul. Love cannot be taught. It is something that must grow [through the perfection of the soul process]. The only restrictions He spoke of were those concerning harming other human beings and other living beings [the Golden Rule and its premise of unconditional love]. He also knows the power that thought has. If you think something strong enough, the

vibrations sent out will cause it to come to pass, and He is aware of this. It is important not to think evil in your heart” (p. 222).

- At age 21 Yeshua had been home in Palestine for about six months after a journey abroad. Suddi was getting old and had moved to Nazareth to be with some of his relatives. A consolidation of Suddi’s descriptions of Yeshua from several pages is as follows: “He has grown more at peace. He is like a slow moving river that is very deep. You do not know what runs underneath the surface. He is a very gentle and calm man. They [fellow Essenes] know that if they have problems they can go to Him and He will listen...He has large piercing grey blue eyes. They stare out of His face like something alive. The lashes are long and His eyebrows very large. He has light-yellow hair and a short beard. He was slightly taller than the average man. His nose is that of a Jew...and dresses in a traditional Jewish manner. He is not a great talker, unless there is something brought up about heaven and divine things, when His tongue moves glibly and His eyes light up with a peculiar brilliance. Though there is a peculiarity about Yeshua, He never argues a question; He never disputes. He will commence and state the facts, and they are on such a solid basis that nobody will have the boldness to dispute Him. Though He has such mastery of judgment, He takes no pride in confronting His opponents, but always seems to be sorry for them. I have seen Him attacked by the scribes and doctors of the Law, and they seem like little children learning their lessons under a Master” (p. 227–29). It is noteworthy that Suddi’s physical description of Yeshua is consistent with other sources. These sources include the descriptions within *The Archko Volume*, by Drs. McIntosh and Twyman, the Edgar Cayce readings, the physical characteristics dictated by the shroud of Turin and color renderings of the shroud of Turin (see www.sacredimages-ami.com). The shroud of Turin is a hotly debated subject, which will not be addressed within. The book by McIntosh and Twyman was published in 1887 and its descriptions of Yeshua allegedly originate with ancient reports in the vatican library, which were sent to Rome during Yeshua’s era.
- The period most refer to as Yeshua’s public ministry was just beginning when He was approximately 27 years old (20 CE). Knowledge of His great wisdom spread quickly. In just a few months large crowds gathered to listen to Him speak. They also hoped to see Yeshua perform one of His famous yet common healing miracles. Many such miracles were performed, which is undoubtedly one of the reasons the crowds grew so quickly. It is worth noting that the timing of His public life is earlier by approximately ten years in comparison to traditional sources. However, Suddi’s dating is consistent with the Acts of Pilate, representative of reports sent to Rome by the governor. These reports are discussed in *The Messiah Jesus and John the Baptist* by Robert Eisler.
- Yeshua’s healing miracles were described by Suddi as a “channeling of energy.” Yeshua and the ill person would go into a meditative state (possibly PLR to discover the cause of the disability). The person had to be receptive to the specifics of the meditative-healing process in order for it to be effective. Sometimes the crowds could actually see the energy transfer from Yeshua to the ill person. Yeshua’s hand and the part of the body in need of healing would often begin to glow. Eventually a

bright glow would engulf both bodies. When Yeshua was done, the person would be healed. The healing sessions became part of the Yeshua legends, which eventually found their way into the Gospels. The glowing quality of these sessions explains why some of the earliest renderings of Yeshua depict Him with a bright auric glow around His head. When one combines Suddi's descriptions with modern-day energetic healing techniques and quantum physics, one concept jumps off the pages. As previously discussed, physicists describe our universe as an invisible matrix of vibrations that contain a limitless supply of energy and information, commonly referred to as the zero point field. Physicists theorize that miraculous benefits could be derived by discovering techniques to tap into this limitless reservoir. Suddi's descriptions of the Yeshua miracles lead to the conclusion that Yeshua had perfected a technique to tap into and transfer the healing resources of the ZPF.

- Suddi communicated that some of the Masters at Qumran could also perform miraculous works. The Essenes taught that all men have healing abilities if they honor and practice the natural laws of the universe. Yeshua could “balance the energies” of a sick person, which included purging the impurities from the soul (karmic debts/energetic flaws) that had manifested as physical disabilities. Even though Yeshua had been trained in these meditative healing techniques, His talents far surpassed those of His teachers. Although Suddi's descriptions approximate modern-day energetic healing techniques, Yeshua was clearly in a class by Himself, even by 21st century standards. A few of the applicable books were listed in the Gospel of Thomas chapter. Modern era healing techniques recognize the need to purify the human energy field (HEF). In other words, all physical symptoms are a manifestation of an energetic imbalance (a karmic flaw) within the quantum substructure of the human energy field. Thus, by purging an energetic impurity from the HEF the related physical symptom is eliminated. Yeshua had obviously perfected an energetic purification technique. According to Suddi, Yeshua performed so many physical healings it was not possible to describe them all.
- Yeshua also brought more people back from death than just the Lazarus episode cited in the NT. In each case and for various reasons Yeshua believed the physical death was premature. His ultimate motivation was love along with the goal of allowing the soul to “work out some of their debts” (karma), thereby facilitating their evolutionary process and the perfection of their soul.
- As described in the Gospels, Yeshua's ability to feed large crowds with miracles was confirmed by Suddi. This appears to be yet another demonstration of the fact that Yeshua had developed the ability to tap into the unlimited resources of the zero point field.
- As confirmed by the writings of the first-century historian Josephus, the dominant Jewish cultural theme of the Yeshua era was the messianic revolutionary movement. For the common man the inevitability of the messianic prophecies was accepted. Yeshua did not agree with this perspective. As His public ministry matured, the masses projected the liberating messianic role onto Yeshua. If Yeshua had embraced this role, the masses would have jumped to take up arms in revolt against the Romans. As has been discussed, except for the minority that placated the Romans, the entire

culture longed to reclaim their independence and beloved homeland. In the later stages of His public ministry and as vividly confirmed by His crucifixion, Yeshua was perceived to be a messianic threat by the Romans and their Herodian puppets.

- The focal point of Yeshua’s message was love between neighbors and toward strangers. According to Yeshua (bold print added): “**God is love.... To share love with one another is the greatest thing you can do, because it is sharing God.** You are giving freely of yourself to another, without thought of return” (p. 230). Simply stated, **Yeshua taught that God is love, God is in all men and by sharing your love with another you are sharing God.** In addition, by sharing our love with our fellow man he or she will naturally share their love with us. The principles of unconditional love and forgiveness plus the law of cause and effect were the heart of Yeshua’s teachings. This explains why He emphasized the Golden Rule, which apparently summarizes Yeshua’s formula for accelerating our evolution and the perfection of our soul.
- Yeshua never accepted the designation of being the messiah because He knew this would be interpreted from the messianic revolutionary point of view. However, Yeshua was obviously interested in a *spiritual revolution* and a major overhaul of the popular religious beliefs. In this regard and consistent with the Gospels, Yeshua told all that He was the “son of man.” This obviously repudiates the only Son of God role projected onto Him by Christianity. His message was we are all sons of man (the descendents of Adam, who was created by God) and as such we are all the children of God. Keep in mind that the literal Hebrew translation of son of man is *son of Adam*. The quality that distinguished Yeshua from the masses was He was nearing the completion of the evolutionary process and the perfection of His soul. Thus, a new concept of heavenly existence would soon be His reality—conscious union with all of creation and the Source of All. Our gradual evolution, culminating in the perfection of our soul and *oneness consciousness*, was a challenging concept for the common man of the first century, just as it remains today. As discussed in chapter 5, many of these same Yeshua principles appear in the Essene Gospel of Peace.
- The reality that we are all the children of God was a new and challenging concept for Yeshua’s followers. According to Suddi, Yeshua had evolved to the point where He was consciously aware of His relationship with the Source of All. It was no longer a concept but rather His reality. Suddi communicated there is a big difference between understanding this conceptually and consciously living it, as Yeshua did. In other words, living consistent with love and the Golden Rule is what distinguishes immature souls from Yeshua.
- From an evolutionary perspective, Suddi indicated that he did not fear death. Suddi understood he had more to learn to perfect his soul, that he would eventually face all his mistakes (karma) in either the current or future incarnations and that there is no such thing as death, but rather different dimensions of existence. He obviously agreed wholeheartedly with Yeshua’s principles of sharing love and the Golden Rule as the path to perfecting his soul. The Essenes believed there is Godlike wisdom within all humans who open themselves up to the perfection of the soul process. (In an earlier chapter this same principle was referred to as gnosis.) It is not an easy path

but this internal wisdom is available to all who seek it. In the words of Yeshua, “*Seek and ye shall find.*” (Simply as a reminder, this same principle appears in the Gnostic Gospels, the Essene Gospel of Peace and *The Unknown Life of Jesus Christ.*)

- The central group of students, more commonly referred to as Yeshua’s inner circle, was approximately 30 people. The members of this exclusive group were probably the only people to whom Yeshua taught His most advanced teachings. In light of the Catholic tradition of bigotry toward females, it was nice to learn a small majority of this inner circle were female. According to Suddi, females were generally more open to Yeshua’s teachings. Yeshua devoted considerable time to teaching His inner circle various meditation exercises and techniques. These advanced meditative techniques (possibly PLR and LBL) were integral to miracle-performing abilities. Many in the inner circle developed the ability to perform miracles. This information is consistent with the Gospel of Thomas and the positive effects of remembering our prior lives. For most people, a meditative state is a prerequisite to access the memories of our prior lives and more specifically, our unresolved karmic events. Considering our karma manifests in a variety of mental, emotional and physical challenges, once resolved with the aid of PLR there is the potential for miraculous events. Suddi communicated that Yeshua spent considerable time alone with His inner circle in an attempt to pass on His healing techniques.
- From an early age, the Enlightened One knew of and accepted the concluding event to His life in Palestine. In other words, He did not avoid His crucifixion. Suddi was not aware of the specific reason but knew that Yeshua endured the crucifixion because of a karmic debt. He was not perfect as many had assumed and the crucifixion was directly related to completing His *soul perfection process*. Thus, rather than avoiding our karmic issues, we should embrace and resolve them. This is the only path that facilitates the perfection of our soul. The crucifixion was a karmic event and the final step in Yeshua’s quest to perfect His soul. In so doing He became completely aware of the *oneness* of all of creation and His relationship with the Source of All. Yeshua served as a model for humanity by showing us that the challenges of the Earth dimension can be overcome. The blissful state of *oneness consciousness* is the reward for all who complete the evolutionary journey of the Earth dimension. Another way of expressing these spiritual concepts (and the parallel principles of modern-day physics) is that we are all connected to the Source of All but are not yet evolved enough to be conscious of this relationship. Knowledge (gnosis) of this special relationship is hidden deep inside us all. Yeshua hoped that His teachings and actions would serve as a model for obtaining this lofty state of *oneness consciousness*.

Although Suddi provides some new information regarding Yeshua’s crucifixion, he lacked the details of the karmic event that triggered this horrific event. It must be reiterated that Yeshua’s teachings are consistent with modern-day quantum physics and the related unity-of-all-life principle, commonly referred to as the Unified Field Theory. His teachings are also consistent with everything mankind has learned from the current era of past life and life between life review techniques. These facts vividly demonstrate how truly enlightened Yeshua was (and remains today). Either directly or indirectly, the content of Cannon’s *Jesus*

and the *Essenes* confirms much of the information communicated throughout this book. Here is a partial list of the notable confirmations:

1. Yeshua taught that we are all the children of God and have the innate abilities to do all the things He could do.
2. The heaven or hell alternative of Christianity after a single incarnation is a myth that was never taught by Yeshua. There is no hell other than the one we create for ourselves here on Earth via the karmic law of cause and effect.
3. The Jewish culture was comprised of two basic groups. The masses were adamantly anti-Roman and believed in the messianic revolutionary interpretation of their sacred Scripture. A minority of the upper class (some of the Sadducees and Pharisees) did not believe the Romans could be defeated. They protected their affluent lifestyle by placating the Romans and assisting them in maintaining their oppressive occupation.
4. In the later stages of Yeshua's public ministry He was viewed as the long-awaited messiah and the new King of the Jews. As such Yeshua was perceived to be a real threat to the Romans. This is why the Romans and Herodians crucified Him.

The information in the book *Jesus and the Essenes* leaves no doubt that Yeshua taught the gradual evolution of our souls through reincarnation and the benefits of remembering our prior lives. Yeshua attempted to pass on His advanced PLR techniques to His inner circle and it appears they were integral to His miraculous healings. The earlier quote from the Gospel of Thomas, **“When you see your images which came into existence before you,”** does not leave much wiggle room as to the meaning. He did not say “if you see your images.” Yeshua said “when,” as if it was inevitable His students were going to remember their prior lives. In the final analysis, Yeshua was an expert on PLR and was passing this special knowledge to His inner circle to use and benefit from. **“That which you have will save you if you bring it forth from yourselves,”** means the following:

- Bring the memories of your karmic flaws into your conscious thoughts.
- Review these memories and learn from them.
- By correcting and aligning your behavior with the universal principles you will save yourselves from the karmic law of cause and effect. Thus, by understanding the mistakes of our past we alter our behavior accordingly and purify our souls of karmic “debts.”

Our past life information clearly streamlines our evolutionary journey and it is so important that in the words of Yeshua, *“it will save you.”* That is, save us from enduring the pain and frustration of karmic events. Can the Enlightened One give us a stronger recommendation for remembering our past lives?

There is a growing library of information describing the benefits of past life review and energetic healing techniques. In this age of quantum physics a related principle is gaining acceptance. The energetic impurities in our human energy field manifest as our physical, mental and emotional challenges in everyday life. Further, our energetic flaws represent karmic debts, our violations of the universal principles. Reviewing, understanding and learning about the causes of our energetic flaws via PLR is exactly what Yeshua's secret teachings

are all about. Based on the PLR research available today and my personal experiences, there is no question that Yeshua's PLR techniques facilitate the *purification and perfection of our souls*. In the process, we begin to take a more informed and aggressive approach to manifesting our true potential. I further suggest that the underlying message of Yeshua is that the extensive use of PLR accelerates our evolution and reduces the number of incarnations needed to complete the reincarnation cycle.

Obtaining the maximum benefits of PLR is not a process that can be completed quickly and effortlessly. It is a time-consuming process that requires considerable patience. In an era when so many of us are in a rush to accomplish various objectives, there is no PLR switch of instant enlightenment to be turned on. Yeshua's teachings inspired me to make extensive use of PLR. Some of my past life memories are very humbling and challenging to accept. However, from both a short-term and long-term perspective the education obtained is priceless. I cannot imagine living my life without the benefits of this information. The education provided by the memories of my prior lives has *saved me* in more ways than I can describe. Thus, my experience is consistent with Yeshua's words, as are the experiences of thousands of other people. It is extremely unfortunate it has taken humanity 2,000 years to recognize Yeshua taught the benefits of remembering our prior lives. Now that some of the advanced teachings of Yeshua are available, a unique opportunity awaits us all—the opportunity to purge our karmic flaws from of souls via past life review.

With all of the information on Yeshua's advanced teachings as a backdrop, the one issue that began to take center stage was, Why did He endure the crucifixion? As you may recall, this was one of my original questions as a little Catholic boy. Even after all of my years of research I still did not know the complete answer. A few of the pieces to the Yeshua puzzle remained elusive.



YESHUA AND QUANTUM PHYSICS, PART 2

Let us to return to the descriptions of Yeshua during the healing sessions. He was described as having a glow around His body, which He transferred to the person being healed. The question that begs to be asked is, What would cause such a large increase in His energy levels that His aura would begin to glow? Quantum physics and Yeshua's enlightened nature will supply the answer. The consensus among physicists is that if our human energy field (HEF) was synchronized at the quantum level with the zero point field (ZPF, the vibrational substructure of the universe), then we would be able to tap into the universal reservoir of energy and information. The related benefits are considered to be the key to manifesting our ultimate potential.

Physicists assume the energetic reservoir of the ZPF is governed by universal laws, which originally produced and continue to maintain the vibratory structure of the ZPF. Remember, on the quantum level *everything vibrates*. In theory, an enlightened soul would understand the importance of aligning his or her behavior (and related vibrations) with the vibrational patterns of the universal laws. The end result would be the synchronization of their HEF to the vibratory structure of the ZPF. A less technical description is the soul would be in perfect harmony with the universe. This *synchronizing effect* would allow a person to tap into the limitless reservoir of energy and information any time they so desired. This accepted scientific premise would explain how Yeshua was able to draw so much healing energy into His field that it glowed. The Yeshua model described also means that the more aligned we are with the ZPF, the brighter our aura would be.

Today there is an endless stream of new vibrational therapies. These technologies generally have one thing in common. The inventors understand that *everything vibrates* on the quantum level, including our emotions, thoughts and behavioral patterns. Thus, the secret to health and manifesting our human potential lies within our vibrating structure. Following Yeshua's example, if we synchronized our HEF to the ZPF, we would be able to tap into the limitless resources of the ZPF. This is the ultimate goal of most vibrational therapies on the market today.

What some of the inventors do not understand is that the vibrational composition of the ideal human structure is naturally synchronized to the ZPF. This is one of the reasons why

the use of effective vibrational therapies can increase the energetic flow from the ZPF into our fields, at least temporarily. This is a complex subject and questions abound. Many of the answers rest on the fact that we all have the natural potential (and vibratory structure) to be synchronized to the ZPF and yet *until our being is consciously aligned with the universal principles, our ultimate potential cannot manifest*. This is the goal (and some would say our destiny) of our evolutionary journey in the Earth dimension. In the interim (and because we all have the innate potential that Yeshua demonstrated) vibrational technologies can and do temporarily increase the flow of energy into our fields. When the increase in the energetic flow is great enough it will result in a visible glow around the users of the more effective technologies!

A technology that has been around since the 1930s is called Kirlian photography, commonly called aura photography. It was discovered in Russia and it is used to take photographs of the HEF. There are many interesting applications. For example, if a technology could at least temporarily improve the vibrational relationship between the HEF and the ZPF, there would be an increase in the energetic flow into the human structure. If the users were sensitive enough they could actually feel the increase in the energetic flow. Given the fact that aura photography takes pictures of the HEF, an aura photo taken just after using an effective technology should be bigger and brighter than a picture taken just before the technology was used. Just such an experiment was performed in 1997 (right after the Metatones technology was discovered) by Rita Warren, Ph.D. The aura photos of Metatones users did get bigger and brighter after using the Metatones technology. For those interested, please review the “Seeing Is Believing” exhibits at www.metatones.com. It should be noted that the increase in the energetic flow induced by any technology has some limitations and may be temporary.

There are several important messages in all of this. For example, how well or poorly a person is aligned with the ZPF (and the universal laws) can be seen in their aura photographs. For this reason, the science of aura photography will take on an increasing level of importance. The most important aspect to appreciate is that as we gradually align ourselves with the universal principles, the closer we come to tapping into the unlimited resources of the ZPF. Based on Yeshua’s teachings, this alignment should be our primary goal. Once the alignment is realized and maintained it can become permanent. This is why Yeshua did not need technology to increase the energetic flow into His field. His field was apparently so aligned and synchronized with the ZPF that He could bring in as much energy as He wanted to by simply willing it to be so. This was how He performed His miracles and why there was a visible glow around Him.

What was His secret? Consolidating all of His teachings, **Yeshua taught that the Source of All is love and God is everywhere**. In addition, His core teachings were the Golden Rule, the principle of unconditional love and the related law of cause and effect. Quantum physics has taught us that the universal matrix of the zero point field is *everywhere* and it connects *everything* in the universe. The combination of this information, inclusive of an understanding of basic physics, results in a series of conclusions:

- The underlying vibration of the ZPF is the vibration of love.
- To live consistent with the Golden Rule (and the related vibration of unconditional love) is to live in total harmony (synchronization) with the vibratory structure of the ZPF. This model of behavior aligns us with the foundation of the universal structure and opens up the door to *oneness consciousness*. Because our field is based in love

and the Source of All is love, we become conscious of our direct connection to our Maker. From a scientific perspective, we would be synchronized with the dominant vibration of the universe—the vibration of love.

- A byproduct of this synchronized state is access to the unlimited love and resources of the universe (the ZPF). *This is what will allow humanity to transcend the negativity of Earth's third dimension.*
- Any behavioral pattern (and related vibration) that is not based in love blocks *oneness consciousness*. Considering that our karmic flaws represent unresolved violations of the universal structure, we should consider enlisting every tool and technique available to purify our souls of karmic impurities.
- Finally, consistent with the authentic teachings, we should strive to live each day and each minute consistent with the Golden Rule.

From the Gospel of Thomas:

His disciples said to Him, “When will the kingdom come?” Jesus said, “It will not come by waiting for it. It is not a matter of saying here it is or there it is. Rather, the kingdom of the Father is spread out upon the Earth, and men do not see it.”

“What you look forward to has already come, but you do not recognize it [that is, the limitless dimension of love within ZPF].”

Yeshua is the model. Everything we know about His lifestyle mirrors the Golden Rule and the principle of love. Most of us can generally assimilate His message within the confines of two common limitations. Our first limitation is the inability to consistently and maturely apply the Golden Rule to our everyday decisions and relationships. Second, we do not recognize the complexities of the perfection of our soul process and that our evolutionary journey spans many lives. The result is that we often rationalize our behavior when it is not consistent with the Golden Rule and we avoid the realization that we all have karmic flaws to learn from and resolve.

Let us consider our common circumstances from a little different perspective. If we did not *all* have at least one karmic flaw we would be a model of the Golden Rule, live in *oneness consciousness* and have access on demand to the unlimited resources of the ZPF. In other words, we could either walk on water or not even be here because we would have already graduated from the Earth dimension! The common term for our graduation from the Earth dimension is ascension, which is an enlightened state of awareness. This summarizes why Yeshua taught the principles that He did, which included the critical importance of remembering our prior lives and related karmic flaws. He knew that PLR is a shortcut to purifying our souls and reaching our ultimate goal, *oneness consciousness*, more commonly referred to as ascension.



CHAPTER 29

SECOND CENTURY UNTIL THE FALL OF THE ROMAN EMPIRE

It became so obvious that Yeshua never taught the myth of heaven and hell that a few questions motivated ongoing research. Why were His teachings on reincarnation declared heresy by the Roman Empire and its Roman Catholic Church? It is clear the heaven and hell belief structure was part of Paul's Son of God mythology and that this afterlife alternative was reinforced by the Gospels. But how has such a contradiction to the authentic teachings been perpetuated for 2,000 years? The next two chapters will provide many of the answers to this question. Some of the contributing factors have already been touched on. It was during the early fourth century when Emperor Constantine declared Pauline Christianity and its heaven or hell alternative to be the official religion of the Empire. A closer examination of the Roman dominated culture will provide a better understanding of why Paul's afterlife mythology was so attractive to the Roman Empire. In retrospect it was a marriage of convenience between a growing religious movement and a political powerhouse. Regardless of the resistance offered by Christianity, the truth will always prevail, even when it takes two millennia to surface.

To obtain a comprehensive understanding of this political and religious marriage, research was performed on the Roman-Greco culture from approximately 200 BCE to 600 CE. There were some key questions in need of answers. What was the Roman Empire all about? What political solutions did Emperor Constantine and the Roman Empire desire that necessitated the official endorsement of Pauline Christianity, rather than the more authentic strains of Yeshuaism? The research showed that internal military and political conflicts were breaking out within the once unified Roman structure. Rome's control over all the provinces had been deteriorating to the point where fragmentation threatened the ongoing supremacy of Rome. The Roman Empire was in serious turmoil and Emperor Constantine was desperate. He needed to find some vehicle to unify the Empire.

Christianity had evolved into a popular but diverse movement throughout the Empire. Pauline Christianity represented the largest and fastest-growing segment. This particular strain of the Jesus movement represented the seed of the Catholic Church. It was also one of the many problems Emperor Constantine was confronted with because Christians no longer recognized Rome and the Empire as the ultimate authority on Earth. For Christians, the divinity of the Emperor had been trumped by Paul's only Son of God—Jesus the Christ. Two of the prominent factors that facilitated the rapid growth of Christianity were its general alignment with the mythological foundation of the Roman-Greco culture and the ultimate promise of heavenly bliss if you believed in Paul's Son of God mythology. The fear-based alternative of hell if you did not "believe" also played a prominent role. Although difficult to appreciate today, in the primitive fourth century this was simply an unbeatable combination. During this era few people understood that their Christian beliefs originated where Paul spent most of his time preaching, in the eastern and central regions of Europe versus Yeshua's homeland. Even today the ramifications of this fact are rarely appreciated, much less recognized.

There are questions mankind has long been curious about. One such example is, what happens when we die? For much of the population this question always brings a certain amount of uncertainty, anxiety and fear to the surface. Paul's "you must believe in Jesus Christ or you cannot get into heaven" dogma helped to mitigate the anxiety and fear of the afterlife. This afterlife issue represented one of the main reasons the Pauline mythology swelled into a religious tidal wave that engulfed the European continent. The absolutism and delusion of the heaven or hell alternative became as commonly accepted as the illusion that Paul was an Apostle and member of the original Palestinian movement. As Pauline Christianity matured, other religious beliefs and rules of compliance were added to the afterlife dogma. A dominant theme of this Christian movement was that it intimidated *everyone* into following their version of Pauline Christianity. Allegedly, if you did not believe in Paul's Son of God mythology you could *never* enter heaven. This all led to a religious structure of dogmatic rules requiring rigid compliance. It is no accident that this mandatory compliance ideology paralleled the absolutism of the Roman culture and its structure of "obey or be punished."

To understand the early Christian era it is essential to appreciate the fear-based nature of the Roman Empire and its "obey or be punished" foundation. Compliance via Roman intimidation was the standard way of life for centuries. The Roman legions were feared throughout much of the known world and complying with the Roman laws was not an option. It is also important to understand the Romans were generally deficient in spirituality. They emphasized material advancement and the attainment of physical pleasures. How the Roman elite obtained these goals was often irrelevant. One could say the Roman lifestyle and its focus on material gratification was in direct opposition to the spiritual orientation of Yeshuaism. From this perspective it is no revelation that the Roman Empire never embraced the gradual evolution of our souls via reincarnation or the karmic law of cause and effect. Spirituality simply did not resonate with the conditioning of the Roman culture, which understood a simple law-and-order approach to life: Obey the rules established by the Emperor or suffer the consequences. It was a matter of blind acceptance rather than any form of debate based on moral grounds. Paul's afterlife dogma fit right into this rigid mentality. Besides, for the Romans, obtaining a blissful existence in the afterlife by simply believing in Paul's Son of God mythology represented an attractive progression from life on earth. The alternative of hell was obviously to be avoided at all costs. The fact that the Christian afterlife structure could not be reconciled to the authentic teachings on reincarnation was never an issue.

It was initially a bit of a surprise to learn that the Roman culture was an exception in terms of ancient civilizations that did not believe in some form of the immortality of the soul and/or reincarnation. According to William Atkinson, author of *Reincarnation and the Law of Karma*: "Many of the Roman philosophers, while denying immortality, believed in supernatural powers and beings and were very superstitious and childlike in many respects, so that their philosophy of non-survival (they did not believe in reincarnation) was evidently the result of the pursuit of material things than a height of philosophical reasoning and metaphysical thought" (p. 36).

For the Roman culture, obtaining material wealth and the enjoyment of physical pleasures were the only priorities. The reality of our evolutionary process via reincarnation and its structure of universal principles (as taught by Yeshua) was inconceivable to the average Roman. How financial wealth or the physical pleasures were obtained was generally a non-issue for the Roman culture. For this reason the Roman elite flatly rejected any concept of karma. The Roman values obviously embraced the Pauline perspective as a convenient vehicle to do as they wished and still obtain heavenly bliss in the afterlife. The emphasis was clearly on Paul's Son of God mythology as opposed to Yeshua's Golden Rule. From the Roman perspective the only change they had to make to be Christian was to believe in Jesus Christ as the only Son of God, which fit right into their mythology-based culture. This reality has been buried by the Christian establishment.

Another important element in this overall subject is to appreciate that the Roman culture played a dominating role in the affairs of early Christianity. There were many factors at play. For example, there is information and legend about Peter going to Rome early on. Even though Peter was never the leader of the Yeshua movement, this did not stop the Christian spin from fabricating another illusion. This illusion depicted Peter as the leader of Paul's Christian movement and the first pope/bishop of Rome. Thus, the ego of the Roman Empire dictated that the only real Apostle who ever went to Rome had to be the leader/pope of the entire Yeshua movement. Obviously (tongue in cheek), as the first bishop of Rome, Peter must have embraced the *Roman* version of Christianity (Pauline Christianity). Given the depth of the evidence to the contrary, any claim of authenticity is absurd. However, this is exactly the message the Christian movement proclaimed early on and continues to perpetuate in the modern era. In retrospect, the magnitude of the self-serving illusions perpetrated by the early Christian movement demonstrates the unscrupulous nature of the Roman Catholic culture from its inception. The simple fact is while the Apostles were alive there were no so-called popes because it was not a title used in the Essene culture. The illusion of authenticity associated with the titles *bishop* and *pope* was another subsequent creation of the Christian movement, which projected these titles back in time and onto Peter.

Another Christian invention helped to magnify the authority associated with the bishops of Rome and bishops in general—the delusion of apostolic succession (the direct transmission of spiritual authority from Yeshua to the individual men who followed Him as leaders of the Catholic Church). Although this is an obscure concept today, it was commonly accepted for centuries. Within the earliest traditions of the Christian bureaucracy, it was the bishops who claimed to have the knowledge and authority that was once the Apostles'. In the case of Rome, the bishops did not shy away from the perceived importance of their alleged relationship with Peter, the hypothetical first bishop of Rome. The words *hypothetical* and *alleged* are used because the Roman Christian movement and its bishops embraced the Pauline perspective. In other words, they never endorsed the beliefs of the authentic prewar Yeshua

movement (The Way). The claim that Rome's bishops mirrored the beliefs and knowledge of Peter is historical fantasy. Beginning with the disappearance of the Jerusalem Council in the first-century, Pauline Christianity was at liberty to invent its own history, and that's exactly what it did! In this environment the perceived importance of apostolic succession quickly escalated for one reason—the bishops emphasized it and included it in the growing maze of Christian dogma. It is important to understand that the early bishops were a product of Pauline Christianity and blamed the *Jews* for the crucifixion. Because the bishop's rhetoric included the concept of apostolic succession, they proclaimed themselves to be the representatives of Yeshua. The underlying claim was that each new generation of Christian bishops magically inherited all the original knowledge and wisdom communicated by Yeshua to the Apostles. This so-called knowledge included the absolute accuracy of the Pauline perspective, inclusive of the afterlife alternative of heaven or hell.

The early Catholic Church took the principle of apostolic succession one incredible step further. According to Paul's mythology, Yeshua was the only Son of God, who was naturally infallible. Because Peter was labeled as the successor to Yeshua, Peter was infallible too! However, the Christian movement also invented a limitation to Peter's infallibility. He was only infallible under certain circumstances. More specifically, Peter was only infallible when he was dealing with religious matters. This religious infallibility was magically transferred from Peter onto the long line of Roman bishops. Remarkably, today this concept of infallibility is still alive and well within the Catholic Church. The current pope is considered to be the successor to Peter and the long line of Rome's bishops. As such he is also considered infallible regarding all religious matters. The Catholic Church once again failed to recognize many historical facts in order to perpetuate a flawed religious agenda. As has been well documented, James was the successor to Yeshua, not Peter. On this fact the ancient records are quite clear. Even bishop Eusebius, author of the *History of the Church* in the fourth century, recognized that Peter was never the leader of the authentic movement. This subject vividly demonstrates how the early Christian–Roman Catholic movement routinely invented (and the current Christian hierarchy perpetuates) whatever was needed in order to legitimize a religious ideology that was anything but authentic. It is most regrettable that not much has changed in 2,000 years.

It is no accident that the leadership position of James was largely hidden by the Christian movement until recently. Once the significance of James's role was eliminated, it opened the door for the invention of Peter's leadership role, in Rome no less. Combine the invention of Peter being the first pope in Rome with also being Yeshua's successor (infallibility in religious matters) and the early Christian movement fabricated a tradition that placed Rome at the pinnacle of religious authority. Given the dominance of the Roman-controlled environment, this series of deceitful manipulations was inevitable. The end result was the creation of a religious hierarchy where absolute control resided in Rome. One could say Peter became the *Emperor of Christianity*. This explains why the research of the past 200 years conclusively shows how Roman Catholicism and Christianity in general is littered with religious principles, rituals and rules never taught by Yeshua, James or the Apostles.

Considering Rome was the center of the Empire (and of Western civilization), the events as described elevated the prestige and influence of the bishop of Rome. In addition, by the beginning of the second century Rome had the single largest Christian congregation. This growing Christian community embraced the absolute authenticity of the Gospels (Matthew, Mark, Luke and John). Thus, Paul's pro-Roman and anti-Jewish religious ideology was the

foundation of Rome's Christian community. Anyone who questions that Paul's religious beliefs were adamantly pro-Roman and anti-Jewish simply needs to read his letter to the Romans. This epistle is a classic example of how clever and at the same time truly delusional Paul was. It demonstrates how he habitually spun selective elements of the authentic teachings to manufacture his Roman-oriented Christian agenda, just as any good Herodian would.

Returning to Rome's status in early Christianity, it was by far the most powerful and wealthiest city in the Empire. Rome's Christian congregation became well known for its financial generosity to other congregations. As a condition of the financial favors, Rome naturally expected and generally received a voice in the local religious affairs. Williston Walker in his book *A History of the Christian Church* communicates the following: "A central Roman authority gradually developed within the early Christian culture." Walter Bauer in his book *Orthodoxy and Heresy in Earliest Christianity* also addresses Rome's early role. "The original Christian network was a very loose organization of bishops that represented the larger cities and congregations. The bishops were naturally viewed as the local Christian authorities. The principle of apostolic succession played prominently within this network of bishops. For all the reasons stated, from the late first century Peter's successors played a dominant position within the Christian movement."

In regard to Peter's position as Rome's first bishop (and hypothetical first pope), the early records labeled as authentic by Christianity are contradictory at best. Ironically, the most prominent records that describe Peter as Rome's first bishop are ones largely rejected by the Christian establishment, the Clementine documents (the Ebionite version of the Acts of the Apostles). These documents communicate that Peter was the first bishop of Rome but also make it clear that Peter recognized James as the leader of his Brother's movement. The Christian spin forgot to mention the importance of James. This is a classic example of how the Christian establishment still selectively embraces portions of whatever records are needed to authenticate their flawed agenda. Let us not forget the Clementine documents are also part of a consistent trail of evidence describing Paul as a liar and counterfeit apostle. These claims are made by the inner circle, which naturally includes James and Peter.

In summary, all of Rome's bishops were considered the successor of Peter, who had been falsely labeled as Yeshua's successor. According to Williston Walker, "The Roman congregation and its bishop acquired Christian authority and influence beyond their own sphere; an authority and influence which no other church could equal." Walker describes the relationship that existed between Rome and most of the other congregations as that of a Big Brother. For centuries Rome dominated Western civilization culturally, financially and militarily. As the early center of Paul's Christian movement it also became the dominant center of Christianity. Consistent with the dictatorial authority of the Roman Emperor, it was natural for Rome's Christian congregation and its bishop to impose the same "we know the best way to do everything" attitude. As a result of all these contributing factors, Rome's bishop played the dominant role within the early Christian movement. The reality is that the earliest tradition of Roman Christianity was as counterfeit as Paul's apostleship.

For all the reasons stated, from the end of the Roman-Jewish war in the first century until the early fourth century, the controlling influence of the Roman congregation and its bishop gradually escalated. In the early fourth century, Emperor Constantine assumed control of the entire Christian movement. Contrary to traditional Christian spin, the Roman Empire and its Emperors actively participated in and effectively controlled the process of defining a rigid

set of dogmatic beliefs for Christianity. After the Roman Emperor inserted himself into the Christian hierarchy, the once informal stream of financial aid from the Roman congregation was expanded by the Empire into a dominating river of financial and ideological influence. On many fronts the Roman Empire played the critical role in the Roman Christian tsunami that engulfed Western civilization. Roman funds financed an unprecedented new wave of Christian churches, which only permitted the Roman version of Christianity. Divergent religious perspectives, including the last remaining fragments of the authentic Yeshua movement, were declared heretical. The new Catholic Church, supported by the oppressive military muscle of the Roman Empire, demanded religious uniformity on all levels. This was exactly the *mechanism of required uniformity* Pauline Christianity had been hoping for. It was a very comfortable marriage between the Pauline Christians and the Roman Empire. Regardless of what modern-day Catholicism may claim, within this new Roman Catholic structure the Roman Emperors had the final word.

As has been described, formal intervention into the religious affairs of the Christian movement began with Emperor Constantine and his Council of Nice in 325 CE. This history-changing event was personally orchestrated by Emperor Constantine. The Emperor was not just an interested attendee. He personally mandated and supervised *his* first council of bishops. Those interested should read the *History of the First Council of Nice* by Dean Dudley. Subsequent to the Council of Nice, the Roman Emperors began to delegate their authority over all the bishops to the bishop of Rome (the pope). An example of the pope's submissive reliance on the Roman Emperor for religious authority was pope Leo (440–461 CE). Williston Walker, in *A History of the Christian Church*, tells us: "he [pope Leo] established his authority as the supreme judge of appeal in questions of church order; and this authority was confirmed by the Emperor Valentinian III, who decreed by perpetual edict that it shall not be lawful for the bishops of Gaul or of the other provinces [of the Roman Empire] ... to do aught [anything at all] without the authority of the venerable Pope of the Eternal City [Rome]" (p. 152).

In one of his many books, *Lost Christianities*, Bart Ehrman tells us when the all-encompassing authority of the Roman bishop became the official law of the Roman Empire. It was Emperor Theodosius I (Emperor from 379 to 395 CE) who declared that the Roman bishop would reign over the official religion of the Roman Empire. Apparently the Empire could not tolerate any bishop other than the *Roman* bishop to have the ultimate authority over the Christian movement, subject of course to the supreme authority of the Roman Emperor. The pecking order within the Catholic Church today mirrors the structure implemented by the Roman Empire, minus the Roman Emperor of course. Ehrman also explains, in considerably more detail than communicated within, that for a variety of political and cultural reasons the other early Christian movements (Gnosticism, Ebionites, Marcionites, et cetera) did not meet the unification needs of Emperor Constantine. In general, some of the religious beliefs were in conflict with the Roman culture and would have been rejected by the Roman elite. Thus, Paul's Christian movement and the Roman Empire were in many ways destined to be a religious and political marriage of convenience. The endorsement of Christianity by Emperor Constantine provided an attractive unification mechanism for both the Roman Empire and Christianity. In the process, all the political and religious competition of both parties was effectively eliminated. Emperor Constantine must receive much of the credit for the rapid growth of Christianity under the auspices of a formal organizational structure and new title, the Catholic Church.

Except for a few isolated exceptions, the Catholic Church became the dominating religious movement for all of Europe and it remained that way until the 17th century. The Catholic Church consistently exercised its oppressive control over most aspects of Western civilization with its fear-based afterlife dogma. If you did not believe in Paul's Son of God mythology, and the balance of the ever-expanding Catholic agenda, you were at the very least excommunicated. This meant that you could not enter heaven when you died. As challenging as this may be to comprehend today, this absurd yet intimidating structure was commonly accepted. It effectively smothered all other religious thought for centuries, not to mention scientifically based progress, which often found itself at odds with the rigid Christian hierarchy. This repressive structure would have never occurred without the initial role played by the Roman Empire. Is it not ironic the Roman Empire crucified Yeshua and yet centuries later it was instrumental in bringing a counterfeit Yeshua movement to the peak of religious supremacy? For the obvious reasons, the Catholic Church and the balance of the modern-day Christian establishment continue to avoid the historical facts.

Let us return to the question posed at the beginning of this chapter (Why was reincarnation declared heretical?) by asking two others questions.

- If you were Emperor Constantine in 325 CE and you were looking for a way to both unify and control the population of a fragmenting Empire, does Paul's version of Christianity match your overall goals?
- Did a religion that required absolute compliance with its beliefs (or you would go to hell) fit perfectly into the rigid law-and-order structure of Rome?

The answer to both questions is a resounding yes. Rome was a very authoritarian society that used various forms of intimidation. Eternal damnation in the fires of hell for not following the rules, which benefited both church and state, must have sounded like the ideal way of intimidating, manipulating and controlling the uneducated masses. Needless to say, Yeshua's teachings of unconditional love and forgiveness, within the cause and effect structure of reincarnation, did not provide Emperor Constantine with an authoritarian tool of unification for his troubled Empire. The intimidating penalty of hell for not following rules that Constantine could modify, sponsored by a religious movement he controlled, was just the mechanism he was looking for. Constantine's coup d'état of the diverse Christian movement was both incredibly predictable and welcomed by the Pauline Christians, who had been looking for a way to eliminate the competing Christian movements for generations.

With the general information on the Roman culture as a backdrop, it did not take much research to discover that Emperor Constantine's endorsement of Christianity was a result of political motivation, rather than personal spiritual advancement. Emperor Constantine was clearly seeking a vehicle to unify and control the fragmenting Roman Empire. His priority was a centralized and dominant rule that would be applauded by the Roman society. Christianity generally fails to mention that Constantine's unification efforts would not have been successful without his military victories, which left thousands brutally slain. Constantine killed anyone who got in his way, including some his relatives who also wanted to be the Emperor. Constantine's new Catholic Church and its penalty of hell for not following the religious rules provided the ideal mechanism to unify the Roman Empire. After Constantine's strategy proved successful beyond his wildest expectations, his successors naturally embraced the façade of the Catholic Church. In regard to reincarnation, it was specifically excluded from

the accepted Roman Catholic religious beliefs. Thus, the once debated subject of reincarnation was banned after Rome adopted Pauline Christianity as the one and only religion of the Empire. Because of the unique combination of religious and geopolitical circumstances in the fourth century, the Roman Empire could not have selected any other version of Christianity as its official religion.

One important consideration is that most of the written history that survived was prepared under the control of Emperor Constantine, his successors or the Catholic Church. Thus, when researching this time period it is essential to carefully consider the source in order to place the information into a proper context. For example, all of the related Catholic Church information claims Emperor Constantine was a *devout Catholic* who was converted by a vision of Jesus Christ. (Doesn't that sound suspiciously like the story Paul told?) The Catholic Church always fails to disclose that Constantine's lifestyle, both before and after his alleged vision, supports a very different reality.

Yeshua's teachings on reincarnation did not fit the needs of Emperor Constantine or his successors. More specifically, Yeshua's teachings on unconditional love and forgiveness did not accommodate the "obey or be punished" foundation of the Roman culture or its anti-reincarnation belief structure. Emperor Constantine picked the version of Christianity that he agreed with, was the most popular within the Roman culture and simultaneously assisted in accomplishing his political goals. The authenticity of the religious beliefs was clearly a non-priority. Anyone in the Christian hierarchy who did not agree with Emperor Constantine (and his successors) was either banished or murdered. Bishops were not bishops for long if they disagreed with the Roman Emperor and every bishop understood this. The general relationship was no different from the one between the Roman hierarchy and the Herodians who were appointed as the high priests in Palestine. Let there be no misunderstanding on this point. The early popes and bishops were in the same submissive position in which the Herodian high priests found themselves. Either directly or indirectly, Constantine was the first in a long line of Roman Emperors who appointed bishops and popes. Their agreement with the religious and political views of the Emperor was a given.

Some scholars believe the worst thing that ever happened to the once diverse Christian movement was the adoption of Pauline Christianity as the official religion of the Roman Empire. There are many reasons for this perspective. One such reason was the rigid system of religious dogma that was implemented by the *Roman Catholic Church*. One of the many casualties of this religious monopoly was Yeshua's teachings on reincarnation. This element of His enlightened agenda was no longer considered or debated because it quickly disappeared from the Christian landscape. The end result was that Paul's Son of God mythology and related afterlife belief structure became the dogmatic core of Christianity.



CHAPTER 30

AFTER THE FALL OF THE ROMAN EMPIRE

With religious uniformity imposed by the Roman Empire, the membership of the Catholic Church exploded. Catholicism was no longer an option because it was the Empire's only sanctioned religion. The hierarchy of the Catholic Church reveled in its new-found power. To insure compliance with the rigid belief structure, violators were publicly tortured and executed. This violent and oppressive element of Catholicism became the accepted norm. Such intimidating practices were a constant reminder to the entire population that resistance to the standard beliefs and practices was deadly. This approach was consistent with Rome's practice of compliance through intimidation. The use of crucifixion in Palestine for participants in the messianic movement is another case in point. Catholicism became so deeply ingrained into Western civilization that even after the fall of the Roman Empire the papacy maintained absolute control. A variety of fear-based methods were used to intimidate the masses, which all led back to one result for non-compliance—an afterlife in the torturous fires of hell for all eternity. A regrettable side effect (which continues until this day) is the obfuscation of Yeshua's teachings on reincarnation. In the modern era, some of the Christian religions have toned down the harshness of their heaven or hell belief structure. However, the foundation of this afterlife ideology remains firmly in place, the Pauline perspective.

The Catholic Church has never labeled their methods and religious ideology as fear-based but any other description is wishful thinking. The popes and bishops have always rationalized their methods, no matter how brutal, as being in the spiritual best interests of the common man. According to the Church, if the common man was not smart enough to agree with the so-called spiritual wisdom of the Catholic establishment, then for their own good they were forced into submission. The all-encompassing control exercised by the Catholic Church also resulted in the accumulation of considerable wealth through a variety of dubious practices. This often contributed to alarming degrees of corruption within the Catholic hierarchy.

As described in the earlier chapters, the practices and policies of the early Christian movement distorted, manipulated and eliminated portions of the authentic teachings. The successor to this early movement, the Roman Catholic Church, has reaffirmed this flawed religious agenda from the fourth century until today. This is not to imply that the larger and diverse Christian movement of the modern era is completely void of Yeshua's teachings. However, with the discovery of ancient documents and the related research as a backdrop, it has become even more evident that traditional Christianity is fraught with obvious flaws. The most significant shortcoming of Christianity is that it perpetuates the authenticity of Paul's Son of God mythology and the related heaven or hell alternative. **It is outrageous that the Christian establishment remains the largest obstacle to the authentic teachings on our gradual evolution via reincarnation and the benefits of remembering our prior lives. This is a travesty begging to be corrected. The hypocrisy of the Christian leadership is appalling. The case is easily made that the Christian leaders of today are as stubborn about their flawed Pauline beliefs as the ancient Jewish hierarchy was with their sacrificial rituals of atonement.**

The long line of popes and the balance of the Christian hierarchy have a heritage of violating many of the principles taught by Yeshua. To illustrate the utter lack of scruples habitually demonstrated by the Catholic Church, a few of the endless examples are worth mentioning. Part of the crumbling foundation under Christianity is a document forged by the Catholic Church. This forgery supported the self-perpetuating leadership structure of the Catholic Church, the authenticity of the Pauline perspective and the myth of heaven and hell. More specifically, the contents of a document known as the Donation of Constantine assisted the popes in holding the entire European continent hostage for centuries. This critical yet forgotten portion of religious history will be described over the next few pages.

Even though Emperor Constantine died in the fourth century, the first record of a document he allegedly authored surfaced during the reign of pope Zachary in 751. This document has Emperor Constantine proclaiming the pope as the sole representative of Jesus Christ on Earth. This forgery went on to communicate how Constantine recognized the superiority of the pope and granted the pope, and all his successors, control forever over all Roman territories. It also named the pope as the infallible spiritual and supreme leader of the Christian world. This document, forged by the papacy and known as the Donation of Constantine, had a very long-lasting effect. As challenging as this may be to comprehend today, this papal forgery was blindly accepted as authentic and accurate. This unprecedented forgery includes a statement from Emperor Constantine saying that he was retiring because his earthly authority was inferior to the superior ecclesiastic authority of the pope. This papal forgery played a critical role in reinforcing the intimidating Catholic agenda, which included the concepts of apostolic succession and the infallibility of the pope. To demonstrate the primitive nature of Western civilization and the papacy, this forgery was universally accepted as genuine until the 15th century! Whether the long line of popes knew the reality of the fraud or their egos simply bought into the lie, no one will ever know. However, the effect that this forgery had is not in question. Its influence lasted for centuries and contributed to an oppressive reign by the vatican that can be described in many ways, but infallible is definitely not one of them.

This fraud was initiated and perpetuated for centuries by the Catholic hierarchy, with the long line of popes playing the primary role. Why did the popes, who claim to be the alleged representative of Jesus Christ, feel a need to create and perpetuate this fraud? Very briefly, by the 700s the Catholic Church had lost the military strong arm and intimidation of the Roman

Empire. The papacy was obviously worried, so it fabricated a new vehicle of legitimacy to maintain absolute religious control. This forgery assisted in passing the role of supreme religious authority from the Roman Emperors to the Roman Catholic Church. It should not go unnoticed that the Catholic Church evolved during this time period (700 to 1600 CE) into an even more powerful self-perpetuating entity. The papacy was the strongest institution in Europe for centuries and this forgery played a key role. Even though the Donation of Constantine is rarely discussed today, the after-effects of this travesty are still evident.

Today it is challenging to appreciate that kings and queens throughout Europe bowed to the perceived supremacy of the popes. Nevertheless, it was common practice for the popes to cite the Donation of Constantine and apostolic succession when imposing their delusional authority. The primary hammer was compliance with the so-called infallible edicts of the pope and the ever-present afterlife dogma. Everyone believed in the heaven or hell alternative and the pope's ability to control their afterlife destination. The Catholic Church used whatever method was needed to maintain a far-reaching level of control over most of Europe. Papal control routinely spilled over into non-religious aspects of everyday life. If anyone did not comply with the Catholic establishment they were excommunicated, which by definition automatically eliminated a heavenly destination in the afterlife. As mind-boggling as this may be to comprehend today, this delusional ability of the pope to control the fate of everyone's afterlife destination was perceived as reality. The centuries of intimidating papal control were so absolute that portions of this perverted conditioning still exist today. For example, with the threat of hell in the background, most Christian religions continue to intimidate their congregations into various degrees of religious compliance. Let us remember that the foundation of these delusional efforts rest with mythology never taught by Yeshua (you must believe in Jesus Christ as the only Son of God and that the crucifixion atoned for the sins of man or you cannot enter heaven). This remains the mantra of most Christian-based religions.

Even though the entire premise of the Donation of Constantine is recognized as ridiculous today, the popes intimidated the masses with it for centuries simply because they did not know any better. The common man could not conceive of a pope who would lie to them, so they naturally believed everything the pope told them. At the heart of the fraud is the fact there was no evidence supporting the existence of the document prior to the eighth-century. This fact does not take into consideration the absurdity of the document in the first place. More specifically, based on Constantine's decree (a man who slaughtered thousands of people to obtain his goals), all popes magically became the personal representative of Jesus Christ. All related facts and records from the death of Constantine in the fourth century until the first appearance of the Donation of Constantine in the eighth century prove the document was a forgery, which was first perpetrated by the pope. There is not a shred of evidence that even remotely indicates Emperor Constantine attempted to transfer any such power to the pope prior to his death. The fact is that after his death, the long line of Roman Emperors continued to be the final word on all religious matters, including empowering the popes. Even though it took centuries, the historical facts finally unveiled the papal fraud. In addition, some of the research communicated that Emperor Constantine's initial endorsement of Christianity was simply a political maneuver to accomplish his self-serving agenda.

In the opinion of some scholars, the debate over whether Constantine's conversion to Christianity was legitimate or just another element of Christian manipulation and deception was over before it even started. The retroactive spin of the Catholic Church attempted to create credibility for the Council of Nice and Rome's endorsement of Christianity by asserting

the authenticity of Constantine's convenient conversion. Even today, church officials avoid saying that the records used to support the authenticity of Constantine's conversion were written decades after Constantine's death by Catholic priests! These illusions of authenticity are no more than embarrassing attempts by the Catholic spin machine to camouflage the self-serving political priorities of Emperor Constantine.

The credit for uncovering and documenting the fraud is attributed to Lorenzo Valla in the 15th century. Valla's research had a significant influence on some segments of the Christian culture, including Martin Luther. A copy of the original Donation of Constantine can be located within the book *The Treatise of Lorenzo Valla on the Donation of Constantine* by Christopher B. Coleman. An insightful book on Emperor Constantine by the same author is *Constantine the Great and Christianity*. It is worth noting that Martin Luther (in the 16th century) utilized the Donation of Constantine fraud to fuel the German Protestant revolt against the Catholic Church. This Lutheran revolt broke the religious monopoly of the Catholic Church. It is ironic that Emperor Constantine played the pivotal role in the expansion of the Catholic Church while the Donation of Constantine fraud played a key role in the revolt away from Catholicism 1,200 years later.

For centuries, the threat of excommunication from the Church (and the related damnation in hell) was used to keep the entire population of Europe, inclusive of kings and queens, under the oppressive thumb of the vatican. The thousands who were courageous enough to disagree with the Church were routinely tortured and burned at the stake. The repressive and far-reaching control of the Catholic Church is best demonstrated by the cases involving scientific research and discoveries. One such example is the research of astronomer Nicolaus Copernicus in the 16th century. Copernicus's claim to fame is that he proved the planets revolve around the sun. This represented a major departure from the vatican's assertion that the Earth was the center of the universe. It was typical for scientific discoveries to be immaturely and violently opposed by the Catholic Church. Because of the fear of reprisals, Copernicus did not publicize his discovery until he lay on his deathbed. However, others who endorsed his research paid the ultimate penalty. One such Italian monk, Giordano Bruno, was tried by a church court, convicted and burned at the stake. This is simply one example of why disagreeing with the Catholic Church, even when it did not involve religious matters, was deadly for many centuries. Did Yeshua teach us to torture and kill our fellow man for having different views, which were supported by scientific research? According to the Catholic Church in the 16th century, the answer was yes. Let us not forget that all the popes were allegedly infallible, just as the current pope claims to be. This hoax of infallibility may have worked in the Dark Ages but that time is over.

Let us take a closer look at the post-1000 CE Christian culture as it relates to the belief in reincarnation. Reincarnation continued to be heretical, which included talking about, teaching or possessing documents. Any documents containing heresy were routinely destroyed. It was more than a little disappointing to learn the typical penalty for heresy was torture and death up until approximately 1600. Thus, heresy continued to be a very serious piece of business. My research in this regard stopped at approximately the 17th century. For this reason, the date when the Christian policy of torturing and murdering people ceased cannot be disclosed. However, let there be no mistake on one undeniable fact. The Roman Catholic Church slaughtered hundreds of thousands of innocent men, women and children over many centuries for beliefs consistent with Yeshua's teachings, including reincarnation.

Although there were many horrific actions by the long line of popes, possibly the worst occurred under the directions of pope Innocent III in the 13th century. For decades in France, as a result of direct orders from Innocent III, populations of entire towns were slaughtered for beliefs labeled as heretical. The non-conforming religious beliefs are sometimes described as derivatives of ancient Gnosticism, which often included reincarnation and the rejection of the Pauline perspective. In other words, consistent with the beliefs of the long-forgotten Ebionites and The Way of Yeshua, the crucifixion had no religious significance. Some attribute the beliefs of the French communities to legends that claim portions of the inner circle (inclusive of Mary Magdalene and Joseph of Arimathea) fled to France after the crucifixion. There are many books that discuss various aspects of this legend.

The height of this travesty was the granting of absolution (the forgiveness of all sins) by the pope to the soldiers who murdered the innocent masses. As disturbing and perverted as this was, absolution was an incentive the pope offered the soldiers for committing mass murder. The so-called infallible and personal representative of Jesus the Christ effectively said to the soldiers, "I will forgive all your sins and you will go to heaven if you murder innocent men, women and children."

Historians commonly agree the Catholic Church habitually invented rules and regulations, century after century, to maintain a religious system of intimidation and fear-based compliance. Let us not forget that according to the Catholic Church the pope is the personal representative of the Son of God. Can you imagine Yeshua saying, "If you do not believe as I do, I am going to kill you and after you die you will be going to hell for eternity?" This was essentially the policy of the Catholic Church and its long line of popes for over a thousand years. Consider the Catholic Church's long repressive record regarding reincarnation. It is no wonder Western civilization knows relatively little about reincarnation.

From the invention of the Pauline perspective until today, Paul's mythology has derailed the authentic teachings on reincarnation and our spiritual life in between incarnations on Earth. As a result of Paul's afterlife dogma, subsequently affirmed by the delusion of papal infallibility, a system for making self-perpetuating modifications to the inherently flawed afterlife belief system was established. The ongoing charades perpetuated the illusion that the authentic teachings were the basis of the Christian afterlife beliefs. Because of the Catholic Church, the myth of heaven and hell was reinforced and legitimized century after century. In the process, the God of unconditional love and forgiveness that Yeshua taught was replaced by a Catholic God who used the fear of hell to insure compliance with its self-perpetuating agenda. The Catholic Church flourished in a rather perverse and perverted manner. No wonder much of this time period is called the "Dark Ages." To this day the Catholic Church has never accepted responsibility for its outrageous history of maintaining a religious structure contrary to the authentic teachings, much less apologize for the thousands they have tortured and murdered. The Church continues to cling to their claim of papal infallibility in all spiritual matters. Let us not forget two quotes from the Enlightened One from an earlier chapter. "Do not lay down any rule beyond what I determined for you, nor promulgate law like a lawgiver, or else you will be dominated by it," and "Watch out that no one deceives you. For many will come in my name...and deceive many."

From the beginning of Paul's Christian movement until today, the Pauline perspective has been used to impose intimidating policies of religious compliance. According to Christianity, no one enters heaven unless they embrace Paul's Son of God mythology. The long-standing afterlife dogma of the Catholic Church has played the major role in burying the authentic

teachings on reincarnation. Even today the pope continues to assert his infallibility and basically says: "If you do not follow our rules and believe as we believe, you will be kicked out of the Church." Excommunication means you cannot enter heaven. As late as 1870 via a vote of the first vatican council, the Catholic Church promulgated the Dogma of Papal Infallibility. This is a fancy way of saying the cardinals had a meeting and voted to confirm that the pope is infallible in matters of religion. How do they know if the pope is infallible? History supports the exact opposite. How is it that one day a cardinal is human and the next day, after he is elected as the pope, he is magically infallible and the personal representative of the Son of God? These are absurd questions, aren't they? Most regrettably, the other Christian-based religions have embraced variations of the myth of heaven and hell. Regardless of how they may package or communicate this myth, it cannot be reconciled to the authentic teachings on reincarnation and the benefits of remembering our prior lives.

People have the right to believe whatever they like. However, Christian congregations also have the right to base their beliefs on the facts. For 2,000 years Christians have trusted their priests and ministers, who today continue to represent themselves as experts on the authentic teachings. The end result is that Christians have been told to embrace an afterlife belief structure based on the so-called revelations of a counterfeit apostle, a man who admittedly never met Yeshua ben Joseph. For 2,000 years the Christian hierarchy has asserted that the myth of heaven and hell was part of the authentic teachings. James, the Apostles and the Essenes all said that this was a lie and the research of the modern era confirms this reality. If people want to believe in the Pauline perspective and the myth of heaven and hell so be it, but please consider the new discoveries, the re-evaluations of the traditional sources and the endless contradictions revealed by the related research.

Is it not time to recognize the errors of the past? Based on the new version of the authentic teachings and the past life memories of thousands of people, the myth of heaven or hell is relegated to a contradiction to the principles taught by the Enlightened One. The education obtained from NDEs and modern-day techniques (past life and life between life memories) validate the many sources that confirm the authentic teachings included reincarnation and the benefits of remembering our prior lives. The truth is the Pauline perspective is exactly what the inner circle labeled it as—a lie by a counterfeit apostle. Any source that asserts Yeshua taught the myth of heaven and hell is simply not accurate. As the re-evaluation of early Christian records continues, a once inconceivable event now seems inevitable—a major revision to the traditional Christian beliefs. When the Catholic Church and the balance of the Christian movement correct their flawed religious beliefs, inclusive of incorporating the evolution of our souls via reincarnation, the Christian movement as it is known today will disappear. This process may take time but it is already underway. Christianity is ready for a long-overdue mutation and a return to The Way. The authentic teachings will be finally be resurrected from the ashes of Jerusalem. This new Christian agenda will be comprised of Yeshua's core principles:

- The Golden Rule (the law of unconditional love and forgiveness).
- The law of cause and effect (karma).
- The gradual evolution or perfection of our souls via reincarnation.
- The benefits of using extensive past life and life between life review techniques.

- The unity of all life, oneness consciousness and the realization of our divine human potential.

From the first century until today, dissemination of the authentic teachings has never been the primary goal of the Christian establishment. The environment necessary for change is on the horizon in that the intensity of the blind dogmatism has begun to subside, at least for some Christians. In regard to the Catholic Church and its popes, labeling the authentic teachings on reincarnation as heretical continues to be the standard rhetoric. Paul's Son of God mythology remains the core teaching. Two thousand years ago, one thousand years ago or even a few hundred years ago, this agenda could be excused for a variety of reasons. However, in the 21st century this type of leadership is destined to be replaced. The foundation for a more evolved perspective on Yeshua's teachings is already in place. This more educated methodology is representative of a lifestyle aligned with the universal laws versus a religion based in mythology. The recognition of our gradual evolution through reincarnation will quickly modify our understanding of the authentic teachings. The resources that are currently being wasted on perpetuating primitive religious concepts will be devoted to new research on Yeshua and the mass distribution of His universal principles. It is time for the reappearance of The Way. A new courageous breed of Christian leaders will surface and redefine the authentic teachings. These new leaders will elevate Yeshua's teachings from a religion to an evolved lifestyle based in scientific spirituality. The universal goals of Yeshua and other enlightened souls will finally be realized.



CHAPTER 31

THE GOSPEL OF THE NAZIRENES AS RESTORED BY WAUTERS AND VAN WYHE

Yeshua said, “**For as you have done in this life, so it shall be done to you in the life to come**” (p.86).

Over the past few centuries a series of new and ancient sources on Yeshua’s teachings and life events have surfaced. There are many reasons for this welcomed phenomenon. One of the primary factors is the realization that the New Testament and other traditional Christian sources simply do not offer an accurate depiction of the Enlightened One. This growing consensus has motivated many to search for more accurate information. In addition, mankind has evolved into an era of instantaneous global communication. New research and discoveries on Yeshua obtain more exposure than ever before. Unfortunately, this wave of new information and the insights provided has been mitigated by the rigidity of the traditional Christian establishment. The end result is that much of the population remains unaware of the information now available. Prior to the past few centuries the Catholic Church had almost exclusive control over the dissemination of Yeshua-related beliefs and documents. There is no dispute the Catholic Church used its suffocating influence to suppress the distribution of any information contrary to its flawed ideology. Even though many of the repressive techniques are still in use today, the consciousness of mankind is rising. The once dominating influence of the Catholic Church and other Christian religions is fading. These circumstances combined with new archeological finds and the availability of previously suppressed sources has created an entirely new environment. This 21st century environment is nurturing the inevitable—a new Yeshua era.

Considering the Gospels are now recognized as a flawed product of the Roman-Greco culture, information contained in any of the earlier lost Jewish Gospels would be a monumental discovery. The contents of such a Gospel would communicate the stark differences

in the life and teachings of the Enlightened One in comparison to Paul's mythological Jesus Christ. Although the Christian establishment will continue to spin their usual message of delusion, any of the lost Jewish Gospels would undoubtedly provide new evidence supporting the fact that the authentic teachings included reincarnation. This fact is evident in a growing number of sources, some of which have been highlighted in this book.

The Gospel of the Nazirenes is one of the *new ancient* sources that is part of the *consistent pattern of evidence* that repudiates the Pauline Christian model. This particular Gospel represents itself to be one of the lost Gospels, portions of which clearly predate Matthew, Mark, Luke and John. The lost Jewish Gospels are generally referred to in ancient records as the Gospel of the Hebrews, the Gospel of the Ebionites, the Gospel of the Nazoracans and the Gospel of the Holy Twelve. References to these lost Gospels in multiple ancient sources leave no doubt they existed in the pre-fifth-century era. The titles also indicate they are potentially the product of the earliest traditions of the original Palestinian movement. Some believe one or more of these earlier Gospels served as a primary source for Matthew, Mark, Luke and John. These authors simply spun the earlier and more authentic information to conform to the Roman-Greco culture and Paul's Son of God mythology. This fact is supported by an array of evidence. The perspectives of a long list of scholars have concluded that the message of the New Testament underwent substantial editing over several centuries. The end result is that many distortions in both the life and the teachings of Yeshua were labeled as authentic.

What follows is a quote from the introduction of *The Gospel of the Nazirenes* that conveys the perspective of the editors, Alan Wauters and Rick Van Wyhe.

It was during the Nicene era of 325 CE and later when bishops who comprised the Council of Nice, gathered by the Roman Emperor Constantine, met to unify and canonize the many diverse religious texts and traditions in existence at the time. In order to gain favor with Constantine and secure a life of relative opulence, the *correctors* expanded the life and teachings of Jesus into a concept that could be more easily merged with religions favored by the Greco-Roman populace. Much of the obvious Hebrew tradition mentioned in historical first-to-third century writings [of the accounts of the life of Jesus] which departed from the Roman agenda that they wished to propagate were swept away in the ensuing emotional and intellectual debate [in accordance with the wishes of the Emperor Constantine].

A consistent message in numerous non-traditional sources and new interpretations of traditional sources is as follows: Yeshua taught the gradual evolution of our soul via reincarnation and the benefits of remembering our prior lives. A natural progression is to recognize what thousands have remembered via modern-day LBL techniques – our spiritual life in between each life on Earth. The reality of a temporary heaven has also been confirmed by a growing number of well-documented near death experiences. This chapter will be devoted to providing another source that answers the question raised within: Did Yeshua embrace the myth of heaven and hell or did He teach the gradual evolution of our souls via reincarnation, with a spiritual life in between each of our earthly incarnations? In response to this question and in hopes of locating another Yeshua source on reincarnation, a search for one of the so-called lost Jewish Gospels ensued. If there was such a gospel, then the description of the life and teachings of Yeshua was destined to be consistent with the ancient Essene traditions that pepper so many other sources. Based on the sources delineated in this book, the Essene-like Yeshua who has surfaced could not be the result of a series of unconnected coincidences. Let us now take a

closer look at yet another link in the consistent evidential pattern of Yeshua research, the Gospel of the Nazirenes.

In the late 1990s I came across a book titled *The Gospel of the Nazirenes*. By this time so many ancient Gospels had been read that I questioned whether there could be any new information in this latest discovery. However, even after years of research no potential source was discarded without some preliminary investigations. The title of this book sparked some initial hope and anticipation. The message of the acknowledgments and introduction quickly intensified my curiosity. Several well-known authors communicate that this Gospel contained authentic and new information.

What follows is an excerpt from the introduction:

The enlightening evidence that follows establishes the fact that a great portion of ... this text is considerably older than the New Testament. With the possible exception of the Gospel of Thomas, discovered in Egypt, this document also pre-dates all other documents and fragments of the Gnostic Gospels.... Based on all of the information within the evidence is overwhelming. The Gospel as taught, lived and died for by the Nazirenes, or any offshoots of the immediate followers of Jesus and that other gospel [the New Testament] whose embryonic form took seed under Paul, whose final grid was solidified in stone at Nicea in 325 CE, are obviously two entirely different sets of values.... This paradox is becoming a major religious controversy between what modern research reveals to be the true doctrine of first-century Palestine and what history reveals to be a second to fourth-century Greco-Roman mythology, traditionally known as Christianity.

As previously noted, the Nazaraeans (and Nazirenes) are commonly accepted to have been a smaller sect within the larger Essene community. Numerous sources identify Yeshua as being a member of this sect, including the NT. In addition, many aspects of Yeshua's personality and behavior in the Gospels of the NT communicate He was *Essene-like*, most notably the references to Yeshua as a "Nazoraean."

Portions of the contents had such an air of authenticity I decided to contact one of the editors, Rick Van Wyhe. The words *portions of the contents* need to be emphasized because there is no doubt that at least some of this text is the product of Pauline Christian editing. In other words, at some point the original Gospel of the Nazirenes was edited to awkwardly incorporate some of the earliest Pauline themes. No one knows how or when the Pauline themes were inserted into this Gospel. However, it is also obvious that more of the teachings and life events of Yeshua remained untouched in this Gospel of the Nazirenes than within the Gospels of the NT.

Rick Van Wyhe reported that the source document for this Gospel originally surfaced in England in 1870 and was called the Gospel of the Twelve. As previously noted, a similar title appears in the ancient Christian records and is synonymous with one of the lost Jewish Gospels. Wauters and Van Wyhe found a rare copy that had an old black cover. According to Van Wyhe, the edition found in 1870 had been translated from an earlier Aramaic version into an old English style of writing. At times this format made it somewhat difficult to read and understand. The project to publish a more understandable version by simply removing the old English impediments was completed in 1997.

The research of the past few centuries has convinced many there were pre-NT versions of Yeshua's life. These earlier, more authentic versions were in the native languages of Yeshua,

Hebrew and Aramaic. It appears that portions of the Gospel of the Nazirenes are from one of the lost Aramaic Gospels. Someday someone will perform an in-depth analysis to confirm that portions of this Gospel are part of the missing Aramaic link to the authentic teachings. Quite predictably most Christian scholars dismiss the significance of this text because the pages are not literally 2,000 years old and the message contradicts the Pauline mythology. Considering the evidence on the differences between Pauline Christianity and The Way of Yeshua, it is regrettable the Christian movement refuses to accept reality—their Pauline mythology has been in error since its inception. Some things never change.

A synopsis of the information in the Gospel of the Nazirenes is as follows:

1. Consistent with the sources presented within, the Essene orientation of Yeshua's teachings and lifestyle appear throughout this Gospel. For example, many themes that parallel portions of the Gospels, the Lost Gospel Q, the Gospel of Thomas, the Apocryphon of John, the Letter of James, the Dead Sea Scrolls, the Clementine documents, the Essene Gospel of Peace, *The Unknown Life of Jesus Christ*, *Jesus and the Essenes*, *They Walked with Jesus* and the Edgar Cayce readings are present. Some of these themes include the following:
 - The Golden Rule.
 - Law of cause and effect and the principle of karma.
 - Unconditional love and forgiveness.
 - The crucifixion did not atone for our sins.
 - The gradual evolution of the soul through reincarnation.
 - The oneness-of-all-life principle, including our direct connection to the entity Yeshua refers to as the "All Parent." As has been previously discussed, this unity-of-life principle mirrors modern-day quantum physics and the related Periodic Table of Elements, which Yeshua makes reference to in this Gospel.
 - Anti-cruelty to animals and specifically an anti-sacrificial perspective toward the atonement of sins. Needless to say, this is another source that repudiates Paul's Son of God mythology.
2. In some sections conflicting Pauline and other pro-Roman themes are awkwardly present. It appears that the original manuscript was overwritten and edited to incorporate Paul's Son of God mythology. In this respect this Gospel is somewhat similar to Matthew, Mark, Luke and John. However, because the authentic elements are more prevalent, the Pauline and pro-Roman themes are more glaring. For example, the synoptic Gospels subtly communicate the excessive consumption of alcohol was as acceptable to Yeshua as it was to the Roman culture. One such scene describes Yeshua as a "wine-bibbler." Conversely, within the Essene Gospel of Peace Yeshua states the habitual consumption of alcohol should be avoided. This *Essene-like Yeshua* mirrors the Essene community He was raised in. This more authentic Yeshua parallels the ancient records that describe the Essene-like lifestyles of His brother James and His cousin John the Baptist. Emperor Constantine knew the

Roman culture would not accept Christianity unless it was a religion Romans would find acceptable. Thus, there is no doubt that the references to wine consumption in the NT, among other pro-Roman cultural issues, were simply a product of pro-Roman spin. This Gospel leaves no question Yeshua rejected the consumption of any substance that adversely affects our senses.

3. This Gospel did not contain many of the Old Testament themes used in the Gospels of the NT and Paul's epistles. Assuming this Gospel is a more authentic source (versus Matthew, Mark, Luke and John), this more independent tone would be expected for several reasons. This same quality of enlightened independence, void of traditional Jewish and Christian tinting, was noted in other sources. First and foremost Yeshua emphasizes universal principles in this Gospel using simple sayings and parables, some of which do not appear in any other source. The essence of this new Yeshua information is truly enlightened, thereby confirming the authenticity of this Gospel.
4. The Gospel of the Nazirenes does contain many of the same Yeshua sayings and parables present in the NT Gospels. However, they are often much longer and more comprehensive. Consistent with item 3, in many cases these more extensive renditions provide new insights into the enlightened nature of Yeshua. In stark contrast to the Gospels of the NT, this Gospel includes more references to contra-Roman principles and values, most notably reincarnation and karma. Such principles would be expected in an authentic source. They act as a stunning rejection of the Christian myth of heaven and hell.
5. Yeshua's teaching on the gradual evolution of our soul via reincarnation is unmistakable. According to Yeshua, the many diverse experiences provided by reincarnation facilitate the *perfection of and energetic purification of our soul*. You may recall this perfection of the soul concept first surfaced in the Dead Sea Scrolls, which were authored by the Essenes at their Qumran community. Simply to connect the dots:
 - Suddi, an Essene Master in the book *Jesus and the Essenes*, communicated that the young Yeshua and His cousin John the Baptist lived and studied at the Qumran community for six years. Reincarnation was an accepted reality at Qumran and a key element of Yeshua's teachings.
 - The Edgar Cayce readings (from the Akashic records, aka the ZPF) confirm the essence of the Suddi information, including that Yeshua and John the Baptist were raised within the Qumran community.
 - A pertinent example from this Gospel is as follows (bold print added): "**We [the Apostles] shall teach the purification of the soul through many births and experiences**" (p. 241). Yeshua apparently taught that all souls have karmic flaws and impurities, which need to be purged via the cycle of reincarnation. This element of Yeshua's teachings corresponds to the modern era of energetic healing techniques, the benefits of past life review and quantum physics.

6. The basis of modern-day energetic healing techniques is the purification of the electromagnetic field that surrounds and penetrates our physical body, commonly referred to as the aura or human energy field (HEF). Reminiscent of the light body described in the Kabbalah, many believe our field represents our soul. As has been briefly discussed, energetic impurities in our aura manifest as challenging life circumstances. These challenges can be emotional, mental, physical or a combination thereof. They facilitate learning lessons (the resolution of our karma) associated with our evolutionary process. (A few of the experts in the field of energetic healing include Dr. Valerie Hunt, author of *Infinite Mind: The Science of Human Vibrations*; Choa Kok Sui, author of *Pranic Healing*; and Barbara Brennan, author of *Hands of Light*.) Our spiritual maturity is reflected by the level of vibratory purity (synchronization) present within our field. From another perspective, our behavioral patterns, relative abilities and physical health mirror the vibratory purity, or lack thereof, of our field. In other words, the more aligned our behavioral patterns are with the universal laws, the more evolved or synchronized our HEF is. From a quantum perspective, once an advanced evolutionary threshold is passed all humans are able to tap into the limitless supply of energy and information within the zero point field (the quantum substructure of the universe). Such an evolutionary progression explains why Yeshua could perform miracles and taught that all of us could do what He did. In His incarnation as Yeshua, he was apparently on the verge of completing His evolutionary journey via reincarnation and the related *purification or perfection of His soul*. His highly evolved field (or aura) allowed Him to tap into the resources of the ZPF and routinely display extraordinary talents and wisdom. Our ongoing physical, mental and emotional challenges demonstrate that we have not aligned our behavior with the universal principles and that some impurities (karmic flaws) exist within our fields. Thus, the level of our spiritual maturity and relative purity of our human energy field is reflected by our daily experiences.

7. According to Yeshua, our everyday life simply mirrors what exists on the quantum or spiritual plane. Yeshua used simple words 2,000 years ago to communicate these complex concepts. Examples from *The Gospel of the Nazirenes* include the following: “As in the inner so in the outer, as in the great so in the small [the smaller physical body is simply a reflection of the larger light body]. As above so below: as in the highest heavens so on Earth”... **“As in the material so in the spiritual”**... “Marvel not at this, for as it is above so it is below, and as it is below so it is above, and **that which is on Earth is so, because it is so in the highest Heavens.**” These identical concepts are also present in the Gnostic Gospels, more specifically within the Gospel of Thomas and the Apocryphon of John. In conclusion, the principles Yeshua communicated are consistent with (if not considerably more evolved) than the most advanced elements of quantum physics and modern-day energetic healing techniques. To those who may want to discount the purification of our soul process as described within, do you also suggest that it is a coincidence that Yeshua’s teachings parallel the healing sciences as described by the modern-day experts?

8. In the Gospel of the Nazirenes there is no missing 17 years in Yeshua’s life (ages 13 to 30), as there is in the Gospels of the New Testament. Consistent with many other sources (including the Edgar Cayce readings, *The Unknown Life of Jesus Christ* by

Notovitch, *Jesus Lived in India* by Holger Kerstan and the book that was the focus of a previous chapter, *Jesus and the Essenes* by Dolores Cannon), Yeshua spent a good portion of the *missing years* traveling the world. During these travels He studied the various cultural beliefs. His traveling companion in this and many other sources was His uncle, Joseph of Arimathea. The destinations included Britain, India and Tibet. Some of the cultural beliefs in these countries (for instance, Druids in Britain) were consistent with the teachings of Yeshua on the evolution of our soul via reincarnation. For many interesting details please see the book by Stuart Wilson and Joanna Prentis, *The Essenes: Children of the Light*.

9. The Christian myth dispelled by the Ebionites in the Clementine documents is repeated in this Gospel. The birth of Yeshua was not a result of God impregnating Yeshua's mother but rather the result of a normal marital relationship between Mary and Joseph.
10. A theme of Yeshua in this Gospel, which was present in other sources, was anti-cruelty to animals. Some have proposed this well-known Essene perspective was instrumental in eliminating the Jewish ritual of blood sacrifices to God for the atonement of sins. These rituals disappeared after the Roman-Jewish war. Yeshua's anti-cruelty to animals theme is consistent with the sources that describe many of the Essenes, inclusive of James and John the Baptist, as vegetarians. The implication in this Gospel and the Essene Gospel of Peace is that Yeshua was a vegetarian. This aspect of Yeshua's lifestyle may have been omitted by the NT authors because the Roman culture had no such anti-cruelty to animal perspective, nor were the Romans pro-vegetarian. It should not go unnoticed that Paul specifically criticizes vegetarians (James and the inner circle) in his epistles and labels them as "weak" because of this quality. Other key points related to this subject include the following:
 - A prominent goal of Yeshua's in this Gospel was to eliminate sacrificial rituals for the atonement of sins. In addition, He was here to be a model to show us how to best navigate the evolutionary journey of reincarnation. This information is in direct opposition to Paul's claim that Yeshua was here to be crucified to atone for our sins, thereby creating a mythological pathway to heaven. In the final analysis, Paul invented a perverted reason for the crucifixion that is representative of a primitive Jewish tradition, which Yeshua wanted to eliminate.
 - A few related quotes from *The Gospel of the Nazirenes* follow (bold print added): "Jesus was teaching His disciples in the outer court of the Temple and one of them said to Him, 'Jesus, it is said by the priests that without the shedding of blood there can be no remission [of sins]. Can then the blood offerings of the Law take away sins?' And Jesus answered: '**No blood offering, of beast or bird or man, can take away sin, for how can the conscience be purged from sin by the shedding of innocent blood?** No, it will increase the condemnation. The priests indeed receive such offerings as a reconciliation of the worshippers for the trespasses against that which they believe to be the Law of Moses. **But for sins against the Law there**

can be no remission, save by repentance and amendment. Is it not written in the Prophets [part of the OT], put away your blood sacrifices and your burnt offerings ... when I brought them out of Egypt concerning these things ... they heard not, nor inclined their ear” (p. 83). This is simply one example of many references to Yeshua’s teachings on the erroneous belief that blood sacrifices to God atone for our sins. Such examples demonstrate Yeshua never taught that His crucifixion atoned for our sins. (The last portion of Yeshua’s quote, “when I brought them out of Egypt concerning these things,” is a reference Yeshua was making to one of His prior lives as Joshua, the successor to Moses. His incarnation as Joshua is described in the Book of Joshua in the Old Testament. The significance of this Joshua reference will become evident in the last chapter.)

- The fact that the Essenes and Yeshua wanted to eliminate the sacrificial traditions contained in the Jewish Law is significant for other reasons. Consistent with the earlier chapters of this book, this Gospel communicates Yeshua’s agenda differed significantly from the traditional interpretation of the Law. This information vividly demonstrates Yeshua believed there were mistakes in the Old Testament, which resulted in flawed religious practices. This information mirrors the Clementine documents and the beliefs of the Ebionites, who placed no religious significance on the crucifixion. Simply as a reminder, the Ebionites (the poor) are identified in the NT as members of the Jerusalem Church.

This Gospel is another source that confirms Yeshua turned over His leadership role to His brother James. Further, as implied in the Gospels of the NT, Yeshua confirms Jerusalem was to be the center of His movement (not Rome). Considering that Jerusalem represented the heartbeat of Judaism, there seems to be little doubt The Way represented a major reformation of Judaism. The primitive rituals and traditions were to be replaced with a more evolved lifestyle, which was the alignment of behavioral patterns with the universal laws. The creation of a new religion called Christianity was clearly never His intention.

There is one other prominent category of information contained in this Gospel. As noted in earlier chapters, ancient sources make it quite clear Yeshua was well-versed in quantum physics. Possibly the most obvious sources were *The Essene Gospel of Peace* by Edmond Szekely and a few of the Gnostic Gospels (Gospel of Thomas and the Apocryphon of John). The repetitive nature of this remarkable information has profound implications, particularly for those in the modern era developing therapeutic technologies for the human energy field. Some propose, as do I, that the development of technologies aimed at the electro-magnetic field that surrounds and penetrates our physical body will provide a variety of physical, emotional, mental and spiritual benefits. All anyone has to do is to spend a few minutes surfing the Internet to see a wave of related technologies. For an introduction to some of these technologies, please consider reading the book *The Field* by Lynne McTaggart.

Yeshua’s scientifically based principles uniquely confirm how *everything*, inclusive of our aura (human energy field), is energetically constructed and connected on the quantum level. This led to a new understanding of the Essene orientation of Yeshua’s teachings as a marriage of science and spirituality. More specifically, He taught that we perfect our souls by purifying our energy field on the quantum level, which is synonymous with the

synchronization of our field with the quantum substructure of the universe, commonly called the zero point field. As Yeshua demonstrated by His miraculous abilities, a pure vibratory structure allows anyone to tap into the unlimited resources of the universe. In the modern era of quantum physics, there can be no doubt that integral to Yeshua's abilities and wisdom was the alignment of His behavioral patterns with the universal principles that He taught.

The ultimate goal of Yeshua's quantum approach to spirituality was and is to accelerate the pace of our evolutionary journey, thereby reducing the number of painful karmic events. A prerequisite to purifying of our human energy field is the alignment of our behavior with the principles He taught. Expressed in a different manner, living contrary to the Golden Rule creates energetic or karmic flaws in our field that manifest in an array of challenging yet instructive life circumstances. The purpose of these challenges is to teach us the essence of Yeshua's message—God is love and love rules the universe. Until we align ourselves with our Maker, our challenges will be ongoing and we will never experience our God-like potential. To take a small step in the direction Yeshua suggests, please consider a simple experiment. Select one day a week and make every decision based on the essence of the Golden Rule. In other words, before you make every decision, no matter how big or small, place yourself in the position of the other person. Make your decision solely on how you would want to be treated if you were the other person, understanding your decision must be based on fairness and love. It sounds so easy. Observe how your decision-making process changes. At the end of the day reflect on how others treated you and how you feel about yourself. Consider honoring the Golden Rule one day per week for a month and then evaluate the results.

According to the new understanding of Yeshua's teachings, the foundation of the entire evolutionary process is based in the quantum structure of the universe. Because of its significance, one excerpt from *The Gospel of the Nazirenes* is repeated (bold print added): Yeshua said, "**For the Creator has made all things by number, by weight and by measure, corresponding with each other.** These things are for them that understand" (p. 127). Yeshua's words, combined with the vibrational foundation of chemistry and quantum physics, are a clear reference to the Periodic Table of Elements. On the quantum level the composition of all elements (oxygen, nitrogen, copper, et cetera) are constantly vibrating and comprise everything in the universe. Without diving into a lengthy technical explanation, in just these few words Yeshua tells us about the unity of all life, the structure of our soul and our connection to the All Parent. From another perspective, this information confirms the truly enlightened state of Yeshua and in so doing confirms the authenticity of much of the information within *The Gospel of the Nazirenes*.

What follows are a few additional quotes from Yeshua (in the *Gospel of the Nazirenes*) regarding the unity of all life and His consistent message that the All Parent (the essence of love) exists in all living things. His amazing words and analogies epitomize the relationship between the All Parent, our souls and the vibratory structure of the universe on the quantum level. The importance of this relationship cannot be overstated and it opens up a completely new understanding of our nature and potential destination. Please note how His teachings parallel quantum physics and what is commonly referred to as the Unified Field Theory and its zero point field (the universe and its invisible matrix of quantum vibrations, which our human energy fields are part of and exist within).

- (Bold print added): And they said to Him: "You tell us that our life and being is from the Creator, but we never see Him, nor do we know of any Creator. Can you

show us whom you call the Father-Mother (All Parent).” Yeshua answered them saying, “Hear this parable of the fishes: The fishes of a certain river communed with one another, saying, they tell us that our life and being is from water, but we have never seen water, we know not what it is. Then some among them, wiser than the rest, said, we have heard there dwells in the sea a wise and learned Fish, who knows all things. Let us journey to him and ask him to show us what water is. So several of the fish set out to find this great and wise Fish, and they came at last to the sea wherein the wise Fish dwelt, and they asked him. And when he heard them he said to them, O foolish fish that consider not! Wise are you, the few, who seek. In the water you live, and move and you have your being; from the water you came, to the water you return. You live in the All Parent, and yet you ask me, Show us the All Parent? **The Creator is in all things and all things are in the Creator**” (p. 141).

- (Bold print added): And Yeshua said, “The Lord is above you, beneath you, on your right hand, on your left hand, before you, behind you, around you, **within you**, and outside of you. Verily there is but One Lord Who is All in All, and in Whom all things do consist, the Fount of all Life and all substance, without beginning and without end, unbegotten. The things which are seen and pass away are manifestations of the unseen which are eternal, that from the visible things of nature you may reach to the invisible things of the Spirit; and by that which is the material, attain to that which is Spiritual.” (p. 160)
- (Bold print added): Yeshua said, “**All things are alive in the Spirit of the creator, who fills all things.**” (p. 185)
- (Bold print added): Yeshua said, “Keep the commandments. Love the Lord with all your heart and your neighbor as yourself, even all living things. On these words hang all the Laws and the Prophets and the sum of the Law is this: Do unto others, as you would have others do unto you. Blessed are they who keep this Law, for **the Creator is manifest in all creatures and all creatures live in the Creator.**” (p. 185)

Within all authentic sources the underlying message of Yeshua may have been expressed with different words but the primary themes remained constant. Consistent with scientific principles there is a unity to all life, the Source of All is everywhere and this inconceivable Creator is love itself. The sooner we complete our evolutionary journey via reincarnation (the purification of the soul), the sooner we will claim our God given birthright—the bliss obtained by the conscious realization that we have a direct connection to the All Parent and all of creation. The only question that remains is how to accelerate the pace of our evolution. For some, *oneness consciousness* may seem to be an incomprehensible goal that will never be obtained. However, the words of Yeshua in many sources tell us that this is simply not so. The words of Yeshua from the Gospel of Thomas are one of many such examples (bold print added): “If those who lead you say to you, the kingdom [of God] is in the sky, then the birds of the sky will precede you. If they say to you, it is in the sea, then the fish will precede you. When you come to know yourselves you will realize that **you are sons of the living Father**. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty.... Recognize that what is in your sight and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest... Let him who seeks continue seeking until he finds.”

Yeshua taught the key to completing our journey is the alignment of our behavior with the Golden Rule, which summarizes the universal law of unconditional love and forgiveness. As highlighted in the Gospel of Thomas, one of the best ways to truly understand and appreciate the Golden Rule is to remember our prior lives. Like nothing else, our prior life memories provide a comprehensive education on the universal principles and our prior violations thereof. *The Gospel of the Nazirenes* confirms and reinforces all the authentic sources described in this book. It is a rare document that shines a new light on Yeshua's life and teachings. Consider locating a copy of this Gospel so you can enjoy the entire text and arrive at your own conclusions.



CHAPTER 32

SUMMARY

The gradual evolution of our souls through reincarnation is commonly accepted throughout much of the Earth's population. This belief is being constantly reaffirmed by the growing number of people using past life and life between life review techniques. Christians continue to subscribe to the myth of heaven and hell after a single incarnation. The key support mechanism for the heaven or hell alternative is the Christian claim that it was part of the teachings of Jesus Christ. As documented in this book, there are many sources substantiating the fact that Yeshua ben Joseph never taught the heaven or hell alternative. Yeshua taught that we evolve gradually via reincarnation. This process culminates with the perfection of our souls. The Gospel of Thomas takes the authentic teachings one significant step further. In this ancient document, Yeshua tells us that the education obtained from remembering our prior lives is helpful in our everyday lives and accelerates our evolution. This component of the authentic teachings is uniquely confirmed by the past life and life between life memories of thousands of ordinary people. The end result is that in a manner not anticipated even fifty years ago, mankind has gained new insight into the teachings of the Enlightened One.

The purpose of this book was to research the origins of the Christian afterlife belief structure and, if appropriate, also redefine the authentic teachings of the Enlightened One. It is now evident that the Son of God mythology and the related atonement of sins via Yeshua's crucifixion were never taught by Him or His inner circle. In place of the Son of God mythology a new version of the Enlightened One's teachings has been presented. Numerous sources have been referred to, which allow anyone interested to delve into any aspect of the related subjects. I extend my appreciation and thanks to the authors of the books I read to write this book. These sources provided a logical progression of evidence leading to an inevitable conclusion: Consistent with modern-day techniques, the advanced, yet long hidden teachings of the Enlightened One included the gradual evolution of the soul via reincarnation and the benefits of remembering our prior lives.

For those who do not accept that reincarnation and remembering our prior lives is consistent with the authentic teachings, please consider the information presented about Paul. His flawed ideology clearly conditioned the authors of the New Testament. This fact is most evident when an analysis of all available evidence, both old and new, demonstrate that Paul's Son of God mythology was at odds with the beliefs of the Apostles and Yeshua's family, most notably His brother James. In summary, Paul's flawed religious beliefs predated the Gospels and polluted the message expressed therein. By purging Paul's Son of God mythology from the Christian belief structure a purer version of Yeshua's teachings emerge. The *Paul-free* version proposed represents a much more authentic model for all Christians to follow.

Let us step back for a moment and consider the two concepts of God presented. On one hand there is Paul's Christian God. This God represents a Pauline makeover of the Old Testament's God, who threatens us with punishment in hell for all eternity. We gain access to heaven *only* if we believe in and adhere to the Christian dogma, inclusive of Paul's Son of God mythology. Regardless of the rhetoric, this afterlife ideology communicates a rather primitive view of the ultimate intelligence in the universe. This fear-based God of punishment says we only have one chance, one life within an unforgiving structure, to demonstrate we are worthy of heavenly bliss. If we make some mistakes this God is not going to love us unconditionally, forgive us and give us another life to correct our mistakes. This Christian concept of God is going to send us to hell forever. Does this Christian God describe the all-loving and forgiving All Parent that Yeshua taught us about? Does this concept of God represent the ultimate level of love and intelligence in the universe? An increasing number of people do not think so.

Yeshua taught us about a God of unconditional love and forgiveness. This loving Source of All created a system of gradual evolution called reincarnation. This divinely flexible system allows us to make mistakes in one life and come back to learn from and correct our mistakes in the next life, life after life, until we learn all that the All Parent has planned for us. This evolutionary structure of unconditional forgiveness also allows us to learn and mature at a pace we ultimately select via our free will. In between each of our incarnations we experience a non-physical or spiritual state of being. This non-physical state of consciousness varies from soul to soul depending on the overall degree of spiritual maturity. All the memories of our prior incarnations and life between life experiences are stored within our subconscious. These experiences are being remembered by an increasing number of people by utilizing modern-day techniques. From any objective point of view, the repetitive evolutionary patterns that have been derived from these memories are undeniable. The traditional Christian concept of the prerequisites necessary for entrance into heaven is a myth and there is no hell. The Christian myth (Paul's mythology) and the traditional concept of heaven have also been replaced. We evolve gradually via reincarnation, within a structure governed by universal principles. The new reality of heaven is our ultimate destination — *oneness consciousness and the realization that we are all connected to and surrounded by pure love, the Source of All*. This is the structure Yeshua taught and it represents the new Christian paradigm of the 21st century.

Which God and afterlife belief system is consistent with the God of unconditional forgiveness and love that the Enlightened One taught us about? I suggest there is only one plausible response to this question. The first words of Yeshua from the Gospel of Thomas merit repetition: "Whoever finds the interpretation of these sayings will not experience death." This statement has a profound meaning. Once we access our subconscious memories

we learn that we evolve from one state of consciousness to the next via the divinely created structure of reincarnation. This education provides many benefits. First and foremost we learn that our soul was created immortal. We also gain a new appreciation for the truly enlightened nature of Yeshua's teachings, thereby having an immediate impact on our current life. In the process, we gain a new understanding for the universal principles taught by Yeshua. A by-product of remembering our *in-between* lives is recognizing that the fear-based myth of hell is destined to take its place in mankind's history of flawed religious beliefs.

The documentation on the evolution of our souls via reincarnation, as a component of Yeshua's teaching, continues to grow as ancient documents are discovered. In addition, the re-evaluation of the New Testament will continue to contribute to a more evolved perspective on Yeshua's teachings. Thus, in spite of the substantial hurdles presented by the traditional Christian bureaucracy, a more accurate understanding of the life and teachings of Yeshua ben Joseph is coming to fruition.

The imagination is a wonderful thing. On occasion I have imagined what Yeshua would say today about the performance of the pope and other Christian leaders. There is little doubt that He would say they have been less than ideal models for their followers. However, Yeshua also understands that their behavior is directly related to the need for more education. He knows the evolution of our souls is a very gradual and complex process. One of the first steps in our evolutionary process is to understand and honor the universal laws. This may sound elementary. However, 2,000 years after He walked among us, Christianity still does not accurately communicate or properly emphasize Yeshua's most basic teachings—our gradual evolution via reincarnation, the Golden Rule and the related karmic law of cause and effect.

The divinely created law of cause and effect was often taught by Yeshua using simple words. Examples include, "*As ye sow so shall ye reap*" and "*Do unto others as ye would have them do unto you.*" Yeshua taught that we are solely responsible for our actions. Combine this principle of karma with what we have learned from prior life memories and a logical evolutionary process emerges. Until we learn to live consistent with the principles of love and the law of cause and effect, we will re-experience our violations of these principles as part of our evolutionary education. This divinely created structure automatically responds to our actions, either positively or negatively. Each response is always a direct result of the principles of love and forgiveness, combined with the law of cause and effect. This structure guides us through our evolutionary journey by providing us with endless opportunities to learn and mature. If the Christian culture truly comprehended Yeshua's simple sayings, we would live in a much different world today because He taught that it is essential to honor the law of cause and effect with the realities of reincarnation. His teachings strive to simplify and accelerate the pace of our evolution, thereby reducing our frustrations and the number of painful karmic lessons. At the heart of His teachings is the need to consistently align our behavior with the Golden Rule—the law of love that dictates to experience love we must first treat all we encounter with love.

Yeshua taught that we experience as many lifetimes as it takes to align our behavior with the Golden Rule and ultimately with the essence of the Source of All. This challenging task of perfecting our soul represents the conclusion to our evolutionary journey on Earth. With more education about ourselves and the universal principles, we accelerate the pace of our evolution. For this reason Yeshua taught us to remember our past lives. This approach provides us with a priceless education on the inner workings of the universal laws. We quickly learn the benefits of honoring the universal laws along with the pitfalls of contrary behavior.

We also learn to correct and resolve our past mistakes while avoiding the pain and frustration of new karmic experiences. The pace of our evolution accelerates as we move closer to the destination that Yeshua described as our birthright—a conscious realization of the unity of all life and the bliss of our divine heritage. An increasing number of people will be drawn to past life and life between life review techniques. This will occur not only because Yeshua taught these advanced techniques but because they help us to understand and simplify our evolutionary journey. Yeshua taught that God is within us all and to truly know our self is to know God. Finally, and consistent with the Golden Rule, in order to see the All Parent in yourself you must first see the All Parent in others.



CHAPTER 33

THE FINAL QUESTIONS

There remained a few unanswered questions from my childhood. Why was Yeshua crucified and why did He knowingly submit to this torturous ordeal? More specifically, consistent with Yeshua's teachings on the karmic law of cause and effect and reincarnation, what was the cause of His crucifixion? Yeshua taught that whenever we treat our fellow man contrary to the universal laws we re-experience similar actions as part of our learning process, in either our current or future incarnations. His saying epitomizes this reality, "As we sow so shall we reap." This simple saying summarizes our evolutionary journey. Consistent with His teachings, what could Yeshua possibly have done in His prior lives to result in His crucifixion? This question deserves a thorough investigation and necessitates a detailed description of how our energy field (or soul) functions.

Recognizing the Christian delusion that claims Yeshua had only one incarnation is a huge first step in this process. For many, this may be simply incomprehensible. However, several sources refer to and describe some of His prior lives. One notable example is found in the NT where Yeshua refers to His prior incarnation as the high priest Melchizedek. As you may recall, this particular prior life of Yeshua was confirmed by multiple sources. The inevitable conclusion is that to truly understand His life and teachings as Yeshua, His evolutionary history had to be discovered and examined.

All will agree that Yeshua taught us by His words and actions. The best teachers always learn first-hand from their own experiences. That's why they are the best teachers. One of the reasons Yeshua was so wise was because He had been educated by numerous prior lives. His own experiences and love for humanity dictated that He had to return for one more life on Earth to complete the perfection of His soul and leave a model for us to do the same. It is clear that one of His top priorities was to simplify our evolutionary process by teaching us the best techniques.

The source that best summarizes Yeshua's prior lives is the book by Glenn Sanderfur, *Lives of the Master*. This book is a summary of Yeshua's incarnations that surfaced during

Cayce's readings (via the Akashic records). Regardless of what Christianity may claim, all the Cayce information is consistent with the authentic teachings and modern-day quantum physics. The readings Cayce performed for some of his clients revealed that some of Yeshua's prior lives were as individuals described in the Old Testament. Cayce was not the only source that was relied on for this perspective. *The Gospel of the Nazirenes* describes the following scene: "And beginning with Moses and all of the Prophets He [Yeshua] expounded to them [the Apostles] in all the scriptures the things concerning Himself" (p. 215). An almost identical quote is attributed to Yeshua in the Gospels (of the NT). Thus, Yeshua used His prior lives to educate His inner circle on reincarnation, the principle of karma and the balance of the evolutionary structure. This is possibly when Yeshua explained to His inner circle the events that would culminate with His crucifixion.

Collectively, the sources describing Yeshua's teachings on reincarnation and the benefits of past life review reveal an entirely new level of wisdom behind all of His words and actions. It became apparent that much of Yeshua's wisdom was derived from His numerous incarnations. During His prior lifetimes, Yeshua became enlightened on the best techniques for completing our evolutionary process on Earth. Considering the supporting evidence available, I suggest this perspective is the only one that makes any sense. Please understand a portion of the collaborating evidence includes thousands of PLR, LBL and NDE case studies. As expressed in Part I, to believe that Yeshua did not know everything humanity has learned from modern-day techniques is to claim that thousands know more about reincarnation and the life between life dimension than Yeshua did. I respectfully suggest that the evidence renders such a perspective unsupportable and illogical.

All available information on our soul's journey, inclusive of Yeshua's teachings, adds up to an inevitable conclusion. There must have been events in a prior incarnation of Yeshua that triggered His crucifixion via the karmic law of cause and effect. This realization explains in a way never contemplated why the heart of His teachings, the Golden Rule and its karmic law of cause and effect, were motivated by His prior incarnations. The balance of the information that answers the crucifixion questions will be divided into three sections:

- A detailed description of how the karmic law of cause and effect impacts all our lives and specifically our soul, represented by our human energy field (HEF). This human energetic structure in the third dimension of Earth will be referred to as simply our field.
- An outline of the specific techniques for removing karmic impurities from our fields (souls). For some this will provide new insights into how the evolutionary structure is maintained by universal laws, which dominate our lives while interacting with our fields.
- The first description in print of how the Golden Rule and the related karmic law apply to Yeshua's crucifixion.



UNIVERSAL LAWS AND OUR EVOLUTIONARY STRUCTURE

Violations of the universal laws create negative emotions and physical pain. A simple example is when one person physically attacks another. This event will create negative emotions and pain in his or her victim (fear, trauma, et cetera). The evolutionary structure dictates that the negative emotions we induce in others be automatically and energetically transferred into our field, which represents our soul. The negative emotions that are transferred take the form of what has been referred to as energetic flaws and impurities, commonly called karma. The law of cause and effect, coupled with its underlying principle of love, requires a corrective and educational response to all violations of the universal structure of evolutionary laws. The purpose is to teach us the error of our ways whereby we mature and learn to align our behavior patterns with the universal law of love.

Using the terminology of modern-day physics, the negative emotion transfer mechanism functions within the universal matrix of quantum vibrations, sometimes referred to as the neutrino stream of the zero point field. It is essential to understand that on the quantum level the vibrating structure of each human energy field (or soul) is a substructure within the zero point field. Our field is referred to by many names. Some call it the electromagnetic field surrounding and penetrating our physical body. Others call it the aura, while the more spiritually minded refer to it as the vehicle containing our soul. A further breakdown of our field often includes a description of two of its primary substructures—the chakra and meridian networks. A synopsis of these systems follows:

- The starting point is the reality that our field operates on the quantum level and that we have the energetic or quantum equivalent of our physical spinal cord.
- Extending out from our energetic spinal cord we find the chakra system (front and back) and its vibrating layers of counter-rotating funnels. These funnels act as part of the energetic highway between our physical body and the zero point field. Each layer of our chakras rotates at a different but mathematically related frequency range. Just as our physical body has different organs (heart, liver, lungs, et cetera), which perform different functions, our chakra network supplies a very different and yet a complementary set of unique functions within our field.

- Extending out from our energetic spinal cord there is another complex network or energetic progression of emotional and mental layers. Just like our chakra system, this component of our field operates on the quantum level.
- A portion of our field operates inside our physical body. This component is commonly called the meridian system (the target of acupuncture). This network functions as an intermediary between our field and physical body. The physical parallel of our meridian system is our nervous system. Part of our meridian system operates within our brains. The right/emotional and left/logical sides of our brain operate in conjunction with the emotional and mental layers of our field, which were described in the prior bullet.

This represents a very simplified overview of our field but provides an understanding of the energetic structure that we operate within. As we evolve via reincarnation, the negative emotions stored within our field eventually attract similar life events to us. Think of the negative emotions as karmic magnets. This is an automatic and inevitable process no different from the law of gravity. These challenging life events are integral to our evolution and are a mechanical by-product of the law of cause and effect. Consistent with Yeshua's "As you sow so shall you reap" principle, we manifest life events that strive to teach us that our prior actions were contrary to the law of love. When we learn the related lessons and align our behavior with the law of love, the negative emotions are purged from our field. This is the soul purification process Yeshua referred to, which moves us one step closer to perfecting our souls. In the process, we stop manifesting any further educational events that mirror our prior violation of the universal laws. Contrary to what humanity has often perceived, there are no accidents and we never *get away* with anything.

In summary, whenever we act contrary to the universal law of love, we create an energetic flaw within our field and a future karmic event. Consider thinking of these karmic events as educational opportunities, which will repeat themselves until we learn the applicable lesson. This aspect of our evolutionary process, particularly the energetic functions within our field, represents new information for some people. However, this knowledge was elementary to the Enlightened One and motivated His core teachings. Two thousand years ago few people could comprehend this information. However, with the education available today on our fields, quantum physics, energetic healing techniques and past life memories we can begin to understand the advanced or secret teachings of Yeshua.

In regard to the crucifixion, Christians will find it very challenging to accept that Yeshua caused His crucifixion, consistent with the karmic law He taught. However, any objective analysis of His teachings results in no other plausible conclusion. For those who have remembered many of their prior lives, this fact becomes much easier to understand and accept. It is much easier because they have remembered numerous prior life events. In so doing they have learned first-hand how their earlier mistakes have manifested in their subsequent lives. It is a stunning process to observe *up close and personal*. One of the many benefits is an entirely new appreciation for the principles taught by Yeshua. A new and profound understanding of the Golden Rule is often immediate and is reflected by more evolved behavioral patterns.

From numerous sources it is apparent Yeshua knew His crucifixion was imminent and yet He chose not to avoid it. Why? A prerequisite is to accept that the crucifixion was consistent with the principles that Yeshua was an expert on and taught. A contemporary synopsis of the evolutionary structure Yeshua taught is as follows:

- The evolution of the human soul occurs very gradually over numerous lifetimes. The maturation path of the soul is governed by universal laws. These laws are summarized by the principle of love combined with the karmic law of cause and effect (the Golden Rule).
- In an effort to minimize painful events and accelerate our evolution, He taught us many techniques, including the benefits of remembering our prior lives. The information provided by our memories educates us on the evolutionary structure and in particular on how the universal laws operate. In the process, we see how our prior decisions and mistakes follow us from incarnation to incarnation. More specifically, we see how our prior life mistakes manifest in challenging new circumstances. Thus, Yeshua understood the educational benefits of PLR included the critical importance of aligning our behavioral patterns with the universal laws.
- Our prior life mistakes reside within our field in the form of energetic flaws (negative emotions/quantum impurities). These impurities attract and manifest the same physical, mental and emotional challenges in our lives that we inflicted on others. Until we learn the related lesson, similar events are repeated life after life. It is important to understand that karmic events tend to intensify until our lesson is learned. Once the lesson is learned, the cycle is broken and the negative emotions are purged from our soul. The end result is that we mature. Living more aligned with the universal principles becomes second nature. A direct result of this educational process is that the related physical, mental and emotional challenges are resolved and eliminated. This purification process can be induced under various circumstances, which have the potential to produce miraculous events.

Two thousand years ago Yeshua may not have explained the basics of quantum physics, the inner workings of our field or the energetic ramifications of our mistakes. However, His teachings on the universal principles, the need to purify our soul and the benefits of PLR leave no doubt that He was an expert on the inner workings of our field. On this point there can be no mistake. To gain a new appreciation for the depth of Yeshua's wisdom, let's take a closer look at His teachings with the benefit of quantum physics and modern-day healing techniques.

The universe is one immense matrix of quantum vibrations called the zero point field. Each human energy field is part of and connected to this invisible matrix of vibrations. Within the vibratory structure of the ZPF resides an endless ocean of energy and information. Think of the ZPF (and its neutrino stream) as an energetic reservoir that doubles as an immense library spanning the universe. Instead of storage tanks and computer files the energy and information is stored vibrationally on the quantum level. Finally, there is an energy and information exchange mechanism between the ZPF and each human energy field, which is facilitated by the neutrino stream. From an earlier chapter we learned that billions of neutrinos (the smallest known measure of matter) pass through each human energy field every second. The mechanics of this transfer and exchange process mirrors many of the functions within our physical body. In other words, everything in the universe vibrates on the quantum level and it is within and through this highway of vibrating neutrinos that we exchange energy and information with the ZPF.

Here are a few critical points. The energetic or karmic flaws within our field restrict the exchange of energy and information with the ZPF. Conversely, by purifying our field of energetic flaws we become energetically synchronized with the ZPF. Thus, the soul purification process increases our ability to access the energy and information within the ZPF. This spiritual and energetic maturation process produces a cascade of positive effects. The alignment of our behavioral patterns, thoughts and emotions (all of which vibrate on the quantum level) with the universal law of love and its Golden Rule becomes our reality. It is the harmony of our field with the quantum structure of the universe that gradually moves us toward the conclusion of the reincarnation cycle and the eventual bliss of *oneness consciousness*. Some have referred to this elevated state as both Christ-consciousness and enlightenment. Thus, only with a purified field do we create the energetic structure required to be conscious of the unity of all life and our connection with the All Parent. It is no accident that Yeshua's teachings on the perfection or purification of our soul, which is synonymous with the alignment of our behavioral patterns with the universal laws, first appears with the Essenes in the Dead Sea Scrolls. The phrase the Essenes initially used was "perfection of the way," which is why it is also no accident the authentic Yeshua movement was initially called The Way in the NT.

Some of Yeshua's recurring themes, such as we are the children of God and we can do all the things He did, were a huge hurdle for me. When I live contrary to the Golden Rule I don't feel like a child of the All Parent. I have also remembered countless mistakes over many lifetimes. The education obtained on the inner workings of the universal laws is priceless but quite humbling just the same. I finally remembered something from my childhood that helped me understand aspects of Yeshua's words and teachings. When I was in the second grade at a Catholic school, my older brother and sister were in the sixth and eighth grades, respectively. They would sometimes help me with my homework. They seemed so unbelievably smart. I was in awe of them and it was incomprehensible that I would ever be as smart as they were. Six years later I realized I had been wrong. As I gradually matured I did become as smart as they were. I respectfully suggest that the maturation process provided by the reincarnation cycle is identical, only much longer and more complex. Remembering our prior lives and life between life experiences confirms this reality. Thus, even though having a direct and conscious connection to our Maker is challenging for many of us to accept, according to Yeshua it is our birthright and destiny. Honoring His teachings, inclusive of remembering my prior lives, has made a believer out of me. With the extensive use of PLR I observed the inner workings of our evolutionary process. Knowing that we never die and understanding the mechanics of our evolutionary structure results in an entirely new perspective. Not only do mundane decisions take on a new level of insightful significance, but the wonder of the educational journey built into the structure of reincarnation becomes just that, a true wonder. In addition to remembering our prior lives, remembering our life between lives provides an entirely new appreciation for Yeshua's teachings. The depth of the wisdom behind the simple concepts He taught continues to leave me in total awe.

The new insights into Yeshua's teachings results in a new formula for all of us, which can be summarized with a few concepts. Accelerate our spiritual evolution through the cycle of reincarnation by aligning our behavioral patterns with the universal laws. To facilitate this process use PLR extensively to educate ourselves on the universal laws and our prior

violations thereof. The sooner we complete this educational process, the sooner we purify our soul and complete our evolutionary journey. Our reward is twofold:

1. We no longer violate the universal principle of love (the Golden Rule). In so doing, we minimize the challenging karmic lessons that are dictated by the law of cause and effect.
2. We obtain an energetic awareness and conscious understanding that we are truly *one* with all of Creation. We literally live in a field of love, which was always there waiting for us. Consistent with the highest and greatest good of all, we gain access to all the resources of the universe via the zero point field.

Most people, including me, are challenged by the lofty state of consciousness just described. However, based on Yeshua's teachings and abilities I believe we are all evolving toward this enlightened state. This is our spiritual birthright. That's why we are here on Earth. Yeshua is an expert on our destiny and how to get there because He is already there! I have grown to think of Yeshua as our enlightened big brother, who continues to help us through our evolutionary challenges. It is important to note that glimpses into these lofty states of consciousness are facilitated by our LBL memories.

A process that helps us to accept our connection to the All Parent is to re-evaluate Yeshua's teachings and actions. When Yeshua was asked how we should pray, He told us to begin our prayers with the words "Our Father." Yeshua could have chosen any words to respond to this question and yet these are the words He selected. These two words describe the intimate relationship we share with Yeshua and the All Parent. Even though Yeshua's words are challenging for most of us to comprehend, they are simultaneously quite clear. Yeshua is a remarkable teacher.

Once we remember our past life and LBL experiences, we learn our evolutionary path is not a random process. There are no accidents. Prior to each incarnation we select physical and behavioral qualities, in addition to specific circumstances on Earth. This is part of the *pre-incarnation planning process* aimed at giving us the best probability of accomplishing our specific evolutionary goals. Our pre-incarnation goals often motivate us to place ourselves in the challenging circumstances needed to purge our karmic impurities from our souls. However, there are no guaranteed results because we have free will. With the proper intention, most people can learn about this process first-hand with the benefit of in-depth LBL review sessions. In this regard, a remarkable system that educates us on the specifics of our behavioral qualities was discovered in the late 20th century. This system is called the Human Design System (HDS). It is destined to play a major role in our present and future incarnations. It should come as no great surprise that the mathematical foundation of this system of behavioral genetics mirrors the structure of our physical genetics. For those interested, several HDS sites are available on the Internet.

Yeshua taught the principle of love combined with the karmic law of cause and affect comprise the basic structure for the universe. Actions contrary to this universal structure create energetic impurities within our field/soul. The unconscious creation of energetic flaws in this fashion has been and continues to be rampant. These flaws slow the pace of our evolution by inhibiting the flow of energy and information from the universe into our field. These principles are inherent with any objective re-evaluation of the authentic teachings. For a more detailed description of this process please consolidate the information

contained in *The Infinite Mind: The Science of Human Vibrations* by Dr. Valerie Hunt, *The Field* by Lynne McTaggart, *Pranic Healing* by Choa Kok Sui and *Heal Your Body* by Louise Hay. Moving toward an understanding of the crucifixion, a closer examination of the energetic flow creation and subsequent purification process is needed.



REMOVAL OF KARMIC FLAWS

Energetic impurities (karmic flaws) are healed and released from our human energy fields in only a few ways. Everyone readily understands that part of the healing process is the alignment of our behavioral patterns with the universal laws. A less obvious but essential part of this purification process is the need to forgive and love ourselves in spite of our mistakes. This is a challenging process to reduce to mere words on a page. In terms of exploring the various karmic clearing alternatives, let us begin with the steps recommended by Yeshua in the Gospel of Thomas – the integration of our past life memories into our soul purification process:

1. After we become conscious of a prior life mistake via PLS, a learning opportunity is created. If we are able to forgive, accept and love ourselves, in addition to correcting our behavioral patterns, the energetic flaw is released from our field/soul. This alignment of our behavioral patterns with the universal laws can also be called "evolution." It should be noted that forgiving and loving ourselves in spite of our past mistakes is much easier said than done. However, it is a necessary step in the overall process.
2. A variation of Step 1 is that sometimes we cannot complete the healing process because we are not mature enough to forgive and love ourselves because of guilt. In these cases the guilt is sometimes so severe that it motivates a person to manifest self-inflicted punishments. An often unconscious factor is that we all know the primary law is love (the Golden Rule). The All-Father imparted this law and emotion energetically in all souls and yet because we are inexperienced we choose not to honor it. Simply as a reminder, a quote from Yeshua in the Essene Gospel of Peace is as follows: "God wrote the laws not in the pages of a book but in your heart and spirit." In any case, we may not completely understand the cause of our guilt but it can and does manifest in an array of self-inflicted punishments, sometimes extending over numerous incarnations. Eventually we mature enough to manifest the circumstances that parallel our initial mistake. In the words of Yeshua, "For as you have done in this life, so it shall be done to you in the life to come." This agonizing progression eventually leads to self-forgiveness and the completion of the healing process.

3. Here is an interesting alternative to consider. The healing and soul purification process also occurs whenever we forgive, accept and love someone else for a mistake they made that mirrors one of our karmic flaws. Thus, we can meet all the healing requirements without consciously remembering our initial mistake. The law of cause and effect combined with forgiveness and love essentially cancels one wrong action by a subsequent right action. The elevation of our behavioral patterns is obviously integral to this healing method.
4. This final method of healing also falls within the unconscious category of alternative 3. This healing alternative is by far the most common and confusing form of karmic purification. The challenge of karmic life circumstances manifest via the cause and effect process described. As is the case with all of the healing alternatives, the only way to release a karmic flaw from our soul is to learn the applicable lesson that in turn alters and refines our behavioral patterns. The maturation process occurs by living through life events that mirror our violation of the universal laws. As we all know, this is a very stressful and confusing process because we do not understand what causes our most painful and challenging life circumstances. Who among us has never asked the question, “Why is this happening to me?” To demonstrate this final and most common healing method, let us examine an example in the next few paragraphs.

An immature male feared no female would ever love him emotionally or physically. Let us call this soul Sam. Sam grew impatient and his immaturity manifested itself in behavior contrary to the universal law of love. He brutally attacked and sexually abused numerous females. The negative emotions that Sam created in his victims were automatically and energetically transferred into Sam’s soul. Let us remember the core teaching of Yeshua: “Do unto others as you would have them do unto you.” The negative emotions of the sexually abused are *always* transferred into the perpetrator in the form of an energetic impurity (karmic flaw). This flaw will act as an energetic magnet and attract sexually abusive behavior to the perpetrator. However, the perpetrator will now be on the receiving end of the abuse. The obvious goal is to teach Sam that his abusive behavior is unacceptable and contrary to the universal laws. If the educational event does not manifest in the same life in which the karmic violation occurred, then it will manifest in a future incarnation.

There is no end to the type of karmic issues that can be used as examples. I selected Sam’s case for one reason. Humanity has been preoccupied with sex ever since we were created. The duality characteristic of the Earth dimension opened the door for sexual abuse and humanity walked right through. The abuses remain so rampant today that some sources report that as many as fifty percent of all females endure some form of sexual abuse sometime during their lives. Thus, sexual abuse represents a karmic plague, for which humanity must find a cure.

The first corrective step is to recognize that there is a sexual abuse plague. The next step is to take sex out of the gutter whereby we honor the ecstasy of sexual relations and elevate the status of females. This requires a new perspective. When humanity views the pleasures of sex as the emotional and physical expression of love, then all will know that we are in the final evolutionary phase here on Earth.

Our history tells us that our evolutionary journey is quite complex and potentially quite painful physically, mentally and emotionally. Sam will naturally and inevitably manifest the

challenging events necessary to learn that his abusive and violent actions were flawed. Until Sam learns that his abusive behavior is contrary to the law of love, thereby permanently elevating his values and behavioral patterns, he will re-experience his flawed behavioral patterns life after life—after life. There is no end until the lesson is learned.

Sam's example demonstrates how mankind constantly creates an endless variety of energetic flaws that trigger a corrective response from the universe. As we observe every day, energetic flaws constantly manifest as very painful life experiences. It is no wonder there is so much pain on Earth! We simply do not appreciate the ramifications of our actions. We never *get away* with anything because the universal law of cause and effect coupled with the underlying principle of love simply does not allow it. Through the long evolutionary process of reincarnation, we gradually learn and evolve by experiencing our violations of the universal laws. In the process, we purify our souls by releasing our energetic/karmic flaws.

A common question is as follows: Although there are many forms of sexual abuse, how will Sam truly appreciate and experience what he inflicted on the females given the fact that he is a male? As confirmed by PLR, there is another challenging quality of the reincarnation cycle that automatically responds to these types of situations. We choose to incarnate as either male or female for each incarnation. Thus, Sam may need to learn his lesson by experiencing sexual abuse as a female. In such cases, Sam will reincarnate as a female for this very purpose. Is the reason Yeshua emphasized the Golden Rule beginning to become more obvious? Has His recommendation of purifying our souls via the education provided by PLR become clearer? Needless to say, anyone who has made extensive use of PLR has obtained a new appreciation for Yeshua's advanced teachings.

A few points of clarification are needed about guilt and healing. A natural side effect of the evolutionary process is the guilt that many of us deal with for our violations of the universal laws. Even if it is only on a subconscious level, we all know what the universal laws are. This reality can be explained from a very technical perspective based on quantum physics. However, a technical explanation is not the purpose of this discussion. The reason this subject is being broached is to communicate that it is natural for many of us to harbor guilt on the subconscious level because of our mistakes, most of which we do not remember without PLR. Regrettably and unconsciously, we manifest a variety of self-imposed punishments because of our guilt. The punishments we inflict on ourselves can be physical, mental, emotional or any combination thereof. These punishments may not even provide the essential ingredients needed to learn our karmic lessons. Thus, they represent a serious and unpleasant complication to our evolutionary path. This is another reason to consider the teachings of Yeshua and enlist the assistance provided by your past life memories. This is particularly the case whenever any of us are in the midst of a crisis and we do not understand why. Only by past life self-education will we discern the cause of any crisis and accelerate the healing process, unless of course we want to maintain the stressful status quo.

There is no doubt that our soul purification process is accelerated with the education provided by our past life and LBI memories. Please remember that Akashic record readings (by a reputable practitioner) represent a viable alternative to PLR and LBI sessions. This avenue is particularly relevant if a person either has difficulty using traditional PLR techniques or is in a crisis mode, in need of immediate answers. Prior to the various past life recall techniques, the soul purification process has generally been an unconscious progression of stressful and repetitive karmic events that has triggered the healing process of education, understanding, forgiveness and love. It comes as a huge surprise to most people that we

literally plan for the healing of our karmic flaws during our pre-incarnation planning process. In other words, we elect to place ourselves in challenging life circumstances to facilitate the purification of our souls. After we incarnate, this pre-incarnation process is typically blocked out of our conscious memory, unless we elect to remember the information stored in our subconscious. It is an amazing process and system to observe. If you elect to use PLR, you will learn for yourself that what you used to perceive as random events are part of a logical system of karmic events with a single goal—to align your behavioral patterns with the Golden Rule. **Please be clear on possibly the most important aspect of this evolutionary system. Our most stressful and challenging events repeat themselves, life after life, until we learn the related lesson and align our behavioral patterns with the universal laws.**

The methods of healing our karmic flaws and the overview of our field that has been presented are condensed. They are not all-inclusive. As we all know, our evolutionary process is complex and there are endless variables. However, with the realization that our prior life mistakes manifest as our most intense physical, mental and emotional life challenges, the benefits derived from PLR become obvious. There is no doubt that the modern era of past life and LBL review techniques has ushered in new age of self-education, thereby accelerating the pace of our evolution. **It is also now clear that Yeshua recommended remembering our prior life events as an advanced method for resolving our karmic issues and reducing the number of challenging life events. Our prior life memories appear to be the best vehicle for breaking the karmic cycle of painful and stressful life events life after life. PLR also reduces the number of incarnations needed to complete the purification and perfection of our soul. If the masses followed the PLR path recommend by Yeshua, it would accelerate the evolution of the human race, manifesting many benefits on a global basis.**



THE CRUCIFIXION

The crucifixion was obviously an intense physical, mental and emotional challenge faced by Yeshua. Consistent with the principles He lived and taught, I became convinced the crucifixion was caused by the karmic law of cause and effect and the related soul purification process. As inconceivable as this may be to many Christians, in an earlier incarnation Yeshua must have violated His Golden Rule, thereby creating a karmic flaw. Even though the Enlightened One may have used different terminology, all the information described within is directly attributed to studying, implementing and experiencing His advanced teachings. Without this educational process the healing message described earlier in this chapter would have never surfaced. In addition, any objective application of the principles Yeshua taught to His crucifixion reveals it as an event consistent with His teachings—a karmic event. In retrospect, to educate His inner circle Yeshua undoubtedly told them the prior life events that necessitated His crucifixion. Thus, through His crucifixion Yeshua educated His inner circle and all future generations on the unwavering mechanics of the Golden Rule and its karmic law of cause and effect.

Understanding the inner workings of our human energy field and reincarnation is both complex and integral to Yeshua's words in the Gospel of Thomas. "That which you have will save you if you bring it forth from yourselves." He was telling us that through PLR we remember prior life mistakes that have created the karmic flaws in our field. This is the first step in an advanced approach to *purify and perfect* our souls. Our karmic memories create an understanding of the negative emotions we caused others to endure. As daunting as this may sound, when we remember our karmic events we somehow feel the negative emotions we created in others. With this education in place, the next phase of the purification process naturally unfolds. We become highly motivated to align our behavioral patterns with the Golden Rule and its principle of love. The final healing step is forgiveness and love of oneself. Once completed, the negative emotions are released from our soul and in the words of Yeshua, we "save ourselves" from living through painful karmic events. This final step of forgiveness and love of self is what synchronizes our soul (human energy field) with the vibrational essence of the universe and our Maker—love. Based on my own experiences, the challenge of this final step is more formidable than I ever imagined.

In regard to Yeshua, the final step of the healing process (forgiveness and love of oneself) may have been a stumbling block. We may never know if this was intentional and for our benefit. Unresolved guilt, whether conscious or subconscious, inhibits the healing process

for many of us and is a formidable emotion to overcome. Guilt often manifests in the form of self-imposed punishments. Depending on the severity of the guilt and the maturity of the soul, the punishments may or may not mirror the original mistake. Only when a painful experience parallels our original mistake does it somehow allow us to purge the negative emotions we initially created in others. By enduring the negative emotions we eventually forgive ourselves and release the energetic impurity from our soul. A huge benefit of using PLR in crisis situations is gaining an in-depth understanding of what is happening to us and why. The typical confusion and anxiety of “Why is this happening to me?” is eliminated. Thus, confusion and frustration is replaced with an understanding of any life crisis.

From the time of my childhood I always wanted to know why Yeshua submitted to the crucifixion. Over many years, as Yeshua inspired me to learn about the Golden Rule, the law of cause and effect, reincarnation, PLR, LBL, quantum physics, energetic healing techniques and behavioral genetics, this question did not go away. In fact, as the years of research passed, my curiosity continued to intensify. To make a long story short, my efforts to find the answers to the crucifixion questions finally paid off. The answer delivery mechanism was a consolidation of information from numerous sources, many of which have been disclosed within. These sources included the book by Glenn Sanderfur, *Lives of the Master* and the related details within the Old Testament. However, only with a better understanding of the advanced teachings of Yeshua did the pieces to His crucifixion puzzle finally fall into place.

It became apparent from Yeshua’s teachings and miraculous abilities that He was on the verge of completing the reincarnation cycle and the related perfection of His soul. Consistent with the information provided by Suddi (the Essene Master from *Jesus and the Essenes*) Yeshua was not perfect. He had made some mistakes in His prior lives that necessitated another life on Earth to complete the purification of His soul. In both the book by Glenn Sanderfur and *The Gospel of the Nazirenes* we learn that Yeshua had a prior life when His name was Joshua. This earlier Joshua was the immediate successor to Moses, who led the Jews out of the desert and into Palestine—the so-called Promised Land. This life was approximately 1,000 years prior to His life as Yeshua. Many details of this earlier life are documented in the Book of Joshua in the Old Testament. Joshua is most famous for one act. He instructed the people to march around the walls of Jericho for seven days blowing trumpets and shouting. The walls mysteriously collapsed, leading to an unimaginable military victory.

Unless one is a student of the OT, most people do not associate the successor to Moses as both the spiritual and military leader of the Israelites. Consistent with Yeshua’s teachings on our gradual evolution, His earlier Joshua life is reflective of a less evolved soul. This reality is consistent with everything Yeshua taught and what humanity has learned about reincarnation.

Once in Israel there were many battles between the Hebrews and the local tribes. These battles were fought so the Jewish tribe, led by Joshua, could gain control of Israel. During this era it was customary to conclude each battle with the public torture and murder of the defeated tribal king. Part of the motivation was to intimidate any other opposing tribes into submission. These events are vividly described in the Book of Joshua in the OT, purportedly written by Joshua. In fact, many attribute the first five books of the OT (the Law) to Joshua. This may explain why in His later and more evolved incarnation (as Yeshua) He knew there were numerous errors in His earlier perspectives and writings. Let us not forget that the *correction of the Law*, via *The Way of Yeshua*, was the basic premise of the True Prophet ideology of the Ebionites. It becomes clear that the Ebionites may have believed there were flaws in the Law, which required correction, because of Yeshua’s teachings in this regard. In any

case, let us return to the torture and murder of the tribal kings. The climax of this horrific and humiliating custom was the hanging of the tribal king from a tree. In ancient texts, “hanging a man from a tree” is generally synonymous with crucifixion. This primitive custom supposedly served as a symbol that the victorious tribe, in this case the Jews, had the most powerful God.

According to the Book of Joshua, prior to one major battle Joshua discovered five opposing tribal kings hiding in a cave. Joshua’s instructions were to **roll large rocks in front of the cave. He also posted guards so the tribal kings could not escape.** After the battle was over, Joshua ordered the tribal kings to be publicly tortured and hung from trees (crucified). This gruesome custom obviously mirrored the later Roman practice of crucifixion. Consistent with Jewish traditions, **Joshua left the dead tribal kings hanging until the end of the day. At sunset Joshua ordered the dead bodies to be placed back in the cave. He also had the large rocks rolled in front of the entrance to seal the cave.** During Joshua’s reign there were over 30 tribes defeated, resulting in thousands of deaths. One readily assumes from the morbid descriptions that each tribal king was publicly tortured, crucified and left on display until sunset.

As we have learned, such decisions and violent acts create energetic flaws within the human energy field of the perpetrator. The physical pain, mental anguish and emotional agony that Joshua inflicted was instantly transferred into His soul. Stated in a manner consistent with quantum physics, the events left an energetic imprinting within the quantum substructure of Yeshua’s human energy field. Consistent with the teachings of the Enlightened Yeshua, the actions in His earlier life as Joshua set into motion His subsequent crucifixion.

Through the use of PLR Yeshua obviously remembered crucifying the tribal kings. However, remembering a prior violation of the universal laws and modifying behavioral patterns accordingly does not release the energetic flaw from our field. To complete the process we must forgive, accept and love ourselves in spite of our mistakes. Anyone who has gone through this process knows that it is an understatement to say it is far easier said than done. The more evolved the soul and the more grievous the violation, the more perplexing the process can become. Even though we can rationalize our guilt, emotionally forgiving and loving ourselves is sometimes an insurmountable hurdle. In an attempt to bring this situation into a more understandable context, if you were the Enlightened Yeshua, how would you feel about yourself in relation to the numerous crucifixions you were responsible for? It was obviously an agonizing process. Consistent with all His teachings and the guilt that He may not have been able to overcome, Yeshua submitted to the only event that would allow Him to complete the purification of His soul—His own crucifixion.

Humanity would benefit from the realization that our mistakes are simply stepping stones of education, which are necessary for us to learn from and evolve. This realization facilitates the self-forgiveness and self-love step while minimizing our guilt. This is easy to say and yet so challenging for some of us to implement. I like to believe that Yeshua understood this and yet He loved humanity so much that He chose to demonstrate some painful examples for us to learn from. In other words, He knew humanity would eventually realize that Paul’s Son of God mythology was a hoax and that His prior life as Joshua would become common knowledge. Thus, by enduring the crucifixion He demonstrated to humanity the unwavering effects of the karmic law of cause and effect. This He hoped would motivate us all to embrace the most powerful law in the universe, the law of love—the Golden Rule.

Honoring the PLR and soul purification principles that Yeshua taught will open up a new age of knowledge about our evolutionary process. This is what I suggest the so-called New Age is all about—an enlightened new era for humanity, ushered in by the advanced teachings of Yeshua ben Joseph. The healing and release of a karmic flaw can take varying amounts of time depending on countless variables. Until the cycle of understanding, acceptance and forgiveness is completed, whereby one loves oneself unconditionally, the healing process remains ongoing. Identifying the prior events that produce our karmic flaws is a huge first step in the purification and perfection of our souls. Our most significant violations of the universal laws are sometimes referred to as “core issues.” Thanks to the advanced teachings of the Enlightened One, we have begun to understand the complexity of healing our core issues. When a rare instantaneous healing and release of a core karmic flaw does occur, it is truly a wondrous experience. These are the types of physical healings Yeshua became so famous for. He was an expert on identifying the core issues of others, helping them become conscious of their past mistakes and simultaneously engulfing them in a wave of forgiveness and love. His healing technique obviously represents a divine combination of science, spirituality and love. Simple words will never adequately convey the wonder of His miraculous abilities.

Let us return to one of the basic questions raised. How do you think Yeshua felt when He remembered His prior decisions and the crucifixions of the tribal kings? The words of Yeshua from the Gospel of Thomas become more understandable with His prior life events as a backdrop. “When you see your likeness you will rejoice. But when you see your images which came into existence before you [your body and acts in prior lives] and which neither die or become manifest, **how much will you have to bear!**” He was undoubtedly talking about Himself and the agonizing challenge He faced when He remembered His prior mistakes. The words of Yeshua communicate that He understood the karmic reality of His prior actions and the complexities of the soul perfection process. An applicable quote of Yeshua from *The Gospel of the Nazirenes*: “**For as you have done in this life, so it shall be done to you in the life to come.**” By experiencing what He had inflicted on His fellow man, Yeshua’s guilt was finally relieved, which led to the forgiveness and love of Himself. His actions and words vividly demonstrate He knew His crucifixion was inevitable. Thus, Yeshua embraced His crucifixion as a necessary and final step in purifying His soul. In doing so He completed the evolutionary model for humanity for eternity. This may have been His ultimate goal, which would not have been possible without the example provided by His crucifixion. In the process, Yeshua became fully aware of the wonder of His own divinity and obtained a conscious realization of the unity of all life, an existence within the universal field of love.

Yeshua’s teachings tell us that there are no accidents in our lives and His crucifixion serves as a stunning confirmation that we live in a dimension governed by love and the karmic law of cause and effect. This is the essence of His message to us. Please note the numerous events surrounding His crucifixion that mirror the crucifixion of the tribal kings:

- horrific public torture and crucifixion.
- the removal of His body from the cross at sunset.
- the placement of His body in a cave secured by large rocks.
- being labeled as a tribal king, that is, the King of the Jews.

There are some sketchy reports that indicate Yeshua had moments of unusually good spirits as He walked and struggled to His crucifixion. These reports are located in the book *They Walked with Jesus* by Dolores Cannon and within the Edgar Cayce readings. Yeshua's teachings and wondrous acts communicate that He knew that He was on the verge of creating a model for humanity and perfecting His soul. This would explain His good spirits in such dire circumstances. Most of us can only imagine being this aware. He had forgiven the people who crucified Him before the act was even completed because He knew and understood forgiveness was integral to "purifying His soul." By forgiving the men who tortured and crucified Him, He was in effect forgiving Himself for His past mistakes. Thus, as He forgave the men who tortured, humiliated and crucified Him, He healed His own karmic flaw. In His own words, "Forgive them Father, for they know not what they do." I suggest His underlying message may have been, "All I feel is love for humanity because I am one with the Source of All." **Thus, because there were no negative emotions to be transferred, the acts of the men had no karmic ramifications. This was His final lesson to us.**

There is no question that Yeshua knew the facts surrounding His crucifixion would eventually replace the Pauline mythology. He told us this in the Gospel of Thomas and other ancient sources when He said, "There is nothing that is hidden that will not be revealed." A new Yeshua era has begun. Whenever we learn how to truly forgive others for their mistakes, we are also learning how to forgive ourselves, a very special talent indeed. The entire crucifixion episode demonstrates why holding onto grudges and feelings of revenge are not in our best interests. As Yeshua so often taught, we need to mature and learn to always take the higher road of forgiveness and love.

Yeshua's life was one example after another of the pattern of behavior that will aid us in navigating our evolutionary journey toward *oneness consciousness*. It is no accident that the unity-of-all-life principle taught by Yeshua is identical to the most advanced aspects of modern-day quantum physics. These advanced principles demonstrate we are all truly "one" because we are all connected vibrationally on the quantum level. This is undoubtedly why Masters such as Yeshua and Buddha have stressed the critical importance of the cause and effect principle embodied within the Golden Rule. The marriage of science and spirituality has always been the underlying theme of the most evolved.

The next time you say to yourself, "Why me? Why is this terrible set of life circumstances happening to me?" please look within. With the assistance of your past life memories you will learn the circumstances you find yourself in are a result of your own past actions. According to Yeshua, PLR is the preferred method for understanding and overcoming our challenges. Souls who have journeyed down the healing path of PLR have experienced the wisdom of Yeshua first-hand. It should be noted that the use of advanced PLR techniques can be specifically aimed at purifying our souls. Thus, we now know how to aggressively draw our karmic flaws to the surface for resolution. This path also reduces the number of lives needed to complete our evolutionary journey. By reducing the number of our incarnations we also eliminate the need to endure countless karmic events and the related stress and suffering.

"As you sow so shall you reap. Treat your fellow man as you yourself would like to be treated. Love your fellow man as you would like to be loved. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Forgive and you will be forgiven." In the words of the Enlightened One, live consistent with the law of love as epitomized by the Golden Rule. This one concept is how Yeshua summarized the universal laws that govern our

evolutionary journey. There are many related details. For example, Yeshua encouraged us to remember our prior lives because it is a shortcut to completing the soul purification process.

By remembering our prior mistakes and purging our souls of the karmic impurities we gradually acquire many positive attributes. Consistent with the advanced teachings, our new outlook produces good acts, which aid us in obtaining the attributes of self-forgiveness and love of self. Yeshua's teachings are all connected and He understood the many advantages of remembering our prior lives. Most people recognize the significance of their prior mistakes immediately and they become extremely sensitive to their flawed behavior. The result is that once we become conscious of a karmic mistake we rarely make the same mistake again. The reason is quite simple. The PLR process makes us conscious of the negative emotions within. These feelings create a new awareness and we become highly motivated to elevate our behavioral patterns. We become more forgiving of our behavior and that of others. We also learn the true meaning of the word humility. With time, education and self-love, our karmic flaws are eventually released and our souls are healed. An intermediate and often unconscious step in this process is the expression of disdain for the behavior of others that mirror our own karmic flaws. These feelings can be quite intense and may reflect the unconscious disdain we feel toward ourselves. Awareness of such strong emotional reactions to the shortcomings of others, tempered by a new tone of forgiveness and maturity, is often a big first step.

The legacy of Jesus Christ is not the myth of heaven and hell, but rather the reality of the evolutionary structure that He taught. Further, the ascension of Yeshua ben Joseph from the Earth dimension was not a one-time event but rather a precursor of the evolutionary triumph that awaits us all. When the real cause of the crucifixion becomes common knowledge, along with the benefits of past life and life between life review techniques, our conduct toward our fellow man will drastically change for the better. Mankind will gain a profound education on the law of cause and effect, the Golden Rule and the evolutionary path we all travel. Life on Earth will improve dramatically and quickly. The teachings of Yeshua will be understood on a new level and mankind will embark on a new era of enlightenment.

I finally obtained the answer to my childhood questions and with them a new understanding of Yeshua's teachings had surfaced. He is truly an Enlightened Teacher for all of humanity. The underlying theme presented within is that traditional Christianity has evolved over the centuries with an incorrect and incomplete picture regarding the life and teachings of the Enlightened One. It is fitting to end this book with the words of Yeshua dealing with this message. From the ending of *The Gospel of the Nazirenes* (p. 236): "The enemies of truth and righteousness shall rule in my name and set up a kingdom in this world, and oppress the people ... and teaching in my name that which I have not taught, and darkening much that I have taught by their false traditions. But be of good cheer, for the time will also come when the Truth that they have hidden shall be manifest, and the light shall shine, and the darkness shall pass away and the true Kingdom shall be established which shall be in the world, but not of it, and the word of righteousness and love shall go forth ..."



A P P E N D I X

TIMELINE OF THE EARLY CHRISTIAN ERA

During the course of reading this book many dates, documents and events are covered. Understanding the timing and progression of the key events is often necessary to appreciate the overall significance. This appendix summarizes some of the key time periods and events discussed within this book. Some of the key documents have also been highlighted in bold print for ease of identification. As you read, it may be helpful to refer back to this timeline.

64 BCE

- The Roman Empire conquers Palestine and begins a military occupation.
- The King Herod bloodline (foreign pseudo Jews) is placed in power by the Romans. An oppressive Roman occupation commences. Momentum begins to build in Palestine for the arrival of the Jewish messiah. The Jewish messiah foretold in the ancient Scripture (the Old Testament) was to be a descendent of the House of King David. This non-divine or human messianic personality was referred to in the OT using several names, including the “anointed one” and “son of man.” The interpretation of the ancient prophecies included a messianic revolt that would liberate Palestine from the Roman occupation. Messianic revolutionary activity occurs off and on for the next 170 years in Palestine. The common Roman punishment for revolutionary activity was public torture and crucifixion. Thousands of Jews were crucified.

7 to 3 BCE

- Birth of Yeshua ben Joseph (Jesus) from the bloodline of King David.

0 to Late 20s CE

- Yeshua spends most of His early life at the Essene community at Qumran, located near Jerusalem. **The Dead Sea Scrolls** were discovered at Qumran in the 20th century.

- Late teens to late twenties: Yeshua travels extensively abroad with his affluent uncle, Joseph of Arimathea. Yeshua continues to frequent Qumran when in Palestine. He begins what is commonly referred to as His “public career” in His late twenties.

Late 20s to Mid 30s CE

- Because of His unparalleled wisdom and miraculous abilities, Yeshua is perceived to be the Jewish messiah by His fellow Jews. However, He does not embrace the messianic role projected onto Him by His countrymen. He avoids the inevitable outcome (crucifixion) as long as possible. He concentrates on teaching His enlightened message within the confines of the Jewish culture. In the process, He openly redefines the Law (the Torah) and rejects many of the ancient rituals and traditions of Judaism.
- Yeshua’s popularity grows and is identified by the Roman and Herodian-controlled Jewish high court (the Sanhedrin) as a messianic threat to the Roman occupation. The Sanhedrin and the Roman governor (Pilate) conspire and crucify Yeshua ben Joseph.

Mid 30s CE until mid 60s CE (Post-Crucifixion and pre-Roman-Jewish War Era)

From Jerusalem, James (the brother of Yeshua) led the Apostles and the balance of the authentic Palestinian movement, commonly referred to as the Jerusalem Church. The Jerusalem Church grows within the Jewish culture and embraces the authentic teachings, commonly referred to as The Way. James not only leads the Yeshua movement but also ascends to a highly revered position within the larger Jewish culture.

Some of the key documents authored during this Period included:

- Q1 and Q2 (sayings of Yeshua) are recorded by members of Yeshua’s movement in Palestine. No Son of God ideology is included. Q1 and Q2 refer to the first two sections of the **Lost Gospel Q**. The Lost Gospel Q was first discovered embedded in the Gospels of Matthew and Luke in the late 19th century.
- The original version of the **Gospel of Thomas** was probably written during this era (allegedly written by Yeshua’s brother Thomas and discovered in sands of Egypt in the mid 20th century). Two-thirds of its contents (also a list of Yeshua sayings) are located within the Gospels of the New Testament. However, this ancient document is also void of any reference to Yeshua as the Son of God. It also portrays Yeshua as teaching the reality of reincarnation and the importance of remembering our prior lives.
- The final portions of the **Dead Sea Scrolls**, describing the Teacher of Righteousness (James the Righteous, the brother of Yeshua), are written by the Essenes at the Qumran community (near Jerusalem). The DSS are not discovered at Qumran until the mid 20th century. In the DSS the apostle Paul is described as a “liar who led many astray.” Contrary to modern-day Christianity, the DSS label Paul as a clear adversary of James, the balance of the inner circle and the Essenes/Ebionites.
- Scrolls used to write the book now known as *The Unknown Life of Jesus Christ* are written during this period. The scrolls were stored in a monastery in Tibet and subsequently discovered by Western civilization in the late nineteenth century.

Approximately 20s to mid 60s CE – Events in the life of the so-called apostle Paul (aka Saulous or Saul)

- Raised in the Roman-Greco culture (western Turkey) as a member of the Herodian bloodline. As a young adult Paul moves to Palestine.
- Young Paul rapidly ascends within the Herodian hierarchy in Jerusalem. He obtains a key position working for the Roman-appointed high priest (a Herodian) and Sanhedrin. His primary responsibility was persecuting the first generation of the authentic Yeshua movement (the Jerusalem Church). The reason for this ongoing policy of persecution is that the Yeshua movement and bloodline continued to be associated with a Jewish messianic movement for liberation.
- Paul claims to have psychic visions of the risen Jesus the Christ and the Roman-Greco messianic movement commences.
- Paul becomes devoted to Jesus the Christ and develops his Son of God mythology. In other words, Jesus Christ was crucified to atone for the sins of humanity, thereby creating a pathway to heaven for mankind. According to Paul, belief in his Son of God mythology is the only way to gain entrance into heaven.
- Paul labels his followers as “Christians” and starts his new Christian movement outside of Palestine.
- Based solely on his claim of divine revelations, Paul proclaims himself to be an apostle, although he is never recognized as such by the Jerusalem Church. The membership of the Jerusalem Church included James (the brother of Yeshua), the Apostles and many other eyewitnesses to the authentic teachings. Paul writes his now famous 13 epistles.
- Disagreements between the Jerusalem Church and Paul gradually escalate. The eyewitnesses to the authentic teachings practice The Way of Yeshua. Conversely, Paul’s new Christian religion promotes a Roman-Greco mutation, which includes the core belief resulting from his so-called divine revelations—his Son of God mythology.

Roman-Jewish War 66 to 73 CE

- Messianic-motivated revolt for independence in Palestine breaks out. Josephus, a first-century historian, attributes the Sanhedrin’s assassination of James, the brother of Yeshua, as the event that triggered the revolt.
- Jerusalem is destroyed in 70 CE and burned to the ground. Hundreds of thousands of Jews are either slaughtered or sold into slavery by the Roman legions. No records or organized faction of the authentic Yeshua movement (the Jerusalem Church) survived the war.

- King David's Messianic bloodline was targeted and eliminated by Rome in an attempt to avoid any future messianic revolts. This is an official policy of the Roman Empire during and after the war. This included the Yeshua bloodline. This oppressive reality scatters the remnants of the post-war authentic movement, who are forced to go underground. All the Apostles are probably dead by the end of the war in 73 CE.

Mid 70s to 110 CE

- Mark embraces Paul's Son of God mythology and writes the first Roman-Greco Gospel near Rome. The **Gospel of Mark** becomes the model in the Roman-Greco culture for all future renditions of Yeshua's life. Mark's Gospel is followed by the **Gospels of Matthew, Luke and John**. Luke, a close associate of Paul, follows up his Gospel with another document that he entitles the book of Acts, commonly known as the **Acts of the Apostles**. These documents collectively veil the fact that Paul's Son of God mythology was rejected by James and the Apostles.
- With no central governing authority, numerous variations of both the Jerusalem Church and Paul's Christian movement (Roman-Greco messianism) spread throughout the Roman Empire and the Near East.
- The historian Josephus, a Jew and Roman insider, authors his history of the Jewish culture in two books; *The War of the Jews* and *Antiquities of the Jews*. The books are based on many sources, including his personal experiences in Palestine and many of the status reports sent to the Roman Emperor from Palestine.

110 to 325 CE

- The growth of Paul's Christian movement gradually accelerates and gains the dominant position within the larger and very diverse Yeshua movement.
- A loose organization of Christian bishops in the major cities slowly surfaces, some of which push for a consolidation of so-called "approved and official" Christian documents. The ultimate goal is to standardize the beliefs of Pauline Christianity and eliminate all other competing Yeshua movements.
- Rome, the center of the Roman Empire, has the largest and most affluent Christian population. This segment of Pauline Christianity gradually moves into a position of dominance.
- The surviving elements of the scattered yet authentic Yeshua movement (the Ebionites) are declared heretical by the Christian movement in the late first and early second century CE. The Ebionites became extinct by the end of the fourth century.

325 CE – Council of Nice

- The first organized meeting of all Christian bishops is mandated by Emperor Constantine, who embraced Pauline Christianity. Emperor Constantine personally oversees and supervises this first council of bishops. Uniformity of all Christian

beliefs is dictated by Emperor Constantine. This is part of a larger geopolitical effort by Emperor Constantine to unify all elements of a fragmenting Roman Empire.

325 to 450 CE

- Under the ultimate control of the Roman Emperor, Pauline Christianity is declared to be the one and only religion of the Roman Empire.
- The first 50 copies of the approved Christian canon (the **New Testament**) is prepared, edited and distributed by Emperor Constantine, with the assistance of a close associate, bishop Eusebius.
- From a practical perspective, Church and state become one and the same. All religious beliefs and documents contrary to the approved version of Christianity, including reincarnation, are outlawed by the Roman Empire. The heaven or hell alternative, based on Paul's Son of God mythology, becomes the official afterlife belief structure.
- Possession of heretical documents is punishable by torture and death.
- Within the structure of the new Catholic Church, the pope in Rome becomes the supreme religious authority, subject of course to the ultimate authority of the Roman Emperor.
- The **Essene Gospel of Peace**, an Aramaic document with its origins dating back to first-century Palestine, is stored in the restricted vatican archives in Rome. Over 1,500 years later it is discovered and published in the 1920s. It provides a different view of the authentic teachings of Yeshua in comparison to traditional Christianity—most notably Paul's Son of God mythology is not present.

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This is a controversial and yet inspirational book - a provocative comparison of the teachings of Jesus to traditional Christianity, with an emphasis on the afterlife. Through a re-evaluation of the ancient records, Christianity's afterlife alternative of heaven or hell is exposed as a contradiction to the teachings of Jesus. This book documents how the early Christian movement altered the teachings of Jesus into a convoluted mix of some of His authentic teachings and Roman-Greco based mythology.

People that recognize Jesus as an enlightened teacher but either question or reject the traditional Christian model of Jesus (as the mythological Son of God) will welcome the new insights into the advanced teachings of the Enlightened One. Jesus did not start a new religion. He taught an enlightened lifestyle based on universal principles, which included the Golden Rule and the karmic law of cause and effect ("As you sow so shall you reap"). The Enlightened One also taught His inner circle that we evolve gradually via reincarnation and the many benefits of remembering our prior lives (consistent with contemporary past life regression). Because our biggest challenges often originate with unresolved prior life events, Jesus taught that remembering our prior lives provide a shortcut to understanding and resolving our most agonizing problems.

While providing new information on the advanced teachings of the Enlightened Jesus, this book dispels many of the primitive beliefs that have been projected onto Him. Rather than the mythological Son of God, Jesus is elevated to the status of a truly enlightened being. His goal was to teach us a model lifestyle based on a highly evolved blend of science and spirituality, which is aimed at accelerating the pace of human evolution. To evolve into an enlightened state, Jesus encouraged humanity to follow the lifestyle model (scientific spirituality) that He communicated.

The Christian establishment will allege that Jesus vs Christianity taints their most sacred beliefs. I respectfully submit that they have their facts backwards. It is the Christian establishment that has distorted the life and teachings of Jesus for two millennia by perpetuating their Son of God mythology. A new Jesus era of re-evaluation, insight and disclosure is upon us. It is only now in the 21st century that humanity can comprehend, disseminate and benefit from the model lifestyle that Jesus taught 2,000 years ago. The goal of this book is to play some small role in this ongoing process.

Michael Dybicz

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