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## The Jesus of History

### *Did He Really Exist - The Jesus Family Tomb*

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#### ABSTRACT

It is impossible to provide a logically satisfying answer to the question, '**Did the Jesus of History really exist**', without first taking the time to **define exactly** what we mean when we say the word, 'Jesus'.

Because we have all grown up with images of the 'Baby Jesus' at Christmas and the sacrificed Christ at Easter, we all assume that we know exactly who 'Jesus' is, but the truth is that those iconic images are the product of the artist's imagination - not reality.

**The New Testament does not contain one physical description** of the Jesus of History.

**This paper, therefore, examines all available relevant physical, textual and cultural archaeology** with the following objectives:

1. In order to determine **historical fact from literary fiction**.
2. To examine the extent to which those historical facts build **a reliable profile of the Jesus of History**.
3. To **analyse that profile of the Jesus of History** within the **context of Hebrew culture** in the 1st century Southern Levant.
4. Examine the archaeology of the **Jesus Family Tomb** in the context of that historical and cultural profile.

## 1. Introduction

### 1.1 Background:

"**Did Jesus really exist**" is a question that most of us, as children, ask. In nearly sixty years, I've never met anyone who was completely satisfied with the answers they received in reply.

For that reason and many more, it has become fashionable, in the West, to deny that the Jesus of History ever even existed.

In Europe, it is easier to admit to a history of insanity than an interest in the Jesus of History and there are many reasons why that is the case.

The belief that the Christian Trinity of Gods are a myth is not new. The famed philosopher Dr Immanuel Kant, in the late eighteenth century was perhaps **the first 'Mythicist'**, called for a strong declaration of the mythical nature of Christianity. Indeed, over the last fifty years, the popular reaction against Christianity, has been nothing if not enthusiastic and not without cause. Both the Protestant and Catholic Churches enthusiastically supported two World Wars (Ref 01).

Unfortunately, the contempt that many people feel for Christianity and its icons has led to a childlike retreat into a denial of historical methodology. The **mythicist movement** has, in many ways, taken on the shape of **a fundamentalist religion in its own right**. Using the standard of evidence demanded by mythicists, few of them would be able to prove even their own existence.

In much the same way, **Christians aggressively deny any evidence** for the Jesus of History or his humanity. The truth is that Christians are only interested in the **death** of the Jesus of History. They have, for millennia, obsessed over **their** concept of the 'Christ' as the **perfect human sacrifice**. In so doing, they have successfully buried the humanity of the Jesus of History, and his spiritual legacy, within a work of literary fiction (Ref 02).

In 1980, a tomb was discovered in Talpiot, Israel, in which ten ossuaries (bone boxes) were found. The names on the boxes were the names of the Jesus family. In 2007, the director, James Cameron (of Titanic fame), made a documentary with Simcha Jacobovici presenting the evidence for the tomb to the world (Ref 03).

**Unfortunately, Christian 'Scholars' have spent the last sixteen years trying to cover up the Jesus Family Tomb.**

Why? Because, Christians believe in a man who could walk on water, fly in the sky and raise the dead. For them any evidence of a physical person must be rejected on the grounds that it must, by definition, contradict their belief.

Mythicists, on the other hand, must reject any evidence for the existence of anything other than Christ as a complete literary fiction as that evidence, by its very existence, must contradict their belief.

Before anything else, this paper is an attempt to leave the extremes of belief behind and to look at the evidence for the Jesus of History objectively and assess all the evidence in light of the spiritual, cultural and political history of the Hebrew people and the Southern Levant in the first century CE.

Recent history has shown that trying to discuss the Jesus Family Tomb without reference to what we mean when we say the word 'Jesus' is entirely pointless. This paper, therefore, attempts to define what we mean when we say 'Jesus' and what is the evidence for his existence.

### 1.2 The Problem:

When I say 'Jesus', who, or what, do you see in your mind? You may have grown up with the popular images of the 'Baby Jesus' at Christmas and the crucified 'Christ' at Easter but those images were created from the imaginations of artists who were inspired by the words in books. We have no photographs or statues based on first-hand knowledge of the Jesus of History so ultimately, 'Jesus' is defined by the written word.

'Jesus' is, therefore - before anything else - a literary character.

If you make a habit of only reading isolated sentences or passages in the Gospels, you will never really grasp 'Jesus' as a complete literary character. Even trained Biblical Scholars approach the biblical text with the assumption that **the Bible is one book, commissioned by God, written by the Jews for the benefit of the Christians**. Even atheists base their arguments on the assumption that written words, amputated from the intention of their author, have their own inherent meaning.

The problem for historians is that, when the Bible is read in context, it is evident that there is more than one 'Jesus' in the New Testament. This paper will demonstrate that there is the '**Christ of myth**' and then there is the '**Jesus of History**' upon whom that myth is based.

### 1.3 The Question:

Having laid out the background to the problem, in order to answer the question, '**Did the Jesus of History really exist**', we will first clarify what we mean by the terms 'The Jesus of History' and 'Christ Jesus'. We will then have to look at the physical and textual evidence for Christianity and determine if it supports either character or none at all.

## 2. Methodology

### 2.1 Evidence:

In this age of identity theft, most of us are painfully aware of how vulnerable our official existence is. Governments can, and do, confiscate people's passports and driving licences. Banks often close the accounts of people they don't like. Without ID, without a bank account you cease to officially exist, but you still breathe, you still live!

But just because you can't prove your identity to some jumped-up bureaucrat it doesn't mean that you don't exist.

In many ways, from the point of view of history, human lives are as ephemeral as the wind. But, just as we confirm the existence of the wind by the affect it has on the waves or on the leaves, so too is it true that often we feel the reality of people's lives the most in the affect that they have on the world and the people around them.

For instance, my Ceylonese Jewish grandfather died just after the First World War. I have no photographs or documents to prove he existed! I have no first hand stories of my grandfather, only anecdotes and often told narrative stories. I have a copy of his marriage certificate but that could have been forged.

It's true that my family found themselves strangers living in England and all the events of all our lives were forever changed by my grandfather's decision to fight in the First World War but that would not be enough to convince a mythicist of my grandfather's existence.

Another example of historical methodology and its limitations, Rabbi Israel ben Eliezer (known as the Baal Shem Tov) is believed to have been born in 1698. Like Christ, legends of his life have taken on mythic proportions. From magical night journeys to tales of miraculous healing, the Baal Shem Tov sounds like a myth but the Jewish Hasidic movement is based on his life and teachings (Ref 04).

So how can we tell if someone truly lived? Most of us weigh up the evidence against our own experience of reality and if extraordinary claims are made then we should be able to expect extraordinary evidence.

In light of these facts, this paper will present the following forms of evidence:

- **Direct Literary evidence** - textual references
- **Direct physical evidence** - physical archaeology
- **Indirect literary evidence** - false textual references based on contemporary reality

### 2.2 Forensic Textual Analysis based on Philosophical Coherence:

In order to understand subtle differences in character coherence, expressed in dialogue and story, you will need to understand the concept of textual criticism, the success of which will depend largely on your level of written comprehension (Ref 05).

If you read each gospel complete, like a book, that would be to read 'vertically'. This is how we read a novel but if you are trying to truly define and comprehend a character from several books you need to read '**Horizontally**'. To read 'horizontally' you take each mention of an event, saying or story and directly compare them for internal logic and coherence compared to the whole.

For example, when we ask, "**What did the Jesus of History really say**", we are giving voice to two obvious doubts of which most people are only subconsciously aware:

1. The words attributed to the Christ character of the New Testament are a creation of at least four people that we know of. It is evident that each of the four Gospel writers felt free to create their own narrative speech for their own Christ character and each writer had their own idea of who that person was.
2. Each of us, from our lived experience, know that it is possible to tell the difference between the words spoken by someone familiar to us and a forgery. The words of one man are an expression of one mind and, assuming that the person is sane, those words will reflect the coherence and internal logic of one individual.

Any written text is a product of three things: **the belief matrix of the writer, his intended meaning and the belief matrix of the intended audience**. Just as we expect a person's speech to be internally coherent, so too should we be able to expect a literary character to express, through dialogue and action, a coherent philosophical paradigm.

### 3. Research

#### 3.1 Christ Jesus Versus the Jesus of History:

As a literary character, you should be able to expect that the **'sayings'** attributed to Christ to be internally coherent. If they were spoken by a **sane** historical person you would not expect Christ to contradict himself.

Let's look at an example of one of the character contradictions that neatly highlights the fundamental philosophical paradox within the dialogue attributed to Christ:

***"Why call me good? There is none good but one, God!"***

*Luke 18:19*

Like many of the **'sayings'** attributed to the Jesus of History his syntax is short. He uses Zen-like axioms, which push us to the direct realisation of his meaning, rather than intellectual speculation. His vision is entirely concerned with our daily interaction with the world and conforms to, and complements, Jewish thought and practice. Indeed, most of these **'sayings'** contain highly complex references to Jewish texts and appear to be an attempt to jolt the student into perceiving 'reality' directly.

It is evident then that whoever spoke these words **did not believe that they were God or in any way divine.**

On the other hand, in the Gospel of John, we have the long Greek syntax speeches, which assert the superiority of an alien god-man who sacrifices himself to himself and is untouched by the world and yet seeks total dominion over it. His very life and purpose support and endorse the concepts of animal sacrifice and limited atonement.

***"I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."***

*John 6:35*

The Johannine **'Sayings'** are complex and seductively beautiful. They invariably echo the Christology of Paul. Indeed they inculcate a Greek world view and contain a philosophy that is the complete antithesis of Jewish thought and religious practice.

When we consider the philosophical coherence of the dialogue attributed to Christ we can clearly see that we are dealing with two distinct philosophical paradigms, if not more:

#### 3.1.2 Christ Jesus as a literary character:

The Gospel writers were Greco-Romans with only a rudimentary knowledge of the Southern Levant. They knew even less of the Hebrew language and culture. They were inherently anti-Semitic.

For example the writer of the Gospel attributed to Matthew puts the following words into the mouth of his character 'Christ Jesus':

***"On you the righteous blood spilt upon the earth, from the blood of the righteous Abel until the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar."***

*Matthew 23:35*

In a rather long speech, Christ Jesus is accusing all the Jews of various evils but in this particular section he is accusing them of killing Zechariah son of Berechiah in the inner courtyard of the temple in Jerusalem. Unfortunately, for 'Matthew' he made a mistake. We know from Zechariah 1:1 that Zechariah son of Berechiah, was not killed, let alone in the temple.

In fact, it was Zechariah son of Jehoiada who was murdered in the temple on the order of King Joash. A specific crime for which the Hebrew people, in general, could not be blamed. This presents us with a problem in philosophical coherence. Is it possible that the Jesus of History was ignorant of his own sacred texts and was inherently anti-Semitic or is it more likely that this ignorance and prejudice was an expression of the mind of the Gospel writer?

Most Biblical Scholars with their qualifications issued by Divinity Schools believe that 'Matthew' is the most 'Jewish' of the Gospel writers. Unfortunately, it is evident that 'Matthew' was so determined to support the evolving Christian narrative that he made many fatal mistakes that no Hebrew would make.

As another example, consider the Virgin birth. It is only mentioned in Matthew and then later by Luke.

***"All this took place to fulfil what had been spoken by the Lord through the prophet: 'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel!'."***

*Matthew 1:23*

The gospel writer had taken Saint Paul's lead and had been data mining the Septuagint, which was a Greek translation of the Hebrew sacred texts (Tanakh), for verses that might support Paul's narrative. In his enthusiasm, Matthew had misread Isaiah 7:14.

***"Therefore God himself shall give you a sign; look that young girl has conceived and she will bear a son and shall call his name Immanu'El (El is with us). Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose good the land that you hate shall have lost both her kings".***

*Isaiah 7:14-16*

In fact, the Prophet Isaiah is talking to King Ahaz and when he says 'ha'almah' he is not saying 'Virgin'. He is saying '**The Young Woman**' and the 'ha' is a definite article. Isaiah is referring to **a specific woman that both he and King Ahaz knew** and the conception had already happened. Isaiah is reassuring Ahaz that he will be victorious against King Peqah of Israel. He is not making a prediction for something that will happen hundreds of years in the future. The name of the child, Imanu'El is a fulfilment of the protection of Judah against the armies of Israel.

Having realised that the Gospel writers are not to be trusted and that you cannot read the New Testament as history. It is important to check every reference, event and saying against as many historical texts as possible.

### **3.1.2.1 Construction of the Christ story:**

When read horizontally and in the context of philosophical coherence, it is obvious that the Gospels are a fictitious narrative constructed of three literary structures:

- **Biographical narrative and dialogue**
- **Miracle stories**
- **A Common list of sayings**

In light of the overwhelming evidence, a small sample listed above, this paper will discard much of the biographical narrative and dialogue as being obvious frauds.

However, there are two events that are repeated in all Gospels but present the writers with logical problems with their intended narrative. Given the fact that the stories cause embarrassment to their authors we will consider, in section **3.1.2.2** and **3.1.2.3**, two events from the biographical narrative in light of the fact that these two events may have led Greco-Romans to become interested in the story of the Jesus of History and to eventually base their cult upon that story.

### **3.1.2.2 Christ Story - Biographical Narrative - Disruption of the Temple at Passover:**

All four Gospels describe the 'cleansing' of the temple as a pivotal event in the biographical story. For the Gospels of Mark, Matthew and Luke it was this event for which the Jesus of History was killed. In the Gospel of John, the 'cleansing' of the temple is included at the beginning of his story rather than at the end.

The Jesus of History visited the temple in Jerusalem on, or just before, the Passover festival. In the Judean calendar, the festivals of Passover in April, and Yom Kippur in October, are the bloodiest days and involve the most sacrifices. King Solomon was said to have regularly sacrificed twenty-two thousand cattle in a day.

***"The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a marketplace!'"***

*John 2:13 - Mark 11:15 - Luke 19:45 - Matthew 21:12*





Fig 1: The Judean Temple in Jerusalem

The story of Jesus' attack on the temple in Jerusalem doesn't make much sense. 'Money changing' had been going on at the temple for over five hundred years and was an unavoidable part of daily temple activity. People couldn't physically bring animals from all over the country - they had to buy them at the temple and had to convert currency in order to make the transactions.

Even if the explanation were true, why would the Romans see a protest by one man as a threat to Roman control of Judea? Jesus was a Jew and he was allegedly accusing other Jews of fraud. In theory, the act of '**cleansing the temple**' had nothing to do with the Romans.

Physically, it would have been impossible for one man to disrupt the business of the temple. **The temple itself regularly held over two hundred thousand people** and was patrolled by armed guards, both Jews and Romans. In fact, there was a Roman garrison, **Antonia Fortress**, built into the northern wall of the temple (Ref 06).

**One hippy Jew turning over tables, shouting that he'd been cheated would not have even got him on the Roman radar!**

The only reason this ridiculous story would have been kept in the gospel narrative was because, at the time of telling this story, there were still people alive who knew that the temple protest got the real life Jesus of History crucified; there is textual evidence that this was in fact the case.

Luke includes a strange '**Saying**' from the Jesus of History that doesn't fit the narrative.

**"Then said he unto them, 'But now, he that hath a purse, let him take [it], and likewise [his] bag: and he that hath no sword, let him sell his garment, and buy one'."**

*Luke 22:36*

We know from Epiphanius of Salamis, writing in the early 4th century CE, that the Nazarene Yeshiva (school) advocated for a philosophy entirely homogeneous with the words of the common source. They opposed animal sacrifice and believed that the Judeans had forged the Tanakh (the Hebrew Bible) to suit their political agenda (a fact we now know to be true).

We also know from the Jewish historian **Yosef ben Matityahu**, later known as **Josephus**, that a contemporary religious Hebrew sect called the 'Essens' did not offer sacrifices at the temple and did not believe in the apocalypse - a point that will become important later.

We can conclude that there is every possibility that the Jesus of History opposed the Judean cult of animal sacrifice and if he was a part of an armed insurrection against those sacrifices it may have been enough for the Romans to see him as an enemy of the State.

### 3.1.2.3 Christ Story - Biographical Narrative - Crucifixion by Rome:

The first thing to understand is that crucifixion was **not a method of execution**. Crucifixion was used as a **method of intimidation** - first and last - crucifixion was a message to anyone who might be considering defying the Roman State that clearly said **'Don't mess with us!'** **The entire point of crucifixion was humiliation and horror**. It was, therefore, vital to **leave the body** on the cross **to rot away** (Ref 07).

If all the Romans wanted was the Jesus of History dead, their men were well trained in a variety of systems of execution. It was common for the Romans to strangle someone in prison or behead them, as was the case for John the Baptist. They were also fond of burning people alive. We have to ask ourselves, as Romans reserved crucifixion specifically for **'Enemies of the State'**, what **REALLY** happened? There are only two possibilities that I can see:

The Jesus of History may have led **an armed group in an attack** on the temple in Jerusalem in order to depose the High Priest, as a symbolic act against animal sacrifice and Judean supremacy.

It is quite possible that the 'Scribes' were worried that the Nazarene movement was getting too popular and **lied to the Roman authorities** in order to have them put the Nazarene movement down. Jewish history is full of examples of this kind of subterfuge.

Either way, for whatever reason, the evidence suggests that the Romans viewed the Jesus of History as an enemy of the State.

### 3.1.2.4 Christ Story - Miracle Stories:

From casting demons into pigs, turning water into wine, to walking on water, the Christ character spent most of his time performing spectacular acts, which the gospel writers could conveniently use as propaganda. Unfortunately, the gospel stories continually evolved and were elaborated to suit the agenda of the editor and the cultic expectations of the audience. Given the fact that the gospel narratives mirror Greek, Roman and Egyptian stories and festivals regarding gods already popular at the time, we would be remiss if we did not consider the possibility that the gospel stories were written as cultic propaganda, rather than history.

The people of the ancient world loved stories of miracles. Just as today Marvel films create characters with miraculous powers, it would have been impossible to sell ancient Greeks and Romans a cult whose hero didn't perform miracles.

**The cult of Attis** began in 1250 BCE and as a castrated god of death and resurrection his cult is very similar to the Roman form of Christianity (Ref 08).

**Honi the Circle Maker** (Honi HaMe'agel) was a Hebrew who also came from the Galilee in the first century CE. He could make it rain and had many miracles attributed to him including dying and being resurrected seventy years later. Of course, many of the 'miracles' attributed to Christ are echoes of the miracles attributed to Moses.

Saint Paul, the hero of 'Acts of the Apostles', came from Tarsus, in what is now southern Turkey. At the time, it was the centre of a popular god of the Roman military called **Mithra**. The worship of Mithra dates from around 1500 BCE.

In the 2nd century CE, Justin Martyr, a Christian writer, tries to debunk a common claim, **'that the Christian myth is based on the Roman god Mithra'**. With typical Christian audacity, Justin Martyr accuses the cult of Mithra of copying Christianity.

The worship of Mithra involved ritual meals in which his devotees consumed his symbolic body and blood. In his story he sacrificed himself to himself for the salvation of the world, was born from a rock, visited by Magi and his birth celebrated on December 25th and January 6th (Ref 09).

An inscription to Mithra reads:

**"He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation."**

Another popular **god story** familiar to everyone in the Levant, of the 1st century CE, was the story of the Egyptian gods Osiris, Horus and Isis. Egypt was one of the first countries to become 'Christian'. We know from **Herodotus** that the idea of 'death and resurrection' was already an integral part of Egyptian culture.

Osiris died, was buried and then came back to life through the power of Isis. He also had a rival called 'Set' (very much like Satan). Herodotus tells us that the Egyptians also ate bread and drank beer as the body and blood of Osiris.

In light of the overwhelming evidence, this paper will discard Christian miracle stories.

### 3.1.2.5 Christ Story - Common Sayings:

When you read the Gospels horizontally it becomes evident that there is a core of sayings attributed to Christ that seem to have a common style of syntax and thought. These sayings seem to express a coherent philosophical paradigm that fundamentally contradicts the philosophy expressed by the Christ character himself. On analysis of these sayings in Greek it becomes obvious that most of them contain evidence of having been translated into Greek from Hebrew. As an example:

***"The Kingdom of God will not come through observation; neither will they say, 'It is here' or 'It is there' For understand, the Kingdom of God is within you!"***

*Luke 17:21 and Thomas 70*

If we analyse this saying forensically for philosophical coherence, it is obvious that the speaker does not subscribe to an apocalyptic world view. The phrase is a response to a question posed by a Pharisee. The Judean scribes fanatically believed in the end of the world and physical resurrection of the dead. The Greek word 'Entos' specifically means 'inside' and is made in the second person singular. The Jesus of History is telling a Pharisee that God is within him, within all of us.

It is possible to easily understand this saying in the context of modern Lurianic Kabbalah (Ref 10) as a reference to 'Emunah' and a direct connection to God brought about through spiritual work (Teshuvah).

It is evident that this one saying disproves the entirety of Christian dogma.

Having said that, it is also true that some of the sayings, which appear to express a uniquely Greek world view, do appear to have been written with evidence of a Hebrew style, much as British actors learn to imitate an American accent in order to work in Hollywood. These 'Hebrewisms' do not appear to be genuine and may be evidence of the Gospel writers attempt to add a Jewish flavour to their Greek Christ character.

A second example of the philosophical coherence of some of the 'sayings' attributed to Christ:

***"Now concerning the resurrection of the dead, did you not read that which was declared to you by God, saying 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but the living."***

*Matthew 22:31, Luke 20:38, Mark 12:27*

This is another saying from the common source which has obviously been copied word for word. It is evident that the speaker did not believe in the resurrection of the dead. It would follow, if we analyse the philosophical coherence of this second saying, that the entire construct of original sin = vicarious human sacrifice = rebirth through belief must be discarded.

I am not the first person to notice the common source sayings and to try to understand them. Many men, much braver than I, have devoted their lives to rescuing the 'Jesus of History' from his Christian tomb.

The following is a summary of the search for the Jesus of History (Ref 11):

- Hermann Samuel Reimarus (1694–1768) in his essay, ***'The Aims of Jesus and His Disciples'*** rejects outright the miracles stories due to their obvious inconsistencies. Pointing to the teachings of Jesus he suggests that there is a dichotomy between what Jesus taught and what the early Roman Church believed. He accuses the gospel writers of fraud, fanaticism and self-contradiction.
- We can thank Heinrich Julius Holtzmann (1832–1910) for recognising the priority of Mark and Q (the common source) over, and against, the Gospel of John.
- Karl Ludwig Schmidt wrote a book ***'The Framework of the Gospels'*** (1919) where he clearly demonstrates that the miracle and narrative stories were entirely mythical.
- The Third Quest to find the Jesus of History was initiated in 1973 by the scholar, Geza Vermes. His book ***'Jesus the Jew: A Historian's Reading of the Gospel'***. Vermes concluded that Jesus was a **Jewish Hasid or Tzadick** and thus belonged to the category of charismatic holy men and healers, rather than a Greek demigod.
- The Renewed Quest was initiated by **Dr Robert W. Funk** in 1985. Originally, thirty scholars attended the inaugural meeting of the **'Jesus Seminar'** at **Berkley University** and met until Dr Funk's death in 2005.

The Jesus Seminar produced two reports as part of their investigations. The first, entitled ***'The Five Gospels: the Search for the Authentic Words of Jesus'***, appeared in 1993. The second, ***'The Acts of Jesus: the Search for the Authentic Deeds of Jesus'*** was released in 1998.

It is obvious then that the 'Common Source', hidden within the words attributed to Christ, are Greek translations of a collection of Hebrew sayings/teachings from one person or from one group of people who share a common philosophical paradigm. We will explore who that person, or group, could be in section 3.2.



### 3.1.2.6 Christ Story - The Birth of Christianity:

The earliest Christian texts are the letters of Saint Paul and it is evident that the narrative and miracles stories in the Canonical Gospels were designed specifically to support the teachings of Saint Paul expressed in those letters. The common sources was only included as Jewish 'window dressing'.

Saint Paul, also known as Saulus, was a Roman citizen and a member of the Herodian family. As a Roman citizen and a member of the ruling elite, Paul had the money and the power to spread his uniquely Greek cult.

It was Paul's genius that he used the story, and some of the well known sayings, of a much-loved Jewish holy man in order to lend credibility to an entirely new Greek doomsday cult. If you read his letters, you can see for yourself that his system was brilliant in its simplicity. He took phrases from the Greek Septuagint (Greek translation of the Hebrew Bible) and then twisted them to make it look like the Hebrew Prophets had predicted the coming of his own fictitious Christ.

As an example of that fraud, the writer of the Gospel attributed to Matthew took a line from the book of the Prophet Hosea in the Hebrew Bible (Tanakh):

***"When Israel was a youth, then I loved him, and from Egypt I called my son."***

*Hosea 11:1*

Hosea is talking about what had happened in the past and is not making a prediction. The book of Hosea is Hebrew poetry and is talking about the tribe of Ephraim. Hosea 11 has nothing to do with the Messiah or the future.

Unfortunately, the Gospel writer was determined to show that his new Virgin birth narrative had been predicted by the Prophets, so he creates a whole narrative about King Herod wanting to kill baby Jesus. The Jesus family had to go and live in Egypt until the King died. All so the Gospel writer could say:

***"And He was there till the decease of Herod, that that may be fulfilled, which was declared by the Lord through the prophet, saying, 'Out of Egypt I call My Son'."***

*Matthew 2:15*

Saint Paul's biggest problem, one that dogged his career, was the fact that he had never met the Jesus of History. Let me emphasise that point - **Saint Paul never once met the Jesus of History.**

***"For I would have you know, brethren, that the gospel which was preached by me is not according to any man; for I neither received it from any man nor was I taught it but I received it through a vision of Jesus Christ."***

*Galatians 1:12*

Saint Paul overcome the problem by telling everyone that he had seen the Jesus of History in a vision. He told everyone that the risen Christ was the first of a new kind of mankind - an evolution of humanity. Everyone who believed this story would also be transformed and taken up to heaven (in the lifetime of Paul).

If Paul had told people that he had passed out on the road to Damascus and had a vision of the risen 'Elvis' everyone would have said, **'Who the hell is Elvis?'** To sell his fraud, to spread his cult he would have had to base his fictitious story on the name of a man that people would know! On a real person. It therefore follows that the Jesus of History **MUST** have been a real person.

This begs the question, what can we say about the real 'Jesus of History'.

### 3.2 The Jesus of History:

All we can really know of the Jesus of History are some of his words and the unique philosophical paradigm they inculcate. It is also true that we can not confidently say that all the sayings are his. The Nazarene Yeshiva existed before the Jesus of History and it existed afterwards (Ref 12). We know something of his cousin Yohanan (John the Baptist) and we have some words from his brother Ya'akov (James the Just).

Many of the sayings that we can identify as possibly those of the Jesus of History are commentaries on the Tanakh or contemporary issues that the Hebrew people were facing. His teachings appear to be uniquely Galilean (Israeli) and are not supported by the Tanakh as it exists today. This is also true of the teachings of modern Kabbalah, which is in many ways the inheritor of the Galilean philosophical stream.

It is obvious that the Jesus of History was a Zadik (Hebrew mystic).

We can also speculate that he was arrested during or shortly after an insurrection at the temple in Jerusalem and was later executed by the Romans.

Saint Paul created his cult sometime before 62 CE so some of the family of the Jesus of History would have still been alive at the time. We know that Saint Paul knew James the Just, the brother of the Jesus of History, so we can assume that the family names will be something like accurate, certainly enough for Paul to sound convincing.

### **3.2.1 The Jesus of History - Family - Brothers:**

The Jesus of History had brothers.

**James the Just**, brother of Jesus - ***Yakov ben Yosef akhui diYeshua***

We know that Saint Paul (Saulus) met 'James the Just' in Jerusalem, in all likelihood while 'Saulus' was staying with the High Priest Annanus ben Ananus (AKA Peter?). James the brother of the Jesus of History was chief Rabbi of the Nazarene movement (Ref 13).

***"Then after three years I went up to Jerusalem to see Peter (Caiaphas - High Priest?), and abode with him fifteen days. But of the apostles I saw none, save James the Lord's brother."***

*Galatians 1:18-19*

As we have already discussed, Josephus, the Roman/Jewish historian, mentions James the Just, brother of Jesus (Antiquities of the Jews 18:35:95). We have the Epistle of James, which preserves some of his words. We also have his ossuary, which was found in the same tomb as the Jesus family.

***"Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?"***

*Mark 6:3*

***"Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?"***

*Matthew 13:55*

### **3.2.2 The Jesus of History - Family - Father:**

Both Luke and Matthew list the blood line of Christ **via his physical father**.

Matthew (1:1-17) ends his genealogy with Abraham, which suggests Christ as Jewish royalty. By the time Luke writes his Pauline Gospel (3:23), the Jesus of History is well on his way to becoming a god. Luke takes Christ's genealogy all the way back to Adam and includes God. For Matthew, Paul's Christ was a descendant of Jewish royalty but for Luke he was also in some way divine. What is interesting about both genealogies is that they both depend on Joseph as the physical father. But here's the thing! Matthew tells us that the grandfather of the Jesus of History was a man named 'Jacob', but Luke tells us his grandfather's name was 'Heli'.

Obviously, neither of the Gospel writers had ever met the real Jesus of History. They only knew what Saulus had told them. The official myth of the 'virgin birth', of course, was still nearly a hundred years in the future. However, it is evident from the text that even the Synoptic Gospel writers assumed that the Jesus of History had a physical father. It was later that the narrative was changed to suit in order to promote the Jesus of History to the status of a god.

### **3.2.3 The Jesus of History - Family - mother:**

The mother of the Jesus of History is named as 'Maria', in the Gospel of Matthew 1:16 and Mark 6:3. 'Maria' is a latinised form of the Hebrew name 'Mariam'.

***"Is not this the artisan, the son of Maria and the brother of James and Joseph and Judas and Simon? And are not His sisters here with us?"***

*Mark 6:3*

The entire 'Virgin' birth narrative is an obvious fiction and we can see Luke subtly changing the name to suit the narrative.

### **3.2.4 The Jesus of History - Family - Wife:**

Professor Karen Leigh King presented a papyrus, in 2012, to the International Congress of Coptic Studies called '**The Gospel of Jesus' Wife**'. Prior to publication she had obtained confirmation of its authenticity. Nevertheless, a small group of pseudo-academics have spent the last decade trying to prove it a fake. They loudly proclaimed their suspicions as if they were a fact.

After forty years, the only way the pseudo-academics could discredit the papyrus was to reveal that somebody, who once owned the papyrus, liked pornography! This is the academic standard of people who work in this field!

It reads:

***"...not [to] me. My mother gave me life...The disciples said to Jesus,...deny. Mary is (not?) worthy of it. ...Jesus said to them, "My wife...she is able to be my disciple...Let wicked people swell up...As for me, I am with her in order to...an image .."***

*Gospel of Jesus' Wife*

Professor King is a Christian and was cowed by the wave of invective aimed at her personally. She quickly made an act of contrition. Too soon it seems.

Recent published papers by James T. Yardley et al and also by Malcolm Choat confirm that chemical and epigraphical analyses of the papyrus has confirmed that the papyrus is genuine. There is no evidence of forgery (Ref 14).

Professor King is not the first woman to be defamed by the attack dogs of Christian pseudo-academia. In 591 CE, Pope Gregory the Great claimed that the Mary present at the crucifixion, who washed the body of Christ and was the first to see the risen God, was a prostitute. Like the accusers of Professor King, he had no evidence. This begs the question, **'Why would Christians want to erase this woman from history'**. Why would Christians go to such lengths to destroy any evidence that their 'Christ' was human?

**Saint Paul** constantly told his followers to imitate Christ, but when he discussed marriage he advised his followers to be single like him. He could have said to be unmarried and be like Christ but he did not, which strongly suggests that he **knew that the Jesus of history was married**.

***"Now I am saying to the unmarried and the widows, that it is ideal for them to remain as they are and to be as I am."***

*1 Corinthians 7:8*

The evidence that the Jesus of History had a wife and child can even be found within the gospels, all you have to do is look. I mentioned in my book how Hebrew purity laws, only a wife or mother can dress a man's dead body.

***"And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun."***

*Mark 16:1*

All four Synoptic Gospels mention a woman **who was always with the Jesus of History**. Who was present at the cross, when everyone else ran away. **She washed his naked dead body and she was the first to to his tomb**. She was always with Maria the mother of Jesus and his sisters. In the Gospel attributed to Mark, which was the first to be written, the author names her 'Maria the Magdalene' (Mark 15:47).

In Hebrew culture, then and now, it would be unthinkable for a Rabbi to be seen with a woman in these circumstances without being married. He would not be able to treat a student, a friend or business partner in this way, in front of his own family. His whole family would be exiled from the Hebrew community, not just the Jesus of History himself.

***"But if the Savior made her (Mariamene) worthy, who are you then to reject her? Surely the Saviour knows her very well. That's why he loved her more than us."***

*Gospel of Mary 18*

In Medieval Spain, within the Sephardic communities, it was normal for a boy to marry shortly after his Bar Mitzvah (coming of age) - approximately 14 years old. This was particularly true of rabbis.

***"The companion of the [savior] is Mariamne the Magdalene. The [savior loved] her more than [all] the disciples, [and he] kissed her often on her [mouth]. The other [disciples] said to him, Why do you love her more than all of us?"***

*Gospel of Philip 63:32-64, 9.*

### 3.2.5 *The Jesus of History - Family - Son:*

In Acts of the Apostles we are told that Paul visits Cyprus and is confounded in his efforts to convert the Jews by a young man.

***“Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesus.”***

*Acts 13:6*

Most people miss the significance of this obscure reference. In the first century, most Hebrews only had one name and had to be identified by their father's name. For the writer to leave out this man's first name but keep 'Son of Jesus' is strange and renders his identity opaque - this can't be an accident.

Paul and his men blind the poor man so it is inevitable that the Gospel writer justifies Paul's violence by denigrating his opponent. What is even stranger is that there are legends that Mary Magdalene visited Cyprus after the death of Jesus.

Which begs the question, is this why Paul went to Cyprus in the first place?

## 4. Evidence - Extra Biblical

The greatest evidence for the life of the Jesus of History is the unique teaching hidden within the the Christ myth. If it wasn't for those words and the teaching they embody there would be no point in even asking 'who was the Jesus of History'. Unfortunately, I lack the space here to provide a detailed analysis for the words and teachings of the Jesus of History and would recommend the interested reader to purchase a copy of the book *'The True Sayings of Jesus: The Jesus of History Versus the Christ Myth'* available on Amazon.

### 4.1 *Josephus:*

The famous Jewish/Roman historian, Josephus, (writing around 90 CE) mentions '*the death of James the Just, brother of Jesus*'. Origen, the early Christian theologian (writing at the end of the second century), was angry that Josephus accounted the fall of Jerusalem to the death of James rather than to his brother Jesus. He was also angry that Josephus did not credit Jesus as Christ. This negative reference therefore strongly suggests that the original comment was genuine.

**Josephus** was making an aside comment regarding James the Just (Ya'akov) and needed a way to clarify exactly which Ya'akov he was talking about. The fact that he uses Jesus (the Jesus of History) to define his younger brother demonstrates that Josephus assumed that his Roman reader would understand to which 'Jesus' he was referring.

It is therefore obvious that such an assumption could not be made for James the Just, despite the fact that he had taught in the temple for twenty-nine years.

It is also unlikely that a later Christian propagandist would have mentioned James the Just at all. It would have been much easier to have just inserted a passage about Christ.

Josephus also said, ***“About this time there lived Jesus, a wise man for he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks.”***

This statement has since been shamelessly doctored by Christian forgers who added words to support their evolving Christology. In the earliest texts, as quoted above, the statement is accurate, which I repeat with thanks to Professor Dominic Crossan.

### 4.2 *Origen of Alexandria:*

In the 3rd century, Origen of Alexandria claimed in two works that Josephus had mentioned James, the brother of Jesus. In Origen's commentary on Matthew, he writes:

***And to so great a reputation among the people for righteousness did this James rise, that Flavius Josephus, who wrote the “Antiquities of the Jews” in twenty books, when wishing to exhibit the cause why the people suffered so great misfortunes that even the temple was razed to the ground, said, that these things happened to them in accordance with the wrath of God in consequence of the things which they had dared to do against James the brother of Jesus who is called Christ. And the wonderful thing is, that, though he did not accept Jesus as Christ, he yet gave testimony that the righteousness of James was so great; and he says that the people thought that they had suffered these things because of James.***

— Commentary on Matthew, Book X, Chapter 17

In Origen's apologetic work *Contra Celsum*, he made a similar remark:

***Now this writer [Josephus], although not believing in Jesus as the Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple, whereas he ought to have said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death Christ, who was a prophet, says nevertheless—being, although against his will, not far from the truth—that these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus (called Christ),—the Jews having put him to death, although he was a man most distinguished for his justice.***

— *Contra Celsum*, Book I, Chapter XLVII

## 5. Evidence - The Jesus Family Tomb

During construction work for a housing complex at Talpiot, some 5 km south of Jerusalem's old city, routine blasting exposed the facade of a first century Hebrew burial tomb. Civil engineer Ephraim Shohat notified the Israeli Antiquities Authority (Ref 15). They sent out archaeologist, Eliot Braun to investigate. It was Thursday the 27th March.

He found an exposed rock-cut tomb with a unique facade - not seen before or since. There was no rock covering the 18" x 18" entrance and soil had obviously washed in and half filled the tomb. Mr Braun was just able to make out ten ossuaries within the tomb.

Eventually District archaeologist, Amos Kloner took over supervision off the site. He appointed IAA archaeologist Joseph Gath to carry out excavation. Gath invited a young student, Shimon Gibson, to draw the layout of the tomb.

Around noon on Friday the 28th March, the day after the tomb was first exposed, an eleven year old schoolboy name Ouriel Maoz, whose Orthodox Jewish family lived nearby passed by the site and saw the distinctive facade. He ran home and told his mother, Rivka Maoz, who called the IAA as the tomb was exposed and it looked like the builders were going to destroy it - there were no archaeologist working and Mrs Maoz could not reach anyone at the IAA.

The next day, was the Shabbat and young Ouriel was on his way home from synagogue. He saw children playing with the bones and playing football with the skulls from the tomb. The tomb had been left unguarded. Mrs Maoz went out and sent the children away and collected what bones she could save. Those bones should have been given to Joe Zias, who was the anthropologist for the Rockefeller Museum, who normally receives all the bones from excavations. He has no record of ever receiving them or examining them. He has never filed a report on the Talpiot tomb bones.

On Sunday she gave that bag of bones to Joseph Gath. Gibson arrived and in his intital testimony he said he recalled seeing the ossuries had been removed from the tomb and lined up ready for collection. He added that Gath took him inside the tomb and showed him the imprints of where the ossuaries had stood.



Fig 2: The Jesus Family Tomb - Garden Tomb Talpiot



Joseph Gath did not publish a full report of the contents of the Garden Tomb and the bones were never examined. In 1996, Amos Kloner quietly published a paper on the tomb.

Kloner insists that all the ossuaries were removed on Friday afternoon but the Maoz family and their frantic phone calls to the IAA are evidence against his assertion. Kloner reports that he can find no record that would match up the ossuaries and their catalogue numbers with the original locations in the tomb from Gibson's map.

The tenth ossuary went missing and cannot be found at the Rockefeller Museum. Amos Kloner insists that the 10th ossuary was damaged and was therefore stored somewhere else and as a result cannot be found. For anyone who has not been involved with archaeology in the past, it might be helpful to point out that archaeology often deals with broken objects on a regular basis.

The ossuaries found inside the tomb had the names of the Jesus family.

### 5.1 Talpiot Tomb - Names:

1. Ossuary #80/503 **Yeshua bar Yosef**-- Aramaic for (**Jesus son of Joseph**)
2. Ossuary #80/505 **Maria**—written in Aramaic script, but a Latin form of the Hebrew name 'Miriam' (**Mary**) - this latin form of the Hebrew name written in Aramaic is unique out of over 2000 ossuaries found.
3. Ossuary #80/504 **Yose**—a diminutive of 'Joseph' mentioned as the name of one of Jesus' brothers in the New Testament (Mark 6:3) '**Joe**'
4. Ossuary #80/501 **Yehuda bar Yeshua**—Aramaic for '**Judah son of Jesus**' (Bar Jesus {son of Jesus} - in Acts 13:6)
5. Ossuary #80/500- **Mariamene e Mara**— this reads '**Mariamene known as Mara**' or 'The Lady Mariamne' This form of the name is unique. The word Mar is Lord in Aramaic and is still used today to refer to Jesus.
6. Ossuary - **Matya**—Hebrew for '**Matthew**'
7. Ossuary - **Yakov ben Yosef akhui diYeshua** - '**James son of Josef, brother of Jesus**' - was stolen. Proved in court to belong to the original ten. Recent paper proves it was from the Talpiot tomb from soil samples.

We will deal with the significance of the names in a moment but it is important to note that the names are real Hebrew names from the first century. They are the names of real people and not characters in a story.

### 5.2 Talpiot Tomb - Sign of Jonah:

The lintel above the Jesus Family Tomb has a carving of a chevron over a circle. One of the ossuaries has the same sign marked on the side. Hebrew mysticism uses a system of signs and phrases, which have meanings within meanings. The chevron can be a sign for Jonah but at a deeper level it also represents the Hebrew letter 'Shin' upside down.



Fig 3: The Hebrew Letter Shin written in Aramaic

The Letter Shin represents 'El-Shaddai' (El of the Mountain). In the Hebrew practice of Gematria, Shin represents the number 300 and resolves into 360, which encompasses the fullness of the degrees in a circle and therefore represents 'The All' to which the Jesus of History refers in his teaching.

One of the ossuaries associated with the tomb also has a depiction of a fish spitting out a man. The sign of the Prophet Jonah ties the Jesus Family Tomb to the 'Jesus' saga and places it into context of the wider 1st century Hebrew community.

The Gospels attributed to Matthew and Luke include a strange phrase made by the Jesus of History, which comes from the Q-Source document.

***"A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the Prophet Jonah."***

*Matthew 12:39 and Luke 11:29-32 - From Q*

What is interesting about this statement contradicts all of the gospels and the Christian narrative.

**The entire point of all of the gospels is to have the Christ character provide as many signs as possible. The fact is that Christianity depends on 'miracles and wonders' for its legitimacy.**

The Church has tried to make sense of this obvious contradiction by telling us that the Jonah story is about 'Death and Resurrection' but this is not true.



Fig 4: The Sign of Jonah marked on an ossuary

For anyone who is not familiar with the story, it's a great example of Hebrew humour and story telling. It was written sometime between the 5th and 4th century BCE.

***The story of Jonah starts with God asking Jonah to leave Judah and go to Nineveh, the Assyrian capital, (modern day Iraq) to warn the Assyrians that God's judgement will destroy them. The problem is that Jonah really hates the Assyrians and he wants them to die. He refuses God's will and takes a boat to go in the opposite direction toward Spain. A great storm comes up and threatens to destroy the boat. Rather than kill everyone on-board, Jonah jumps into the sea to save the crew.***

***A great fish swallows him and while he's in the belly of the whale he prays loudly to God for forgiveness. Eventually the fish (whale) spits him out onto the beach on the shores of the Lebanon. He recovers himself and goes to Nineveh and preaches to them as God instructed. The Assyrians all repent and become Jews. Jonah is really angry and disappointed. He sits outside the city and wants to commit suicide but God protects him and explains why he wanted to save the Assyrians.***

The Jonah story has nothing to do with death and resurrection. There are two reasons that the fish is in the story: as a metaphor for the '**dark night of the soul**' and as a way to get Jonah back to the coast of the Levant. **The 'Belly of the Beast' metaphor refers to the destruction of the 'idea' of the Self and is an integral part of the 'Narrow Gate' doctrine.**

Several centuries prior to the execution of the Jesus of History, the Judeans had created the concept of the resurrection of the dead and the last days.

But, in all of history, not one Jewish source refers to the story of Jonah in order to illustrate bodily resurrection. We have several Dead Sea Scrolls that mention the story and several **pseudepigrapha** from around 200 BCE to 200 CE, who use the story only to illustrate the concept of God hearing the prayers of sinners.

***"He who answered Jonah in the Belly of the Fish will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who answers prayer in a time of trouble."***

*Mishnah circa 200 CE*

The Jonah story is actually a beautiful and funny description of 'Emunah' or knowledge/faith in God. The kind of faith one has in gravity or the air you breathe. Not the kind of faith we have in politicians - not the kind of faith we 'choose' to have. Therefore we can finally make sense of his somewhat cryptic statement '**No sign will be given but the sign of Jonah!**'.

### 5.3 Talpiot Tomb - Significance of the names:

There are almost 2,800 personal names in the Hebrew Bible (Tanakh). In first century Galilee, most people lived a Greek lifestyle and many had Greek names, in which case, according to anthropometric study, the Hebrew people would have had hundreds of thousands of names to choose from (Ref 16).

Any calculation of the likelihood for any particular name being used should also take into account cultural mores of the time and location. We know that in first century Southern Levant, Hasmonian names were popular among nationalistic Hebrew people but it doesn't necessarily follow that those people only had a few names to choose from as the Hasmonians themselves often chose Greek names for their children.

It is true that there only 11 popular male names and 12 popular female names in the New Testament but that doesn't mean that people were actually limited to those choices. Many Hebrew people in the first century would not have read a copy of the Christian Bible at the time.

It is true that some of the names found in the Talpiot Garden Tomb were common in the first century. However, a latinised Maria inscribed in Aramaic is unique and so is Mariamne. A random cluster of common names could be considered common but it is not mathematically or scientifically true to say that a specific cluster of common names is common.

For example, if we restrict our assessment to only Biblical names, and assume that only half of the 2800 names were for boys, we can say that finding a Yeshua in a tomb would be a 1 in 1400 chance and the same for finding a Joseph. Therefore we could calculate that you have a 1 in 1,960,000 of finding a Jesus son of Joseph.

We know that another ossuary was allegedly located in 1931 with an inscription of Jesus son of Joseph but we don't know the provenance of that relic and cannot validate its authenticity.

For the sake of calculation, I will use the figures offered by Professor Andrey Feuerverger of the department of mathematics and statistics at the university of Toronto.

Therefore, I will award the following values to the Jesus family names from the Lost Tomb documentary:

- Jesus - 1/190
- Joseph - 1/190
- Mariamne - 1/160
- Jose - 1/20
- Maria - 1/4
- Jacob - 1/190

This means that a **Jesus son of Joseph** would have a likelihood of 1/36100 and the same for Jacob (James).

Using those figures, you would have a **1/1,303,210,000** chance of finding a **Jesus son of Joseph and a Jacob son of Joseph brother of Jesus in the same tomb**. If you divide that likelihood by the number of tombs found around Jerusalem (2000 +) you arrive at a likelihood of 1/651,605

Even if we discount the name Mariamne, we would then need to adjust our calculation to take into account for the names Maria and Jose. This pushes our calculations into the billions to one chance and can therefore be discounted as effectively improbable.

#### 5.3.1 Talpiot Tomb - Significance of the names - Objections:

Unfortunately, cunning men can use statistics to make fools believe anything. It is vital to use your common sense when assessing statistics. Many people struggle to visualise what fractions and percentages mean in the real world.

For instance, Joe Zias Sheinman, the anthropologist at the Rockefeller Museum, said in an interview regarding the Jesus Family Tomb, "**for example Miriam, around 45% of women in that period were called Miriam.**"

If Joe Zias was right, every other woman that the Jesus of History met would have been called 'Miriam'. There would have been no point in people having names at all.

The fact that no ossuary found in the Jesus Family Tomb was inscribed with the name 'Miriam' seems to have escaped Mr Zias but more importantly it escaped the American Christian who was doing the interview.

How have Amos Kloner and his team gotten away with doing such an obviously bad job and saying that the Jesus Family Tomb is irrelevant for forty years? The answer is simple. They were saying exactly what Christians all over the world wanted to hear.

## 6. Discussion

### 6.1 Dr Robert W. Funk and the search for the Jesus of History:

From their study of the 'Common Source' Sayings, The Jesus Seminar Biblical Scholars concluded that:

- **The Jesus of History did not refer to himself as God or as the Messiah. He did not claim to be a sacrifice for the sins of the world. These claims were made a long time after his death by other people.**
- **The core of his message was a vision of life under the reign of God, in which God's generosity and goodness is regarded as the model and measure of human life. Within the Kingdom of God all living creatures are equal.**
- **The Jesus of History did not hold an apocalyptic view. He did not believe in The Last Days and Final Judgement.**
- **When a saying is self-referential, self-aggrandising, or breaks the above criteria it can be discarded. For instance: 'I am the way, the truth and the life'.**
- **Sayings that deal with issues in the early church, frame a new point of the evolving Christology, or refute some of the emerging challenges to the Church of the second century, all of these can, of course, be discarded. For instance: 'And I tell you that you are Peter, and on this rock I will build My church'.**

Most Biblical Scholars are aware that the New Testament contains both genuine and false material and cannot be read as history. The stated conclusion of the Jesus Seminar was that the gospels are later elaborations on an earlier tradition. As with any forensic literary investigation, the general approach was to look for '**Sayings**', which were corroborated in multiple sources and if a phrase was embarrassing to the speaker it was considered far more likely to be true.

Specifically, they also used the following criteria:

- **Orality:** The gospels were not written down until the second century. The stories were originally handed down orally. Therefore, short catchy '**Sayings**' that could possibly have survived that long in memory and be preserved from generation to generation are likely to be authentic. For example: '**No good tree bears bad fruit.**' It is important to remember that not only were the editors and compilers of the gospels separated from the Jesus of History by time but also by language, culture and geography. We are talking about complex Greek phrases with no rhyme or rhythm.
- **Irony:** The Jesus of History seemed to enjoy irony and humour. If his story started with an impossibility, it is more likely to be genuine. For example: '**love your enemy**'. As with any literary character, people have their own voice and it is possible to detect the legitimate voice of the Jesus of History where they are accidentally preserved within the Synoptic Gospels.
- **Trust in God:** The corner stone of Jesus' understanding of the world was his trust in God (Emunah). If a phrase followed this theme it could be believed to be genuine. Both the Jesus of History and his brother, James the Just, believed in a God who was the source of all goodness and light. This vision of God is incompatible with a god that demands sacrifice and revenge.

### 6.2 Saint Paul and the Invention of Christianity:

I'm not the only scholar who sees Paul as the author of the Christian cult. The late Hyam Maccoby was the grandson of Rabbi Chaim Zundel Maccoby (1858–1916), the 'Kamenitzer Maggid', and was also a leading Talmudic scholar and fellow at Leo Baeck College London. He wrote of Paul:

***"Paul, not Jesus, was the founder of Christianity as a new religion, which developed away from both normal Judaism and the Nazarene variety of Judaism..."***

***Paul derived this religion from Hellenistic sources, chiefly by a fusion of concepts taken from Gnosticism and of concepts from the mystery religions, particularly from that of Attis.***

***The combination of these elements with features derived from Judaism, particularly the incorporation of Jewish scriptures, re-interpreted to provide a background of sacred history for the new myth, was unique; and Paul alone was the creator of this amalgam.***

***Jesus himself had no idea of it, and would have been amazed and shocked at the role assigned to him by Paul as the suffering deity... Paul, as the personal begetter of the Christian myth, has never been given sufficient credit for his originality.***

***The reverence paid through the centuries to the great Saint Paul has quite obscured the more colourful features of his personality. Like many evangelical leaders, he was a compound of sincerity and charlatanry. Evangelical leaders of his kind were common in the Greco-Roman world."***

*The Mythmaker, Paul and the Invention of Christianity.*

***"But who, apart from a few learned men – know that it (the Bible) likewise records the history of one of the most ambitious and importunate souls that ever existed, of a mind full of superstition and cunning: the history of the Apostle Paul? That the ship of Christianity threw overboard no inconsiderable part of its Jewish ballast, that it was able to sail into the waters of the heathen and actually did do so: this is due to the history of one single man, this apostle who was so greatly troubled in mind and so worthy of pity; but who was also very disagreeable to himself and to others."***

*Friedrich Nietzsche (1880) wrote in The First Christian:*

In my book, **"The True Sayings of Jesus: the Jesus of History Versus the Christ Myth"**, I dedicate an entire chapter to Saint Paul and how the Christian texts are clear evidence that it was him and not the Jesus of History who created the Christian cult.

### **6.3 Literary Evidence for the life of the Jesus of History:**

The best evidence for the existence for a real person on whom the Christ myth was based is the unique philosophical paradigm that the gospels accidentally preserve. If you listen to the words of the Jesus of History without bias or belief and let them speak for themselves you can see glimpses of a history that both Christianity and Rabbinical Judaism would prefer to suppress.

Recent advances in archaeology in the Southern Levant confirm that in the first century there was more than one kind of Jew. In fact, the term 'Jew' as it is used in the Bible is misleading. There were the Hebrew people, some of which were from Judah. The Jesus of History and his students were mostly from the Galilee. Galileans were all that was left of the ancient Kingdom of Israel.

The fact is that the 'Common Source' Sayings preserve a philosophy and religious view that is specifically Galilean and not Judean. Somewhat ironically that philosophy contradicts the foundation of Christian theology and rejects the authority of Rabbinical Judaism (Ref 17).

As an example of the power struggles within the history of the Hebrew people, you only have to look at the history of the Samaritans. Their rejection of Judean authority forced them to create their own country and defend it against the reformed Judah, which was, at the time, a client of the Assyrian empire.

Here in Spain, Karaites rejected the Talmud and the authority of the Rabbis; over hundreds of years they were wiped out.

***"In medieval Spain the Rabbis showed little tolerance toward violators of the law, toward heretics and especially toward apostates."***

*Professor Sacha Stern*

The Rabbis were, and are, more than happy to use violence to enforce conformity within the Hebrew population.

***"We are free of heresy, except for a few towns near Christian Kingdoms, where one suspects that some heretics live in secret. Our predecessors have lashed a part of those who deserved to be lashed, and they have died from the lashing."***

*Rabbi Samuel Ibn Naghrela*

As with the Baal Shem Tov, the proof of the life of the Jesus of History is principally in the uniqueness of his spiritual vision.

- He rejected Judean apocalypticism and their belief in the resurrection of the dead
- He, like the Essenes, rejected the Judean cult of animal sacrifice
- He maintained that the Judeans had forged and redacted the Tanakh, which has been proved to be true
- He refused the authority of the Judean elite

### **6.4 Christian reliance on the Jesus family for authority:**

Saint Paul, and the Christian movement he created, relied on the Jesus family and the Nazarene Yeshiva for their legitimacy and authority they provided. We can see from Paul's letters the lengths that he was forced to go to in order to give his converts the impression that he was teaching under the authority of the Jesus family.

We know from contemporary history that those converts existed so it naturally follows that the family of the Jesus of History existed.



### **6.5 Objections to the Jesus Family Tomb:**

After the release of BBC documentary on the Jesus Family Tomb in the 1990s, within a week everybody had forgotten about it. The release of Simcha Jacobovici and James Cameron's documentary, 'The Lost Tomb of Jesus' rattled the sleepy world of Christian pseudo academia to its core.

Books, videos, blogs and comments erupted all over the world as one sued academic after another queued up to reassure Christians that there was nothing to worry about. Their salvation was still assured.

I will summarise their arguments for you to assess their validity for yourselves.

#### **6.5.1 Objections to the Jesus Family Tomb - Not from Judah:**

"He was from Nazareth" is a common indignant cry from many of the critics of the 'Lost Tomb' documentary. Unfortunately, there are several problems with the central premise of this argument.

In the first century there was no such thing as even a village called Nazareth, let alone a city as it states in the gospels. Josephus doesn't mention Nazareth and early Christian apologists living not thirty miles away couldn't find it.

The writer of the Gospel of Mark, the first to be written, had inherited a term used for the Jesus of History and didn't know quite what to make of it.

Jesus the Nazarean (Mark 1:24)

As with the 'Virgin' birth, the gospel writers invented narrative stories to account for facts they didn't understand. By the middle of the first century, many of the displaced Judeans from Jerusalem had moved north to the lush hills of the Jezreel Valley and the Galilee and so by the middle of the 2nd century CE, Nazareth was coming back to life after being abandoned since 722 BCE.

It is obvious that the Gospel writers rationalised the name 'Nazarean' by attributing it to a village they knew.

It's true that the Jesus of History probably came from the Galilee but that doesn't mean that a Hebrew family couldn't own property in Judah. I've lived in Spain for forty years but people still call me English.

Which brings us to the next objection.

#### **6.5.2 Objections to the Jesus Family Tomb - Too Poor:**

Another popular objection to the Jesus tomb is that Jesus was too poor for his family to own a tomb.

The fact that the gospel writers can't agree on where the Jesus of history grew up, what the name of his paternal grandfather was, when he was born or when he died, it is very unlikely that they were knowledgeable about his financial status.

For anyone who knows anything of Hebrew culture, the Torah and Hebrew mysticism, it is obvious that who ever spoke the words we can attribute to the Jesus of History it is obvious that he was very well educated.

He was also wealthy enough to spend his time travelling and teaching. Unlike Buddhist countries, the Southern Levant did not have a culture accustomed to supporting itinerant religious teachers. For the last two thousand years all Rabbis have had primary professions and had access to money through family and friends.

The concept of radical poverty and charity inculcated within Hebrew religious belief in general and specifically in Nazarene Judaism is a profound spiritual concept and does not refer to personal material poverty.

This objection can be discarded as childish and subtly racist.

#### **6.5.3 Objections to the Jesus Family Tomb - No Wife:**

Christian scholars have enthusiastically redacted and amended their own texts over the last two thousand years to suit their evolving Christ narrative. The fact that the New Testament doesn't explicitly name Mariamne the Magdalene as the wife of the Jesus of History is not in itself proof of the negative.

For anyone who knows anything of Hebrew culture, it is unthinkable that the Jesus of History was not married to Mariamne the Magdalene if only for the sake of his family.

Just because many notable American Evangelists enjoy spending intimate time with women who are not their wives, it doesn't mean that a Hebrew spiritual teacher would do the same. We have already dealt with this subject at some length so will discard the objection as childish and presumptive.

#### 6.5.4 *Objections to the Jesus Family Tomb - Common Names:*

We have already noted that there are nearly 2800 personal names in the Bible. Add to that number the fact that Hellenised Hebrews, like the Hasmonean Family, used Greek names as well as Hebrew names.

We can weight the odds for popularity in our calculations but our prejudice doesn't affect the actual choices that people make in reality. Hebrew parents in the first century still had over 2800 choices of names for their children.

For example, Dr William Lane Craig sponsored a video to refute the claims of the Lost Tomb documentary for his **Reasonable Faith organisation**; in it Dr Stephen J Pfann presents a list of the top 16 names found on the ossuary inscriptions. They then make an incredible jump in logic by **implying** that these are the only names Hebrew people could choose from:

***"Scholars have estimated that a pool of only 16 names accounted for 74.8% of the population."***

*Stephen J. Pfann - The Jesus Tomb Unmasked*

It is obvious that Pfann and Co don't understand how a combination of names in a specific group multiplies probability. This is of course understandable in literary academics with no background in applied mathematics but these men are presenting themselves to the public as 'experts.'

Assuming Pfann's mathematics are correct, in a hundred years of excavation and over 2000 ossuaries found, we should have found seven other tombs with the name Jesus son of Joseph. We shouldn't have found 'Maria' written in Aramaic and we certainly shouldn't have found Mariamne written in Greek. Even if Pfann's mathematics are correct and Judeans had only 16 names to choose from, that would mean that there would be a 1/256 chance of finding 'Jesus son of Joseph' but the chances of finding a 'Jesus son of Joseph' with a Maria and a Jose would be 66,536 to one.

The objection to the tomb on the basis of name probability can therefore be discarded as being beyond risible.

#### 6.5.5 *Objections to the Jesus Family Tomb - DNA:*

DNA tests were done between the ossuary for Mariamne and Yeshua bar Yosef and it was proved that the two people were not related. The film makers then say that they could have been married, which is true.

However, based on the tomb alone, it is also true that Mariamne could have been married to any of the males in the tomb and that should be pointed out for anyone who hadn't already thought of it.

The documentary continues with Dr James Tabor explaining the implications hidden within the canonical and extra canonical texts that strongly suggest that the constant companion of the Jesus of History during his life and in his death was in fact his wife.

Having studied this subject off and on for most of my life, I cannot offer any explanation as to why Christians feel so offended by the idea that the Jesus of History had a family.

#### 6.5.6 *Objections to the Jesus Family Tomb - Sign of Jonah:*

The Dr Craig Lane video asserts that the sign of Jonah on the ossuary found in Jerusalem is just a 'Mason's Mark' and that Mr Jacobovici was trying to cheat his viewers. However, from the Lost Tomb documentary it is clear that the decoration on the ends and the lids of the ossuaries are just that, decoration. As the boxes are rectangular, there is only one way their lids can fit. All inspected ossuaries are symmetrical so the lids fit onto the box either north to south or south to north. It is obvious by the elaborate decoration on other boxes that the end decorations are significant and are included on the lid in order to identify which lid fits which box.

#### 6.5.7 *Objections to the Jesus Family Tomb - Christian Religious Belief:*

Many Christian commentators have explained their rejection of the Jesus Family Tomb on the grounds that is not compatible with their religious beliefs. This argument can be discarded as irrelevant.

#### 6.5.8 *Objections to the Jesus Family Tomb - Amos Kloner:*

Mr Kloner has taken every opportunity to denigrate the makers of the Lost Tomb documentary and appears to have done his best to obscure the facts over the last forty years. It is interesting to note that Mr Joe Zias, an associate of Mr Kloner, was ordered by an Israeli court to pay 266,000 dollars to Simcha Jacobovici for defamation. Joe Zias was fined for his overly enthusiastic interviews with American Christian TV. Despite the fact that the James ossuary was the subject of a long court case and was proved to be genuine and was indeed from the Jesus Family Tomb, as far as I know, Mr Kloner, Mr Gibson nor Mr Zias have never been censored for being possibly the worst archaeologists in the history of archaeology.

## 7. Conclusion

### 7.1 Cognitive Dissonance:

The success of any investigation of the Jesus of History, as an historical character, inevitably hinges one's ability to comprehend the philosophical coherence of an argument. It was for this reason that I recently published a paper on the relationship between cognitive dissonance and the importance of belief. I would recommend the interested reader to refer to that paper on our website.

It is somewhat ironic that mythicists depend on the Christian vision of their Christ in order to not believe in the existence of the Jesus of History and yet Christians depend on literary fraud to support their own belief in the Christ of myth.

To illustrate my point let me offer you one more example:

Take Psalm 2:12. The Christian 'Scholars' translate the Hebrew psalm at verse 12 as:

***"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."***

*King James Bible - Psalm 2:12*

The Hebrew text actually reads:

***"Yearn for purity, lest He be angry, and ye perish in the way, when suddenly His wrath is kindled. Happy are all they that take refuge in Him."***

*Mechon-Mamre - Psalm 2:12*

The insertion of '**Kiss the Son**' could be forgiven as the first word 'Nshqu' literally means 'Kiss' but together with 'Br' it means 'to yearn for purity'. But that failure of translation is not the problem! When read in context, it is obvious that 'Kiss the son' does not fit. That fact escaped the notice of Biblical 'experts' and millions and millions of Christians. Such is the standard of reading comprehension.

If we limit our investigation to defending texts, with no thought for the intention of the author, it is not possible to come to a useful conclusion. I will assume, therefore, that the reader is trying to follow my points in good faith.

With that being said, I will deal with the question 'Did the Jesus of History really exist' in two parts.

### 7.2 Did Christ Jesus exist:

This paper has clearly shown that the Greco-Romans who created the 'Christ Cult' must have been fully aware of the fraud and were confident that their Greco-Roman audience would not have the cultural or textual knowledge to challenge their deceit nor the cognitive ability to challenge their twisted logic.

It is evident, therefore, that the 'Christ Cult' has been a criminal enterprise from its beginning; a cult that depends on the literary, spiritual and cultural ignorance of its members for its success.

It is obvious, in hindsight, that the reason that we have no physical evidence for the life of a living god, who could walk on water, could fly and raise himself, and others, from the dead is the same reason that we have no physical evidence for the life of Harry Potter: characters in literary fiction leave no physical evidence and change with the needs of the story.

### 7.3 Did the Jesus of History exist:

However, given the weight of textual and physical evidence, we must conclude that the Jesus of History did, in fact, exist and was buried with his family at Talpiot.

Unfortunately, all we can really say about the man is that he was a Galilean holy man (**Zadik**) who taught a unique form of Hebrew spirituality, which scholars now call 'Nazarene Judaism'. This form of 'Judaism' was, and is, entirely focussed on this life, on this moment, and not the next. Nazarene Judaism hinges on one's ability to recognise, and take responsibility for, one's every thought and action in the context of a direct connection to God.

Nazarene Judaism rejected the Judean version of the Torah and their cult of animal sacrifice. This philosophy must have put them at odds with both the Judeans and the Romans, which may have led to the arrest of the Jesus of History in Judea and his crucifixion by the Romans.

We have also shown that it is childish and unrealistic to suppose that the Christ myth could have survived to the present day without it first being based on a real person. It is obvious that the comments made by Josephus were based on his knowledge of people living at the time but it is also obvious that his opinion was already tainted by the cult that was quickly growing within the Roman military and Roman elite that would later come to be called 'Christianity'.

## 8. Acknowledgements

1. I am deeply indebted to **Rabbi Tovia Singer** and Outreach Judaism for his unique work in reaching out to those of us who had become separated from their Jewish roots. <https://outreachjudaism.org/>
2. I would just like to thank Dr Robert W. Funk for his work on the search for the 'Historical Jesus' without which this paper would have been impossible. I would recommend his book, 'The Five Gospels - What did Jesus Really Say?'
3. For anyone interested in investigating this subject for themselves, I would recommend the following free online resources:
  - Mechon-Mamre for the best version of the Hebrew Tanakh available on <https://www.mechon-mamre.org/p/pt/pto.htm>
  - [www.scripture4all.org](http://www.scripture4all.org) - for a Greek/Hebrew Interlinear Bible Software.
  - [StudyLight.org](http://StudyLight.org) Lexicons for Greek according to Strong
  - Bible-Researcher.com: Michael D. Marlowe's article on the Semitic Style of the New Testament is very accessible for beginners.
  - Rav Michael Berg of the Kabbalah Centre for his insights into the application of Kabbalah in modern life.

## 9. References

1. **Mythicists:** Author Ken Humphreys is the author of many books on the mythicist belief.
  - <https://www.youtube.com/c/JesusNeverExisted/about>
  - <http://www.jesusneverexisted.com/>
2. **No Cross No Christ:** William Lane Craig is a great example of the literalistic view of Christ
  - <https://www.youtube.com/watch?v=YuQzVfANJis&t=1524s>
3. **The Lost Tomb of Jesus:** Documentary on the Jesus Family Tomb discovery
  - <https://www.youtube.com/watch?v=Qyrrdoqspdg&t=2373s>
4. **Baal Shem Tov:** [https://en.wikipedia.org/wiki/Baal\\_Shem\\_Tov](https://en.wikipedia.org/wiki/Baal_Shem_Tov)
5. **Textual Criticism on the basis of philosophical coherence:**
  - <https://thejesusofhistory.com/research-into-the-jesus-of-history/>
  - <http://www.bible-researcher.com/rules.html>
  - <https://static1.squarespace.com/static/553ea282e4b0e1b549d403d5/t/58ce9cece4fcb507620f1caf/1489935597264/Exegesis+vs+Eisegesis+handout.pdf>
6. **Herod's Temple:**
  - <https://www.youtube.com/watch?v=Ew-zUuUnsko>
7. **Crucifixion:** <https://www.youtube.com/watch?v=lcF9Onf98tQ>
8. **Cult of Attis:**
  - <https://en.wikipedia.org/wiki/Attis>
  - <https://greekgodsandgoddesses.net/gods/attis/>

## 9. Cults of Resurrected Gods: Egyptian God Osiris, Mithras and Attis

- <https://en.wikipedia.org/wiki/Attis>
- <http://www.romanarmy.net/mithrasandjc.shtml>
- [http://www.religioustolerance.org/chr\\_jcpa2.htm](http://www.religioustolerance.org/chr_jcpa2.htm)

**10. Teshuvah:** <https://www.aish.com/jl/sp/bas/48924947.html>

## 11. The Five Gospels: Dr Robert Funk

- <https://www.amazon.com/Five-Gospels-Really-Search-Authentic/dp/006063040X>

## 12. Nazarene Yeshiva

- Nazarene means: derive from the Hebrew verb na'sar, "watch, guard, keep," and understood either in the sense of "watchtower" or "guard place"
  - <https://www.abarim-publications.com/Meaning/Nazarene.html>
- Prophet Habakkuk: "I will stand upon my watch, and set me upon the tower"
- Panarion of Epiphanius of Salamis: Nazareans:
  - [https://gnosis.study/library/%D0%9A%D1%80%D0%B8%D1%82%D0%B8%D0%BA%D0%Bo/ENG/Epiphanius%20of%20Salamis%20-%20The%20Panarion,%20Book%20I%20\(Sects%201-46\).pdf](https://gnosis.study/library/%D0%9A%D1%80%D0%B8%D1%82%D0%B8%D0%BA%D0%Bo/ENG/Epiphanius%20of%20Salamis%20-%20The%20Panarion,%20Book%20I%20(Sects%201-46).pdf)
- Hyam Maccoby: Mythmaker - Paul and the Invention of Christianity
  - [https://www.amazon.com/Mythmaker-Paul-Invention-Christianity/dp/0760707871/ref=sr\\_1\\_1?dchild=1&keywords=hyam+maccoby&qid=1610883623&s=books&sr=1-1](https://www.amazon.com/Mythmaker-Paul-Invention-Christianity/dp/0760707871/ref=sr_1_1?dchild=1&keywords=hyam+maccoby&qid=1610883623&s=books&sr=1-1)

## 13. James the Just son of Josef and brother of Yeshua: Yakov ben Josef akhui di Yeshua

- [https://en.wikipedia.org/wiki/James,\\_brother\\_of\\_Jesus](https://en.wikipedia.org/wiki/James,_brother_of_Jesus)
- The name 'Yakov' is translated as 'James' to hide his Jewishness. Elsewhere, the Gospel writers transliterate Yakov as Jacob - you have to ask yourself why?

## 14. The Gospel of Jesus' Wife

- <https://www.nationalgeographic.co.uk/history-and-civilisation/2017/11/no-forgery-evidence-gospel-jesus-wife-papyrus>
- <https://www.thegospelcoalition.org/article/closing-case-gospel-jesus-wife/>

## 15. The Jesus Discovery:

- Professor James Tabor did great work on the Jesus Family Tomb - recommend his book, 'The Jesus Discovery'.
  - <https://jamestabor.com/academic-papers/books/>

## 16. Hebrew Names:

- N. A. Bailey et al. 2,800 Names in the Bible
  - [https://www.researchgate.net/publication/324574446\\_Proper\\_Names\\_in\\_the\\_Bible\\_translation\\_and\\_transliteration\\_issues\\_Word\\_Deed\\_2007](https://www.researchgate.net/publication/324574446_Proper_Names_in_the_Bible_translation_and_transliteration_issues_Word_Deed_2007)
  - [https://www.mohrsiebeck.com/uploads/tx\\_sgpublisher/produkte/leseproben/9783161587931.pdf](https://www.mohrsiebeck.com/uploads/tx_sgpublisher/produkte/leseproben/9783161587931.pdf)

## 17. The Q Source:

- Professor Burton L. Mack: The Lost Gospel - the book of Q and Christian origins
  - <https://www.amazon.com/Lost-Gospel-Book-Christian-Origins/dp/0060653752>



## 10. Further Reading

### ***The True Sayings of Jesus***

#### ***The Jesus of History Vs. The Christ Myth***

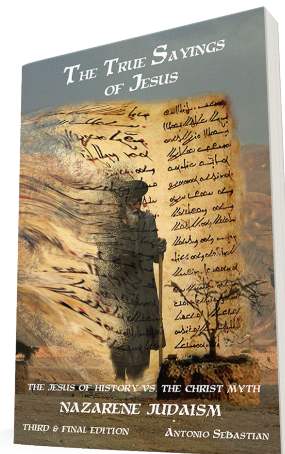
The sayings of Christ are the work of at least five men. Each of the four gospel writers felt free to put words into the mouth of their Greek god but copied, word for word, the teachings of the Jesus of History in order to bring their fiction to life.

The Jesus of History was a real person and by applying the comprehension skills already available to us, it is possible to differentiate the words of one man, as an expression of one mind whose words reflect the coherence and internal logic of that individual.

Using up-to-date archaeology, textual reconstruction and cultural anthropology discover the True Sayings of the Jesus of History and the secrets of Nazarene Judaism.

***Before Islam - Before Christianity - Before Rabbinical Judaism***

***A Galilean Family Stood Against Evil***



**Available from Amazon  
and Smashwords**

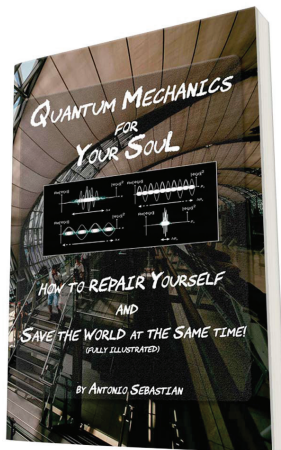
### ***Quantum Mechanics for Your Soul***

On an epic journey between Azerbaijan and Scotland, best selling author, engineer and natural philosopher, Antonio Sebastian discovers the world that exists within the world we have all come to know.

He realises that the itch we can't scratch, that's driving the world mad, is the intuitive awareness that the world we see around us is not the same as the world that exists deep inside our hearts.

Uniting for the first time cutting-edge independent science the author illustrates the sub-atomic nature of human suffering and explains how to overcome it.

With gentle humour, the author smashes the myths that created the world that has blinded us all to our universal reality. Throughout history that reality has been the source of all transcendental wisdom.



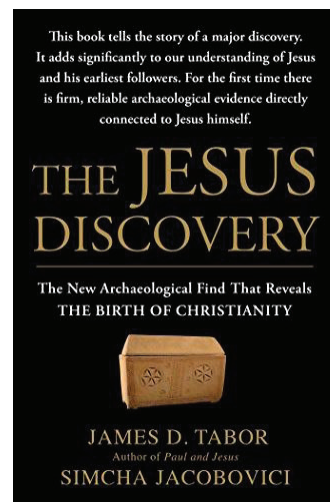
**Available from Amazon,  
iTunes and Smashwords**

### ***The Jesus Discovery***

***The Jesus Discovery shows how a recent major archeological discovery in Jerusalem is revolutionizing our understanding of Jesus and the earliest years of Christianity.***

***The Jesus Discovery is the story of a stunning new discovery that provides the first physical evidence of Christians in Jerusalem during the time of Jesus and his apostles.***

***In addition, the newly examined tomb is in close proximity to the so-called Jesus Family Tomb, and its discovery increases the likelihood that the "Jesus Family Tomb" is, indeed, the real tomb of Jesus of Nazareth.***



**Available from Amazon**