

## THE GOSPEL OF MARK

### INTRODUCTION: IDEOLOGICAL PROJECTIONS OF JESUS CHRIST

There are a lot of different ideas about JESUS. Orthodox Christians confess they believe Jesus was born of a virgin (a *God-man*, having no biological father), that he was crucified, died, resurrected some three days thereafter, then ascended into heaven. This standard set of tenets applies to the vast majority of Christianities, including Catholic and most Protestant, from perhaps the 4<sup>th</sup> century up to the present. Still, despite ultimate suppression to near extinction, the various so-called heretical or heterodox forms borne out of those first few centuries CE made their lasting impact. For example, certain *docetists* held that Jesus was so divine that he had neither an earthly father nor a mother, taking on only the appearance of mortal “sinful” flesh. As such – being not really a man subject to birth in a physical body – it was believed Jesus was likewise not subject to suffering or death. Different theories emerged illustrating how Jesus was not crucified or otherwise had not died.<sup>1</sup> Some of these ideas (*Manichean*, *Gnostic* or otherwise non-orthodox) made their way into the Arabian peninsula, where they were given witness in the Quran which states that the boastful Jews neither killed nor crucified Jesus; rather, it only appeared so to them. To this day, most Muslims believe their Prophet-Messiah “Isa” did not die by crucifixion; nevertheless, they still believe Jesus – a good Muslim – was born of a virgin and ascended into heaven. Contrariwise, the Jewish Babylonian Talmud gratuitously asserts that Jesus – a bastard, false prophet and sorcerer – was justifiably “hanged” (crucified) and is now in hell, boiling in hot excrement.<sup>2</sup>

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<sup>1</sup> The most notable theory illustrating how a wholly divine Jesus did not die by crucifixion has been called the *substitution* or *twin hypothesis*. In this view, another apparently died in Jesus’s stead on the cross (Gr. σταυρός ‘stake’; ξύλον ‘wood, tree’). The other person has been variously theorized to be his twin brother Thomas, or Simon of Cyrene (the man compelled to carry Jesus’s cross according to the Synoptic Gospels), etc. The Simon of Cyrene theory is described in Irenaeus’s *On the Detection and Overthrow of the So-called Gnosis* (commonly, *Against Heresies*; c. 180 CE) (Book 1, Chapter 24, Section 4). Similar extra-biblical texts varyingly and ambiguously describing docetic forms or phantasms of Jesus, only seemingly dying, include: the *Gospel of Peter*, along with the Nag Hammadi texts, the *Gnostic Apocalypse of Peter* and the *Second Treatise of the Great Seth* (the latter also alluding to Simon of Cyrene).

While the so-called *hypostatic union* of Christ’s humanity and divinity (i.e. both fully-god and fully-man; part of the Trinitarian compromise), now believed by the majority of Christians, allows for the proposition that a uniquely divine Son of God could die... the docetic view necessitated such substitutions and/or apparitions concerning the crucifixion. Another later theory, conceding Jesus’s humanity, is the *swoon hypothesis*. In this view, a mortal Jesus had merely fallen unconscious on the cross, later to be revived, thus surviving the crucifixion (either to ascend or die later).

<sup>2</sup> The Quran (4:157-158) states: “...they said [in boast], ‘We killed Christ Jesus {Arab. Isa} the son of Mary, the Apostle of God’;—but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no [certain] knowledge, but only conjecture to follow, for of a surety they killed him not—Nay, God {Arab. Allah} raised him up unto Himself...” Curiously, the Quranic scripture is itself ambiguous enough to warrant several different Islamic interpretations over the centuries, including variations of the substitution and swoon hypotheses, along with apparitions or outright historical denials of the crucifixion. (Further, a minority of Muslims hold that Jesus in fact died by crucifixion.)

As the centuries rolled on, new and old “heresies” enjoyed modern revivals. In the Christian camp, the traditional Trinitarian compromise of the God-man was challenged with ideas that Jesus was wholly God (e.g. *Mormons*, who proposed Jesus is Jehovah/Yahweh; “Oneness” *Pentecostals*). Conversely, others saw Jesus as apart from God (e.g. *Jehovah’s Witnesses*).<sup>3</sup> Some denominations began to deny the literal or “bodily” resurrection (e.g. *Unitarian Universalists*). On the Muslim front, movements emerged denying the ascension, most notably the *Ahmadi*s, founded by an Indian named Mirza Ghulam Ahmad. Himself a second advent messianic claimant, Ghulam Ahmad surmised Jesus survived the crucifixion to die an old man in India. Meanwhile, many Japanese Christians now believe Jesus died an old man in Japan.<sup>4</sup> (Also: *British-Israelites* believe a boy Jesus visited Glastonbury, England; *Mormons* claim a resurrected Jesus visited the Americas; *Black Hebrew Israelites* say Jesus was black African; homosexual advocates imagine he was “gay” with John the Apostle, traditionally assumed to be the Disciple Jesus Loved.) In the reformed synagogues, the anti-Christ and anti-Gentilic rhetoric of the Talmud was mitigated; rather, it was said Paul had invented “anti-Semitic” Christianity. Thus, many Jews began insisting that their formerly reviled apostate-bastard “YESHU” – while no Messiah – was, in fact, a good Jew after all.

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The Babylonian Talmud (Sanhedrin 43a, quoting Deuteronomy 13:8) states: “*On the Eve of the Passover Jesus {Aram. Yeshu} the Nazarene was hanged... Because he has practiced sorcery and enticed Israel to apostasy. But since nothing was brought forward in his favor he was hanged on the Eve of the Passover and the Eve of the Sabbath! Was he not an Enticer concerning whom the scripture says, ‘Neither shall you spare, neither shall you conceal him?’*” (Note: the Deuteronomistic context concerns one who may “entice you secretly, saying, ‘Let us go and serve other elohim,’” commanding, “*You shall surely kill him...because he has sought to seduce you from Yahweh your Elohim.*”) The Talmud makes several unfavorable references to Jesus, often censored with epithets such as “*Balaam*” or “*Son of Stada/Pandera*”, the latter a reference to his supposed father, a Roman soldier with whom his mother Mary adulterously mixed (e.g. Sanhedrin 67a || Shabbath 104b; Avodah Zarah 2:2/7,12 || Shabbath 14:4/8,13 [Palestinian]). Connected with Balaam, “Jesus the Nazarene” is conjured from the grave (Gittin 57a), etc. “Jesus the Nazarene” is also said to have “*fled to Alexandria of Egypt...practiced magic and led Israel astray*” (Sanhedrin 107b || Sotah 47a).

<sup>3</sup> The doctrine of the Trinity, a relatively late attempt at reconciling a supposed monotheism with the various New Testament claims of divinity and traditionally divine attributes concerning Jesus Christ “the Son of God”, posits the theological formula: *there is one God, existing co-eternally as three divine persons – God the Father, God the Son, God the Holy Spirit*. Under this formula, Christians have commonly identified God the Father as Yahweh, making no differentiation between Yahweh, Elohim, etc. Alternatives include the Mormons who postulate that God the Father is “Elohim”, and God the Son is Yahweh. “Oneness” theologians have argued that God is not three persons, but one; further, that Jesus Christ is that person; thus, in their view, Jesus is also Yahweh. Comparatively, movements like the Jehovah’s Witnesses deny that Jesus is Yahweh; nevertheless, they do so out of reverence to Yahweh/Jehovah, whom they teach created Jesus, his Son, before all things. Contrariwise, many ancient Gnostics (e.g. the Dualistic *Sethians*) rejected Yahweh and/or the composite Yahweh-Elohim as a false god of the Jews, or god of the Old Testament. While it may be argued that the Quranic Allah is akin to Elah (and, thus, not Yahweh), many of the divine words, deeds and attributes found in the Quran appear to reference and literally depend upon Yahwistic portions of the Hebrew Bible.

<sup>4</sup> The Ahmadiyya movement in Islam employs the swoon hypothesis to teach Jesus survived the crucifixion, escaping to the “lost tribes” in India, where he died and is entombed in Kashmir. Alternatively, the Amatsukyo movement of Japan relies on the substitution hypothesis, claiming Jesus’s brother “Isukiri” took his place on the cross, while Jesus married a Japanese woman and raised three daughters in Japan, where he died and is entombed in Shingo Village. While Basilides, Mani, etc. may have rejected the crucifixion and resurrection on the grounds that Jesus couldn’t die... modern teachers further rejected the ascension, motivated by such ethnocentric or skeptical (i.e. “liberal”) theologies.

To the Christians, Muslims and Jews... Jesus became a Christian, Muslim or Jew. So on, and so forth, he was fashioned into the image of the believer. Some who believe in Yahweh said Jesus, one way or another, was Yahweh (or at least the varyingly divine “Son” of Yahweh). Others who disbelieve Yahweh said Jesus submitted to the true God (e.g. Aram. *Elah*; Arab. *Al-Ilah, Allah*). Similarly, various Gnostics held that the God Jesus represented was higher than any composite deity misrepresented in the Hebrew Bible (e.g. Heb. *Yahweh-El-Adonai-Sabaoth*; Gk. *Ialdabaoth*), and worked to distinguish and demote “IAUE” apart from “ELOIM.”<sup>5</sup> (The Rabbis’ original charge being Jesus had enticed Israel away from Yahweh after other Elohim.) Still others, motivated by pious reverence to God, worked to distinguish and demote Jesus as only a mortal man. Ironically, those motivated by skepticism – including atheists/agnostics – did the same, some going so far as to say Jesus neither physically nor historically existed (arguably, a “hyper-docetic” *mythicism*).

*Was Jesus a Yahwist; an Elohist? Was Jesus a Jew; a Christian; Judeo-Christian? Was he a bastard (i.e. mongrel) or an Israelite? Was Jesus homosexual; did he marry and have children? Did he die a virgin; did he not die at all? Was Jesus God incarnate, only human or a just a myth?* These and so many historical and theological questions have been posed for the past two millennia, as a sizable portion of the religious or religiously afflicted world still struggles, yearning to make sense of it all, amid the destructive and collective nonsense handed down in the Hebrew Bible.

For the purposes of our study now, what is most important to note is that these wildly different ideas about Jesus are not part of a phenomenon that first cropped up in the second century CE. The foundations for many of these so-called “schisms” were already laid in the decades succeeding Jesus, represented by the genuine Pauline Epistles and pre-redacted Gospels of the New Testament. From the very origins of the faith of Jesus Christ, rival communities of believers scrambled to salvage, reconcile or discard the rapidly becoming “Old” Testament, as Temple Judaism finally collapsed. Those inclined toward *Yahweh & Jew*... or *Elah & Israel*... those caught somewhere between *Samaritan & Gentile*... each offered their personal reinterpretations of GOD & PEOPLE, TEMPLE & TORAH, MESSIAH & ATONEMENT. So, the once separate sources of EJPD were refracted across the Testaments, back into separate images – sometimes caricature – of Jesus Christ.

## A NOTE ON SOURCE PROJECTION INTO THE GOSPELS

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<sup>5</sup> Knowledge of the original authorial intent of the Cain vs. Abel allegory is witnessed in such Gnostic texts as the *Apocryphon of John*, different versions of which were unearthed near Nag Hammadi. The confusion created by the amalgamation of Yahwistic and Elohistic traditions within the Hebrew Bible is reflected in how these rival versions variously identify *Cain & Abel* as *Yahweh & Elohim, good & evil*, and vice versa. These Yahwistic vs. Elohistic traditions are ideologically projected in the so-called *Cainite vs. Sethian* schools of Dualistic Gnosticism, as they variously sought to understand the so-called Demiurge (Gr. δημιουργός maker; sometimes styled Ialdaboth, Samael, etc.) as an ignorant, jealous and bloody inferior creator god. See Chapter Six concerning Dualism in the Gospels.

As it happened, there are several uncanny thematic parallels between certain stories in the Old Testament and the commonly accepted biography of Jesus Christ, based on the New Testament. The faithful believe these similarities are proof of God's divine plan in action across the entire Holy Bible (the written "Word of God") – that the history of the Law & Prophets of Israel serves to illustrate the Providence of God in ultimately revealing his Son to the world. The more skeptical regard such phenomena as evidence that at least parts of Jesus's biography were contrived, based (not historically, but theologically) on earlier traditions found in the Hebrew Bible. (Rarely does either party find a "middle-ground" of both faithful and historico-critical interpretations of Jesus.)

Well-known to teachers and believers since the beginning of Christianity, these phenomena of parallels between Old and New Testament were given formal theological terminology, namely: *Messianic "types"* and "*shadows*." By invoking such terms, historical accounts are reinterpreted as allegorically or symbolically *typifying* events in the first century (e.g. Jesus; the early Church)... prophecies are flagrantly lifted out of their original historical contexts, to suggest that these were but *foreshadows* or *prefigures* of their dual or true fulfilment to come (i.e. Christ). Such logical leaps and reapplications of "Jesus in the Old Testament" not only serve to circumvent and justify the already historically dubious and morally ambiguous contents of the Hebrew Bible, but further discourage any historico-critical attempts at truly resolving these issues among the faithful. Thus, the Four Gospels are not seen as reflections of history; rather, history itself is imagined to exist only to reflect the One Jesus of the Gospels. This is the heart of what became the mystifyingly complex and convoluted religious quasi-science of Christian Theology and Apologetics.

Again, this religious tendency to dismissively reinterpret history and force-fit prophecy did not originate in the latter centuries of the faith; rather, "*typology*" was learned and imitated from no less than Paul and other authors of material now canonically enshrined in the Gospels and Epistles of the New Testament. Examples of New Testament scripture misquoting and miscontextualizing their Old Testament sources are numerous, and deserving examples will be explored throughout our study of the Four Gospels. To advance this present introductory research into the Gospel of Mark (and its reflection of the Elohist source), it will suffice to illustrate what many have observed as a thematic parallel between the lives of *Joseph and Jesus*... and especially *Isaac and Jesus*:

JOSEPH ← JOSEPH AS A "TYPE" OF CHRIST → JESUS	
<b>MIRACULOUS BIRTH</b> – Rachel the mother of Joseph is barren; " <i>Elohim gave heed to her and opened her womb</i> ," and she conceives {Genesis 29:31; 20:22-24}	Mary the mother of Jesus is a virgin when she conceives: " <i>Behold, the virgin shall be with child...</i> " {Matthew 1:18-25 [miscontextualizes Isaiah 7:14]; Luke 1:26-38}
<b>BIRTHRIGHT</b> – Joseph was the most beloved son of his father Jacob; Jacob gives him the double portion (birthright) {Genesis 37:3; 48:15-22; 1 Chronicles 5:1}	Jesus is God's "...beloved Son, in You I am well-pleased." {Mark 1:11; Luke 3:22; Matthew 17:5 [miscontext. Isaiah 42:1-4; further misquoted in Matthew 12:17-21]}
<b>OF EGYPT</b> – Joseph is stolen (E) or sold (J) to Egypt {Genesis 37:18-28,36; 39:1}; Joseph's family sojourn in Egypt {Genesis 46:1-27}; generations later, Moses	Jesus and his family sojourn in Egypt and return to Galilee, " <i>to fulfill...‘Out of Egypt I called My Son.’</i> " {Matthew 2:15 [miscontext. Hosea 11:1-3 concerning

and the Israelites in exodus carry Joseph's bones out of Egypt back to Israel {Exodus 13:19; Joshua 24:32}	Israel and Ephraim as God's "firstborn son" in Exodus 4:22,23; compare Jeremiah 31:9]
<b>DEATH?</b> – Per J, Judah convinces his brothers to sell Joseph for 20 pieces of silver, and they present Jacob with Joseph's tunic dipped in the blood of a slaughtered male goat; thus, it appeared his son died. Per E, Joseph was lifted and stolen alive out of the pit. God makes Joseph "lord of all Egypt." {Genesis 37:31-35; 45:9}	Judas betrays Jesus for 30 pieces of silver. {Matthew 26:14,15} Per docetists, the illusion of Jesus's death on the cross was presented to the Jews; thus, it appeared the Son of God died. Per literalists, Jesus's body rose or was stolen from the tomb. God makes his Son Lord of heaven and earth. {Matthew 28:18; compare John 5:22,27}

Many such parallels have been supposed from ancient times. For example, at least as far back as the 5<sup>th</sup> century CE, Syriac Christians read these passages of Joseph's story, along with Abraham's offering of Isaac, coinciding with their Easter observances of the death and resurrection of Jesus.<sup>6</sup> While a few of these many parallels may actually be legitimate (in the sense that a New Testament author might directly or subconsciously have been inspired by a corresponding Old Testament source), so often those passages were miscontextualized and even misquoted. Furthermore, both ancient and modern believers looking for Christological fulfilment in the Old Testament have *not known or taken into account the original authorial intents of the once separate sources of EJPD*. As such, realistic examples of theological projection from the Old to the New Testament – more meaningful and historically genuine parallels – are all but universally lost amid such theologizing on top of conflation. (The very cause of disparity among the earliest Christian sects yet mystifies!) Note the Christological implications of the original Elohist and redacted stories of Isaac's sacrifice:

ISAAC ← ISAAC AS AN "ANTI-TYPE" (OR ANTITHESIS) OF CHRIST → JESUS	
<b>MIRACULOUS BIRTH</b> – While in original E, Isaac is a bastard (mongrel) son of Philistine King Abimelech... J & P supplement with miraculous nativities and Abrahamic genealogies; thus, Isaac becomes Hebrew – somehow born both post-menstrual and the legitimate patriarchal heir of Abraham. {Genesis 17:18,20-21}	While in Mark (and John), Jesus is a Galilean (Israelite) son of Joseph... Matthew & Luke are supplemented with miraculous nativities and Judahite genealogies; thus, Jesus becomes Jewish – somehow born both virginally in Bethlehem-Judah (the "city of David") and the legitimate messianic heir of King David. {Matthew 1-2; Luke 1-3}
<b>DEATH?</b> – While in original E, Isaac is sacrificed under the pretense that he is Abraham's "only son" (his only	While in original Mark, Jesus is crucified, dies, and the text ends with no post-resurrection accounts... Matthew

<sup>6</sup> Concerning the 5<sup>th</sup> century manuscript *B.M. Add. 14528* held at the British Library, consult Burkitt, F. Crawford, *The Early Syriac Lectionary System*, Proceedings of the British Academy (1921-1923), pp. 301-339. For example: concerning Joseph, Genesis 37 was read on the day preceding Good Friday; concerning Isaac, Genesis 22:1-19 was read on Good Friday or on the Eve of Eastern Sunday.

Aphrahat, a 4<sup>th</sup> century Persian and Syriac-speaking Christian, listed what he saw as numerous parallels between the lives of Joseph and Jesus. Consult Parisot, Ioannes, ed., *Aphraatis Sapientis Persae Demonstrationes*, Patrologia Syriaca (Paris: Didot, 1894, 1907). For English translation and further examples consult, Heal, Kristian S., *Joseph as a Type of Christ in Syriac Literature*, BYU Studies Quarterly: Vol. 41 (2002), Iss. 1. Other notable examples anciently attested include: Joseph was 30 years old when he became lord of Egypt... Jesus was 30 years old when he was baptized, received the Spirit and began his ministry {Genesis 41:46 (P) || Luke 3:23}; Joseph's brothers ate while he was left in the pit to die... the Jews were slaughtering and eating their Passover while Jesus was left on the cross to die {Genesis 37:25a (E) || John 19:14}.

<p>son was in fact Ishmael, sent out into the wilderness)... J-inspired redaction depicts “<i>the angel of Yahweh</i>” sparing Isaac at the last moment, and a ram is sacrificed in substitution of the boy {Genesis 22}; J contrives “post-sacrifice” accounts {Genesis 26 [based on E]}</p>	<p>depicts “<i>an angel of the Lord</i>” opening the tomb and Jesus is now seen alive {Matthew 28 [contrast Luke 24]}; Luke-inspired redaction appends Mark {Mark 16:9-20}; John is redacted &amp; appended, depicting Jesus as the “<i>only begotten God/Son [of God]</i>” {John 1:18; 3:16 &amp; John 21}</p>
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Ancient homilies, endless sermons & commentaries, series of books & seminary courses, etc... have all related about Joseph, Isaac and other so-called “types” of Christ – this despite a general ignorance or disregard of the historical and literary development of both Testaments. By the succinct examples given above, it may be observed how New Testament stories of Jesus find their Old Testament parallel. More importantly however, it should further be observed how these Gospel traditions *reflect the redaction history of the original Elohist tradition as it was supplemented, adulterated and overshadowed by dominantly accepted Yahwistic versions and Judaized conflations*. Only with a working knowledge of the original sources of EJPD (the formerly separate histories and rival religious traditions of Israel and Judah), can such historically respective observations across the Testaments be achieved. Finally, new theological depths may be charted toward a restorative and worthwhile understanding of Jesus Christ – toward faithfully overcoming the destructive and stupefying Judaisms and Judeo-Christianities of ages.

While the *agnostic* or *atheist* might find it argumentatively advantageous to shock the blithely or willingly unaware *believer* to the many gross contradictions within the Hebrew Bible, within the Greek New Testament, and betwixt the two... the *gnostic* will seek more than a mere working knowledge of these source discrepancies. Beyond acknowledging the existential problems of the Bible (and those religions dependent on it), discerning the reason behind our socio-religiously inherited problems – and ultimately resolving them – is the ambitious scope of the present research. Beginning with the established, cardinal doctrine of VICARIOUS ATONEMENT, the historical inspirations behind many fundamental theologies will be revealed. Thus, a cross-Testamental study of ideological projection will serve as the framework for demystifying the Christological layers built around the person of Jesus of Nazareth. While his supposed Davidic credentials and miraculous birth will be outlined in succeeding chapters, what follows is a comparative review of the all-important death and resurrection accounts of Jesus Christ as found in all four Gospels – from a pre-redacted Mark... to the enduring testimony and legacy of “the Disciple Jesus Loved”.

### **“THE BEGINNING OF THE GOSPEL OF JESUS CHRIST” THE ELOHIST SOURCE PROJECTED INTO THE GOSPEL OF MARK**

### **THE PASSION OF JESUS THE CHRIST (THE SYNOPTIC & JOHANNINE ACCOUNTS)**

For the vast majority of Christians, the death and resurrection of Jesus Christ is the central message of the faith: the “Good News” (Gr. εὐαγγέλιον; Old Eng. ‘godspel’ [Gospel]). Many faithful

interpret the moment of Jesus's death as the object and fulfillment of God's plan of the ages, the climax of biblical and world history. For such believers, Jesus is "*the Lamb who has been slain from the foundation of the world*" and "*the Lamb of God who takes away the sin of the world.*"<sup>7</sup> Bearing witness to much more than his tragic murder, the "Cross" of Jesus signifies the theological crux of **Judeo-Christianity**: GOD [YAHWEH] OFFERED HIS ONLY SON [JESUS, THE JEWISH MESSIAH] AS A BLOOD SACRIFICE TO VICARIOUSLY ATONE FOR THE COLLECTIVE SINS OF MANKIND [THE UNRIGHTEOUS, INHERENTLY EVIL CHILDREN OF THE DEVIL], THEREBY GRANTING ETERNAL SALVATION TO WHOSOEVER BELIEVES [THE JUSTIFIED, ADOPTED CHILDREN OF YAHWEH].

So, the evolving sacrificial traditions and mounting temple rituals, culminating with the old Mosaic covenant as generationally outlined in EJPD, were finally discarded... not as fraudulent (e.g. Jeremiah's "*lying pen of the scribes*"), but wholly excused... as supposed types and shadows of the one and only truly efficacious substitutionary expiation: "*the blood of Christ*". Hereafter, the mangled Elohist traditions like Isaac's sacrifice, both early and late Passover ordinances, even the enigmatic Priestly sin offering of the "*scapegoat*", were all indiscriminately recast as allegorical references to the death of a Davidic Messiah for the propitiation or appeasement of a blood-thirsty Yahweh. As Paul summed it up: "*For Christ is the end {or 'goal' } of the Law for righteousness to everyone who believes.*" Such convoluted reinterpretation and Judaic appropriation was elsewhere elaborated: "*Therefore the Law has become our tutor [leading] to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. ... There is neither Jew nor Greek...for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed...*"<sup>8</sup>

By the example of such Pauline theology, may the diligent student be reminded and forewarned that even while endeavoring to research something seemingly as simple as the death of Jesus, we inevitably find ourselves juggling wildly sweeping and strangely interconnected theologies (e.g. ATONEMENT; ORIGINAL SIN; ADOPTION). Furthermore, soon to be demonstrated, faithful interpretations and parallel readings of the Gospels cannot even agree on what day Jesus died, nor how long he lay dead in the tomb, nor when he rose! The New Testament is undoubtedly more complex and confusing than its predecessor because Judeo-Christian theology has sought to justify and reconcile (rather than deconstruct and discriminate) all the cumulative and contradictory traditions upon which it depends. As outlined in the New Testament Introduction, while Paul is the source of many of these peculiarities, we may now well begin with a critical commentary on the oldest biblical narrative of the passion of Jesus. First, Mark 14–15 will be examined, including the so-called Last Supper (Passover), arrest, trials, crucifixion and death of Jesus. Meanwhile, these passages will be contrasted with notable variations in Matthew & Luke. Finally, this synoptic or triple tradition will be yet contrasted with the pointedly distinct witness of the Fourth Gospel.

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<sup>7</sup> Revelation 13:8; John 1:29

<sup>8</sup> Romans 10:4; taken from Galatians 3:24-29

## A COMMENTARY ON THE 14<sup>th</sup> CHAPTER OF THE GOSPEL OF MARK (WITH COMPARATIVE NOTES ON MATTHEW, LUKE AND JOHN)

**DEATH CONSPIRACY** {14:1-2} *Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill [Him]; for they were saying, “Not during the festival, otherwise there might be a riot of the people.”* → The Passover and feast of Unleavened Bread will provide both a constant historical and theological backdrop to the Gospel accounts of Jesus's death and resurrection. Note: Jesus's enemies are listed as the “chief priests” and “scribes.” Stationed around Herod's Temple in Jerusalem, these chief priests would hardly have been Israelite. After the Idumean Herodians rose to power in Judaea and their Israelite opposition was deathly purged from the judiciary council of the Sanhedrin, the sacred priestly office (formerly held by the Aaronite Hasmonians) was swiftly reduced to a political appointment. Similarly, these scribes were the direct heirs of the anti-Israelite Kenite-Yahwist scribal families of old. These were an educated class of administrative scribes, rabbis and lawyers (doctors of the Torah), judges and temple bankers. The Galilean Jesus and his Galilean disciples will ultimately find themselves in Jerusalem, not by Mosaic dictate, but as a witness to his Northern countrymen and other Judaized Israelites who yet traveled from afar to make the Deuteronomistic pilgrimage.

**ANOINTING** {14:3-9} *While He was in Bethany at the home of Simon the leper, and reclining, there came a woman with an alabaster vial of very costly perfume of pure nard; she broke the vial and poured it over His head. ... Jesus said, “...Truly I say to you, wherever the Gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.”* → Compare Matthew 26:6-13; Luke 7:36-50; John 11:2; 12:1-8. The story of Jesus's anointing affords the first opportunity to compare all four Gospels, as each offers its version. The Markan and Matthean accounts are most similar: both set the scene at Bethany, in the home of a leper named Simon, shortly before Jesus's death; both depict some present as angry with the woman for wasting the expensive perfume (because it could otherwise have been sold to help the poor). Finally, in both Jesus responds that she has done a good thing to prepare for his burial – and that *she is to be memorialized alongside the Gospel*. (This is especially ironic considering all three Synoptic Gospels fail to give, or recall, her name.)

More curious, the Lukan account sets the scene outside of the context of Jesus's death, taking place much earlier and more northerly, as Jesus was ministering in the regions of Capernaum and Nain. Here, the nameless woman with the alabaster vial of perfume anoints Jesus in the home of a Pharisee named Simon (not a leper named Simon). Furthermore, she anoints Jesus's feet (rather than his head), weeping, kissing them and wiping them with her hair. In Luke's version, the controversy is not over the waste of costly perfume; rather, it is over “*who and what sort of person this woman is who is touching Him*,” namely, an immoral “*sinner*” ( $\alpha\mu\alpha\rho\tau\omega\lambda\circ\varsigma$ ). (Owing to this

Lukan version, this woman would traditionally come to be remembered as a prostitute.)<sup>9</sup> Finally, the Lukan Jesus forgives “*her sins, which are many*,” adding in the typically and suspiciously Pauline popular fashion: “*Your faith has saved you...*”<sup>10</sup>

Only the Fourth Gospel would rescue the memory of this woman out of such obscurity and moral ambiguity, providing also her name: MARY (Gr. *Mariam*; Aram. *Maryam*; the sister of Lazarus and, purportedly, Martha). (Nevertheless, as will be noted based on the very earliest manuscript evidence, another layer of obscurity has here been introduced, as later editors of John 11–12 seem to have wholly inserted the character of Martha into the Fourth Gospel, effectually confounding and diluting the memory of this Mary evermore.) Here, the scene returns to Bethany shortly before Jesus’s death, and Mary pours the pure nard on Jesus’s feet, again wiping them with her hair. In this Johannine version, Judas Iscariot – *the betrayer of Jesus* – is singled out as the one objecting to Mary wasting the costly perfume; however, it is said Judas – pointedly also *the keeper and pilferer of the purse* – did not have the poor in mind, but thieving. Jesus replies, “...*she may keep it for the day of My burial.*” Thus, elements from all three synoptic versions are witnessed, enigmatically linking together the two divergent scenes in Mark & Matthew vs. Luke.

It is important to note that readers of the Canonical Gospels have long debated how to reconcile these four accounts. To this end, believers often argue: <sup>(1)</sup>a woman anointed Jesus’s head and/or feet, <sup>(2)</sup>with nard from an alabaster vial, <sup>(3)</sup>in the house of a man named Simon... yet these were separate controversies, at two different times and places! (Often, two different women are also postulated.) Further, it is imagined that Luke just so happened to record the first event (and not the latter)... while Mark, Matthew and John each just so happened to record the second event (and not the former). This sort of interpretive scheme, motivated by a faithful reverence to dispel any perceived contradiction (often coupled with superstitious fears of ethereal consequences should any of the supposed “Word of God” be denied), is frequently employed to *harmonize a singularly believable biography of Jesus across the Gospels*. (Thus, biblical theology trumps historical intent amidst such faithful interpretations incorporating “ALL FOUR GOSPELS” – even to the extent of confounding the memory of the very woman who was to be remembered with “THE GOSPEL”!)

Not a uniquely Christian phenomenon, this pattern was witnessed in the textual and theological harmonizing of EJPD. Distinct versions were anciently redacted into one (e.g. Joseph is both *sold and stolen* to Egypt in JE; the *Flood accounts* of J & P), while particularly irreconcilable traditions were retained separately (e.g. the *two sets of Ten Commandments* in JE & D; the *Creation accounts*

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<sup>9</sup> See later note on the 591 CE homily of Pope Gregory I (identifying Luke’s “sinful woman” and John’s Mary of Bethany with Mary Magdalene), in light of further conflations with the “*woman caught in adultery*” (John 7:53–8:11).

<sup>10</sup> Luke 7:36–50. For example, compare: Romans 10:9–13; 1 Corinthians 1:21; 15:1–2; 2 Thessalonians 2:13–15; Ephesians 1:13–14; 2:8–9; 1 Timothy 1:16; 6:12; 2 Timothy 3:15. Also, compare: Mark 16:16; Luke 8:12; John 3:15–16,36; 5:24; 6:40,47; Acts 13:48; 16:31; 1 Peter 1:5–9; 1 John 2:23–25; 5:1,5,13. Also, contrast: Matthew 19:16–21 (cf. Mark 10:17–22; Luke 10:25–37; 18:18–23); James 2:14.

of J & P). Just as the faithful might speak of “the two anointing events” of Jesus, readers of Genesis occasionally invoke “the two creation events”. The distinguishing factor is that the Hebrew Bible’s contents were muddled long ago, its separate sources lost to history for over two millennia such that many readers have remained ignorant of their original authorial intents. Contrariwise, the four Gospels did not suffer quite as drastic an editorial fate, and while readers have had the luxury of studying each evangel – more or less – as it was separately composed, the religiously deluded will deny even the most obvious contradiction, ironically yet muddling original evangelistic intent.

**THE BETRAYER** {14:10-11,17-21} *Then Judas Iscariot, who was one of the Twelve, went off to the chief priests in order to hand Him over to them. ... As they were reclining and eating [the Passover], Jesus said, “Truly I say to you that one of you will deliver Me over—the one who is eating with Me. ... One of the Twelve... [W]oe to that man by whom the Son of Man is betrayed! Good for him if that man had not been born.”* → Luke prefaces this Markan account with: “*And Satan entered into Judas...*” (Luke 22:3; compare John 13:2,27). Judas (Ιούδας) {ee-oo-DAS} is the Hellenized form of Judah (יהודה) {yeh-hoo-DAW}. The epithet Iscariot means “Man of Kerioth” – Kerioth (קְרִיּוֹת) being a town in the south of Judah (e.g. Joshua 15:25). Given his name, and provenance, Judas is hereby undesirably distinguished from Jesus’s disciples as being the only and proverbial Jew among “*the Twelve*”.

That Jesus called his disciples from the towns of Galilee is traditionally witnessed in all four Gospels. In John for example, Peter, Andrew and Philip each hail from Bethsaida on the Sea of Galilee. After Philip urges Nathanael to come and see “*Jesus of Nazareth, the son of Joseph*”, Jesus saw him coming and says to him: “*Behold, an Israelite indeed, in whom there is no deceit!*” Nathanael asks: “*How do You know me?*” Jesus answers: “...*I saw you.*” Nathanael responds: “*Rabbi, You are the Son of God; You are the King of Israel.*” (John 1:43-51) (To be outlined, “*King of Israel*” is contrasted throughout the Gospels with the antithetical title “*King of the Jews*”.) By contrast, concerning Judas, Jesus later asks: “*Did I Myself not choose you, the Twelve, and one of you is a devil?*” The emphasis on national origin is evident, as the reader is immediately informed: “*After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.*” (John 6:70–7:1; compare 11:53-54) (The recurring Johannine theme of the Jews as DEVILS and the CHILDREN OF THE DEVIL is outlined in Chapter Six.)

Important to note now is that Jesus and his disciples are repeatedly *distinguished as Galilean Israelites, apart from Judean Jews*. Here in Mark, the character of Judas is not only archetypal of the thieving and deceitful Jews who sought to kill Jesus, but Judas explicitly typifies his namesake: the impostor tribe of Judah. As one of an inner circle of “**THE TWELVE DISCIPLES**” it may be asked: *why would Jesus include an evident outsider, a “devil”?* Research into the Elohist and Northern traditions revealed that Simeon, Levi and Judah were literally grafted into the original Israelite patriarchal nativities. Hence, Judah was not “*an Israelite indeed,*” as “**THE TWELVE TRIBES**” originally only numbered TEN! Indeed, “*in whom there is no deceit*” contrasts the late custom of the matriarchal Kenites and Edomite Jews in assuming the identity of Israel: posing as Israelites, rewriting their history, adopting and perverting their ancestral traditions (e.g. the Passover).

The allegorical intent and full typology of Judas is embodied in Jesus's peculiar suggestion: “*Good for him if that man had not been born.*” Here, the nativities of Jacob’s sons are alluded to (Genesis 29:31–30:24), projecting the redaction history of JE: for in the original Elohist accounting, THE CHARACTER OF JUDAH WAS ABSENT. (Indeed, he had never been born!) Thus, Jesus signals a complete restoration of the literary and national history of Israel, a reversal of the Kenite-Yahwist usurpation. This “Son of Man” will be revealed not only as a title for Jesus (whom Judas and the Jews now sought to kill)... but also as a reference to the Baal-Seth tradition of Israel (whom the politically and religiously meddlesome Kenite-Yahwist scribes of Judah had deathly subverted).

**THE PASSOVER** {14:12-16,22-26} *On the first day of Unleavened Bread, when they were sacrificing the Passover, His disciples said to Him, “Where do You want us to go and prepare for You to eat the Passover?” ... The disciples...prepared the Passover. ... While they were eating, He took bread, and having blessed, He broke [it], and gave [it] to them, and said, “Take; this is My body.” And when He had taken a cup [and] given thanks, He gave [it] to them, and they all drank from it. And He said to them, “This is My blood of the covenant, which is poured out for many.”* → The reference to “the first day of Unleavened Bread” is notoriously confusing. As outlined in Chapter Four, the seven days of the feast of Unleavened Bread (Abib 15-21) would lately be conflated with the preceding Passover day (Abib 14), such that the days of Unleavened Bread became collectively known as “Passover”. Because the Deuteronomistic Temple-centric Passover was no longer sacrificed at the start of the 14<sup>th</sup> day, but late into the afternoon hours leading to the 15<sup>th</sup> day... the originally Israelite Domestic Passover day became the “Preparation” – the so-called first of eight days of Unleavened Bread.<sup>11</sup>

Four accounts of Jesus on the evening of Passover bear notable signs of dependency and revision:

Mark 14:22-24	Matthew 26:26-28	Luke 22:19-20	1 Cor. 11:23b-25
While they were eating, <b>He</b> took bread, and having blessed,	While they were eating, <b>Jesus</b> took bread, and having blessed,	And when <b>He</b> had taken bread [and] given thanks,	<i>...the Lord Jesus in the night in which He was betrayed</i> took bread;

<sup>11</sup> Note: “*the Feast of Unleavened Bread, which is called the Passover*” (Luke 22:1; compare Matthew 26:2). For further example, in the late-1<sup>st</sup> century CE, Josephus writes, “we keep a feast for eight days, which is called the Feast of Unleavened Bread” (*Antiquities of the Jews* 2.15.1). Likewise, consult: Buttrick, George Arthur (editor), et alia, *The Interpreter’s Dictionary of the Bible*, K-Q, vol. 3, “Passover and Feast of Unleavened Bread” (Nashville: Abingdon Press, 1962), which states: “As the employment of the one title, Passover, indicates, the Mishna, like Josephus, treated all the observances as parts of a single integrated feast. This has not always been so.” Also, “there were two separable units or feasts in the single complex of observances. But this distinction was not carefully kept...”

As for the Mishna, the Jerusalem Talmud, tractate *Pesachim*, chapter 5 (cf. 10:5) details the changes that were made to the evening schedule of burnt offerings, particularly the required lengthy courses of priestly assistance at the Temple slaughter on Passover Eve, then accommodated throughout the afternoon hours of Abib/Nisan 14. Here also is recorded the late rabbinical redefining of the Hebrew expression “*between the evenings*” (i.e. “twilight”) to mean “afternoon”, thus muddling the historical distinction between Passover Day and the First Day of Unleavened Bread. For more information on the Temple ritualization and conflation of the formerly domestic Passover, see Chapter Four.

<p>He broke [it], and gave [it] to <b>them</b>, and said, “Take; this is My body.”</p> <p>And when He had taken a cup [and] given thanks, He gave [it] to them, <b>and they all drank from it.</b></p> <p><b>And He said to them,</b> “This is My blood of the covenant, which is poured out for many.</p>	<p>He broke [it] and gave [it] to <b>the disciples</b>, and said, “Take, <b>eat</b>; this is My body.”</p> <p>And when He had taken a cup <b>and</b> given thanks, He gave [it] to them, <b>saying, ‘Drink from it, all of you;</b></p> <p><b>for</b> this is My blood of the covenant, which is poured out for many <b>for forgiveness of sins.</b></p>	<p>He broke it and gave it to <b>them</b>, saying, “This is My body [[*<b>which is given for you; do this in remembrance of Me.</b>”</p> <p>And <b>in the same way the cup after they had eaten,</b> saying,</p> <p><b>“This cup which is poured out for you is the new covenant in My blood.*]]</b></p>	<p>and <b>when He had</b> given thanks, He broke it and said, “This is My body, <b>which is for you; do this in remembrance of Me.”</b></p> <p><b>In the same way the cup</b> also <b>after</b> supper, saying,</p> <p><b>“This cup is the new covenant in My blood; do this, as often as you drink, in remembrance of Me.”</b></p>
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Such a collation of Jesus instituting the rite of so-called “Eucharist” affords the only opportunity to contrast the supposed words of Jesus in the Synoptic Gospels, with those in the Pauline Epistles. This is because quotations of Jesus are otherwise altogether and conspicuously absent from Paul. Indeed, as outlined in the Introduction to the New Testament, almost no biographical details about an historical Jesus are given in Paul’s genuine (or otherwise) epistles, the few exceptions each varyingly suspect of being lately inserted. Note: the passage from 1 Corinthians is a prime suspect of being one of these so-called “post-Pauline interpolations”. Note also: the closely parallel Lukan text in [[\*brackets\*]] represents one of the so-called “Western non-interpolations” (notoriously absent in certain Western manuscripts, namely: Codex Bezae and several other 5<sup>th</sup> century texts).<sup>12</sup>

<sup>12</sup> In 1 Corinthians 11, a Eucharistic ritual reenactment (i.e. the Last Supper memorial scenario which Paul reportedly “received from the Lord”; vv. 23-27) appears to disrupt the original narrative structure of Paul’s concerns over a previously instituted communal so-called “lordly supper” (Gr. κυριακὸν [adjective] δεῖπνον; typically translated “the Lord’s Supper”; vv. 17-34; cf. 10:16,21). (Note how the subject matter of vv. 20-21 resumes in vv. 28-29; however, “the body” in v. 29 now appears to reference “the body...of the Lord” in v. 27.) Along with this conspicuously sole quotation of Jesus, its repeated general references to Jesus as “the Lord” τοῦ κυρίου (e.g. not “the/our Lord Jesus”, etc.; vv. 26-27) are also highly unusual for Paul (the unqualified title being usually reserved for Yahweh, as in v. 32).

In Luke, most of the Western non-interpolation (22:19b-20a) reads exclusively and strikingly similar to its Pauline counterpart (1 Corinthians 11:24b-25a), the only differences are offset below in [brackets] with a literal translation:

<p>...the-one for ye [is-given {Lk.}]: this do-ye in to-one to-my to-remembrance. <b>[Likewise {1Co.}]</b> and the-one a-cup [<b>Likewise {Lk.}</b>] after the-one having-supped, saying, This the-one a-cup the-one new a-covenant...</p>	<p>...τὸ ὑπὲρ ὑμῶν [διδόμενον]: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <b>[ώσαύτως→]</b> καὶ τὸ ποτήριον [<b>←ώσαύτως</b>] μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καὶ νὴ διαθήκη...</p>
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The close literary relationship between Mark & Matthew, and between Luke & 1 Corinthians, is particularly evident. As with the accounts of Jesus's anointing, the Matthean text closely follows its Markan source, while the Lukan text introduces more significant distinctions (some now also appearing in Paul). The most likely redaction history is that Matthew and Luke each independently revised Mark, with either the canonical or an earlier Marcionite version of Luke serving as the source for a 1 Corinthians 11 interpolation. The most significant difference introduced in Matthew is that the blood of Jesus is now explicitly “*for forgiveness of sins*”; hence, the Mosaic doctrine of vicarious atonement via blood sacrifice is retained via appropriation. In turn, the Lukan and Pauline versions introduce Jesus’s ritualizing commands to “*do this (as often as you drink) in remembrance of Me*” (note also, “*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.*” 1 Corinthians 11:26). Hence, what was an Israelite Passover is replaced with new Christian ordinances (i.e. the so-called, “Lord’s Supper”) – indeed, now with an explicitly “*new*” covenant. The careful observer will note that in both Mark and Matthew Jesus eats the Passover with his disciples (e.g. Mark 14:12,14,18; Matthew 26:17-18,21), yet Luke’s Jesus begins by announcing he “*desired to eat this Passover with [them]*” but will not “*until it is fulfilled in the kingdom of God.*” (Ancient manuscripts attest to the exact wording being garbled, likely due to future generations of Christian scribes softening the apparent contradiction caused by Luke’s antinomian intent that the “Jewish” Passover was being abrogated.)<sup>13</sup>

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Both likely interpolations, the exact literary relationship between Luke 22:19b-20 & 1 Corinthians 11:23-27 is difficult to deduce. Note: a variation of Luke 22:19b-20 is attested to being in the Gospel of Marcion. Note also: the Lukan interpolation appears to reintroduce the cup, which had been offered before the bread (compare 22:17 & 22:20); hence, Mark, Matthew and 1 Corinthians each narrate: <sup>(1)</sup>bread, <sup>(2)</sup>cup... while canonical Luke narrates: <sup>(1)</sup>cup, <sup>(2)</sup>bread, <sup>(3)</sup>cup.

<sup>13</sup> Luke 22:15-16 (here, Jesus’s stipulation: “...*until it is fulfilled in the kingdom of God*” may well be reflected in the Eucharistic allegory of 24:30-31). Note: these verses appear to be part of an extended revision of Mark 14:25 (compare Matthew 26:29; Luke 22:17-18). Not included in the 4-column collation, the full revision of Luke 22:15-18 is chronologically out of sequence (inserted at the beginning of the meal), compared to Mark and Matthew (at the end). Again, this creates the Lukan redundancy of Jesus offering the cup, then the bread, then the cup again (in contrast to the bread and then the cup in Mark, Matthew and 1 Corinthians). Perhaps Luke was here emended (after serving as a source for 1 Corinthians); perhaps 1 Corinthians was the source for Luke 22:19b-20. It is nevertheless certain (per the most ancient manuscripts) that Luke 22:16 was lately revised, having more originally and literally read in context:

*And He said to them, “I have desired with desire to eat this Passover with you before I suffer; indeed I say to you, no I shall not {or “cannot”} eat it until it is fulfilled in the kingdom of God.”*

[οὐκέτι]	οὐ	μὴ	φάγω	[εξ]	αὐτο[ῦ]
[no-longer/further]	no	(can)not/lest	I-may-have-eaten	[of]	it

Codices *Sinaiticus*, *Alexandrinus* and *Vaticanus*, along with *Papyrus 75*, all witness against the stipulation “*no longer*” or “*no further*” (οὐκέτι) as probable late interpolation, creating the triple-negative grammatical peculiarity: “...**no longer no I shall not eat...**” Some ancient witnesses also omit “*of*” (εξ). As such, Luke’s emphatic “*I shall not eat it*” is softened to “...*no longer eat thereof*” (the object being “*this Passover*”). Vigilance in comparing manuscripts is therefore advised, as such subtle revision was unfortunately common, often religiously inherited. Indeed, traditional

This “*New Covenant*” is precisely where the Greek New Testament derives its popular namesake. Unfortunately, the “*burnt offerings and sacrifices*” which Jeremiah exposed as late falsehood were variously repackaged and reinterpreted as signifying Jesus’s “*blood of the (new) covenant*”. As such, this conception of a “New” Testament implied that all those bloody Yahwistic temple rituals of the “Old” Testament were also *rightly from God* (i.e. “the Father”) and even *Christian*, via their newly imagined roles as types and shadows of Christ. Whether as the ram which replaced Isaac, the goat of Atonement, the lamb of Passover... the historical Jesus was fashioned into this ultimate Christological “fulfillment.” Thus, despite being neither a temple sacrifice nor a sin offering, what would have been an *originally Israelite Domestic Passover* (shared with his disciples on the night of Abib 14) can no longer be eaten as such by Jesus – because this Jesus became equated with the *late Jewish Temple Passover*. (Such will become more evident with a review of the crucifixion.)

Finally, the above four accounts should be contrasted with a parallel tradition found in the Fourth Gospel (John 6:26-58). Here, Jesus famously states: “*I am the bread of life*”, as an unusually long and theologically dense discourse concludes with a familiar theme: “*He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. ... This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.*” Pointedly, this Johannine account – while reminiscent of the rite of Eucharist – is set outside of the context of the Last Supper or Passover, much earlier in the ministry of Jesus. Rather than his death, Jesus’s advent and life-giving truth (e.g. “...*come down out of heaven*”) is the primary focus; rather than the Passover, an event from the Israelite Exodus serves as the allegorical backdrop:

{‘The crowd...said,’} “Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread out of heaven to eat.’” Jesus then said to them, “Truly, truly, I say to you,  
it is **not Moses** who has given you the bread out of heaven,  
but it is **My Father** who gives you the true bread out of heaven.”<sup>14</sup>

This cross-Testamental analogy enigmatically conceals the ideological crux of the discourse: *MOSES GAVE NOT THAT BREAD || MY FATHER GIVES THE TRUE BREAD*. According to the Yahwistic story in Exodus 16, it was “*Yahweh*” who gave the “*bread from heaven*” in the wilderness. Here, this “*manna*” symbolizes the Torah of the Mosaic Covenant (traditionally “*by the hand of Moses*”).

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believers will argue that the oldest extant manuscripts are the most corrupt (i.e. apparent late insertion is unattested early omission; vice versa), even insisting popular translations are yet “inspired” (most notably, the King James Bible):

- I will not any more eat thereof {King James Bible; 1611}
- I will/shall not eat it {English Revised Version / American Standard Version; 1885, 1901 }
- I will not eat it again {New International Version; 1973}
- I shall never again eat it {New American Standard Bible; 1995 }
- I will no longer by any means eat of it {Word English Bible; 1997}

<sup>14</sup> John 6:31,32 (referencing Exodus 16:4,15 and context)

Note: Jesus does not say that his Father gave this manna – only that Moses did not give it. Contrariwise, his Father gives something altogether different: the True Bread, the Son of Man.<sup>15</sup> Once again, the redaction history of EJPD is projected, revealing an historically and theologically meaningful typology: *MOSES DID NOT COMPOSE THE TORAH OR SO-CALLED FIVE BOOKS OF MOSES*. (Indeed, it was not Moses who gave that bread!) Thus, the rival allegories, ancestral traditions and sacrificial rituals of the Hebrew Bible – despite their conflation – are demystified. Furthermore, the promise of life and truth does not come by the Kenite or composite deity of the Old Testament. Contrary to Matthew and Luke's Jesus, this Jesus does not come to “*fulfill*” the law and prophets. This Jesus descends from heaven to destroy the bloody ritual and messianic hopefulness of Judaism, to proclaim the kingdom of a separate God: *THE FATHER OF JESUS CHRIST IS NOT YAHWEH*.

**THE BETRAYAL** {14:32-52} *{Jesus} fell to the ground and [began] to pray that if it were possible, the hour might pass from Him. And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.” ... Judas, one of the Twelve, came up and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. ...Judas immediately went to Him, saying, “Rabbi!” and kissed Him. They laid hands on Him and seized Him.* → After eating the Passover with his disciples, now at a place called Gethsemane near the Mount of Olives (in John 18:1, a garden near the Kidron Valley), the agony of Jesus is portrayed with decidedly human emotion. “Deeply grieved to the point of death”, Jesus addresses his God as “Abba” (Aram. “Father”), praying to “remove this cup”, that “the hour might pass”. In this scene, the final plague of Exodus is alluded to, in which it was said Yahweh “passed over” the Israelite homes at about midnight (i.e. the first Passover), killing the firstborn of all Egypt (Exodus 11:4-6). In asking the Father on this Passover night that this evil might also pass him over, Jesus typologically contrasts Abba with the deathly role of Yahweh. Yet death – *Yahweh-Cain* – comes in the devilish form of Judas and the Kenite-Yahwist Jews, by whom Jesus is betrayed and arrested at about midnight. (Note: the Synoptic Gospels are emphatically contrasted in the Fourth, a resolute Jesus asking: “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But {lit. ‘Nay’ or ‘Rather’; Gr. ὀλλά} for this purpose I came to this hour.” Compare Mark 14:36; Matthew 26:39; Luke 22:42; John 12:29.)<sup>16</sup>

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<sup>15</sup> Note how the late Prologue of John summarizes this lengthy discourse in John 6: “*For the Law was given through Moses; grace and truth came to be through Jesus Christ*” (1:17; thus, the Torah is once again traditionally and lately supposed to have been given by Moses). Contrary to characteristically legalistic depictions in the Gospel of Matthew, in John, Jesus repeatedly distances himself from “Moses” etc., referring to portions of the Hebrew Old Testament not as “*the Law*” but rather as “*your* {i.e. the Jews'} *law*” (John 8:17 [Deuteronomy 17:6; 19:15]; 10:34-35 [Psalm 82:6]). Note also the implications of Mosaic supersession expressed for example in Mark 10:2-12 (cf. Matthew 19:3-12).

<sup>16</sup> The seemingly gratuitous details of the anonymous “*young man*” who flees the scene of Jesus's arrest naked, enigmatically included in the narrative at Mark 14:51-52 (yet copied by neither Matthew nor Luke), have long vexed interpreters (probably since Matthew and Luke)! The allegorical significance of these details will be outlined in the following section on the Resurrection, as they relate to the “*young man*” inside Jesus's “empty” tomb at Mark 16:5-7.

**JESUS BEFORE THE SANHEDRIN** {14:53-65} *They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. ... Now the chief priests and the whole Sanhedrin kept trying to obtain testimony against Jesus to put Him to death... Some stood up and [began] to give false testimony against Him, saying, “We heard Him say, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” ...the high priest was questioning Him, and says to Him, “Are You the Christ, the Son of the Blessed [One]?” And Jesus said, “I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.” Tearing his clothes, the high priest said, “What further need do we have of witnesses? You have heard the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death.* → In this scene, Jesus is formally tried before the seat of Jewish power in Judaea, judged by the chief priests, scribes and other Kenite-Jews who sought to kill him.<sup>17</sup> The text refers to false and inconsistent testimony against Jesus, including accusations concerning the destruction of the Jewish temple. Note: Jesus is earlier depicted entering the temple, overturning “*the tables of the money changers*” along with those who were selling animals to be sacrificed, and referring to this House of Yahweh as a “*den of robbers*” (a reference to the same chapter in Jeremiah which exposed the falsehood of burnt offerings and sacrifices). The whole crowd was astonished at these words, and it is for this reason that the chief priests and scribes sought how to destroy Jesus. (Mark 11:15-18; Jeremiah 7:11)

By such popular teaching, the Galilean Jesus posed an existential threat to the lucrative business of Temple-centric Judaism, and the chief priests, money changers and other Kenites were wise to fear him. (The reader will note that Jesus does not answer his accusers, neither admitting to nor denying the allegations regarding his destruction of the House of Yahweh; compare Acts 6:13-14, concerning Paul.) According to the Fourth Gospel, after Jesus drove out the temple bankers and others with a whip, he remarked: “*Destroy this Temple, and in three days I will raise it up.*” The narrator adds that this was in reference to his death and resurrection; ergo, the true Temple of the true God was not this Jerusalem House of Yahweh, made of wood and stone. (John 2:13-22)

Nevertheless, one question is answered: ARE YOU THE CHRIST, THE SON OF THE BLESSED [ONE]? Jesus gives a direct response: I AM. (The reader will note that Jesus was neither asked if he was the son of David nor the son of Yahweh.) Jesus specifies with a reference from the Book of Daniel: AND YOU SHALL SEE THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING WITH THE CLOUDS OF HEAVEN. This is the answer which was judged as evident blasphemy, and for which Jesus was condemned to death by the leaders of Judaism. The Jews were expecting a Jewish Messiah – not a Galilean or otherwise Israelite. Furthermore, this long-awaited son of David was expected to be a militaristic champion of Temple Judaism and Yahwism, the worthy successor of Josiah. Yet the passage Jesus specifically referenced reveals an altogether non-Jewish champion:

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<sup>17</sup> Tractate Sanhedrin of the Babylonian Talmud, folio 106a, (citing 1 Chronicles 2:55 & Judges 1:16) acknowledges that the Kenites and Rechabite scribes “*were privileged to sit in the Hall of Hewn Stones,*” (i.e. the traditional meeting place of the Sanhedrin near the sanctuary of Herod’s Temple; the very court which condemned Jesus to death).

And behold, with the clouds of heaven [one] **like a Son of Man was coming**,  
 And He came up to the Ancient of Days and was presented before Him.  
 And to Him was given dominion, glory and sovereignty {or ‘*kingship, a kingdom*’},  
 That all the peoples, nations and tongue might serve Him.  
 His dominion is an everlasting dominion which will not pass away;  
 And His kingdom is one which will not be destroyed.<sup>18</sup>

From the Aramaic portion of Daniel,<sup>19</sup> Jesus’s self-referential selection is notably conspicuous. Firstly, Daniel’s vision like “*a Son of Man*” (Aram. בֶּן־אֱנָשׁ [bar enash]) may be interpreted as one of the only so-called “Messianic prophecies” from the collected books of the Hebrew Bible, which is not Hebrew. Indeed, this SON OF MAN became a popular title for the Messiah, not only because the Aramaic prophetic visions of Daniel were more accessible to common Galileans and Jews uneducated in Hebrew... but also due to another book popularly circulated in Aramaic – Enoch. It was this apocryphal Book of Enoch which in the centuries leading to the Common Era advanced the Messianic interpretation of a Second Power in heaven: “*the Son of Man coming in His kingdom*” (e.g. Enoch 46; 48:1-7; 62; 69:26-29; Mark 13:26-27; 14:62 [cf. Matthew 24:30-31; 26:64; Luke 21:27; 22:69]; Matthew 16:27-28; 19:28; 25:31-46; John 5:27).<sup>20</sup>

Secondly, the specific imagery of an authority figure, coming with the clouds, and given kingship, is conspicuously not a reference to the Kenite-Yahwist tradition of the Bible. Indeed, the Aramaic portions of Daniel do not write of “Yahweh” but rather, “*the God* (אֵלָהִים [Elah]) of heaven” and “*the*

<sup>18</sup> From Daniel 7:13-14 (compare Mark 14:62; Matthew 26:64; Luke 22:69)

<sup>19</sup> Besides a Syriac placename connected with Laban (Genesis 31:47 [E])... a sentence in Jeremiah, scattered parts of Ezra, and some half of Daniel were written in Aramaic (Jeremiah 10:11; Ezra 4:8–6:18; 7:12-26; Daniel 2:4b–7:28).

<sup>20</sup> In the original context and authorial intent of Daniel, the phrase “*like a son of man*” was used to stipulate “like a mortal”, as opposed to an angel or divine being. (*Bar enash* is the linguistic equivalent of “son of Enosh”, the mythical son of Seth (P), whose name in Hebrew anthropologically denotes “Mortal Man”. By contrast, an angel is described as “*like a son of [the] gods*” (Aram. בֶּן־אֱלֹהִים [bar elahim]) in Daniel 3:25 (compare 6:22). It should be noted that many Christian translators have rendered “like a son of man” as “*like the Son of Man*”. Even more grievously, “like a son of [the] gods” is often traditionally rendered “*like the Son of God*”. This is due to forcing the late theological premise that these passages are Messianic types and shadows, pertaining to Jesus Christ as the only Son of God; thus, the originally intended stipulation of “mortal, son of man” vs. “divine, son of the gods” is lost amid such theologizing.

With the compilation and/or expansion of the Book of Enoch (300-100 BCE), Daniel’s intended ironic imagery of a mortal – given the everlasting kingship and traditional epithet of Baal (i.e. “*One Who Rides the Clouds*”) – was popularly advanced as a Messianic type and title (i.e. “*the Son of Man*”). So influential was Enoch that its theology and imagery are alluded to throughout the New Testament, including the Gospels, Epistles and Apocalypse, even directly quoted in Jude 14-15 [Enoch 1:9]. The Enochian verse references are taken from the 1912 translation by R.H. Charles. Because Enoch was not canonized and only lately rediscovered in 1773 (first translated into English by Richard Laurence in 1821), its verse references are not standardized. The title is sometimes styled “First (I) Enoch”, or “Ethiopic Enoch”, after the Ge’ez manuscripts by which translation it largely survived. Aramaic fragments found among the Dead Sea Scrolls, along with Koine Greek and Latin fragments, further attest to its antiquity. Notably, Enoch also advanced the popular “fallen angels” (or “*Watchers*”, so called in Enoch) interpretation of the “*sons of God*” (Heb. בְּנֵי־הָאֱלֹהִים [bene-ha’Elahim]) and “*Nephilim*” from Genesis 6:2,4 (J) (e.g. compare Enoch 6; 9:6-9).

*Ancient of Days*". Appearing only in this vision from Daniel 7, the Ancient of Days is a reference to none other than *El*, aged father of the Gods, king of the Divine Council – the supreme deity according to ancient North Syrian religious tradition. That the author of Daniel 7 was alluding to the pre-Yahwistic and polytheistic religion of Syro-Canaan did not again become apparent until the 1929 discovery of the *Ugaritic Texts* at Ras Shamra.<sup>21</sup> In this literature, written in the 13<sup>th</sup> and 12<sup>th</sup> centuries BCE, *Baal-Hadad* (son of both *El* and *Dagan*) figures prominently, often given the epithet: “*One Who Mount the Clouds; Cloud-Rider*”. In the *Baal Cycle*, a set of major literary texts from Ugarit, Prince Baal (Ugar. *Zebul-Baal*) battles the rival gods, *Yamm* (also, “*Yaw*”) and *Mot* (lit. “Death”), ultimately gaining the favor of *El*, and overcoming death itself to receive everlasting kingship.

While such non-Yahwistic allusion might have been lost on less Judaic and more modern readers, the vehement reaction of the high priest and Kenite-Yahwist leadership suggests a more complete understanding of the dualistic implications of Jesus’s answer. Jesus was not claiming to be the Jewish Messiah; rather, he was reclaiming the Northern tradition of old. Should these Jews witness the “Son of Man,” sitting at the right hand of Power, coming with the clouds of heaven... it would signify the restoration of the Syro-Israelite *House of Baal*, a veritable resurrection of the Northern tradition which these Kenite-Yahwists had for centuries murderously usurped. Such a restoration would cause the collapse of Yahwistic Temple Judaism. (Adopted and reinterpreted in Christian

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<sup>21</sup> Since 1929, some 1,500 texts/fragments have been discovered at the ruined port city of Ugarit (also, Ras Shamra) in northern Syria. These were written with cuneiform script in a previously unknown Northwest Semitic language (styled “Ugaritic”) during the centuries immediately preceding the national development of Israel and Judah in Syro-Canaan. As such, their contents provide invaluable insight into the pre- and extra-biblical Syro-Canaanite religious beliefs, particularly, what would prove to be the highly influential pantheonic traditions of *El* and the sons of *El* (Ugar. ‘ilm [Ilahuuma/Ilahiima]; equivalent to Heb. ‘elohim). Especially noteworthy is Prince Baal (Ugar. zbl b'l [Zebul-Baal], Rider/Charioteer of Clouds, whose victory over the Sea [*Yam(m)/Yaw*] and Death [*Mot*] secures him everlasting dominion as Baal (lit. “Lord, Master”) of the Earth. The “*Ancient of Days*” (with hair like “*pure wool*” and seated among other “*thrones*” in Daniel 7) is an allusion to the pre-Yahwistic theology of Father-King *El*, presiding over the arcane, polytheistic Divine Council... just as the one “*coming...with the clouds*” and “*given...everlasting dominion*” (after the beast from the sea [*yamma*] is slain) is an allusion to the victorious Baal and his kingship. The Baalist epithet “Rider of Clouds” (Ugar. rkb ‘rpt [Rakib Urpati]) was also occasionally appropriated for Yahweh (e.g. Psalm 68:4,33; Psalm 104:3), the Massoretic Text of Psalm 68:4 notably reading עֲרָבָה...כְּכָבֵד (rkb...‘rb[u]t), long-suspected to be a corruption, now edited in many modern Bibles to reflect רְכַבְּפָתִח...עֲרָבָה (rkb...‘rp[u]t, “ride...clouds”). Thus, the post-Elohist conflation in the Hebrew Bible of Yahweh-*El* also incorporated the attributes of Baal, as the original Northern religious tradition of Father *El* and Prince Baal was usurped by an increasingly monotheistic and composite Yahwism.

Baal’s victory over Mot, along with his apparent return from death, is also worthy of note from the Ugaritic Baal Cycle: “*For dead is Aliyan Baal, / For perished is the Prince, Lord of Earth!*” ... “*For Aliyan Baal is alive, / For the Prince, Lord of Earth, exists.*” (*Aliyan* is the equivalent of the Aram. *Illay* and Heb. *Elyon* “Most High”; *Zebul Baal* “Prince Lord” will be referenced in the Gospels as the vilified “Beelzebul”, outlined in Chapter Six.) For further research into the Ugaritic Texts, their translation, standard method of quotation, theological and poetic influence, consult: Oldenberg, Ulf, *The Conflict Between El and Ba’al in Canaanite Religion* (Leiden: E.J. Brill, 1969) and Smith, Mark S., Parker, Simon B., editor, *Ugaritic Narrative Poetry* (Society of Biblical Literature, 1997).

circles, the once popular theological premise of a Second Power of heaven was rejected by a reorganized Rabbinic Judaism after the inevitable destruction of the *House of Yahweh* in 70 CE.)<sup>22</sup>

**PETER'S DENIALS** {14:27-31,66-72} Jesus says to {'Peter'}, “Truly I say to you, that today, on this night, before a rooster crows twice, you yourself will deny Me three times.” ... As Peter was below in the courtyard, one of the servant-girls of the high priest comes...and says, “You also were with Jesus the Nazarene.” ...after a little while the bystanders were again saying to Peter, “Surely you are [one] of them, for you are a Galilean too.” But he began to curse and swear, “I do not know this man you are talking about!” → Earlier in Mark, after eating Passover, Jesus says to the Twelve, “You will all stumble {or ‘fall away’; lit. from Gr. ‘be scandalized’ }.” Peter insists, “though all may stumble, yet I will not.” When Jesus is led before the Sanhedrin, Peter follows “at a distance, right into the courtyard of the high priest”. Nevertheless, Peter – conspicuously Galilean – is recognized, and so he thrice denies Jesus. (The reader will note that Jesus and his disciples are again contrasted as Israelites, apart from the Jews.) Concerning Peter's denials, compare Matthew 26:69-75; Luke 22:56-62; John 18:15-17, 25-27. The four gospels notoriously differ: the three denials being not only foretold out of sequence (John 13:38; Luke 22:34; Mark 14:30), but also being fulfilled at separate times, in separate places, and with different persons addressing Peter. Faithful attempts at harmonization often result in complex postulations of six or more separate denials... concerning which it is supposed that only three are ever recorded, and only once foretold, in any one gospel!<sup>23</sup>

## A COMMENTARY ON THE 15<sup>th</sup> CHAPTER OF THE GOSPEL OF MARK (WITH COMPARATIVE NOTES ON MATTHEW, LUKE AND JOHN)

**JESUS BEFORE PILATE** {15:1-5} Early in the morning the chief priests with the elders and scribes and the whole Sanhedrin...led {'Jesus'} away and delivered Him to Pilate. Pilate questioned Him, “Are You the King of the Jews?” And He answers him, “[So] you say.” ...Jesus made no further answer; so Pilate was amazed. → Pontius Pilate was the Roman governor of the province of Judaea, a so-called “Gentile”. This scene of Jesus before Pilate stands in stark contrast to the earlier scene before the Sanhedrin,

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<sup>22</sup> The destruction of Herod's Temple in 70 CE signified the collapse of Temple Judaism, its sacrifices and other obligatory rituals centralized at Jerusalem necessarily ceasing. The Sadducee sect also effectively became extinct as *Temple Judaism* was reorganized into *Rabbinic Judaism* by the Pharisees of Palestine and Babylon. The contents of the Hebrew Bible were formally canonized into three categories: *Torah*, *Nevi'im* (Prophets), and *Ketuvim* (Writings), collectively given the acronym *TaNaKh*. The so-called books of Moses were labeled “*Torah*”. While Samuel & Kings were considered “*Prophets*”, Daniel – a prophetic book – was counted merely among the “*Writings*”. Enoch was rejected entirely. Thus, Daniel & Enoch were respectively demoted & forgotten within the textual tradition of Judaism... perhaps owing in part to their Aramaic composition, but also because the theological premise of a Second Power of heaven – “*the Son of Man*” – was rejected by Rabbinic Judaism in the Christian Era. Meanwhile, Christians regarded Daniel as one of four Major Prophets, while the influential contents of Enoch remained lost until modernity.

<sup>23</sup> For an example of Christian attempts at reconciling the divergent accounts “without a shadow or suggestion of ‘discrepancy’” (and, thus, outside original authorial intent), consult: Bullinger, E.W., *The Companion Bible, Appendix 160. The Denials of Peter*. (Grand Rapids, Michigan: Kregel Publications, 1999 [reprinted, 1922]).

providing a Christological key of discernment. While Jesus's answer to the Jewish high priest (Caiaphas) was directly affirmative, his answer to the Roman governor (Pilate) is not:

**"ARE YOU THE CHRIST...?"** – Caiaphas  
**"I AM."** – Jesus

**"ARE YOU THE KING OF THE JEWS?"** – Pilate  
**"YOU SAY."** – Jesus

Concerning his Messianic identity, Jesus's response is not only dependent on the questioner but – even more critically – on the question. When probed by his Jewish inquisitors, Jesus acknowledges he is "*the Christ*", yet he does not claim to be their Christ (i.e. the Jewish Messiah). The Kenite scribes and other Jewish opponents of Jesus would well have understood the distinction between Galilean, Samaritan or otherwise ancient Syro-Israelite traditional conceptions of kingship... and the Yahwistic Messianic expectations of the Kenite-Edomite-Jews. Contrariwise, from Pilate's Roman perspective, Jesus was just another mongrel Jew, claimed to be the Jewish Messiah ("*the King of the Jews*"). Thus, Jesus's response to Pilate ("*you say [I am the King of the Jews]*") signifies the universalist Judaic and Judeo-Christian interpretive stumbling block caused by general ignorance of the difference between Israelite & Jew, Elohim & Yahweh. Indeed, many readers of the Holy Bible do not know how to ask the right question (i.e. *WHICH CHRIST?*), so they – like Pilate – are left to assume Jesus was a Jew... somehow supposed to fulfill all the composite and contradictory Judeo-Israelite tradition of EJPD. (Jesus's enemies were wise to know better.)

It should be noted that both the Matthean and Lukan revisions completely change the Markan source concerning Jesus's direct answer before the Sanhedrin (compare Mark 14:62; Matthew 26:64; Luke 22:67-70). In a dramatic reversal of original authorial intent, Mark's "*I am*" has become Matthew's "*You have said it*" and Luke's "*If I tell you, you will not believe... You say that I am.*" Meanwhile, Jesus's response to Pilate is unchanged in the Synoptic Gospels. Thus, the meaningful contrast intended by Mark is completely lost in both Matthew and Luke, as Jesus's answers are now altogether ambiguous. The Fourth Gospel offers more lengthy and distinct responses to both the high priest and Pilate (John 18:19-23; 33-38; this, despite synoptic agreement that Jesus gave Pilate "*no (further) answer*"). (Notably, Pilate asks: "*Are You the King of the Jews?*" Jesus responds: "*Are you saying this from yourself, or did others tell [it to] you about Me?*" Pilate answers: "*I am not a Jew, am I?*") Hence, the diligent student should become mindful of the inter-Gospel pattern of ideological dependence and reversal: *literary corruption beginning with Matthew, increasing with Luke, and often contrasted by distinctly Johannine clarification.*

**BARABBAS RELEASED {15:6-15}** *Now at [the] feast {‘Pilate’} used to release for them one prisoner whom they requested. ... Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” ... But the chief priests stirred up the crowd [to ask] him to release Barabbas for them instead. Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” They shouted again, “Crucify Him!” But Pilate said to them, “Why, what evil has He done?” But they shouted all the more, “Crucify Him!” Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified. → The name Barabbas is a Hellenization*

of “*Son of Abba*” (lit. “Son of [the] Father”; Aram. בֶּן אֲבָה [bar abba]), *Abba* being the same title with which Jesus addressed his God. This will become relevant to the extraordinarily allegorical and dualistic nature of the story which contrasts the Israelite vs. Jewish conceptions of God, Messiah and Atonement. In order to understand the underlying allegorical intent of Mark, an overview of the Priestly ritual of the so-called “scapegoat” is necessary:

While Chapter Four outlined in some depth the history of the feasts of *Tabernacles* and *Passover*, the peculiar ritual of Atonement (carried out on the *Day of Atonement*) now comes to bear. According to Leviticus 16 (P), the High Priest (Aaron or his successor) was to perform a ritual once every year (on the 10<sup>th</sup> day of the 7<sup>th</sup> month), involving “*two male goats for a sin offering*”. The two goats are presented “*before Yahweh at the doorway of the tent of meeting*”, and lots are cast for the two goats: “*one lot for* {or ‘*to*} *Yahweh* (יהוה) *and the other lot for* {or ‘*to*} *Azazel* (ازזאל).” Now the “*goat...for/to Yahweh*” was to be offered (i.e. slaughtered) as a sin offering, while the “*goat...for/to Azazel*” was to be presented alive “*to make atonement upon it, to send it into the wilderness...*” The arcane significance of this dualistic ritual is often further shrouded by confusion among translators concerning the meaning of *azazel* (אַזָּזֵל):

- But the goat, on which the lot fell for Azazel...to make atonement for him, to send him away for Azazel into the wilderness. {English Revised Version; 1885}
- but, the goat over which came up the lot for Azazel...to put a propitiatory-covering over him, to send him away unto Azazel, towards the desert. {Rotherham’s Emphasized Bible; 1902}
- But the goat chosen by lot as the scapegoat...to be used for making atonement by sending it into the wilderness as a scapegoat. {New International Version; 1973}

(Note: “*for/to Azazel*” became “*as [an] azazel*”.) As early as the Greek Septuagint, *Azazel* was roughly translated “sent-out goat” (the Latin Vulgate followed with “emissary goat”). Imitating this sense of *goat of departure* (presumably from אִזָּל “she-goat” and an uncommon root אַזָּל “to go”), William Tyndale first coined the English “scape goat” (archaic for “escape”), now carried over into modern English as the technical term “scapegoat”. Nevertheless, *Azazel* was anciently interpreted as a proper noun, retained by transliteration, as evidenced in the Book of Enoch:

Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were [preserved] in heaven, which men were striving to learn: ... And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.<sup>24</sup>

Here, *Azazel* is equated with the Serpent of Genesis 3 (J) – the *revealer of divine knowledge* – yet also apparent is the allusion to the Leviticus 16 Priestly ritual of atonement – the *bearer of all sin*:

Aaron shall lay both of his hands on the head of the live goat and confess over it all the iniquities of the sons of Israel and all their transgressions in addition to all their sins; and he shall lay them on the head

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<sup>24</sup> Enoch 9:6; 10:8 (compare 8:1; 10:4; 13:1-2; 69:2)

of the goat and send [it] away into the wilderness... The goat shall **bear on itself all their iniquities to a solitary land**; and he shall release the goat in the wilderness.<sup>25</sup>

That the divine name of *Azazel* was hidden under millennia of misleading translation and superstitious theology should be no surprise, as monotheistic, temple-centric Yahwism ultimately supplanted earlier Northern traditions. Indeed, Leviticus 17 begins with the prohibition against all domestic slaughtering of animals, specifically: “*not brought...to the doorway of the tent of meeting to present as an offering to Yahweh (לְיְהוָה) before the dwelling place of Yahweh*”. In the context of such mandatory Priestly centralization and bloody ritualization, a rare pre-Yahwistic reference was noted: “{‘The sons of Israel’} shall no longer sacrifice their sacrifices to the goat demons {lit. “to he-goats,” לְעֵזֶרֶם} with which they play the harlot.” Also colorfully rendered: “*goat idols, satyrs, demons, devils*” etc... this is the very word translated “*goat(s)*” throughout the Leviticus 16 ritual of atonement.<sup>26</sup> Thus, the careful researcher will discern that the sin offering – “TO YAHWEH” – stands in stark contrast to the so-called scapegoat – “TO AZAZEL” – the latter being a bloodless ritualistic appeal to the archaic religion of Syro-Israel. Indeed, the annual atonement to Azazel represents the antithesis of Yahwistic bloody ritual – *the only non-Yahwist offering sanctioned in the Priestly texts and incorporated into the compromised Judeo-Israelite religion.*

Here in Mark, the controversy between Syro-Israel & Kenite-Judah allegorically plays itself out in Pilate offering to the envious and blood-thirsty crowd of “devils” this Christ – the ultimate antithesis or anti-type of Judaism. While Jesus acknowledged to being the Christ and Son of God, he is nevertheless presented under the pretense that he is “THE KING OF THE JEWS”. Ironically, Barabbas “THE SON OF ABBA” bears the authentic title of Jesus. In rejecting Jesus, the Jews rejected the true Son of the Father – the Israelite Christ – favoring the bloody ritual of Yahweh, shouting “*Crucify Him!*” Just as David delivered King Saul’s sons to the Rechabite Kenites to be “*hanged before Yahweh*”, Jesus “THE KING OF ISRAEL” is handed over to be hanged. Both Judaism and Christianity would note the theological parallel between Jesus and the scapegoat, Azazel.<sup>27</sup>

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<sup>25</sup> From Leviticus 16:21-22

<sup>26</sup> Compare 2 Chronicles 11:15 concerning the high places, he-goats and young-bulls of Jeroboam’s Israelite religion.

<sup>27</sup> The Babylonian Talmud reveals that the Jews at the time of Jesus had perverted the bloodless intent of the ritual for Azazel. According to Tractate Yoma (concerning the Day of Atonement), folio 63b-67a, the rabbis taught that the goat “*to Azazel*” was actually an offering “*to Yahweh*”, arguing that “*hurling [the goat] down from the peak*” such that “*it went rolling down...dashed to pieces*” was technically not a ritual slaying, thus allowable. The text goes on to describe a “*thread of crimson wool...tied...between its horns*” which would supposedly turn white, signifying the efficacy of the atonement, yet folio 39b claims “*during the last forty years before the destruction of the Temple*” the crimson strap ceased to become white, along with other phenomena signifying the ritual was no longer efficacious. (This is curious because 40 years before the destruction of the Temple coincides with the bloody death of Jesus.)

In the Greek New Testament Book of Hebrews, chapter 9, it is argued that the High Priest who offered the atonement sacrifice is a type of Christ (v. 11)... that the blood so offered is a type of the “*blood of Christ*” (v. 14)... and that Christ was “*offered once to bear the sins of many*” (v. 28). Thus, Christ is not only imagined to fulfill the role of mediating High Priest, but also to fulfill the roles of both goats – the one whose blood is offered (to Yahweh, in the Temple), and the one who bears the sins (to Azazel, in the wilderness)! Thus, the notorious theological paradox of

**JESUS IS HANGED** {15:16-32} *The soldiers...dress Him up in purple, and after twisting a crown of thorns, they put it on Him; and they began to acclaim Him, “Hail, King of the Jews!” ...kneeling and bowing before Him. ... It was the third hour and they crucified Him. The inscription of the charge against Him had been inscribed, “THE KING OF THE JEWS.” ... Those passing by were hurling abuse at Him, wagging their heads, and saying, “Ha! You who [are going to] destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!” In the same way the chief priests also, along with the scribes, were mocking among themselves and saying, “He saved others; He cannot save Himself. Let Christ, the King of Israel, now come down from the cross, so that we may see and believe!” Those who were crucified with Him were also insulting Him.* → This “King of the Jews” anti-type is further developed by Mark, now with the soldiers, including the whole Roman battalion, acting out the pretense. More than simple mockery, the scene of these soldiers saluting Jesus (“*Hail, King of the Jews*”), kneeling before him in homage, offers a meaningful allegorical critique of the emergent Judeo-Christian religion. Indeed, just as these “Gentile” soldiers make an empty show of reverence in their ignorant mockery of Jesus, a presumed Jew... Judeo-Christians sincerely revere Jesus, yet with equally ignorant mockery, *misinterpreting the anti-type for the type* (e.g. imagining Jesus really is the Jewish Messiah, the only son of Yahweh, the fulfilment of Yahwistic bloody Temple ritual, etc.). In the height of irony, most Christians to this day believe and teach that the inscription overhead where Jesus died – “THE KING OF THE JEWS” – is a not derogatory and false accusation, but a matter of fact! By contrast, the chief priests and Kenite scribes (Jesus’s true enemies and condemners) *well understood this Christ was not their king*; thus, they secretly mock “*Christ, the King of Israel*”. (Contrast Mark 15:26; Matthew 27:37; Luke 23:38 with John 19:19-22 where “*the chief priests of the Jews*” object: “*Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’*”)

**JESUS DIES** {15:33-41} *At the ninth hour Jesus cried out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI?” which is translated, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” When some of the bystanders heard it, they [began] saying, “Behold, He is calling for Elijah.” ... And Jesus uttered a loud cry, and breathed His last. And the veil of the temple was torn in two from top to bottom. When the centurion, who was standing opposite Him, saw that He thus breathed His last, he said, “Truly this man was a son of God!” There were also women looking on from a distance, among whom [were] Mary Magdalene, and Mary the mother of Jacob the Little {i.e. ‘James the Less’} and Joses, and Salome.* → Note: “*the ninth hour*” signifies about 3 PM; thus, Jesus was hanging for about 6 hours until dead. Jesus’s words beginning “*Eloi, Eloi...*” are Aramaic, an apparent quotation of Psalm 22:1 (compare

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how Jesus could “*take away the sin of the world*” and “*bear the sins of many*” (i.e. be the scapegoat of the Day of Atonement), yet also die as a bloody sacrifice (i.e. be the lamb of Passover), is apparent even in the Christian Bible.

It should be noted that in the Matthean revision, Pilate does not solely offer Jesus to be released; rather, Jesus is offered to the crowd alongside Barabbas. Furthermore, in some manuscripts of Matthew 27:16-17, Barabbas’s name is also given as “*Jesus*”, reading: “*Whom do you want me to release for you? Jesus Barabbas, or Jesus who is called Christ?*” Again, by such corruption the allegorical intent of the original Markan composition is typically muddled.

Matthew 27:46).<sup>28</sup> Up to this point in the Markan story, narrative details have apparently alluded to Psalm 22 numerous times (the specific mockery of the crowd 15:29-32 [22:7,8]; the casting of lots for his garments 15:24 [22:18]; and now his loud cries 15:34,37 [22:1-2,5,24]; perhaps even the manner of his crucifixion [22:16]). (Note: some interpreters equate Jesus's last words in John 19:30 with the last word of Psalm 22 [22:31b], even suggesting it was quoted from start to finish. Also note: concerning the casting of lots, unlike the synoptics, John 19:24 directly quotes [22:18].)

Like “*Abba*”, an Aramaic theophoric address is retained in Greek (transliterated as ἐλώι ἐλώι λαμὰ σαβαχθανεί), the transliteration ἐλώι {*eloī*} approximating the Aramaic אלהי {elahi} (lit. “*my Elah (God)*”; as in Daniel 4:8; 6:22). Hence, Jesus’s reference to God – like his reference to the Son of Man – reflects a Northern tradition, apart from Yahweh. This is immediately emphasized by the narrative contrast with *Elijah* (lit. “*my El (God) [is] Yahweh*”). That the bystanders mistook Jesus’s Elohistic “ELAHI” for the Yawhistic “ELIYAH” (the champion of Yawhism who deathly opposed the Baal priests of Israel) yet advances the Markan irony of a Galilean Christ, Son of God, King of Israel, being offered as a Jewish anti-type. Indeed, the ABBA-ELAH of this SON OF MAN would be quite the opposite to anything represented by Elijah! Finally, again by contrast, it is the centurion upon witnessing his death who acknowledges *the true typology represented by Jesus* – “TRULY THIS MAN WAS A SON OF GOD!” (Nevertheless, many Christian translators – interpreting Jesus as “the only begotten son of Yahweh” – still render these words νιός θεοῦ: “*the Son of God*”.)

The Temple veil was a highly significant cultic object, being the curtain of separation placed before the so-called “*Holy of Holies*” – the innermost sanctum of the House of Yahweh, the Tabernacle wherein Yahweh supposedly resided. This was the chamber into which only the High Priest could enter, and only once each year during the ritual of the two he-goats on the Day of Atonement. In this dreadful and most fundamental of Yawhistic rituals, while sprinkling the blood of the slain goat and uttering the sacred name of “Yahweh”, the High Priest acted as mediator, confessing sins and making expiation for the people by satiating the blood-thirsty Yahweh. In depicting the veil torn in two, the allegorical intent of Mark is to expose and demystify the falsehood of centralized Yawhistic Judaism, the predatory and usurpacious sacrificial system of priestly mediation, justified by the pretense that a Kenite “Yahweh” had ever demanded such blood ritual. Indeed, Mark symbolically depicts *Jesus’s righteous destruction of Temple Judaism*. (Nevertheless, many Christians interpret the torn veil as signifying *Jesus’s righteous fulfillment of the sacrificial system* – acting as both mediator and atoning sacrifice – along with the notion that Christians may now directly enter into oneness, or “at-one-ment”, with Yahweh, Jesus’s supposed “Heavenly Father”.)

Also witnessing the death of Jesus, the women are carefully listed in Mark: two Marys and Salome (compare Matthew 27:56; Luke 23:49 [no mention by name, see 24:10]; John 19:25,26). The role

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<sup>28</sup> Mark’s ἐλώι [*Eloī*] is variously rendered in manuscripts of Matthew as ἡλεὶ [*Elei*] or ἡλὶ [*Eli*], perhaps reflecting transliteration inconsistencies, or a Judeo-Matthean preference for a strictly Hebrew theophoric address (i.e. אלהי [*Eli*]).

of Jesus's female disciples – particularly the eminence of Mary Magdalene – will be outlined in the coming sections. Henceforth, the widely different Gospel accounts concerning who was present at Jesus's crucifixion and tomb, along with who and when each was supposedly privy to the miraculous events surrounding Jesus's resurrection, will finally be unraveled.

**JESUS IS BURIED** {15:42-47} *When evening had already come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea...gathered up courage and went in before Pilate, and asked for the body of Jesus. ... Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the [mother] of Joses were looking on where He was laid.* → Notorious confusion and disagreement exists among New Testament readers concerning which day Jesus was crucified, died and buried. Traditionally, it was believed that Jesus died on a Friday afternoon (i.e. shortly before the start of the weekly Sabbath). As outlined in this commentary, the Synoptic Gospels variously depict Jesus and his disciples preparing to eat the Passover, after which Jesus was arrested by night. Hence, the following day (upon which Jesus died) would presumably be Passover Day (Abib 14).<sup>29</sup> Still, Mark's “*preparation day, that is, the day before the Sabbath*” was also presumed to reference the WEEKLY SABBATH (compare Matthew 27:62; Luke 23:54). Nevertheless, early on the morning after Jesus's arrest, the Fourth Gospel depicts his Jewish captors and conspirators still preparing in anticipation that they “*might eat the Passover*” (18:28)! Additionally, concerning that day on which Jesus died, John states: “*it was the day of preparation for the Passover*”, further elaborating: “*it was the day of preparation... (for the day of that Sabbath was great)*” (19:14,31). (Note: this “great day” in John 19:31 is a reference to Abib 15, the ANNUAL SABBATH which the Hebrew Bible calls “*the First Day of Unleavened Bread*”.)<sup>30</sup> The Johannine version of Joseph of Arimathea retrieving Jesus's body concludes: “*Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there*” (19:42).

This seeming discrepancy between the Gospels is extraordinary: while the Synoptics depict Jesus's disciples preparing and eating the Passover (“*on the first day of Unleavened Bread, when they were sacrificing the Passover*”), after which Jesus dies the following day... the Fourth Gospel depicts Jesus dead (on “*the day of preparation*”), specifically before Passover. The solution, as has often been proven the case, is in discerning between early Israelite and late Jewish custom. As outlined in Chapter Four, the original Passover was a domestic affair, the lamb or goat-kid being slaughtered at sunset on the start of Abib 14; however, the centralization of cult at the Jerusalem Temple, enforced by the Deuteronomistic reforms, introduced the requirement that the lambs and goats be slaughtered at the Temple, necessarily throughout the afternoon hours of Abib 14. Hence,

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<sup>29</sup> After the Babylonian Captivity, the Hebrew Bible's month of Abib became known by its Babylonian name, Nisan.

<sup>30</sup> As outlined in Chapter Four, the Priestly text (Leviticus 23; Numbers 28) enumerated seven annual Sabbaths, apart from and often not coinciding with the weekly Sabbath, as “*holy convocations*” during which work was prohibited: the 1<sup>st</sup> and 7<sup>th</sup> Days of Unleavened Bread, the Day of Harvest/Weeks, the Day of Blowing (Trumpets), the Day of Atonement, the 1<sup>st</sup> Day of Tabernacles, and the following 8<sup>th</sup> Day (the last “great” or “high day” of the annual cycle).

the *Passover of Temple-centric Judaism* came to be slaughtered and eaten nearly 24 hours later. So, in Mark, Jesus eats Passover with his disciples, while his death the following day coincides with the hours of preparation in which the Temple-loyalist Jews were slaughtering *their Passover*.

That Jesus ate an ISRAELITE PASSOVER, yet was murdered the next day before JEWISH PASSOVER, is evident in the Fourth Gospel's plain distinction: "*the Passover of the Jews*" (11:55; 2:13), further emphasizing, "*the Passover, the feast of the Jews*" (6:4). Any confusion is all at once overcome, upon reading the Gospels with the understanding that Jesus did not practice Temple Judaism; he was not a Temple-loyalist. (Indeed, Jesus was not a Jew!) As such, Jesus would not have partaken in the late and Judaic Deuteronomic custom (i.e. "*the Passover of the Jews*")! Nevertheless, Paul, who was a Jew, put forth the early typology: "*For Christ our Passover also has been sacrificed*" (1 Corinthians 5:7b), resulting in the popular Judeo-Christian interpretation of the murder of Jesus (coinciding with the Temple slaughtering of the lambs, late into the afternoon of Abib 14) as *a sacrificial fulfillment of the Jewish Passover*. The interpretation that all of the bloody Jewish rituals (including the lately centralized and state-sanctioned Temple Passover) typified the death of Jesus Christ, in turn, resulted in many theological paradoxes.<sup>31</sup>

Such confusion over which day Jesus died is further exacerbated by similarly notorious confusion over precisely how long Jesus lay dead in the tomb, along with when and on which day Jesus was believed to have arisen! Traditionally, it was believed that Jesus rose Sunday morning (e.g. before the tomb was discovered missing the body "*very early on the first day of the week*" in Mark 16:2). These traditions are still represented in the popular Christian holidays known as *Good Friday* (commemorating Jesus's death) and *Easter Sunday* (commemorating Jesus's resurrection). That

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<sup>31</sup> The Babylonian Talmud's attestation: "*on the Eve of Passover Yeshu the Nazarene was hanged*" (Tractate Sanhedrin, Folio 43a) offered a secondary, Pharisaic witness with the Johannine elaboration concerning "*the Passover of the Jews*". Concerning the Passovers of the Israelitish Sadducees and Samaritans, Landman, Isaac (editor), *The Universal Jewish Encyclopedia*, "Paschal Lamb" p. 406 (The Universal Jewish Encyclopedia, Inc.: New York, 1942) states: "the first paschal lamb, as related in the Bible, became the pattern for the observance of Passover during the period of the Temple, but with a few modifications. Thus the sacrifice took place in the sanctuary and the blood was sprinkled upon the altar. The Pharisees and Sadducees had a dispute as to the time when the slaughtering should take place; the former held it should be in the last three hours before sunset, the latter, between sunset and nightfall. ... With the destruction of the Second Temple the Jews ceased to sacrifice the paschal lamb...the Samaritans have retained the ancient rite to the present day." The Interpreter's Dictionary of the Bible adds: "The [biblical] counsel to kill the lambs 'in the evening' is more literally followed by the Samaritan rite; the Hebrew is properly interpreted as dusk and cannot be fully reconciled with the later practice of making the sacrifice in the late afternoon..." (Ibid.)

So, may be witnessed more traditionally domestic or otherwise Israelitish observances of Passover, retained into post-Exilic times among the Sadducees and Samaritans, apart from the Pharisees. Nevertheless, the late Jewish Temple Passover is Christologically appropriated via the doctrine of Paul (traditionally, a Pharisee). Just as Christians believe Jesus is the "true" Atonement (yet not slain on the Day of Atonement)... Christians believe Jesus is the "true" Passover (yet not slain on the true Eve of Passover)! Indeed, the paradox of how Jesus could *eat the Passover, yet also die as the Passover* is a likely reason for the Lukan revision depicting Jesus stipulating: "*I shall not eat it*". Hence, there is considerable dispute among Christians as to whether Jesus ate the Passover (whether he ate an "early" Passover, etc.), all in efforts to biblically enforce Jesus as *an exemplary Jewish "fulfilment" of late, non-Israelite Temple ordinances (hardly from the God he called ABBA)*. Hence, Judeo-Christianity became an ideological extension of Temple Judaism.

Jesus “*was raised on the third day*” was found, likely inserted, in the Pauline literature (1 Corinthians 15:4). The allusion “*in three days*” was also found concerning “the temple” (Mark 14:58; 15:29; Matthew 26:61; 27:40), expressly interpreted as Jesus’s body (John 2:19-22). Also, “*after three days rise*” or “*rise three days later*” are found in Mark (8:31; 9:31; 10:34), along with various other synoptic references including, “*raised up on the third day*” (Matthew 16:21; 17:23; 20:19; 27:63-64; Luke 9:22; 13:32; 18:33; 24:7,21,46; also Acts 10:40). Hence, developed the tradition of counting Jesus’s death on a Friday afternoon as “the first day”... the following Sabbath as “the second day”... and Sunday as “*the third day*” (also traditionally, “*the Lord’s Day*”). Nevertheless, another most curious typological accounting, found only in the Gospel of Matthew, has notoriously complicated the traditional calendar of the so-called “Holy/Passion Week”:

[F]or just as Jonah was three days and three nights in the belly of the sea monster,  
so will the Son of Man be three days and three nights in the heart of the earth.<sup>32</sup>

So arose the theological paradox of how Jesus could have died on a Friday afternoon (c. 3 PM)... and have resurrected come Sunday morning (by all accounts, no later than shortly after dawn)... all while having been entombed for some “*three days and three nights*”! (Such a dilemma serves to demonstrate the folly of longstanding Christian religious tradition, even in the face of obvious contradiction.) Indeed, even though the Fourth Gospel identifies the Sabbath immediately following Jesus’s death as “*great*” (i.e. not necessarily a Friday, the annual holiday of the First Day of Unleavened Bread; 19:31), the Synoptics variously describe the previous day as “*the (First) Day of Unleavened Bread...on which the Passover had to be sacrificed*” (Mark 14:12; Matthew 26:17; Luke 22:7). Thus, owing to such confusion between the Gospels – along with widespread ignorance of the domestic Israelite vs. Jewish Temple Passovers – it remains popularly believed that Jesus was laid in the tomb by dusk on Friday, despite the Matthean stipulation of “*three days and three nights*” of entombment. (Various modern solutions have been faithfully proposed.)<sup>33</sup>

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<sup>32</sup> Matthew 12:40 (quoting Jonah 1:17)

<sup>33</sup> With the typical goal of defending biblical veracity (regardless of each Evangelist’s original intent), many different theories have been proposed to harmonize all four Gospel accounts concerning the chronology of Jesus’s death, entombment and resurrection. Rejecting the popular tradition of “Good Friday”, to satisfy Matthew’s “*three days and three nights*” of Jonah/Jesus, some Christians have argued that Jesus died on Thursday afternoon; others argue for Wednesday afternoon. Further rejecting the popular tradition of “Easter Sunday”, the latter argument usually also includes the stipulation that Jesus must have arisen on Saturday afternoon. Such arguments necessitate multiple Sabbaths while Jesus lay in the tomb, namely: the annual Sabbath of Nisan 15 (shortly before which Jesus died), followed by the weekly Sabbath (shortly after which the tomb was discovered empty). Reminiscent of proposals for “two events of creation” or “six denials of Peter”, parallel accounts are interpreted so far as to invoke “two different Sabbaths”, namely: “*the Sabbath*” of Mark 16:1-2 (after which the women bought spices), followed by “*the Sabbath*” of Luke 23:56-24:1 (before which the women prepared spices). Meanwhile, notably, “*the Sabbath*” of Matthew 28:1a (although rarely translated as such) is grammatically plural in Greek ( $\sigma\alpha\beta\beta\alpha\tau\omega\nu$ ); thus, it is sometimes interpreted “*the [two] Sabbaths*”. Nevertheless,  $\sigma\alpha\beta\beta\alpha\tau\omega\nu$  can also mean “*the week*”, as it is again used in the very same verse (Matthew 28:1b; compare Mark 16:2; Luke 24:1; John 20:1). Other believers, less willing to part with popular tradition (i.e. favoring Mark and Luke), argue that the phrase “*three days and three nights*” is idiomatic (and, thus, does not literally mean “three days and three nights”). Others go so far as to imagine the “darkness” reported from

**THE TESTIMONY OF MARY THE MAGDALENE, PART I**  
**“THE DISCIPLE WHOM JESUS LOVED”**  
**“THE ONE WHO WAS CALLED HIS COMPANION {i.e. HIS WIFE}”**

In reviewing Mark’s account of the Passion of Jesus Christ, and contrasting it with notable variations in Matthew, Luke and the Fourth Gospel, a pattern has emerged demonstrating repeated corruption, reversal or elaboration of original Markan intent. Literary corruption and reversal is most evident in Matthew and Luke, which otherwise closely imitate Mark’s composition. Indeed, while studying the Synoptic Gospels, it is wise to assign historical-critical priority to the text of Mark – the story as it was originally authored and the primary source for the variant material found in Matthew and Luke. (The same may be said for granting Elohist priority over the Yahwistic and Priestly successive layers of dependent textual tradition that were ultimately redacted therewith.) Pointedly, another pattern has likewise emerged demonstrating repeated Christian attempts at theologically redacting (e.g. “harmonizing”) what should otherwise be understood as historically significant and intentional distinctions made by these respective evangelists. As it happened, the Canonical Gospels were copied early enough, and circulated widely enough among literate people, that any lately perceived contradictions betwixt them were not so easily discarded or conflated into oblivion. Nevertheless, each to varying extents, all four Gospels were anciently revised before their collective inclusion among the other books of the Christian Bible.

The Fourth Gospel (much like Deuteronomy) is more independent in composition and relationship; thus, literally, its contents hardly corrupt or reverse Markan intent. Nevertheless, theologically, the Gospel of John is incomparably unique, painting with a much broader palette than either of the Matthean or Lukan embellishers of Mark. Hence, owing to its novel composition and advanced theology, it will become increasingly evident that the Fourth Gospel is equally deserving of historical-critical prioritization. Indeed, the theological trajectory of John is so distinct that it likely gained its widespread Judeo-Christian acceptance and canonization only after suffering the most extensive revision. Serving as the first example of such textual revision, the central role of Mary Magdalene in the Johannine tradition now comes to bear. So, to complete the present comparative study of the Passion of Jesus Christ, “*the Disciple Jesus Loved*” (appearing, so-called, only in John’s canonical account of the Last Supper, Cross, Tomb and Resurrection) must be addressed:

The name of “*Mary [the] Magdalene*” (a prominent disciple of Jesus) appears in the Passion and Resurrection accounts of all four Gospels (her role greatly diminished in the Lukan version). Other women are variously mentioned with Mary Magdalene, namely: “*Mary the mother of James the Less and Joses*”, “*Salome*”, “*Mary the [mother] of Joses*” and “*Mary the [mother] of James*” (Mark

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noon to 3 PM (Mark 15:33; Matthew 27:45; Luke 23:44) technically constituted yet another post-mortem “night” and “day”! (To be outlined in this chapter, the Matthean typological analogy of Jonah starkly contrasts its Markan source.)

15:40,47; 16:1)... “many women”, “*Mary the mother of James and Joseph*”, “*the mother of the sons of Zebedee*” and “*the other Mary*” (Matthew 27:55-56,61; 28:1)... “*the women*”, “*Joanna*”, “*Mary the [mother] of James*” and “*the other women with them*” (Luke 23:49,55; 24:10)... “*His {i.e. Jesus's} mother*” and “*His mother's sister, Mary the [wife] of Clopas*” (John 19:25). Despite these variations, only Mary Magdalene is consistently named, reflecting the early tradition of her presence at the cross and tomb of Jesus. Prior to the Passion, Mary Magdalene is so-named in only one other scene in the Gospels (her memory greatly maligned, again, in the Lukian version):

The Twelve were with Him, and some women who had been healed of evil spirits and sicknesses:

**Mary who was called Magdalene, from whom seven demons had gone out,**

and Joanna the wife of Chuza, Herod's steward, and Susanna,

and many others who were contributing to their support out of their private means.<sup>34</sup>

It should be noted that Luke's uniquely colored introduction of Mary Magdalene and the other women immediately follows Luke's uniquely colored version of the anointing of Jesus (7:36-50). As in the other Synoptic Gospels, the woman who anointed Jesus is unnamed – yet it is Luke which sparks the rumor of “*what sort of person this woman is*”, namely: “*a sinner...her sins, which are many*”. In the very next verses (i.e. “*Soon afterwards...*”), Mary Magdalene is introduced by name – yet here again Luke adds that she was a demoniac, full of evil spirits, namely: “*seven demons*”. As noted earlier, if not for the Fourth Gospel, readers of the Bible would not know that the woman who anointed Jesus (despite reportedly being highly favored by him) was also a “*Mary*” (i.e. Mary the sister of Lazarus who lived in in the village of Bethany near Jerusalem; John 11:2; 12:3). Nevertheless, an apparent late editorial introduction of the character of Martha in John 11–12 (now appearing as sister to both Mary & Lazarus) has long conflated this Mary – the sister of Lazarus who anoints Jesus at Bethany (Mark 14:3-9; Matthew 26:6-13; John 11:1-46; 12:1-8)... with Luke's Mary – the sister of Martha, apparently in Galilee, nowhere near Bethany (10:38-42).

LAZARUS, MARIA [Μαρία] and {MARTHA [Μάρθα]}	
Luke 10:38-42	John 11:1-46; 12:1-8
Mary, the sister of Martha residing in the North (Galilee?) with no mention of “Lazarus”	Mary, the sister of Lazarus residing in the South (Bethany of Judaea) peculiar scribal variations introducing {“ <i>Martha</i> ”} <sup>35</sup>

<sup>34</sup> From Luke 8:1-3 (compare Mark 16:9)

<sup>35</sup> Many notable and peculiar instabilities surrounding the characters of Martha & Mary in John 11:1-46; 12:1-8 abound across numerous families of ancient manuscripts, including Papyrus 66, other Greek codices and Vetus Latina texts. (Indeed, in the greater manuscript transmission, nearly 1-in-5 Greek texts exhibit some instability concerning Martha, and some 1-in-3 Old Latin texts.) Contrariwise, the characters of Martha & Mary in Luke 10:38-42 are altogether stable when comparing their respective ancient witnesses. It should be noted that the names of MARTHA {Μάρθα} & MARIA (Mary) {Μαρία} thus typically differ in Greek by only one letter, and across various Greek witnesses to John 11–12 in every instance where “*Martha*” or “*the sisters*” are invoked there may be cited an ancient authority invoking “*Maria*” instead! Indeed, sometimes where “*Maria*” originally read in a text, manuscript evidence has repeatedly demonstrated this name to have been scratched out by the ancient scribe and replaced with “*Martha*” or

“*the sisters*”! Such textual corruption is especially notable in John 11:1-5 of Papyrus 66 (P<sup>66</sup>) – what may be the oldest extant textual witness of the Gospel of John! The P<sup>66</sup> fragmentary codex is notable not only for its extreme antiquity (c. 200 CE) and near complete condition, but also for its dozens of significant variant readings – many of which are reflected in other early texts. Comprising nearly the entire Gospel of John, P<sup>66</sup> was discovered in Egypt in 1952, and first published in 1958. Here, the scene in question begins with a most peculiar introduction of its characters:

{P <sup>66</sup> – 11:1} Now a certain [man] was sick, Lazarus of Bethany, the village of Mary and <b>of Mary*</b> {replaced with: ‘ <b>of Martha</b> ’} <b>his**</b> {replaced with: ‘ <b>her</b> ’} sister.	ην δε τις ασθενων λαζαρος απο βηθανιας εκ της κω 3μης μαριας και μαριας* {μαρθας} της α δελφης αυτου** {αυτης}
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Here text has been scratched out and emended (e.g. the **ι** of the second Maria replaced with the **Θ** of Martha), as both revisions (“*Mary*” → “*Martha*”; “*his sister*” → “*her sister*”) conspicuously make room for a second female character. If it were not enough to change “*Mary his sister*” into “**Martha her sister**” in verse 1... the same phenomenon of textual revision to make room for a second female is repeated in verse 3, where an individual woman’s name – **μαρ[?]α** (presumably, “*Mary*” as in verse 1) – has again been scratched out and replaced with **αι αδελφαι** “*the sisters*”! Likewise, both the singular verb and participle in verse 3 have been scratched out and replaced with their respective plural forms, namely: **απεστιλεν** (“*sent*”) → **απεστιλαν**; **λεγουσα** (“*saying*”) → **λεγουσαι**. (In fact, many manuscripts since P<sup>66</sup> have variously reflected the instability of Martha’s character throughout this story, even to the point of the 1526 Tyndale Bible, 1539 Great Bible and original 1611 printing of the King James Bible reading “*his sister*” in 11:3 – instead of “*the sisters*”; later printings of the King James Bible would read “*his sisters*”.) Continuing the pattern into 11:4, the dative feminine singular **αυτη** {*aute*} (“*to her*”) has been separated with a notation like a comma in P<sup>66</sup> to instead suggest a nominative feminine singular {**haute**} (“*this*”). Hence, despite various Old Latin texts rendering the pronoun as: “*to her*” ... that Jesus was addressing a single woman (i.e. Mary) has been lost as: “**Jesus said to-her, ‘The sickness...’**” has instead been popularly interpreted: “**Jesus said, ‘This the sickness...’**”. Again, in verse 5, where typical Bible translations list among those whom Jesus loved: “<sup>(1)</sup>*Martha*, <sup>(2)</sup>*her sister* [i.e. *Mary*], <sup>(3)</sup>*Lazarus*” ... manuscripts are found which differ widely with respect to the order and even number of people so listed – indeed, such as the Old Latin Codex *Colbertinus* pointedly reading: “**Jesus loved <sup>(1)</sup>*Lazarus* and <sup>(2)</sup>*his sister*.**”

Furthermore, and pointedly, Codex *Alexandrinus* also shows signs of being corrected in 11:1, where it originally read: “*...the village of Mary his sister*” but has since been emended to read: “**... the village of Mary and of Martha his sister**”! (Note: aside from the familiar gratuitous insertion of “*Martha*”, as in P<sup>66</sup>, “*his sister*” remains, instead of the popular “*her sister*”.) Based on such early witnesses, an earlier text of John 11:1-5 – in which Martha did not figure, and of which the scribe of P<sup>66</sup> may have been privy to – may be reconstructed:

- {1} Now a certain [man] was sick, Lazarus of Bethany, the village of **Mary his sister**. {*Alexandrinus; pre-correction*}
- {2} Now this was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.
- {3} **Mary** therefore sent to Him, saying, “Lord, behold, he whom You love is sick.” {P<sup>66</sup>; *pre-correction*}
- {4} But when He heard [it], Jesus said **to her**, “The sickness is not unto death, but for the glory of God, that the Son may be glorified by it.” {P<sup>66</sup>; *pre-correction*}
- {5} Now Jesus loved Lazarus **and his sister**. {*Colbertinus*}

Ultimately, the version of the story in which Martha figures was popularized, as even the scribe of P<sup>66</sup> seems to have given up trying to reconcile the earlier version (sans Martha) after 11:5. The implications of Martha not being present in John 11–12 are significant. Firstly, this goes a long way to clarifying the long-held confusion over whether Mary Magdalene and so-called “Mary of Bethany” are in fact the same person. (See the following note.) Secondly, with Martha absent from the story, the words and deeds of this Mary may be showcased in the way the original author subtly intended – indeed, that this MARY who anointed Jesus, and who is seen weeping at the tomb of Lazarus, is the same MARY MAGDALENE who is later seen weeping at the tomb of Jesus. Furthermore, and perhaps most significantly, it was hence likely MARY who gave the Christological Confession of the Fourth Gospel, namely: “*Yes Lord; I have believed that You are the Christ, the Son of God, [even] He who comes into the world.*” (Indeed, every copy of Tertullian’s c. 210 CE “*Treatise Against Praxeas*” states that Mary – not Martha – gave this confession.) Hence, in a great many examples throughout the Fourth Gospel and the Gnostic texts, *Mary is continuously being contrasted with Peter*, and it is likely Mary’s eminent role as *confessor & anointer of the Christ* that caused her memory to be diluted with that of Luke’s “*Mary & Martha*” – just as it was diluted with the anonymously male “*disciple whom Jesus Loved*”.

Also noteworthy, it has hence been notoriously disputed among Christians as to whether MARY OF BETHANY & MARY MAGDALENE are the same person. (The Western Church, particularly Latin or Roman Catholic, had long held the tradition that these are the same Mary; Eastern Christians, particularly Eastern Orthodox, maintain that these are different women; Protestants are divided on the matter.) Furthermore, “*a woman caught in adultery*,” concerning whom Jesus similarly does not condemn (John 7:53–8:11; the story an apparent late insertion), has also been occasionally identified with Mary of Bethany, Mary Magdalene, or both.<sup>36</sup>

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For more research on the apparent insertion of Martha’s character into John 11–12 and its exegetical consequences in uncovering Mary Magdalene’s subtly intended eminence, consult: Schrader, Elizabeth “*Was Martha of Bethany Added to the Fourth Gospel in the Second Century?*” *Harvard Theological Review*, Vol. 110, Issue 3, Jul. 2017, pp. 360–392.

<sup>36</sup> The story of the woman taken in adultery (“*pericope adulterae*”; John 7:53–8:11) is notably absent in the earliest sources, including: *Codices Vaticanus*, *Sinaiticus*, *Washingtonianus* and *Borgianus*, along with *Papyri 66*, 75 and (apparently) 45. It is first extant in the 5<sup>th</sup> century *Codex Bezae*. Where the passage is attested, manuscripts frequently provide it with corresponding marginal deletion marks, and they exhibit an unusually high degree of variant readings. Furthermore, the story appears occasionally displaced from its otherwise fixed position after John 7:52 (e.g. after Luke 21:38; John 7:36; appended after John or Luke), as if an independent tradition or floating fragment of unknown origin. Outside the Western Church, it is virtually unattested in early Greek patristic tradition (e.g. Origen, Chrysostom, Nonnus). Curiously, Eusebius in his *Ecclesiastical History* (c. 325) refers to the now largely lost treatise by Papias (*Exposition of the Sayings of the Lord*; died c. 130), having “*expounded another story about a woman who was accused before the Lord of many sins, which the Gospel according to the Hebrews contains.*” Lake, Kirsopp, trans., *Eusebius: Ecclesiastical History* [Vol. 1; 3.39.16] (Loeb Classical Library), p. 298 (Harvard University Press, 1926). (Compare [pseudo-?] Didymus the Blind’s Commentary on Ecclesiastes [Tura papyrus codex III; 4.223.6-13], likely in part also referring to the Alexandrian extra-canonical gospel: “*It is related in certain gospels that a woman was condemned by the Jews because of a sin and was taken to the customary place of stoning... ...He {‘the Savior’} said to those who wanted to throw stones at her: ‘Let the one who has sinned, lift a stone and throw it.’ And no one dared to do so. ...*”)

Thus, just as the Lukan account uniquely introduced both malign characterizations of Mary (i.e. *notorious sinner* and *complete demoniac*), a complementary and explicitly *adulterous* character now also appears textually introduced. Such peculiarities between the Gospels would inspire Pope Gregory I to state in 591: “She whom Luke calls the sinful woman [7:37], whom John calls Mary [of Bethany; 11:1-2; 12:3], we believe to be the Mary [Magdalene] from whom seven devils were ejected [Luke 8:2; Mark 16:9]... And what did these seven devils signify, if not all the vices? ... It is clear, brothers, that the woman previously used the unguent to perfume her flesh in forbidden acts.” *Homiliarum in Evangelia, Lib. II, Patrologia Latina* [Vol. 76; Homily 33] (Paris: Jacques-Paul Migne, 1844–1864). Alternatively, as many as four different women are sometimes supposed: <sup>(1)</sup>the **unnamed sinner** who anointed Jesus in Luke, <sup>(2)</sup>**Mary of Bethany** who (later) anoints Jesus in Mark, Matthew and John, <sup>(3)</sup>the **woman taken in adultery**, and <sup>(4)</sup>**Mary Magdalene**. Motives for distinguishing these characterizations include typical religious efforts to resolve any perceived contradictions between the Gospels, and more modern efforts to restore the dignity of Mary Magdalene and/or Mary of Bethany from the traditional reputation of being a repentant prostitute. (Note: those who acknowledge that Mary the Magdalene and Mary of Bethany are the same Mary have observed how both are traditionally depicted as unusually independent and even wealthy in their support of Jesus and his disciples... Luke 8:1-3 [Magdalene] contributing out of her private means... John 11:1-2; 12:3-7 [Bethany] offering the very costly ointment.)

Note: the epithet “*the Magdalene*” (ἡ Μαγδαληνή) is widely assumed to reference *Magdala*, a fishing town on the western shore of the Sea of Galilee. (The town of Bethany was near Jerusalem, at the Mount of Olives.) Note also: according to the uncensored texts of Tractates Sanhedrin (Folio 67a) and Shabbath (Folio 104b) of the Babylonian Talmud, Jesus (given the epithet “son of Stada/Pandira”) is the bastard son of “Miriam, a dresser {Aram. *megaddela*; lit. ‘plaister’} of women’s [hair]”, who is accused of being “unfaithful to {Aram. *satath da*; lit. ‘turned away from’} her husband.” *The Catholic Encyclopedia* [Vol. 9; St. Mary Magdalene] (New York: Robert Appleton Company, 1907–1912), states: “Mary Magdalen was so called...possibly from a Talmudic expression meaning ‘curling women’s hair,’ ”

To understand who Mary was, to properly characterize her amid these varying and contrasting biographical details (either extraordinarily noble or defamatory), an outline of the Fourth Gospel's tradition of "*the disciple (whom He/Jesus loved)*" is necessary. In John 2:1-11, the first of Jesus's "signs" (miracles, so-called in John, said to have "*manifested His glory*"<sup>37</sup>) is given – the famous transformation of the water into wine. The context of this story is a wedding feast:

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding. When the wine ran out, the mother of Jesus says to Him, "They have no wine." And Jesus says to her, "Woman, what does that have to do with us? {lit. 'what [is that] to Me and to you?'} **My hour has not yet come.**"<sup>38</sup>

Here in Cana of Galilee, the bride and groom are conspicuously unidentified, yet the text informs: <sup>(1)</sup>Jesus's mother "*was there*", and <sup>(2)</sup>Jesus and his disciples "*were invited*". The subject of familial responsibility for the provisions of the wedding feast is introduced with typical Johannine subtly. Thus, when Mary informs Jesus: "*They have no wine*", his response is literally and pointedly: "*What – to me and to thee, woman?*" ("Τί ἐμοὶ καὶ σοί, γύναι;") This has been variously rendered:

- Woman, what have I to do with thee? {King James Bible; 1611}
- Dear woman, that's not our problem, {New Living Translation; 1996}
- What has this concern of yours to do with Me, woman? {Holman Christian Standard Bible; 1999}
- Woman, why does this concern us? {Berean Study Bible; 2016}

Hence, often obscured by the translators, and overshadowed by the miraculous sign, the underlying contextual meaning of this dialogue between Jesus and his mother Mary is typically overlooked: *this time, this wedding, Jesus was not the bridegroom*. (Note: Jesus was invited, not his mother.) Perhaps this was the wedding of one of Jesus's brothers; nevertheless, had Jesus been the groom, then the wine would have been the shared familial or cultural responsibility of Mary and Jesus. Thus, "*My hour has not yet come*" is a Johannine reference to Jesus's marriage (yet to come). Due

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which the Talmud explains as of an adulteress." Concerning such identifications of Magdalene with Mary of Bethany, consult also: Lightfoot, John, *A Commentary on the New Testament from the Talmud and Hebraica* [Matthew 27:56] (Hendrickson, 1995 [originally published 1658]). Hence, both early Jewish and Judeo-Christian traditions have been complicit in corrupting the name of Mary Magdalene into a euphemism for harlot/prostitute, adulteress, etc.

<sup>37</sup> (See later note enumerating the Johannine "signs".) Like many peculiarities of John, the nature of Jesus's miracles is distinct. Although common in the Synoptic Gospels, the many bizarre accounts of exorcisms performed throughout Jesus's ministry (by him and his disciples) are conspicuously absent in the Fourth Gospel. Thus, in John, Jesus does not converse with, inquire of, "*command*" and "*cast out*" countless so-called "*demons*" and "*unclean spirits*" – many of which demonstrate otherworldly and secret knowledge of his divine status (e.g. Mark 1:23-27, 32-34, 39; 3:11-12, 14-15, 20-30; 5:1-20; 6:7,13; 7:24-30; 9:17-29, 38-39). Meanwhile, other famous and extraordinary miraculous works of Jesus are exclusively given in John, including: turning the water into wine and raising Lazarus from the dead.

<sup>38</sup> John 2:1-4

in part to the near universal tradition that Jesus died unmarried, Jesus's response is often interpreted as a reference to aspects of his public ministry, most typically, as an allusion to his death.<sup>39</sup>

Now two chapters after introducing MARY MAGDALENE, Luke offers an account of a certain MARY AND MARTHA (10:38-42), in which “*Martha welcomed Him into her home.*” Martha’s sister Mary “*was seated at the Lord’s feet, listening to His word*”, while Martha “*was distracted with much service*”. Although Martha is concerned with her sister not helping with the serving, Jesus remarks: “*Mary has chosen the good part, which shall not be taken away from her.*” Thus, this Mary is presented as a disciple of Jesus, in the traditionally masculine role and posture of receiving the master’s teaching at his feet. (Note: here in Luke, the town of Bethany is unnamed, and Lazarus is unmentioned. Indeed, if not for the apparent insertion of Martha’s character in John 11–12, Luke’s MARY & MARTHA would not have been equated with John’s MARY & LAZARUS. Furthermore, that Luke *never misses an opportunity to understate and malign the memory of Jesus’s anointer and Mary Magdalene...* this Mary who has favorably “*chosen the good part*” is likely not meant by Luke to be Mary Magdalene.) In the emended Johannine account (12:1-3), Jesus “*came to Bethany where Lazarus was, whom Jesus had raised from the dead. So they made Him a supper there, and Martha was serving...*” (Note: in *Minuscule 178* of John 12:2, it is Mary who serves – not Martha – one of many such manuscript peculiarities surrounding the instability of Martha’s character in John.) It is in the Johannine context of this supper at Bethany with Lazarus that another Mary is again depicted at the feet of Jesus, this time anointing his feet with the costly nard, and wiping them with her hair. (After Mary’s generous gesture was juxtaposed with Judas’s petty thievery, comes Jesus’s pointed remark: “...she may keep it for the day of My burial.” That the author of the Fourth Gospel subtly intends the reader to equate this MARY the anointer with MARY MAGDALENE at the Cross & Tomb of Jesus will become increasingly apparent.)

Concerning the remarkable account of the raising of Lazarus (found only in John 11:1-46), verse 5 now canonically and emphatically states: “*NOW JESUS LOVED MARTHA AND HER SISTER {i.e. Mary} AND LAZARUS.*” (Note: the Vetus Latina Codex *Colbertinus* here pointedly reads: “*Jesus loved Lazarus and his sister*” – yet another manuscript peculiarity reflecting the instability of Martha’s

<sup>39</sup> Several peculiarities of this story – appearing only in John – have been the subject of much comment, including: <sup>(1)</sup>the anonymity of the bride and groom, <sup>(2)</sup>why Jesus and his disciples would be invited to this wedding, <sup>(3)</sup>why Jesus’s mother would concern herself (and Jesus) with the wine running out, and <sup>(4)</sup>Jesus’s enigmatic response to her. That Jesus’s mother appears to be more than just a guest is repeatedly implied: first, she is not expressly “*invited*” (as Jesus and his disciples are); next, she is concerned with the provisions of the wedding feast. That the family of a married couple, particularly of the groom, were responsible for its provisions (such as wine) is witnessed in Matthew 22:1-14. Hence, if the bride or groom were relatives of Jesus (e.g. Jesus’s brother), this would explain both Jesus’s invitation, and his mother’s apparent role as the host. Regardless of his mother’s role in this marriage feast, Jesus’s enigmatic response: “*Woman, what [is that] to Me and to you? My hour has not yet come.*” is almost never interpreted as a natural reference to his future marriage (and, thus, a direct concern between him and his mother). Rather, “*My hour*” is imagined to reference the start of Jesus’s public ministry (i.e. “*This beginning of signs*” which “*manifested His glory*” in 2:11)... or to reference his Passion and Resurrection (related to John 7:1-9,30; 8:20; 12:23,27; 13:1; 17:1; etc.). To be outlined, this story finds its parallel and fulfilment in the only other instance in John where Jesus addresses his mother (19:25-27). (See later note concerning the increased eschewing of sex and marriage in orthodoxy.)

character in John.) First, Mary (later emended to “*the sisters*”) sends word to Jesus, saying: “*Lord, behold, he whom You love is sick.*” Jesus, speaking to his disciples, refers to: “*Our friend Lazarus...*” When Jesus approaches Bethany, the Jews suppose Mary has left the house to weep at the tomb of Lazarus; instead, she falls at Jesus’s feet, weeping. Jesus weeps. So, the Jews remark: “*See how He loved him!*” The specific nature of Jesus’s relationship with Mary and his friend Lazarus – *the full significance of his great and particular love for this family* – is typically and conspicuously left unexplained in the Johannine text. (Note the peculiar circumvention of any explicit statement that JESUS LOVED MARY... that is, the hiddenness of Mary’s name as beloved of Jesus... as even in the context of Jesus’s love for her, “MARY” is presently and gratuitously replaced with the words: “*HER SISTER*” – a reference to the dubious character likely inserted to further dilute the words and deeds of this MARY, confounding her memory with Luke’s MARY & MARTHA. Note also the analogous plot elements between Jesus & Mary [and “*Martha*”] in John 11:31-45... and Jesus & Mary Magdalene [and “*the disciple whom Jesus loved*”] in 20:1-18.)

The subtle concealment of the name and person of Mary in the Fourth Gospel becomes evident as this pattern of revision progresses into the Passion and Resurrection accounts. In the uniquely Johannine version of the Last Supper, the reader of the Gospels is given new information concerning a central figure, here identified only as “*ONE OF HIS DISCIPLES, WHOM JESUS LOVED*”:

Jesus...troubled in spirit...said, “Truly, truly, I say to you, that one of you will hand Me over.” The disciples looking at one another, at a loss of which one He was speaking. There was reclining on Jesus’s bosom **one of His disciples, whom Jesus loved**. So Simon Peter gestures to him, and says to him, “Tell who it is of whom He is speaking.” He, leaning back thus on Jesus’s bosom, says to Him, “Lord, who is it?” Jesus then answers, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He takes and gives it to Judas, [the son] of Simon Iscariot.<sup>40</sup>

Used only in the Fourth Gospel, the recurring anonymous epithet is here introduced – its anonymity necessitating the use of accompanying masculine grammar. Nevertheless, as the story progresses, it will become increasingly evident that this is a veiled reference to Mary, who – being wholly distinguished from the other disciples – asks on their behalf who the betrayer is. It is notable how the author repeatedly emphasizes a distinctively closer relationship between Jesus and the Disciple. First, Peter’s insistence: “*Tell who it is of whom He is speaking*” implies that this Disciple – highly favored by Jesus – was in a distinguished position to ascertain special knowledge of Jesus. Second, a physical intimacy is also repeatedly expressed: while Jesus is “*troubled in spirit*,” the Disciple is “*reclining on Jesus’s bosom*”, and it is in this posture of leaning on Jesus’s chest that the Disciple enquires who will betray him. (Note: the earlier context in which Jesus is similarly described as “*deeply moved in spirit...troubled*,” Mary is weeping at his feet; John 11:33; compare 12:27.)

The Disciple is next carefully identified at the cross of Jesus, on the following day of his death:

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<sup>40</sup> From John 13:21-26

[S]tanding by the cross of Jesus were

<sup>{1}</sup> His mother,

<sup>{2}</sup> and His mother's sister, Mary the [wife] of Clopas,

<sup>{3}</sup> and Mary Magdalene.

When Jesus then saw His mother, and the disciple whom He loved standing nearby...<sup>41</sup>

The Johannine accounting of who was present at the cross of Jesus is fascinating in many respects. First, each woman is a ‘Mary’ (the Fourth Gospel never gives the name of Jesus’s mother). Next, the vigilant reader will immediately note the implicit way with which the canonical text introduces “THE DISCIPLE WHOM HE LOVED”. Although not explicitly stated, the implication that the Disciple is one of these three Marys (just listed standing by the cross) is apparent. That the Disciple is Mary Magdalene may further be deduced from context. Nevertheless, due to the anonymous (male) grammar to which the Disciple is necessarily referred, it has long been literally interpreted to be a man (traditionally, John the Apostle). Such a literal assumption (that this anonymous disciple must be a *fourth male listed*), in turn, allows for a cascade of several other divergent interpretations.

First, it is notable that the synoptic accounts list no male disciples at the cross, witnessing the death of Jesus. Indeed, on the night of Passover before his arrest, in addition to Peter’s denials, Jesus told his disciples: “*You will all stumble*” and “*be scattered*”, adding: “*But after I have been raised, I will go ahead of you to Galilee.*” (Mark 14:27-28; Matthew 26:31-32) This is more carefully and emphatically expressed in the Fourth Gospel, Jesus telling his disciples: “*Behold, an hour...has come, for you to be scattered, each {εκαστος} [singular, masculine]} to his own, and to leave Me alone*” (16:32a).<sup>42</sup> Nevertheless, the disciple whom Jesus loved does not abandon Jesus. Indeed, the Disciple – like Mary Magdalene in the Synoptics – is depicted faithfully at the foot of the cross, upon the death of Jesus, regardless of what mortal danger or emotional horror this presented.

Second, the synoptic accounts also do not list Mary the mother of Jesus among those at the cross, her unique role in the Johannine account likewise demonstrative of the identity of the Disciple:

When Jesus then saw His mother, and the disciple whom He loved standing nearby,

He says to His mother, “Woman, behold, your son {or ‘Son’; i.e. Jesus!}!”

Then He says to the disciple, “**Behold, your mother!**”

From that hour the disciple took her into his own.<sup>43</sup>

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<sup>41</sup> From John 19:25-26

<sup>42</sup> In a misguided attempt to not disparage women, modern conceptual methods of “gender inclusive” interpretation typically obscure the literal, original intent. While more traditional translations may more faithfully render John 16:32 (e.g. the King James Bible’s “*every man to his own*”), modern translations may seek inclusivity (e.g. the New International Version’s “*each to your own home*”), ironically, further obscuring the identity of the disciple whom Jesus loved, and further disparaging the women whom the author intended to distinguish as having *not abandoned Jesus!*

<sup>43</sup> John 19:26-27

(Note: while the disciples are said to have left Jesus alone, “*each man to his own*”... the Disciple takes Jesus’s mother “*into his own*” upon the hour of his death, thus, having not left Jesus alone.) The dialogue between Jesus and his mother in this scene is a direct parallel to the dialogue between them at the wedding feast in Cana (John 2:3-4). Indeed, these are the only two places Jesus speaks to his mother in the Fourth Gospel, and they both mirror the same context:

FORETOLD (John 2) ← THE “HOUR” OF JESUS’S MARRIAGE → (John 19) FULFILLED	
“Woman, what [is that] <b>to Me</b> and <i>to you</i> ? <b><u>My hour has not yet come.</u></b> ”	“Woman, behold, <b>your Son!</b> ” Then He says to the disciple, “Behold, <i>your mother!</i> ” <b><u>From that hour</u></b> the disciple took her into his own.

Thus, in dramatic yet subtle Johannine fashion, the identity of “*the disciple whom Jesus loved*” (namely, MARY MAGDALENE) and her relationship to Jesus (HIS WIFE) was most carefully and dutifully veiled, such that only the diligent reader will understand. Literal interpreters are allowed to assume that when Jesus says: “*Woman, behold, your Son!*” he refers, instead, to the Disciple; hence, rather than a marriage, a sort of adoption scenario is envisioned. To this day, it is widely assumed that this scene at the cross depicts Jesus instructing Saint John the Apostle to take care of Mother Mary.<sup>44</sup> On the contrary, here is a loving depiction of the familial and marital relationship repeatedly intimated throughout the Fourth Gospel, beginning with the wedding in Cana.

To preserve her memory, Mary’s name required such revision, in part because a married Jesus was unacceptable to the emergent Judeo-Pauline orthodoxy.<sup>45</sup> The author (or perhaps final redactor of

<sup>44</sup> This interpretive assumption was popularly facilitated centuries later by Roman Catholic so-called Mariology (inherited by the Orthodox Church, etc.), particularly the doctrine of “Perpetual Virginity” which teaches that Jesus’s mother remained a life-long virgin and, thus, had no other sons to care for her after Jesus’s death. (See later note.) Indeed, the original significance of the Johannine dialogue between Jesus and his mother was completely reversed, causing many to reinterpret Mary (the mother of Jesus) as an ecclesiastical mother-figure, when in fact Mary (the wife of Jesus) represented the Church (i.e. Bride) of Christ – based on her foundational Testimony: “*I have seen the Lord*”... and, taking into consideration the insertion of Martha’s character in John 11–12, the central Christological Confession: “*Yes Lord; I have believed that You are the Christ, the Son of God, [even] He who comes into the world.*” As focus shifted away from the Most Faithful and Beloved Disciple, the other Mary accumulated titles of increasing veneration and adoration, including: “Blessed Virgin”, “Holy Mother of God”, “Mediatrix” and “Queen of Heaven”.

<sup>45</sup> The eschewing of marriage, along with all sexual relationships, developed early among proto-orthodox leadership. Concerning marriage, an unmarried Paul taught his ideal: “*it is good for a man not to touch a woman*”, adding: “*I wish that all men were even as I myself am. ... I say to the unmarried and to widows that it is good for them if they remain even as I.*” (1 Corinthians 7:1,7-8; see also 17,20,27-29). Pointedly, concerning traditional roles for men and women, Paul again prefaced his teaching: “**Be imitators of me, just as I also am of Christ.**” (1 Corinthians 11:1) To this, contrast 2<sup>nd</sup> century deutero-Pauline notions that church leadership (i.e. “*an overseer*” {Gr. *episkopon*}, “*deacons*”, “*elders*”) must be “*husband(s) of [only] one wife*” (1 Timothy 3:2,12; Titus 1:5-6), along with earlier scattered references to Jesus’s “*apostles*” and “*brothers*” having wives (1 Corinthians 9:5; Matthew 8:14). Further obscuring the historical memory of Jesus and Mary Magdalene are Pauline theological notions of a risen Christ as the bridegroom... and the Church (i.e. Christians) as the “*joined*” or “*betrothed*” virgin bride and “*body of Christ*” (Romans 7:1-4; 2 Corinthians 11:2-4; Ephesians 5:22-33). References to Jesus as a bridegroom also appear in the

canonical John) could not indiscriminately mask Mary Magdalene in every place she appeared, as this risked either completely obscuring her testimony... or making obvious that the Disciple, the one Jesus loved, was Mary. It is likely because the Synoptics invariably list Mary Magdalene at the crucifixion (Mark 15:40; Matthew 27:55-56; Luke 23:49,55–24:1,10) that she is yet listed by name in John 19:25. As such, a pattern of gradual concealment may be observed, as the reader progresses to the more widely known traditions of Mary Magdalene at the cross and tomb of Jesus:

1. First, the woman who anointed Jesus – highly favored of him, yet conspicuously left unnamed in the Synoptics – is finally revealed (overtly, “*the/this MARY*”; 11:2).
2. Then, the reader is informed: “*Jesus loved...{this Mary}*” (covertly, “*HER SISTER*” or “*HIS SISTER*”, depending on the dubious and confusing insertion of the character Martha; 11:5).
3. Next, reclining on Jesus’s bosom at Passover is: “*ONE OF HIS DISCIPLES, WHOM JESUS LOVED*” (more covertly, with an anonymous gender specification, “*HIM/HE*”; 13:23-25).
4. Later, “*MARY MAGDALENE*” and “*THE DISCIPLE WHOM HE LOVED*” (also, “*THE DISCIPLE*”) are listed implicitly as one, yet gender now literally specifies two persons (19:25-27).

While varying Christian traditions, ultimately descending from the Judeo-Pauline orthodoxy, have failed over the centuries to discern this anonymously male “Disciple” was in fact a secret honorific for Mary Magdalene, favored and beloved of Jesus (yet were often willing to believe she was a demoniac and/or prostitute)... this knowledge was not lost on the ancient Gnostics. Condemned by the emergent official “Church” as heretics (from *αἱρέω* [*haireo*] “to choose”; i.e. free-thinkers), and violently oppressed to near-extinction, those who understood the Johannine tradition for what it truly was have left behind written records of their interpretations, many only recently recovered. One such text, the 2<sup>nd</sup> or 3<sup>rd</sup> century *Gospel of Mary* (Magdalene), plainly divulges her identity:

Peter said to Mary,

“Sister we know that the Savior loved you more than the rest of woman.

Tell us the words of the Savior...”

Levi...said to Peter...

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Gospels (compare Mark 2:19; Matthew 9:15; Luke 5:34; also John 3:29, exclusively referring to “*the bride*”). (See also the parable of the ten virgins, the bridegroom and the wedding feast in Matthew 25:1-13; compare the “*marriage supper of the Lamb*” in Revelation 19:7-9,17 and “*new Jerusalem...the bride, the wife of the Lamb*” in 21:2,9-10.)

Hence, if any church (or body of believers) were supposed to be the bride (or enjoined body) of Christ, then Mary Magdalene, as the beloved companion or bride of Jesus, *would have most faithfully represented Christ’s true Church* (indeed, she did, in some Gnostic circles)! However, with her memory maligned and identity obscured, the testimony of **MARY MAGDALENE** as the first witness to the risen Christ would ultimately be overshadowed with that of **PETER**, particularly in the Pauline and Lukan traditions (e.g. 1 Corinthians 15:5-8; Luke 24:34). Thus, Peter *came to represent the emergent Judeo-Pauline orthodoxy*. Mary, the companion of Jesus, was maligned as a penitent whore... while Mary, the mother of Jesus, was venerated as a perpetual virgin. (As such, Jesus had no “*brothers*” after all.) Sexuality was thus theologically deemed of such lowly, worldly significance that the historical Jesus was imagined not only to have necessarily been born of a virgin, but also to have died a virgin, thus robbing him of his brothers and sisters, his wife and father, indeed, of his humanity. So, by the 2<sup>nd</sup> century, an early organized hierarchy were allowed one wife, while celibacy was increasingly enforced on future generations of Catholic ecclesiastics, notoriously to this day.

“Surely the Savior knows her very well.  
That is why He loved her more than us.”<sup>46</sup>

That Mary was understood to be the Johannine anonymous disciple whom Jesus loved is also attested in the circa 3<sup>rd</sup> century (fragmentary) *Gospel of Philip*:

And the companion of the [...] Mary Magdalene. [...] loved] her more than [all] the disciples [and used to] kiss her [often] on her [...]. The rest of [the disciples...]. They said to him, “Why do you love her more than all of us?” The Savior answered and said to them, “Why do I not love you like her?”<sup>47</sup>

Primarily concerned with the sacramental theme of marriage (e.g. the “*bridal chamber*”), the Gospel of Philip even alludes to John 19:25-27, reading: “*There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion* {Gr. *koinonos*, κοινωνός}. *His sister and his mother and his companion were each a Mary.*” Also, “*The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber.*” It is evident that *KOINONOS* (lit. “partner; sharer”) is used in the Gospel of Philip, as it is often in other ancient Greek texts, to include: “[MARITAL] PARTNER”. This is the obvious answer to why “Jesus loved Mary” (i.e. not like the other disciples).

## THE RESURRECTION OF JESUS THE CHRIST, PART I (THE SYNOPTIC ACCOUNTS)

In reviewing the Markan account of the Passion of Jesus Christ, and contrasting it with notable examples from the other Gospels, several literary phenomena were witnessed, including: reversal of original authorial intent, late scribal insertion and omission, alternative contradictory accounts, allegory and subtlety. Indeed, buried beneath rival layers of Judaization, and ultimate canonical and theological conflation, is the original historical subject behind Mark’s allegorical portrait: *a misunderstood North Israelite Jesus, advancing a radically North Israelite message, murdered by the usurpacious Jewish establishment*. Nevertheless, when all four Gospels are taken as a whole, filtered through the lens of Paul and subsequent generations of ecclesiastical tradition, a different

<sup>46</sup> From the Gospel of Mary (fragmentary) whose primary source manuscript (i.e. comprising the most complete surviving fragment) is the Berlin “Gnostic” Codex (*Papyrus Berolinensis 8502*), recovered in 1896 in Akhmim, Egypt at a Christian burial site, in a wall, wrapped in feathers. The text, a Coptic translation of original Greek, was lately published in German (1955), receiving little scholarly interest until the later publication of the Nag Hammadi Library (discovered in 1945, containing similar Gnostic texts). The Berlin Gnostic Codex also contained Coptic translations of the *Apocryphon of John* and the *Sophia of Jesus Christ* (also found among the codices of Nag Hammadi, Egypt). As with the Gospel of Thomas, the antiquity of the Gospel of Mary is witnessed in two Greek fragments (from separate editions) found among the papyri of Oxyrhynchus, Egypt. For a new translation with extended commentary consult: King, Karen L., *The Gospel of Mary of Magdala: Jesus and the First Woman Apostle* (Polebridge Press, 2003).

<sup>47</sup> From the Gospel of Philip (fragmentary), another extrabiblical text, recently recovered near Nag Hammadi in 1945. Translated by Wesley W. Isenberg, from James M. Robinson, editor, *The Nag Hammadi Library in English* (San Francisco, CA: HarperCollins, 1990).

interpretive portrait – “*ANOTHER JESUS*” – emerges: Judeo-Christianity’s *Jewish Christ, Messianic fulfiller of the Judaic Law & Prophets, the son of David (yet born of a virgin, never married, etc.)*.

Inevitably, the same literary phenomena will manifest in a comparative study of the different Gospel accounts concerning the Resurrection of Jesus Christ. The uncanny historical parallel of how both the ELOHIST & MARKAN sources were significantly emended and Judaized will become apparent. Thus, *how the North Israelite Jesus adulterously became a Jewish Christ*, indeed, how Kenite Yahwism and Temple Judaism were appropriated, repackaged and widely promulgated under the guise of Judeo-Christianity, will finally reveal itself in our full course of comparative cross-Testamental study. For the present research, concerning the resurrection accounts, two plot elements of the story (ultimately appearing in all four canonical Gospels) require careful review:

1. the events surrounding the discovery of the “**EMPTY TOMB**” of Jesus, early Sunday morning
2. the subsequent “**RESURRECTION APPEARANCES**” of Jesus, that Sunday and/or thereafter

Now these supposed events are distinctly reported across the Gospels, exhibiting both subtle and significant differences, often irreconcilable. Perhaps the most obvious means of distinguishing these resurrection stories is by contrasting the varying settings and interactions involving the only character to invariably appear in all four original accounts: MARY MAGDALENE. (As will be outlined, even the risen Jesus makes no original and personal appearance in Mark.) First, the allegorical Markan account will be addressed, including its notoriously appended post-resurrection accounts based on later texts. Next, the pre-redacted text of Mark will be contrasted with the typically Judaizing Matthean elaboration (i.e. the allegorical “*sign of Jonas*”), demonstrating clear parallels to the Yahwist-inspired redaction of the original Elohist source tradition (particularly, to Abraham’s sacrifice of Isaac). Finally, the alternatively allegorical Lukan elaboration of Mark will demonstrate both *anti-Marian* (i.e. Magdalene) & *pro-Petrine/Pauline* sentiments. (Note: quite the opposite sentiments, tradition and testimony – indeed, *pro-Mary & anti-Peter/Paul* – will manifest in the Fourth Gospel, addressed in the subsequent section.)

## A COMMENTARY ON THE 16<sup>th</sup> CHAPTER OF THE GOSPEL OF MARK (WITH COMPARATIVE NOTES ON MATTHEW AND LUKE)

**THE “YOUNG MAN” AT THE EMPTY TOMB {16:1-8}** *When the Sabbath was over, Mary Magdalene, and Mary the [mother] of James, and Salome, bought spices, so that they might come and anoint Him. Very early on the first day of the week, they come to the tomb when the sun had risen. ... Looking up, they see that the stone had been rolled away, for it was extremely large. Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. And he says to them, “Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here... But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’” They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.* → These verses comprise what appears to be the originally intended ending of a pre-redacted Mark. The succeeding canonical verses (16:9-20)

concern Jesus's resurrection appearances; thus, the original Markan story – the primary source text for both Matthew and Luke – notoriously offered no accounting of the words or actions of the risen Jesus. As with Mark's lack of both nativity and genealogy accounts of Jesus, the similar absence of any resurrection appearances has influentially allowed for Matthew and Luke's widely distinct (i.e. independently contrived) accounts of Jesus's <sup>(1)</sup>Nativity, <sup>(2)</sup>Genealogy and <sup>(3)</sup>Resurrection.

The “*Sabbath*” mentioned here in Mark is presumably the same Sabbath shortly before which Jesus died (15:42). Thus, apart from later Matthean stipulations of “*three days and three nights*”, an independent reading of the original Markan account might lead the reader to believe Jesus died on a Friday afternoon (necessarily buried by sunset before the weekly Sabbath)... lay dead in the tomb the entire Sabbath day... and rose thereafter (either Saturday night or early Sunday morning):

<b>Friday light</b>	<b>Friday night</b>	<b>Saturday light</b>	<b>Saturday night</b>	<b>Sunday light</b>
<i>1<sup>st</sup> day</i>	<i>2<sup>nd</sup> day (“the Sabbath”)</i>		<i>3<sup>rd</sup> day</i>	
dies [c. 3 pm] buried [c. 6 pm]	lay dead [6 pm – 6 am]	lay dead [6 am – 6 pm]	rises [c. 6 pm – 6 am]	tomb discovered empty

Note: the purpose of the women's visit to the tomb was to anoint the body of Jesus with spices, and they are specifically listed: <sup>(1)</sup>Mary the Magdalene, <sup>(2)</sup>Mary the [one] of James, and <sup>(3)</sup>Salome. (These are the same three women named as witnesses to the crucifixion in 15:40.) The vigilant reader of the Gospels might well ask: *WHERE IS THE UNNAMED WOMAN FROM BETHANY WITH THE ALABASTER JAR OF PURE NARD... WHERE IS MARY OF BETHANY?*, of whom Jesus remarked: “*she has anointed My body beforehand for the burial*” (Mark 14:8) and, more pointedly: “*she may keep it* {i.e. the pure nard} *for the day of My burial*” (John 12:7). The conspicuous absence of this woman in the role of anointing Jesus's body at the tomb (highly favored of Jesus, and to be memorialized alongside the Gospel), is at once understood with the realization that *Mark's unnamed woman (i.e. John's Mary of Bethany) is here listed first among these women, namely: “Mary the Magdalene”*.

That the women are met inside the tomb with “*a young man...wearing a white robe*” is especially notable. The only other instance in Mark of an anonymous “*young man*” (or “*youth*”; νεανίσκος) was the seemingly trivial and gratuitous mention of “*a young man...wearing [only] a linen sheet*” who fled naked at the scene of Jesus's arrest, in the enigmatic parallel passage (14:51-52; Matthew and Luke each omit the story in their synoptic retellings). It is further notable that the only other instances in the Greek New Testament of a “*linen sheet*” (στινδών) are the synoptic references to Jesus's burial shawl (Mark 15:46; Matthew 27:59; Luke 23:53). That Mark has crafted an allegory is evident; however, the allegorical significance of the young man has notoriously eluded readers of the New Testament for centuries. It will suffice to note that the juxtaposition of the youth's garments – the linen shawl replaced with a white robe – is not a mere historical recounting of topographical details; rather, these symbolize a transition from shame and death into renewal and glory. As such, this young man at the empty tomb, although expressly not “*Jesus the Nazarene*,

*who has been crucified*", nonetheless represents the now RISEN AND GLORIFIED LORD, pointedly "sitting at the right" (compare Mark 12:35-37 [cf. Psalm 110:1]; Mark 14:62 [cf. Daniel 7:13]). Furthermore, in escaping his own potential death, this youth, the last man to follow Jesus, also becomes the first man to embody and proclaim his resurrection. As such, his removal of the shawl and receiving of the new white robe may also represent an early ritual BAPTISM OF THE NEOPHYTE CHRISTIAN, having been disrobed, "*buried with*" and "*put on*" Christ's death and resurrection.<sup>48</sup>

In light of the allegorical character of the young man, the Markan account's peculiar original conclusion leaves several questions unanswered, including: *HOW WAS THE EXTREMELY LARGE STONE ROLLED AWAY?* (Indeed, the women expressly ask: "*Who will roll away the stone for us from the entrance of the tomb?*") Also, considering the women "*said nothing to anyone*": *HOW COULD THIS SUPPOSED, ALLEGORICAL EVENT HAVE BEEN RELAYED TO THE DISCIPLES?* (Note: the young man's neglected instruction refers to Jesus's words in 14:27-28: "*You will all stumble... But after I have been raised, I will go ahead of you to Galilee.*" Note also: while Peter is here preeminently named among the disciples... Mary Magdalene is depicted fearful, shaken and bewildered – neither seeing Jesus nor even reporting the supposed young man at the empty tomb!) Most importantly: *WHAT ACTUALLY, LITERALLY HAPPENED CONCERNING JESUS'S PROMISED APPEARANCE TO THE DISCIPLES?*

Various answers to these questions were proposed in Matthean and Lukan responsive elaborations, some of which, along with material taken from the Pauline Epistles and Fourth Gospel, were used to compile the popularly received canonical conclusion (i.e. "the Longer Ending of Mark") – now featuring Jesus's appearances (16:9-13), "Great Commission" (14-18), and "Ascension" (19-20):

**[[THE LONGER ENDING]]** {16:9-20} [[*Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons. She went and reported to those who had been with Him... After that, He appeared in a different form to two of them... Afterward He appeared to the eleven... And He said to them, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly [poison], it will not hurt them; they will lay hands on the sick, and they will recover."* So then...He was received up into heaven and sat down at the right hand of God. And they went out and preached everywhere...and confirmed the word by the signs that followed.]]] → The typical signs of emendation – that these 12 verses were appended onto the end of Mark – are especially numerous, including both internal (e.g. stylistic) and external

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<sup>48</sup> Within the 1<sup>st</sup> century, baptismal imagery was already being related to the death and resurrection of Jesus. Among the Synoptics, this is found exclusively in Mark 10:35-40; Paul introduces imagery throughout Romans 6. (Compare Galatians 3:27; Colossians 2:11-13; 3:9-10; Ephesians 2:5-6; 1 Peter 3:21-22 in context.) For further research into the historical symbology and ritual of the disrobed and baptized neophyte as partaker in the death and resurrection of Jesus Christ, consult: Scroggs, Robin and Groff, Kent I., *Baptism in Mark: Dying and Rising with Christ*, Journal of Biblical Literature [Vol. 92, No. 4 (Dec. 1973)], pp. 531-548 (The Society of Biblical Literature, 1973).

manuscript evidences.<sup>49</sup> Notably, the story appears to be a *summary compilation*, literally dependent on latter New Testament texts (particularly the narrative of Luke-Acts), for example:

- “***He first appeared to Mary Magdalene...***”  
summary of John 20:11-18 (Mary is alone); compare Matthew 28:9-10 (Mary is with other women)
- “***...from whom He had cast out seven demons***”  
Luke 8:2 (“from whom seven demons had gone out”)
- “***He appeared in a different form to two of them*** {δύοιν ἐξ αὐτῶν} ***while they were walking along...***”  
summary of Luke 24:13-35 (“And behold, two of them {δύο ἐξ αὐτῶν} were going...”)
- “***Go into all the world...***”  
Matthew 28:19 (“Go...make disciples of all the nations”); compare Luke 24:47
- “***...and preach the gospel to all creation***”  
Colossians 1:23 (“the gospel...was proclaimed in all creation...of which I Paul became a servant”);  
compare Mark 14:9 & Matthew 26:13 (“...this gospel is preached in the whole world”)
- “***He who has believed and has been baptized shall be saved***”  
Acts 2:38; 16:31-33 (“Believe in the Lord Jesus, and you shall be saved... he was baptized...”)
- “***in My name they will cast out demons***”  
Acts 16:18 (“Paul...said to the spirit, ‘I command you in the name of Jesus Christ to come out...!’”);  
19:11-17 (“Jewish exorcists attempted to name... ‘I adjure you by Jesus whom Paul preaches’”)
- “***they will speak with new tongues***”  
Acts 2:4 (“they...began to speak with other tongues”); 10:46;  
19:5,6 (“baptized... Paul...laid his hands upon them...and they [began] speaking with tongues...”)
- “***they will pick up serpents...it will not hurt them***”  
Luke 10:19; Acts 28:3-6 (“a viper...fastened onto {Paul’s} hand. ...he...suffered no harm”}
- “***they will lay hands on the sick, and they will recover***”

<sup>49</sup> Internal evidence of interpolation after v. 8 includes: the grammatically awkward transition in subject from the three women (“*they*”) to Jesus (“*He*”), followed by a peculiar reintroduction of Mary Magdalene (gratuitously referring to Luke’s “*seven demons*”), who is now inexplicably alone when Jesus appears to her (whether yet on the first day of the week, or later in Galilee per 14:28 & 16:27, is likewise atypically left to the reader’s presumption). The literary structure of vv. 9-20 also stands out as particularly brisk and serial, indeed much like the compiled reformulation of a summary redaction, and quite distinct from the established methodical Markan style of narrative. The same disparity is also evident in unique vocabulary and grammatical structures, and in reliance on other New Testament narratives.

Note: vv. 9-20 are designated the “Longer Ending” as they sometimes follow another “Shorter Ending” (appended directly after v. 8): “*And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation. [Amen.]*” As such, this alternative ending immediately contradicted the original ending, prompting at least one Old Latin scribe to omit the last line of v. 8 (i.e. “*they said nothing to anyone...*”) in the fragmentary Codex Bobiensis.

Concerning external evidence, neither the longer nor shorter ending of Mark appears in the oldest Greek authorities, namely Codices *Vaticanus* and *Sinaiticus*, along with the *Sinaitic Syriac* (the oldest Syriac manuscript, dating to the late-4<sup>th</sup> century). Later manuscripts which do include vv. 9-20 (e.g. Greek, Coptic) often also contain notations indicating these verses comprise a variant reading, found only in some of the once extant source manuscripts. Arguing against the internal and external evidences, traditional believers in the popularly received text contend that Mark’s so-called “Longer Ending” is its originally intended ending, that it is not lately inserted but anciently omitted, that blank spaces after Mark in *Vaticanus* and *Sinaiticus* indicate scribal awareness of a “lost” ending, etc... For a detailed analysis of the evidences, consult: Carrier, Richard, *Mark 16:9-20 as Forgery or Fabrication* (internet article, 2009).

Acts 19:11-12; 28:8 (“*Paul...laid his hands on him and healed him*”)

Even though the young man of Mark’s original ending *allegorically signified the resurrected Jesus* (sitting at the right inside the “empty tomb”), as the canonical Gospels were collectively read, early Christians grew uneasy with a comparably and seemingly incomplete Gospel of Mark – devoid of an account of literal (i.e. bodily) resurrection. This is why and how the Bible’s earliest and shortest gospel narrative became *embellished to mimic the very elaboration lately inspired therefrom*. In much the same way, it was previously witnessed how Yahwist-inspired redaction was inserted into the original Elohist text (most notably, the “*angel of Yahweh*” sparing the boy Isaac’s life, to *coincide with the textually dependent Yahwist accounts lately elaborating an aged Isaac*). Such reversal of original authorial intent is perhaps most blatantly observed in contrasting original Mark with synoptic elaborations concerning a so-called “sign” of Jesus’s death and resurrection:

<b>“NO SIGN WILL BE GIVEN.”</b>	<b>“NO SIGN WILL BE GIVEN [ EXCEPT THE SIGN OF JONAH ].”</b>	
<b>MARK</b>	<b>[ MATTHEW ]</b>	<b>[ LUKE ]</b>
The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, testing Him. Sighing deeply in His spirit, He says, “Why does this generation seek for a sign? Truly I say to you, <b>no sign will be given to this generation.</b> ”	The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven. But He replied to them, “An evil and adulterous generation seeks after a sign; and <b>a sign will not be given it, except the sign of Jonah</b> {Gr. Ἰωνᾶς [Ionas]}.”	Others, testing [Him], were demanding of Him a sign from heaven. ... He began to say, “This generation is a wicked generation; it seeks for a sign, and <b>no sign will be given to it but the sign of Jonah.</b> ” <sup>50</sup>

Note the complete reversal of original Markan intent. Indeed, independent readers of Mark would naturally interpret that NO SIGN (not ONE SIGN) was given to “*this generation*”. Yet, accounting for these latter embellishments, a “canonical” Mark is rendered not only incomplete, but inaccurate.<sup>51</sup> Thus, Matthew and Luke omit and replace Mark’s young man with an alternative allegory / “sign”:

**THE SIGN OF JONAS** {Matthew 12:38-42} *Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” But He answered and said to them, “An evil and adulterous generation craves for a sign; and no sign will be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah*

<sup>50</sup> Mark 8:11-12; taken from Matthew 16:1-4 [cf. 12:38-39]; Luke 11:16,29. Note: Matthew 16:2b-3 (“When it is evening...the signs of the times?”) is notoriously absent in many ancient mss. (e.g. Codices Vaticanus and Sinaiticus).

<sup>51</sup> To believe Matthew and Luke’s “sign of Jonah” is to disbelieve Mark’s “no sign”; nevertheless, traditional adherents to Biblical Inerrancy will circumvent original Mark in favor of late embellishment. For example, the *New American Standard Bible* (1995) inexplicably annotates Mark’s “no sign will be given” (8:12) with: “Lit if a sign shall be given”.

*is here.* → Compare Luke 11:16,29-32. Matthew's "evil and adulterous generation" (12:39; 16:4) finds its source in Mark's "adulterous and sinful generation" (8:38). Here, the Greek literally reads: "*a-race...an-adulteress*" (*γενεὰ {genea}...μοιχαλὶς {moichalis}*; both feminine nouns), referring to the adulterated or mongrelized state of the Jewish nation, and particularly the Kenite race of scribes and Pharisees. Note: Luke narratively links its "sign of Jonah" episode with the infamous accusation found in all three synoptics that Jesus "casts out demons by Beelzebul, the ruler of the demons" (11:15, 17-26). Note also: the analogy of Jesus as Jonah to the Ninevites is extended in both Matthew and Luke to include Solomon and the Queen of the South (Heb. *Sheba*). Pointedly, both Solomon and Jonah are characters of legend, their biographical details being hardly historical, representative of something else altogether. Indeed, that Jonah is here referenced as a "sign" is a *literal acknowledgement of its allegorical nature*. Of all the prophetic books of the Hebrew Bible, the story of Jonah stands out as particularly fantastic – that is, as being allegorical:

**THE BOOK OF JONAH** {from 1:1–3:4} "*The word of Yahweh came to Jonah*" instructing that he go to and "cry against" the great and wicked city of Nineveh (the capital of Assyria). Instead, Jonah flees by ship "*to Tarshish from the presence of Yahweh*." So, **Yahweh** "hurled a great wind" causing "*a great storm*", imperiling the ship and its sailors. Next, "*every man cried to his god* {Heb. **elohim**}," and (by casting lots) it was ultimately determined that Jonah, in fleeing from the face of **Yahweh**, had accounted for this calamity. Jonah admits: "*I am a Hebrew, and I fear Yahweh the Elohim of heaven who made the sea and the dry land.*" He then offers the men: "*Pick me up and throw me into the sea.*" In desperation, the men "called on Yahweh", threw Jonah into the sea "*and the sea stopped its raging.*" After which "*the men feared Yahweh greatly, and they offered a sacrifice to Yahweh and made vows.*" Most amazingly, "*Yahweh appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.*" In the fish's stomach, Jonah prays: "*I cried for help from the belly of hell {Heb. Sheol}...You have brought up my life from the pit, O Yahweh my Elohim. ... Salvation is from Yahweh.*" "*Then Yahweh commanded the fish, and it vomited Jonah up onto the dry land.*" "*The word of Yahweh came to Jonah the second time*" again instructing that he go to Nineveh ("according to the word of **Yahweh**"), to proclaim: "*Yet forty days and Nineveh will be overthrown.*"

{from 3:5–4:11} "*Then the people of Nineveh believed in Elohim...*" The king of Nineveh decreeing: "...both man and beast must be covered with sackcloth; and let them call on Elohim earnestly... Who knows, Elohim may turn and relent and withdraw His burning anger so that we will not perish." Thus, "*When Elohim saw...that they turned from their wicked way, then Elohim relented...*" Ultimately, "*Yahweh said [to Jonah], 'Should I not have compassion on Nineveh...in which there are more than 120,000 persons who do not know between their right and left hand, as well as many animals?'*"

The narrative shift (at Jonah 3:5) *from Yahwistic to Elohistic language* is uncanny and significant. Note: even the foreign sailors "**CALLED ON YAHWEH**" and "**FEARED YAHWEH GREATLY**"... yet upon receiving through Jonah the "*word of Yahweh*", the Ninevites merely "**BELIEVED IN ELOHIM**", commanded only to "**CALL ON ELOHIM EARNESTLY**". More pointedly, it was revealed to the sailors that Jonah was a Hebrew fearer of Yahweh, but this apparently goes unexplained to the Ninevites, "*who do not know [even the difference] between their right and left hand*". Thus, understanding

the Book of Jonah as it was authored – its *originally intended Yahwistic allegorical significance* – is requisite for properly interpreting the Matthean and Lukan late theological expansion of the allegory of Jonah as a “sign” or type of Christ.

Indeed, the entire story of Jonah the Prophet reads like an allegorical Judaic commentary on why the wickedly heathen (i.e. non-Yahwist) city of Nineveh had not sooner been “*devastated*” and made a “*desolation*” by the hand of Yahweh, as lately promised through the prophets of Yahweh (e.g. Nahum 3; Zephaniah 2:13-15). (Note: the prophet “*Jonah the son of Amitai*” is mentioned in 2 Kings 14:25. Note also: Nineveh was ultimately besieged and sacked in 612 BC, leading to the fall of the Neo-Assyrian Empire.) Even the “*great fish*” (Heb. גָּדוֹל [dag gadol]) appointed by Yahweh may allude to other gods revered in Nineveh, including: the grain deity *Dagan/Dagon* (lately depicted as a fish-man), and the legendary *Abgal/Apkallu* or fish-man sages, the chief of whom was called *Uanna/Oannes*.<sup>52</sup> YONAH/IONAS – vomited thus out of the fish – signifies a *covert agent of the word of Yahweh*, presenting Yahweh to these heathen (i.e. Gentile) Ninevites in another form which they were allowed to ignorantly interpret and receive as their “*Elohim*”.

So, it becomes clearer why the Jonah allegory was extended to Jesus, and regarded (among the numerous supposed Old Testament types, shadows and prophecies of Christ) as the only “sign” given to the evil and adulterous race of Kenite scribes and Pharisees. Temple Judaism and Kenite Yahwism would yet be secretly promulgated among the ignorant Gentiles via the bastard religion of Judeo-Christianity. What the Baal Cycle related as “BAAL SON OF DAGAN” (Ugar. b'l bn dgn [*Ba'al ben Dagan*])... and as the dying-and-rising “PRINCE BAAL” (Ugar. zbl b'l [*Zebul-Baal*])... would instead be believed in and called upon as the Son of Yahweh, Davidic Messiah and “King of the Jews”! Hence, the Northern memory of Jesus of Nazareth – the SON OF MAN – was Judaized, as a covert Yahwism (Judaism under another name) was grafted onto emergent Christianity. Thus, the “*sign of Jonah*” is the proverbial wolf in sheep’s clothing, unbeknownst to the vast majority of “Gentile” Judeo-Christians, who still cannot even discern the difference between Israel & Judah, Elohim & Yahweh, indeed, “*who do not know between their right and left hand*”. (To this day, Judeo-Christians popularly display a fish – Gr. “IXΘΥΣ” – as the secret sign of their faith.)

That Jonah spent “*three days and three nights*” in the allegorical “*belly of Sheol*” was quite literally affixed to the late biography of Jesus in Matthew (the more overtly Judaic of Mark’s embellishers), forcing some faithful readers to a much different chronology than its Markan source suggested:

Wednesday light	Wednesday night	Thursday light	Thursday night	Friday light
“ <i>the preparation</i> ”	1 <sup>st</sup> full day “ <i>in the heart of the earth</i> ”			2 <sup>nd</sup> full day

<sup>52</sup> For example, Book I of *Babyloniaca*, the now lost history of Babylonia, written c. 280 BCE in Greek by Berossos (a Babylonian priest of Baal-Marduk), concerns in part “Oannes” – the revealer of knowledge, a learned fish-man from the sea. Truncated accounts survive via latter historians (e.g. Apollodorus, Abydenus, Alexander Polyhistor).

(Nisan 14)	(the annual Sabbath; Nisan 15)			
dies [c. 3 pm]	lay dead [night]	lay dead [day]	lay dead [night]	lay dead [day]
buried [c. 6 pm]	[6 pm – 6 am]	[6 am – 6 pm]	[6 pm – 6 am]	[6 am – 6 pm]

Friday night	Saturday light	Saturday night	Sunday light
<i>3<sup>rd</sup> full day (the weekly Sabbath)</i>			<i>“the first [day] of the week”</i>
lay dead [night] [6 pm – 6 am]	lay dead [day] [6 am – 6 pm] rises [c. 6 pm]	tomb discovered empty (σαββάτων [plural]), as it began to dawn toward the first of the week (σαββάτων [plural])	“after the Sabbath” Matthew 28:1

That the Matthean revision of Mark most closely aligns itself with the Yahwistic and Judaic textual tradition anciently grafted onto what would become the composite Hebrew Old Testament, is evident throughout a comparative study of the Gospels, including the scene of the empty tomb:

**THE “ANGEL OF THE LORD” AT THE EMPTY TOMB** {Matthew 28:1-7} *Now after the Sabbath, as it began to dawn toward the first of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his clothing as white as snow. The guards shook for fear of him and became like dead men. The angel said to the women, “Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. ... Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him...”* → Literary dependence on Mark 16:1-7 is evident; the most significant Matthean addition being the introduction of the “angel of the Lord” character in rolling the stone away and petrifying the guards. Even these two plot developments appear to have been crafted in response to the Markan question: “Who will roll away the stone...?” and to address the rumor that “His disciples came by night and stole Him away while {the guards} were asleep” which was admitted to having been “widely spread among the Jews, to this day” (Matthew 28:11-15). Hence, Mary Magdalene and company no longer come to the tomb to “anoint Him” (Mark 16:1), but now simply “to look at the grave.” This is due to the Matthean elaboration that “the chief priests and the Pharisees...made the grave secure, and along with the guard they set a seal on the stone” (27:62-66). The reader will also note that Mark’s allegorical “young man” (“...wearing a white robe”) is altogether replaced with Matthew’s “angel of the Lord” (“...clothing as white as snow”), while each relay the same information and instruction to the women (adding even gratuitously: “behold, the place where they laid Him” || “see the place where He was lying”).

Nevertheless, that Mark’s young man had been intended to allegorically embody the risen Jesus is reflected in Matthew’s alternative composition of a literal, bodily post-Resurrection appearance:

**JESUS APPEARS** {Matthew 28:8-10} *And they left the tomb quickly with fear and great joy and ran to report it to His disciples. And behold, Jesus met them and greeted them {lit. “saying, ‘Hail!’”}. And they came up and took hold of His feet and worshiped Him. Then Jesus says to them, “Do not be afraid; go and*

*take word to My brethren to leave for Galilee, and there they will see Me.”* → (Compare Mark 16:8.) Note the similar emotion (“*trembling and astonishment* {Gr. ἔκστασις [i.e. ‘ecstasy’]} / “*fear and great joy*”), however now coupled with the express intent to report the angel’s words. Furthermore, diverging completely from original Markan intent, now a literal Jesus greets the women, pointedly echoing the very same instruction the “*young man*” / “*angel of the Lord*” had just given them:

<b>MARK’S “YOUNG MAN”</b>	<b>MATTHEW’S “ANGEL OF THE LORD” &amp; “JESUS”</b>
<p>[<sup>1a</sup>] A young man (sitting in white, signifying Jesus) says to Mary Magdalene &amp; company: “<b><i>Do not be amazed... He has risen</i></b>”.</p> <p>[<sup>1b</sup>] He then instructs the women: “<b><i>go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.</i></b>”</p>	<p>[<sup>1a</sup>] An angel of the Lord (sitting in white) says to Mary Magdalene &amp; company: “<b><i>Do not be afraid... He has risen, just as He said.</i></b>”</p> <p>[<sup>1b</sup>] He then instructs the women: “<b><i>Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you.</i></b>”</p> <p>[<sup>2a</sup>] Jesus says to Mary Magdalene &amp; company: “<b><i>Do not be afraid</i></b>”.</p> <p>[<sup>2b</sup>] He then instructs the women: “<b><i>go and take word to My brethren to leave for Galilee, and there they will see Me.</i></b>”</p>

Note the subtle contextual juxtaposition of the words “*just as He {Jesus} said/told you*” along with the oddly gratuitous “*behold, I {the angel} have told you*. ” Firstly, this is because the latter half of what Jesus previously said about BEING RAISED & GOING TO GALILEE (Mark 14:28; Matthew 26:32) is now immediately reiterated here in Matthew by a literal, risen Jesus. Ultimately, that Matthew’s risen Jesus literally echoes the words of Mark’s young man is consequential and demonstrative of the fact that an angel now sits in place of the youth – who originally represented Jesus!

Even more dramatically, this angel is a “*messenger of the Lord*” {Gr. ἄγγελος...Κυρίου [angelos Kuriou]} – Matthew’s less subtle literary and theological projection of none other than the Yahwist “*angel of Yahweh*” {Heb. יְהוָה מֶלֶךְ [malak Yhwh]} (e.g. Genesis 16:7-11; 22:11-15; Exodus 3:2). Thus, in the Judaizing spirit of the “*sign of Jonah*”, a youth TYPIFYING CHRIST is recast with a traditional THEOPHANY OF YAHWEH! Indeed, Mark’s allegorical youth/Jesus is now split into two characterizations: <sup>(1)</sup>a Yahwistic reinterpretation and <sup>(2)</sup>a literal reconstruction of Jesus. In turn, both Matthean characters project the Yahwistic revisions of the original Elohist sacrifice of Isaac: <sup>(1)</sup>the “*angel of Yahweh*” is inserted (reinterpreting the Israelite story and sparing Isaac from death) and <sup>(2)</sup>late appearances of Isaac are reconstructed (literarily echoing earlier stories of Abraham).

Mark’s dramatic lack of personal post-resurrection appearances not only provided motivation and opportunity for more literalist Matthean elaborations, but further inspired the Lukan alternative revisions of a risen Jesus. It must be cautioned: the extent to which the risen Jesus of Matthew or Luke may be described as “literal” is relative to the original Markan source. Indeed, each of the synoptic post-resurrection appearances of Jesus is derivative and allegorical to varying extents; none of these elaborations was written by an eye-witness. As such, the more literalist versions of Matthew and Luke (along with the “long ending” of Mark) should not be mistaken for being any

more historical. Rather, when contrasted with the original allegory of Mark, Matthew and Luke simply portray a *less obvious allegory, framed in the pretense of historicity*. (As evidenced by the extensive revision of Mark, and full rejection of Gnostic or otherwise non-canonical gospels, overt allegory proved much less popular among proto-orthodox Christians compared with texts which could also be interpreted on the literal, ignorant level.) Luke's risen Jesus is a perfect example:

**THE “TWO MEN” AT THE EMPTY TOMB** {Luke 24:1-12} *But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away from the tomb... While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; and as [the women] were terrified and bowed their faces to the ground, [the men] said to them, “Why do you seek the living One among the dead? [\*] Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” And they...reported all these things to the eleven and to all the rest. ... But these words appeared in their sight as nonsense, and they would not believe them. [\*\*] → The* **[\*asterisks\*]** *annotate canonical material absent in some ancient manuscripts (e.g. Codex Bezae and several other 5<sup>th</sup> century texts) which read as follows: [\*]“He is not here, but He has risen.” [\*\*]“But Peter got up and ran to the tomb; stooping and looking in, he sees the linen wrappings by themselves; and he went away to his home, marveling at what had happened.”* While the former variant imitates Mark and Matthew, the latter (as discussed in the next section) curiously parallels the Johannine tradition. Like Matthew, Luke's narrative closely follows Mark, however somewhat more removed, likely relying on additional sources and suffering additional layers of revision.<sup>53</sup>

Note: in Luke, the **YOUTH / JESUS** of Mark (Matthew's **ANGEL + JESUS**) becomes “**TWO MEN**” (recounted in the next episode as “*a vision of angels*” 24:23). This distinction proves far from arbitrary, as here Jesus makes neither an allegorical nor a personal appearance to Mary Magdalene and her company (lately identified in 24:10). Indeed, while the Lukan narrative denies Mary a resurrection appearance, an encounter with Peter is clumsily introduced without any contextual explanation (i.e. “*The Lord has really risen and has appeared to Simon*” 24:34; compare the chronicle of appearances in 1 Corinthians 15:5-8 where Peter [Aram. “*Cephas*”] is listed first in the place of Mary). Note also: rather than saying “*nothing to anyone*” (Mark 16:8), here the women

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<sup>53</sup> Compare: Luke 24:6a [Mark 16:6b; Matthew 28:6a]; Luke 24:12 [John 20:2-10]. Further compare: Luke 24:36b (“And He says to them, ‘Peace be to you.’”) [John 20:19b]; Luke 24:40 (“And when He had said this, He showed them His hands and His feet.”) [John 20:20a]; Luke 24:51b (“and was carried up into heaven”) [John 20:17a; Mark 16:19b], each also absent from Luke in similar manuscript families including Codex Bezae. For further research on these Lukan so-called “Western non-interpolations”, consult: Ehrman, Bart D., *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* [pp. 197-232] (Oxford University Press, 1993). Aside from these apparent late scribal harmonizations for which such external manuscript evidence is extant, the post-resurrection appearances in canonical Luke-Acts bear additional signs of a dependent, rival or otherwise literary relationship with John... and may further represent revisions of a proto-Luke (e.g. the *Gospel of Marcion*). Beyond the *Two Source Hypothesis* of Mark & Q, more complex trees of literary dependence, postulating additional and alternative sources for Luke-Acts and its relationship with John and Marcion, are deserving of further research. For example, consult: Klinghardt, Matthias, *The Marcionite Gospel and the Synoptic Problem: A New Suggestion* [Novum Testamentum 50, no. 1 (Jan. 2008), pp. 1-27] (Leiden: Brill Academic Publishers, 2008).

expressly report these two men/angels but are disbelieved (contrast Mary Magdalene's disbelieved report of seeing Jesus in Mark 16:9-11). Furthermore, concerning the setting of Jesus's promised appearance to his disciples, the Lukan revision has subtly twisted the original words of Mark:

MARK & MATTHEW (Jesus to appear days later, in Galilee)	LUKE (same day, in Jerusalem)	
<p><i>"after I have been raised, I will go ahead of you to Galilee."</i> (14:28)</p> <p><b><u><i>"He is going ahead of you to Galilee; there you will see Him; behold, I have told you."</i></u></b> (28:6-7)</p> <p>(16:7)</p>	<p><i>"after I have been raised, I will go before you to Galilee."</i> (26:32)</p> <p><i>"He has risen, just as He said. ... <b><u>He is going ahead of you into Galilee, there you will see Him;</u></b> behold, I have told you."</i> (28:6-7)</p> <p><i>"...take word to My brethren to <b><u>leave for Galilee, and there they will see Me.</u></b>"</i> (28:10)</p> <p><i>"the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him..."</i> (28:16-17)</p>	<p><b><u><i>"Remember how He spoke to you while He was still in Galilee,"</i></u></b> saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (24:6-7 [9:44-45])</p> <p>"...that very hour...<b><u>returned to Jerusalem,</u></b> and found gathered together <b><u>the eleven...</u></b> <b><u>He Himself stood in their midst...</u></b>" (24:33,36)</p>

Note the dramatic literary juxtaposition of Mark's "<sup>(a)</sup>*He is going ahead of you to Galilee...*<sup>(b)</sup>*just as He told you*" into Luke's "<sup>(b)</sup>*Remember how he spoke to you* <sup>(a)</sup>*while He was still in Galilee...*"! As with Matthew's gratuitous "behold, I have told you", Luke's rescripted "Remember how He spoke to you..." also demonstrates both a literary dependence on Mark and, thus, a willful reversal of original authorial intent. Firstly, this is because every post-Resurrection appearance depicted in this final chapter of Luke now takes place on the same day in which the tomb was discovered empty (i.e. "the first day of the week"), namely: "to two of them" (15-31), and "to Simon" (34), and then to "the eleven and those who were with them" (33,36-51). Ultimately, that Luke's risen Jesus fulfills each of his appearances to the disciples within such immediate sequence before being "carried up into heaven" is consequential and demonstrative of Luke's newly placed emphasis on JERUSALEM (as a Judeo-Christian, Zionist center), exclusive of GALILEE (Jesus's Israelite country, which was several days' journey north).

Thus, Luke effectually altered both the time and place of the Northern Lord's expected appearance. Now when Jesus appears to the Eleven and company, he elucidates "the Law of Moses and the Prophets and the Psalms" (i.e. the composite, Judaic Hebrew Bible; the *Tanakh*), teaching: "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem."<sup>54</sup> Further, the Lukan Jesus instructs his disciples: "you are to stay in the city..."

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<sup>54</sup> Compare this Lukan so-called "Great Commission" of Jesus (24:44-49) with that of Matthew (28:16-20). While Matthew follows Mark's "Galilee" tradition, elaborating that the eleven disciples saw Jesus after having "proceeded to Galilee, to the mountain which Jesus had designated" ... Luke emphasizes Jerusalem, Jesus even mandating that the Great Commission is to begin "from Jerusalem". (Note also the peculiar Trinitarian language of Matthew 28:19.)

Notoriously, the Hebrew Bible never states or even suggests that an atoning Messiah – Jewish or Israelite – would die-and-rise, specifically over the course of some three days. Here, the Luke 24:46 appeal, "Thus it is written..." calls

Finally, after Jesus ascends near the suburb of Bethany, Luke concludes: “*they [...] returned to Jerusalem with great joy, and were continually in the Temple blessing God.*” Thus, the Gospel of Luke ends in Herod’s Temple, praising the Kenite deity housed at Jerusalem – namely, Yahweh!

Finally, it should be noted that Luke’s uniquely alternative post-resurrection episodes were at least partly contrived to complement the *largely Pauline theology and compromising pseudo-history* continued into the Acts of the Apostles. That the author (or late redactor) of Luke also composed the Book of Acts, manifests in the bizarre details of these stories – indeed, allegories – for example:

**JESUS APPEARS (UNRECOGNIZABLE)** {Luke 24:13-35} *And behold, two of them were going...60 stadia {i.e. about seven miles} from Jerusalem. ...Jesus Himself approached and [began] traveling with them. But their eyes were prevented from recognizing Him. And He said to them, “What are these words that you are exchanging...” One, named Cleopas, answered and said to Him, “...the chief priests and our rulers delivered Him {‘Jesus the Nazarene’} to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.” ... Then beginning from Moses and from all the prophets, He explained to them the things concerning Himself in all the Scriptures.*

*And they approached the village where they were going, and He acted as though He were going farther. But they urged Him, saying, “Stay with us...” When He had reclined with them, He took the bread and blessed, and breaking [it], He [began] giving [it] to them. Then their eyes were opened and they recognized Him; and He vanished {ἀφαντος [aphantos]; lit. ‘un-manifested’} from them. ... And they got up that very hour and returned to Jerusalem... They [began] to relate the things on the road and how He was recognized {έγνωσθη [egnosthe] ‘he was known/perceived’} by them in the breaking of the bread. → Note how Mark’s “longer ending” summarizes this lengthy story: “**He appeared in a different form to two of them while they were walking along on their way to the country. They went away and reported it to the others, but they did not believe them either.**” (16:12-13) That the redactor of Mark says these two were disbelieved is curious... for here in Luke (after returning to Jerusalem, before reporting seeing Jesus) is where they find the eleven and company now saying: “*The Lord has really risen and has appeared to Simon.*” Note also how this story follows Markan chronology, thus accounting the first day of the week: “**it is the third day since**” Jesus was “*delivered...and crucified*” (i.e. not after Matthew’s “*three days and three nights in the heart of the earth*”).*

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to mind the equally puzzling claims, otherwise atypical of the Pauline corpus: “*that Christ died for our sins according to the Scriptures*” and “*that He was raised on the third day according to the Scriptures*”. (1 Corinthians 15:3-4) Straining to find any supposed written source, Christian interpreters have suggested Jonah 1:17, or even Hosea 6:2. (Compare Matthew 16:21; 17:22-23; 26:24,31; Mark 8:31; 9:12,31-32; 14:21,27; Luke 9:22,44-45; 22:22; 24:25-27,32,44-47; John 2:19-22; 20:9; Acts 2:25-31; 3:18; 10:43; 13:33; 17:2-3; 26:22-23; 1 Peter 1:10-11.)

That Jesus “*was known/perceived by them in the breaking of the bread*” is obvious Eucharistic allegory. Note how the words “*He took the bread and blessed, and breaking [it], He [began] giving [it] to them*” (by which the two men recognize Jesus) echo the formulaic ritual enactment of Communion (Mark 14:22; Matthew 26:26; Luke 22:19; 1 Corinthians 11:23-24). When the story is taken literally, it makes little sense that the risen Jesus would have feigned being another man, a stranger (or, as the redactor of Mark interpreted it, “*appeared in a different form*”)... to then scold those whom he had thus mystified via this unrecognizable pretense: “*O foolish men and slow of heart to believe...!*” (24:25). It is this unrecognizable form – this DIFFERENT JESUS – that is at the heart of the Lukan allegory. In composing such a story, its author had anticipated that the risen “JESUS OF LUKE” – indeed, the “JESUS OF ACTS” & the “JESUS OF PAUL” – would hardly be recognizable to any original disciples who might actually have been familiar with the historical, Galilean Lord. Note also how this allegorical Jesus “*acted as though He were going farther*”, to which these “*foolish men*” then urge him: “*Stay with us...*” Here again is enacted the notion that the Jesus of Paul (i.e. Paul’s gospel) is something much more advanced... beyond what many who knew Jesus would be able to understand, or willing to follow. Paul distinguished just such a Jesus:

“A DIFFERENT GOSPEL” Ξτερον εὐαγγέλιον [heteron evangelion]	“ANOTHER JESUS” ἄλλον Ἰησοῦν [allon Iesoun]
<p><i>I {Paul} am amazed that you are so quickly deserting Him who called you in the grace of Christ, for a <u>different gospel</u>...</i></p> <p><i>But even if we, or an angel from heaven, should preach to you a gospel other than what we have preached to you, he is to be accursed {Gr. ἀνάθεμα [anathema (noun)]}! As we have said before, so I say again now, if any man is preaching to you a gospel other than what you received, he is to be accursed!</i></p>	<p><i>For I {Paul} am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you [as] a pure virgin. But I am afraid that, as the Serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity to Christ.</i></p> <p><i>For if the one who comes preaches <u>another Jesus</u> whom we have not preached, or you receive a <u>different spirit</u> which you have not received, or a <u>different gospel</u> which you have not accepted, you bear [this] beautifully.<sup>55</sup></i></p>

Thus, according to Paul, *Paul’s gospel is the only gospel* (received directly from the risen Jesus Christ; Galatians 1:11-12)... and those preaching any contrary (*hetero-*) gospel – of an alternative (*allo-*) Jesus – are to be an *anathema* (lit. “*a-setting-up-to*” [Yahweh for destruction]).<sup>56</sup> Indeed,

<sup>55</sup> From Galatians 1:6-9; 2 Corinthians 11:2-4 (alluding to Genesis 3 [J])

<sup>56</sup> The Greek noun ἀνάθεμα [anathema] is a technical translation of the Hebrew noun חֶרֶם [cherem] “devoted; destroyed”, and its verb form חָרַם [charam] “to devote/destroy”. The ancient Hebrew concept and practice of *cherem* (i.e. “*the thing being set up/given over (to God for destruction)*”) is perhaps most acutely expressed in Exodus 22:20:

“**He who sacrifices to elohim, other than to Yahweh alone, shall be utterly destroyed {charam}.**”

*Cherem/charam* has been translated variously, including: “(ac)cursed” “(put under) the ban” “devote to/set apart for (complete destruction)” “doom(ed)” and “exterminate(d)”. Note: the social and religious contexts in which the word

just as the Kenite Yahwist (J) characterized those with whom the Kenites had enmity (i.e. the Israelites) as “*the Serpent*” (Heb. נַחַשׁ [nachash])... Paul likens those whom he is opposed to as “*the Serpent*”, accusing them of being “*false apostles...disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light.*” Pointedly, Paul describes them:

Are they **Hebrews**? So am I. Are they **Israelites**? So am I. Are they **seed of Abraham**? So am I.  
Are they **servants of Christ**? – I speak as if insane – **I more so.**<sup>57</sup>

Most orthodox or otherwise traditional believers in the Christian Bible have ecclesiastically inherited the religious superstition that their supposed “Word of God” must be collectively true, typically without even minor contradiction. As such, they fail to recognize the major historical fractures in the foundations of a now ahistorical composite Judeo-Christianity. As with Syro-Israel vs. Kenite-Judah in the Old Testament... such mortal rivalry and confusion spilled over into the Christian Era, manifesting itself in the competing theologies and subtle allegories ultimately canonized in the New Testament. So, for example, most Christians cannot even imagine that the gospels of Matthew and John, along with the books of James and Revelation, were composed by authors who did not accept Paul’s gospel... or that Paul (had he lived to read what is now called Matthew or James) would have surely called these “*a different gospel...contrary to what we have*

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was anciently used invoke scenes of war, genocide, and even human sacrifice to Yahweh (e.g. Numbers 21:2-3; Deuteronomy 2:34; 3:6; 7:2,26; 20:17; Joshua 6:17-21; 8:25-26; 10:28-40; 11:11-12,20-21; Judges 21:11; 1 Samuel 15:4-9,15,20-21; 1 Kings 9:21; 20:42; Isaiah 34:2-5; Jeremiah 50:21,26; 51:3). That *cherem* (the thing being destroyed and/or consecrated) was understood as an offering to or possession of Yahweh is expressed in such verses as: Leviticus 27:21,28-29 (“*sets apart to Yahweh...among men...shall surely be put to death*”); Numbers 18:14-17 (“**devoted thing...man or animal...offer to Yahweh**”; compare Ezekiel 44:28-30); Deuteronomy 13:15-17 (“*utterly destroying it...as a whole burnt offering to Yahweh*”); Joshua 6:17 (“**under the ban...belongs to Yahweh**”); 1 Samuel 15:21 (“**things devoted to destruction, to sacrifice to Yahweh**”); Micah 4:13 (“*pulverize many peoples...devote to Yahweh*”). Note also the word’s late use for the “*forfeiture/confiscation*” of property, relating to excommunication (Ezra 10:7-8).

That *anathema* was used and understood for *cherem/charam* may be witnessed across the Septuagint, for example:

(rendered directly from Hebrew) MT ← NUMBERS 21:2,3 → LXX (translated from the Greek Septuagint)	
“...I will utterly destroy {יְתִירֵה הַחֲרָמִיתִי} [hacharamit] their cities.” ...they utterly destroyed {יְתִירֵה יְאַחֲרֵם} [yacharem] them and their cities.	“...I will devote {ἀναθεματίω} [anathematio] it and its cities [to Thee].” ...[Israel] devoted {ἀνεθεμάτισεν} [anethematisen] him and his cities,
Thus the name of the place was called <b>Hormah</b> {הרָמָה} [Charmah]; lit. ‘Devoted’, ‘Destruction’.	and they called the name of that place <b>Anathema</b> {Ανάθεμα} [Anathema].

Compare Judges 1:17 with other uses of *anathema* in the LXX (e.g. Deuteronomy 7:26; 13:15-17; 20:17; Joshua 6:17-18; 1 Maccabees 5:5; etc.). Invoking its full contextual denotations, Paul’s emphatic (repeated) insistence that any man preaching a “*hetero-Gospel*” be (an) “*anathema*” served to inspire and religiously sanction the historically Judeo-Christian confiscation of property, torture and murder of many “heterodox” believers in a perceived “*different gospel*” or “*another Jesus*” (e.g. the non-Yahwistic *Cathars*). The word has carried over into English as “*anathematize*”.

<sup>57</sup> 2 Corinthians 11:22-23a (see 11:1-23; cf. 12:11-12). As noted in the Introduction to the New Testament, Paul seeks to distinguish himself from those whom he acknowledged were “*Israelites*” and admitted were “*servants of Christ*”, pointedly boasting: “*I consider myself not in the least inferior to the most eminent {i.e. ‘super-’} apostles.*” Thus, Paul’s jealousy appears to be over the earliest and most reputable Israelite disciples of “*another Jesus*” (i.e. of Jesus)!

*preached to you*”. Nevertheless, the final redactor of Luke-Acts was aware of this rivalry. Being a proponent of Paul’s gospel (and a likely opponent of the hyper-Pauline Docetism of Marcion), Luke addressed these divisions among 2<sup>nd</sup> century Christian communities in the form of allegory.

Thus, seeking to build a compromise, the Lukan version fashions a risen Jesus which is at first *unknown to those men counted among the original disciples...* but is ultimately “*known...in the breaking of the bread.*” As noted, the only verses in the entire Pauline corpus which purport to quote an historical Jesus relate the rite of Eucharist (likely inserted in 1 Corinthians 11). Hence, this queer and unfamiliar risen Lord (although hard to reconcile with the historical Jesus) is nonetheless supposed to be the true Christ among the growing communities of Pauline Christians, present in their communal practice of “*the Lord’s Supper*” (Gr. κυριακὸν δεῖπνον; 1 Corinthians 11:20). Similarly, betraying a late motive to address and counter Docetism, when Jesus appears to the eleven and company, much of the content is strangely devoted to Jesus convincing them (via reasoning, touch and demonstration) that he is not “*a spirit*” but rather “*flesh and bones*”, even eating “*a piece of a broiled fish...before them*” (Luke 24:36-43). Finally, note the repetition and structural parallels between the Lukan appearances (perhaps signifying multiple narrative layers):

To Two (24:13-35) [Marcionite/Proto-Luke?]	To THE ELEVEN, etc. (25:36-51) [redactor?]
Jesus’s spiritual presence is unrecognized; this ( <i>Pauline</i> ) Jesus is realized in a communal ritual.	Jesus’s corporeal presence is misunderstood; a bodily ( <i>non-Docetist</i> ) Jesus is demonstrated.
Jesus elucidates the Scriptures and the men understand; Jesus shares a meal; Jesus departs.	

The same parallels may be demonstrated across Luke-Acts (e.g. Luke 24:13-35 || Acts 8:26-39). Here, both stories involve: <sup>(1)</sup>a stranger met along the way, <sup>(2)</sup>whose Messianic elucidation of Scripture results in a ritual (Communion || Baptism), <sup>(3)</sup>followed by an odd and sudden departure (i.e. “*He vanished from them*” || “*the Spirit of the Lord snatched Philip away*”). Which parallel passages of Luke represent the text that Marcion championed (i.e. the hyper-Pauline, potentially proto-Lukan *Gospel of Marcion*)... versus the late compromise and revisionist history of the redactor-author of Luke-Acts... is not altogether obvious and deserving of further research.<sup>58</sup> What is now evident: the historical Jesus is hardly witnessed in any synoptic resurrection account, each demonstrative of late theological allegory and caricature... derivative (i.e. second hand) literary dependence... and Judaizing reversal of original authorial intent.

## THE RESURRECTION OF JESUS THE CHRIST, PART II (THE FOURTH GOSPEL) OR THE TESTIMONY OF MARY THE MAGDALENE, PART II

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<sup>58</sup> For further research comparing the resurrection “phantom/spirit” in Marcion vs. Luke-Acts, consult: BeDuhn, Jason D., *The First New Testament: Marcion’s Scriptural Canon* [pp. 195-200] (Salem, Oregon: Polebridge Press, 2013).

***“THIS IS THE DISCIPLE WHO IS TESTIFYING TO THESE THINGS  
AND WHO WROTE THESE THINGS,  
AND WE KNOW THAT HIS {i.e. HER} TESTIMONY IS TRUE”***

As with the Fourth Gospel's unique account of the Passion, Mary Magdalene figures prominently in its extraordinary account of the Resurrection. Once again, a separate section is needed to outline the veiled and advanced message of this Gospel, so-called “of John”. Now, a separate commentary on the Johannine post-resurrection appearances is also necessary, as the hidden identity and greater significance of the Disciple Jesus Loved further comes to light, contrary to both Peter and Paul.

Although radically different from the Synoptics, the post-Resurrection accounts of canonical John (chapters 20-21) now share several peculiar plot similarities with canonical Luke (24), including:

1. two angels appear {Luke 24:4 [2 *men*] & 24:23 [*a vision of angels*] || **John 20:12 [2 *angels*]**}
2. Peter runs to the tomb, yet does not understand {Luke 24:12 [late summary] || **John 20:3-10**}
3. Jesus is first unrecognized, then recognized {Luke 24:16,31,35 || **John 20:15-16**}
4. Jesus is first doubted, then proved (i.e. “*see my hands...*”) {Luke 24:37-43 || **John 20:24-29**}
5. Jesus shares a meal {Luke 24:30 [*bread*] & 41-43 [*fish*] || **John 21:9-12 [fish & bread]**}

Nevertheless, each of these Lukan vs. Johannine parallels is narrated within opposite contexts:

1. whereas (in Luke) Mary Magdalene, with her company, sees only two angels...  
...(in John) Mary Magdalene, now alone, sees the two angels and **sees the risen Jesus**
2. whereas Peter runs to the tomb, sees only the linen wrappings, and leaves “*marveling*”...  
...Peter now runs with **the Disciple Jesus Loved** who, unlike Peter, “**saw and believed**”
3. whereas Jesus is ultimately known/revealed “*in the breaking of the bread*” (i.e. Eucharist)...  
...Jesus & Mary Magdalene are revealed together, as **Risen Master & Beloved Disciple**
4. whereas Jesus shows his hands, etc. to prove he is not “*a spirit*” (i.e. not a ghost [apparition])...  
...Jesus shows his hands, etc. to prove to Thomas he is **truly risen** (i.e. not a story [myth])
5. whereas both meals in Luke primarily concern Jesus revealing his presence or true nature...  
...after the meal in John, Jesus is primarily concerned with tending his “*lambs/sheep*”; thus, unlike Peter (whose love is questioned), the **beloved, true disciple** will “*remain until I come*”

So, a comparative study of the Fourth Gospel's sweeping distinction between an UNFAVORABLE SIMON PETER & a FAVORABLE MARY MAGDALENE (also, “*the Disciple Whom Jesus Loved*”)... further contrasted with the Lukan PREFERENCE FOR PETER & DEEMPHASIS ON MARY... will reveal the *greater authorial intent and historical significance* behind all such post-Resurrection tradition. Hence, it will become clear how “Peter” and “Mary” are not merely individuals in a Gospel story, but also became *figureheads for emergent and opposing Christian communities*. Representative of the PROTO-ORTHODOX, JUDEO-PAULINE COMPROMISED CHURCH CENTERED IN ROME was Peter... and heroine to the HERETICALLY-DEEMED AND SUPPRESSED SETHIAN GNOSTICS was the Magdalene.

## A COMMENTARY ON THE 20<sup>th</sup> & 21<sup>st</sup> CHAPTER OF THE GOSPEL OF JOHN

**MARY VS. PETER AT THE TOMB** {John 20:1-10} Now on the first of the week Mary Magdalene comes early to the tomb, while it is still dark, and sees the stone [already] taken away from the tomb. So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.” So Peter and the other disciple went forth, and they were going to the tomb. The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he sees the linen wrappings lying; but he did not go in. And so Simon Peter also comes, following him, and entered the tomb; and he sees the linen wrappings lying... So the other disciple who had first come to the tomb then also entered, and he saw and believed. For as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes. → Note the unusual reference to the anonymous Disciple, this time called: “*the Other Disciple (whom Jesus loved)*”. The reason for this careful distinction is because Mary Magdalene (alias, “*the Disciple whom Jesus loved*”) now appears in the story as both herself and as her anonymous male epithet – indeed, as if she were two persons. Whereas in John 19:25-26, Mary Magdalene was listed at the foot of the cross and then implicitly called “*the Disciple whom He loved standing nearby*” (i.e. such that the reader may assume two separate characters)... now in John 20, Mary Magdalene and “*the Other Disciple*” are more explicitly separated. These verses represent the final stage in the Johannine literary pattern of graduated concealment concerning Mary Magdalene’s central roles as Jesus’s:

**FAVORED CHRISTLY ANOINTER** (overtly: “*the Mary*” 11:2) →

**BELOVED** (confounded: “*her {Martha’s} sister*”...or covertly: “*his {Lazarus’s} sister*” 11:5) →

**CHRISTLY CONFESSOR** (likely confounded & eclipsed in the role of “*Martha*” 11:27) →

**INTIMATE CONFIDANT** (alias: “*one of His disciples, whom Jesus loved*” 13:23-25) →

**FAITHFUL WIFE** (implicitly: “*standing nearby*” [besides Mary...or as Mary] 19:25-27) →

**FIRST BELIEVER** (explicitly: “*the Other Disciple whom Jesus loved*” [besides Mary] 20:1-10)

This progressively subtle canonical veiling of Magdalene preeminence became necessary amid the suppressive 2-3<sup>rd</sup> century rise of Judeo-Pauline proto-orthodoxy (which would favor Peter & Paul). (Even by the 3<sup>rd</sup> century, via the witness of *Papyrus 66*, Mary’s roles appear to be yet confounded with that of the Lukan sisters “Mary and Martha”, beyond original Johannine intent. This was likely facilitated by the original author’s subtle method of referring to Mary Magdalene outside of her established roles at the cross and tomb of Jesus, simply as the beloved “MARY” & “DISCIPLE”.) Indeed, because the Synoptic Gospels each placed “*Mary Magdalene*” at the scenes of both the CROSS & TOMB (i.e. her presence was already a widely-known tradition), the Fourth Gospel could not so simply replace her in these scenes with the usual anonymous epithet (lest it would have been an obvious reference to Mary). Nevertheless, for those who could discern past this necessary protective measure of hiding her identity, that “*the Magdalene*” was also “*the Disciple Whom Jesus Loved*” was subtly woven into both these scenes. Here, concerning the tomb, this is first revealed

by the unusual detail and seemingly gratuitous choreography of: <sup>(1)</sup>the Disciple outrunning Peter, <sup>(2)</sup>yet Peter entering the tomb first, <sup>(3)</sup>yet then the Disciple entering, seeing and believing, etc...

MARY MAGDALENE (I.E. THE DISCIPLE WHOM JESUS LOVED) IN JOHN 20:1-18	
<i>“the Other Disciple (Whom Jesus Loved)”</i>	<i>“Mary Magdalene”</i>
the “Disciple” runs to the tomb, arriving first; then Peter catches up, arriving second [v.4]	first to arrive, Mary “comes early to the tomb, while it is still dark”; she runs to tell Peter [v.1]
the “Disciple” does not enter the tomb first, but is “stooping” ( <i>παρακύψας</i> ) to look inside [v.5]	“standing outside the tomb weeping” Mary “stooped” ( <i>παρέκυψεν</i> ) into the tomb [v.11]
ultimately, after both enter the tomb, the “Disciple” (not Peter) “saw and believed” [v.8]	ultimately, after both leave the scene, Mary (alone) sees Jesus and thus believes [vv.14-16]

Thus, the main elements of Mary’s action in the plot are each repeatedly reflected in the narrative introduction of “the Other Disciple”, gratuitously contrasted with Peter. Furthermore, the reader will note the point of Mary’s exit from the scene (having run away from the tomb to Simon Peter) is also the point of entry for “the Other Disciple Whom Jesus Loved” (vv. 2-3). When and where “the Other Disciple” is introduced, Mary disappears from the action. Likewise, when and where Peter and the Other Disciple “went away again”, Mary reappears (i.e. not away, where she last appeared, but reintroduced “standing outside the tomb weeping”) (vv. 10-11). Hence, even where Mary’s person is more explicitly split into two characters, her whole identity is still subtly implied by the author/redactor of the story. Finally, note the irregular break in context, conspicuously indicative of redaction. Immediately after the reader is informed: “*the other disciple...saw and believed*”, the canonical narrative continues: “*For as yet they {presumably, Peter and the Other Disciple} did not understand the Scripture...*” (vv. 8-9)! Compare Luke 24:12 [cf. 24:24], where Peter is now mentioned having “*ran to the tomb; stooping*” (*παρακύψας*) to look inside, yet ultimately “*went away...marveling*”. Absent from this likely summary interpolation of the Johannine account is any mention of another disciple (e.g. Mary) accompanying Peter – notably from the same gospel to gratuitously favor Peter yet deny Mary concerning Jesus’s appearance.<sup>59</sup>

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<sup>59</sup> It is notable that neither another male disciple nor Mary is mentioned alongside Peter in the Luke 24:12 summary (also unattested in the *Gospel of Marcion*), which otherwise closely parallels John 20:2-10. Beyond the rival and usual Petrine primacy of the Lukan tradition, this absence of a second disciple accompanying Peter may witness to the Johannine redactor’s late character construction of the anonymous male disciple, inserted in John 20 to conceal Marian primacy. That Mary now appears in the narrative as both herself and her anonymous epithet (introduced in tandem, as though two separate persons) directly accounts for the unusual break in plot at John 20:11, which has otherwise led some scholars to postulate a transition between two originally separate narrative traditions (i.e. **20:1-10** [summarized in Luke 24:12, without “the Disciple”] and **20:11-18** [Mary’s witness, completely absent in Luke]). Note Mary’s curious and pointed use of the pronoun “we” (i.e. multiple persons) in 20:2. Note also the other appearances of an anonymous “disciple” in John 1:35-42 and 18:15-18, both exhibiting a familiar contrast with Peter (particularly the latter). For further research on the character-epithet “the Disciple Whom Jesus Loved” as a possible late literary development (signifying or replacing Mary Magdalene in pre-redacted John), consult: Jusino, Ramon K., *Mary Magdalene: Author of the Fourth Gospel?* (internet article: [http://ramon\\_k\\_jusino.tripod.com/magdalene.html](http://ramon_k_jusino.tripod.com/magdalene.html), 1998).

**JESUS APPEARS TO MARY** {John 20:11-18} *But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she sees two angels in white sitting... And they say to her, “Woman, why are you weeping?” She says to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” When she had said this, she turned around and sees Jesus standing, and did not know that it was Jesus. Jesus says to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she says to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” Jesus says to her, “Mary!” She turned and says to Him in Hebrew {i.e. Aramaic}, “Rabboni!” (which means, Teacher). Jesus says to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” Mary Magdalene comes, announcing to the disciples, “I have seen the Lord,”... → Note: what the “two angels in white sitting” say to Mary is exactly what the risen Jesus first says to Mary. This reflects the words, actions and appearance of Mark’s “young man” being variously imitated (i.e. by Matthew’s “angel of the Lord” & “Jesus”... and by Luke’s “two men/angels”). Similarly, Jesus’s instruction here to Mary (“go to My brethren and say to them...”) reflects Mark’s young man (“go, tell His disciples and Peter...” 16:7)... and Matthew’s angel of the Lord (“Go quickly and tell His disciples...” 28:7) & Jesus (“go and take word to My brethren...” 28:10). Such parallelism and repetition (both across the Gospels and within John) demonstrate that these angels – as with Mark’s young man – represent Jesus. Indeed, just as Mary’s person was here subtly hidden and split into another character (imitating her words and actions)... the allegorically recast words and actions of Jesus are subtly revealed as imitation.*

That Mary at first mistakes Jesus for the gardener is explained within the unique context, as this is the only Gospel to define Mary’s arrival at the tomb so early on the first of the week that “it is still dark” (20:1). Furthermore, Mary is crying, still believing Jesus to be dead, and seeking his corpse. (Contrast this with the queer risen Jesus of Luke, who two men still cannot recognize after walking and talking with him at length in daylight, even having heard “that He was alive” 24:13-35!) The moment of Mary’s realization that Jesus is alive, and standing before her, marks not only the sublime climax of the Fourth Gospel, but also the heart of the entire Christian Bible:

Jesus says to her, “**Mary.**” {Μαριάμ [Mariam] (i.e. Aram. ‘**Maryam**’)}  
Having turned, she says to Him, “**Rabboni.**” {Παββούνει; lit. ‘**My Dear/Great Master** (i.e. Teacher)’}

Thus, *Mary recognizes Jesus in Jesus’s recognition of Mary*. Encoded herein is the crux of the Johannine witness to Marian primacy – the true testimony by which the reader *may also recognize and believe in Jesus* (e.g. John 20:30-31; 21:24). Pointedly, the very name which had been subtly and gradually veiled throughout the Fourth Gospel – MARYAM – is now emphatically invoked at the very climax of the Gospel, signifying the risen Christ’s favor and love for her. The moment Jesus acknowledges “Mary”, she fulfills the last identifying character element of “*the Other Disciple Whom Jesus Loved*” (i.e. she “*saw and believed*”). Mary’s response – RABBONI<sup>60</sup> – is an

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<sup>60</sup> The Aramaic title Παββούνει [Rabbounei] only appears in the Four Gospels here (John 20:16) and in Mark 10:51. Set apart from the common honorific Παββί [Rabbi] “My Master” which appears 17 times, Rabboni is a term of greater

immediate confirmation that she is not only a beloved believer of Jesus, but is also his disciple: THE DISCIPLE WHOM JESUS LOVED! Indeed, Mary Magdalene, here depicted as the most faithful disciple (even to the Cross), is also the disciple whom Jesus loved so much that he chose her (over all other disciples) to appear to first. Jesus's preference for Mary not only effects the immediate care of alleviating her crying, but also bestows on her the everlasting role of *Primary Witness to the Death and Resurrection* (i.e. “*I have seen the Lord*”).<sup>61</sup> (It was precisely this preeminent role of Mary Magdalene as *most beloved disciple of Christ and most faithful Christian witness* which was in the Synoptic Gospels either absent [Mark], in part [Matthew] or wholly denied [Luke]... yet protectively hidden, and, thus, wisely and exclusively safeguarded in canonical “John”.)

Jesus's following words: “*Stop clinging to Me...*” are yet another indication of the intimacy expressed at the Last Supper (John 13:23-25) and earlier (11:2,32). (Compare Matthew 28:9.) Mary's active embrace/clinging is often rendered inactive in other translations (e.g. “*do not touch me/hold on to me*”; i.e. as if not already in the act). Jesus's final words, delivered through Mary: “...say to {My brothers}, ‘*I ascend to My Father and your Father, and My God and your God*’” are a prime example of the many extraordinary theological premises set forth in the Fourth Gospel, the non-orthodox implications of which (like Mary's identity) were often carefully veiled. (The theological implications of Jesus and his brethren as the SONS OF GOD are outlined in Chapter Six.)

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reverence and endearment (i.e. “*My Great/Dear Master*”). Its sole use in the Fourth Gospel, pointedly translated as Διδάσκαλὲ [Didaskale] “Teacher”, emphasizes Mary's otherwise hidden role as the most faithful and beloved disciple.

<sup>61</sup> Despite Lukian silence concerning the testimony of Mary (alleged a sinner and demoniac), and gratuitous assertion that “*The Lord has really risen, and has appeared to Simon*” (24:34; cf. 1 Corinthians 15:5)... Mary's preeminent role as first to proclaim the risen Jesus is described in the Fourth Gospel (i.e. “*Mary Magdalene comes, announcing to the disciples, ‘I have seen the Lord,’ and [that] He had said these things to her.*”). Subsequently, the Longer Ending of Mark followed with: “*He first appeared to Mary Magdalene, from whom He had cast out seven demons.*” (16:9) Next, the Gnostic (fragmentary) Gospel of Mary related Mary's role as witness and revealer of Jesus: “*Peter said to Mary, ‘Sister we know that the Savior loved you more than the rest of woman. Tell us the words of the Savior which you remember which you know, but we do not, nor have we heard them.’ Mary answered and said, ‘What is hidden from you I will proclaim to you.’*” With the orthodox suppression of “heresies”, the Judeo-Pauline ecclesiastical recognition of Mary as “first witness” (Lat. *prima testis*) of the risen Jesus to the male authorities was reluctant and belated. In the 7<sup>th</sup> century, Rabanus Maurus (and later Thomas Aquinas) would grant Mary Magdalene the title “Apostle of the Apostles” (Lat. *apostolorum apostola* [feminine]), because she proclaimed to them what was in turn relayed (albeit suppressed and bastardized) to the whole world (Rabanus, *De vita beatae Mariae Magdalena* [XXVII]; Aquinas, *In Ioannem Evangelistam Expositio*, [XX (v. 17)]). Indeed, only “John” claims to be an eye-witness testimony (21:24).

Hence, the schismatic and rival nature of these early Christian churches, concerning which disciple of Jesus Christ held the preeminent role of head over “the” nascent Church, is manifest in such dueling post-resurrection appearances across varying gospels. Whereas Luke clumsily introduces a unique appearance to “*Simon*” (i.e. a Petrine tradition), the Fourth Gospel preserves a Marian tradition of a unique appearance to “*Mary*”/“*the disciple*”. Contrariwise, concerning the lost (extra-canonical) Judaic so-called “*Gospel according to the Hebrews*”, Jerome records a special appearance “*after the account of the resurrection of the Savior*” to James the Just, the brother of Jesus: “*but the Lord, after he had given his grave clothes to the servant of the priest, appeared to James...*” (*On Illustrious Men* 2) Note also from the recently rediscovered (extra-canonical) Gospel of Thomas: “*The disciples said to Jesus, ‘We know that you are going to leave us. Who will be our leader?’ Jesus said to them, ‘No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being.’*” (Contrast Matthew 16:18-19, concerning Peter.)

**THE ORIGINAL ENDING** {John 20:30-31} *Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.* → Here is a self-referential, concluding explanation for why the “signs”<sup>62</sup> of “this book” – the Fourth Gospel – were written. The reason given (namely, “so that you” – the reader – might believe) follows the story of Thomas who doubts whether the other disciples had truly “seen the Lord”, saying: “Unless I see...I will not believe”, concerning which Jesus remarks: “Blessed [are] they who did not see, and believed” (John 20:19-29). These closing verses of John 20 comprise its so-called “original ending” because the final chapter 21 (after enumerating an additional time Jesus “manifested”) closes similarly: “And there are also many other things which Jesus did, which if they are written in detail, I suppose that even the world itself will not contain the books that will be written.” (21:25) For this reason, and others soon to be outlined, John 21 is widely considered an early interpolation or epilogue (similar to the “long ending” of Mark 16:9-20, yet appended onto the Fourth Gospel before its widespread dissemination, and thus predating any external manuscript evidence).

**THE EPILOGUE** {John 21:1-14} *After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested in this way. ... Simon Peter says to them, “I am going fishing.” They say to him, “We will also come with you.” ... But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. ... Therefore that disciple whom Jesus loved says to Peter, “It is the Lord.” ... None of the disciples ventured to question Him, “Who are You?” knowing that it was the Lord. Jesus comes and takes the bread and gives to them, and the fish likewise. This is now the third time that Jesus is manifested to the disciples, after He was raised from the dead.* → Here begins the last chapter of the last canonical gospel. The signs of interpolation are apparent, including: unique vocabulary, repetition, reliance on earlier texts (namely, Luke-Acts), allusions to theological and ecclesiastical rivalries which developed into the 2<sup>nd</sup> century (namely, Peter & Paul), and a response to rumors surrounding the death of the Disciple Whom Jesus Loved (namely, Mary Magdalene, the Johannine heroine; lately credited as author of the Fourth Gospel). The reference to “the third time that Jesus is manifested to the disciples” enumerates from the previous chapter as follows:

1. Jesus appears to his disciples “evening on {the first of the week}”, without Thomas (20:19-23)

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<sup>62</sup> The Johannine so-called “signs” (Gr. σημεῖον [semeion] “indication”; contrast with δύναμις [dunamis] “power” or miraculous “work”) of Jesus’s public ministry form the underlying narrative structure of the Fourth Gospel. Some scholars view the enumeration of 6 or 7 signs as forming an original (or even proto-Johannine) portion of the gospel, distinguished from the canonical narrative as the so-called, “Book of Signs” (**1:19–12:50**). Six are undisputedly enumerated by most readers: <sup>(1)</sup>turning of the water into wine (2:1-11); <sup>(2)</sup>healing of the royal official’s son (4:46-54); <sup>(3)</sup>healing of the sick man/paralytic (5:1-16; 7:21,31); <sup>(4)</sup>feeding of the great multitude/5000 (6:1-15,26,30); <sup>(5)</sup>healing of the man born blind (9:1-41); <sup>(6)</sup>raising of Lazarus (11:1-57; 12:1,17-18). To this list, some add: Jesus walking on the sea (6:16-33), whereas others see this as part of the feeding of the 5000 episode and lengthy discourse. Finally, Jesus’s crucifixion and resurrection appearance(s) narrated in the latter half of John – or so-called, “Book of Glory” (**13:1–20:31**) – are sometimes seen as the implied final 7<sup>th</sup> (or 8<sup>th</sup>) sign. The statement near the end of Jesus’s ministry: “But though He had performed so many signs before them, they were not believing in Him” (John 12:37) is curious when compared with Mark 8:12 (“no sign {σημεῖον} shall be given”); also Matthew 12:39; 16:4; Luke 11:29.

2. Jesus appears to his disciples “*after eight days*”, now with Thomas (20:26-29)
3. Jesus appears to his disciples at the Sea of Tiberias (21:1-23)

Note: “*Sea of Tiberias*” is a reference to the Sea of Galilee (so-called only in John; see 6:1,23). Note also: “*manifested (Himself)/was manifested*” (Gr. ἐφανέρωσεν [ephanerosen]/ἐφανερώθη [ephanerothe]) is a pointed choice of wording for these appearances, the root word defined in various dictionaries of New Testament Greek as: “*render apparent (literally or figuratively)*” and “*realised; to make known by teaching; to become known, to be plainly recognised, thoroughly understood*”.<sup>63</sup> The allegorical nature of Jesus’s manifestation at the Sea of Galilee is apparent, as is the story’s literary relationship to the Lukan allegory of a strange Jesus who “*un-manifested*” (ἀφαντος [aphantos]) immediately after two men “*had thoroughly known/perceived*” (ἐπέγνωσαν [epegnosan]) him “*in the breaking of the bread*” (i.e. Jesus’s mystical, Eucharistic presence).

These Lukan vs. Johannine stories (both portraying an unrecognized Jesus being made manifest) are nevertheless *competing allegories*, each signifying a very distinct manifestation – indeed, a different Jesus. Advancing proto-orthodoxy, Luke offers a compromised Jesus, *mystically present in the Judeo-Pauline, inter-communal ecclesiastical ritual of Eucharist* (i.e. manifestly known in the breaking of the bread). Safeguarding suppressed heresies, John offers the Jesus *exclusively witnessed by Mary Magdalene* (i.e. the Disciple). Just as Mary Magdalene “*saw and believed*” in John 20, and then “*comes, announcing to the disciples, ‘I have seen the Lord’*”... in John 21, “*that disciple whom Jesus loved says to Peter, ‘It is the Lord.’*” Note the disciples listed, who (apart from “*that Disciple*”) fail to recognize Jesus: “*Simon Peter, and Thomas called Didymus {i.e. ‘the Twin’}, and Nathanael of Cana in Galilee, and the [sons] of Zebedee, and two others of His disciples...*” (21:2). Thus, in the Fourth Gospel, Simon (alias “Peter”) is primarily and repeatedly contrasted with Mary (alias “*the Magdalene*”, “*the Disciple (Whom Jesus Loved)*”)... even to the point that “*that Disciple*” must inform Peter concerning Jesus! In outlining the final verses of John, it will become increasingly evident that the allegorical characterizations of PETER VS. MARY in these “*manifestations*” reflect the 2<sup>nd</sup> century rivalries of JUDEO-CHRISTIANITY VS. GNOSTICISM:

**JESUS QUESTIONS PETER’S LOVE** {John 21:15-19} *So when they had finished breakfast, Jesus says to Simon Peter,*

“*Simon, [son] of John, do you love {Gr. ἀγαπᾷς [agapas]} Me more than these?*”

*He says to Him, “Yes, Lord; You know that I love {Gr. φιλῶ [philo]} You.”*

*He says to him, “Tend My lambs.”*

*He says to him again a second time, “Simon, [son] of John, do you love {Gr. agapas} Me?”*

*He says to Him, “Yes, Lord; You know that I love {Gr. philo} You.”*

*He says to him, “Shepherd My sheep.”*

*He says to him the third time, “Simon, [son] of John, do you love {Gr. phileis} Me?”*

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<sup>63</sup> Greek entry for “φανέρω” (#5319) in: Strong, James, *Strong’s Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson Publishers, 1995 [originally 1890]) & Thayer, Joseph H., *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers* (Peabody: Hendrickson Publishers, 1995 [originally 1889]).

*Peter was grieved because He said to him the third time, “Do you love {Gr. phileis} Me?” And he said to Him, “Lord, You know all things; You know that I love {Gr. philo} You.”*

*Jesus says to him, “Tend My sheep.*

*Truly, truly, I say to you, when you were younger, you used to gird {lit. ‘bind about’} yourself and walk wherever you wished; but when you grow old, you will stretch out {or ‘forth’} your hands and someone else will gird you, and bring you where you do not wish to.”* **[[Now this He said, signifying by what kind of death he would glorify God.]]** And when He had spoken this, He says to him, “Follow Me!” → Note: the text marked with **[[brackets]]** represents commentary likely inserted even later than the otherwise lately appended chapter 21. Note also the different Greek words used for “love” (an intended subtlety lost in most translations): ἀγαπάω [agapao] being the profound or excessive form (i.e. “to dearly love”)... and φιλέω [phileo] denoting a more general friendship or act of personal affection (i.e. “to care”, “to kiss”). (A third “love,” unused in the Greek New Testament, is ἔρως [eros] (i.e. “desire”), denoting physical and sensual attraction, the act of which is sexual.) Hence, the intended progressively critical inquisition of Peter may be summarized:

1. “Simon...do you **dearly love** me more than these [dearly love me]?” “Yes, Lord...**I care** for you.”
2. “Simon...do you [even] **dearly love** me?” “Yes, Lord...**I care** for you.”
3. “Simon...do you [indeed, even] **care** for me?” Peter was grieved... “Lord...**I care** for you.”

Note: the first and highest stipulation – “*more than these*” – refers to the other disciples, including the most faithful Disciple Whom Jesus Loved (compare Mark 14:29; Matthew 26:33). (Also note the intended literary contrast of *Jesus’s love for the Disciple vs. Peter’s questioned love for Jesus*.) To fully understand the intended allegorical significance, it should also be noted that the “love” of “*the Disciple Whom Jesus Loved*” is the dearest form (noun, *agape*). Furthermore, that Jesus asks thrice is an allusion to Peter having thrice denied Jesus (compare Mark 14:30-31; Matthew 26:34-35; Luke 22:33-34; John 13:36-38). Pointedly, while Peter’s love for Jesus is progressively questioned, he is addressed as “*Simon of John*” – his original name, stripped of the honorific epithet (Gr. *Petros*; Aram. *Kepha*) meaning “Rock” (i.e. stability, foundation).<sup>64</sup> Finally, a primary and

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<sup>64</sup> Note John 1:42, which reads: “*Jesus looked at him, and said, ‘You are Simon the son of John {Gr. Ἰωάννου}; you shall be called Cephas’* (which translated means *Peter*).” (Compare Mark 3:16; Matthew 10:2; Luke 6:14.) Cephas Κηφᾶς [Kephas] is the Hellenized transliteration of the Aramaic *Kepha* (lit. “a rock”); its Greek translation is Πέτρος [*Petros*] (“a [large] rock”, “boulder”). Note also Matthew 16:13-20, in which Jesus famously and traditionally bestows ecclesiastical primacy on Simon (here surnamed “*Barjona*” {Βαριώνα; “son of Jonah”}): “...you are *Peter* {Πέτρος [*Petros*; masculine]}, and upon this rock {πέτρᾳ [petra; feminine]} I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.” Other verses variously suggestive of Petrine primacy include: Galatians 1:18; 2:7; 1 Corinthians 15:5; Mark 16:7; Luke 24:34; Acts 15:7. The proto-orthodox tradition of *Peter as Jesus’s choice of administrative authority over his Church* carried over into the Catholic doctrines of “Apostolic Succession” and “Papal Supremacy” (in which Peter is claimed to be the first Bishop of Rome, the ecclesiastical head, retroactively ranked along with all his successors as: “the Vicar of Christ”, “the Pope”, “(Holy) Father” etc. of a “Universal Church”). Curiously, Mary’s enigmatic epithet “the Magdalene” has been suggested to ultimately derive from the Hebrew מִגְדָּלָה [Migdalah; feminine] (“a tower”, “fortress”; i.e. a place/agent of greatness), from the root גָּדַל [gadal] (“to be/make great”, “grow (strong)”; i.e. magnify, nourish, etc.). As such, the epithets PETER vs. MAGDALENE may denote dueling early traditions of primacy and Christian foundation.

repeated concern for Jesus's "lambs/sheep" (e.g. the lost Israelites; future disciples) is evident: if indeed the traditionally supposed Rock/Foundation of the Christian Church had dearly loved Jesus, then *the act of such a love (i.e. agape) would be tending for the People and Church of Christ!*

Nevertheless, the careful reader will observe how the originally intended subject of the allegory – this primary concern for PETER'S ECCLESIASTICAL LEGACY (THE ACT OF SHEPHERDING) – was replaced with a latter concern for PETER'S MORTAL FATE (THE ACT OF MARTYRDOM) (i.e. "what kind of death he would glorify God"). As such, the original significance of the grave dialogue between Jesus and Peter (namely that, "someone else will...bring you where you do not wish to") was ultimately buried under late redaction and reinterpretation. Indeed, the original inquisitory and critical intent (questioning Peter's commission to and provision for future believers) is instead answered for the reader, now interpreted most favorably. Nevertheless, once more, the Johannine allegory emphatically and pointedly contrasts an unfavorable Peter... with the favored "Disciple":

**THE DISCIPLE WHOM JESUS LOVED WILL REMAIN** {John 21:20-25} *Peter, turning around, sees the disciple whom Jesus loved following; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" So Peter seeing him says to Jesus, "Lord, and what about this man?" Jesus says to him, "If I want him to remain until I come, what [is that] to you? You follow Me!" [[Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but, "If I want him to remain until I come, what [is that] to you?" This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.]] And there are also many other things which Jesus did, which if they are written in detail, I suppose that even the world itself will not contain the books that will be written.* → Note again: the text marked with **[[brackets]]** represents later commentary, likely inserted after the death of the Disciple Whom Jesus Loved. Here, this Disciple is identified as both the witness to and author of "these things" (i.e. certain contents of what is now called the *Gospel of Saint John*). Pointedly, John's rare use of personal pronouns shifts from the 1<sup>st</sup> person... to the 3<sup>rd</sup> person (signifying multiple authorship):

THE LATE EPILOGUE (SECOND ENDING)	[[LATTER (RESPONSIVE) COMMENTARY]]
"... <u>I</u> suppose that even the world itself..."	"... <u>we</u> know that his testimony is true."

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It must be noted that, per Matthew, Jesus's bestowal of this ecclesiastical primacy on Simon is directly connected with Simon's acknowledgment that Jesus is the Christ (or so-called "Christological Confession"). Accordingly, Jesus asks his disciples, "Who do people say that the Son of Man is?" They answer "*John the Baptist... Elijah... Jeremiah, or one of the prophets.*" Yet when Jesus asks: "But who do you say that I am?" Simon pointedly answers: "You are the Christ, the Son of the living God." To which, Jesus says: "*Blessed are you, Simon Barjona, because flesh and blood did not reveal [this] to you, but My Father who is in heaven.*" {from Matthew 16:13b-17} It is therefore highly significant that in the Fourth Gospel it is the dubious and seemingly minor character of Martha – presumably a textual conflation and corruption of Mary, and in typical and direct contrast with Peter – who gives the similar Christological Confession. Namely, Jesus says to her: "*I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?*" To which, she says: "Yes, Lord; I have believed that You are the Christ, the Son of God, [even] He who comes into the world." {John 11:25-27} (Note: the "Coming One" is a Messianic reference to the Northern tradition of Zebul-Baal, that is: "*One like a Son of Man...coming...with the clouds...and...given dominion...*" Daniel 7:13-14 [cf. the Baal Cycle]; Mark 14:61-62; etc.)

Several extraordinary literary phenomena are at play in these final verses of the Fourth Gospel, all of which have contributed to *confounding the original authorial intent concerning Peter vs. Mary*:

1. Mary Magdalene's identity is still being hidden behind a male "*Disciple Whom Jesus Loved*"
2. nearly all of chapter 21 appears to be an allegorical epilogue (compare 20:30-31; 21:25)
3. the original and non-orthodox allegorical intent of chapter 21 was also intentionally ambiguous (i.e. it is not stated why Peter's love was questioned, whether Peter would tend the lambs/sheep, nor who the ominous "someone else" is who would unwantedly direct Peter's fate/legacy)
4. the focus shifts away from Peter's ill fate... ultimately to a rumor that the Disciple (i.e. Mary) "*would not die*" – in what appears to be a series of reinterpreting and responsive commentaries:
  - a. the "*someone else*" (by whom Peter, with hands outstretched, would be girt/bound and taken)... now supposedly signifies **[["*by what kind of death {Peter} would glorify God*"]]**
  - b. Jesus did not in actuality intend for the Disciple (i.e. Mary) "*to remain until I come*"... now supposedly Jesus was **[["*misheard, only speaking hypothetically of the Disciple's death*"]]**
  - c. thus reinterpreted, the allegory's truthfulness is defended in response to the rumor, after its supposed author/witness's death: **[["*we know that {that Disciple's} testimony is true*"]]**

Thus, in order to deduce the original authorial intent under these layers of hidden identity, allegory, ambiguity, resultant rumor (misinterpretation) and responsive commentary (reinterpretation)... it must be discerned *despite what the commentary now canonically supposes*. Understanding the hidden nature of the allegory, its subtle purpose in contrasting Simon Peter and Mary Magdalene, reveals a greater message than simply "*signifying by what kind of death {Peter} would glorify God.*" (John 21:19a) (Later extra-biblical tradition holds that Peter was crucified upside down, in Rome under Emperor Nero.)<sup>65</sup> On the contrary, the original and full significance of the allegory was not a description of Peter's faithful death... but an ultimately unpopular critique of Peter's traditionally popular "pastoral" role as preeminent shepherd of Jesus's sheep. Indeed, what the allegory pointedly brings into question is Peter's love for Jesus, the act of which would have been to faithfully and truly provide for the emergent Christian Church, concerning which Peter was

<sup>65</sup> The tradition of Peter's crucifixion in Rome is related in chapter 35 of the 2<sup>nd</sup> century *Acts of Peter*, which includes the phrase: "Lord, where are you going?" (an allusion dependent on John 13:36-38). Tertullian (died c. 240) in chapter 15 of *Scorpiae* writes: "At Rome...is Peter girt by another, when he is made fast {i.e. 'bound'} to the cross." (an allusion dependent on John 21:18-19). Roberts, Alexander and Donaldson, James, editors, *The Ante-Nicene Christian Library* [Vol. XI, The Writings of Tertullian Vol. 1; Thelwall, Sydney, translator] (Edinburgh: T. & T. Clark, 1869). (Compare Jerome's *On Illustrious Men* [1]: "...he {'Peter'} received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord.")

Note: interpreters frequently imagine Jesus's words to Peter, "*you will stretch out your hands...*" (John 21:18) as a description of crucifixion (traditionally, with arms extended apart), yet the word here translated "will-stretch-out" ἔκτενεῖς [ekteneis] (lit. "will-outstretch", "extend") often carries the meaning of "stretch forth". Indeed, as its context elsewhere more clearly indicates, the word is frequently translated "stretch forth", including in John 21:18 (e.g. the King James Bible, 1611). Thus, a subtle depiction of the Petrine legacy bound and misdirected (i.e. <sup>(1)</sup>hands out, <sup>(2)</sup>girt about <sup>(3)</sup>carried unwillingly)... is reimagined as a redemptive scene of glorious martyrdom (i.e. Peter followed Jesus).

supposed to be the “Rock”! (John 1:42; Matthew 16:18) (Later Judeo-Christian and Roman Catholic tradition holds that Peter was also the first so-called “Pope” or “(Holy) Father”.)

Hence, the fateful direction in which Peter was said to be unwillingly bound-and-taken may finally be understood as *an implicit critique of the emergent “Church” Peter supposedly shepherded* (i.e. the Judeo-Pauline proto-orthodoxy). Furthermore, and most critically, the necessarily anonymous “*someone else*” {ἄλλος [allos]; singular, masculine} said to enact such misdirection may finally be recognized as *an implicit reference to the very “Apostle” Peter supposedly endorsed* (i.e. Paul):

JOHN 13:36-38	JOHN 21:15-19	2 PETER 3:15-16
Simon Peter says to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; <b>but you will follow later.</b> ” Peter says to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” Jesus answers, <b>“Will you lay down your life for Me?</b> Truly, truly, I say to you, a rooster will not crow until you deny Me three times.”	“...do you love Me? ...do you love Me? ...do you love Me?” ... “Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but <u>when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to,</u> ” ... ‘Follow Me!’	...just as also <u>our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all [his] letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as [they do] also the rest of the Scriptures, to their own destruction.</u>

Notably, the phrase from John 13:36 “*but you will follow later*” was anciently revised, appearing in latter manuscripts (as early as *Codex Bezae* and, possibly, *Alexandrinus*) with varying syntax and the conspicuous insertion of the word “*to-me*” {μοι [moi]}, forcing the unambiguous meaning: “*but you will follow [[Me]]* {Jesus} *later*”. Nevertheless, the original significance of the John 21 allegory (shrouded in intentional ambiguity) concerns *whether indeed Simon Peter had ultimately followed Jesus*. First, the reader is told of Peter’s supposed willingness to follow Jesus... yet Peter will deny Jesus thrice (13:36-38). (Note Jesus’s question: “*Will you lay down your life for Me?*”) Then, Peter’s love for Jesus is questioned thrice (“*Simon...do you love Me?*”)... and the reader is literally told “*another [man]*” {ἄλλος [allos]} will ultimately take Peter to where he is unwilling (21:15-19). Thus, outside of late insertion and commentary, *Peter does not explicitly follow Jesus; indeed, Peter implicitly does not follow Jesus!* Furthermore, the allegorical epilogue of John may well be a critical response to the 2<sup>nd</sup> century revisionist claims of the redactor of *Luke-Acts*... and even the pseudepigraphical *Second Epistle of Peter*... both suggestive that **PETER FOLLOWED PAUL**.

As with Luke-Acts, 2 Peter bears the usual signs of late authorship (e.g. most pointedly, the collective reference to “*all*” of Paul’s letters and their comparison with “*the rest of the Scriptures*”). In short, the Petrine Epistles do not exhibit 1<sup>st</sup> century concerns, and Simon Peter is hardly the

author.<sup>66</sup> Whether there is any historical basis to the Petrine endorsement of Paul, the historical Paul certainly did not endorse Peter (e.g. Galatians 1:8-9; 2:6-14). Nevertheless, the late canonical tradition that Peter had accepted all of Paul's Epistles (conspicuously immortalized within the last few verses of the last supposed epistle of Peter) would forever determine Peter's historical memory and Christian legacy. Per the Judeo-Christian Bible, *Peter is universally remembered as pro-Paul.*

Finally, lest the memory of Mary Magdalene be overshadowed by much controversy and rumor, it must be discerned that Jesus's ominous words to Peter did not originally refer to his mortal fate (i.e. "...*someone else will gird you, and bring you where you do not wish to go. ... Follow Me!*""). Consequently, Jesus's contrasting reference to the Disciple also did not address any physical death (i.e. "*If I want him to remain until I come, what [is that] to you? You follow Me!*""). It is in this very real sense that the "*testimony*" of "*the Disciple*" (unlike Peter) would "*remain until {Jesus} come*". Indeed, the only way the non-Judaic and non-Pauline Gospel traditionally called "John"

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<sup>66</sup> From the early centuries of the Church, the Second Epistle of Peter was suspect. For example, Origen was said to write: "*Peter, on whom the Church of Christ is built, left one acknowledged epistle; possibly also a second, but this is disputed.*" (*Church History* 6.25.8) Likewise, 2 Peter was listed among Eusebius's so-called *antilegomena* or "*disputed writings*". (*Church History* 3.25.3) Jerome would add: "*He {‘Simon Peter’} wrote two epistles...the second of which, on account of its difference from the first in style, is considered by many not to be by him.*" (*On Illustrious Men* 1) (Many modern scholars consider both epistles to be written by separate hands, neither genuinely "Petrine".) Further note the late concerns over "*destructive heresies*" and a belated return of Christ (2 Peter 2:1; 3:4). The politics of such 2<sup>nd</sup> century responsive rivalry and theology historically manifest in the latter and redacted texts of the Greek New Testament. Hence, it is no coincidence that Peter and Paul's legacy, coupled with concerns over Christ's imminent coming, are jointly addressed in a lately appended epilogue (John 21), and a late pseudepigraph (2 Peter):

Whereas in John's final verses, Peter is bound by "*another*" (i.e. Paul)... in 2 Peter's final verses, Peter endorses Paul. Similarly, having died before the expected coming of Jesus, the truthfulness of the Disciple's testimony is defended against rumors in John... while 2 Peter warns and defends against "*mockers*" who will "*in the last days...come with mocking...saying, ‘Where is the promise of His coming?’*" (Compare John 21:15-24 || 2 Peter 3:3-17.)

Such rival and responsive passages are all likely 2<sup>nd</sup> century compositions, including: the **JOHANNINE EPILOGUE** (subtly questioning Peter; 21:15-22)... the **PETRINE PSEUDEPIGRAPHS** (e.g. defending "*our beloved brother Paul*" and his letters, "*hard to understand*" yet comparable with "*the rest of the Scriptures*"; 2 Peter 3:15-16)... the **PSEUDO-PAULINE EPISTLES** and **POST-PAULINE INTERPOLATIONS** (e.g. against Gnosticism, namely: "*the opposing arguments of what is falsely called ‘knowledge’* {Gr. γνώσεως [gnoseos]}—which some have professed and thus gone astray concerning the faith"; 1 Timothy 6:20-21)... and the **REDACTOR-AUTHOR OF LUKE-ACTS** (e.g. James, Peter and the other "*apostles and the elders*" sanctioning the doctrine of "*our beloved Barnabas and Paul*"; Acts 15:1-29). Many other examples could be cited, some of which are outlined herein. Ultimately, the Judeo-Pauline compromise forged primarily by the Redactor-Author of Luke-Acts emerged as the dominant form of Judeo-Christianity (Acts of the Apostles becoming its official 1<sup>st</sup> century "Church" history), while all other "heresies" became hidden or destroyed.

Note: other passages infamously suggestive of the imminent – even 1<sup>st</sup> century CE – return of Christ (i.e. the "Parousia"; from παρουσία 'presence, advent, coming') include: Paul to the Corinthians: "*brethren, the time has been shortened, so that from now on those who have wives should be as though they had none*" (1 Corinthians 7:29); also: "*we will not all sleep...*" (15:51); Jesus to his disciples: "*Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power*" Mark 9:1 [cf. Matthew 16:28; Luke 9:27]; Jesus commissioning the Twelve: "*you will not finish [going to] the cities of Israel until the Son of Man comes*" (Matthew 10:23); "*Children, it is the last hour*" (1 John 2:18); "*the things which must soon take place*" (Revelation 1:1); "*Do not seal up the words of the prophecy of this book, for the time is near. ... Behold, I am coming quickly*" (Revelation 22:10-12 [cf. "*conceal these words and seal up the book until the end of time*" Daniel 12:4-13]).

would become popularly canonized was by its increasingly unpopular “heresies” being subtly and allegorically veiled, and thus preserved from an oppressive orthodoxy – remaining to this day!

It is for this very reason the extrabiblical *Gospel of Thomas* infamously alludes in its final verse:

Simon Peter said to them, “Make Mary {i.e. the Magdalene} leave us, for females don't deserve life.”  
Jesus said, “Look, I will guide her to make her male,  
so that she too may become a living spirit resembling you males. . .”<sup>67</sup>

Here, in what some scholars argue is another lately appended addition, the famous extra-biblical Gnostic gospel concludes with the usual contrast and contention of Peter vs. Mary. (Compare the *Gospel of Mary*; *Pistis Sophia*; John 13:23-24; 20:1-18; 21:7, 20-22.) Thus, while the Fourth Gospel primarily and repeatedly contrasts Peter with “*the Disciple Jesus Loved*”... the recently recovered extra-biblical Gnostic gospels of *Mary*, *Philip* and *Thomas* – along with the previously recovered *Pistis Sophia*<sup>68</sup> – repeatedly identify Mary Magdalene as both: <sup>(1)</sup>the object of Peter’s contention (i.e. Orthodox suppression) and <sup>(2)</sup>the object of Jesus’s love (i.e. his true Bride):

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<sup>67</sup> From Logion 114, translated by Stephen Patterson and Marvin Meyer, from Robert J. Miller, editor, *The Complete Gospels: Annotated Scholars Version* (Polebridge Press, 1992, 1994).

The *Coptic Gospel of Thomas* (originally written in Greek) was discovered in Egypt in late-1945 among the famous group of mid-4<sup>th</sup> century CE Christian Gnostic codices known as the *Nag Hammadi Library*. Of these Coptic codices, the complete text of Thomas (the 2<sup>nd</sup> of 7 anthologized in “*Codex II*”) bears particular historical significance and popular interest because it comprises a collection of “sayings” (from Gr. λόγια [logia]; ‘oracles’, ‘[divine] words’) attributed to Jesus. This so-called “sayings gospel” (i.e. containing no contextual narrative or biographical framework, such as a birth, death or resurrection of Jesus) opens with the introduction: “*These are the secret {or ‘hidden’} sayings which the living Jesus spoke and which Didymos {lit. ‘the Twin’} Judas Thomas wrote down.*” The first saying (or “logion”, so-called by modern scholars) continues: “*And he said, ‘Whoever finds the interpretation of these sayings will not experience death.’*” After its complete discovery near Nag Hammadi, it was realized that three Greek papyrus fragments previously found in Egypt beginning in 1897 (part of the huge cache known as the *Oxyrhynchus Papyri*) were also of the *Gospel of Thomas*. These Greek fragments have been dated between 130-250 CE.

Most significantly, scholars have proposed very early dates for the original authorship of Thomas, ranging from the mid-1<sup>st</sup> to mid-2<sup>nd</sup> centuries CE. As such, the long-lost *Gospel of Thomas* shares a comparable, if not earlier, date of composition to that of the four Canonical Gospels (thus, making it possibly the oldest known text purporting the words of Jesus). Furthermore, of its (modernly enumerated) 114 logia, approximately two thirds varyingly resemble the words of Jesus codified in the Canonical Gospels, indicative of various literary relationships or, more likely, common oral traditions. Hence, these attributes of Thomas – allowing for the possibility that the text contains historically authentic material from Jesus – render it the most significant Christian text uncovered in modern times, inspiring its modern honorific: “THE FIFTH GOSPEL”. It was first published in 1956, and first translated (into English) in 1959.

<sup>68</sup> The *Pistis Sophia* (Gr. Πίστις Σοφία) is a lengthy Gnostic text discovered in 1773, written perhaps between the 3<sup>rd</sup> and 4<sup>th</sup> centuries CE. It has survived by only one manuscript, the *Askew Codex*, written in Coptic and originally comprising 178 leaves of parchment, of which 174 are extant. Before the discovery of the *Nag Hammadi Library* in late-1945, the *Pistis Sophia* had been the most extensive Gnostic scripture available for study. Its content features extensive discourses between Jesus and both his male and female disciples; indeed, Mary Magdalene figures the most prominently in these discourses. Notably reminiscent of the contention between Peter and Mary in the Gospels of *Mary* and *Thomas*, after much discourse, Peter comes forward and complains to Jesus concerning Mary:

*My Lord, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak,*

GOSPEL OF JOHN	GOSPEL OF MARY	GOSPEL OF PHILIP	GOSPEL OF THOMAS
<b>PETER</b> is contrasted with “ <b>THE DISCIPLE WHOM JESUS LOVED</b> ” (who is anonymous, thus male)	<b>PETER</b> contends with <b>MARY</b> (who is more beloved than all other of Jesus’s disciples)	<b>MARY</b> (who is more beloved than all other of Jesus’s disciples) is also Jesus’s companion/wife	<b>Peter</b> contends with <b>Mary</b> (who will be made male, “ <i>resembling you males</i> ”)

Thus, the lost knowledge of Mary Magdalene’s preeminence was retained among the Gnostics, along with the sobering reality that she was quite literally *made to resemble the male disciples* in order to preserve her Testimony (in “Johannine” form) from a fate similar to the very Gnostic schools and gospels which venerated her. To this day, the so-called “Gospel of Saint John” stands as the only canonical account of the life, death and resurrection of Jesus Christ which claims to be an eye-witness testimony, and, indeed, the only resurrection account (underneath the historical veil of Mary Magdalene) which remains believable.<sup>69</sup>

### THE FALSE CARDINAL DOCTRINE OF VICARIOUS ATONEMENT

Now, having finished a comparative review of the Passion and Resurrection accounts of Jesus Christ, as present in the Christian Bible... a theological examination of the doctrine of Atonement, as related to the death of Jesus, can finally be made. The Judeo-Christian doctrine of Vicarious Atonement is arguably its most fundamental, in that it offered (in hindsight) the supposed divine purpose for Jesus Christ’s advent into the world, and unexpected bloody death on a cross: namely, *to sacrificially enact a means of “eternal salvation” for humanity.* (Instead, many Jews and others having succumbed to Judaism were expecting a militarily triumphant Messiah: a son of David who would re-establish the earthly kingdom of Judeo-Israel, fulfilling all Kenite-Yahwistic aspiration.) Many other responsive doctrines were peculiarly affixed to the death and/or resurrection of Christ, explaining: *why the blood rituals had ceased* (after the 70 C.E. destruction of Herod’s Temple)...

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*but she discourses many times.* {Book 1; Chapter 36; trans. by G.S.R. Mead}

Furthermore, Mary comes forward and expresses her fear concerning Peter:

*My Lord...I am afraid of Peter, because he threatened me and hateth our sex.* {Book 2; Chapter 72}

Such repeated sentiment across the Fourth Gospel and Gnostic texts – namely, the recurring theme of contrasting Simon Peter vs. Mary Magdalene – not only serves to further demonstrate that “*the disciple whom Jesus loved*” was originally intended and understood to be Mary Magdalene... but it also serves as a critical commentary of the emergent Proto-Orthodoxy of the 2<sup>nd</sup> to 4<sup>th</sup> centuries. Indeed, the very church which retroactively boasted Peter as its ecclesiastical head, would ever more violently suppress “heterodox” understandings and practices, including notions of a married Christ and women’s discourse – the very reason why Mary was anonymously made male in “John”.

<sup>69</sup> Aside from its independent composition and theology, the historical primacy of “John” may be witnessed in the active veiling of its heroine’s identity. Indeed, it would be very unusual for such a central, female role to be contrived, which nearly at its inception had to be protectively censored due to its unpopularity among proto-orthodox Christians.

*why the new Judeo-Christian churches should now accept all nations* (i.e. “Gentiles,” as opposed to only Israelites)... *why and how the Judeo-Israelite Torah was now supposedly “fulfilled”*... etc.

Inspiring endless confusion throughout the centuries of Christian history, the core and mystifying doctrine of Jesus Christ’s atoning death on the cross – like all adulterous and destructive tenets of Judeo-Christianity – must be deconstructed, abolished and replaced. To this end, firstly, a working knowledge of all Hebrew sources of the Torah was requisite. Indeed, without our previous comparative reviews of E, J, P and D, it would be impossible to discern between the competing attempts of the Greek New Testament’s authors at explaining the primeval and rival ideologies, late and defunct sacrificial ordinances and other peculiarities of the Hebrew Bible. Only now – in light of EJPD and the Death & Resurrection – can we begin “rightly dividing” the Christian Bible.

Concerning the Christological, post-Temple implications of a rapidly becoming “Gentile” Church, a now supposed “Old Testament” Law of Moses was necessarily – yet irregularly – reinterpreted:

YET UNDER “THE LAW” (Judeo-Israelite Torah)	NOW UNDER “GRACE” (the Gospel of Paul)
the Gospel of <i>Matthew</i> the Epistle of <i>James</i> the Book of <i>The Revelation</i>	the Gospel of <i>Luke</i> (& <i>Acts of the Apostles</i> ) the <i>Pauline</i> (& <i>Pseudo-Pauline</i> ) <i>Epistles</i> the Book of <i>Hebrews</i>

From their first generations and earliest scriptures, Christians were thus decidedly split on how to proceed with “Yahweh’s Torah” when so much of it was no longer applicable without a Temple, and virtually all of it had only ever pertained to those identifying as “Israel(ite)” and/or “Jew(ish)”. Many holding onto Israelite vs. Jewish cultural identities maintained that the Law of Moses – long revered by their fathers – was *still in effect, morally and ceremonially, if not ritually*. Nevertheless, such ethno-centric interpretations proved less popular, being rapidly replaced with another idea (mainly advanced by Paul and his followers) that *Christ’s death had fulfilled/abolished the Torah*. While the vital racial prohibitions had largely been abandoned since the days of Ezra... now the remaining and thus empty rituals like circumcision, the weekly and annual Sabbaths, and dietary prohibitions were also discarded. A recapitulation of the LAW VS. GRACE controversy will suffice:

While Paul taught the Romans: “*For Christ is the end* {or ‘goal’, ‘conclusion’; Gr. τέλος} *of the Law for righteousness to everyone who believes.*” (10:4)... the Gospel of Matthew responsively depicted Jesus teaching: “***Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not one iota*** {i.e. Hebrew letter ‘’} ***or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teachers the men, shall be called least in the kingdom of heaven; but whoever does and teaches [them], he shall be called great in the kingdom of heaven. ...unless your righteousness surpasses [that] of the scribes and Pharisees, you shall not enter the kingdom of heaven.***” (5:17-20) Similarly, Paul taught the

Galatians: “before faith came, we were...under the Law... Therefore the Law has become our tutor [leading] to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor.” (3:23-25) Again, Matthew responds with Jesus instructing: “***The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe...***” (23:2-3a) The distinction here is uncanny: either Christ is the end of the Mosaic Torah (and, being “justified by faith”, Christians are no longer under/subject to it)... or Christ taught the Torah was everlasting (and his disciples are to righteously observe and teach all of it)!

The dueling New Testament emphases on “righteousness” and “justification” directly relate to the moral laws and rituals of the Old Testament, particularly the sacrificial rituals for “atonement” כְּפָר [kaphar] (lit. “to cover”; i.e. purge/cancel, expiate; appease/reconcile, propitiate). Notably, for example, the ultimate annual ritual on the Day of Atonement “shall be made for you to cleanse you...from all your sins before Yahweh.” (Leviticus 16:30) It should be noted that “SIN” (from both Hebrew חַטָּאת [chata] & Greek ἀμαρτία [hamartia]) carries the literal meaning of “to miss (the mark/goal or path)” (i.e. “to err/fault, go wrong, be mistaken”). Specifically, the New Testament defines sin (*hamartia*) as follows: “*Everyone who practices sin also practices lawlessness; and sin is lawlessness {ἀνομία [anomia]}.*” (1 John 3:4; cf. Romans 7:8b) So, it was widely understood that to “sin” against God was to transgress the commandments or law of God – the divine instruction concerning the human goal or righteous path. Hence, “*If a person sins unintentionally in any of the commands of Yahweh...*” a so-called “sin offering” could be made: “*Thus the priest shall make atonement for him in regard to his sin which he has sinned, and he will be forgiven.*” (Leviticus 4:2-3,35)

With the exception of allowances for the most poor (i.e. “fine flour”; Leviticus 5:11-13), “sin offerings” {חַטָּאת [chattat]} usually involved the sacrificial death of certain animals, including: a bull, he-goat, she-goat/lamb, or two turtledoves or pigeons. This type of ritual atonement is known as “vicarious” or “substitutionary” because the animal dies on behalf of (i.e. as a substitute for) the guilty party, in order to propitiate the offended party (i.e. pay the bloody price for another’s sins). To ritually enact this substitution, the guilty party was to “*lay his hand on the head*” of the animal and “*slay*” it “*before Yahweh*” (after which the animal’s blood was repeatedly sprinkled, and/or smeared on the horns/corners of the altar and poured out at its base). Concerning the two-goat ritual on the Day of Atonement: the goat specifically “TO YAHWEH” was slaughtered as a “*sin offering*”... yet the priest, laying his hands on the head of the live goat “TO AZAZEL”, shall “*confess over it all the iniquities of the sons of Israel and all their transgressions in addition to all their sins*”. Pointedly, “*The goat shall bear on itself all their iniquities to a solitary land*”. Thus, a national cleansing or justification was annually enacted, in which all sins were not only “covered” in the vicarious and bloody ritual of the “sin offering” (to Yahweh)... but symbolically removed and taken away into the wilderness (to Azazel). Compare the poetic so-called “Suffering Servant” of Isaiah 53:6,11-12, often cited by Christians as a prophetic Messianic reference to Jesus Christ:

...Yahweh has caused the iniquity of us all / To encounter Him. /

*...the Righteous One, / My Servant, will justify the many, / As He will bear their iniquities. /  
...He Himself bore the sin of many, / And interceded for the transgressors.*

This idea of Yahweh's "Righteous One" justifying the many unrighteous (via substitution) was repeatedly advanced by Paul, for example: "...knowing that a man is not justified by the works of the Law but through faith in Christ Jesus...we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified." (Galatians 2:16) Also: "...we maintain that a man is justified by faith apart from works of the Law", ultimately arguing (to the contrary): "...if Abraham was justified by works..." (Romans 3:28; 4:2a) The Epistle of James directly responds: "...are you willing to recognize, you foolish fellow, that faith without works is useless? **Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? ... You see that a man is justified by works, and not by faith alone.**" (2:20-21,24) The literary dependence here is uncanny: both Paul and "James" use the same Greek mistranslation of Genesis 15:6 (from the Yahwist story of Abram)... while arguing for opposite conclusions.<sup>70</sup>

Now for the ultimate purpose of the present study, the accurate translation of this J text is of secondary importance, when compared with the facts that: <sup>(1)</sup>*neither Paul nor the author of James is accurately interpreting the Hebrew Bible*, and <sup>(2)</sup>*neither Paul nor James (or Matthew) arrive at accurate conclusions concerning the Christological significance of the Law of Moses!* Numerous other examples of this notorious LAW/WORKS VS. GRACE/FAITH controversy could be cited (some of which were given in the Introduction to the New Testament), but the present verses showcasing the dueling doctrinal positions of Paul vs. James and Matthew will suffice to demonstrate that, indeed, none is true. For example, concerning Genesis 15:6, both Paul and James refer to Yahweh in the J story as if this were the one and true "God" (Gr. θεός [Theos]) of Abraham, Jesus, etc...

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<sup>70</sup> As with most Old Testament quotations, paraphrases and allusions in the New Testament, the references to Genesis 15:6 found in Galatians 3:6; Romans 4:3,9 and James 2:23 each appear to coincide with the Greek Septuagint. Specifically, the phrase from Genesis 15:6b typically translated: "AND HE RECKONED IT TO HIM AS RIGHTEOUSNESS" (Heb. הַקְרִבָּנָה לוֹ כְּמֵשֶׁתֶּת) ... was rendered in the Greek Septuagint as: "AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS" (Gr. καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην). Galatians 3:6; Romans 4:3 and James 2:23 align exactly with the Septuagint here. (Romans 4:9 is an interpretive paraphrase: "*For we say, 'Faith was credited to Abraham as righteousness.'*") Much confusion exists over this verse, which Paul uses as a primary scriptural proof of his central doctrine that *Abraham was justified by faith – as all unrighteous people may now be – and not by works* (i.e. not by obedient or righteous action under the command of God, as the author of James rebuts). Note how the original object ("it"; i.e. what was "reckoned") has become the subject in the Septuagint. Furthermore, the original subject ("he"; i.e. the one who did the "reckoning")... object ("it")... and indirect object ("him")... were somewhat ambiguous even in Hebrew.

The full verse reads: "*Then he {Abram} believed in Yahweh; and he {?} reckoned it to him {?} as righteousness.*" Thus, it might be asked: **WHO RECKONED WHAT TO WHOM?** Nevertheless, following Paul's interpretation, many translators will answer for the reader, styling the pronouns: "and He {i.e. Yahweh} reckoned/credited it to him {i.e. Abram}." (Compare Nehemiah 9:7-8 which alludes to Genesis 15:6 and refers to Yahweh as "righteous" in fulfilling his promise to Abraham.) (Compare the similar phrase in Psalm 106:30-31 [Numbers 25, particularly vv. 6-8] where a righteous action {i.e. Phinehas' zealous execution of the Israelite man and Midianitess engaged in sexual mixing} "was reckoned to him for righteousness".) (Compare Genesis 15:5-6 [J] & 22:16-18 [E], the latter making clear that Elohim's promise was fulfilled on the condition of Abraham's righteous action {i.e. slaying the mongrel boy Isaac}: "because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you...")

drawing no distinction between the Yahwist vs. Elohist textual traditions (thus, offering no proper differentiation between Yahweh vs. Elohim or Elah). For another example, now referring to the redacted story in JE, James concludes that Abraham's justifying "works" were performed "*when he offered up Isaac his son on the altar*"... giving no indication that Abraham actually killed the mongrel boy, per the original Elohist tradition. (Indeed, in the height of irony, the author of James builds his "works" argument devoid of this knowledge.)<sup>71</sup> Even more grievous, James next offers Rahab (the Kenite matriarch) as another example of someone who was "*justified by works*" when she hid the Israelite spies (2:25)... yet she and her Kenite people were notoriously spared from death by the contractual oath/invocation of "Yahweh" (i.e. the "*mark/token*" of Yahweh-Cain)!

By these and a great many other examples, it is evident how most popular and rival New Testament theologies are dependent on the assumption, indeed, built on the adulterous foundation that the composite Judeo-Israelite scripture (i.e. "Old Testament") is wholly and harmoniously true. Thus, for example, Yahweh is widely equated with the God and Father of Jesus Christ... while Paul, Luke and Matthew will each interchangeably confound the designations "Israel(ite)" & "Jew(ish)". Pointedly, likewise irrespective of the distinct histories and textual traditions of Israel vs. Judah, "*the Law*" is reimagined either as a divine "*tutor*" (ultimately pointing to Christ)... or as "*fulfilled*" (ultimately by Christ). Nevertheless, such trivial, rival and false theological premises are at once superseded on the solid foundation of historical-critical interpretation of the Bible, complete with an understanding that the Torah was generationally amended with competing layers of racially and politically motivated propaganda – a composite never representative of the moral Law of God! Furthermore, as if a careful review of the Torah's developmental history were not evident enough, the Prophet Jeremiah contemporarily acknowledged as much, rebuking: "Add your burnt offerings to your sacrifices and eat flesh. For I {Yahweh} did not speak to your fathers...concerning burnt offerings and sacrifices. ... How can you say, 'We are wise, and the Torah of Yahweh is with us'? But behold, the lying pen of the scribes has made [it] into a lie." (7:21-22; 8:7-8)

Seeing how the sacrificial rituals and other ordinances were lately added by scribes (indeed, that the "*Torah of Yahweh*" was "*a lie*"), it must rightfully be asked: HOW COULD SUCH FALSEHOOD POSSIBLY BE "*OUR TUTOR TO CHRIST*"? ... WHY WOULD THE CHRIST "*COME...TO FULFILL*" THAT WHICH WAS NEVER FROM HIS GOD AND FATHER IN THE FIRST PLACE? Surely, any Christ or Teacher who was truly from God (i.e. ELAH) would come to expose and uproot such an adulterous lie – not prescribe, complete and/or fulfill it! Hence, the diligent interpreter, being equipped with a working knowledge of EJPD, the history of JUDAH VS. ISRAEL, and the religion of YAHWEH VS. ELOHIM... is finally enabled to ask the right questions, to cut through the millennia of confusion, gaining a wider perspective toward more meaningful conclusions. Hence, *a legalistic Matthew vs. a Pauline*

<sup>71</sup> Thus, the centrally intended moral and racial implication of the Elohist story of Abraham offering Isaac – indeed, that Abraham fulfilled the commandment of Elohim – is completely lost on the author of James now referencing it. This phenomenon of New Testament authors misinterpreting the Old Testament is recurrent throughout the Bible. For example, also concerning Isaac, Paul writes: "*For they are not all Israel who are from Israel; nor are they all children because they are Abraham's seed, but: 'through Isaac your seed will be named.'* That is, *it is not the children of the flesh who are the children of God, but the children of the promise are regarded as seed.*" (Romans 9:6b-8) Thus, exhibiting extraordinary irony, Paul quotes Genesis 21:12 then proceeds to reinterpret Isaac (the adopted "seed") as a child of "promise" (as opposed to a child of "flesh")! (Compare Hebrews 11:17-19, where Isaac is yet again ironically reinterpreted as the so-called "*only begotten*" of Abraham who "*received him back as a type* [of Jesus's resurrection]"!)

*Luke-Acts* are now both found lacking, each embellishing Mark to serve opposing – yet equally false – ideas. Likewise, *the anti-Pauline James and Revelation* (parallel with Matthew)... and *the Deutero-Pauline Epistles and Hebrews* (echoing Paul and Luke)... are all finally understood to be limited by the same interpretive stumbling blocks.<sup>72</sup> Henceforth, knowing that much of *the “New Testament” cannot faithfully interpret the “Old”*, the Holy Bible begins to be demystified.

What, then, constitutes the moral Law of God, the knowledge of good vs. evil? Was any of the Torah ever true (perhaps from the original Northern Elohist)... or should the whole Pentateuch be

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<sup>72</sup> The anti-Pauline nature of The Revelation was outlined in the Introduction to the New Testament. Notably and ironically, Paul warned his Corinthian audience concerning certain “*Israelites*” and admitted “servants of Christ”, calling them “*false apostles, deceitful workers, disguising themselves as apostles of Christ*” (2 Corinthians 11:1-23)... while Revelation commands the church at Ephesus for having “*put to the test those who call themselves apostles, and they are not, and you found them false*” (2:2). (Here, it is likely that each is referring to the other as “*false apostles*”!) Concerning the legalistic doctrinal position of Revelation, the book illustrates: “*the dragon*” makes war with those “*who keep the commandments of God and hold to the testimony of Jesus*”, later referring to “*the steadfastness of the saints* {lit. ‘holy ones’} who keep the commandments of God and the faith of Jesus” (12:17; 14:12). Ultimately, Jesus is coming to: “*render to every man as his work is*” (22:12; cf. 2:23; Matthew 16:27; Romans 2:6; Psalm 62:12). Also: “*Blessed are those who do His commandments, so that they may have the right to the tree of life...*” (22:14). Notably, in the latter verse “*those doing His commandments*” οι ποιοῦντες τὰς ἐντολὰς αὐτοῦ [oi poiountes tas entolas autou] appears to have been anciently corrupted into the phonetically similar “*those washing their robes*” οι πλύνοντες τὰς στολὰς αὐτῶν [oi plunontes tas stolas auton]. Thus, a legalistic stipulation depicting *ultimate justification or salvation by works* was challenged with imagery reminiscent of vicarious atonement. (Compare 7:14; also 1:5 where “*washed*” λούσαντι [lousanti] finds another variant in “*released/freed*” λύσαντι [lusanti].) Concerning 22:14, while “...robes” appears in the early manuscripts including Codices *Sinaiticus* and *Alexandrinus* (*Vaticanus* is missing Revelation)... the “...commandments” reading is apparently attested by Tertullian (c. 220) and Cyprian (c. 258), along with the early translations of the *Harclean* and *Philoxenian Syriac*, and *Bohairic Coptic*. (Compare Titus 3:5-7.)

Note the legalistic controversy of idolatry, particularly of eating food which was sacrificed to idols. Paul repeatedly argues that this practice is acceptable (i.e. “*this liberty {ἐξουσία: lit. ‘right’, ‘authority’} of yours*”), writing: “*we know that there is no such thing as an idol in the world*”, ultimately declaring: “*All things are lawful, but not all things are profitable... Eat anything that is sold in the meat market...*” (1 Corinthians 8:1-13; 10:19-20,23-33). Pointedly, this antinomian doctrine (often known as “Christian Liberty”) is expressly opposed in Revelation, in which a risen Jesus repeatedly admonishes against “*eat[ing] things sacrificed to idols*” (2:14,20). Further, Acts depicts James, Peter and the other “*apostles and the elders*” meeting with Paul, then repeatedly and expressly instructing the “*Gentiles*” (among other “*essentials*”) to “*abstain from things sacrificed to idols*” (15:20,29; 21:25). Conversely, in Galatians (likely a source document for Acts), Paul describes this meeting thusly: “*...because of the false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. ... But from those who seemed to be something...those who were of reputation contributed nothing to me.*” (2:1-6) (Compare 1 John 5:21.)

The Pauline nature of the Book of Hebrews is also evident. Although anonymous, Hebrews was traditionally believed to be written by Paul himself, reflecting many of the same doctrines and themes. Pointedly, for example, Hebrews states that Jesus mortally partook of “*blood and flesh*” and died “*to make propitiation {ἱάσκεσθαι [hilaskesthai]; lit. ‘to expiate’, ‘atone’} for the sins of the people.*” (2:14-17) Similarly, Paul describes “*being justified as a gift by His grace through the redemption which is in Christ Jesus...as a propitiation (ἱλαστήριον [hilasterion]; lit. ‘expiatory (thing)’; ‘atoning sacrifice’) by His blood through faith. ...that He would be just and the justifier of the one who is of the faith of Jesus.*” (Romans 3:24-28) (For various atonement theologies, compare: John 1:29,36; Romans 4:25; 8:3; 1 Corinthians 5:7; 2 Corinthians 5:15,21; Hebrews 2:9; 9:11-28; 1 Peter 1:18-19; 2:24; 1 John 2:2; 3:5; 4:10; Revelation 1:5; 7:14; etc.) Underlying any doctrinal distinctions branching from (anti-Pauline) Revelation & (Pauline) Hebrews... as with (anti-Pauline) Matthew & (Pauline) Luke-Acts... both exhibit the usual Judaization and historical misinterpretation. Beside the appropriation of Yahwistic rituals of vicarious atonement, in another prime example of this sweeping ignorance, Hebrews exclaims: “*it is evident that our Lord {i.e. Jesus} has arisen from Judah...*” (7:14), while Revelation celebrates Jesus as “*the Lion that is from the tribe of Judah, the Root of David*” (5:5)!

discarded in favor of antinomianism? What did Jesus, the Christ, teach? The following answer is offered by the very believers who acknowledged Mary Magdalene was his most beloved disciple:

Peter said to him {Jesus}, “Since you have explained everything to us, tell us this also:

What is the sin of the world?” The Savior said, “**There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.** That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.”

Immediately after defending Mary Magdalene, the fragmentary Gospel of Mary concludes thusly:

Rather let us be ashamed and put on the Perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Savior said.

And when they heard this they began to go forth to proclaim and to preach.

As outlined in the previous chapter, “adultery” was originally understood to be the act of mixing or mongrelizing (i.e. of the holy race), the fruit of which was known as a “bastard” (Heb. *mamzer*). Pointedly, the opposite of “TO ADULTERATE” is “TO SEPARATE”, and “separate” is what the Gospel of Mary expressly distinguishes as the commandment of Jesus. Here is offered *how to define and preserve the moral good apart from evil*, the so-called “sin of the world”. Nevertheless, “*there is no sin*” (in the adulterous Judeo-Israelite tradition of transgressing the so-called “Law of Moses”); for, indeed, such falsehood is to be discarded – replaced with the simple teaching of the Savior. Note Jesus’s parting words: “*For the Son of Man is within you. ... Go then and preach the Gospel of the Kingdom. Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.*”<sup>73</sup> The following is from another lost gospel – the very one which identified Mary Magdalene as Jesus’s companion:

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<sup>73</sup> Note: “*the Gospel of the Kingdom*” is here also in reference to Jesus’s memorializing statement concerning Mary: “*Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her*” (compare Mark 1:15; 14:9; Matthew 4:23; 9:35; 24:14; 26:13; Luke 16:16). This Gospel (i.e. of Jesus and his disciples) is in direct variance to what Paul calls “*my/our gospel*” (Romans 2:16; 16:25; 2 Thessalonians 2:13-15; 2 Timothy 2:8; cf. Galatians 1:6-12; 2 Corinthians 11:2-4), “*the gospel which I preach among the Gentiles*” (Galatians 2:2), “*the gospel of the uncircumcision*” (Galatians 1:7), “*the gospel of the grace of God*” (Acts 20:24), etc. (Compare also: Romans 1:16; 15:16-20; 1 Corinthians 4:15; 9:19-23; 15:1-2; Ephesians 6:19-20; Colossians 1:23; 1 Thessalonians 2:8-13; 1 Timothy 1:11.) Indeed, nowhere in the epistles written or attributed to Paul is there any mention of Mary – her witness or her deeds. Furthermore, many Christian believers will theologically distinguish and even prefer Paul’s so-called “(GENTILE) GOSPEL OF GRACE” over Jesus’s so-called “KINGDOM GOSPEL (OF WORKS)”.

Note also: Jesus’s command to “separate” (described as “*the Son of Man is within you*” and “*put on the Perfect Man*”) is likewise in direct variance to Paul’s so-called “*gospel of the uncircumcision*”, concerning which it was written: “*there is no distinction between Jew and Greek; for the same is Lord of all*” (Romans 10:12), and “*there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.*” (Colossians 3:11) Thus, separating and putting on “*the Perfect Man (within you)*” (a reference to unblemished racial pedigree; e.g. “*Noah was a righteous man, perfect in his generations*” Genesis 6:9 [P]) stands in direct opposition to Pauline theological notions of breaking down/abolishing the dividing wall/commandments to forge “*one new man*”:

[Y]ou, the Gentiles...who are called ‘Uncircumcision’ by the so-called ‘Circumcision’...were...separate from Christ, alienated from the commonwealth of Israel, and strangers to the covenants...became brought near in the blood of Christ. For He Himself is our peace, who made both [kinds into] one and broke down the dividing wall

First, adultery came into being, afterward murder.

...every act of sexual intercourse which has occurred between those unlike one another is adultery.

Here, the Gospel of Philip defines the source of all maleficence: SEXUAL ADULTERATION (that is, in no uncertain terms, EVERY MATING BETWEEN THOSE WHO ARE DISSIMILAR). In light of this understanding of the primordial evil of ADULTERY, Jesus's commandment in the Gospel of Mary to "separate" comes even more clearly into focus. Note: this separatist emphasis did not arise from a group of believers who imagined Jesus was celibate (as most Christians do to this day); rather, the "*bridal chamber*" (holy union) was celebrated, for it was understood that their Lord also had in Mary Magdalene a good and proper companion of like (i.e. unadulterated) kind. Note also: such emphasis against adultery is reminiscent of the Aaronite concern with racial purity and holiness (i.e. sanctification; to set apart/separate), particularly outlined in Chapter Three and Four. The racial consciousness typifying the Priestly texts culminated with a notorious sexual prohibition – one punishable by the most severe judgments codified in the Torah (Leviticus 18:21; 20:2-5). As outlined, this gravely forbidden act of *insemination* (presumably of an "*alien woman*") was popularly reinterpreted as *child sacrifice* (by burnt offering to a contrived god called, "*Molech*"). Hence, the most grievous offence of all was *disguised as sacrificial rather than racial*. Not only was the offender stoned to death, he (i.e. his offspring) was also "*cut off*" from Israel. Moreover, anyone who did not enforce this judgment was himself to be cut off (i.e. him and his family)!

This reinterpretation, facilitated by the overwhelmingly mongrelized society of Judeo-Israel (and, likely, by the Kenite scribal families), resulted in the vital concern for Israelite separatism being unenforced for centuries (excepting a short-lived nationalistic revival in the days of Ezra). Also outlined, Deuteronomy restated this law via the prohibition of the mongrel (Heb. *mamzer*) from "*enter[ing] the assembly of Yahweh*" (23:1-8). (Thus, the fruit of "*playing the harlot after Molech*" was bastardizing/adulterating the "*holy seed*".) Hence, "*THE SIN OF THE WORLD*" as acknowledged by the early Christian Gnostics coincides with the most intolerable, yet most unknown sin... and thus least observed of all so-called "Mosaic" laws: *the prohibition against racial miscegenation*. It is therefore no coincidence that the Fourth Gospel, so-called "John" – the only one to canonically preserve the testimony of Mary Magdalene – also addressed this fundamental evil of the world:

This is the testimony of John {i.e. the Baptist}, ...he {John} sees Jesus coming to him and says,  
**"Behold, the Lamb of God who takes away the sin of the world!!"** ...

"I myself have seen, and have testified that this is the Son of God."

Again the next day John...looked at Jesus as He walked, and says, "**Behold, the Lamb of God!**"<sup>74</sup>

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of the barrier, the enmity, by abolishing in His flesh the Law of commandments in ordinances, so that in Himself He might create the two into one new man... So then you are no longer strangers and aliens, but...are of God's household... {From Ephesians 2:11-19; cf. Galatians 3:23-29; Colossians 1:20-22; Acts 10:28,34-35; 15:9}

<sup>74</sup> From John 1:19,29,34-36

The Christological title: “THE LAMB OF GOD (WHO TAKES AWAY THE SIN OF THE WORLD)” features many extraordinary and meaningful elements. Spanning the two millennia of Christian history, much has been imagined concerning Jesus Christ’s role in “fulfilling” the Torah and/or making atonement or redemption. Just in keeping with the Greek New Testament, Jesus is supposed:

<b>THE LAMB (E.G. <u>THE PASSOVER</u>, CONFLATED WITH ATONING AND/OR REDEMPTIVE RITUALS)</b>
“ <i>the Lamb of God (who takes away the sin of the world)</i> ” (John 1:29,36; cf. 1 John 3:5)
“ <i>our Passover</i> ” which “ <i>has been sacrificed</i> ” (1 Corinthians 5:7; cf. John 19:29-36 [Exodus 12:22,46b])
“ <i>you were...redeemed...with precious blood, as of a lamb unblemished...of Christ</i> ” (1 Peter 1:18-19)
“ <i>the Lamb...slain (from the foundation of the world)</i> ” (Revelation 5:6,12; 7:14; 12:11; 13:8; 21:9, etc.)
<b>THE VICARIOUS PROPITIATORY/ATONEMENT SACRIFICE (E.G. <u>THE SIN OFFERING</u>)</b>
“... <i>God: sending His own Son in the likeness of flesh of sin and [as an offering] for sin</i> ” (Romans 8:3)
also, God “ <i>made Him {‘Christ’}...[into] sin on our behalf</i> ” (2 Corinthians 5:21; cf. Galatians 3:13)
“ <i>He Himself is the propitiation for our sins; and...for [those of] the whole world</i> ” (1 John 2:2; 4:10)
also, “ <i>Christ Jesus...as a propitiation {or ‘propitiatory sacrifice’} in His blood</i> ” (Romans 3:24-25)
also, he “ <i>released {alternatively, ‘washed’} us from our sins in His blood</i> ” (Revelation 1:5; cf. 7:14)
<b>THE DAY OF ATONEMENT (E.G. <sup>(1)</sup><u>THE HIGH PRIEST</u>, <sup>(2)</sup><u>THE SLAIN GOAT</u>, <sup>(3)</sup><u>THE SCAPEGOAT</u>)</b>
1. “ <i>Christ appeared a high priest</i> ” (“ <i>He is the mediator</i> ”) “... <i>not through the blood of goats and calves, but through His own blood, He entered the holy place once for all</i> ” (Hebrews 9:11-12,15; cf. 2:17)
2. “ <i>almost all things are cleansed with blood, without shedding of blood there is no forgiveness</i> ”
“ <i>He has been manifested <u>to put away</u> {ἀθέτησιν} <u>sin by the sacrifice of Himself</u></i> ” (Hebrews 9:22-26)
3. “ <i>Christ also, having been offered...<u>to bear/carry up</u> {ἀνενεγκεῖν} <u>the sins of many</u></i> ” (Hebrews 9:28)
<b>THE “SUFFERING SERVANT” OF ISAIAH 53 [QUOTING V. 5] (E.G. <u>THE SCAPEGOAT REINTERPRETED</u>)</b>
“ <i>He Himself bore/carried up {ἀνήνεγκεν} our sins...by His wounds you were healed</i> ” (1 Peter 2:24)
<b>ADDITIONAL VICARIOUS/SUBSTITUTORY AND CONCILIATORY LANGUAGE</b>
“ <i>Jesus...was delivered over because of our transgressions, and was raised because of our justification</i> ” (Romans 4:25); “ <i>Christ...died for all...and rose again on their behalf</i> ” (2 Corinthians 5:15); “ <i>Christ died for the ungodly. ...Christ died for us. ...in His blood, we shall be saved...reconciled to God through the death of His Son</i> ” (Romans 5:6-11); “ <i>our Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed</i> ” (Titus 2:13-14); “ <i>Jesus...might taste death for everyone</i> ” (Hebrews 2:9)

The conflation of varying Old Testament rituals and theologies is uncanny. Consequently: Jesus embodies the Passover “*Lamb*”... yet Jesus was also offered for sin. This is especially curious because the Passover (either a male lamb or goat) *was not a sin offering*... and any lamb presented as a “*sin offering*” could only be “*a female without defect*” (Leviticus 4:32)! Even more puzzling: Jesus embodies the annual ritual of the Day of Atonement – not only the animals presented (none of which were lambs), but also the High Priest presenting them! As such: Jesus is the goat slain in bloody fashion before Yahweh (as a sin offering)... yet Jesus was also the other goat sent alive into the wilderness to Azazel (bearing all the sins of Israel). In sum: Jesus was theologically force-fit into the role of *fulfiller of Yahweh’s sacrificial system*; thus, anything and everything (up to and

including the late Yahwistic propaganda of Deutero-Isaiah) was indiscriminately and typologically reimagined as foreshadowing Jesus Christ's bloody murder on the eve of the Jews' Passover.<sup>75</sup>

Hence, aside from the vitally racial and Torah-superseding implications of "*the sin of the world*", the Johannine title "*the Lamb of God who takes away the sin of the world*" appears to invoke two primary ritual traditions: <sup>(1)</sup>the PASSOVER ("Lamb") and <sup>(2)</sup>the ATONEMENT ("takes away the sin"). As it happens, the rival traditions of Passover Eve and the dualistic ritual of the Day of Atonement each reveal *an originally (pre-Yahwistic) Israelite faith vs. a bloody (murderous) Kenite-Judaism*:

**PASSOVER (original Israelite, domestic)**

**PASSOVER (Judeo-Israelite, Temple-centric)**

<sup>75</sup> Parallels between Jesus's death and the festival of Passover would have been the most natural to draw, as Jesus was arrested on Passover Night and died outside Jerusalem on the Day of Israelite Passover (and on the Eve of Jewish Passover). Nevertheless, because Paul and others typologically also imagined Jesus's death as a bloody sin offering (the most significant of which was the goat's blood annually brought into the Holy of Holies), both "*appointed times*" of PASSOVER & ATONEMENT (some six months apart) were Christologically conflated. As only the High Priest could enter the Holy of Holies once a year on the Day of Atonement, the synoptic account that at the time of Jesus's death "*the veil of the Temple was torn in two*" (Mark 15:38; Matthew 21:51; Luke 23:45) is often interpreted as an allusion to the ritual of (vicarious) Atonement via Yahweh's Temple (e.g. Jesus's fulfilment thereof, rather than its destruction).

In addition to reinterpreted roles as the **PASSOVER** (LAMB/GOAT), **ATONEMENT** (SIN OFFERING & SCAPEGOAT), and (MEDIATING/ATONING) **HIGH PRIEST**, Jesus is also often considered the **REDEEMER** (i.e. paying the ultimate price of "redemption"). Concerning the original "Torah" of redemption, the arcane tradition of Yahweh demanding every firstborn male (of both humans and animals)... and the related ritual of redeeming the firstborn sons... is repeatedly referenced in the Old Testament. Meanwhile, New Testament Christological language of "redemption/redeem" again appears to conflate concepts of substitutionary atonement (Romans 3:23-25; Galatians 3:13; Ephesians 1:7; Titus 2:14; Hebrews 9:12,15)... while simultaneously and vaguely alluding to this substitutionary redemption of the firstborn son (Romans 8:23; Galatians 4:4-5; Ephesians 1:14; Colossians 1:13-15). (Note also the redemptive reference to "a lamb" in 1 Peter 1:18-19; cf. 1 Corinthians 1:30.) Indeed, as evidenced in numerous passages, the original redemption ritual (or tax) was likely a substitutionary reenactment of earlier rituals involving human sacrifice. Note the first instance:

[Y]ou shall devote {lit. 'cause to pass over'; cf. Leviticus 18:21} to Yahweh the first opening of every womb, and the first offspring of every beast that you own; the males belong to Yahweh. ... "...Yahweh killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to Yahweh the males, the first opening of every womb, but every firstborn of my sons I redeem." {from Exodus 13:2,12-15}

Thus, the sacrifice or redemption of all firstborn males was tied to Passover (cf. Exodus 6:6; Deuteronomy 7:8; 9:26; 13:5; 24:18). Compare: Exodus 34:19-20; Numbers 3:12-13,40-51; 8:14-19; 18:14-18. Note: this Exodus passage [J] is one of the Yahwist "*Ten Commandments*". Note also: these Numbers passages [P], in addition to referencing Passover, each relate the redemption ritual to the priestly portion (particularly to the Levites being "*given*" as a substitute for the firstborn sons of Israel). Furthermore, in Leviticus 18:14, these firstborn sons requiring redemption are referred to as **כְּרֵם** [cherem], outlined earlier to denote not merely "devotion" but, typically, "(utter) destruction".

Additional typological schemes by which Jesus's death was imagined to fulfill various Old Testament laws and rituals apparently include the **PEACE OFFERING** (i.e. "*He Himself is our peace*" Ephesians 2:11-19; cf. "*having made peace through the blood of His cross*" Colossians 1:20-22). See also Romans 7:1-6 [cf. Deuteronomy 24:1-4] for further vague Christology concerning Jesus's (and/or his believers') death enacting a contractual release from the jurisdiction of the Torah (namely, the **LAW OF MARRIAGE AND DIVORCE**), by which many faithful interpreters fancifully imagine Gentile believers (and/or Israel) may now "*be joined to another*" to "marry" (or "remarry") Christ (and/or Yahweh)! Finally, via Romans 8:21-23, Galatians 3:23-29; 4:4-7 and many other verses, it is imagined Jesus's death allows for the **ADOPTION** of Gentile believers as Paul's supposed "promised seed of Abraham" (and/or the children of Yahweh)!

Jesus eats the Israelite, domestic Passover with his disciples (on the evening beginning Abib/Nisan 14); he is arrested by night, and dies the following afternoon on the eve of “ <i>the Passover of the Jews</i> ” (John 11:55; 19:14).	Jesus dies around 3 P.M. (the afternoon time of “ <i>preparation</i> ” during which the lambs/goats were all slain for the Jewish, Temple Passover); hence, Paul would write: “ <i>Christ our Passover also has been sacrificed</i> ” (1 Corinthians 5:7).
<b>ATONEMENT (the scapegoat “to Azazel”)</b>	<b>ATONEMENT (the slain goat “to Yahweh”)</b>
Pilate (as if high priest) offers to release Jesus (as if to Azazel), but the chief priests incite the crowd to ask for Barabbas instead; hence, the “ <i>lots</i> ” are reversed, and Jesus is hanged before Yahweh (Leviticus 16:7-10; Mark 15:6-15).	The murder of Jesus is reimagined a bloody sin offering (e.g. Jesus is sacrificed to/by Yahweh; Yahweh “ <i>send[s] His own Son</i> ”), the ultimate atonement for all sins against Yahweh’s Torah, the ultimate fulfilment of all Yahweh’s Torah.

The many theologies of the adulterous Christian Bible are complex and eccentric: often competing and allegorical in nature, and almost always reversing source layers of original authorial intent. The above table serves as an oversimplification to demonstrate the adulteration of North Israelite, Elohistic (i.e. non-Yahwist) tradition as it was conflated with Yahwistic or otherwise Judaized reinterpretations of Jesus Christ. The historical-critical interpreter of the Bible, *by respecting the distinct histories of Israel vs. Judah*, understands that the historical Jesus was neither an ethnic nor a religious Jew... he did not worship Yahweh... he did not observe or teach the supposed Mosaic law of Yahweh... he did not advocate Jerusalem Temple centrism... etc. (The historical disciples of Jesus would have hardly fit this picture either.) On the contrary, *by historically prioritizing the earliest Elohist source, along with the earliest Markan source*, a lost portrait resurfaces in which Jesus was both a North Israelite and a follower of North Israelite tradition... he worshipped Elah... he identified with Baal... he spoke of the destruction of centralized Judaism... etc. Hence (like so many who came before him and since), Jesus was murdered by the Kenite-Edomite Jews.

Ultimately, the very Judaic customs which the Northern Christ condemned, the usurpacious and murderous religion and practices which resulted in Jesus’s death, were posthumously appropriated into his biography, thus theologically Judaizing the Nativity, Gospel, Passion and Resurrection. Indeed, *the Kenite-inspired murder of Jesus was understood to be a Yahwistic human “sacrifice” (a cherem/anathema, or “curse”) – yet pitifully celebrated as such among the Judeo-Christians!* (e.g. Romans 8:3; 2 Corinthians 5:21; Galatians 3:13) Simply put: Jesus partook/ate of the TRUE, **ISRAELITE PASSOVER**... yet his horrific murder corresponds with the FALSE, **JEWISH PASSOVER**. (Unfortunately, Judeo-Pauline Christians “*do not know between their right and left hand*”.)

Likewise, concerning the infamous vicarious offerings, atoning sacrifices and other bloody rituals in the Old Testament, any pertaining to “*Yahweh*” (e.g. “*to/before/of...*”) would have certainly not pertained to the historical Jesus. It is therefore no coincidence that within Yahwist (J), Priestly (P) and Deuteronomist (D) sources, the only such custom that did not expressly pertain to “*Yahweh*” was the bloodless ritual of the scapegoat WHICH WAS TO BEAR AND TAKE AWAY ALL THE SINS OF

THE SONS OF ISRAEL TO/FOR **AZAZEL** (i.e. WHICH WAS NOT TO BE SLAIN BY/TO/FOR **YAHWEH-CAIN**, AT THE KENITE ALTAR AND HOUSE OF YAHWEH). It is therefore only by this conflation of contexts exclusive to North Israelite (non-Judaic, pre-Yahwist) traditions that Jesus Christ may be called:

THE LAMB OF GOD [**EL/ELAH; AHYH** ('I AM'); **BAAL-SETH** ('ABEL'; 'BOSHER')]  
 WHO TAKES AWAY THE SIN OF THE WORLD [**ADULTERY, RACIAL MONGRELIZATION**]  
 [...TO/FOR **AZAZEL** ('THE SERPENT')]

Finally, an appeal to the original Northern Elohist (E) source must be made. Here, numerous references to uniquely pre-Yahwistic rituals and sacrificial altars may be found, the more clearly identifiable examples including: the sacrifice/meal of the covenant between Jacob and Laban, his Aramean father-in-law, in the hill country of Gilead (Genesis 31:54); Jacob's altar at Shechem, called "*El-Elohe-Israel*" (Genesis 33:20); and Jacob's altar at Luz/Bethel, called "*El-Beth-El*" (Genesis 35:7). Nevertheless, the most significant and pointed example of an Elohist sacrificial offering happens to also be the most infamous of the whole Bible: Abraham offering the mongrel boy Isaac "*as a burnt offering*" on a mountain in the land of Moriah (Genesis 22:1-10,16-19). Three extraordinary parallels concerning this story should be noted:

1. the offering of Isaac is ironically cited by Christians as a primary "type" of Christ's "sacrifice"
2. the dual fates of Isaac & Ishmael were reenacted in the two-goat ritual of the Day of Atonement
3. this infamous scene of child sacrifice parallels the misinterpreted "Molech" sexual prohibition

First, it is in the height of irony that Christians should recognize in the canonical (i.e. redacted JE) account of Abraham's (now prevented) sacrifice of his beloved, so-called "*only son*"... a prophetic and allegorical reference to Jesus Christ's substitutionary atoning death on the cross! Indeed, if the original, pre-redacted intent of the Elohist author were known and respected, any presumed Christological implications would take on a radically different significance. The following table offers a few examples of how *the biblical Isaac does not typify the Christ, but rather an Antichrist*:

THE ORIGINAL ELOHIST (E)	THE REDACTED ELOHIST (JE)	THE HISTORICAL JESUS	THE JUDEO-CHRISTIAN JESUS
Isaac is born a bastard (a Philistine mongrel)	Isaac is a legitimate miraculous baby	Jesus is unblemished (of Israelite parents)	Jesus is a mongrel Jew and a miraculous baby
Isaac embodies " <i>the sin of the world</i> " (adultery)	Isaac embodies the promise of Yahweh	Jesus is unblemished (purely without sin)	Jesus is " <i>made sin</i> " as Yahweh's sin offering
Isaac righteously slain as the fruit of adultery	Isaac lives to be a patriarch of Jews	Jesus unrighteously murdered by Jews	Jesus's death glorified as the Jewish Messiah

Many other typologies may be drawn by contrasting the Yahwist-inspired redaction of the Elohist, with Judaized conflations of the Canonical Gospels.<sup>76</sup> Summarized most simply: *IT WAS ISAAC'S DEATH THAT SHOULD HAVE BEEN CELEBRATED AS AN ATONING SACRIFICE, AND NOT JESUS'S DEATH.* Nevertheless, for two millennia, the reverse has remained true among Judeo-Christians. The bizarre doctrine that Jesus was born into sinful flesh (i.e. “*made sin*”)... yet imagined to be without a sinful nature (thus, without sin) only by virtue of being supposedly born of a virgin... will be outlined in the Chapter Six doctrinal examination of “Original Sin”. Historically, Jesus was “*unblemished and spotless*” simply by virtue of being born of unadulterated parentage, and having neither practiced nor taught any form of adultery (thus, a “*Perfect Man*” reminiscent of the Priestly Noah; Genesis 6:9). By contrast, Isaac embodied adultery and imperfection; thus, his very existence needed to be atoned for (by his death, according to E, at the testing of Elohim).

Second, the arcane and dualistic two-goat ritual of the Day of Atonement may be allegorically demystified once Isaac is recognized as the antihero opposed to Ishmael (thus, antitypical of Jesus):

<b>“TO YAHWEH”    “YOUR ONLY SON...OFFER”</b> (Leviticus 16:9,15    Genesis 22:2,16 [E])	<b>“TO AZAZEL”    “DRIVE OUT...HER SON”</b> (Leviticus 16:10,22    Genesis 21:10,14 [E])
“ <i>THE GOAT OF THE SIN OFFERING</i> ” was slaughtered “ <i>to/for Yahweh</i> ”	“ <i>THE LIVE GOAT</i> ” (bearing all Israel’s sins) was sent into the wilderness “ <i>to/for Azazel</i> ”
ISAAC (Abraham’s adopted, mongrel “ <i>seed</i> ”) was offered (slain) as a burnt offering	ISHMAEL (Abraham’s only legitimate “ <i>seed</i> ”) was sent away (alive) into the wilderness

If an interpreter were at all inclined to draw typological parallels, ISHMAEL & THE AZAZEL-GOAT (both sent out alive into the wilderness) are much more apt to signify Jesus Christ... as opposed to ISAAC & THE YAHWEH-GOAT (both slain as an offering). Indeed, if for no other reason, Ishmael would typify “*the King of Israel*”, “*the Son of Man*”, etc. because *Ishmael had been the only true*

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<sup>76</sup> While books, sermons, lectures, etc. have been offered throughout the Christian centuries, drawing perceived parallels between Isaac and Jesus... virtually all of these “types” were imagined by those with no understanding of the extraordinary implications of the pre-redacted Elohist story. In light of this understanding, much further research can and must be advanced toward meaningfully historical and moral Christian interpretations. It will suffice to note the Christological significance of the pretense in E that Isaac died as if Abraham’s “*only son*” (i.e. “*Because seed for you will be called by ‘Isaac’*”; Genesis 21:12b). Similarly, Jesus died under the now widely believed pretense that he was “*the King of the Jews*” (i.e. the Jewish Messiah). Furthermore, late Christian theology would advance the parallel notion that God (i.e. Yahweh) sent/offered his beloved and “(*only*) Son” (i.e. Jesus) as a sin offering and atoning sacrifice... this despite Jesus elsewhere teaching his disciples that they, too, were the children of his God (i.e. Elah). (Compare John 1:14; 3:16,18; 1 John 4:9; Hebrews 11:17 || Matthew 6:9; Luke 11:2; John 3:1-13; 20:17.) (Such doctrines of “Original Sin” & “Sonship” will be further examined in Chapters 7 & 8.) Additionally, the Christological significance of Isaac’s literally dependent and contrived “post-mortem” appearances in JE may be contrasted with the similarly dependent, contrived (and often docetic) elements in the post-Markan post-resurrection appearances of Jesus. Finally, the J-inspired redaction of E, in reversing the original intent to now depict Abraham offering a ram “*for a burnt offering in the place of his son*” (Genesis 22:13), introduces the doctrine of “Substitutionary Atonement”, instead of “Personal, Restitutionary Atonement” – the lost moral of the very first Elohist story arc (Genesis 20-22).

*and legitimate son of Abraham!*<sup>77</sup> (To be outlined in Chapter Six, the Judeo-Christian Jesus is remembered as having adulterous, Canaanite ancestry.) Nevertheless, because Abraham's faithful sacrifice of Isaac is not understood as *the personal atoning death of a mongrel son...* a now legitimate and living Isaac is imagined to signify *the vicarious atoning death of a Jewish Messiah.*

Third and finally, concerning *the only personal and efficacious atonement for the sin of the world*, the sobering significance of Abraham's Elohist child sacrifice must be interpreted in full context:

“SEED FOR YOU WILL BE CALLED BY ‘ISAAC’” (Genesis 21:12b [E])	“YOU SHALL NOT GIVE OF YOUR SEED TO ‘MOLECH’” (Leviticus 18:21; 20:2-5 [P])
In E, Abraham faithfully sacrifices his wife's mongrel boy Isaac, under the pretense that Isaac was Abraham's “seed” and “only son”.	In P, the strict prohibition against interracial insemination is outlined, including penalties of death (and the offender's offspring “cut off”).
In JE, Abraham now does not slaughter Isaac, who is now reinterpreted as his legitimate son.	The P deathly prohibition of mongrel offspring is now reinterpreted as that of child sacrifice.

Thus, in a stupendous reversal of original authorial intent across multiple Hebrew sources, the very moral solution which the Elohist tradition offered for the existential threat of racial adulteration (i.e. the death of the bastard offspring)... would become late taboo – instead of racial adulteration!

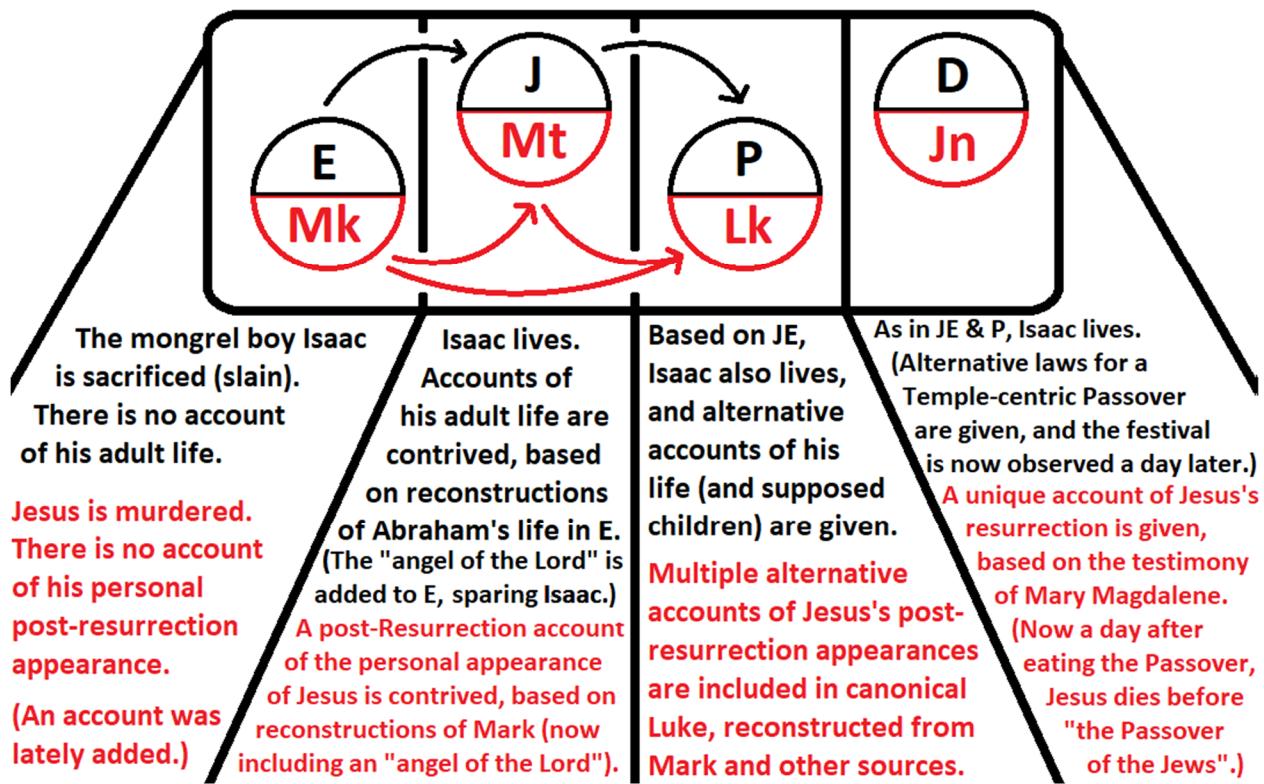
When all sources are considered, the careful researcher will note that within this first surviving story arc of the first Hebrew source (North Israelite E)... the original scene of Abraham's personal atonement for adultery (i.e. “*the sin of the world*”) was itself textually adulterated... allowing for completely opposite interpretations throughout all generations of Judaism, Christianity and Islam. Indeed, formerly of utmost, central and vital concern to E, P and D... the fundamental prohibition against racial miscegenation was utterly obscured – replaced, of all things, with a prohibition against any non-substitutionary (and, thus, moral and realistic) solution. Henceforth, the only efficacious atonement, allowing for the only possible justification and restitution for the so-called “*sin of the world*”, would be discarded for the fantastic, bastard and inter-nationally destructive doctrines of universalistic world religions – founded upon (and, thus, widely celebrating) adultery.

### **CONCLUSION: MISSING THE MARK (THE ELOHIST SOURCE PROJECTED IN MARK)**

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<sup>77</sup> As noted in Chapter One, Abraham's true “seed” (named “Ishmael” in J) is conspicuously unnamed in the Elohist portion of the story (e.g. “*the son of the maid*”; Genesis 21:13). This literary peculiarity may well signify the work of a redactor, hiding the identity of Abraham's legitimate heir to coincide with the latter and more favored Yahwist textual tradition. Thus, Hagar's unnamed son may well have originally read “Jacob” (i.e. “ISHMAEL” WAS “ISRAEL”). As such, the original E nativity of Jacob may not have altogether been excised in the redaction of JE, which forced the composite reinterpretation that Jacob was Isaac's son (despite Isaac having originally died a mongrel boy in E).

Our introductory and comparative study of the New Testament was structured such that this Chapter Five would address the Passion and Resurrection accounts of Jesus Christ (with particular emphasis on the Gospel of Mark). Nevertheless, it was necessary to outline several examples from all four Canonical Gospels. This was especially true of the Fourth Gospel, as the carefully hidden identity of its stated eyewitness – “*the Disciple whom Jesus Loved*” – proved quite relevant toward a complete understanding of its unique Passion and Resurrection accounts. (Similarly, in Chapter One, in order to properly introduce the original and redacted source of E, it proved necessary to compare examples from the subsequent J, P and D sources.) The overarching thesis of this Book: namely, that *the sources of E, J, P and D ideologically project into Mark, Matthew, Luke and John*, also could not fully be addressed without a working knowledge of both Old and New Testaments. As such, we may now finally consider some divine parallels (e.g. Northern Elohist || Mark):



Focusing only on the distinct Passion and Resurrection accounts of Jesus Christ (as they also reflect distinct layers of the Isaac tradition), a familiar pattern of literary relationship has already emerged. First, the *literary primacy* of the ELOHIST & MARKAN texts is evident, both serving as a historical source for the revision and elaboration of alternative accounts, while both suffering late redaction. Second, the *literary dependence* between both the YAHWIST & MATTHEAN and PRIESTLY & LUKAN texts is apparent. (As with J & E, Matthew retains much of Mark, albeit revised. As with P & JE, Luke features more distinctive material and structure, while building an alternative compromise.) Third, the *literary independence* and thus particularly unique material and original structure of the DEUTERONOMIST & JOHANNINE sources is witnessed. (As with D & JEP, John breaks with the

Synoptics in describing the late, Temple-centric and, indeed, Deuteronomistic Passover.) Finally, it is especially noteworthy that both Deuteronomy and the Fourth Gospel conclude with a mysterious account of the death of their purported authors, namely: Moses & the Disciple whom Jesus Loved (that is, Mary the Magdalene).

In studying the **PASSION OF JESUS CHRIST**, a commentary on Mark 14-15 revealed many fundamental distinctions (often obscured or reversed by Matthew, Luke or late redactors/editors):

- Jesus is of Nazareth (a North Israelite **GALILEAN**)... yet his infamous betrayer – Judas (Heb. *Judah*) – is of Kerioth (a Southern **JUDEAN**, thus, the proverbial Jew among “*the Twelve*”)
- Jesus’s disciples are mostly his **NORTHERN COUNTRYMEN**... yet his condemners – the Jews who conspired to murder him – are mostly **KENITE SCRIBES, PHARISEES, CHIEF PRIESTS**, etc.
- Jesus expressly acknowledges that he is “**THE CHRIST**” (i.e. “*I am.*”)... yet he does not accept the often contrasted, antitypical title and accusation “**THE KING OF THE JEWS**” (i.e. “*You say.*”)
- Jesus identifies as the “**SON OF MAN**” (Aram. *Bar-Enash*; i.e. *Zebul-Baal, son of El* [God], of pre-Yahwist, Syro-Israelite tradition)... yet is theologized as the only “**SON OF YAHWEH** [god]”
- Jesus is allegorically offered as if the goat released “**TO AZAZEL**” (i.e. the “*scapegoat*”, the only non-Yahwist offering sanctioned outside of E)... yet another man – “Son of [the] Father” (Aram. *Bar-Abbas*) – is chosen for release instead; thus, Jesus is hanged (slain) “**TO YAHWEH**”
- Jesus calls upon **ELOI** (i.e. “*my Elah*”)... yet is mistook for **ELIJAH** (i.e. “*my El is Yah[weh]*”)
- Jesus observes and eats the **(ORIGINAL) DOMESTIC ISRAELITE PASSOVER** with his disciples... yet is hanged (and memory theologized) according to the **(LATE) TEMPLE JEWISH PASSOVER**

Also, concerning the Passion, **MARY MAGDALENE** was revealed as a prominent figure, especially favored yet hidden in the Fourth Gospel (further obscured elsewhere, and even maligned in Luke):

- Mary anoints Jesus in all four Gospels, and (according to Mark & Matthew) she is to be **MEMORIALIZED IN ALL THE WORLD WITH THE GOSPEL**... yet is instead gratuitously maligned as **A GREAT SINNER** in Luke, and conspicuously **LEFT UNNAMED** in all three Synoptic Gospels
- Mary is identified only in John (**MARY**, sister of Lazarus; i.e. **THE MAGDALENE**)... yet her other prominent roles, including: *most beloved Disciple of Jesus, intimate and faithful Witness at the Last Supper and foot of the Cross, and Companion (Wife)*... each become increasingly hidden behind a veil of anonymity: **THE (MALE) DISCIPLE (WHOM JESUS LOVED)** (further, Mary’s role as *Christological Confessor* now appears textually confounded with **MARTHA**)

In studying the **RESURRECTION OF JESUS CHRIST**, a commentary on Mark 16 & John 20-21 revealed typical layers of literary dependence and reversal, competing allegory and late redaction:

- In Mark, Jesus states “**NO SIGN WILL BE GIVEN**” to this race... yet in Matthew & Luke, he states an evil (and adulterous) race will be given “**THE SIGN OF JONAH**” (i.e. a *covert agent of Yahweh*)

- In Mark, a “*young man*” in white represents the Risen Jesus (an **ALLEGORY OF CHRIST**)... yet in Matthew he is replaced with an “*angel of the Lord*” in white (a **THEOPHANY OF YAHWEH**)
- In Mark, there was **NO PERSONAL ACCOUNT OF THE RISEN JESUS**... yet Matthew & Luke offer **CONTRIVED ACCOUNTS** (each scripting Mark), and an account is **LATELY APPENDED** to Mark
- In Mark & Matthew, Jesus is supposed to **APPEAR TO HIS DISCIPLES IN GALILEE** (days later)... yet in Luke he instead **APPEARS TO HIS DISCIPLES IN AND AROUND JERUSALEM** (the same day)
- In Luke, appearances of Jesus reflect **PETRINE PRIMACY (OPPOSED TO MARY)**, including subtle **PRO-PAULINE** Eucharistic allegory... yet John along with its responsive epilogue reflect **MARIAN PRIMACY (OPPOSED TO PETER)**, including subtle and similar **ANTI-PAULINE** allegory

Again, concerning the Resurrection, **MARY MAGDALENE** was revealed to be especially prominent yet hidden in the Fourth Gospel (often ignored and/or maligned elsewhere, particularly in Luke):

- Mary is the **PRIMARY WITNESS OF THE RISEN JESUS** in John (and is a witness in Matthew)... yet (preferring Peter) Luke **DENIES MARY ANY APPEARANCE**, and she is instead gratuitously maligned as **A GREAT DEMONIAC** (the accusation repeated in Mark’s lately appended account)
- Mary (i.e. her faithful Testimony) is to **REMAIN UNTIL THE NEXT COMING OF JESUS CHRIST**... yet **PETER’S LOVE IS QUESTIONED, AND HE WILL BE BOUND AND LED BY ANOTHER** (i.e. Paul)
- **MARY BECAME VENERATED AMONG THE CHRISTIAN, SETHIAN Gnostics**, acknowledging her preeminence as *primary and faithful Witness (beloved by Jesus, whilst scorned by Peter)*... yet **PETER BECAME VENERATED AMONG JUDEO-PAULINE, PROTO-ORTHODOX CHURCHES**, remembered as *first Bishop of Rome* (i.e. “Pope”), the *final Authority* (and *endorser of Paul*)

Finally, a critical study of the **DOCTRINE OF VICARIOUS ATONEMENT**, as it is often related to the Passion and Resurrection of Jesus Christ, revealed even more fundamental and racial distinctions:

- The historical Jesus would have **NEITHER OBSERVED NOR TAUGHT** any of the ahistorical and Yahwistic bloody sacrificial Temple rituals... yet the Judeo-Christian Jesus is remembered as theologically **FULFILLING THE TORAH**, in becoming the **ULTIMATE VICARIOUS SACRIFICE**
- The ordinances and traditions which may be typologically applied to a Northern Christ include:
  - The **(TRUE) DOMESTIC PASSOVER LAMB**... not the **(FALSE) TEMPLE PASSOVER LAMB**
  - The **(LIVING) GOAT “TO AZAZEL”**... not the **(SACRIFICED) GOAT “TO YAHWEH”**
  - The **(TRUE & LIVING) SON ISHMAEL**... not the **(FALSE & SACRIFICED) “ONLY SON” ISAAC** whose infamous yet widely misunderstood death in E exemplified the only truly efficacious *atoning sacrifice via personal (non-substitutionary) restitution and justification* for all evil (i.e. “**THE SIN OF THE WORLD**”): **THE SLAUGHTER OF THE ADULTEROUS/MONGREL “SON”**

So, by these and many other examples, an overall pattern of increased Judaization and adulteration within the Greek New Testament is evidenced... as the original biography and theological legacy of Jesus Christ became ever muddled, beyond historical recognition or any logical comprehension.

The uncanny parallel between the Judaic undermining of original North Israelite Elohist tradition (as E became JE, then JEP, then JEPD...) and the Judaic uprooting of the North Israelite Christ (alternatively rewritten as MATTHEW & LUKE, then lately revised as canonical MARK & JOHN...) is on full display across the Holy Bible. Hence, a Galilean Jesus of Nazareth, having advanced the original Elohistic (Syro-Israelite) tradition... and opposed Yahwistic (Kenite-Edomite) Judaism... is nevertheless eulogized as being a divine agent and holy sacrifice of the very usurpacious and predatory system which murderously rejected him. To this day, Jesus is associated with Yahweh, David, the Temple and the Torah. In short: *Jesus – murdered by Jews – became the ultimate Jew.*

Similarly: *Mary Magdalene – Jesus's beloved disciple, primary witness and wife – became a man.* Out of necessity, her identity was wisely and lovingly hidden from the vicious opposition of a rising orthodoxy which preferred to view her as little more than a penitent whore and demoniac. Ultimately, the faithfulness and primary witness of Mary Magdalene at the Cross & Tomb of Jesus, her enduring legacy – even her Christly confession – although repeatedly contrasted with Simon Peter (e.g. John 16:32; 19:25-27; 20:8-9; 21:15-22)... was nevertheless popularly replaced with a compromised tradition of Petrine primacy (e.g. Luke 24:34; Acts 15:7; 1 Corinthians 15:5-8; Matthew 16:18-19). Instead, to this day, Jesus is remembered among international denominations of the faithful as having been unmarried (himself born of a virgin).<sup>78</sup> Meanwhile, *the most fundamental and vital prohibition against inter-racial sexual relations is still widely replaced with a general superstition and pious eschewing of extra-marital (or even all) sexual relations.*

Nevertheless, certain Christian Sethian Gnostics (unassociated with the Judeo-Pauline orthodoxy) retained the *proto-Gospel of an anti-Yahwistic, married Jesus*, along with the primitive knowledge of their Savior's essential command: *TO SEPARATE* (i.e. the prohibition against racial adulteration). Through this salvific knowledge and observation, the Elohist moral principles of *racial separation* and *personal atonement* (e.g. Abraham sacrificing his mongrel, adopted son Isaac) were preserved, in direct opposition to the moral and racial ambiguity of the Yahwist tradition – and, particularly, in order to reverse the devastating effects of the oath/mark of Yahweh-Cain.<sup>79</sup> These same moral

<sup>78</sup> The eschewing of sexual relations as generally sinful (and embracing of chastity and celibacy as ideally virtuous) gradually increased with the rise of Judeo-Christian orthodoxy. Besides assumptions of an unmarried, virginal Jesus, and in addition to two canonical accounts purporting his virginal birth (Matthew 1:16,18-25; Luke 1:26-35; 3:23), orthodoxy would further determine, centuries after Jesus, that his mother – Mary – had also been a life-long virgin. Moreover, it would lately be imagined that Mary was herself conceived miraculously. Hence, the doctrine of Jesus's "Virgin Birth" was coupled with this latter Mariology of "Perpetual Virginity" and "Immaculate Conception". (Such ideas became dogmatized despite either no biblical support [Immaculate Conception] or even scriptural witness to the contrary [Perpetual Virginity]; e.g. Matthew 1:25; 12:46-50; 13:55-56; Mark 3:31-35; 6:3-4; Luke 8:19-21; John 2:12; 7:3-10; Acts 1:14; 1 Corinthians 9:5; Galatians 1:19.) Meanwhile, clergymen were forbidden to marry, as the memory of a married Jesus became ever more forgotten and anathematized. (Outlined in the Chapter Six, the doctrine of "Original Sin" would largely popularize the belief that sin and a sinful nature are inherited via sexual conception, thus, reinforcing the idea that a sinless Jesus, along with his Holy Family and Church, could have nothing to do with sex.)

<sup>79</sup> The moral and theological implications of the central tradition in E of Abraham sacrificing his mongrel, adopted son Isaac are even more fundamental than many Judeo-Christians imagine in their typological and Christological reinterpretations of JE. Indeed, the slaughter of the mongrel boy Isaac originally served as an exemplary moral

safeguards were carried over in the sexual prohibitions of the Priestly and Deuteronomist sources (to be confounded by later generations of scribes and interpreters). Particularly the Priestly text, although replete with Yahwistic rituals of vicarious animal sacrifice, retained the uncompromising central concern of its ancient Elohist predecessor... demonstrating the celebratory and efficacious act of personal reconciliation – the only and final solution for the iniquitous “*plague*” of adultery:

{P} Israel...began to play the harlot with the daughters of Moab. ... Then behold, one of the sons of Israel came and brought to his brothers a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel... When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation and took a spear in his hand, and he went after the man of Israel into the tent and **pierced both of them through, the man of Israel and the woman, through the belly.** So the plague on the sons of Israel was checked. ... Therefore say, ‘Behold, I give him My covenant of peace; and it shall be for him and his seed after him, a covenant of a perpetual priesthood, because he was jealous for his Elohim and **made atonement for the sons of Israel.**’<sup>80</sup>

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prescription for the slaughter – by practical extension – of *all the mongrel races ultimately descending from their prolonged cohabitation and miscegenation with the Syro-Egypto-Israelites* (e.g. of *all the Canaanite admixtures*). Incidentally, the extreme measure of slaughtering the Canaanites, and not racially intermixing with them, was the very principle which the Israelites were originally determined and commanded to do concerning the conquest of Canaan, for example: “*the Hittites and the Gergashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites...you shall utterly destroy {Heb. charem} them. You shall make no covenant with them and show no favor to them. Furthermore, you shall not intermarry with them; you shall not give your daughter to his son, nor shall you take his daughter for your son.*” (Deuteronomy 7:1-5,16); “*you shall not leave alive anything that breathes. But you shall utterly destroy {Heb. charem} them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite...*” (Deuteronomy 20:16-17) (cf. Exodus 23:20-33; 34:11-12,15-16; Numbers 21:2-3; Joshua 10:29-11:23; 23:12-13; Ezra 9:1-10:44; Nehemiah 13:1-3,23-30). (Note: in contrast to these various Canaanites, the Midianite virgin girls were spared in Numbers 31:17-18.)

Nevertheless, as the Yahwist legends of Rahab (Joshua 2:1-21; 6:17-25) and the Gibeonite-Hivites (Joshua 9:3-27) illustrated, these Kenites ultimately cohabited with Israel, spared by the contractual invocation of the name of “Yahweh” – the swearing of an oath to let them live “(*in the midst of Israel*) to this day” (cf. Judges 1:16,21,27-36). Thus, the superstition that these Kenites were under the divine protection and vengeance of Yahweh was also promoted in the Kenite-Yahwist allegory of the oath-mark of Yahweh-Cain (Genesis 4:1-15), whose vengeance was deathly invoked in the case of King Saul and his sons (2 Samuel 4:1-8; 21:1-9; contrast 1 Samuel 15:6). In light of the sparing of these Kenites by the oath-mark and guile of Yahweh-Cain, it is therefore highly significant and noteworthy that a similar oath had been sworn in the original Elohist story of Abraham offering Isaac. Pointedly, Abraham slaughtered the bastard boy despite having made a covenant with Isaac’s real father, Abimelech... and after Abimelech secured a contractual oath from Abraham: “‘...swear to me here by Elohim that you will not deal falsely with me or with my offspring or with my posterity...’ Abraham said, ‘I swear it.’” (Genesis 21:22-24) Hence, the author of the ancient and original Elohist tradition was not only concerned with safeguarding the racial purity and identity of North Israel, but offered an ultimate, personally atoning solution to rectify the great evil of adultery... regardless of any ***divine oath, superstition, guile or love*** that would otherwise bind or dissuade the faithful Israelite from that superseding moral principle and goal. Even so, “*Elohim tested Abraham*”, and this Great Father faithfully killed his oath-bound and beloved – yet adopted and supposed – “*only son*”. Hence, Abraham was saved, securing his namesake and destiny.

<sup>80</sup> From Numbers 25:1,6-8,12-13

That true atonement is not achieved by animal sacrifice was known among early Judeo-Christians (e.g. “*it is impossible for the blood of bulls and goats to take away sins*”; Hebrews 10:4); however, their purported solution – the vicarious, bloody death of another innocent (namely, Jesus Christ) – also achieves no effectual restitution and recompense for the ongoing adulterous sin of the world. Hence, this formerly moral and national concern of “*the Law*” was yet again replaced with a newly interpreted set of empty rituals and imaginary solutions for non-existent “*sins*”. This toleration of the advances of true evil ultimately stems from the fact that Judeo-Christians are instead taught to pitifully fear God (as if Yahweh) and the supposed *otherworldly, personal consequences of their trivial “sins”... over any real-world, national consequences*. Indeed, many believers remain more concerned with selfishly irresponsible and childish reward-and-punishment fantasies like:

HOW CAN I AVOID THE ETERNAL, FIERY TORMENTS OF ‘HELL’ AND ENTER ‘HEAVEN’ (WHEN I DIE)?  
ARE YOU ‘SAVED’ (SPIRITUALLY, BY THE GRACE OF JESUS’S ATONING BLOOD, THROUGH FAITH)?

...rather than any realistic, worthwhile and presently needful endeavors like:

HOW CAN I WORK TOWARD ‘THE COMING KINGDOM OF GOD ON EARTH’ (BEFORE I DIE)?  
BY WHAT MEASURE WILL MY FAMILY AND OUR ADULTERATED NATIONS BE (TRULY) SAVED?

Hence, the superstitious beliefs and empty rituals of a bastard Judeo-Christianity are evidenced even in its competing Death & Resurrection accounts. In turn, these ideas and practices were adulterously inherited from the equally bastard religions of Temple & Pharisaic Judaism (notably, in the Judaic appropriation of “Vicarious Atonement”). For two millennia now, Judeo-Christianity has hardly worked toward the atonement, redemption, justification or salvation of the world. Serving as a modern testament to this ultimate failure, the so-called “Western Christian nations” are today being overrun, AND THEY WILL SOON BE DESTROYED. This engineered plague upon the Christian West is *a direct, inevitable consequence of its increased racial adulteration... knowingly facilitated in recent generations by the very Judaic forces which the historical Jesus opposed.*

Also, standing in direct opposition to *the revealed divine knowledge which begets true salvation*, the equally destructive Judeo-Christian complementary doctrines of “Original Sin” & “Adoption” (also known as “Sonship”) will be addressed in the following two chapters. In the next chapter, the primeval seed lines of CAIN vs. SETH (as first witnessed in J vs. P) will once again take center stage: not only found in the purported canonical genealogies of Jesus Christ (as now projected in Matthew vs. Luke)... but also pertaining to the adulterous, original sin of the world.