

The Parting of Ways Theology

**Is This a Viable Theology Based on
the First Century Historical Facts**

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INTRODUCTION

What happened to the circumcision branch of Church? Is it true as said in the “partings of ways” theology that the uncircumcision branch separated, or seceded, from Judaism or supplanted it in some way? Judith Lieu states that “on the surface, the ‘parting of ways’...recognizes the continuing vitality of rabbinic Judaism as another way and not presumably, a cul-de-sac.” However she also states they “recognize a continuity with Christian history, affirming ‘Jesus the Jew’ as one who did not differ so fundamentally from His contemporaries, and acknowledging no subsequent radical break even in the person of Paul” (pg 16). She adds they see the first century history between the Jews and our Church as a “Y” or “T” that is a parting of ways that will remain unchanged with time (pg 11).

If these above statements were true then there should be solid evidence visible in the early “Pillars” of the Church who each transmitted Christ’s Gospel at the earliest times: Peter, James the less, John, the disciple Christ Loved and Paul as well as in the Jewish body they interacted with before the Temple’s destruction when the circumcision branch was at its strongest and later history should confirm this. This is why this study begins in the first century with James the Less, a pillar of the Jerusalem church and the first council and continues to use the first century Church as the template on which all later history included within will be compared against.

I

1.1 James the Less

Most people know Peter and Paul and even John, but James the Less is less known though he was very important to early Church, particularly the Jerusalem Church. James was the Bishop of Jerusalem¹ which may explain why he played a major part of the Jerusalem Council. He held this position during turbulent times of persecution (Acts 12.17), coexisted with his Jewish neighbors (Josephus Flavius. "The Antiquates of the Jews" 20.9.1), converting through his witness and testimony "many thousands" (Acts 21.20), and his death caused the high priest implicated in his death to be replaced (Josephus. 20.9.1). All this suggests James was a very important man at least in Jerusalem in the first century Church.

Another indication of his importance is that James² was with Peter in Jerusalem when Paul first visited the Jerusalem church three years after Paul's conversion and probably before James the brother of John's death. This visit produced significant results. From Paul's own letters and Acts we learn the other disciples at that time feared Paul until Barnabas brought him to Peter and telling Peter the story of Paul's conversion. Peter accepted him and Paul stayed with Peter fifteen days. However during those fifteen days Paul met with only one other apostle and that was the Bishop of Jerusalem, James. Yet from this meeting the fear of those around ceased and Paul became accepted among the Disciples of Christ who said according to Paul, "He who once persecuted us is now preaching the faith he once tried to destroy," Gal.1.23. This says a lot of the testimony of these two men who alone saw Paul given Paul's reputation before he was seen by them. Paul further says James was among Peter and John as the "reputed" pillars of the Church which means even if Paul was questioning this designated title, there were others who upheld this. Paul even puts James before Peter in that very text but this could be because James held such sway in the First Jerusalem Council.

1.2 The First Jerusalem Council

From Paul's account we learn this council took place fourteen years after his last visit to Jerusalem, Gal.2.1, so it was probably around 54 CE to 62 CE; however, the latter date is when Paul is believed to have been martyred and awfully close to the unstable time of war with Rome that started in 66 CE so it was probably closer to 54CE. Luke explains this first council was provoked by men from Judea demanding the converts to be circumcised in accordance to the laws of Moses, Acts 15.1. This is surprising because according to the Jewish Oral Law of the Noachide, gentiles are not allowed to be circumcised, probably because of the incident in Gen.34. In this text Jacob's sons Simeon and Levi slew and plundered the gentiles who complied with this law. So circumcision of an adult weakens the adult and makes them vulnerable to an attack.

Apparently these laws of the Noachide either did not exist in Paul's time because this law is not within the Mishnah or was held by a minority. This is written down in Sanhedrin 56a but belongs to the Talmud that came later, by the third century and like Josephus' words may have been also edited according to Shmuel Safrai in his article "Talmudic Literature as a Historical Source for The Second Temple Period". So might the early Church and this council have played a part in this later Mitzvah (Law) in Sanhedrin 56a? This fits what instructor Dr. Dennis Castillo stated in his class on Church History I that Paul's success with righteous gentiles came from his offering them an ability to believe in God without going under the knife.

Now on the actual council the accounts for this council from these two texts of Acts 15.1-29 and Gal.2.1-10 seem to disagree. Paul says he went up by "revelation" (Gal.2.2) whereas Luke claims Paul went with a group that was "appointed" to go (Acts15.2). Many who see this as a claim that Luke's account was not true, however, Paul could have had that revelation, told his community and the community then appointed people along with Paul. This doesn't mean Luke misrepresented anything, only that he saw things differently and reworded more gracefully certain controversies in his record to put the circumcision branch in a better light. For example, this was suppose to be a private council of Apostles, elders and witness like Barnabas and Titus; yet a party of Pharisees who were also believers, rose up angry after hearing the

testimony of those who came from the gentiles and demanded all gentiles who converted to be circumcised. This was Luke's account in Acts 15.5. Paul however relates, "But because false brethren secretly brought in, who slipped in to spy out our freedom, which we have in Christ Jesus that they might bring us to bondage..." Gal.2.4. Clearly Luke was kinder than Paul with these circumcised believers though the fact that these "slipped in" is implied in Luke in his testimony as well, "The Apostles and elders were gathered together to consider this matter" (Acts 15.6) which can be read as they withdraw from the multitude who "slipped in" and discuss the facts in private. Paul also suggests he had an upward fight in his words, "to them we did not yield submission even for a moment" with those with a reputation already established in the Church for "G-d shows no partiality", Gal.2.6. Peter however actually saved the day in the eyes of the circumcision branch declaring the circumcision party was being unfair to the gentiles and expecting more from the gentiles than was expected of Jews, Acts.15.7-11. These words would be thrown back at him in Antioch, Gal.2.14-16. Still at this time of the council it gave Paul and Barnabas the floor to speak again and their testimony won the assembly, Acts.15.12. So was it an uphill battle valiantly fought by Paul "onward Christian soldiers" appeal and all that or a strongly discussed dialog that grew heated sometimes and was ultimately resolved by the Pope jumping in to quiet the crowd? Chances are the truth resides somewhere between these two views, but does this make either Luke or Paul's testimonies false? Actually it suggests Paul was probably not familiar with the heated ways Yeshivas arguments can go in certain Jewish circles so what he saw as a great battle Luke saw as a just part of the process. These two accounts then instead of exposing dogma or division actually expose humanity behind the writers of the Gospels and thus increased the depth of meaning of what happened at this council.

The truth of Luke's words can be seen in that after Peter spoke on Salvation by faith then James stood up confirming Paul's words (Acts 15.13-21) while adding certain laws, those against idolatry, unchastely, against cruelty to animals and the blood that goes back to Noah, Gen.9.4. This fits because this heated dialog occurred in Jerusalem, James' diocese, so he would have power here to bring those who, "snuck in"

into communion better than Peter or even Paul who were both “outsiders”. By this James appeased the circumcision branch adding these should be the basic requisites for a gentile to stand in the Synagogue and hear the words of Moses on the assumption these would come unto greater fellowship with time.

These words of James will in time be a source of contention but for now there seems to be a consensus. The reason might be because of something Paul mentions in Galatians that the circumcision branch also saw through Peter and James’ efforts that Paul was entrusted to Gospel of gentiles whereas Peter was given the Gospel to the circumcised, Gal.2.7-8. Luke makes no mention of this and even implies Paul and Barnabas were on an equal footing with everyone there and were chosen from among them all thus implying as well that Paul was in no way special. A contradiction? On the surface it would seem so, except again Peter may not have been overly clear on Paul’s authority, it was a touchy topic in Jerusalem and this might be why Paul was so insistent on him being a “pillar” of the Church and not only part of the Rankin file in Galatians. Further Paul tells us they were to remember the poor, Gal.2.10, and this Luke never mentions which only proves Luke was reporting for his people and Paul for his, all the facts were slanted but true, just like most of our news reports today are.

These differences of opinions were not fully resolved in that council but such is true of every ground breaking council (such as Nicene and Vatican II). Further in Acts, at end of chapter we see trouble already rumbling beneath the surface as Paul fought with Barnabas as Luke relates “and there arose a sharp contention; so they separated from each other” (Acts 15.39) and this would not be the only time they found themselves on opposite sides of this argument (Gal.2.13). The point of the contention was that Barnabas wanted John Mark to go with them who was close to Peter, 1Pet.5.13. John Mark’s close relationship to Peter could have cause Paul’s strong reaction though Barnabas seemed unconcerned about having Mark as his companion. This shows an emotional side to Paul that was also most visible in Galatians 5.12.

1.3 New Gospel?

From Galatians and Corinthians we often find that Paul was considered lawless as some in the circumcision branch. It's true Paul didn't enforce all those laws but he did enforce Chastity ("fornication, impurity, and licentiousness are works of the flesh, Gal.5.19) and idolatry named outright with sorcery a relative in the flesh, Gal.5.20. In place of those dietary laws Paul adds enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy/murder, drunkenness, carousing and the like which are negative laws of Moses in a short form version. So in Galatians he did not believe he was contradicting the council but rather its directives on foods did not apply to every gentile or local area in his mind.

1Cor.8 gives his view on the dietary laws and also gives a clue on his reticence to require gentiles abide these directives. He first points out that sacrificing to idols does not affect the meat adversely because the pagan's gods don't exist, an argument the Greeks certainly would appreciate but the Mishnah contradicts this view:

2.3 A. These things belonging to gentiles are prohibited, and prohibition affects them extends to deriving any benefit from them all:

D. 'Meat which is being brought into an idol is permitted'

E. 'But that which comes out is prohibited'

F. 'because it is like *sacrifices of the dead* (Ps.106.28),' the words of Rabbi Aqiba. –Neusner, Abodah Zarah

Though Paul's words are logical, Rabbi Aqiba's are also true. The text he quotes clearly affirms sacrifices to idol's are like sacrifices of the dead that provoked God to anger even though it is only in the mind of the idolizer and harmless to those who do not have this belief. Ironically, Paul might have seen why just after he declared such food clean, he wrote:

For if any one sees you, a man of knowledge, at table in an idol's temple, might he be encouraged, if his conscious is weak, to eat food offered to idols...therefore, if food is a cause of my brother's failing, I will never eat meat, lest I cause my brother to fall. 1Cor.8.10, 13 cf Rom.14.2

Those who are weak in conscious are those who might see Idolatry as potentially true and die in faith rather than seeing it as simply food being used in a foolish way, this is probably why that Psalm was written. This was why for hundreds of years Catholics didn't even enter a Protestant church; however, Vatican II changed this so was Vatican II wrong? Not if indeed the full number of the gentiles are in, which means there is no longer any Catholics who are so secular that entering a Protestant church will cause harm because the Eucharist keeps us united. The same apparently can be said for Paul's position which is echoed in the Council of Florence:

In places, however, where the Christian religion has been promulgated to such an extent that no Jew is to be met with and all have joined the church, uniformly practicing the same rites and ceremonies of the gospel and believing that to the clean all things are clean, since the cause of that apostolic prohibition has ceased, so its effect has ceased. -Bull of union with the Copts. 13th paragraph. 1442

Why did our Lord allow the Church to lift this dietary law? The answer may be in Paul's comment that one was not to eat food offered to idols lest his brother stumbles would mean perhaps that must he "never eat meat" or eat "only vegetables". Possibly there was no meat in some areas that didn't come from pagan temples and so if one kept the Jerusalem Council laws they had to become vegetarian which wasn't as easy to do then as it is today. Without knowing it the Jerusalem Council was raising the bar too high for those Paul was reaching out to. This is what led to modifying those council directives which moves to the next part; were Paul's teachings as well as the Council of Florence's breaking the Jewish Laws as some claim?

1.4 Salvation by Faith ala Jacob³

We read in Bahodesh 6.1A-G:

‘You shall have no other gods before Me’ Ex.20.3

Why is this stated?

Since it says, “I am the Lord your God.’

The matter may be compared to the case of a mortal king who came to a town. His staff said to Him, “Issue decrees to them.’

He said to them, ‘No. when they accept My Dominion, then I shall issue decrees over them. For if they do not accept My Dominion, how are they going to carry out my decrees?’

So said the Omnipresent to Israel, ‘I Am the Lord your Gods.

You shall have no other gods before Me.’ -Neusner. Talmud

Clearly Paul was not alone in reducing the Torah down to a Gospel depending on Salvation by faith; Judah did as well in this Midrash for faith in God come before all other laws. True the Midrash is a more recent source than the materials drawn from the Mishnah (about 200- 300 CE compared to 100-200 CE) yet it certainly shows Judah was moving toward the salvation Gospel as time passed though what is less clear is if this seed came from Judah or in response to the early Church’s teachings on grace. There is one piece of evidence that ties these teachings back to the first century Jewish teachings. In Bavli Shabbat 31A we read a story about a Gentile who wanted to learn Torah while standing on one foot. So he went to R. Shammai who was teaching at the time and asked him if he would teach him as he did this but rabbi Shammai chased him off with a stick. Then he sought out R, Hillel and asked him the same question. Rabbi Hillel did not chase him away but answered him:

“What is hateful to you, do not to your neighbor: That is the whole Torah, while the rest is commentary; go and learn it” –Neusner. Talmud.

Hearing this the gentile was satisfied. Further what Hillel is the essence of the teaching above in Bahodesh 6.1A-G, it isn't a call to lawless but a call to taking that first step towards God by the prodigal son and allowing God to help them make the rest of the journey that is “go and learn it” and “when they accept My Dominion, then I shall issue decrees over them”. Paul was a student of Rabbi Gama'li-el, Acts 22.3 and the Elder Rabbi Gama'li-el is the son of Hillel, R. Gama'li-el carried his Father's teachings on mercy to the weak which is visible also in Acts:

But a Pharisee in the council named Gama'li-el, a teacher of the law, held in honor by all people, stood up and ordered the men to be out outside for awhile. And he said to them, ‘Men of Israel, take care what you do with these men. For before these days Theu'das arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him dispersed and came to nothing. After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished and all those who followed him were scattered. So in this present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is from men, it will fail; but if it is of God, you will not be abler to overthrow them. You might even be found opposing God!’

Not all Jews who rejected Christ were against Him or His people, some like Rabbi Gama'li-el were willing to give the first century Church the benefit of the doubt, no parting of ways then existed within these Jewish teachings.

II

2.1 Peter and Paul

In Acts 18.2 we find out about the expulsion by Claudius of the Jews from Rome and Peter might have gone after the expulsion from Rome to Antioch at this time. Further in Galatians we find Peter eating with the believing gentiles in Antioch and Paul, according to Acts.18.22, on reaching Antioch he catches Peter in hypocrisy. Apparently Paul came to Antioch before James and the circumcision branch came. He further saw Peter fellowshiping with the non-Jews in Antioch and then he also saw how Peter distanced himself from these very same believers when the circumcision branch came. Obviously the believers in Antioch were probably hurt by what Peter did; however, it doesn't seem that Peter only shared in Eucharist with them as some suggest because he already had gone into a house of gentiles, Acts.10.28-29, and he had clearly affirmed:

“Truly I perceive that G-d shows no partiality, but every nation any one is acceptable to Him.”

This is why just sharing with the Eucharist, which is a vegetarian meal, is not enough for Paul to say:

“If you, though a Jew, live like a Gentile and not a Jew, how can you compel the gentiles to live like Jews?”
Gal.2.14

How can Paul's words that he said not only to Peter but also to the entire circumcision branch be understood at this time? First, the Eucharist service came at the beginning of the day on the first day week after Shabbat evening service⁴ in the synagogue to close the Sabbath. This is visible in fact in Acts 20.7 where Paul talked to past midnight and a man to fall asleep by a window and subsequently fell three floors to his death. It, of course, led to a miracle but also illustrates the type of Eucharistic service in this day, it followed the later afternoon synagogue service and they often they ate a common meal after in someone's home, 1Cor.11.21 before they sang and the sermon began and the Eucharist followed that night. It was in this common meal Peter slipped and "lived like a gentile". Here eating in fellowship he did cross over and he crossed over because of peer pressure, this was something even Paul didn't apparently do. Therefore Paul was saying if Peter who knows kosher and has kept kosher from his youth, Acts 10.14, breaks kosher when not around Jews, how can he or any other member of the circumcision branch demand gentile converts to even the minimal form of kosher. Later in 1Cor.11.22 it sounds like Paul was trying to stop the common meal because it was causing problems such as what Peter experienced for he added after mentioning the common meal:

"What! Do you not have houses to eat and drink in?"

What Peter did was human, terribly human and it's really easy for Jews to slip in mixed company which why in the Mishnah (Abodah Zarah 5:5) forbids even placing a Jew's food they plan to be served from on the same table with a gentile they are eating with. To do so makes the food unkosher because of the very risk of "slipping". Peter's slipping could have been eating pork in a mixed dish as some believe, but it may have been as innocent as placing his dish with the food of gentiles. Both actions break kosher laws according to Jacob even if one is only a fence whereas the other is defined clearly in Torah. If Peter did

break a precept of the law rather than one defined in Torah this may explain why the laws are on the books, slipping in mixed company is easy. This is why the common meal dropped from the early church practice and never invaded the mass unless we count the “coffee socials” that often follow Mass or the big week long All Saints parties in the Middle Ages (which may have provoked Florence). Such meals help build community but where dietary differences are great these meals can also cause controversy as happened in Antioch; therefore, Paul called an end to common meal to lower the risk of slipping but he also upheld the unifying meal, the Eucharist, 1Cor.11.23-34. The Eucharist then is the IMPORTANT meal of sharing, not the common meal, and is a meatless meal it is kosher for both Jew and Gentile Catholics to eat. Had this law been in place Antioch at that time Peter might not have slipped and Paul would never had needed to correct him; yet the Spirit had other plans, this had to happen because Paul’s words were not a new Gospel for Peter himself said:

“Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers or we have been able to bear? But if we believe that we shall be saved through the grace of the Lord Jesus, just as they will.” Acts 15.10-11.

Paul said:

“We ourselves, who are Jews from birth and not gentile sinners, yet know that a man is not justified by works of the law but by faith through Jesus Christ...” Gal.3.15

A similar thing happened in 1442 with the Bull of union with the Copts of Florence which seems in places to claim keeping Jewish practices are wrong:

It firmly believes, professes and teaches that the legal prescriptions of the old Testament or the Mosaic law, which are divided into ceremonies, holy sacrifices and sacraments, because they were instituted to signify something in the future, although they were adequate for the divine cult of that age, once our lord Jesus Christ who was signified by them had come, came to an end and the sacraments of the new Testament had their beginning. Whoever, after the passion, places his hope in the legal prescriptions and submits himself to them as necessary for salvation and as if faith in Christ without them could not save, sins mortally. It does not deny that from Christ's passion until the promulgation of the gospel they could have been retained, provided they were in no way believed to be necessary for salvation. But it asserts that after the promulgation of the gospel they cannot be observed without loss of eternal salvation. Therefore, it denounces all who after that time observe circumcision, the Sabbath and other legal prescriptions as strangers to the faith of Christ⁵ and unable to share in eternal salvation, unless they recoil at some time from these errors. Therefore, it strictly orders all who glory in the name of Christians, not to practice circumcision either before or after baptism, since whether or not they place their hope in it, it cannot possibly be observed without loss of eternal salvation. -11th paragraph

This seems to be saying the “parting ways theology” is indeed true yet this interpretation doesn’t take into account that this was for the need of the time and Florence added a side door:

It condemns, then, no kind of food that human society accepts and nobody at all neither man nor woman, should make a distinction between animals, no matter how they died; although for the health of the body, for the practice of virtue or for the sake of regular and ecclesiastical discipline many things that are not proscribed can and should be omitted, as the apostle says all things are lawful, but not all are helpful. -13th paragraph at the end.

A side door was left open by the words “all things are lawful, but not all are helpful” which means keeping certain Jewish or other traditions may be allowed if and only if “for the health of the body, for the practice of virtue or for the sake of regular and ecclesiastical discipline” and not “as necessary for salvation and as if faith in Christ without them could not save, sins mortally”. At the time of Florence these Jewish laws were not helpful, they caused division but they were still lawful if kept not for reasons of salvation. Therefore, even here the “parting of ways theology” cannot be firmly upheld unchallenged; however, in the

Day of Florence there was no Paul to tell the Grafted-in:

“We ourselves, who are not Jews from birth and are former gentile believers, yet know that a man is not justified by works of the law but by faith through Jesus Christ...” modified from Gal.3.15

Although Paul’s actions were hard and painful to Peter, but so were Christ’s words on the Sea of Tibe’ri-a⁶ and Florence’s words 1,500 years to Jewish believers; however, this was also an opportunity to teach and important lesson Peter apparently would need even if it hurt. What Paul was driving home is that learning takes time, sometimes a life time; learning customs and traditions that are foreign to one is hard. The Law of Moses is taught to Jewish children from their earliest moments, they are immersed in this and it is really all they knew therefore demanding they keep kosher, even going vegetarian if kosher foods are not available was not unreasonable. Jews usually can do this with the support of other Jews and their upbringing but even these find this much harder to do when isolated from their people. Therefore even as some Jews later complained Paul’s position in Galatians regarding gentiles was like he was standing on one foot he was still not wrong so long as Paul taught these gentiles to treat others as they wished to be treated and continued to learn which he did.

The Mishnah was for Jacob, not the gentiles, the prohibition on entering a temple for meat was not on gentiles necessarily; however, there is another side equally important. Though all above said by Paul, the rabbis and Peter and Florence maybe true and these teachings may have been needed at their time. At the same time teaches like this can also be twisted as was visible during the holocaust as regards circumcision as is explained in the fifth note. People to whom this law does not apply to can make excuses, keeping kosher is after all sometimes hard in Diasporas, even for Jews trained from birth and sometimes inconvenient as well, and sometime just a pain to keep and before you know it you drop it and have anarchy.

2.2 The Letter of James

This letter is a response to Paul's letter to the Galatians. Paul says, "For Jesus Christ neither circumcision nor uncircumcision is of any avail but faith working through love, Gal 5.6; James says, "Do you want to be shown shallow man that your faith apart from works is barren?" Jam.2.20. Paul exhorts his flock "Thus Abraham 'believed God and it was reckoned to him as righteousness.' So you see that it is man of faith who are sons of Abraham." Gal.3.6-7; James chastens, "was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works..." Jam.2.21-22; whoever wrote the letter of James obviously read Paul's letter to the Galatians and feared or faced the fall out.

As Acts 21.20-21 states:

You see, brother, how many thousand there are among the Jews of those who have believe; they are all zealous for the law, and they have been told about you that you teach all Jews who are among the gentiles to forsake Moses, telling not to circumcise their children or observe the customs.

Just as Paul "magnify" his ministry as "an apostle to the gentiles" (1Cor.11.13-14) so did the Bishop James, and James' congregation was not angry because so many gentiles were being saved but because many Jews in Diasporas were transgressing the law saying Paul told them they could and this was affecting their own success and harmony with Jacob at home. This charge they were hearing wasn't true, Paul clearly stated in Galatians, "But if I, brethren, still preach circumcision, why am I being persecuted?" Gal.5.1, which means ALL his words against circumcision were to the gentiles, not Jews! Further, Paul after leaving the group above, took the Nazarene Vow, 18.18 a very Jewish vow and sacrificed at the Temple⁷.

As 2Pet.3.15-16 states:

“So also our beloved brother Paul wrote to you according to the wisdom given him speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do other scriptures.”

Paul's words to the gentiles in Galatia were being used by some Jews as excuse to transgress the law which in turn affected James' ministry badly, thus Peter or a later pope wrote that warning stating it was not the fault of Paul but the fault of those misreading Paul. Still because this incident happened it is likely that the second letter of Peter had not come out by this time and these actions by others were affecting Paul's reputation. Had Paul insisted on keeping the Jerusalem Council directives of dietary laws, something the elders in Jerusalem wanted from him (Acts 21-25); this would place a heavy burden on the gentiles (1Cor.8.13). The statement there “I will never eat meat” suggests all meat came from food offered to idols. This means to keep the Jerusalem Council one either had to becoming a vegetarian before tofu facsimiles made doing so easier or as Abodah Zarah suggests they had to get meat as it is on route to the temple but even this might not be easy. Expecting such for a new gentile convert was simply too high a bar which is why Paul came down so hard on Peter in his letter to the Galatians to drive this point home for when things got dicey Peter would hold fast to what he believed. Yet when Jewish believers saw the gentiles could eat food offered to idols apparently some decided to eat it too even though they were likely vegetarians already or knew ways around the practice but doing so was such a pain! Then they felt they didn't have to circumcise their kids because he said:

“I testify again to every man who receives circumcision that he is bound to keep the whole law.” Gal.5.4

They ignored Paul added also that he taught circumcision just six verses later so he could not have been talking to Jews for whom he writes:

Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek circumcision. For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. 1Cor.7.18-19

They twisted Paul's words as many Protestants and anti-Semites twist our Church's words over the years. And when this information reached Jerusalem, the trouble began but rumbling was visible even before Jerusalem.

2.3 Fall Out

The first sign of trouble was Thessaloni'ca where Paul's testimony brought some Jews to Christ, but many more Greeks. This maybe because as Dr. D. Castillo suggested the early synagogue demanded circumcision at this time while Christianity did not. The Greeks who were righteous found a better way to become full members of God's kingdom and if indeed Dr. Castillo is correct then this maybe because the Noachide had not yet been defined. Instead Paul's success created jealousy, Acts.17.5, so Paul and those who accompanied him fled to another city but their troubles with Thessaloni'ca followed them. This happened somewhere after Claudius (41-54 CE) expelled all Christians from Rome which means this happened before the incident in Galatians. Though the charge is not found in this incident in Acts the fact that Paul added Gal.5.11 suggests he too heard this charge and was aware of it even before coming to Jerusalem. There was also another time Paul ran into trouble with the local Jews in Greece where Paul faced Jewish resistance in the form of a plot on his life which shows exactly how misunderstood and hated he was. This was last time before coming to Jerusalem but again no cause of food or circumcision was brought forth in Acts only implied in Galatians yet we have already seen Luke's perception caused him to omit certain sensitive details as regards his Jewish audience. Further, after that plot Paul told those with him of his coming troubles and they wept but he said this was the will of our Lord, so Paul left them for his last journey which was for Jerusalem.

When Paul returned to Jerusalem he was gladly received but then he was told those words above; that others were twisting his words as some Protestants twist the Scriptures in the "faith alone" dogma and drawing themselves into lawlessness. The answer the Jerusalem diocese had been for Paul to take the Nazarene Vow again but not only that to also pay the sacrifices for four men also taking this same vow. By doing this the leadership hoped they could avert a crisis because the Nazarene vow was a highly Jewish thing to do.

This however most likely happened near the time of one of the feasts of ingathering: Pesach/Passover,

Shavous/Pentecost, and Succos/Feasts of Booths because there were Jews from Asia in Jerusalem at that time who stirred up the crowd against Paul. They repeated what the Jerusalem church had already warned was being spread about Paul's ministry but added to this the lie that Paul had brought Troph'imus an Ephasian into the Temple which wasn't true. Then a riot ensued, Paul was dragged from the Temple, the gates were shut, and the mob was violent, so violent the Roman tribune heard and had Paul carried in chains to the barracks. Paul then was able to speak and once the tribune found out he was a Jew so the tribune arranged for Paul to speak to the leadership in hopes of quieting the crowd. The people at first listened; however, when he finished speaking his testimony through the persecution of the Church and the meeting of Christ upon the road, and he mentioned Christ sent him to the gentiles they raged again so that the tribune sent him to be scourged. Then Paul told them he was also a Roman citizen the tribune freed him and Paul went before the Sanhedrin, Acts 21.17-22. This however was not the hastily drawn illegal meeting that Christ faced but the entire Sanhedrin which contained both Sadducees and Pharisees and not all the two groups were the same.

2.4 Pharisees and Sadducees

Josephus tells us:

14. (162) But then as to the two other orders at first mentioned: the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, (163) and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does cooperate in every action. They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies,—but that the souls of bad men are subject to eternal punishment. (164) But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; (165) and they say, that to act what is good, or what is evil, is at men’s own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. (166) Moreover, the Pharisees are friendly to one another, and are for the exercise of concord and regard for the public. But the behavior of the Sadducees one towards another is in some degree wild; and their conversation with those that are of their own party is as barbarous as if they were strangers to them. And this is what I had to say concerning the philosophic sects among the Jews.” -Josephus, Flavius. The Works of Josephus. “Wars.” 2.8.14

He also states:

“...Pharisees, even upon other occasions, are not apt to be severe in punishments...” -Josephus, Flavius. The Works of Josephus. “Antiquities.” 13.10.6

This shows in the text of Acts 23, after Paul’s speech the Pharisees said, “We find nothing wrong with in this man? What spirit or an angel spoke to him?” Acts 23.9, whereas Annani’as the High Priest and a Sadducee commanded his people to strike Paul in the mouth when Paul declared his innocence, 23.2. These opposing groups grew violent with Paul caught in the middle so the tribune ordered Paul removed again. Then an assassination attempt was planned and when the tribune heard for this he had Paul removed to Rome and after some adventures on the way to Rome where he would spread the Good News unhindered

and at his own expense, Acts.28.30 though Luke goes no further that Paul entering Rome. This does not mean all Pharisees were gentile and non-judgmental as the following quote shows clearly:

Rabbi Eliezer says, "None of the gentiles has a portion in the world to come, as it is said: 'The wicked shall return to Sheol, all the gentiles who forget God' [Ps. 9:17]." [He interpreted:] "'The wicked shall return to Sheol' ? these are the wicked Israelites. 'And all the gentiles who forget God'? these are the nations." Rabbi Yehoshua [in disagreement] says, "If it had been written: 'The wicked shall return to Sheol, all the gentiles' (and then said nothing further), I would have maintained as you do. Now that it is in fact written, 'All the gentiles who forget God,' it indicates that there are also righteous people among the gentiles of the world who do have a portion in the world to come" –Notley

R. Eliezer was tolerant of Jewish Christianity, so much so he once was accused of being a Christian, given this fact how can one explain this cold view as regards gentiles? His view makes sense according to one of the two main schools of his day. The two schools within the movement of Pharisees in his day were the House of Shammai and the House of Hillel. These were two first century schools that existed before the Temple's destruction that often stood on different sides in many disputes on the law as seen in the story about the gentile already related. A tract from Tractate Abot (The Fathers) gives an additional feel of these two schools:

1.12 V A. Hillel and Shammai receive [it] for them.

B. Hillel says,

(1) "Be disciples of Aaron,
loving peace and pursuing peace, loving people and drawing them near the Torah.

1.13 A He would say [in Aramaic],

(1) "A name made great is a name destroyed."

(2) "And one who does not add, subtracts."

(3) "And who does not learn is liable to death."

(4) “And one who uses the crown passes away.”

1.14 A. He would say:

(1) “If I am not for myself, who is for me?”

(2) “And when I am for myself, what am I?”

(3) “And if not now, when?”

1.15 A Shammai says:

(1) “Make your learning of Torah a fixed obligation.”

(2) Say little and do much.”

(3) “Greet everybody cheerfully”. -Neusner. Mishnah

Rabbi Avraham Feld in his article “Obedience to the Oral Law is a Commandment” illustrates this difference even more acutely:

“Once a non-Jew asked the great and saintly Shammai: ‘How many Torahs do you have?’ ‘Two’ he answered. ‘One Oral and one Written, as it says:

“THESE ARE THE STATUTES AND JUDGMENTS AND LAWS [Hebrew: “Torot” or “Toros” i.e. the plural of Torah], WHICH THE LORD MADE BETWEEN HIM AND THE CHILDREN OF ISRAEL IN MOUNT SINAI BY THE HAND OF MOSES” [LEVITICUS 26:46].

The non-Jewish fellow said, ‘I believe you concerning the Written but not in regards to the Oral Law. Convert me on condition that you teach me only the Written Law.’ Shammai became indignant and sent him away. The man then went to the equally great and saintly Hillel who accepted him for the conversion program. On the first day Hillel taught the person the alphabet: Aleph, beth, gimmel, dalet, etc. On the second day Hillel reversed the letters. The prospective convert disagreed and said:

‘Yesterday you taught me a DIFFERENT sequence.’ Hillel answered, ‘My son, you are relying on me anyway so rely on me concerning the Oral Torah too.’”

In the school of Hillel reasoning was expected, indeed not to build upon the shoulders of your elders was

considered in this school subtracting from total knowledge, a profound insight from an educational standpoint. In the school of Shammai silence was valued, as the story shows clearly an insight rejected in modern education. Shammai views would have driven that gentiles from Torah study which was a terrible mistake, this was the “stick” in his hands. Not that the leader does not have to be listened to, but note Hillel did not say, “Shut up and listen” as Shammai did, he simply said, “you came to me as a teacher now will you not let me teach?” There is a subtle but important difference between the two; one expects the student to listen while the other explains why the student should listen. Is this the exact same gentile in the other parable, was the “standing on one leg” really a rejection of the Oral Torah? If so this illustrates the difficult path a new believer takes as they move through the written law (Scripture alone) to Tradition that interprets. So this doesn't mean either man, Shammai or Hillel were sinful as another tract from *the Mishnah Abot 5.17* *B-C exposes:*

"Which is a dispute for the sake of Heaven? This is the sort of dispute between Hillel and Shammai.

And what is one which is not for the sake of Heaven? It is the sort of dispute of Korach and all his party." - Neusner

Neither side was implicitly evil however one side was more open, more merciful and accepting ignorance and Hillel side welcomed converts at the level they came in. This fits Paul and John's views; both were zealous for the Law but also open to gentile converts like Hillel. Still Shammai's view was not entirely wrong because there is time in student's life when we just have to accept facts, we can't argue $2 + 2$ equals anything other than 4 in the base 10 system. This view was held by James and the circumcision branch of Jerusalem, they too accepted gentiles but required them to keep a few laws, including one solely for discipline. Thus Shammai was for the more mature student whereas Hillel was for the less mature just as

James' view was compared to Paul's⁸. Neither school was evil however if this is true so where did the radical branch come from? There was a third school that grew from these first righteous schools. Steven Notley explains that a letter found among the Dead Sea Scrolls was discovered to contain this well-known Pauline phrase of "salvation through faith" though it condemned this. The document Steven Notley explained has been entitled by scholars, 'Some of the Precepts [or Works] of the Law' states:

(Miktsat Ma'ase ha-Torah = 4QMMT), because of the opening lines, 'These are some of our rulings [....] which are [some of the rulings according to the] works (of the Torah) in accordance with our opinion....' The letter, likely written by a leader in the Qumran community, presents a list of rulings comprising some of the most strict precepts known from the days of the Second Temple. The mind-set of the author is very narrow and legalistic. On the few occasions that gentiles are mentioned, they are considered defiled and comparable to the uncleanness of a prostitute.

This first mindset were radicals of Sahmmi often called "Judaizers" in the Sacred Scriptures however the zealot Paul also was of the school of Gama'li-el the grandson of Hillel and he worked with the Sanhedrin in persecuting early Christians so radicalism came from both schools. The first century Jewish motif was highly complex even as regards the Pharisees of this day. It wasn't solely the Sadducees who suffered legalism and extreme views, some Pharisees did as well however not all did⁹. This radicalism of Pharisees will be made clear as well in the discussion of Josephus and John in the next chapter and is also evident in James' death as we regards those who complained over the process which in the next section.

2.5 What Happen to James?

After James meets with Paul for the last time James also drops from the Scriptures just Paul does as he enters Jerusalem. James was an important part of the circumcision branch so what happened to James? Even though the sacred Scriptures and the First Century Church father's are silent about the death of James, Josephus a Jewish Historian for Rome confirms James the Less was indeed a pillar of the Church, Josephus explains his death as follows:

“...Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned; (201)...” -Josephus, Flavius. “Antiquates”. 20.9.1

James was arrested with others some time after Paul was sent to Rome. We suspect this was probably in retaliation for Paul's escaping the radical Sadducees' hands but there is no time table given in Josephus. Josephus wasn't the only one to write of James though Clement is silent, Judith Lieu says of James' death:

According to Hegesippus account of his martyrdom, James, the brother of Jesus, was invited to persuade those who had come to Jerusalem for the Passover, namely 'all the tribes together with gentiles' (Eusebius, H.E.23.II). After his death and burial James is declared to be a true witness 'to both Jews and Greeks that Jesus is the Christ' (H.E.23.18): in James case the focus of the testimony is Christological...” –pg 144

Hegesippus' account is a dogmatic one: however, could James and the others with him been walking during the season of Pesach when Ananus had him captured and brought before the Sanhedrin or perhaps only a portion of the Sanhedrin and ordered him stoned which seems more likely (previous section). Still if this was during Passover then this was during the first of the three Feasts of Ingathering and Paul was judged

during a Feast of Ingathering which is a hint the two incidents maybe deeply connected. Further in this passage tells us:

... but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; (202) nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrin without his consent; —(203) whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest. -Josephus, Flavius. “Antiquates.” 20.9.1

Those “most equitable of the citizens” Josephus already told us were the non-radically minded Pharisees, it was likely these who sought Ananus’ to be replaced. Herod Agrippa II was now king, he became ruler over all of Galilee in 56 and was gentler than any of his ancestors. This text probably came before the Jewish War because this quote comes from Josephus’ Antiquities and not from those of the Jewish War. Still the simple fact that some Pharisees even complained is significant on what James accomplished in his day. This complicates the claims of the “parting of ways” theology as this view was held by only one group, the one that killed James not the one that complained. Among these who complained was probably Gamal’li-el’s disciplines and maybe Josephus for they were “uneasy at the breach of the laws” so they knew the laws and “they disliked what was done”. This then leads to the number one claim against Jews that the fall of Jerusalem was because they judged Christ which the next section will explore.

III

3.1 The Beginning of the Fall

The fall of Jerusalem began when some in Jacob declared the sacrifice to Caesar no longer kosher:

...(409) At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Caesar on this account; (410) and when many of the high priests and principal men besought them not to omit the sacrifice which it was customary for them to offer for their princes, they would not prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them, but they had the chief regard to Eleazar, the governor of the temple. -Josephus, Flavius. "War".2.17.2

Eleazar son of Ananias the high priest ordered the sacrifice against the Romans ended and this was the real beginning of the end though Josephus will see others signs as he goes on in his text yet this is the true one. It was an "in your face" call to Rome that Rome understood and brought Rome down upon Jerusalem. This also matches the Talmud's own claim in who was responsible for the fall of Jerusalem.

In the Talmud Gittin (Neuser) there is a story that begins with three leaders of Israel Naqdimon ben Gurion, Ben Kalba Sabua and Ben Sisit Hakkeset¹⁰ where each provided grain; oils, salt and wine; and wood respectively in case there was a siege. We are also told the wood was most precious of all. It goes on to say there was enough food for twenty one years, or for a completely perfect period of time. Then the tale in Gitten goes on:

I.6. A. There were Zealots [biriyoni] there. Said to them rabbis, 'Let's go out and make peace with them.'

B. They wouldn't let them.

C. They said to them, 'Let's go out and make war with them.'

D. Rabbis said, 'Nothing good will come of it.'

E. They went and burned the stores of wheat and barley, so there was a famine.

What is interesting is the "zealots" who burned this grain and brought famine here have a different name than the ones Josephus later states brought this famine: the Sicarii. Further the oil, wine and salt are also symbols of faith found in our own faith as well; anointing, joy, testimony. However what was most valuable wood that Rabbi Hisda (Hasid/Chasid-saint) protected so carefully (G), he says "A storehouse of wheat needs sixty (a great incompleteness- Gematria) storehouses of wood". One of the words for wood, ya'ar means also "honey on the comb" and the ordinances of Torah is sweeter than honey dripped from comb, Ps.19.10. If read symbolically this would read: a single taddakim, or saint needs a large incompleteness of understanding which fits Hillel's statement "one who does not add, subtracts" on page 25. So the following appears to be a deeply spiritual truth found in Talmud. It was because of legalism, the Pharisees were unwilling to lead the zealots toward peace or toward war, so the zealots revolted. These were the biriyoni where bari is the likely root; it means castle, fortress, or Temple of. It was R. Eleazar the governor of the Temple who stopped the Temple sacrifice, so this section of Talmud seems to put guilt square on the shoulders of the Temple leadership. Further these same Temple leaders strengthen the fortifications:

"...(648) Now, in Jerusalem the high priest Ananus, and as many of the men of power as were not in the interest of the Romans, both repaired the walls, and made a great many warlike instruments, insomuch that, (649) in all parts of the city, darts and all sorts of armor were upon the anvil. -Josephus, Flavius. "War." 2.22.1

This is also the same Sadducean leadership held an illegal tribunal with James, resisted the legal Sanhedrin,

and killed unjustly this pillar as mentioned so far. So this fits Christ's words:

“Judge not, that you be not judged. For the judgment you pronounce you will be judged, and the measure you give will be the measure you get.” Matt.7.1-2

Therefore these same biryoni lose the Temple during the exact same season the officials caused much of their own mischief:

(98) As now the war abroad ceased for a while, the sedition within was revived; (99) and on the **feast of unleavened bread** [Passover], which was come, it being the fourteenth day of the month Xanthicus [Nisan], when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it. (100) But John made use of this festival as a cloak for his treacherous designs, and armed the most inconsiderable of his own party, the greater part of whom were not purified, with weapons concealed under their garments, and sent them with great zeal into the temple, in order to seize upon it; which armed men, when they were gotten in, threw their garments away, and presently appeared in their armor. (101)... These followers of John also did now seize upon this inner temple, and upon all the warlike engines therein, and then ventured to oppose Simon...” -Josephus, Flavius. “War.” 5.3.1

John above is the leader of a group Josephus calls Sicarii and they show up during Passover, on the day Christ died and on the day Hegesippus dogmatically declared James died. On this very day the Sadducees lost control of their Temple they arrogantly refused to give sacrifices to Rome, and many died but interestingly Ananus and Jesus (not the Christ) both survived while so many others apparently didn't and John and his men “oppose Simon” but nothing in the text or the text that follows suggest they killed him, only opposed him. Therefore this group was sent by God to bring judgment on the Temple leadership for revolting against Rome yet this didn't stop the leadership from retaliating.

When the Temple leaders brought a revolt against John and his fellows and they succeed in forcing John and his companions deeper into the inner Temple and place 6000 guards to watch over the zealots (4.3.12). Josephus also states John moved among the Temple leadership listening to their plans in (4.3.13). John warmed up to Ananus to get information but was Ananus really so gullible and how did John, the leader of the Sicarii, get out? These details are not explained by Josephus only that John uses fear tactics to get the other Sicarii to send for Idumeans (Roman converts to Judaism) though how he got word out to them when the Sicarii were trapped in the Temple isn't clear. These converts sneak past the Romans who surround the city; break through the watched gates, and help the Sicarii take back the Temple killing the 8500 (4.5.1). So if the opposition placed 6000 guards to watch over the rebels where did the remaining 2500 come from? Further when these same evil Idumeans murder Ananus and Jesus Josephus writes of Ananus, the high priest the following:

“(319) He was on other accounts also a venerable, and a very just man; and besides the grandeur of that nobility, and dignity, and honor, of which he was possessed, he had been a lover of a kind of parity, even with regard to the meanest of the people; (320) he was a prodigious lover of liberty, and an admirer of a democracy in government; and did ever prefer the public welfare before his own advantage, and preferred peace above all things; for he was thoroughly sensible that the Romans were not to be conquered...(321) to say all in a word, if Ananus had survived they had certainly compounded matters; for he was a shrewd man in speaking and persuading the people, and had already gotten the mastery of those that opposed his designs, or were for the war. And the Jews had then put abundance of delays in the way of the Romans, if they had had such a general as he was. ...And this at last was the end of Ananus and Jesus. –Josephus. “War”. 4.5.2

Now this isn't to say Idumeans were correct in killing the two men whether good or evil, judgment is in the hands of the Lord alone. Still maybe Ananus was “a lover of a kind of parity, even with regard to the meanest of people;” the as regards “grandeur of that nobility, and dignity, and honor,” of those like him “which he was possessed”. The problem with these words though is that Ananus judged harshly the Sicarii while Jesus judged the Idumeans and Sicarii so Josephus' words are clearly biased unless Sicarii and

Idumeans are worse than the “meanest of people”. Further “he [Ananus] was a shrewd man in speaking and persuading the people, and had already gotten the mastery of those that opposed his designs” and this shrewdness is visible in his speech that sent the mob against John and his men (4.3.10-12) yet so is hypocrisy visible for he blames the people for John’s and the Sicarii taking the Temple in his speech and claims Rome is better than these rebels, 4.3.10. The Temple leadership let the Sicarii in and the Temple leadership built the fortifications and would have “put abundance of delays in the way of the Romans, if they had had such a general as he was” against Rome. Perhaps this speech did incite the mob but ultimately it also got many people killed, and again neither Ananus nor Jesus were there in that operation when that killing came down, they survived a second time only to be hunted down by the Idumeans to their homes. Now again, Josephus blames John for all this (4.3.14- 4.4.1) but what about what Jesus said to the Idumeans? His words seem to anger greatly Simon, the leader:

“... (272) ‘I can no longer wonder that the patrons of liberty are under custody in the temple, since there are those that shut the gates of our common city to their own nation,’ ...” – Josephus. “War” 4.4.4

Apparently Simon saw the some of the same contradictions, if John and his men are so evil and in such great control, how did the Temple leadership hold that rally in the first place and why do they now hold the gate? Therefore Simon stated:

“...nay, while they accuse some men of having slain others without a legal trial, they do themselves condemn a whole nation, after an ignominious manner, (275) and have now walled up that city from their own nation, which used to be open even to all foreigners that came to worship there...” - 4.4.4

Two important charges are leveled here, first that the Sicarii were judged without due process, which is against the Torah AND Talmud, and second that these same leaders on the wall stopped foreigners, namely the Romans, from sacrificing and this caused the whole mess and this again wasn't the Sicarii's fault. Yet Simon concerns are not dwelt with and then comes another peculiar detail, Ananus tells the guards to sleep that night (4.4.6) and by doing so gives opportunity to whomever sawed the gates to let the Idumeans in. How did Ananus know the Idumeans were coming when he was in a dark supposedly with every other detail Josephus never explains and all these details suggest that Ananus was either a highly clever and corrupt man who got his just desserts or an incompetent bumbling fool. Further when these murderous barbarians got in and freed the Sicarii they did for the biryoni what the biryoni did not do for them:

(334) And now these zealots and Idumeans were quite weary of barely killing men, so they had the impudence of setting up fictitious tribunals and judicatures for that purpose; (335) and as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain,—so what provoked them against him was, that hatred of wickedness and love of liberty which were so eminent in him: he was also a rich man, so that by taking him off, they did not only hope to seize his effects, but also to get rid of a man that had great power to destroy them... -4.5.4

Now these maybe monkey trials as Josephus implies, but the judges favored the man and now anonymous men of the “zealots” killed him unjustly and hurt but did not kill the judges. Then the Idumeans wanted to return to Simon and another zealot, an anonymous zealot, scolds them for their indiscriminate killing and they repent of this, (4.5.5). Why does Josephus give no names for these ignoble deeds as well as the noble deeds when formally he gave all the key players? This draws us back to the account of the Jerusalem Council found in both Acts and Galatians, in each account the historical record was affected by the writer's own bias. In the same way Josephus' account here and the Talmud's account also shows bias exists somewhere because they do not match and the way to reconcile such controversies is to compare one account to the other.

3.2 Josephus verses the Talmud

There is an interesting story of a Rabbi Yochanan Ben Zakkai as this is told in The Babylonian Talmud in Gitten 56 B (Neusner) that follows the tale of the three leader's gifts that gives information about one of the main Characters of the tale above- the Sicarii:

- I.10A. Abba Siqara was chief of the zealots in Jerusalem. He was the son of Rabban Yohanan b. Zakkai's sister. He sent word to him, 'Come to me in secret.'
- B. He came.
- C. He said to him, 'How long are you going to act this way and kill everyone through famine?'
- D. He said to him, 'What should I do? If I say anything to them, they'll kill me too.'

There were two Zealot leaders Abba Siqara could be, John who lead the Sicarii or Simon the leader of the Idumeans (the man surrounding the city the leadership let in). Yet it was John the son of Levi who was leader over what Josephus calls Sicarii (Hebrew) which fits Abba/father of the Siqara (probably Aramaic). Sicarii comes from Hebrew and means "deceitful" so this John according to Josephus is the Father of all the deceitful. This means that John is the one Josephus hunted was Rabbi Yochanan ben Zakkai's sister's son. It's interesting though the conversation this rabbi had with his nephew who now was leader over much of Jerusalem zealots or rebels according to the claim above. His uncle asks him:

"E. He said to him, 'Find some sort of remedy for me to get out of here, maybe there will be a possibility of saving something.'" -Neusner. Gittin

This is John's reply:

F. He said to him, 'Pretend to be sick, and have everybody come and ask about you; have something bad smelling and put it by you, so people will think you are dead. Then let your disciples carry you- but nobody else- so that no one will feel that you are still light, since people know that a living being is lighter than a corpse.' -Neusner. Gittin

This isn't the plan of a fool, John was no fool. Indeed this John calculated his way to the top of the Sicarii to become Abba Siqara. Further if he really is "leader" of the Sicarii, all powerful, and the Sicarii had the walls of the city as Rabbi Yochanan ben Zakkai implies here, then why didn't he just order his guards to let his uncle walk through? He didn't of course as the previous section shows the biryoni held the city walls even after Ananus was killed. John and his men were prisoners in the Temple for most of this tale though John did get out sometimes to listen to the rebels plans and once the Idumeans freed them and how is never explained. Further after calling John the "Father of Deceitfulness" his uncle did exactly what he recommended, after all it was a good plan only can one really trust the "father of deceitfulness"? Still R. Yochanan b. Zakkai¹¹ ran into trouble at gate because, as said, John probably did not control most of the gates but John plan still worked with a little creativity on the part of others which why John also warned him, "let your disciples carry you- but nobody else- so that no one will feel that you are still light, since people know that a living being is lighter than a corpse" because these would be ones to keep his secret and get him through this mine field which they did:

G. They did so. R. Eliezer came in at one side, and R. Joshua at the other.

When they got to the gate, they wanted to stab him. He said to them, "People will say they stabbed their master." They wanted to shove him over the wall. He said to them, "People will say they shoved their

master [over the wall].” They opened the gate for him and he got out. -Neusner. Gittin

This just shows how special R. Yochanan b. Zakkai was in the eyes of the people; even the rebels holding the outer city didn’t touch him. After leaving the city he was taken to the Romans and to Vespasian, in coming to the future Caesar he either took a major gamble or had Divine guidance:

H. When he got there, he said, ‘Peace be unto you, O King, peace be upon you, O King.’

I. He said to him, “You are subject to the death penalty on two counts; first of all, I’m not a king, and you called me king; second, if I really am king, then how didn’t you come to me up till now?” - Neusner. Gittin

Clearly Vespasian knew who this rabbi was or he wouldn’t ask this question because NO ONE was getting out so why should this rabbi? The answer then Vespasian already guessed was clear; he had a powerful inside connection so why did this take so long? This is why he asked “how didn’t you come to me till now?” instead of “how did you get out?” R. Yochanan He answers him with scripture:

J. He said to him, ‘As to your statement, “I am not king,” [56B] the truth

is you really are a king, because if you weren’t king, then Jerusalem wouldn’t have been handed over to you, for it is written, “Lebanon shall fall to the mighty one” (Is.10.34), and “mighty one” refers only to a king, in the line with the verse, “And their mighty one shall be themselves” (Jer.30.21). Not only so, but Lebanon speaks of the Temple, “This goodly mountain and Lebanon” (Duet.3.25). And as to what you have said, “If I really am king, then how come you didn’t come to me up till now?” up till now, the Zealots among us wouldn’t let me come.’ -Neusner. Gittin

According to the Talmud R. Yochanan b. Zakkai is the man who declared Vespasian king, yet according to Josephus he did:

...(625) After that he related those predictions of his which he had then suspected as fictions, suggested out of the fear he was in, but which had by time been demonstrated to be divine. (626) "It is a shameful thing (said he) that this man who hath foretold my coming to the empire beforehand, and been the minister of a divine message to me, should still be retained in the condition of a captive or prisoner." So he called for Josephus, and commanded that he should be set at liberty; (627) whereupon the commanders promised themselves glorious things from this requital Vespasian made to a stranger. Titus was then present with his father, (628) and said, "O father, it is but just that the scandal [of a prisoner] should be taken off Josephus, together with his iron chain; for if we do not barely loose his bonds, but cut them to pieces, he will be like a man that hath never been bound at all." For that is the usual method as to such as have been bound without a cause. (629) This advice was agreed to by Vespasian also; so there came a man in, and cut the chain to pieces; while Josephus received this testimony of his integrity for a reward, and was moreover esteemed a person of credit as to futurities also. -Josephus, Flavius. "War." 4.10.7

Josephus is R. Yochanan b. Zakkai because clearly two men couldn't have done the exact same thing. Therefore after revealing his reasoning for seeing Vespasian as king, Josephus says essentially he was unable to come before now because the zealots which included his nephew wouldn't let him until now. Vespasian however sees another possible end, he said:

K. He said to him, "So there's a jar of honey, with a lizard wrapped around it, wouldn't you break the honey to get the lizard?"

H. He shut up. -Neusner. Gittin. 56 B

The honey the rabbis tell us is Jerusalem, the lizard is John yet might the honey be this rabbi, after all he shut up when Vespasian given this analogy. Further by threatening Josephus for John its clear Vespasian

was interested in John but why?

There is one incident having to do with two cities that might hold an answer. Each of these men held control of a city, Josephus controlled Gamala and John held sway in Gischala. When Vespasian and his son Titus stood before Gamala the people of this city refused to parley, the Roman's took the city and outside of a few men who fled early on only two women walked out of that city alive only for those two women to become enslaved, Josephus, *The War*.4.1. Then Titus moved onto Gischala, the last city in Galilee Rome had to take, and John stood on the wall. John was conciliatory but told them the Sabbath was coming down and Jews are required to rest from all labors including parleying; however, as soon as the Sabbath was over this city would open her gates to Rome for they wanted peace. Titus agreed to stand down the Sabbath yet while he and his army rested, John and his soldiers fled the city with woman and children with them. They like the group from Gamala fled to Jerusalem but Josephus claims they left people on the way to be slaughtered but then it was uncle Josephus saying that and the facts might not be exactly what he says, 4.2. After all though the above information was drawn from his own testimony further back when Josephus tells the tale he says:

“(208) Now it was John who, as we told you, ran away from Gischala, and was the occasion of all these being destroyed...” -Josephus, Flavius. “War.” 4.3.13

Yet by his own earlier account he wrote of the taking of this city in the previous paragraph was:

...So he entered the city in the midst of the acclamations of joy; and when he had given orders to the soldiers to pull down a small part of the wall, as of a city taken in war, **he repressed those that had disturbed the city rather by threatenings than by executions;** (118) for he thought that many would accuse innocent persons, out of their own animosities and quarrels, if he should attempt to distinguish those that were worthy of punishment from the rest; and that it was better to let a guilty person alone in his fears than to destroy with him anyone that did not deserve it; (119) for that probably such a one might be taught prudence, by the fear of the punishment he had deserved, and have a shame upon him

for his former offenses, when he had been forgiven; but that the punishment of such as have been once put to death could never be retrieved. (120) **However, he placed a garrison in the city for its security, by which means he should restrain those that were for renovations, and should leave those that were peaceably disposed in greater security...** - 4.2.5

So none were destroyed not even the rebels for fear of taking an innocent life and the city was left in peace so this proves Josephus twisted the truth to make his nephew look evil or maybe he was confusing Gischala with Gamala. This then clearly shows the biasness Josephus is showing towards John it is as if he gave John responsibility for Gamala's destruction because Gishala was not destroyed. No destruction happened; in fact, what happened was that when the Sabbath ended, Titus came to the gate as John told him to do and the people of Gischala opened the gates for him as John promised they would and then Titus probably asked, "Where's that guy I spoke with yesterday?"

So maybe this is why Vespasian wanted John. Josephus saw in John a coward but then again Josephus left a dead city and John left a living city. Therefore maybe the Romans didn't see John as a coward but rather a man with chutzpah (unmitigated gull) who managed to save lives and get out of their reach at the same time. Then there is that taking of the Temple that provoked this study; why did John and his men take the Temple and not a wealthier place like the palace or an easier defensible place like Atonia's fortress? Could it be that this "rebel" really wasn't for war with Rome? His actions at Gischala suggest he wasn't as blood thirsty as Josephus claims, no massacres there. So could he have just removed biryani to restart the sacrifices to Rome only he came too late and got trapped in the Temple instead? This would explain how Jesus and Ananus got out alive and he only opposed Simon and didn't kill him. This also suggests that those they killed might not have been as "innocent" as Josephus claims; otherwise the others should have died violently at their same hands instead of living to be killed by others. So this leads to the next question, how reliable is Josephus for unbiased historical information?

3.3 Josephus the Historian

According to history R. Yochanan b. Zakkai left Jerusalem around the time Rome was unstable. To begin based on this history Josephus tells us Germany seized Rome and a man Vitellus of this nation took the place of Caesar. When Vespasian heard this he was upset, and he was gifted as a governor and soldier and he wanted to free his homeland but it was winter. He wanted to do this not to become king but rather only to free his people. However this came during this winter, Josephus explains in his book on the War, in book 4, chapter 10. As this winter went on the soldiers and commanders talked to one another asking who might free Rome and rule her and Vespasian's name came up time and time again. Then this rabbi came to him and said Vespasian is king and Vespasian didn't kill him and only threatened him and imprisons him, after all he might be right. Perhaps this could be true account because from what follows in the section of the Talmud on R. Yochanan b.Zakkai proclaimed this a messenger arrived:

N. In the mean time and agent [parastak/frestak] came to him from Rome. He said to him, 'Arise, for the Caesar is dead, and the citizens of Rome propose to enthrone you at the head.' -Neusner. Gittin. 56 B

Josephus has this a little differently:

(601) These were the discourses the soldiers had in their several companies; after which they got together in a great body, and, encouraging one another, they declared Vespasian emperor, and exhorted him to save the government which was now in danger. (602) Now Vespasian's concern had been for a considerable time about the public, yet did not he intend to set up for governor himself, though his actions showed him to deserve it, while he preferred that safety which is in a private life before the dangers in a state of such dignity; (603) but when he refused the empire, the commanders insisted the more earnestly upon his acceptance; and the soldiers came about him, with their drawn swords in their hands, and threatened to kill him, unless he would now live according to his dignity. (604) And when he had shown his reluctance a great while, and had endeavored to thrust away this dominion from him, he at length, being not able to persuade them, yielded to their solicitations that would salute him emperor. -Josephus, Flavius.

“War.” 4.10.4

Vespasian was a humble and righteous man who only thought of freeing his people, not ruling over them. He wanted a simple life but the Lord had other plans, he was removing Julio-Claudine line and replacing this line with a common soldier Rome probably because of the Julio-Claudine murderous actions. This is why the Talmud explains this same event above in these words:

“O. At that moment he had finished putting on one boot. He wanted to put on the other, but it wouldn't go on. He wanted to take off that one, but it wouldn't go off. He said ‘What's going on?’” -Neusner. Gittin. 56 B

“Putting on one boot” the boot of war to free his nation. He couldn't put on the other, “leaving the military and settling down”. His foot grew too large, it was his reputation. He couldn't deny it any longer; he couldn't avoid fulfilling that nutty rabbi's claim. So he asked “what's going on?” to the nutty Rabbi and this is what the rabbi said:

P. He said to him, ‘Don't be distressed. Good News has come to you, for it is written, “Good news makes the bone fat.” Prov.15.20. So what's the solution? Bring someone you despise and let him walk before you: “a broken spirit dries the bones Prov.17.22”. He did so and the boot went on. -

Neusner. Gittin. 56 B

In the New Oxford Annotated Bible the passage of Prov.15.20 was not only not interpreted into the English text but also glazed over completely. The Interlinear NIV Hebrew-English Old Testament and confirmed this, it wasn't in the English text of even this Bible version either but in Hebrew it reads:

“S’loohah y’sarim lec –lachsar simchah aoolet.” -Kholenberger

A lay interpretation would be:

“The upright esteemed who lack of understanding (in their) heart rejoice in foolishness”

This matches what the spiritual meaning of the text above. Still the former interpretation fits the parable of what happened, Vespasian was highly esteemed obviously but he couldn’t see God in these events as Rabbi Yochanan did, or at least he hoped He was behind these events so the rabbi wisely told him the scripture states and this one was correctly quoted but incomplete, the entire text is:

“A cheerful heart is good medicine but a crush spirit dries up the bone.”

Clearly misery does not cause osteoporosis, the bone according to W.E.Vine, Murrill F. Unger and William White Jr is “the body”, “the sustenance” (p. 20). He should have been flattered by the whole nation calling out for him to be Caesar, instead his own men had to threatened to kill him if he refused; it was obvious what he should do. So here the Talmud and Josephus agree which makes sense if the inaccuracies surround mostly his nephew. Returning to the version of this history that is found in the Talmud the Rabbi then said, “Bring someone you despise and let him walk before you”. This someone was God, Judah’s God; it was He Who should walk before Vespasian and prove he was to be Caesar. This makes Vespasian mad because the whole series of events made him look foolish so he said:

“Q. He said to him, ‘Well, if you’re so smart, how come you didn’t come to me before now?’”

R. He said to him, ‘Well didn’t I tell you already?’” -Neusner. Gittin. 56 B

Its not intelligence the Rabbi was telling him, it was God and nothing can change this, the facts alone proved God’s hand is in what happened here (too bad Josephus couldn’t see this in his nephew). The next thing said is a bit hard to understand Vespasian says:

“S. He said to him, ‘So I told you, too!’” (Neusner. Gittin. 56 B)

Maybe he was just reminding Rabbi Yochanan of how the facts initially looked BEFORE the agent came; the people cried out, the soldiers made their threats. Josephus after all this was John’s uncle and John was the guy who with the Chutzpah. Further he didn’t believe in those Scriptures before they came true, he was Roman, not a Jew. After he calmed down he told him:

“T. He said to him, ‘now I’m going away, and I’m sending someone else. So ask something from me, which I’ll give you.’” -Neusner. Gittin. 56 B

He says “I’m going away” or I’m leaving this war and going to fulfill my destiny, I’m going to Rome. He adds, “I’m sending someone else” which history tells us was Titus his son. He then offered R. Yochanan b. Zakkai to name what he wanted and he would grant it, what he asked for seems humble enough but it saved the Jewish faith.

“U. He said to him, ‘Give me Yavneh and its sages, and the chain of Rabban Gamaliel, and a physician to heal R. Sadoq.’” -Neusner. Gittin. 56 B

Rabbi Sadoq is Rabbi Righteousness, now Josephus does the noble thing he should have done at Gamala, he bargains for the lives of the righteous and Vespasian agrees. The rabbis after this in the Talmud chide him, why did he ask Vespasian to leave Jerusalem alone, but they realize Vespasian would have never agreed to this and they are probably correct. It may also be because Josephus wasn't sure of God's hand himself and this entire act was nothing but a very clever gamble. There is another Talmudic passage that not only proves R. Yochanan b. Zakkai was indeed Josephus and the account above but also his weak faith. In Bavli Tractate Berakot 34B, IV.A-L we read:

Our rabbis have taught on Tannaite authority:

There was a case in which the son of Rabban Gamaliel fell ill. He sent two disciples of sages to R. Hanina b. Dosa to pray for mercy for him. When he saw them, he went up to his upper room and prayed for mercy.

When he came down he said to them, 'Go, for his fever has left him.'

They said to him, 'Are you a prophet?'

He said to them, 'I am not a prophet not a disciple of a prophet, but this is what I have received from tradition: If my prayer is fluent, then I know that he [for whom I pray] is accepted, and if not, then I know that he is rejected. [M.5.5F-g]'

They sat down and wrote down the hour, and when they came back to Rabban Gamaliel, he said to them, 'By the Temple service! You were neither early nor late, but that is just how it happened. At that very moment, his fever left him and he asked us for water to drink.'

There is a further case involving R. Hanina b. Dosa. He went to study Torah with R. Yochanan b. Zakkai, and the son of R. Yochanan b. Zakkai fell ill.

He said to him, 'Hanina, my son, pray for mercy for him so he may live.'

He put his head between his knees and prayed for mercy for him, and he lived.

Said R. Yochanan b. Zakkai, 'If Ben Zakkai had put his head between his knees all day long, they would not pay attention to him [in heaven].'

Said his wife to him, 'And is Hanina greater than you?'

He said to her, 'No. But he is like a slave before the king, and I am like a prince before the king. -Neusner

The “king” is King Vespasian not the King of kings R. Yochanan b. Zakkai would come to fear. Yet Rabbi Hanina was both humble and good and he too is in the Talmud, he and R. Gamaliel were Rabbi Sadoq, Rabbi Just whom this very man saved to be slaves even as he condemns John for making the people of Gischala slaves, Josephus, The War.4.3.1. He, however, was free because of his chutzpah only he gained his freedom at a price. The last word on Rabbi Yochanan Ben Zakkai goes back to Tractate Berakhot 4.2.II were the price is made clear:

D. And when Rabbi Yochanan b. Zakkai fell ill, his disciples came to pay a call on him. When he saw them, he began to cry. His disciples said to him, ‘Light of Israel! Pillar at the right hand! Mighty hammer! On what account are you crying?’

E. He said to them, ‘If I were going to be brought before a mortal king, who is here today and tomorrow gone to the grave, who, should be angry with me, will not be angry forever, and, if he should imprison me, will not imprison me forever, and if he should put me to death, whose sentence of death is not eternity, and whom I can appease with the right words or bribe with money, even so I should weep.’ -Neusner

We see that on his deathbed Rabbi Yochanan ben Zakkai return to the battle field outside Jerusalem and before his face was Vespasian again. We can see the tale the Talmud tells and Josephus adds to this story beneath the rabbi’s words on his death bed. He called Vespasian king and the earthly king who grew angry because he did not want to be king. Yet his anger as R. Yochanan b. Zakkai tells his disciples did not last. Vespasian also imprisoned him but as the tale tells us but later freed him. He further threatened R. Yochanan b. Zakkai very life when he threatened to use him as bait to draw out John, because if he had, John might not come out.

Who did he appease with right words? Vespasian? If so why mention the bribe? Or did he appease his nephew John whom he hunted, slandered and condemned, when he said, “Find some sort of remedy for me to get out of here, maybe there will be a possibility of saving something.” Perhaps it did comprise a bribe in his own mind, maybe he figured his was promising John if he you save me I save you. If so, then his talk of

G-d was a farce, he doubted God himself which fits his comment to his wife. If so calling Vespasian “king” really was a gamble which is why he is often accuse of being very cunning, chutzpah ran in his family. Yet now he cries because he knows judgment day is near.

F ‘But now that I am being brought before the King of kings, the Holy One, blessed be He, Who endures forever and ever, Who, should He be angry with me, will be angry forever, and if He should imprison me, will imprison me forever, and if He should put me to death, Whose sentence of death is for eternity, and Whom I cannot appease with right words or bribe with money,

G. ‘and not only so, but before me are two paths, one to the Garden of Eden and the other to Gehenna, and I do not know by which path I shall be brought,

H. ‘and should I not weep?’ -Neusner.Tractate Berakhot 4.2.II

Now he is going before the King of kings for whom it is not easy to push one over on and he is fearful, why? The answer may reside in his disciple’s reaction:

I. They said to him, ‘Our Master Bless us.’

J. He said to them, ‘May it be God’s will that the fear of Heaven be upon you as much as the fear of mortal man.’

K. His dispels said, ‘Just so much?’

L. He said to them, ‘Would that it were that much. You should know that, when a man commits a transgression, he says, “I hope no man sees me.”’ -Neusner. Tractate Berakhot 4.2.II

For Christ said:

“So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known...And do not fear those who kill the body but cannot kill the soul; rather fear Him Who can destroy

both body and soul.” Matt.10.26, 28

R. Yochanan b. Zakkai clearly feared man more than God once and now regretted what he did. Yet if the Holy One, blessed be He, upheld him and saved him, why did he still fear? Clearly the biggest joke was on him. He feared him because the Holy One could see as His Son warned us into the dark places of a man’s soul where doubt resides, this is why Vespasian’s threat silenced him, he did fear that king more than he feared God! He went on:

“M. When he was dying, he said to them, ‘Clean out the utensils from the house, because of the uncleanness [of the corpse, which I am about to impart when I die], and prepare a throne for Hezekiah king of Judah, who is coming.’” -Neusner. Tractate Berakhot

The Hebrew word for utensil was probably Keliy “to prepare”, “tool” or any apparatus; Rabbi’s tools or apparatus is the pen this is a historian’s tool as well. Josephus is one of the best preserved works of the first century so are many of the remarks of R. Yochanan b Zakkai’s in the Talmud. Clean these out he called his disciples but did they listen? If we read these texts correctly the disciples did not indeed because they probably didn’t understand his words Jacob Neusner couldn’t even understand why this was even in the Talmud as he states on pg 203 where this is found:

“Unit I amplifies the statement of the Mishnah, I am not sure why the framer of the passage found unit II relevant.”

The passage of the Mishnah he was referring as unit I is 4.2.A-D about Rabbi Nehuniah b. Haqanah saying a short prayer as he entered the synagogue saying “upon my entry I pray no mishap will occur on my

account”. If Rabbi Yochanan B. Zakkai is upset perhaps it is because some mishaps did occur in his synagogue on his account. The potential mishap is in the very next section; however, the words of R Nehuniah here also appear to be a confession a prayer as he was leaving this earthly synagogue, as Rabbi Nehuniah b. Haqanah also said, “and upon my exit I give thanks for my portion.” Sadly R. Yochanan b. Zakkai could not say this prayer.

R. Yochanan b. Zakkai apparently knew he did something wrong, he felt guilty and fearful as he moved toward heaven’s gate. Like Vespasian before the agent, Josephus now sat before death with one boot on and one off, in the eyes of his disciples he had grown but in his own eyes he had shrunk. The Lord placed him in the shoes of the one he tricked but he faced soon the true King and he shook inside. His words therefore were not because the Temple was destroyed or he would have told them to prepare for King David the Messiah, not Hezekiah king of Judah, who was King Hezekiah?

3.4 King Hezekiah

King Hezekiah's story is found in 2Kgs.18-20 and 2Chron.29-32. In short, Hezekiah followed a very sinful time in Israel's history. He had a strong faith and broke down the false places of worship and refurbished the Temple that had fallen into disarray. Then Assyria came down upon the Northern kingdom which was the stronger kingdom among the two kingdoms and Assyria took that nation taking nearly every E'phrimites (Appendix III gives more information on the E'phrimites) who survived into exile and replacing the land of E'phriam with natives of Assyria. Later lions came and the Assyrians sent back Levites into the land to teach Torah to the Assyrians now dwelling there and these became the future Samaritans of Christ time. Then after the king of Assyria subdued the north he headed south straight toward E'phraim's weaker brother and set siege to Jerusalem.

It was while at siege Hezekiah prayed for deliverance and our Lord sent His angel through that camp and killed every other man as they slept so that when the army awoke they found half of the men died. The army was so scared they ran off to Assyria. This was the miracle in 2Kgs.19 that is given in a slightly different perspective Is.28.5-6:

In that day the Lord of hosts will be a crown of glory, and a diadem of beauty, to the remnant of His people; a spirit of justice to him who sits in judgment and strength to those who turn back the battle at the gate."

This was a great miracle, "crown of glory, and a diadem of beauty" where the Lord indeed turned "back the battle at the gate". Then Hezekiah had a huge Passover party but though he did ALL the Lord commanded of him in Torah, he acted hypocritically with his brothers of the north who had survived the Assyrian attack. These E'phrimites were the 7000 which 1 Kgs.19.18 foretold didn't bow their knees to Baal but remained faithful; these were the E'phrimites that Hezekiah sent message to tell them "do not be stiff necked" and to

turn from their sins 1 Chron.30.8-9 even though they were not in sin and even though Hezekiah had just brought Judah, his own people back from sin, 1Chron.30.13-15. This is why the text of Isaiah above follows with saying of Hezekiah and Judah:

“These ALSO reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink; they err in vision, they stumble in judgment. For all their tables are full of vomit, no place is without filthiness.” Is.28.7-8

Judah was not saved by that miracle because they were holy or righteous but because of God’s steadfast love. This is confirmed in fact Jeremiah:

“And the Lord said to me, “Faithless Israel [Northern Kingdom] has shown herself less guilty than false Judah.” Jer.3.11

Hezekiah though devoted to the law was also a hypocrite and this was why Jacob carried MORE guilt than E’phriam because they knew more, Jam.3.1-2. Judah at the time of Hezekiah knew the law better than E’phriam which is what Is.28.9-10 was about. Therefore by saying King Hezekiah was coming R. Yochanan b. Zakkai was saying hypocrisy was coming to his Yeshivas. Maybe he feared the Council of Yavneh would discover the salvation Gospel but more likely he guessed his “utensils” of slanted testimony would not be “removed” from his disciple’s hearts. Hillel would be lost and Shammai would rule with legalism and hypocrisy would creep in. Only he knows for certain but although some hypocrisy made its way into his testimony so did his true heart in time Judah saw this as well though not perfectly. This is likely the explanation to why those facts in his account do not always add up which begs the question was John really the “father of the wicked” or really a victim of an angry uncle?

3.5 Rabbi Siqara:

We already know what Josephus said about John was slanted but how much and why? Josephus describes his nephew as follows:

(585) Now, as Josephus was thus engaged in the administration of the affairs of Galilee, there arose a treacherous person, a man of Gischala, the son of Levi, whose name was John. His character was that of a very cunning, and very knavish person, beyond the ordinary rate of the other men of eminence there; and for wicked practices he had not his fellow anywhere. Poor he was at first, and for a long time his wants were a hindrance to him in his wicked designs..." -Josephus, Flavius. "War." 2.21.1

He states John was "a very cunning, and very knavish person, beyond the ordinary rate of the other men of eminence there; and for wicked practices he had not his fellow anywhere" in other words he was the most evil person in all of Galilee or the world depending how we interpret "anywhere". He was poor and this poverty hindered his "wicked designs" however if he really was "very cunning, and very knavish person, beyond the ordinary rate of the other men of eminence" he could steal which is exactly what Josephus said he did.

(586) ...He was a ready liar, and yet very sharp in gaining credit to his fictions; he thought it a point of virtue to delude people, and would delude even such as were the dearest to him. (587) He was a hypocritical pretender to humanity, but, where he had hopes of gain, he spared not the shedding of blood: his desires were ever carried to great things, and he encouraged his hopes from those mean wicked tricks which he was the author of. He had a peculiar knack of thieving; but in some time he got certain companions in his impudent practices: at first they were but few, but as he proceeded on in his evil course, they became still more and more numerous..." -2.21.1

So now if he steals and murders why was he standing on the wall at Gischala? Why would the leaders of this city trust their safety to a known cold blooded murderer and thief? Who would know John better than those of his native city? These charges are further coming from a known hypocrite who lied to Vespasian

before the gates of his city about God; ironically Vespasian might have found God from this lie but R. Yochanan b. Zakkai clearly didn't. Therefore if he lied to Vespasian about himself on the battle field he could also be a liar as regards historical information on other sensitive topics, like that nephew who irritated him so much. Therefore what is he really saying about John when he says:

(588) ...He took care that none of his partners should be easily caught in their rogueries, but chose such out of the rest as had the strongest constitutions of body, and the greatest courage of soul, together with great skill in martial affairs; so he got together a band of four hundred men, who came principally out of the country of Tyre, and were vagabonds that had run away from its villages; (589) and by the means of these he laid waste all Galilee, and irritated a considerable number, who were in great expectation of a war then suddenly to arise among them. -2.21.1

We need to be careful with Josephus' claim of anyone having "lay waste all of Galilee" because John couldn't if Vespasian and Titus did. Further would people be merely "irritated" if he had? Therefore the "hypocritical pretender to humanity" is likely the one pointing the finger though this doesn't exonerated John. Then in the sixth section of this same chapter John seems to want to uses a Mikvah, a ritual bath Jews used not to get clean but for purification. The baths contained only pure rainwater, one needed to be fully clean to enter one, and then they immersed into one till the water was over their heads and then these prayed to God. Such an experience can be profoundly spiritual one and John seems to have had trouble using one and had to get permission. The reason Josephus explains is because he, Josephus, had control on Galilee and must have block John from this deeply spiritual practice. So apparently John mislead his uncle but why if John was in sin did this rabbi refuse John a way of praying to the Lord that might lead him back? It is like denying a sinner confession, it makes no sense. Yet at one time such senseless laws existed in Judah according to John:

“His parents said this [about their blind son’s healing] because they feared the Jews, for the Jews had already agreed that if anyone should confess Him to be Christ, he was to be put out of the synagogue. Therefore his parents said, ‘He is of age, ask him’”. Jn.9.22-23

If your brother sins, does it make sense to block them from learning about the Lord or praying? There is one case when Judah felt this was true when the “sinner” was Christian and used what they learned from the Torah to defend their faith as seen in the book of Hebrews. Therefore the entire slant in Josephus’ history when speaking of John his nephew may be because the “wicked practice” is likely Christianity and John theft was stealing information about his Jewish faith to defend his Christian faith, not money just as his poverty could be lack of education as Peter and John had, Acts.4.13. This fits the facts that the people of Gischala accepted John maybe because they were followers of Hillel who accepted the Tyre converts which makes sense because Gischala is on that border Tyre and probably traded with them.

This brings the disciple John back in; he is found in Acts 13.5 in Cyprus and joined Paul in his ministry and Paul welcomed his company. If the disciple John is Josephus’ nephew then he may have been in Cyprus to do some “thieving” in the synagogues there since he couldn’t go into synagogues in Galilee once his uncle started shutting such down (he had to sneak a trip to the mikvah after all). Therefore John met Paul there and learned how to reach the Gospel to Greeks and from these lessons he went first to Jerusalem and then later back to Gischala where he used these new skills to reach the gospel to the people of Tyre with great success at least in the eyes of some. Further the “shedding blood” could reference Christ call, “he who eats My body and drinks My blood abides in Me and I in him”, Jn.6.55. The gentiles accused the earlier church of cannibalism so it’s not unreasonable to think Jews might be offended by our taking His blood, they were when Christ suggested this, Jn.6.60. There they judged Christ’s words as wicked practices and this clearly what his uncle was doing with John. His uncle was so adamant in this judgment that when he found out John misled him he came with his soldiers to confront John only John would not come out:

(618) ...But as soon as Josephus had got the people of Tiberias together in the stadium, and tried to discourse with them about the letters that he had received, John privately sent some armed men, and gave him orders to slay him. (619) But when the people saw that the armed men were about to draw their swords, they cried out;—at which cry Josephus turned himself about, and when he saw that the swords were just at his throat, he marched away in great haste to the seashore, and left off that speech which he was going to make to the people, upon an elevation of six cubits high. He then seized on a ship which lay in the haven, and leaped into it, with two of his guards, and fled away into the midst of the lake. -Josephus. “War. 2.21.6

John retaliates from his uncles grandstanding by sending armed men of his own to meet his uncle and when his men reach his uncle they placed their swords “at his [uncles] throat”. Now these if these were indeed violent blood thirsty Sicarii it doesn’t seem likely if they would let him “march away in great haste to the seashore” at least not without a fight. Still this does support Josephus’ charge that John trained his strongest and most courageous men in the “martial affairs” and this maybe another reason why later Vespasian was willing to use the uncle get to the nephew. So what happened to this nephew of the very important man in Rome after Jerusalem fell?

Titus, who took over his father’s job and when he had Jerusalem under his thumb the zealots decide to try and parley for freedom. The zealots all came out and Titus reamed them out for resisting Rome then gave them generous offer but vague in details. The zealots turned him down and tried to bargain a better deal, but Titus refuse them as Josephus explains:

...That they should no more come out to him as deserters, nor hope for any farther security; (353) for that he would henceforth spare nobody, but fight them with his whole army; and that they must save themselves as well as they could; for that he would from henceforth treat them according to the laws of war... -Josephus. “War”. 6.6.3

Later we read:

...As for John, he wanted food, together with his brethren, in these caverns, and begged that the Romans would now give him their right hand for his security, which he had often proudly rejected before; but for Simon, he struggled hard with the distress he was in, till he was forced to surrender himself, as we shall relate hereafter; (434) so he was reserved for the triumph, and to be then slain: as was John condemned to perpetual imprisonment; and now the Romans set fire to the extreme parts of the city, and burnt them down, and entirely demolished its walls. -6.9.4

Titus in chapter six says no mercy yet John begs for mercy not just himself “together with his brethren” and Titus gives mercy! What gives? The answer could be Josephus’ bribe, “get me out and when I meet Vespasian I’ll put in a good word for you” but it could also be that Titus saw what John did at Gishlala, he spoke with the city mayor and heard the peoples testimony about John and figured John was worth saving. He might be nutty as regards his views about the Messiah, they probably said, but he’s a good guy otherwise then extolling his charity among them and savvy in other areas. John goes into perpetual imprisonment instead of death probably on the tiny Island of Patmos because he was likely John the disciple. He was the son of Levi because he came from the priestly class, this was why he had access into the court of the Pharisees as Jn.18.15 says, “this disciple was known to the high priest”. Some of the murders maybe evangelizing as according to Tractate Baba Batra chapter 3 if one accepts Christianity they died yet others might be simple acts of war.

Therefore Rabbi Siqara might be the Apostle John who was very young when he joined Christ but an equally attentive listener which is why Christ loved him so much. He might have been a teenager when Christ died and thirty years later would make him forty to fifty which would be still “young” to a sixty to seventy year old uncle. John further learned much and became a scholar somewhere in his journeys because his Gospel and Revelations show much knowledge in first century Jewish mysticism and Hahalacha. This is explained in the section of the Seed of John, the next chapter and also in the second appendix. Such knowledge particularly his knowledge of the Incarnation was powerful tool in showing that Christians did not worship three gods, but the One which probably was a strong tool in bringing Jews toward Christ. This might explain and excuse his uncle for some of his judgments against John. Still did all those Jewish

believers go with John either to exile, death or slavery?

3.6 Pella and Simon

John Dwyer states:

“Shortly before the noose was drawn tight, almost all of the Jewish Christians left Jerusalem and escaped to the city of Pella, across the Jordan. In this way they avoided the suffering of the siege and the indiscriminate slaughter.” -pg 48

John clearly did not flee to Pella but was exiled and his brethren probably were with him as the text of Josephus suggests, he parleyed for them as well as for himself as a good leader should. So was he and those who followed him the exceptions? Paul Tobin gives an excellent argument that no other circumcised Jewish Christian could have escaped before the siege without running into either Romans seeking out such escapees, or running into revengeful gentiles who were earlier massacred by Jews before the siege. Pella was a gentile city with a seething hatred for Jews; it would not have been a good sanctuary for Jewish Christians. Given this fact where did the Pella argument come from?

Pella is not only the name of a city in Palestine it is also a Hebrew word for “to distinguish” or “to sever”. So might the fleeing Jews seen in history really be the “parting of ways” thinking pattern many Christian’s had by the second century as seen in the Martyrdom of Polycarp? Perhaps when the survivors in Yavneh were asked what happened to the circumcision branch they answered, “HaNazoraeanim ata l’Pellaim” which means “the Nazoraneans belong to those who separated from us.” But to one weak in Hebrew it would sound like “the Nazoraeans are in Pella”. Therefore the theory of what happened to the circumcision branch could be nothing but a simple misunderstanding.

So did the entire circumcision branch go into exile with John? All Josephus tells us 7000 were chosen out to go to Rome to be presented to Vespasian before the Senate. Among these was also another possible leader of the circumcision branch hidden beneath a character in Josephus that Josephus also hated: Simon the

leader of the Roman converts Jews had trouble accepting as brothers. The reason this maybe true is seen in the siege of Masada. Masada was held by Eleazar the new commander of the Sicarii after John was exiled.

Yet in the center of telling this tale Josephus can't resist returning to slander his nephew:

(263) ...Yet did John demonstrate by his actions that these Sicarii were more moderate than he was himself; for he not only slew such as gave him good counsel to do what was right, but treated them worst of all, as the most bitter enemies that he had among all the citizens: nay, he filled his entire country with ten thousand instances of wickedness, such as a man who was already hardened sufficiently in his impiety towards God would naturally do; (264) for the food was unlawful that was set upon this table, and he rejected those purifications that the law of his country had ordained; so that it was no longer a wonder if he, who was so mad in his impiety towards God, did not observe any rules of gentleness and common affection towards men... (265) -Josephus, Flavius. "The War of the Jews." 7.8.1

John is exiled by now, had already suffered being paraded through Rome and watched many of his comrades die, yet uncle Josephus can't resist dragging his sins again through the mud but John was not alone. Immediately after decrying his nephew for "ten thousand instances of wickedness" he states:

Again, therefore, what mischief was there which Simon the son of Gioras did not do? Or what kind of abuses did he abstain from as to those very free men who had sent him up for a tyrant? (266) What friendship or kindred were there that did not make him more bold in his daily murders? For they looked upon the doing of mischief to strangers only as a work beneath their courage, but thought their barbarity towards their nearest relations would be a glorious demonstration thereof. (267) The Idumeans also strove with these men who should be guilty of the greatest madness! for they [all], vile wretches as they were, cut the throats of the high priests, that so no part of a religious regard to God might be preserved; they thence proceeded to destroy utterly the least remains of a political government, (268) and introduced the most complete scene of iniquity in all instances that were practicable; under which scene that sort of people that were called Zealots grew up, and who indeed corresponded to the name, (269) for they imitated every wicked work; nor, if their memory suggested any evil thing that had formerly been done, did they avoid zealously to pursue the same; (270) and although they gave themselves that name from their zeal for what was good, yet did it agree to

them only by way of irony, on account of those they had unjustly treated by their wild and brutish disposition, or as thinking the greatest mischiefs to be the greatest good. (271) Accordingly, they all met with such ends as God deservedly brought upon them in way of punishment; (272) for all such miseries have been sent upon them as man's nature is capable of undergoing, till the utmost period of their lives, and till death came upon them in various ways of torment: (273) yet might one say justly that they suffered less than they had done, because it was impossible they could be punished according to their deserving: (274) but to make a lamentation according to the deserts of those who fell under these men's barbarity, this is not a proper place for it:—**I therefore now return again to the remaining part of the present narration.** -7.8.1

He couldn't tell the story of the destruction of the zealots of Masada without first quantifying for all those reading that these zealots he is about to describe were not as bad of sinners as John and Simon. Now we established why John is found there, Uncle Yochanan had problems with his sister's son, but what's Josephus' problem with Simon? Simon as said was the leaders of certain Roman converts but might these be not acceptable to some Jews because they too came to Judaism through Christ? If so then Simon was also a Christian, the leader of the Roman converts to Christianity and of his arrest Josephus writes:

(29) ...And now Simon, thinking he might be able to astonish and delude the Romans, put on a white frock, and buttoned upon him a purple cloak, and appeared out of the ground in the place the temple had formerly been. (30) At the first, indeed, those that saw him were greatly astonished, and stood still where they were; but afterward they came near to him, and asked him who he was. (31) Now Simon would not tell them, but bade them call for their captain; and when they ran to call him, Terentius Rufus, who was left to command the army there, came to Simon, and learned of him the whole truth, and kept him in bonds, and let Caesar know that he was taken. (32) Thus did God bring this man to be punished for what bitter and savage tyranny he had exercised against his countrymen, by those who were his worst enemies... -7.2.1

Where did Simon get that frock and purple cloak? This could be the "frock" or chasuble and the purple "cloak" or cassock that the early bishops wore. If Simon were a bishop he may have had his priestly garments of his office with him but these were more than simple ones for he "greatly astonished" those around him. He was the leader of the Roman converts and he demanded to meet with a captain and when Terentius Rufus came Simon told "him the whole truth". This, therefore, maybe why Simon like John came

under Josephus' slander because John may have been Rabbi Siqara but Simon the leader of the Roman converts was possibly the Roman Abba of the Siqara, the high Abba. This conjecture fits the way Simon died as well. For background Simon gave himself up and was taken to Rome with a group of seven hundred men. This is Josephus' last word on Simon:

(154) ...This general was Simon, the son of Gioras¹², who had then been led in this triumph among the captives; a rope had also been put upon his head, and he had been drawn into a proper place in the forum, and had withal been tormented by those that drew him along, and the law of the Romans required that malefactors condemned to die should be slain there. (155) Accordingly, when it was related that there was an end of him, and all the people had sent up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities; which when they had finished, they went away to the palace... -7.5.6

The forum was an open place before temples and at the time Vespasian ruled which is why the Romans sacrificed after Simon died. One such forum was a former swamp that was filled in and men were often crucified there. The first pope was and beneath such a forum catacombs were often built and above one is St. Peters.

Equally interesting is that John and Simon were just two leaders of leaders of men, therefore where were the Temple leaders such as Matthias, the high priest? The answer Josephus tells us is that Simon had them unjustly killed, Josephus ("War".5.13.1) and yet after they died people who were imprisoned in that city started leaving the city which they couldn't do before though Josephus. In Josephus ("War".13.3) states they had to pay a bride to do so but never mention the bride he offered at least in his history of the war. Still under Simon's rule these went freed who couldn't before under the rule of Matthias.

This then isn't a proof just a supposition worthy of further research however untangling the intricate web Josephus created is far harder than untangling those in the Scriptures because with Luke and Paul they were both from the same side whereas Josephus and the Church sat on opposite sides. The case for Josephus'

hypocrisy and slanderous reporting came not from the Church's testimony but from Judah's; as already said the Pharisaical motif is a complex one even if Josephus' voice as R. Yochanan b. Zakkai was a powerful one only it did not end there.

IV

4.1 Seventy Weeks

So was the destruction of Jerusalem a fulfillment of the “parting of ways” theological proof given the most comprehensive study of this was done by a confirmed hypocrite (Josephus) who clearly used his history to slander his sister’s son (John) and this fact went unnoticed for two thousand years? Actually it a fulfillment of prophecy as Daniel foretold:

Seventy weeks of years are decreed concerning your people and your Holy City, to finish the transgression, to put and end to sin, and to atone for iniquity, to bring everlasting righteousness, to seal both vision and prophet, and to anoint a most holy ones [Kadosh Kadoshim]. Dan.9.24

In finding the date we need to take the fact that the century BCE did not end exactly at 0 CE so whatever date we get should be off by anywhere to two to six years. To figure the time out we need the date of when the decree went out and Herbert May and Bruce Metzger give in their introduction to Ezra four sets of dates: Cyrus 538, Darius 521-485, Artaxerex I 465-423 and under Artaxerex II 404-358. None of these comes exactly to either 43 CE. Or 70 CE but the third time under Artaxerex I comes to 67 CE within the 2-6 year requirement which tells us Daniel prophecy above was fulfilled with the destruction of Jerusalem and the Temple. So the destruction of the Temple and the Holy City were for the following reasons

1. To finish the transgression
2. to put and end to sin

3. atone for iniquity
4. to bring everlasting righteousness
5. to seal both vision and prophet
6. to anoint a most holy ones (Kadosh Kadoshim)

Christ Sacrifice on Calvary finished transgression, put an end to sin, atoned for iniquity and brought everlasting righteousness according to Heb.10.12, 26, yet Paul also stated that he was completing Christ's afflictions for the sake of His body, the church, Col.1.24 so we also play a part in His sacrifice. This states the suffering Paul, James, Peter and John did for the Church was important for the early Church. Perhaps this was to "seal" both vision in prophet yet how if most of the Gospel and letters came after 70 CE were these sealed? The answer maybe that this wasn't saying the writings would be completed by then but rather the writers would be chosen out, that is God anointed His Holy ones, Matthew, Mark, Luke, John, Paul, James, Peter and Jude whoever these men really were. Yet we need to add others to this in Judah: Hillel, Shammai, Eliezer and the entire assembly of the Council of Yavneh. All of these were seeds laid in the first century chosen out before the Temple and city fell, so exactly what sort of seeds did our Lord plant? It is best to take each person or group in turn that were discussed in this research paper starting with James

4.2 The Seed of James

James the less confronted Paul when he entered Jerusalem that last time with the First Jerusalem Council declaration Acts states:

“For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these...” Acts. 15.28

If this decision did indeed “seem good to the Holy Spirit” why was it overturned less than forty years later? If the Holy Spirit knew, and He had to, that this law would fail why didn’t he stop the circumcision branch for placing this dietary restrictions into Canon law so that in Florence it can be removed completely? Clearly history shows Paul was right so doesn’t the “parting of ways” model stand? This answer doesn’t fit what was happening in Israel during those forty years with James between Christ’s death and Jerusalem’s fall. To review a few points briefly:

1) Bishop James the Less had a highly successful ministry we found out when Paul returned, it was not just a few hundred but “many thousands” were coming to the Catholic faith back then. Only he added to this proclamation, “But as for the gentiles who have believed, we have sent a letter with our judgment that they abstain from has been sacrificed to idols and from the blood and from what is strangled and from unchastely” 21.25. This was because the new Jewish believers had been told Paul was teaching the Jews in Diasporas to forsake the laws of Moses, which he wasn’t doing as already stated. Still by not teaching those other dietary laws Paul was opening a Pandora’s Box on James and possibly John and Peter. The persecution Gama’li-el had managed to ease at least in the houses of the Sanhedrin resurfaced likely because of this. It probably cost James his life but that brings us to the next point:

2) We already read in the murder of James that some Jews were upset about, "... but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified;" (Josephus). Leaders in Israel rose up and complained over what happened to James, they even complained when the Sanhedrin judged Paul,

"We find nothing wrong in this man. What if a spirit or an angel spoke to him?" Acts.23.9 and some supported John over Josephus, (2.21.7). So James wasn't only converting Jews to Christ he was also converting other Jews to that simple faith Gama'li-el advocated that echoed Christ's Gospel. Clearly this was good, so why did this end?

3) The simple call to faith was not only visible in Judah's first century writings but is visible in many later writings as well (see Salvation by Faith Ala Jacob pg 9). Therefore James didn't fail, he bore long lasting fruit but there were greater needs in the second century that overwhelmed the needs of James' version of the Gospel addressed. And so this was true century, after century, after century until the Shoah/Holocaust came! Therefore we might have to rethink James' legacy in light of Vatican II and the holocaust. There maybe a case that can be made through James' testimony for an orthodox Jewish Catholic presence in Israel that is also Zealous for the law as James' own group once was that would be acceptable to Judaism.

4.3 The Seed of John

Now that we covered James' legacy, what have we learned of John's?

Josephus writes:

“(626) ...Accordingly he privately sent messengers to Jerusalem, to accuse Josephus, as having too great power, and to let them know that he would come as a tyrant to their metropolis, unless they prevented him. (627) This accusation the people were aware of beforehand, but had no regard to it. However, some of the grandees, out of envy, and some of the rulers also, sent money to John privately, that he might be able to get together mercenary soldiers, in order to fight Josephus; they also made a decree of themselves, and this for recalling him from his government, yet did they not think that decree sufficient; (628) so they sent withal two thousand five hundred armed men, and four persons of the highest rank amongst them...” -Josephus, Flavius. “War.”2.21.7

Now we already know that even the Talmud declares R. Yochanan b. Zakkai a hypocrite which as was shown in studies above. Therefore it is clear contrary to Josephus' claim herein, John did have support in Jerusalem, enough to have money to form an army to support him and enough to have that army sent to call Josephus to Jerusalem so he could prove his judgments against John or to step down in his rule of Galilee as history tells us in Josephus' own history ironically. Therefore if indeed John's works are the works of an anti-Semite as some claim how did he have this support?

John the Jew:

1. First we need to establish that John belong to special group of first century called the Chasidim, or “those set apart”. This leads us to one of the so-called contradictions between the four Gospels that expose John Chasidic idiosyncrasies. Three events of great importance to our faith are given in the

four Gospels but the order of the events that happened seem to conflict. This however is most likely not a contradiction but it is only different perspective on the same event written for different reasons that also shows John's community. First the points of contention:

"Now on the *first {Day} of the Unleavened Bread* approached the disciples came to Yeshua saying, "Where do you want us to make the preparations for You to eat the Passover?" Matt.26.17

"On the *first Day of Unleavened Bread* when the LAMB IS SACRIFICED, His disciples said to Him, "Where do You want us to go and make the preparations for You to eat the Passover." Mk.14.12

"Then came *the Day of Unleavened Bread*, on which the Passover Lamb had to be sacrificed." Lk.22.7

"Now *before the Festival of Passover*, Yeshua knew that the hour had come to depart from this world and go unto His Father." Jn.13.1

"In the first month, on the *fourteenth day of the month* between the evenings (byn ha-atabim) is the L-rd's Passover." Lev.23.5

Qadesh La Yahweh Press produced a fascinating study on The Festivals and Sacred Days of Yahweh. In this study they explain that *Byn ha-atabim* means "between the evenings" where arab is that period of the day when night mixes with light or dusk (137-138). Therefore we read this to say the Pascal lamb had to be sacrificed (Ex.12.6, Lev.23.5, and Num.9.3-4) between the two evenings of the fourteenth; that is the one, which began the fourteenth, and the one that brought its end. Consequently we believe Jesus told His disciples to prepare this feast just as this first evening of the fourteenth was approaching as Matthew says. Yet in minds of some of these disciples the Passover had already come because it was so close. Still if this is true how do we explain John's words, "Now before the Festival of Passover"?

Not all of Jesus' disciples were drawn from the same branch of Judaism. Hence, the first three Gospel narratives saw Passover coming at that first evening, which at that time were traditionally from two Jewish groups- Aristocratic and the "neo-Aristocratic" or legal/common day -Qadesh. However, another group among the council that delivered Yeshua up saw the "correct day" of the feast as the second evening or rather just before the beginning of that second evening (late afternoon) as was the custom of the Chassidic community of His day -Qadesh, which John by implication, seemed to be a part of, and this is why these men did not enter the praetorium, "so that they might not be defiled, but might eat the Passover" (Jn.18.28) because they ate their feast late on the fourteenth and finished literally in the fifteenth day of Chag HaMotz (the Feast of Unleavened Bread). However both groups we believe were proper in their keeping of Passover according to Torah because it only stipulates that we keep this "between" those two "dusks" and does not exactly say where this must be placed in-between. Therefore, we literally have a twenty-four hour period to prepare for the feast and eat the feast (please note that Torah does not state when it must end) before the evening of the Feast of Unleavened Bread.

As for the use of term "Unleavened Bread" used in the Synoptic Gospels as opposed to using "Passover", the two terms became mingled together and interchangeable over time. Technically, Passover is single feast on the 14th (not a day as John rightly saw) and Unleavened Bread was that seven-day holiday (feast) that followed Passover. However for those that kept this feast within the first few hours of the 14th (as our Messiah did), Feast of Unleavened Bread can begin with Passover because this feast is ushered in when one eats the Passover Feast. Therefore, if we eat the feast early on the day we add another day to our week of fasting from hamatz (leavening). Of course Jesus had to eat His Passover Feast at the Common Time because He would be occupied at the time the Chassidic community would be consuming theirs¹³.

And this fact alone places John in the Chasidic community (which is different from the modern Chasidic community) which by no coincidence as number two will show.

2. John was a mystic in his day which many Chasidim of day also were. Jacob clearly claims two documents containing mysticism were begun near or before the first century these are the Sepher Yetzirah and certain parts of the Tanya. In both these the root of John's teaching on the Incarnation can be seen in Jn.1.1-5 (see Appendix I). Appendix II has a view of Incarnation that was written by my husband and I that is also based on the teaching of the Zohar that was written in Middle Ages but this has a second century root as well as the other materials above show in its root though mixed with false teachings as well. The four living creatures found in that document are also in John's Revelations, Rev.5. The Sephiroth according to the Sepher Yetzirah 1.6.5-7 "have the appearance of Lightning", are eternal, "speak as from a whirling wind" and "are like a flame arising from a burning coal". Reading these symbols of God we can also see that certain passage of one of the prophets also has drawn information from this document, Ez.1.4, but so are several in Revelations, Rev.4.5 and 8.5 are two such examples. Therefore it is likely those Jews who accepted John's community as just another branch of Judaism where drawn from this mystical side of Judaism. Further Revelations though written in Greek is a highly Jewish document with references to the Days of Awe, Rev. 2.10 "and for ten days you shall have tribulation." Succos' harvest symbols are also found in Rev.14-20 though the symbol fits Yom Kippur as well (Day of Judgment). Yet Yom Kippur is even more clearly seen in Rev.20.11-15 where books are opened: the Book of Life (mentioned outright) the Book of the Damned, and the Book of Those In Between (neither were mentioned outright). On Yom Kippur at the end of the world these three books will be opened and those in the Book of Those In Between will be moved either to the Book of Life or the Book of the Damned. This scene is worked out in the passage of revelations mentioned but is part of the Jewish teaching on Yom Kippur and the World-to-Come.

So what these facts seem to suggesting is though John wrote his works in Greek he still wrote them as a Jew

from a highly Orthodox branch of Judaism and his devotion to this branch is interwoven into his texts. This doesn't mean his texts cannot not be read without this knowledge but our Catechism teaches:

110. In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. 'For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression.' [DV 12 # 2.]

111. But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. 'Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written.' [DV 12 # 3.]

The Sacred Scriptures become “a dead letter” when not read with John Jewish thinking in mind why? The next point makes this clearer:

3. Now the last charge of anti-Semitism this text will take on comes from Jn.3.18-21 and two other texts like this, but here is the text of John's Gospel:

He who believes in Him is not condemned; he who does not believe is condemned already, because he has not believed in the Name of the only Son of God. And this is the judgment, that the Light has come into the world, and men loved darkness. For everyone who does evil hates the Light, least his deeds should be exposed. But he who does what is true comes to the Light, that it may be clearly seen that his deeds have been wrought in God. Jn.3.18-21.

As explained the Zohar, a Middle Aged document, the Light or Or emanated from what Catholics call the Father. This Light is also the “flame” of the Sephiroth which contain the Holy Name, YHVH which is Christ if we add Sheen¹⁴ to the Holy Name making YHShVH or Yeshua, a friend Athol Bloomer once

showed us. In the ancient document the Sepher Yetzirah the Holy Name is given in only three Letters YHV as a fruit of the first formation of the Sephiroth and Jews call Jesus ironically Yesu or YHShV. These too emanated and form the Word which is Christ. Thus in sense Jews can believe in that “Light” John speaks of and John may have added those additional lines on Light as a qualifier so that Jews were not to be judged. Unfortunately this knowledge died on Patmos with John because Jacob hid this knowledge of mysticism from the later Church after Jerusalem fell. R. Yochanan b. Zakkai’s legacy partially lived at least for a time apparently as what was once taught Jewish Mysticism freely, now became limited because of fear probably provoked by John use of these teaching in Jn.1.1-5 and Revelations. Still the Lord could have stopped this from happening and He didn’t, He could have reached R. Yochana b. Zakkai before his death with his zealous pride or even John because He gave him that prophecy on Patmos, but again the Lord didn’t. Therefore this must have been no coincidence both Judah and John missed clarifying this point. Perhaps this was a test for Christ’s people, could we resist reading hate into John’s words of not?

How do these facts fit into John two letters? In 1Jn.2.18-23:

Children, it is the last hour; and as you have heard the antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. They went out from us, but they were not of us; for if they had been with us, they would have continued with us; but they went out, that it might be plain that they all are not of us...Who is a liar but he who denies that Jesus is Christ? This is the anti-christ, he who denies the Father and the Son. No one who denies the Son has the Father. He who confesses the Son has the Father also.

John here is only anti-Semitic if read out of context because before he announced those damned who deny the Son he clearly announced the anti-christ “went out from us, but they were not of us”. So not every one who fails to see Christ is an anti-christ; only those who claimed the faith then deny it and this might be what provoked his uncle. So might this text have been written in Gishlala with a certain uncle in mind who was

literally obsessed with his nephew chasing and slandering him all over Galilee? Josephus could be among those who rejected the faith while those Jews who accepted John never accepted Christ just let the Church alone. Yet this conjecture leads to the next similar passage:

“For many deceivers have gone out the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the anti-christ.” 2Jn.1.7

John was not speaking of Jews but Docetism which Ignatius also speaks of:

Be deaf, then, to any talk that ignores Jesus Christ, of David’s lineage, of Mary; Who was really born, ate and drank; was really persecuted under Pontius Pilate; was really crucified and died, in the sight of heaven and earth and the underworld. -Richardson. “Letter to Trallians”. 9.1-2

Though these three passages are only a sample of such texts they hopefully show that John must be read in context to be understood. He condemned not invincible ignorance as our Church calls those who fail to see Christ but have faith. He condemned 1) those who claim faith but do not live this in their actions; 2) those who claimed they were Catholic then walked from the Church into persecuting her and 3) those who denied the reality of Christ in the flesh. These truths also carry to 1Jn.5.10-11 which has no other quantifier for as the Catechism also teaches:

112. ““Be especially attentive 'to the content and unity of the whole Scripture' ...”

Basically 1Jn.5.10-11 must be read in light of 2Jn.1.7, 1Jn.2.18-23 and Jn.3.18-21.

So John was not anti-Semitic when read through Jewish eyes, and his uncle's volatile nature toward him while being more accepting with James can be explained by John being too close to home (a relative) or perhaps this was also John's mystical knowledge may have vexed his uncle greatly causing the riff; yet today ironically such mystical knowledge vexes many even who believe in Christ sadly.

4.4 The Seed of Jacob

Jacob's legacy is found in the Talmud and in the survival of the House of Jacob against misunderstandings of John's writings and much anti-Semitism and anti-Judaism. Jacob is indeed attest to their being "beloved for the sake of their forefathers" Rom.11.28. Yet is the charge above valid, did R. Yochanan b. Zakkai leave a legacy of his own? The answer is also found in Talmud but for the sake room much will be paraphrase from this Tamudic passage which came from the Second Appendix of XXII.B: Tractate Baba Batra chapter 3 (4). This passage is found on pp 194-195 of this text starting at the bottom of the page. The Elder Eliezer is accused of being a "*minut*", a word Jacob Neusner says means he was accused of Christianity. He gets off by appealing to God and the foolish judge ends up thinking he was speaking to him ironically. When he returns back he has a conversation with one of his disciples Aqiba that goes as follows:

H. He said to him, 'Aqiba, you remind me! Once I was going in the upper market of Sepphoris, and I found a certain person, named Jacob of Kefar Sakhnayya, who said to me, "It is written in your Torah, 'You shall not bring a hire of a harlot...into the house of the Lord your God.' (Duet.23.19). What is the Law as to building such funds privy for the high priest?" Now I did not say a thing to him.

I. 'So he said to me, "This is what I have been taught [by Jesus of Nazareth], "For the hire of the harlot has she gathered them, and to hire of the harlot they shall return" (Prov.5.8). They have come from a filthy place and to a filthy place they will return.' And that statement gave me a good bit of pleasure, and on account I was arrested on the charge of being Christian, so I violated what was written in Torah: 'Remove you way far from her' –this refers to *minut*; 'and do not come near to the door of her house' (Prov.5.8) –this refers to the government.'

II.3 A "There are those who refer 'Remove your way far from her' to Christianity and to the ruling power, and the part of the verse, 'and do not come near the door of her house,' (Prov.5.8) they refer to a whore." And how far is one to keep away?

B Said R. Hisda, 'Four cubits'" -Neusner

A little further down they also state of this

II.6 A “[Referring to 4B] that measurement differs from the opinion of R. Pedat, for R. Pedat, “The Torah has declared forbidden close approach only in the case of incest: ‘None of you shall approach to any that is near of kin to him to uncover their nakedness’ Lev.18.6

-Neusner

This probably happened after Jerusalem fell as Christianity had a formal government also called “a ruling power” as the early documents such as the Didache shows and it had a “high priest” and Judah lost theirs by then. Rabbi Aqeba started studying around 90CE so by this alone it puts this conversation no earlier than 90 CE. The man Jacob of Kefar Sakhnayya. Kefar comes from Kefer which means “to atone” or “forgive”; the name of Sakhnyah is indeed a town in Israel but the towns name comes from Sakhn “to settle” which could be a hint of a deeper meaning. So interestingly the name of the man was Jacob a Jew from a forgiving settlement which may reference the Salvation Gospel of Christianity which explains why R. Eliezer got arrested for speaking with him. He was obviously Jewish asking about Christian fund raising and the “high priest” which is probably Pope Clement who in his letter does show he had authority. The Jewish Christian quoted Duet.23.19 about hiring a harlot then continued to claim Christ said: “This is what I have been taught [by Jesus of Nazareth], ‘For the hire of the harlot has she gathered them, and to hire of the harlot they shall return’ (Prov.5.8). They have come from a filthy place and to a filthy place they will return”. I see the filthy place as Rome in his eyes, these Christians are former Romans now Catholic and according to this Jewish Christian these Catholics will return to their Gentile/Roman ways. This is what made Eliezer laughed but got him arrested. Yet it clearly shows the “parting of ways” on Judah’s side, this Jew he spoke with was probably an Ebionite because their rejection of Christ’s Divinity would make them more acceptable to Judah. Further in none of the Gospels is there any such metaphor so this quote probably comes from one of Gnostic Gospels.

What is also interesting is that this very arrest shows Jacob is already cracking down on Jews communicating with Christians. They next called all Christians “harlots” as the latter texts show, II.5. After

showing this the text quotes R. Hisda saying they should stay “four cubits” away from “*minut*” or Christian, II.4.B. Then the text moves into the topic of incest and the Nazirite to “Go, go around, but do not come near the vineyard.” II.7.C. The topic on the *minut* moves onto page 196, “give, give” the text of II.8.A-D explains comes from “the voice of two daughters who cry out from Gehenna,” saying a little further in that these girls of “*minut*” and say of this crying “None who go to her return, nor do they attain the paths of life.” (II.9A) It doesn’t end here either, this attack on the “*minut*” that the editor, Jacob Neusner stated is Christianity is the whore and whore houses are about the late first century Church because he place these text into the same category as the ones above about the *minut*. Then it continues on arguing on this issue comparing the *minut* to idolatry and discussing the World-to-Come. It ends with the issue of dealing the government and ending in Martyrdom. Jacob Neasner confirms this in his explanation of text which is why we drew this from the appendix and not the original text:

Nos. 3,4,5,6 for footnotes to No.2 or to another. No.7 is foot note to No. 6. No 8 then reverts to the general theme of the interplay of the government and *minut*. No.9 the continues the theme of No.8, which is the return of those who have gone over to *minut* and ended up in Genhenna. No. 11 goes forward along the same theme, through a fresh composition. The issue once more is whether or not one may atone and so die and enter the World To Come for the sin of *minut*, or whether one has to live out their years and then go to Gehenna...No.9 then provides a transition to the next, which draw our attention to the dangers involved with dealing with the government. Is there a unifying theme throughout? Of course there is, it involves the proposition that dealing with a *minut* endangers one’s soul, while, if one violates the policy of government, one may lose his life, but thereby, in any event, gains the life of the World to Come. -Neusner, Baba Batra, Appendix II. 203-204

This latter second century piece mentions within it incest but was meant as a spiritual attack on Christianity. Yet might this text be taken out of context and misunderstood and have been inadvertently taken as evidence of the incest charge that is the charge of Oedipodean charge? Both the charges against later Christianity may have their roots in these late second century texts that followed the formation of the Mishnah. Like John’s works have been misunderstood and used to excuse anti-Semitic remarks, Judah’s

also might have been misused and inadvertently brought persecution down upon the later second century Church.

Still the word “*minut*” is not in the Mishnah, Tanya, and Sefer Yetzirah; therefore, does it really mean Christianity or could it only represent Gnostic Christianity that rejects the Oneness of God and the Hebrew Scriptures? If the latter Catholicism falls outside this writing then this may mean what happened to us also happened to Jacob with loss of circumcision branch through misunderstanding that occurred in BOTH houses. This left a terrible legacy Rabbi Yochanan b. Zakkai clearly feared at death therefore God left John’s words unaltered allow these Talmudic passages to stand unaltered. Like igneous anti-Judaic letters of the second century Church’s version of the Martyrdom of Polycarp anti-Judaic and anti-Semitic undertones grew as the knowledge of Judaism faded from the Church and Johannine understanding from Judah caused his text to be misunderstood, written prophecy forewarned this. This was a test, for it is written:

“And He will become a Sanctuary, and a stone of offense, a rock of stumbling to BOTH houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble thereon; they shall fall and be broken; they shall be snared and taken.” Is.8.14-15

Christ became a stumbling block to both the house of Israel (the Church) and the house of Judah (which is Israel as well when geula comes). Yet Judah did not remain anti-Catholic even if their ignorance of John’s testimony created some off texts in Talmud just as the Church did not. There are sections of “Salvation by Faith ala Jacob” (pg 7) and Judah in time came to understand those from the “atonement settlement” and accept them as brothers. Further, although this view in the Talmud that Christians are “whores” worshipping three gods persisted in Moses Maimonides (1135-1204) it was not the only position in Jacob for Rashi’s own son Rabbenu Tam (1100-1171) saw Christians as worshipping ONE God (Kolatch, 76-77). Further Alfred J. Kolatch states:

This view of Maimonides does not appear in our editions of the Mishneh Torah (Mishneh Torah, Hilchot Teshuva 3.5 and Helichot Edut 11.10) and was never accepted by normative Judaism. Beginning with Rabbenu Tam, a contemporary of Maimonides, almost all authorities agree that despite their belief in a Trinity Christians are monotheists.

Obviously if most authorities see Christians as monotheists, then the charge of “whore” cannot be upon us any longer and came in the second or third century and not the first as implied. Thus the rabbis of the first century suppressed the incident the later rabbinic movement sadly embraced, more “utensils” than R. Yochanan b. Zakkai survived apparently and some were knives. Thus Judah may have separated in the second, not first century, yet the seeds of reform and reunion were laid to grow in later centuries and did not die.

Conclusion

Therefore if we end in the second century as the Elder Eliezer is replaced by his son Eliezer and John, Jude, Simon and James lost their lives and the Jewish Church became more like the Gentile Church than the “parting of ways” theology stands; however, this ignores the good seed left by James and John in the first century, and the tolerance found in the Mishnah as well as the entire lesson we learned from the Twentieth century! Further, Gershom Scholem’s book in the section of the Christian Kabbalists (pp.196-201) states a Christian, Guillaume Postel, was in fact the first to compile the Zohar into Latin before anyone else including Jews. Before he did the Zohar was printed its original language, however, this achievement did cause some to accuse these Christians [Jewish Catholics] “of disseminating the view that any Jewish Kabbalists could boast of being a better Christian than an Orthodox Catholic” (pg.199). Further he also had high praise for Franz Josef Molitor (1779-1861) for his work in the Kaballah that “revealed an essential grasp of kabalistic doctrine and an insight into the world of the Kabbalah far superior to that of most Jewish scholars of his time” though he also states that “still clung to a fundamentally Christological view of Kaballah”, pg.201 Of course Franz Guillaume Postel, was also accused by Christians of being a “secret Jew”. This latter of part history is fascinating in this light; Guilaume Postel was of the Johannine mindset, drawn to Jewish mysticism because this confirms Catholic mysticism existed 1500 years after John wrote Jn.1.1-5 and Revelations. Like John’s mysticism, Postel was accepted by Jews who recognized his Christianity but in end rejected by Christians! So Judah came toward us in middle centuries and we pulled away from them. The Holocaust came and changed this world forever (hopefully) for the better and hopefully laid the seeds of the “parting of ways” demise.

Therefore, the main problem with the “Parting of Ways” Theology is its limitations; it IS not a “Y” or “T” at all not if view from the history of the entire past. In the introduction to Cletet’s First letter Cyril

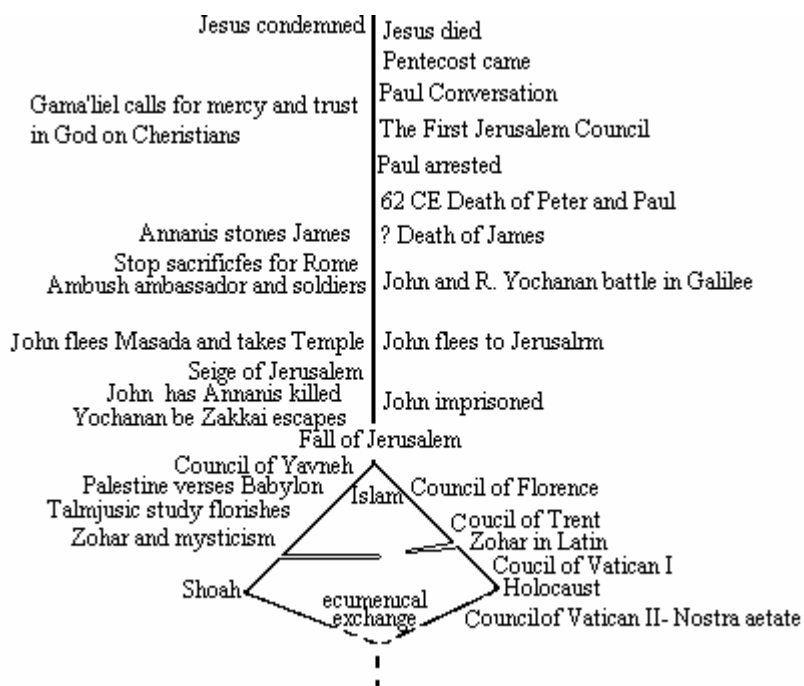
Richardson states:

“Yet Peter and Paul can be described as heroes belonging to “our own generation”; and while the apostles have passed away, there still survived some whom they appointed Presbyters.”

Likewise one could write as an introduction to the Mishnah a similar statement:

“Yet Rabbi Gamaliel and Rabbi Judah can be described as heroes belong to “our own generation”; and while the Sanhedrin has passed away, there still survived some in Yavneh appointed as Rabbis.”

And it wasn't a complete divide; a seed was left from James', Paul's, Peter's, and John's Testimonies that did reverberate in Jacob as can be seen very clearly 1500 years later and Rabbi Gamaliel's Testimony also seems to have impacted Paul and later our Church as seen in Vatican II. So although in many ways we did divide after the first century, hostile words went back and forth and also some hostile actions and certain stories showed problems on both sides with inaccuracies and hostilities following often moving to murder and eventual genocide; however, the Holocaust/ Shoah changed everything! It brought Vatican II- Nostra aetate, began dialogs and has forced us to look again at the early Church and her relationship with Judah. Therefore a better model is neither the “Y” nor the “T” but more a warped diamond or rather a quadrilateral with a tail above representing first century unity, and a potential tail below on the lower end representing the fruit of those first century seeds of unity coming again to life after the Holocaust, see the figure below:



The relationship between our Church and Jacob.

Paul foretold in Romans (Paul's seed is Romans):

Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel (Jacob), until the full number of the gentiles come in, and so ALL Israel will be saved..." Rom.11.25-26

"As regards the Gospel they (Jacob) are enemies of God, for your (gentiles) sake; but as regards election they are beloved for the sake of their forefathers. For the gifts (positive Torah) and call (negative Torah) of God are irrevocable. Just as you were once disobedience, so they have now been disobedience in order that the mercy shown to you they also may receive mercy. For God has consigned all men to disobedience, that He may have mercy upon all. 11.28-32

Our Relationship to Jacob and the circumcision branch is a mystery like the Incarnation and Trinity but one

that has to do with true unity as it once existed before (see Appendix III). “The gifts” according to Jacob are the positive Mitzvoth, which Paul put down in Rom.14 pursuing the Salvation Gospel instead; “the call” according to Jacob are the negative Mitzvoth that Paul strongly enforces in Gal.5.19-21. For Israel these gifts and call are irrevocable but not for those grafted-in this was why in the later first century these laws became enemies because as Christ said, “you shall be my witness in Jerusalem and in all Judea and Sama’ria and *to the end of the earth*” Acts 1.8 and “the end of the earth” included the grafted-in. James succeeded in unity with Jacob because he and all the “gentiles” near Jerusalem were highly Jewish; John’s ministry however in Syrina caused fire as hot as Paul’s in Greece and Peter’s in Rome but he had an uncle fueling this. Then these men died, misunderstanding followed as Judah faced the deaths of equally important sages. This formed that “Y” as Paul predicted but it didn’t stay a “Y” as Paul also predicted it would not because today, we are coming together again in complete unity. That hasn’t happen since James was Bishop of Jerusalem John was teaching the Incarnation using Mysticism in Galilee and there were three laws that seemed good to the Holy Spirit...

Appendix I: Viability of New Testament as Historical if Read In Context:

Few believe the Gospels and Letters of the New Testament were written by those whose names are on them because of their simple upbringing or because they were fishermen etc...and because of this even those scriptures that lend themselves to literal interpretations such as Acts 15 can not be treated as historical/literal. Such views show ignorance of the Jewish culture in the first century. The Mishnah, a Jewish book, written in the first century states clearly:

Abot. 2.5 Rabbi Gamaliel : A coarse person will never fear sin, nor will an am ha-Aratz (in this context: an unlettered person, who has not studied Torah] ever be pious, nor will a shy person learn, nor will the ignorant person teach, nor will anyone too occupied in business get wise. In a place where there are no individuals, try to be an individual. -Neusner

Rabbi Gamaliel was indeed a first century writer, he was “a teacher in the Law, held in honor by all the people” according to Acts 5.33 and was a teacher of St. Paul, 22.3. It is he who condemns the uneducated, the shy, the ignorant or those seeking mammon instead of God here. A contemporary of R. Gamaliel also says much on importance of getting an education:

Abot. 2.8a Rabban Yochanan ben Zakkai received [The Torah] from Hillel and Shammai. He would say: If you learn the Torah, do not puff yourself up on that account, for it was the purpose you were created. -Neusner

Rabbi Yochanan b. Zakkai was a first century Rabbi who survived the destruction of Jerusalem to set up Yeshivas a Jewish school in Yavneh (see 3.3-3.4 on Josephus, pp 35-49). He felt we were created to learn

Torah which echoes Hillel (pp23-24). Other first century sages teach:

Abot. R. Ishmael, his son says, He who learns so as to teach- they give him a chance to learn. He who learns so as to carry out his teaching- they give him the chance to learn, to teach, to keep, and to do. -Neusner

This resembles a prayer of Seder that goes back to Synagogue usage but it is as important part of Jewish life as Torah study is today. Over the years these prayers have grown in size or change a bit according to Jacob Neusner¹⁵ at least till the invention of the printing press made them more uniform but all these older prayers still existed from of old. In this Morning Prayer we can see R. Ishmael's words echoed:

With an everlasting love hast Thou loved us HaShem our G-d. Tenderness and compassion hast Thou shown us. Our Father, our King extend unto us the merit of our ancestors who trusted in Thee and Whom Thou didst instruct in the laws of life and teach in Thy graciousness, do Thou teach Thy laws unto us. Merciful Father, show us Thy tender guidance, and inspire our hearts with understanding and discernment that we may attend to the words of Torah, *to learn them and to teach them to watch over them and to practice them in love*. Do Thou enlighten our eyes in Thy Torah and cause our hearts to cleave to Thy commandments and be wholly united in love and reverence for Thee.

“Instruct in the laws of life” was not only about the Torah study as other sources of first century education were also important as 4Maccabees a book likely written in 20-54 CE explains. This book was also once was attributed to Josephus (Ed Herbert May and Brace Metzger) and is found in reference to the seven brotherly martyrs:

When they were born after an equal time of gestation, they drank milk from the same fountains. For such embraces brotherly-loving souls are nourished; and they grow stronger from this common nurture and daily companionship, and from BOTH general education AND our discipline in Torah. 4Macc.13.21-22

This leads to another argument also heard against James the Less in particular as the author of James is that James was that a common man could not know metaphor or be skilled in idioms however these same commentators often will accept the book of Jude being written by Jude, James' brother, because the author there chose an obscure name and calls himself the "brother of James" (Ed Herbert May, pg 1491 in the introduction). This is because Jude has "vivid metaphor and facile use of idiom" and in written is excellent Greek and Jude had the exact same education of James if he was his brother (4Macc above). Of course both letters could be written by two other men that lived in the Hellenistic Christian world who possessed these very same names. If this were true however then the man named James would also need to be important enough for his brother, Jude to drop his name but this sounds even more far fetched than the explanation that James the less wrote The Letter of James and Jude wrote, The Letter of Jude especially as regards the information above.

So it wasn't just Torah study it was also general education, Latin and Greek included. Education begins very young as well according to another first century sage:

Abot. Elisha b. Abuyah says, He who learns as a child- what is he like? Ink put down on a clean piece of paper. And he who learns when an old man- what is he like? Ink put down on a paper full of erasers.
-Neusner

And the argument that they were fishermen therefore they could not write this Gospels or letters this also carries no weight according to R. Gamaliel:

Abot. 2.2 Rabban Gamaliel, a son of Rabbi Judah the Patriarch says, Fitting is learning the Torah along with a craft, for the labor put into the two of them makes one forget sin. And all learning of the Torah which is not joined with labor is destined to be null and cause sin. And all work with the community- let them with them [the community] for the sake of Heaven. For the merit of the fathers strengthens them, and the righteousness which they do stand forever. -Neusner

Another argument is on that John didn't write both the Gospel by that name and Revelations because these the two works are so different and yet this again isn't true both show strong mystical undertones. Part of the reason for this misunderstanding is that the mysticism in John's Gospel is harder to see even though it is visible, for example in John 1.1-5:

In the beginning was the Word and the Word was with G-d, and the Word was G-d. He was in the beginning with G-d; all things were made through Him, and without Him was not anything made that was made. In Him was Life, and the Life was the Light of men. The Light shines in the darkness and the darkness has not over come it.

Here the mysticism is not as visible even though the Church drew her Doctrine of the Incarnation from this, Cat.291, 241, 454, 2780. The Holy Spirit clearly gave this truth to the Western Church at Nicaea to combat the Arian heresy however this decision was rejected perhaps because the Western Church lost the teaching beneath the John's summary which are visible is the Jewish teaching of the Kabbalah. For example the first thing to exist outside Ayn (THE FATHER) according to the Sefer Yizirah the oldest mystical source still in existence, was Aleph-Bet:

One, the dweller in Eternity, Most High and Holy engraved His Name by the three Sepharim-Numbers, Letters, and sounds. Ten are the ineffable Sephiroth. Twenty-two are the letters, the Foundation of all things; there are Three Mothers, Seven Double, and Twelve Simple Letters..." -W.W.Wescott Version. 1.1-2

The Hebrew Aleph Bet has 22 letters and in text the Sefer Yizirah (Wescott. End of chapter III) the author states that all things were created through these letters permutated to make 22! Combinations forming heavens, earth, and everything within them came forth from this source. From them also came the Three Mothers: Fire, Water, and Air or Energy, Liquids, and Solids which in turn form the spiritual elements that formed the earth (Wescott. Chapter I). The first Letter formed after the mothers and fathers is the “Y” in YHV that is also called Atzilute or “emanation”, see Appendix II. In this is the spiritual force the Chiah, or general Living/Life force which is also the “Living Light” (Shraga Friedman) that emanated from the Father (Ayn) and from which all creation was made.

In the beginning was the *Aleph-Bet* and the *Aleph-Bet* was with *Ayn*, and the *Aleph-Bet* was *Ayn*. He was in the beginning with *Ayn*; all things were made through Him, and without Him was not anything made that was made. In Him was *Life force*, and the living *Life* was the *Chiah/Light* of men. The *Living Light* shines in the *Nefesh*¹⁶ and the *Nefesh* has not over come it.¹⁷”

This is why learning and educating young Jewish children particularly in reading and Mathematics was so important even in first century. The Jews believe letter, sounds and numbers formed combinations that formed all things and they even taught a form of mathematics that is bound to Torah called Sacred Geometry¹⁸. This is the root for studying general education, however they also believe the Torah was formed before heaven and earth from in long unending string of letters, like a string of DNA¹⁹, and this is the very WORD that created all things, and with which nothing was made. This is the root of John use of the “logos” it was indeed a “Word” the Aleph-Bet that formed all things and this Aleph-Bet was Christ!

Also the arguments on “it was first seen during” therefore it was written then is also not well grounded. As every author knows, writing a book takes time and copying and distributing these was not as today. As Jacob Neuser²⁰ states:

Remember that before the invention of movable type and printing, a book was preserved only by great effort, at great cost; people do not copy, and keep copying, collections of nonsense or of lies, but only want was true and authoritative, or, at least, relevant to what is true. Pg. 3

Although its not true people copy only truth it is still true they copied things they found important and at great effort, therefore the first sighting in a Church only means it finally got recognized not that it was first written then. So although this doesn't prove they wrote these books, it hopefully established they certainly could have and it's not foolish to believe so.

This does not mean however these texts are perfect examples of historical documents even if the author named wrote these pieces as a World History text is. As was shown in 1.2 "The First Jerusalem Council", pp 3-6 although Acts 15 and Gal.2.1-10 seem to tell a different stories, they actually tell the same story along side added rich details about each writer by what each writer chose to include and chose to omit and how they retold each event of the Council. Therefore though each account is indeed clearly biased neither is so biased that truth cannot be found or understood and even the biasness bring greater insights into focus. Such ironically is not true for Josephus as 3.3 "Josephus the Historian" hopefully shows, yet for two thousand years scholars have accepted this document as historical while rejected the Sacred Scriptures as historical ironically! Therefore if Josephus who was clearly of a dubious character even before this study was written can be accepted as reliable historically why do we treat the authors of the Sacred Scriptures so harshly? Perhaps this is why John closed his Gospel with these words of true authorship:

"This is the disciple who is bearing witness to these things, and who has written these things; and we know his testimony is true."

John probably wrote these words when he was in perpetual imprisonment on Patmos and so he could not

“prove” he wrote anything or even that he was still alive. It wasn’t as today where Inside Edition might hunt him down for a scoop so likely as today people seeing his work said, “but John is dead so he couldn’t write that!” about this gospel, John added the above disclaimer. Further it is not only likely he was alive long enough to write Revelations but also to see people mess with the text and replaced 666 with 616, (Herbert May in a footnote under Rev.13.18) because John added:

I warn every one who hears the words of prophecy of this book: if any one ADDS to them, God will add to him the plagues described in this book, and if anyone TAKES AWAY from the words of the book of this prophecy, God will take away his share in the Tree of Life and in the Holy City, which I describe in this book. Rev.22.18-19

This strongly suggests a form of Revelation that contained that verse about the “mark of the beast” was in circulation before Jerusalem fell because the number was changed to fit Nero’s name according to that footnote, so why change the number after Nero died? Yet the final version clearly came into circulation after John was imprisoned when John could not travel and refute these changed texts which may explain the later “first sighted” claims. Yet this gives a strong indication some form of Revelations existed earlier than 70 CE and its author was still alive to put in the warning above though likely then on Patmos which fits the conclusion of 4.1 Seventy Weeks, pg 61-62 as well.

So the argument that these texts are non-historical as regards other texts and written far after the first Apostles is based on ignorance of the first century educational system and the individual writer’s background. John most certain could have written the Gospel with his name and Revelations, both are highly mystical texts full of rich editorial commentary that greatly enhances the depth of meaning he sought to convey. Likewise James and Jude’s letters show a common family educational system and the Mishnah’s first century authors support such was indeed possible even for Pope Peter because in the first century according to the Mishnah, Abot, 5.21 A. (pg 103) understanding doesn’t come until forty! Therefore Peter and John in Acts 4.13 were still beneath that age like a teenager would be to us they were seen by the leaders of Israel as “uneducated common men” as most teens are seen because for Judah

advance education didn't start until forty.

However even if these texts came from the first century not later and were from eye witnesses or near eye witness, we must still read these properly as should we read all "histories" as the study of Josephus clearly showed. The writers were still human that lived within a very different culture that we live in today and in times far different than we do as well even if they are the inspired word of God. Therefore though these texts can be used for historical understanding sometimes one must also follow the rules as the Catechism teaches:

119. 'It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgment. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgment of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God.' [DV 12 # 3.] But I would not believe in the Gospel, had not the authority of the Catholic Church already moved me. [St. Augustine, *Contra epistolam Manichaei* 5, 6: PL 42, 176.]

"According to the rules" are rules found in Catechism under "The Holy Spirit Interpreter of Scripture", 32-33, that covers the importance of prayer while reading Scripture, of seeking the author's true intent as regards each text, that the texts "must be interpreted in the same light of the same Spirit by whom it was written", all interpretation must keep in mind the content and unity within Scripture, recognize the part Tradition plays in understanding the texts, be aware of the coherence of truths so as not to contradict any, and be aware of both the literal and spiritual senses of Scripture where the spiritual is subdivided into allegorical, moral, anagogical ("leading") senses, Cat.109-119. So these texts can be understood and used as historical texts so long as such texts lend themselves to literal understandings and all other rules of proper exegetes are also followed.

Appendix II: Where Did John Get His Understanding of the Incarnation?

The issue of Incarnation John drew from the Kabbalah about Creation and Jesus' Presence at the beginning of time. John did not have as many pieces of information as we have today and what he had was more fragmented material found in the portions of the Zohar and the portions of the Tanya that goes back to his day. In and around the thirteenth century the Jewish sages came to write these fragments down organizing them from the many utterances. They had painstakingly saved these fragments down through the ages and of course adding their own insights as well to form a masterful work of mystical writings. Into these teachings certain errors migrated into these fragments because the Jewish sages lacked infallibility. Yet as this text hopefully can show truth also is held within these pages and often what seems to be heresy is simply misunderstood truths or minor human errors. This is because both works attempt to understand not time as we know it but what proceeded before time even began, that time before time.

So why wander into these murky waters at all if there are potential errors and potential heretical teachings intertwined with the truth? The answer is that the Incarnation resides in this time that Judah studied and tried to understand and so did John the evangelist. So to really understand these mysteries even partially as John did we need to go "where angels fear to tread". True such attempts to understand John's writing on the Incarnation carries some risks as the first century Catholic writers show yet our Church says such a curiosity is an aspect of being "human" not the outgrowth of sin (Cat.285). She further states that:

"...human intelligence is surely already capable of finding a response to the questions of origins. The existence of G-d the Creator can be known with certainty through His works, by light of human reasoning, even if this knowledge is often obscured and disfigured by error..." Cat.286

So even though like Nicene, this study maybe doom to failure in completely revealing the mystery of the Incarnation and probably creating more questions than answers, this will hopefully still gives the Johannine view a slightly expanded view through the later sage’s gifts.

To begin this perilous journey the Kabbalists state that in the beginning there was God, and only God, the :the Infinite Light” in Hebrew (Friedman). This lines up with Jn.1.1” ,אין סוף Infinite God called Ayn Sof

“In the beginning was the Logos, and the Logos was with G-d and the Logos was God.”

This “Logos they called Adam Kadmon, the Primordial man which formed the Tree of Life called Etz Chaim in Hebrew, Gen.2.9 and Zohar. Naso.12. This is what composed the first “Image” of the Infinite G-d and was composed of ten spheres called Ten Ineffable Sephiroth, named and depicted as follows:

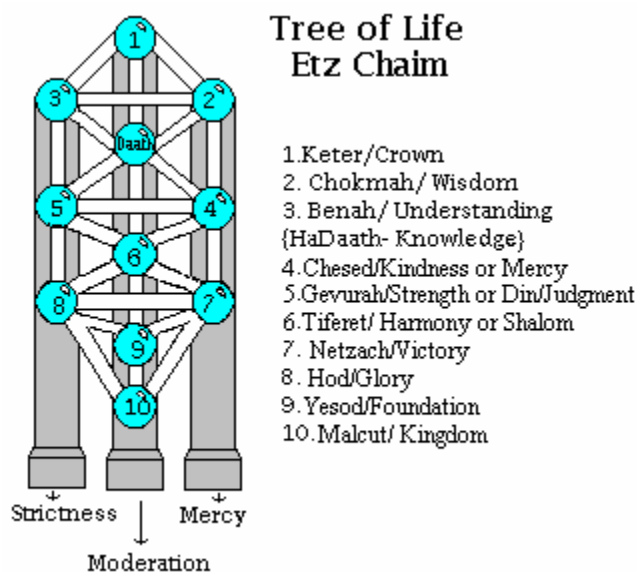


Figure 1²¹

The sages teach that G-d preexisted His Own Creation and in Him all things were made, and yet they also teach that He created All things out of “nothing” which is fully in line with the teachings of our Church:

Cat.296 quotes St. Theophilus of Antioch in saying: “If G-d had drawn the world from pre-existent matter, what would be so extraordinary in that? A human artisan makes from a given material whatever he wants, while G-d shows His power by starting from nothing to make ALL He wants”. [also see 297-298]

The Jewish teaching of this formation of nothing was formed by what they called Tzimtzum²² or the contraction of the Essence. What the Jews teach is that this “nothing” is the space as Genesis describes there was no similar information within the Catechism on how the Word that once was “ALL Things”, formed a space of “nothing” so the Jewish teaching on Tzimtzum seems to make sense. This fits to our Church’s teaching that the “nothing” was indeed NOTHING and not even a residue was left behind.

The text states His Spirit of G-d “hovered” over the “face of the Waters” (Gen.1.2):

“...was without form and void...” Gen.1.2

And into this nothingness the Lord infused His Light or Logos. Yet our Lord also said to us He was the Living waters:

“If anyone thirsts, let him come to Me and drink. He who believes in Me as the Scripture has said, ‘Out of His heart shall flow rivers of Living Water’” Jn.7.37-8.

So He was the Living Waters that the “Spirit of G-d” hovered over as it hovered over the Adam Kadmon, the Tree of Life. Yet paradoxically this Spirit was also Him as John teaches us:

“In Him was life, and Life was the Light of men.” Jn.1.4

The oldest known Jewish text besides the Torah is the Sefer Yetzirah, which means in English “The Book of Formation”, this information was likely known to John. These ancient text states of these Ten Ineffable Sephiroth (1:7) are “like a flame, a burning coal”. Yet at the same time the Shraga Friedmen (part I) states that this Light or Or came forth from Atzilut, which the “emanation”. The Emanation is one and equal to the Life called in Hebrew Chiah as John teaches above. It is further the Essence of the first letter “Y” in the Holy Name of G-d, YHVH, called Tetragrammation. It was this “Light” that moved through the flame within the Tree of Life that emanated through the Crown, Keter (see Fig 1) forming Arich Anpin the Long Faced One. In the Zohar we see Arich Anpin this clearly linked to the head of Adam Kadmon and is the source of all mercy:

“...When He was established with the formation of the precious holy beard OF ARICH ANPIN and looks at it, THIS CORRECTION is called by His light: "El, merciful [Merciful God]...“(Shemot 34:6) ...” -Vol 17. Naso 12. 282.

Christ is Arich Anpin the One through from Whom God’s mercy flows yet Judah tells us here He was Fully Divine for nothing Human had yet been made. Note in this visible form of Christ forms through the Spirit emanating through the Tree of Life that matches the Nicene Creed:

Eternally begotten [emanated] of the Father [Ayn], God [Adam Kadmon] from God [Aye], Light [Arich Anpin] from Light [the union of the Tree of Life with the Eternal Light] true God [YHsHVH] from true God [YHV], begotten [emanated] not made, one [echad] being with the Father [Ayn].

This Emanation or begetting, not creation, formed the Face of the Christ as the source of all mercy teaches emanated through Wisdom (Chokmah) to אצילות (Tanya). After Arich Anpin was formed the Atzelut form the first of Four Living Creatures, The Face of the Father, called Partzuf Abba depicted with a Face of a Lion and the fire that would burn through the remaining Spheres to Create life (Shraga Friedmen, III).

This is why we believe the Spirit lead our Church to declare

“We believe that G-d Created the world according to His Wisdom” as is echoed in the Psalms as well, “O ‘L-rd, How manifold are Your work! In Wisdom You have made them all”, Cat. 295.

This is why John included Christ’s words (when others left this out):

Jesus said to him, ‘I am the way the truth and the life; no one comes to the Father [Partzuf Abba], but by Me [Arich Anpin]. If you had known Me [before I was made human], you would have known my Father [Ayn] also [because the fullness was in Christ]; henceforth you know Him and have seen Him [now we seen the Incarnation: YHVH made flesh]. Jn.14.6-7

This form of the Father existed after Christ pre-Incarnated form existed; he was fully Christ but also fully the Father that could exist in this realm. Yet the Father also had a greater existence as Ayn which is why Christ also said:

“If you loved Me, you would have rejoiced, because I go to the Father [Partzuf Abba]; for the Father [Ayn] is greater than I.” Jn.14.28

The Father who is greater is Ayn because this was Whom Christ Emanated or was begotten from. Yet the difference between the two Ayn and Partzuf Abba is beyond human understanding, this is because Ayn is called the nothing because He is so beyond understanding that is we cannot understand Him at all in that form! Therefore although John spoke truth when he wrote Jn.14.28 the difference between the Father and Christ exist in the place where no one but He can go. Still this helps us better understand John contradictory sounding words.

In English they are the exact same words, in Greek the words vary only in the pronouns that precede the word “the Father”. Partzuf Abba is spelled τόν πατέρα, meaning “of this” patera whereas Ayn is spelled ó πατήρ or oh pater. Why use two different pronouns here? James Strong τὸν (5120) is a masculine pronoun while ὁ (3588) carries upon it both masculine and feminine connotations, the word that followed could be either or neutral (Dictionary of Biblical Words). And this is interesting considering Ayn formed after Partzuf Abba and Partzuf Ima (next) that the male and female images of the Divine Ayn.

The next stage בריאה ,after Atzelut moved through Chokmah to form Partzuf Abba then the BriaH translates the “Creation” and the second letter of the Tetragrammaton, the “H” emanated through the Chokmah and through Beniah/Benah or Understanding to form the second face, the Face of the Mother, Partzuf Ima, depicted with the Face of an Ox, the Living Waters of Baptism echoed in the Womb (Shraga Friedmen, III). So the second creature is feminine and in this formation came the true Creation fulfilling Nicene claim “through Him (Christ) all things were made” including this very formation. Thus both Arich Anpin and Ayn possessed both characteristics male and female to emanate from them. In the heavens the story of Adam and Eve seems to be worked out, from Christ formed a Male face and then a Female face just as later from God’s Image God would form both male and female. It’s an echo and hides within it an additional mystery relating to our Blessed Mother, the second Eve and the reason she holds such a special place in the heavens above but this not an issue for the Incarnation or John’s teaching so we leave this

unexplored. However what is important to the Incarnation is that this second formation that forms the Faces of the Father and Mother contained in the Logos can only be seen just below the Crown that is joined to Wisdom and Understanding to form HaDaath, the Knowledge, this is Devout knowledge of which man can understand, 4Macc.13.1

Jesus is greater than HaDaath, He was first to form for “ALL things were made through Him, and without Him was not anything made that was made”, Jn.1.3, Col.1.15-19 including the two Faces above. Yet according to the studies we’ve done into these teachings this earliest form of the Incarnation was so perfect an Image and so in line with the Infinite G-d even in this form that we of human minds and understanding could never perceive Him. This is why the Knowledge needed to form. It is formed from the exact root of the same word use in the Hebrew text for when Adam KNEW Eve and she conceived a son. Thus this isn’t simply to “know something” but to know with the same level of intimacy that is shared between a man and woman in the FULL Sacrament of Marriage, that when they become “one” flesh! Thus in the heavens as mercy formed across the skies, Genesis’ story of Adam and Eve formed next, then from Adam and Eve form HaDaath to foretell the coming Incarnation when God would become man

Another way to look at the formation of the Knowledge is that it was from this point where wisdom KNEW Understanding the face of Father KNEW the face of the Mother that this Light now moved outward through Vav- (היצירה) the remaining Spheres of Adam Kadmon. This flame burned into Creation, first the Yiztrah of YHVH) into the remaining spheres of Adam Kadmon which the Sefer Yitzrah called Aleph Bet; beginning with the Three Mothers, then the Seven Doubles and finally the Twelve Simple Letters. Then these letters multiplied factorially forming the words of Torah, the visible Logos alongside the Creation itself (1.7, 9, 2.1, 5). The combinations formed were near endless (22!), at least according to the text according to the Sefer Yitzrah (W.W.Wescott Version) and had more combinations than words within the Sacred text (HaTorah). This Aleph-Bet is the Logos, The Word, HaDaath and from this formation Spirit Yiztrah (which means Formation) moved on through the two triads Chesed-Gevurah-Tiferet (Kindness-Mercy-Harmony) and Netzach-Hod-Yesod (Victory-Glory-Foundation) and shattered the six Sephiroth and

God, praise be He, reforming five of these into “the Small Face” one, Part zuf Zeir Anpin, of the Face of the son (Shraga Friedmen, III)

*I

The shattering was caused we believe because this introduced free-will, which meant with the creation of the Son, Adam, one could choose to obey [Jesus] or disobey [Adam]. This third formation is important and connected to the Triad above as can be seen in the two following passages of the Zohar:

“...We have learned that this Correction should have been called "pardons iniquity" (Michah 7:18), similar to THE SECOND CORRECTION OF the Atika Kadisha, WHICH MEANS THAT BINAH FORGIVES THE INIQUITY OF MALCHUT, SINCE IT WAS DIMINISHED THROUGH IT FROM THE FIRST THREE SFIROT IN ORDER TO FORGIVE THE TRANSGRESSION, IN THE THIRD CORRECTION, MEANING TO SWEETEN THE JUSTICE OF MALCHUT REFERRED TO AS TRANSGRESSION. However, due to the path that departs HERE in the third Correction, under the two nose openings where tiny rough hairs fill in this path, AND IS NOT CLEAR OF HAIR, LIKE THE THIRD CORRECTION IN ARICH ANPIN, THEREFORE, it is not called here "pardons iniquity, and forgives the transgression" (Ibid.). It prevails somewhere else; THAT IS, IN THE FOURTH CORRECTION...” Vol 17. Naso 12. 283.

“...We have explained that "abundant in Chesed" OF ARICH ANPIN leans towards Chesed OF ZEIR ANPIN, to illuminate to Him and light the candles, MEANING THE SFIROT OF ZEIR ANPIN...” -Vol 17. Naso 12. 285.

First to interpret: The Binah or Understanding forgives the iniquity of Malchut, the Kingdom of God. This was because the Kingdom was diminished in the heavens so that the free will and forgiveness of sins could happen. The forgiveness of sins does not come of Arich Anpin but Zier Anpin (the Incarnation of Christ) and Binah (from which the Eve formed when mixed with the Light), but Arich Anpin leans toward Zier Anpin through His mercy so the heavenly connection, the “fullness” was not lost in this Creation of the Son of God. Mercy with forgiveness could only come from this form of Christ because he had to take on humanity as did his Mother, the Blessed Virgin Mary. As Job complain it was not enough for Christ to be the creator:

“Does it seem good to Thee to oppress, to despise the work of Thy hands and favor the hands of the wicked? Hast Thou eyes of flesh? Dost Thou see as man sees? Are Thy days as the days of man or Thy years as mans years, that Thou dost seek out my iniquity, and search for my sin, although Thou knowest that I am not guilty and there is none to deliver out of Thy hand?” Job.10.3-7

Christ in the fully Divine form had neither eyes nor flesh that failed so even though He was merciful in His Sacred Heart He still needed to “put on the flesh” as Paul explains:

“For God has done what the Law [Aleph-bet form by Arich Anpin], weakened by the flesh [The creation of free will that shattered the Sephiroth], could not do: Sending His own Son [Zier Anpin] in the likeness of sinful flesh [with eyes and flesh that fails] and for sin [Adam’s sin, Original Sin], He condemned sin in the flesh [because Zier Anpin “pardons iniquity, and forgives the transgression”] in order that the just requirement of the Law might be fulfilled in us [Mulcut, the kingdom], who walk not according to the flesh [earthly understanding] but according to the Spirit.” Rom.8.8.3-4

Arich Anpin had to take on our flesh, our full flesh yet He did not loose His Divinity as the Zohar teaches “abundant in Chesed” OF ARICH ANPIN leans towards Chesed “OF ZEIR ANPIN” and Paul echoed, “For in the Fullness of God was pleased to dwell” Col.1.19 and “For in Him the whole fullness of the deity dwells bodily” Col.2.9. John also wrote this when he wrote, “The Light shines in the darkness, and the darkness has not overcome it” Jn.1.5. The “Light” is the Or of the Atzilut, the emanation of Arich Anpin and the “darkness” is the Nephesh of Original Sin the spirit of the last H of the tetragramation, because once the creation was set into motion as already said man needed to decide should I choose life or death. Adam chose death and Christ choose Life for He is the Light of Life the shines into the darkness that introduced

Free Will that shattered the second and third triad.

This is perhaps what “due to the path that departs HERE in the third Correction”. Arich Anpin was not call the “suffering Servant” here because He could not be without embracing us first fully by sharing in the creation itself- without the Incarnation- this is what Zeir Anpin represented in the Heavens. Thus the entire formation of Heaven and earth came forth from Zeir Anpin, the perfect Image that was formed in Adam only Adam chose wrongly and ushered in Original Sin whereas Christ chose wisely and ushered in Salvation. Yet this truth creates an enigma that is echoed in the Tanya:

Peace there consists of the harmonious relationship that is established when *Gevurah* merges into *Chesed* and becomes sweetened and tempered by it.

ופמליא של מטה, הן ההיכלות התחתונים

The “terrestrial retinue” comprises the lower *heichalot*,

ובפרט עולם הזה השפל

and especially this lowly world

המעורב טוב ורע מחטא אדם הראשון

which, since the sin of Adam, is mingled of good and evil,

As a result of Adam’s sin, there is no good in this world without evil and no evil without good.

והרע שולט על הטוב

and the evil rules over the good [ie. Original Sin],

-*Tanya*. Iggeret HaKodesh, middle of Epistle 12.

This Formation brought the shattering of the six Sephiroth but Christ persisted unharmed within the higher Triad but hidden from sight initially. He alone could travel through this creation untainted as the second Adam but such would have to wait.

Instead God formed one last Partzuf the *Asiyah* (עשייה -The second Hay of YHVH) from this creation which is “Action” which in due time came through God’s chosen people the Mulcut, the Kingdom which is

the infusion of this last H which interestingly was not known until our father Abraham became the first believer! The last letter is action, it set everything into motion forming Partzuf Kallah, the Face of the Bride, which is the Eagle and interesting so is the symbol of Rome is an Eagle (in Roman Catholic). The diagram and tables below can help illustrate this confusing teaching:

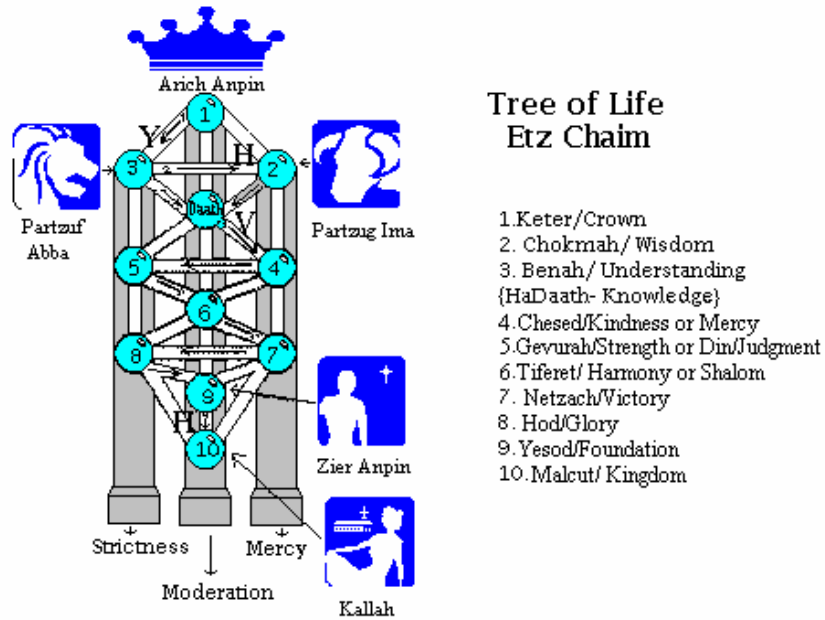


Figure 2

The following table can also help in keeping this information organized on the Faces of the Four Living Creatures:

The Face	Hebrew Name	English Name	Whom this Represents
Face of the Lion	Partzuf Abba	The Face of the Father	The Father/Law
Face of the Oxen	Partzuf Ima	The Face of the Mother	The Mother/Nurturer, Blessed Mother
Face of the Eagle	Partzuf Kallah	The Face of the Bride	Church/Unity
Face of a Mans	Partzuf Zeir Anpin	The Small Face	Jesus The Messiah/Salvation



Still this teaching is often seen as Gnostic due to certain wording found in the Tanya:

ופמליא של מטה, הן ההיכלות התחתונים

The “terrestrial retinue” comprises the lower *heichalot*,

ובפרט עולם הזה השפל

and especially this lowly world

Tanya. Epistle 12.

Careful study of these concepts show Judah was not talking of “different Worlds” in the classic sense as these moved through Adam Kadmon forming states hard to understand. It’s a concept similar to our Churches use of “Persons” in the Holy Trinity that implies polytheism when not properly understood. After all St. Paul talks of being “caught up to a Third heaven”, 2Cor.12.2, and this has never been interpreted as a Gnostic thought, therefore neither should Judah’s words. Both of these teachings on Creation and the Trinity reside in the place before creation as this study shows and indeed somewhere in the Zohar these same Spheres are depicted as brains or parts of brains, not worlds just as we depict the Trinity as “Substances”, “Essences” or “Natures” in other models as well.

Christ formed in the first triad before creation even began. Two “Worlds” exist in this triad Atzilut and Beriah that formed Partzuf Arikh Anpin, Partzuf Abba, Partzuf Ima and which are beyond human reasoning except at the most awkward attempts like this one here. Then the Spirit moved creating Paryzuf Zeir Anpin, the face of Man however this formation was not Jesus in His birth in Bethlehem, not yet but it was that Light of Life braking forth in its full manifestation upon the void, finally in the Big Bang,

shattering the former creation to make way for new. He's the Image heard by Adam and Chavah (Eve) in garden as they walked, and by our father Abraham (Av'raham) calling him to leave his homeland and travel to Israel, in the bush Moses bowed before. Yet this is also the place Jews struggle with the most, so long as Christ remained in this fully Divine form of Arich Anpin they had no troubles but when He formed Zier Anpin and then Adam sinned, original sin entered the world and it was a done deed, humanity brings sin! Yet Christ never sinned, so is our Catholic faith a contradiction?

How did Christ come through the Yitzirah when the first Adam brought original sin? Logically He never sinned but how did he come forth clean without baptism? Christ created, Breshit the Law, Torah, He the architect so He could travel through the Yitzirah without breaking the Sephiroth as can we keep the Law with grace. Indeed from Rev.1.4 we see the seven Sephiroth are there and healed, together. Christ traveling through them broken by Original sin, healing them from Original Sin as C.S. Lewis in *The Lion, Witch, and the Wardrobe* had Aslan say: "...when a willing victim who in a traitor's stead, the Table would crack and Death itself would start working backwards" (160). So did Creation!

Therefore long ago at the earlier step in Creation when the first Adam was formed, the foundation of all things broke at the lower triads and the kingdom did not yet exist, not until Abraham. Yet through Abraham a new wonder was set in motion, he was willing to believe without seeing, without knowing His Name fully, he believed in the Light. This same Light breaking forth in the void within human hearts that was foretold in the full manifestation of the Crown as the Suffering Servant and our father Abraham "rejoiced that he was to see" Christ's day, "he saw it and was glad", Jn.8.56. Yet when the leaders asked Christ how Abraham could see Him, Christ invoked Ex.3.14 when He said to Moses, "I AM Who I AM" not Abraham who saw Him. This proves the earliest statements that Christ as Arich Anpin was visible and moved through the world as first YHV of Zier Anpin until Abraham when He was seen clearly as YHVH of the coming Incarnation.

How much of this John learned and applied is not known, but those Four Living Creatures are seen with Arich Anpin in Rev.4.3, 6-8 and between them came the Suffering Servant, Zier Anpin 5.6. Also in

Revelation 1.4 John speaks of Seven Spirits which could be seen as the two triads Chesed-Gevurah-Tiferet (Kindness-Mercy-Harmony) and Netzach-Hod-Yesod (Victory-Glory-Foundation) Rev.1.4 and Malcut, Rev.7.13-14, and we see Adam Kadmon in Chapter ten, His Face contain the triad of the Light: Keter-Chokmah-Biriah (Crown-Wisdom-Understanding) and His legs are the pillars of Etz Chaim (the Tree of Life) only one is missing as the legs of the Tree: Strictness, Moderation, and Mercy; which tells us something of the possible interpretation. Indeed the Sephiroth sound, another clue, so John must have known Kaballah yet why if such is so important to understanding John's words did Kabbalah become secretive for so many years? The answer is both in the Talmud and Zohar as Rabbi Menachem Posner (383244) explains:

Here is the account as I found it translated on ascent.org.

It is recorded in: The Talmud (Chagiga 14b), Zohar (I, 26b) and Tikunei Zohar (Tikun 40)

The Rabbis taught: Four [Sages] entered the Pardes [literally "the orchard." Rashi explains that they ascended to heaven by utilizing the [Divine] Name, i.e., they achieved a spiritual elevation (Tosafot, ad loc) through intense meditation on G-d's Name]. They were Ben Azzai, Ben Zoma, Acher [Elisha ben Avuya, called Acher - the other one - because of what happened to him after he entered the Pardes] and Rabbi Akiva. Rabbi Akiva said to them [prior to their ascension]: "When you come to the place of pure marble stones, do not say, 'Water! Water!' for it is said, 'He who speaks untruths shall not stand before My eyes' (Psalms 101:7)." Ben Azzai gazed [at the Divine Presence - Rashi] and died. Regarding him the verse states, "Precious in the eyes of G-d is the death of His pious ones" (Psalms 116:15). Ben Zoma gazed and was harmed [he lost his sanity - Rashi]. Regarding him the verse states, "Did you find honey? Eat as only much as you need, lest you be overfilled and vomit it up" (Proverbs 25:16). Acher cut down the plantings [he became a heretic]. Rabbi Akiva entered in peace and left in peace.

To enter these mystical teaching through calling upon the Holy Name Ben Azzai (son of strength) who died; Ben Zoma (son if wickedness) went insane; Archer (trouble) became a heretic; and Aqiba entered and left unharmed. Yet Archer was also Elisha (God of supplication) ben (son of) Avuya (worshiper of God). This states Archer was once a strong believer before he ascended into PaRDeS and only then did they call him

trouble. The dangers of mounting that golden chariot (merkava) are spelled out here:

1. You can lose your strength and die both physically and or spiritually.
2. You can become wicked and lose your mind
3. You can reject the forgiveness of God and the Traditions of the ancestors and cause trouble.
4. You can ascend and descend unharmed as Aqiba did.

Aqiba means “grab the heel” and thus by implication “trickery” which is interesting, he stands for Jacob who also grabbed the heel. Further John in the eyes of Uncle Yochanan was Rabbi wicked (Siqara) so might Archer above be of a similar vein, his “fall” was coming to Christianity, so conversion is a risk because Christ is visible beneath these teachings as was hopefully visible in this study. Yet some like Aqiba fail to see it but maintain a faith, others judge their brother because they judge what they do not understand and therefore face judgment, Matt.5.21-26, as Martin Luther did when he said Revelation should be removed. Lastly others embrace Gnosticism or Neo-Platonism and become foolish/crazy. Therefore riding on the merkava (golden chariot) to PaRDes is reaching for Understanding that the Mishnah states we should seek only at the age of forty:

5.21 A. He would [Judah b. Tema] say, ‘(1) At five to Scripture, (2) ten to Mishnah, (3) thirteen to religious duties, (4) fifteen to Talmud, (5) eighteen to the wedding canopy, (6) twenty to responsibility for providing for a family, (7) thirty to the fullness of strength, (8) forty to understanding, (9) fifty to council, (10) sixty to old age, (11) seventy to ripe old age, (12) eighty to remarkable strength, (13) ninety to a bowed back, (14) at a hundred- he is like a corpse who has already passed and gone from this world. -Neusner. Abot

Thus studies in mysticism start at forty halfway to reaching “remarkable strength”. You must study the Sacred Scriptures for thirty-five years, the Mishnah (basics of Faith) for thirty years, serve God and His

Church/synagogue twenty eight years, twenty-five years must be spent in Talmudic studies (Catechism/Ecclesiastical), you should be twenty two years into your marriage and have most of your kids in their late teens or adults by the time you start. Yet ten years into marriage and families real fruit comes from all this preparation probably because you gotten a few kids past the early years when discipline tends to be hardest yet mystical study doesn't begin then it must wait ten years more through the "terrible teens" and a few "canopies" for your own kids before you can hit the mystical books. It's not a bad fence consider some slip into apostasy while others ended up judging innocent people and die as a result. It's not enough as the Tanya states to gain knowledge, that knowledge must be put into action, philo love of childhood must become agape love of maturity before one seeks to contemplate the deep mysteries of the Faith. Therefore to mount the mekava as John and Paul did and travel into that "Third Heaven/World" before the Living Creatures and Arich Anpin, the Merciful One maybe dangerous for the faint of heart and weak of faith, it is also the pathway for the mature in faith to explore the great Mysteries of our faith as well as better understand the words of those who have traveled on those pathways long ago. As Catechism 111 states, "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written" this is true of John writing, Revelations cannot be understood outside its Jewish motif, it may have been written in Greek but the text is highly Hebrew none the less.

Appendix III: The “Mystery” of Rom.11.25

In the “Mystery of the Ten Lost Tribes, Overview” written by Mendel Elishevitz, he states:

Of the first things that come to mind when thinking about Moshiach (Messiah), is the Return of the Ten Lost Tribes who were exiled and separated from the rest of Jewry, thousands of years ago. The Ten Tribes were exiled during the First Temple Era - over 2,000 years ago, and have been separated from the rest of Jewry ever since. But ultimately, they will be redeemed, and join the rest of Jewry - at the time of Moshiach.

This probably isn't the first thing that comes to mind when Catholics or Protestants are thinking about Jesus' Second Coming however it is what the earlier Church leaders asked Jesus when they wondered of His return:

“L-rd, will you at this time restore the kingdom to Israel?” Acts 1.6.

They knew of this connection so well because He had given this to two of her early disciples as they travel to the resort town of Emma'us, and we know this because the Scripture clearly states:

“And beginning with Moses and all the prophets, He interpreted to them in ALL the Scriptures the things concerning Himself.” Lk.24.27

Yet even after He came to Peter, and before them all, had shared the “catch of day”, breathed on our

leadership and gave them their marching orders, and even showed Himself to a multitude, He still hadn't called out for E'phriam to come home as He was getting ready to return to His Father. So here when He was ascending in heaven, because He hadn't done this we believe the Apostles asked the following question, "are You going to bring back our lost brothers and make our family whole or not?" basically, but His answer was interesting:

"It is not for you to know times, or seasons which the Father has fixed by His Own Authority." Acts.1.7

This kind of sounds like Treebeard's admonishment of Merry, "Don't be hasty!" Besides if He had told them EVERYTHING then He also had to have taught them about Is.28.11-12, which clearly states that E'phriam would have to first be taught by Gentile teachers:

"Nay, but by men of strange lips and with an alien tongue the Lord will speak to these people [those exiled before Judah, Is.28.1-4], to whom He has said, 'This is rest; give rest to the weary; and this is repose'; yet they would not hear."

In section 3.4 in main body of the paper Hezekiah is shown to have suffered from hypocrisy which carried over to the New Testament times Matt.23 which is why Judah could not teach Ephraim to come back to Torah, pp 48-50. Further He had just told these same leaders on the Mountain of Galilee:

"Go therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Spirit, TEACHING THEM to observe all I have commanded you; and lo, I am with you always, to the close of the age." Matt.28.19

This was essence also of message that followed that admonishment for them not be, “so hasty”: go spread the good News and as people respond to this, teach them My laws. The Blessed Church did so but from the gentile perspective “men of strange lips and with an alien tongue” because of Paul’s call for salvation by faith which is echoed in Isaiah, “This is rest; give rest to the weary; and this is repose”. Yet this fact is followed by those words is a warning, “yet they would not hear.” This issue of “law” brings us to the other reason Jews reject Jesus as the Messiah. Here is how one former Catholic worded this:

As an x-Catholic, who has been learning the Jewish understanding of HaShem and what their rituals are I wonder if you yourself have noticed the differences that the Catholic Church has as their beliefs and practices compared to what Judaism has. And if so have you asked yourself why there is this difference?

And when tried to plead the Hillel (cf [Matt.7.12](#) to the story of the gentile standing one foot) this is the response we got from an anti-missionary:

You start on the correct path by asking, "what is the law?" but then proceed to ignore your own question. Let us be specific. What Rabbi Hillel said was, "What is distasteful to you, do not do to others. That is the whole Torah - all the rest is commentary. Now go and study." You cannot understand the comment if you chop it up. Yes, all of the Torah is contained in the Golden Rule, and yes this includes a need to treat HaShem (G-d) with respect, but the details found in the "commentary" are key. You have to do all of them as well, not just decide on your own what counts as respect for HaShem - He has already told us that. And He told us because He did not want us to make it up for ourselves.

However what he was not taking into account is that E’phriam will have “gentile” teachers and when does one get from gentile teacher Jewish Hahalacha (traditions)? Further this gentilezing of the law for E’phriam is also in the rabbinical writings in the Mishnah in Sanhedrin (110b):

“The Ten Tribes will not return as it says (Nitzovim 29:8) "And he threw them to a different land like this day". Just as a day passes and will never return, they too will be exiled never to return, these are the words of Rabbi Akivah.” -Mendel Elishevitz

"Rabbi Eliezer says, just like a day is followed by darkness, and the light later returns. So too, although it will become "dark" for the Ten Tribes, G-d will ultimately take them out of their darkness." -Mendel Elishevitz

and

G-d will make them underground tunnels and they will travel through them, until they reach the Mount of Olives in Jerusalem. G-d will stand on the mount causing it to split, and the Ten Tribes will emerge from within. (Yalkut Shimoni, Isaiah 469) -Mendel Elishevitz

Mendel Elishevitz then interprets the above passage of the Midrash as follows:

Obviously, this Midrash is not to be taken literally, it rather alludes to the severe spiritual exile, which this group is now enduring, and the spiritual transformation which they will undergo when Moshiach comes:

“The Ten Tribes were taken to exile and "were swallowed", i.e. they have totally forgotten their Jewish Identity, as if it has been "swallowed" by some external force. Their energy remains only in potential form. When Moshiach comes, G-d will take them through tunnels (symbolizing the process of refinement) and will lead them to the Mount of Olives (a mountain which was (originally) dedicated to the growing of fruit - a symbol of utilization of potential energy. Finally the mountain will split, and they will emerge - their Jewish identity will reemerge from the present state of "potential" and will be fully realized.”

Jewish prophecy foretells that E'phriam will have to “totally forget their Jewish Identity” first before

they return or “G-d will ultimately take them out of their darkness”. And if E’phraim was to totally forget those laws then how can they also be required to “do all of them as well, not just decide on their own what counts as respect for HaShem - He has already told us that”? In fact it is the lack of Torah at least in our understanding of these passages that actually fulfills Judah’s own prophecies on E’phraim. So if these rabbis saw clearly what Jesus was trying to tell our early Church that E’phraim would return AFTER our church spread the Gospels unto the ends of earth, teaching these grafted-in Jesus’ laws though in their Gentile perspective, then it stands to reason, at least to us, that Judah other perceptions are also likely valid that is:

When Moshiach comes, G-d will take them through tunnels (symbolizing the process of refinement) and will lead them to the Mount of Olives (a mountain which was (originally) dedicated to the growing of fruit - a symbol of utilization of potential energy. Finally the mountain will split, and they will emerge - their Jewish identity will reemerge from the present state of "potential" and will be fully realized.

At the Messiah's return G-d they say will take these E’phraimites now in a “potential form” through a refining process something our Church states will also happen to her when Jesus is at door:

“The Church will enter the glory of the kingdom only through this final Passover, when she will follow her L-rd in His death and Resurrection.” Cat.677

And this matches another prophecy in the Talmud about E’phraim:

The world-fathers (patriarchs) will one day in the month of Nissan arise and say to (the Messiah): 'Ephraim, our righteous Anointed, although we are your grandparents, yet you are greater than we, for you have borne the sins of our children, as it says: 'But surely he has borne our sicknesses and carried

our pains; yet we did esteem him stricken, smitten of God and afflicted. But he was pierced because of our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him and through his wounds we are healed' (Isa.53.4-5). –Eastmen²³.

By taking up His cross in the end times, this will help Judah see Him Whom they pierced and to weep for him as if He were their only son, Zech.12.10. Also these Jewish prophecies of E'phraim seem to match one-to-one with our Church's own doctrinal view of her own future days and this is too much of coincidence. Yet this ends only with her call that when Jesus is returning she will face tribulations, but Mendel Elishevitz also state that He shall lead E'phraim "to the Mount of Olives, this Mountain will split and they shall come out with their Jewish Identity intact". These issues are not as far as we know within our Catechism but issues are found around prophecies of Jesus' return in the Scripture:

“He shall lead them to the Mount of Olives, this Mountain”

“On that day His feet shall stand ON THE MOUNT OF OLIVES which lies before Jerusalem in the east...” Zech.14.4

Then I look, and lo, ON MOUNT ZION stood the Lamb, and with Him a hundred forty-four thousand who had His Name and His Father's Name written on their foreheads...and they sang a new song before the throne... no one could learn that song except the hundred and forty four thousand who had been redeemed from the earth. Rev.14.1, 3.

“Finally the mountain will split...”

“...and the MOUNT OF OLIVES SHALL SPLIT IN TWO from the east to the west by a very wide valley; so that one half of the Mount shall withdrawal northward, and the other half southward. And the

valley of My shall be stopped up, for the valley of the mountains shall touch the side of it;...”
Zech.14.4-5

“And at that hour there was an earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake and the rest were terrified and gave glory to G-d.” Rev.11.13

“And there were flashes of lightening, voices of thunder, and a great earthquake such as had never been since men were on the earth, so great was that earthquake. The great city was split into three parts...”
Rev.16.18-19

“When Moshiach comes ...and they will emerge”

“Then the LORD your G-d WILL COME, and all the HOLY ONES WITH HIM.” Zech.14.5

“Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “kingdom of the world has become the kingdom of our L-rd and of His Christ, and He shall reign for ever and ever.”
Rev.11.15

The seventh angel poured his bowl into the air, and a loud voice came out of the Temple, from the Throne saying, “it is done!” Rev.16.17

“The kingdom will be fulfilled, then, not by a historic triumph of the Church through progressive ascendancy, BUT ONLY BY G-d’s victory over the final unleashing evil, which will cause His BRIDE TO COME down from heaven.” Cat.677

“...their Jewish identity will reemerge and will be fully realized”

This leads us back to our studies in Is.28's answer to "they" who "would not hear":

"Therefore the Word (D'var) of the Lord will be to them precept upon precept, precept upon precept, measure upon measure, measure upon measure, here a little, there a little..." Is.28.13

D'var means "to speak" or "to command"; "precepts" are the Laws of Moses, "measures" are the oral laws; and "here a little, there a little" is how Jewish children traditionally learn precepts and measures of laws, Is.28.9-10; so this seems to be a call for the circumcision church to resurface within the body of the Messiah's Church as a testimony that Jesus Christ is Lord. This would help those "who would not hear" that Catholics are among the saved after all as Rabbi Mendel Elishevitz says,

"Of the first things that come to mind [of Jews] when thinking about Moshiach (Messiah), is the Return of the Ten Lost Tribes".

And

When Moshiach comes, G-d will take them through tunnels ... lead them to the Mount of Olives...the mountain will split, and they will emerge - their Jewish identity will reemerge from the present state of "potential" and will be fully realized.

Perhaps in time we too need to ask, "Lord, will you at this time restore the kingdom of Israel?" when we asked Christ "Marana tha", so Judah will call out "blessed is He Who comes in the Name of the Lord" as well.

GLOSSARY

Aleph Bet- Letters of the Hebrew language- Aleph, beth, gimmel, dalet, zet, etc...

Agape- Greek for a "Love feast" it means a active love as Paul describes in 1Cor.13.4-7

Arich Anpin- "The Long Faced One"; The first formation when the Tretragramation emanated into the Keter and He is the source of mercy and the earliest formation of Christ*.

Ayn- "Nothing"; a term that represents the Father in Jn.14.28 (see Appendix II), He is called by the sages "nothing" not because He is nothing but rather because nothing He has can be comprehended with human understanding thus Christ is the sole way to the Father Ayn*.

Asiyah- "Action"; literally when all the synthesized elements of the Yitzirah are animated, for example this would be when God "breathed" into Adam the Life force*.

Atzilut- "Emanation" or "closeness"; This was the most intimate formation in the formation and proceeded the Creation and Christ came forth from this as well- "The Big Bang"*.

Bavli- Babylonian

Binah- "Understanding"; the third emanation of the First Triad of the Etz Chiam. Its Understanding of God not human Understanding but Divine Reasoning and associated with the left brain activity.

Biriah- "Creation"; it is the evolutionary force that brings solidification to the emanation- when the swirling masses started to condense into stars and plants.

Breshite- "Beginning"; references both the Creation and the first book of the Torah.

Chag HaMotz- The Feast of Unleavened Bread, a Biblical feast where all leavening is removed from the home and unleavened bread is eaten with bitter herbs for one week

Chasid- "Kindness"; a movement of the first and later centuries in Judaism. In ancient time these were Pharisees seeking to keep a high leaving of observance to become more pure in the eyes of God. Plural form is Chasidim.

Chiah- "Life"; the general living force and the unifying force, Jn.1.3 "In Him was the LIFE", this is the highest level of development when one embraces true Chasidism of "what's mine is yours and what's yours is yours" Abot.5.10.E and becomes a Tzaddakim (saint).

Chokmah- "Wisdom"; the second emanation of the First Triad of the Etz Chiam. This is the Wisdom of God and the root of right brain creativity*.

Chesed- "Kindness"; on the Second Triad of the Etz Chiam and on the pillar of mercy, a movement where the letters in ChaSiD represent Chokmah, Biniah and Daat*.

Chasid soteh- A "foolish saint", a derogatory term given to over zealous Chasid alias Judeiazers.

Etz Chaim- Tree of life.

Gematria- Each Hebrew letter of the Aleph-Bet have numbers they represent such as Aleph, the first letter of their Aleph-Bet that has an absolute value of 1 or 1000 as well as ordinal value 1, reduced value

of 1, and integral reduced value of 1. Such values are given for each and every letter as well as the final letters and used to discern hidden meaning behind the use of letters, words, and phases found in the Hebrew script. Each letter also hold special meanings such as 2-unity, 3-completion, 4-earthly, 5-joy, 6-incompletion, and 7-perfection. This teaching is found in the Tanya and completed in the Zohar.

Gevurah- “Strength” or “Judgment” also called therefore “Din” and on the Second Triad of the Etz Chiam and on the pillar of Strictness.

Hamatz- leaven bread

HaDaat- “The Knowledge”; The first “creation” Christ made through Chokmah (Wisdom) and Biniah (Understanding) which placed Him visibly in the Etz Chiam (Tree of Life). It is the safest path in study with ascending the merkava (Golden Chariot)*.

Heichalot- “Temple, tabernacle, palace, or sanctuary”

Hod- “Glory”; on the Third Triad of the Etz Chiam and on the pillar of strictness*.

Idumeans- Residents of Idumnea who were also Roman converts to Judaism that many Jews did not trust truly converted of which Herod was the most famous.

Kaballah- Formed in ancient times and visible in Ezekiel, this was a study of the origins of the universe before Genesis with the earliest book being the Sefer Yitzirah. Once this was an open study but became close and secret with time. It remained strong for two to three hundred years but then seemed to die out until the Middle Ages but then appeared to be infused with teachings that have Gnostic and Neoplatonism undertones at least if misunderstood. This maybe why the sages hid this knowledge from any under 40 years or younger who was unversed in Torah, Mishnah and Talmud (See appendix II) though others say it was because it confirms the Doctrines of the Incarnation and special place of our most holy Blessed Mother*.

Keter- “Crown”; the first emanation from Ayn and the apex of the First Triad of the Etz Chiam*.

Kosher- “Proper” as regards foods and also things in general.

Malchut- “Kingdom”; The last Sphere from which the Bride of Christ formed as well when Asiyah emanated through this sphere. It represents the Kingdom of G-d in the Heavens*.

Marana tha- “Lord Come!” as reward's Divine judgment- Zier Anpin.

Merkava- "Chariot"; The golden chariot Elijah rode into heaven that Kabbalists say Mystics ascend as they study and understand the mysteries of PaRDeS*.

Midrash- Jewish book of Law written between 200-300 CE of the Jewish Oral Law.

Mikvah- A special ritual bath composed of rain water used for purification and prayer.

Mishnah- Jewish book of the Law started after 70 CE and completed toward the end of the second century. It's better organized than the Midrash and easier to read.

Moshiach- "Messiah" or more literally "the Anointed".

Nefesh- "Breath" as if "respiration"; to be human, these are feelings we have which are not intrinsically evil but that need the Ruach to discipline them*.

Neshamah- "To breath"; A spiritual level reached through Mystical studies of mysteries of our faith when one needs the Spirit to breathe down to them these meanings*.

Netzach- "Victory" or "Perpetuity"; in the Third Triad of the Etz Chaim and on the pillar of mercy*.

Noachide- A set of seven laws as Noah 1. Idolatry; 2. Improper use of YHVH's Name; 3. Murder; 4. Sexual immorality; 5. Theft; 6. Inhumane conduct and 7. The requirement of a court of law (Bet Din) and a system of Justice be established.

PaRDeS- The spiritual Garden of Eden, a method of study where each capital letter stands for a level of study: P stands for Pshat or the "plane" meaning, or literal meaning; R stands for Remez or "hinted" meaning like in "leaven of the Pharisees and Sadducees" Matt. 16; D is for Drash which means the "deeper" meaning that comes from scholars and lastly S for Sod or the "Secret" deepest spiritual meanings which include the mysteries like the Trinity, Incarnation, Eucharist etc...

Parshat- a Jewish sermon about Torah.

Partzuf- "Face of"; Usually in reference to the Four Living Creatures: Partzuf Abba, the Face of the Father Who is depicted as a Lion; Partzuf Ima, the Face of the Mother depicted as an Ox; Partzuf Zeir Anpin, The Face of the Small Faced One, depicted as a Man; and Partzuf Kallah, the Face of the Bride, depicted as an Eagle*.

Pesach- Passover, a special feast held on the 14th of Nisan in the Spring to commemorate God leading the Jews out of slavery in Egypt.

Philo- Affectionate love; the stuff of love songs.

Ruach- “Wind” literally but also “intelligence”; This is learning the laws, right from wrong, we must be born of the waters of Baptism and this “wind” of studying the Laws of God*.

Sheol- Gehennah or Purgatory, a place where the dead are purged which according to Jacob is one calendar year. Also the place where evil people go.

Sepher Yetzirah- “Book of formation”- a first century document attributed to Abraham that deals with the origins of the world*.

Seder- Prayer book

Sephiroth- Ten Numerations or Rays or Spheres of the first man Adam Kadmon*.

Shoah- The Holocaust.

Tanya- This book was formed from Tanach (an anachronism: Torah; Nebiim, the prophetic literature; and Chetubim wisdom literature) and the Holy Name to form Tanyah literally. It was started in the first century but unlike the Mishnah it was combined with later studies and Ram Bam students especially added many commentaries as well that are hard to separate from the earlier sources. This text contains some of the same risks of the Zohar, how can such be easy to understand and be good? The answer is likely this work is like Paul’s letters difficult to understand and easily twisted but if one is disciplined in their study it can yield precious fruit.

Tiferet- “Harmony”; the Second Triad of the Etz Chiam and on the pillar of moderation. It draws Chassid and Gevurah into unity.

Tree of Life- Adam Kadmon the first “man” formed of the seven Sephiroth*.

Tetragrammaton –YHVH: Y is Fire, the Emanation or Atzilut and Chiah or Life-force; H is Water, Creation or Biriiah, and Neshamah or Missionary calling; V is Air/Wind, Formation or Yetzirah and Ruach the source of the Law/Toreah; H is earth, Action or Asiyah, and Nefesh or animal soul.*

Yahnev- An ancient town in Israel which is now called Jamnai where the first post 70CE Yeshivas was set

up and where the council of Yahnev was held.

Yehoshua- Joshua.

Yeshivas- Hebrew School.

Yetzirah- “Formation”; This is the stage when elements were synthesized and the letters formed into an infinite number of combinations- when God was saying “...let there be...”*.

Yesod- “Foundation”; in the Third Triad of the Etz Chiam and on the pillar of moderation*.

Zier Anpin- “The Small Faced One”; Tetragrammaton emanated through the six lower spheres of Etz Chiam forming the image in the heavens of the Incarnation and is the source of Judgment. He is united to Arich Anpin and this is made very clear while reading Zohar. Naso where the two seemed to be interconnected into one being Adam Kadmon*. Still what’s intriguing is that Mercy only existed in the fully Divine form of Ayn, and that Christ had to embrace humanity to become the Divine judge.

Zohar- Sefer Ha-Zohar or the “Book of Splendor” is a thirteenth century study into the origins that held Platonic and Gnostic undertones as well as truths.

*All this information was drawn from Shraga Friedman’s books or from the copy of the Zohar I was able to find.

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Additional Source Material

Major sources for my understanding the Jewish faith and traditions comes from the sites mentioned below. My understanding, however, is not traceable to a single source but is the result of decades of studies in all of these sources and I am in debt to each and every one of these communities that shared so freely with others the fruits of their labors:

Project Genesis, Inc. 17 Wareen Rd. Baltimore MD. <http://www.torah.org/> (c) 1995-200.

I've subscribed to these site's free studies on-line and these studies include: "Parsha", "Rabbi Wein", "Dvar Torah", Kol Hakollel, "Hatorah", "Lifeline", "Table Talk", and "Hahalacha Overview" and until they changed their format the Torah Forum that was at torah-forum@torah.org.

Chabad.org at <http://www.chabad.org/> who's teaching a mainly based on the Lubavitcher Rebbe the site explains and is also my main source when I need a questioned answered.

I downloaded and read from the Parshas, the Parshas in Depth, the Chassidic Masters, Chassidic teachings, as well as studying Ram bam, Yom Tov and Tanya.

1 He is called “James the Less” or younger in Mk.15.40 and was believed to be James son of Alphaeus. He was brother of Joseph, Simeon and Jude, three other apostles and his mom’s name was Mary. Many also say he was the son of Cleopas which maybe a derivation of Alphaeus but Mary of Cleopas could also just be another Mary, it was a common name in those days. Of his title “brother of the L-rd” this has two interpretations; in the east they see him as the half brother of Christ along with St. Ambrose, St. Hilary and St. Gregory of Tours but most others in West see him a cousin. Still if his daddy was “Alphaeus” then the vast majority of Catholic scholars in the west have him as a cousin. (Catholic Encyclopedia)

2 James the Less was not the same James as the brother of John. John’s brother died early on at the hands of the ruthless Herod Agrippa I when Peter was first imprisoned, Acts 12.2.

3 Jews do not yet call themselves Israel but Jacob according to Rabbi Moshe Gordon in his Parshas Vayishlach, which he called "Yaakov Avinu's Name Change":

"Nowadays the name Yaakov is still in use because even the Jewish People have difficulty perceiving the G-dliness in the physical world. In the time of geula [redemption] we will reach Yisrael's level of perception."

4 The Jewish day begins at night because Gen.3.5 says: “And there was evening and there was morning, on day.” So one day according to Torah begins with the evening and ends with the day.

5 On Circumcision: Several stories found in Greenfield’s research on The Hidden Children tell that the Nazis forced men and boys to drop their pants to find Jews because of the Law of Circumcision was practiced only by Jews (pp. 56, 67, and 89). Therefore had we better understood the above law correctly and circumcision were tolerated among Catholics as it is today, more male Jews might have been saved back then.

6 Most people already know that Christ asked Peter three times if he loved him because Peter denied him three times but what is less known is that Christ used different words for love in the three questions. In the first two questions he said *agape* or an unselfish love such as Paul speaks of in 1 Cor.13.4-7. But each time Peter answers, he answers *Phileo*, a love which is a tender feeling; the kind of love you usually find in love songs. The third time Christ uses *Phileo* love, like Peter originally as if to say, “if you cannot reach Me I will reach out to you” the essence of the lesson of the Prodigal Son.

After each answer Peter gave Christ followed with saying twice to feed his sheep and once he tend my sheep and the double emphasis shows a greater importance. In the first emphasis (love), we know it is important to revere Christ; however, it’s still more important to put that love into action. In the second instance, to feed is to nourish with the word of God to the sheep who know his voice (believers). To tend means to care for, discipline, and give material assistance to His lambs, or young believers. Therefore we need to stress the Word and do so in love (as in Cor.), yet not forget the needs of those whom we teach. Therefore though Christ’s words hurt initially they also teach a deep and compelling lesson for all later popes and leaders just as Paul hard words in Galatians would impact the Church for centuries.

7According to Hebrews 8.13:

“In speaking of a New Covenant He treats the first as obsolete. And what is becoming obsolete and

growing old and is ready to pass away.”

If this true why did Paul agree to give a sacrifice for himself and four men when such was no longer allowed for those with faith in Christ, Acts 21.26? The answer lies in that the Nazarene rite must be a sacrifice of thanksgiving because as Medrash Rabba Vayikra 9:7states:

“...Rabbi Menachem says, in the time to come, all the sacrifices will become null but the todah (thanksgiving) sacrifice will not. All prayers will be null and the thanksgiving prayer will not...”

This is not to be understood that the prayers and sacrifices will cease, rather they will be insignificant in comparison to the revelations of the time of Moshiach. –Posner. Incident No. 383244.

The good Rabbis words are true but hard to understand in light of the Messiah’s coming. The Thanksgiving Sacrifice in the Eucharist does indeed survive and Calvary covers the sacrifices for guilt and sin this is why for those in Christ those sacrifices did indeed become null/obsolete (Heb.8.13) or “insignificant” as Rabbi Menachem Posner stated which may mean they are not necessary for salvation but “for the health of the body, for the practice of virtue or for the sake of regular and ecclesiastical discipline” that which was made null might be acceptable as should have been true for Paul and his companions as regards the Nazarene vow. This reveals another mystery as the Eucharist is itself larger than this paper is at the present moment.

8 This view is to contradict a modern popular assumption that James the Less could not be zealous of the Law and still be merciful to gentiles that was gleaned from Myllykoski’s discussion on this topic on pg 105 of his work on “James the Just...” .

9 The same can be said as regards the actions of many of in history and how the early Church is viewed and treated but this is equally true in understand some of early Church father’s reactions to the Jews as the early Church as well as the Church throughout the ages has her own Shammai’s (Latin) and Hillel (Opus Dias) schools and radical side movements (liberals, traditionalist).

10 This however was likely later addition because this text is called “Topical Appendix on the War Against Rome” in the version that is not found in the version of the Mishnah.

11 R. Yochanan b. Zakkai means Rabbi Yochanan ben Zakkai

12 “Son of Gioras” could be descendent of “gearos” which is Hebrew for “rebuke”, in other words not a explanation of paternity but a subtle attack like rabbi Siqara was.

13 This section on the contradiction on the day of the Lord’s Last Supper was actually drawn from an earlier work I did with my husband Corey and that is on our Web Page in our Eucharist section. Another joint paper is in the second appendix on the Incarnation according to the Kabbalah but I edited this to explain John’s likely skill at bring Jews toward conversion.

Athol wrote of Sheen:

A scribe asked Jesus what was the greatest of all the Commandments. Jesus replied, "Shema Yisrael, Adonai Elohenu, Adonai Echad"(Mark 12:29). The first word, shema, is spelled shin, mem, ayin. The shin and mem, according to the Sefer Yetzirah, are among the three "mother letters." Shin is fire, mem is water. The Shema, from ancient times, therefore presages baptism by fire and water.”

15 The Classics of Judaism pg. 420

16 The Nefesh is the darkness because this was the last spirit created that possessed within it Original Sin after Adam sinned, See Appendix II pg 96 for the Jewish view of Original sin. Christ however did not have this stain upon Him.

17 Appendix II has the Kabbalistic elements found in Revelations spelled out as well as a deeper study of Incarnation than is contained herein.

18 Beall, J Vincent. Sacred Geometry. JVB (c) 1998

19 I once read a fascinating study on how the tzitzis (tassels) placed on the corner of each garment is connected to the superstring theory. Unfortunately it was so technical I found it hard to understand and never held onto it only now I know more I wish I had.

20 The Classics of Judaism pg. 3

21 Both this figure 1 and figure 2 were modified from Shrag Friedman's own model on the first page of The Tree of Life. Part II. I found his harder to follow and so I tried to simplify it here.

22 *Tzimtzum means* "a contraction of the Godly illumination",

23 This excerpt is found on pp. 21-22 and the text states this was quoted from Chapter 37 of the Midrash. Pesiqta Rabbati. Is.53.6