



The Historical and the Mythological Jesus

Paulo Roberto Candido dos Santos

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This book is dedicated to that they have daring it to question apparently unquestionable facts.

1) PROLOGUE.

One of the great enigmas of the humanity has been the result of the search for the Historical Jesus. The Jesus of the Gospels and the others books of the *New Testament*, called "Son of God" and, later, divinized during Council of Nicaea carried through in 325, very is well known by all. However, through old, available documents and depositions are known that the Historical Jesus must have very been different of the Biblical Jesus, next to a mythical Jesus. Why have so many differences between the man and the myth? The reply it is not nothing simple and it is difficult to anyone to try to show and to explain such differences. It is, still, a mystery the fact of that a man, probably poor and little instructed, has been divinized three centuries after its death, and if become the most important religious icon of history occidental person.

Its name is known by all, its acts, its death and presumed resurrection they are part of day-by-day of millions of habitants of this world. Exactly in the most hidden places of the planet, the name of Jesus is known, for whom they are not even Christian. Its history still is strong the sufficient one to generate commotion and controversy. Its death is celebrated not alone in the Friday of the Passion, but every day during Biblical Meetings, readings and religious ceremonies. It is respected by all the religions: the Islam considers it a prophet of great importance and the Koran is full of citations involving its name; the Spiritualism, that does not consider it the holy ghost, has for it great reverence. Exactly the not Christian religions know it and they consider it a sufficiently special man. Many are waiting its return, foreseen in the Evangelhos, believing piously that soon it will happen. Why as much importance, as much influence and as much devotion? He was a common man, certainly its history practically would be forgotten. Thus, one knows that one is about a being extremely valued by the religion, the Christians spread for the world and even though for the not Christian ones. Thus, the challenge of if trying to show to the true Jesus, the Historical Jesus, are sufficiently

uncomfortable, since those that believes blindly, will always be made use to show that the Historical Jesus is the Biblical Jesus, with abstract, generally personal arguments or from dogmas taxes for the Christian religions. In this work the intention is to separate the Biblical Jesus of the Description to try itself to analyze in impartial way each one of the two personalities.

It will be looked, in the possible measure do, to exclude the religious part of its life, I take care of the historical part to it, and for this, we must separate the God, the Messiah, of the man, Jesus de Nazareth. He is this, a work on history, the history of Jesus, and not a religious text. The existence of God also will not be object of commentaries.

2) WHO REALLY WROTE THE GOSPELS?

Almost everything that if it knows on Jesus is found in the four Gospels. Clearly that in the Acts of the Apostles it continues as central figure, as well as in the Epistles and the Book of the Revelations, or Apocalypse. It can be said that the New Will is the proper Jesus and its workmanships. Few sources beyond these exist for research and study. It is cited in the Evangelhos Apocryphal, the Talmud and suspected texts, as "Testimonium Flavianum", written in 93, in which the great Jewish historian, Flavio Josefo, cite Jesus as *a wise man, author of admirable things, a professor who taught the truth to the men. It was the Christ...* This text comes being accepted for many, and considered a test of the historical existence of Jesus, but also finding the resistance of the skeptics who allege an adulteration of the original text, carried through for Christians to defend the historical Jesus. Tacitus, one of the biggest Roman historians and that also he was politician and orator, in its *Annals*, book XV-44, cites the presence of Christians in Rome in the times of Nero, and that they had been made responsible by the fire in 64. The Koran also cites Jesus, exactly having been compiled almost seven hundred years after the crucifixion and it does not have to be considered as a document that can strengthen the historicity of Jesus.

The Gospels is the source biggest of the history of Jesus. Apparently the Mark's Gospel is oldest of the four, accepting that he has been written for return of the years 68-70; of Lucas it was written at the beginning of century II, of Mathews between years 80-85 and of John in year 90. However, these discredited dates are each time more, therefore it has forts suspicion that the four books have been written much more delayed, perhaps in same century II or III and IV. It has a special divergence of facts between the Evangelhos de Mathews and of Lucas when if it deals with the birth of Jesus and the posterior escape for Egypt. Mathews affirms that the family of Jesus ran away it Egypt after Jose to have been *informed in a dream* of the disposal of Herod in killing the just-born ones in intention to prevent to lose its throne for *King of the Jews*, a prophecy of the time according to Evangelist. Thus, the family of Jesus runs away for Egypt and, after the death of the king, returns to Palestine, going to inhabit the city of Nazareth. She does not have mention of where they had come Jose and Maria when they had been the Bethlehem for the Roman census, in the Mathew's Gospel, but the Evangelista leaves clearly that Nazareth was the place for where they had after headed to come back of Egypt. Mathews says, textually that the family of Jesus was *to inhabit in a called city Nazareth* (TM. 2:23), as she was unknown for they, while Lucas affirms that Jesus after to be circumcised in the Temple, the family returned *for the Galiléia, its city, Nazareth*. (Lc. 2:39).

These divergences found in the New Will do not have no importance for the search of the Historical Jesus. However, it has other important facts that they put in doubt the credibility of four books. The imperfection is clamorous that if finds in the Mark's Gospel, in chapter 5, when Jesus banishes the demons from a man in *land of the gadarenos*. The demons if install then in a herd, or pole, of pigs that if they precipitate in the sea, as he is written; only that the Sea of the Galiléia is more than the 10 kilometers of the place pointed for the evangelist. This indicates that Landmarks, or who wants that has written this Gospel, did not know the geography of Palestine and, therefore, must not have testified this fact. That is only indicative that the Evangelhos must be interpreted with caution. The problem is that few sources, and little trustworthy, are always important for the critics of the historicity of Jesus. But as curiosity, some criticize this history, for the fact of that in the city it had pigs, considered animals *dirty*, and forbidden to serve of food the Jews. One of the regions of Palestine occurs that the city of Gadara was one of the cities Greeks of

Decápoles, (as the Jew, Galiléia and Samária) where Jewish was minority. Thus, the pigs could be servant, but to serve of foods to the not Jewish ones.

Another intriguing fact is *mystery* on the John's Gospel. One admits that John Evangelist is the John disciple and the same John of Patmos, that he wrote *Book of the Revelations*. It is also admitted that the John's Gospel has been written in year 90 of the EC, about 60 years after the death of Jesus. Why John, certainly an aged one, perhaps with more than 90 years, left to write its Gospel in the end of the life, when the memory of an aged one is not more trustworthy? Why it did not write its book before? It does not have satisfactory answers for this question.

The suspicion that the Evangelhos has been written for people who had not known, that they do not turn Jesus personally grow each time more. Many also believes that alterations had been made later by Christians, in the anxiety to prove the historical existence of Jesus, and not only in the Evangelhos. One recent example is the finding of the funerary ballot box in Jerusalem that contained the mortal remains of a certainty *Tiago*, in which a registration was added having said to be the *Tiago brother of Jesus*. The finding sufficiently was divulged, being subject of studies and sets of documents made for the TV. *Shroud* of Turin, call also of *Holy Shroud* if it disclosed a fraud medieval, extraordinary made well, is truth, but one has embezzled. The defenders of the authenticity of the relic affirm that the tests with carbon14 had been made from samples restored after a fire that almost destroyed the shroud in century XV. These tests, to remember that they had been seven, had pointed that the shroud was confectioned between centuries XIII and XIV, and the quarrel must be locked up: one is about a fake and it cannot be taken the serious one. Other relics as *grail*, nails of the cross, wood of the cross, the spear that perforated the thorax of Jesus, *titulum* and the *Holy Prepuce*, never tasted real.

The lack of information on the ministry of Jesus and its life generates suspicion of that Jesus, or was very little known or that he had some type of interference in its biography for, perhaps, to adapt its life to the necessities of if creating a myth, a Messiah or one *Son of God*. An interesting idea is the adaptation of the prophecies of at on the Messiah for a man who lived in century I, Palestine, and that he died or crucified or hanged, defendant to practice witchcraft, as the displayed one in the

Talmud and that Yesu was called ben Panthera. Panthera, in the case, was a Roman officer who would have been the father of Yesu (Jesus) after to seduce a young mistreats. For that this personage served of *model* for the Biblical Jesus, it is what it will be tried to explain.

3) THE MITHRAISM AND THE CHRISTIANITY.

One becomes necessary to remember that before the advent of the Christianity, it had a religion that had adepts in the East, in Africa and the Europe, *Mithraism*. This religion had as "god", Miter. One gives credit that 15 centuries before the EC, Miter already was known in India and the Persian, and that 2 centuries before the EC the Mitraísmo if it established in Rome, being adhered by a considerable number of the population and, mainly, for soldiers of the Roman Empire. The Mitraísmo was brought to Greece for Great Alexander and of, until Rome, having there suffered modifications for better if adapting to the population Roman, occidental person; thus, some personages of the Vedic Mithraism had been or suppressed or adapted in accordance with the necessities of each place, something that probably was made also when the Christianity started if to fix in the world occidental person. The religion decayed in century III of the EC after to be considered *illegal* in the Empire, when Teodósio abolished, in 377, all the religions of the Empire, except the Christianity, now official religion of Rome. The birth of Miter was commemorated in 25 of December, in which if it commemorated the cult to *Sun Invictus*, the dawn of *new sun* with the birth of *boy Miter*. The Sunday ceremonies were very similar with the mass catholic, and the fiduciary office received a small piece from round bread wet with wine, symbolizing the body and blood of Miter and the baptized children were anointed with honey. One also counts that in definitive ceremonies the blood of an animal, generally the ox or the bull was sprinkled on the fiduciary offices.

Diverses figures of *Baby Miter* if they are similar in very with the figures of *Baby Jesus*. Miter was born on a rock in a cave and Jesus on a manger. Perhaps she can seem I exaggerate, but the families who went to the ceremonies in a temple mitraíco loaded registrations where if she could read: *Miter loves you*. The god would have been son of *Anahita*,

Immaculate virgin e Mother of God, the birth of Miter was announced by a comet, and the god was bachelor. In the commemorations of the birth of Miter, the followers changed gifts and trees larded for candles were seen in the gardens of the cities; *frigiun cap*, with which Miter would have been born, is equal to the used one for *Santa Claus*. Miter had twelve next followers and nailed *perpetual life* after the physical death. It has some other registers on the *Mitraísmo* that cite more characters of the religion, without, however, to have a positive confirmation, being able to be only speculation: the ascension to the sky, the promise of the return and the instauration of *Celestial Kingdom*; some phrases that would be spoken by Miter: *Ones to the others is loved*; *My kingdom is not of this world*. The men only participated of the religious ceremonies and the symbol of *sacrifice* he was the bull, who Miter kills to safeguard the humanity. In the Christianity *lamb* if it became the symbol of the sacrifice of Jesus, identified as *Lamb of God who takes off the sins of the world*.

“That one that not to eat my body and to drink my blood, as soon as his in me and me in him, it will not be saved.” Miter.

4) THE STORY OF SATMI AND THE LEGEND OF OSIRIS.

According Llugari Pujol, theologian and Spanish writer and former-priest catholic, *Our Father, the prayer that the Lord taught us* it was written 1,000 years AC, if it finds in old Egyptian documents, and if it calls *The Blind Prayer*. *Wells-being* of the Sermon of the Mountain, written in the Mathew’s Gospel, also they would have been written centuries BC also in Egypt. This researcher advocates the thesis that the Evangelhos had been written by Egyptian priests who adapted a series of facts, words and procedures of old origins, to the life of Jesus, extracted of old texts and old Eastern cultures. Jesus, in the case, would be the personification of old pharaohs Egyptian, gods incarnate. *Legend of Osiris* also to have parallels with the life of Jesus: the death for treason, the resurrection, the ascension and the notion of the sacrifice to redeem the human beings are also gifts there. One is about one old Egyptian book of name *The legend of Satmi*, whose date of the creation is so old that it cannot be calculated. The compilation, through the verbal tradition retraces the

1,500 AC. A stretch that announces the pregnancy of Mahituaskhit thus counts:

Satmi dreamed that a luminous spirit announced that its wife, Mahituaskhit, (that it means "full of grace") it will have a son conceived for yours. The child will call Osiris and will make many wonders.

In the case, Satmi is father of Osiris, the situation is seemed the one of Jose, father of Jesus when of the annunciation. The fact of the name of the mother of Osiris to mean *full of grace* he is at least amazing.

5) SUETÔNIO, TACITUS AND NERO.

The great Suetônio, brilliant historian, in its workmanship "The life of the twelve Caesars" writes, in the biography of Nero, who in Rome already had *Christians, with its superstitions and evil*, e, in the biography of Claude, predecessor of Nero, who the emperor *it banished the Jews from Rome for the fact of I parch to be bringing tumults*. Later, it revoked the order. *Acts of the Apostles*, in its chapter 18 it counts that Paul if found with a Jew of Aquila name that had come of Rome because Claude had ordered to banish all the Jews. (At. 18:2) Then, in the reign of Nero, thirty years after the death of Jesus, already had Christians in Rome, information very important to try to discover as the new faith if it spread so quickly, after to have been originated in Palestine. In this in case that, *I parch* it was, possibly, a Jew, former - enslaved that it tried to join its Jewish brothers; others, however, believe that the historian was same if relating *Christ*, but, not knowing it well, he mistakes in the wrote. This expulsion occurred in the ninety year of the management of Claude, in the year 49 DC, about nineteen years after the death of Jesus. If the Roman historian mistakes, exactly, when wrote *I parch* instead of *Christ*, it means that the Christians were in Rome very before what he is thought: less than two decades after the death of Jesus. It has, however, a consensus enters the historians of whom *I parch* some does not have relation with *Christ*.

Suetônio, however, absolutely does not count anything on persecution to the Christians move for Nero. It cites, however, that Nero would have been *glad and enthusiastic with the beauty of the flash of the flames, having declaimed a poem that evoked the conquest of Troy*. Públio Tacit Cornelio was one of the most tedious historians of history, having written sets of ten of workmanships on the recent history of its time, but nothing it spoke on Jesus. However, Tacitus cited the persecutions to the Christians no longer time of Nero:

“Nor the humanitarian measures, nor the imperial liberalities, nor the expiatory ceremonies made to silence the public outcry of that the emperor would have commanded the fire. Thus, Nero, to deviate the suspicion, nominated other culprits and inflicted cruel tortures the people who were detested by its abominations, and to whom people called Christians.”

The writer and Christian theologian Tertullian wrote that Nero was, really, *“the first one to take over the sword against us.”* As if it knows, in the year 64 EC Rome were devastated by a fire of enormous ratios where Nero appears as main the suspicious one. The fire destroyed 15% of the city more than and the damages had been incalculable.

At the time, Nero really blamed the Christians for the tragedy and many researchers believes that the Christians could, yes, to be the arsonists, for a simple reason: They believed that the end of the world was next and Christ would come back to install the Kingdom of God; then, many said that the end would arrive through the fire, in one virtue *promise* of the proper Jesus. To notice that in the Evangelhos, that not yet had been written at the time, the word *fire* it occurs innumerable times and alone in the one of Lucas, occurs 10 times, almost all as a threat on the end of the times. Nero so was hated by the first Christians, who even though in *Apocalypse*, it has a reference: one is about the celebrity *number of the beast*, the 666. This number is the representation of *Nero Cesar*. Nor Hitler, Nor Ronald Reagan, nor Napoleon and nor Bin Laden. Nero; Nero is *apocalyptic beast*.

The number of Christians who live at the time in Rome of Nero is known. Perhaps it is presumed that they were very few, less than a thousand, since the Christianity gave its first steps. Exactly in small number, something is surprising that an initiated sect thirty years before in

Palestine, a locality so far away, could be in number enough to call the attention. However, it does not have you doubt that they were gifts in Rome de Nero, even so some are not convinced this reality.

When of the fire, many historians had written that Nero had culprit *Christian sect*, but, apparently nobody blamed the Emperor and the arsonist fame only arrived the Nero in century V or VI. Many scholars believe the innocence of the Emperor because not even the Christian writers had attributed to it guilt to it. Philipp Vandenberg, in its excellent book *Nero*, it defends the total innocence of the governor, alleging that proper it was, perhaps, the wronged greater, having lost works of art Romans and Greeks of immense value, beyond its palace, and that it arrived to be next to the financial ruin when rebuild the city, and that no historian contemporary accused it for the fire, not even the Christian writers. The Christians had been played to beasts, burnt livings creature, crucified and beheaded. Simon Peter, according to legend, was crucified upside-down. Peter and Pablo must have died during the reign of Nero, probably in 67; as information, Nero was of Rome in this year, in activities artistic politician in Greece. Although the tradition says that Peter died in Rome, it is possible and well probable that *Fisherman* it has never left Palestine. Its activities and its death in Rome dominate imaginary the popular one have centuries and increased with the workmanship *Quo Vadis?* by the Polish writer, Prize Nobel of Literature in 1905, Henryk Sienkiewicz.

Legend says that Peter was leaving Rome after to obtain to leave the arrest with divine aid, heading in return for Palestine. It was night and it was come across with a man in the same road; it asked then apostle: *Quo vadis domini?* - For where you go, Sir? - The man answered: *I go for Rome to be crucified one second time.* E disappeared. Peter then understood that the man was Jesus asking for it who returned to the city to help the Christians, pursued for Nero. Peter came back, was imprisoned again and found the martyrdom. When perceiving that he would be crucified, the Fisherman found to be glorious to die as its master dies. When hearing this, the soldiers had answered that they could *to give a skill in this* and they crucified it upside-down. Martyrdom is a word Greek, μάρτυς (martyr), witness.

Perhaps Flavio Josefo and Tacit are two of the most famous historians of the antiquity. But it is always good for remembering that other

historians of quality as Philo, Seneca, Arriano, Petronius, Plutarco, Justus de Tiberíades and Theon de Esmirna swim had written on Jesus. It appeared, has some time, one *Act of the judgment of Jesus for Pilatos*. The Brazilian master Valdomiro Rodrigues Vidal in he's bigger workmanship, *Curiosities*, in the end of years 50 of the past century, it transcribed this "act":

"In the year seventeen of the empire of Tiberius Cesar, twenty and five of the March month, in the Holy City of Jerusalem, being priests and sacrificers of God Anas and Caifás, Pôncio Pilatus, governor of low the Galiléia, seated in the main chair of the court of law, Sentences: Jesus de Nazareth to die in a cross, with others two thieves, being affirmed the great and well-known certifications of the people who: Jesus is seductive, that he is rioter and enemy of the law, calling itself falsely Son God e to falsely call King Israel. It entered in the Temple, followed for a multitude with palms in the hand. It orders to the first centurion, Quirilino Cornelio that leads it to the capital punishment place. He is forbidden to any person, rich poor person or, to hinder the death of Jesus. The witnesses who firm the sentence against Jesus are: Daniel Robian, Pharisee. Joannas Zorobatel. Rafael Robani. Capet, a citizen. Jesus will leave the city of Jerusalem for the door of Estruene."

Even though this great master was chatted, therefore the document nothing more age that a coarse fake made for a group of Christians worried about the absence of tests how much to the existence of Jesus. The document appeared in the Europe and USA in the end of years 40 of century XX, and, according to defenders, would have been found in Aquila, next region Naples in 1820. It is clearly that the document was disapproved in all the authenticity tests which were submitted. Thus as this fallacy, many others *relics* they had circulated before for the Europe and during the Average Age. They had been counted *nails of the cross* that they would be enough to crucified hundreds of the convict; at least six *sacred calices*, (or saints-grail) they had been said as true, beyond thousand of penalty of the Holy Ghost and even though *milk of the Virgin Maria* they had been commercialized.

In its workmanship *Dialogues with Trifão*, Justine, martyr, Trifão, the Jew, affirms: "You do not follow an empty rumor to make a Christ for you? If it was born and lived in some place, it is total unknown." Justine, Christian theologian, would be reflected in Trifão the doubt of the Jews on the

physical existence of Jesus. One is about a beautiful book, which is being each ignored time more, as almost all the literature written in the antiquity.

6) THE CREATION OF THE BIBLICAL JESUS.

The truth is that it does not have tests that they support the existence physical of Jesus. The Biblical Jesus can have been a joint creation of some theologians, Egyptian, Roman priests, mitraístas and other chains of philosophy and theology. To prove that Jesus existed as they count the Gospels is a herculean and certainly discouraging task. The faith of the Christians only is that it keeps alive his image and his life. To prove, through these arguments, that Jesus did not exist is, therefore, easy, and very almost impossible to prove that it existed. To absorb these affirmations better, let us see that John the Baptist is one *lesser figure* if compared the Jesus; however, it has historical tests on his existence and stories of historians as Flavio Josefo, who tells to the fear of Herod in relation to a rebellion caused for John and its innumerable followers. It has other sources that cite John the Baptist, as the sect of *Mandaístas*, religion appeared before the Christianity, that if developed in centuries I and II in the environs of the Jordan. For mandeístas, John was the true Messiah. The Salomé Princess, son of Philip and niece of Herod Antipas, have its proven real existence, through texts and of currencies with its recorded image, without speaking that Herod the Great one, Philip and Antipas has all, proven their historicity. If Jesus is much more important that John and Salomé, why this *silence* on the part of History? For his differentiated preachment, where elements of love to the next one and a kind God, worried about the creation, something well different in relation what the Jews heard, on a severe and extremely ready God to punish any slip, it would not be logical to think why Jesus did not leave an only writing? Perhaps the answers the questions as these never appear, but the questioning will remain. John the Baptist, as example, nothing wrote, but its historicity cannot be contested.

7) THE GOSPELS AND THE HOLY WRITS.

The four Gospels have been pointed as positive certifications on the life of Jesus. However, it has many scholars that they use them to prove the opposite: that Jesus never existed. Let us see now, some indications on the authenticity of books:

The genealogy of Jesus: Mathews and Lucas describe the genealogy of Jesus. Mathews initiates the narrative from Abraham, arriving until Jesus. Lucas initiates the narrative from Jesus, arriving until Adam, the first man. It has names that they appear in both, but has many that do not coincide. Of where the two evangelists had taken off these narratives? It is almost impossible to think that the two evangelists had appealed documents, or that they had acquired the knowledge through the verbal tradition. How to know all the ancestry of Jesus or all the descent of Adam? The ones that they affirm if to deal with stretches written through *divine revelation* they are ignoring a serious question, beyond if not obtaining to give credibility, therefore the genealogies are well different between itself. It is more just to think that if it deals with mere speculation for part of the two authors of Evangelhos, to prove that Jesus was descending of David, as in the prophecies on the Messiah, and of Biblically noble ancestry, as to descend of Abraham. The Mathews' Gospel is full of citations on the Messiah; everything what occurs with Jesus is explained through the prophecies of the Holy Scriptures over the Messiahs. In such a way, as already it was commented, the evangelist affirms that Jesus was for Egypt so that the prophecy of Oséias was marked (11-1): *When Israel was a child, I loved it and Egypt I called my son*. It occurs that this prophecy is referring the two of the children of Jose, son of Jacob who, according to Holy Writ was betrayed by the brothers as enslaved and if it became a powerful man in Egypt.

It has many other prophecies on the Messiah that had found endorsement in the figure of Jesus, according to evangelists, mainly Mathews:

The Messiah would be descending of Abraham, Isaac, Jacob and David.

A messenger (John the Baptist) would announce the arrival of the Messiah.

The Messiah would be born in Bethlehem (Efrata, the old name of the city).

The Messiah would be born of a virgin.

The Messiah would be homage by kings and would receive gifts as gold, incense and myrrh.

It would have *slaughter of the innocents*, to try to prevent that the Messiah lived.

The Messiah would run away for Egypt.

The Messiah would initiate its ministry in the Galiléia.

The Messiah would be prophet and priest.

The Messiahs would enter in triumph in Jerusalem, mounted in a donkey.

The Messiahs would speak for parables and would carry through miracles.

The Messiahs would purify the House of God.

The Messiahs would be rejected for the Jews.

The Messiahs would be betrayed for a friend.

The Messiahs would be mocked, spited and beaten.

The Messiahs would be seller by thirty currencies of silver.

The Messiahs would remain in silences when accused; she would be abandoned by the disciples and crucified between evildoers.

The Messiahs would have its vestments distributed between soldiers, and would have headquarters.

The Messiahs would not have its broken bones.

The Messiahs would pardon its executioners.

The Messiahs if would feel abandoned by God.

The Messiahs would have its thorax transferred for a spear.

The Messiahs would die and would be buried as a rich man.

The Messiahs would revive and go up to the Sky.

The Messiahs would return to the Land to restore the Kingdom of God.

All these prophecies are in the Old Testament, or Holy Scriptures. The Jews had not recognized in Jesus the waited Messiahs. By the way, this is an accusation that the Christians had made during centuries, not understanding why the Israelis had not made it, since Jesus had fulfilled *all the prophecies made in the Holy Writs that said respect to the Messiahs*. Now, the great question is: Mathews really wrote the truth, that is, that Jesus passed for everything this above described, or decided to count to a history it adapted the prophecies on the Messiahs in Jesus? If thus it was, why in the man condemned for practical of witchcraft, or any another man? For the Jews, beyond entirely not recognizing the authenticity of the physical life of Jesus, the ones that accept to it judge it apostate. This position cost expensive to the Israelis who had stopped for terrible persecutions during history, beyond having been made responsible for the death of Jesus. If this theory will be correct, the antisemitismo occurred because somebody wrote a false history and blamed the Jews for the death of that, or never it existed, or that it had its biography *adapted* to be a Messiahs, of course false. The word Messiahs, *Mashíach*, or *Mashyach*, it means *the consecrated one, the Anointed*, refers e if to the prophecies on a descendant of David who would go to rebuild the glory of old Israel.

Curiously, the word *Messiahs* it appears not more than two times in the Holy Writs and occur in the book of Daniel: *Know and understands: since the exit of the order to restore, and to build the Jerusalem, until the o Messiahs, the Prince, it will have seven weeks and sixty and two weeks; the streets and the wall will be rebuilt, but in distressing times. E after sixty and*

two weeks will be cut the Messiahs, but it does not stop exactly; e the people of the prince, who has to come, will destroy the city and the sanctuary, and its end will be with flooding; e until the o end will have war; the desolations are determined . (Dn. 9: 25-26.) Sixty and two weeks are little more than one year. The Ministry of Jesus must have lasted two years and way, because the Evangelhos counts three Passovers, being, the last one, the one that its death marked. (Vide: Jo. 2:13, Jo. 5:1, Jo. 6:4, Jo. 11:55 and Lc. 22:14.) Others however, believe that its ministry has lasted *little more than one year*, perhaps, 62 weeks.

Even though how much to the age of Jesus it has divergence in the Evangelhos: *E the same Jesus started to be of thirty years, almost being son of Jose and Jose de Heli. (Lc. 3:23).* Already in John, if it finds: *They had said to it, therefore, the Jews: Not yet you have fifty years and checks Abraham? (Jo. 8:57.)*

How can be explained this distortion? Lucas, who according to tradition was doctor (Col. 4:14) and died in 66 BC with 84 years old. Lucas also wrote *Acts of the Apostles*. He was, then adult and older than Jesus; therefore it must have been born in 18 AC. If then he was adult and doctor must have made right the age of Jesus, exactly that only for intuition. John, younger than his master, probably an adolescent, counts that the Jews had said that Jesus had *less than 50 years*; it is clearly that it has something made a mistake in at least one of these narratives and, thus, does not have nothing that justifies this disparity, since both had been contemporaries of Jesus. Lucas probably was Syria and she did not arrive to coexist Jesus, but if she became next to the apostles and if she became friend of Pablo. It is difficult to believe that it is missed when he says that Jesus had 29 years to the being baptized for John. Already John the Evangelist probably adolescent age when Jesus knew and as such, hardly would wrong in such a way in the age of its Sir; when it is said in *less of fifty years*, it is logical that a next age is assumed, perhaps 45 46 years, but not 29 years.

Another important aspect in the Gospels is the occurrence of the census, practiced for the Romans to enter the high taxes charged in his dominions in Palestine. The census was done in the city where the recorded one inhabited and not in the native city of the same. It did not have for that to make an individual to travel for its native land to be counted. Mathews says that Jose and Maria had been for Bethlehem to fulfill the

requirements of the census. The one that would take a man, having that to travel 120 kilometers in a donkey, to lead I obtain its pregnant wife? It does not have as to leave to question this nonsense. Maria would not have apparently to be recorded in Bethlehem, since age of Nazareth. Jose makes then one travels long, lasts and hard with the wife you give to give to the light. It does not have as to believe that this can have really occurred. What certainly he had, was the concern of Mathews in affirming that Jesus was born in Bethlehem for that if he fulfilled the prophecy that said: *And you, Bethlehem, land of Judah, way some is the minor enters the capitals of Judah, because you it will leave the guide who will feed my people of Israel.* (TM 2:6).

The quarrel if the family of Jesus was or to Egypt already it was not displayed previously. Lucas also affirms that the nativity occurred in Bethlehem due to the census, but complicates still more this question; it counts that Jose and Maria had come of the Galiléia, more necessarily of Nazareth to be recorded. It occurs that the census was obligator for that they lived in the Jew, under jurisdiction Roman. The Galiléia was not directly under the Roman government, even so had a great influence of the European empire, as much that the kings were submissive to Rome; however, of the Galiléia it did not have the necessity of a census. Thus, the thesis of that Jose would have to go the Bethlehem for the census is false. This, without speaking that in this census, Lucas affirms that *Quirinius* he was the Governor of the Syrian, fact that occurred from year 6 of the BC.

At this time, Herod already had died. Herod the Great died in 4 AC, therefore more than ten years before Quirinius being nominated Governor in the Syrian, similar position to the one of Pilatus in the Jew. Thus, in year 6, if Herod was deceased has ten years, the king could not have intentionally *slaughter of the innocents*. Another aspect, for much surprising, is the fact proven that did not have, in the Galiléia, or any another place of Palestine, no called city *Nazareth*. In years 30 of century XX, diverse archaeological, North American and English expeditions, had proven that the current city of Nazareth, in the old Galiléia, started to be populated in the end of century I of the EC. What these archaeologists had found, the 2 kilometers of the place, was a very old small farm, of 9.000 years, with a religious temple and many skeletons. This fact, very important, make to believe that the Evangelists had wanted to make to fulfill the prophecy on the Messiahs who said: *It will be called Nazarene.*

(TM. 2:23) Is of if to assume that if Nazareth started to be populated in the end of century I, evangelists had believed, perhaps, that the city was this where Jesus must have grown, but did not know that Nazareth did not exist in the times of Jesus. In at does not have any mention to a city with this name. Beside, the word *Nazarene*, it strict does not mean somebody that is born or inhabits in the city; it has others two forms. *Nazarene* can mean *Nazireu*, which it is what fulfills the vote of *nazireado*, or *nazireato*, that it means *separate, consecrated the God*, that generally he was temporary. In this in case that it *nazireu* it could not touch in corpses, it had that to abstain to drink wine or any another product come of the grape, did not eat meat and did not cut the hair. Pablo, apostle, fulfilled *nazierato vote*, (At. 18:18 and 21:23 - 26) as well as the prophet Samuel. Samson was, according to many, one *it nazireu*.

Another origin of the term is *seed, "sprout"* in the descendant direction; Jesus was descending of David, *seed* of David. Many Jews called the Christians *Notzrim* e its leader, *Yeshu- ha- Notzri*, meaning *I break* or *sprout*, and not, *Nazarene*. This betrayed the evangelists. It is the case to ask if these knew the Jewish customs in century I well. One is about a sufficiently pertinent explanation to if taking in account not the existence of the city of Nazareth in these times, and the error of the evangelists, anxious in trying to prove that Jesus was *Nazarene*, therefore, a citizen of Nazareth, arrives to be baffling at had not observed the other meanings for the word. Another important point is that, if Nazareth started to be raised and populated in the end of century I, probably had some active time so that the city was inhabited and. That is important for the dating of the Evangelhos. It is logical to assume that the evangelists, to if being deceptive in finding that *Nazarene* was who lived in Nazareth; they had made it when the city was working and already known. Perhaps, in the II Century. Without wanting they can have supplied important information on *when* the Evangelhos had started to be written.

Mark seem to have written his Gospel without knowing the Geography of Palestine and without knowing the customs Jewish of the time. If not, as to explain that in the Cap. 10: 12 are written: *E, if the woman to leave its husband and if to marry another one, will be an adulterous*.

In the Palestine of those times, in result to the extreme degree of submission of the woman in relation to the man, no woman could leave the husband and if marry another one. This is an absolutely impossible

idea. Adultery yes, clearly that it was possible, but the fact of a married woman to leave its husband for another man not, because none another man would marry a married woman, who would be deceased the stones ones. At this time, the men could only ask for the divorce. This phrase does not have no reason of being and demonstrates lack of social knowledge of the time.

Another data very contested occur in the Luck's Gospel, when in the 3:1 chapter, the evangelist affirms that Jesus was baptized by John, in 15^o year of the government of Tiberius. In this date, which corresponds to year 29 of the EC, Jesus would have to count on 35 or 36 years.

The proper crucifixion is object of plea on the part of historians. If Jesus exactly was condemned by if carrying as an agitator, or an usurper, calling itself exactly *King of the Jews*, it would not have necessity of being taken the Pilatus. The mayor (mayor is the term more correct than governor) of the Jew rare would be importuned by a case as this and any graduated Roman officer could command the death penalty. The burial was also refused the executed criminals, to try really to exterminate the criminal.

The bodies of the crucifixion, after to be displayed for a good pair of days, were burnt, for denying a worthy burial even though to them. If Jesus was buried in the familiar tomb of Joseph of Arimethea, had an exception to this rule. Let us remember that one of the prophecies on the Messiahs affirms that it would be buried as a rich man: Is. 53:9 - TM. 27: 57-60. Mathews in them leaves another insoluble problem apparently when she affirms that soon after the death of Jesus occurred the following one: (TM. 27:52 - 53): *E the tombs had confided and many bodies of saints that slept had been revived. E, leaving the tombs, after the resurrection, had entered in the city saint and had appeared to many.* In this in case that, nobody thought about registering a so bonanza case: died that they had revived and they appeared to many. The lack of information for this episode, so singular is really amazing.

Even though the death of Judas Iscariotes, the treasonous disciple has divergent stories; according to Mathews, Judas if hung (Mt.27: 5); according to Acts, Judas fell of a precipice and died with its viscera displayed. (At. 1:18). Judas, one of the apostles, enjoying, therefore of privileged position in the group of the followers of Jesus would have that to have its well registered death, but it is not what happens. Jesus

promised to after come back to go up to skies and the promise meets in Mathews 24:34: *In truth, it will not pass this generation without all these things happen.* No matter how hard they interpret this versicle, it does not have as to deny that Jesus said of the generation its contemporary and its return was not materialize. Promise of return of Jesus still is object of quarrels gotten passionate, but truth is that this did not happen and few, that practice religions as the Adventists of the Seventh Day, believed that it will happen. The Adventists are Sabbatarian and, within the religious meaning, practically living on hope of the return, or the second advent of Jesus, based inter alia, the following texts extracted from Matthews:

(Matthew 24:6) - And ye shall hear of wars and rumors of wars, look, do not be alarmed, because it is necessary that this all happen, but still not the end.

(Matthew 24:7) - For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in various places.

(Matthew 24:21) - For then shall be great tribulation, such as was not since the beginning of the world until now, nor ever shall be.

(Matthew 24:33) - Also, when you see all these things, know that it is near at hand.

Can agree that these prophecies are evasive. Since the world there are no wars, rumors of wars, earthquakes, sorrows, famine and pestilence. Therefore, these verses are irrelevant to mark the second coming of Jesus. Anyone could make such predictions. There is no merit in it and Jesus did not cease to behave as a prophet of the obvious.

After this exhibition, it is clear that the Gospels serve more to prove false and manipulated than a testimony of the Historical Jesus.

After this exposition, is clearly that the Evangelhos serves more to be proved false and manipulated of what a certification on the Historical Jesus.

The believers say with frequency that the books are resulted of divine revelation, but are clearly that if thus she was would not have as

many discrepancies between the texts. One becomes impossible to defend something of this sort, becoming easy the critical one that it guides the lack of consistency of books. If somebody will be to depend on the Gospels to prove the veracity of the existence of Jesus, will not be able to prove nothing of positive absolutely. It was observed that the evangelists had committed errors in the Geography of Palestine, in the wrong interpretation of determined words and situations as the Roman census, and of the proper local culture. Thus, a natural question appears: they knew the evangelists, good, Palestine? They would not be the authors of the Evangelhos, foreigners? This cannot ahead be discarded of the mistakes committed in the texts attributed they. Llugari Pujol defends that the Evangelhos had been probably written by *Egyptian priests*. This idea is not, nor of far, been improper.

But why everything this would have occurred? Which had been the facts that had determined a possible creation of a Biblical Jesus? It has some theories and we present ours.

8) NICAEA DIVINIZES JESUS.

Rome, in century IV passed for a special moment: Constantine, the Great one, desired to put down the other Emperor of the Occident, considered usurping, Maxêncio. It had, in the Empire Occidental person, therefore, two emperors. The battle that would decide the luck of the Empire occurred in October of 312, and is known as *Battle of Mílvia Bridge*. In the eve of the battle, it prays the legend that Constantine had a vision in which two letters had appeared in the sky: they were the letters *X e P*, encircled for a phrase: *Under this signal you will be successful*. The two letters were also the two first letters of the Greek name of Jesus: *Χριστός*, Christ. Constantine won the battle in which Maxêncio died and if it became the only governor of the Occident. Of course it attributed to the victory the Jesus Christ and, of soon, if he became Christian. Its mother, Helena, who probably already was Christian at this time, encouraged it to make expeditions in Palestine to identify the sacred places where Jesus lives and to prove all history of the life of Christ. The proper Helena, who was canonized, was the Jerusalem, the Nazarene and the Bethlehem. It is clearly that nobody intended to frustrate the s expectations of the mother of the Emperor when it searched the places where

Jesus was born, it grew and it died. Soon, churches had been raised in the sacred places and many relics had appeared. For the evidence of the life of Jesus, a biography was necessary. However, the religion of the soldiers and good part of the Roman ones was the Mitraísmo.

It will be just to think that the syncretism between the two religions occurred to satisfy the Emperor, its mother and to continue to please many mitraístas? It will be possible that this has occurred? If it occurred, many obscure topics would be elucidated with a reasoning line as this. It could, Constantine, to accept that on facts the miter was incorporated in the biography of Christ simply to join the two religions without wounding susceptibilities? Thus, it would be easy to explain because a biography of Jesus was made who pleased to all and he would not place Miter in the ostracism directly. Names had been changed, had been happened again situations and everything finished well. Less for the Jews, it is clearly, that they had been made responsible by the death of Jesus, through a versicle of Mathews: (TM 27:25) *E, answering all the people said: Its blood falls on us and our children.* If this will be truth, the antisemitismo was born of a perverse lie. It only has a problem with this theory: if true, the four Evangelhos had been written much more delayed of what it was imagined, perhaps at the time of Constantine, therefore in century IV of the EC, or the tickets on the life of Jesus had been modified from the moment where suitable Constantine if became Christian in such a way and, that they had seemed original. This is not, nor of, far impossible, if to think that in Nicaea, Jesus if it became God, obeying the will of the Christian theologians and the proper Emperor. If this was possible, all the remaining portion is possible also. The Gospels, therefore, is under suspicion to meet the historical Jesus. It must also be remembered, that few had access to the texts, the majority of the population of the time was illiterate and knew the Christianity little to question some excerpts of books.

9) THE GOSPELS WOULD HAVE TO BE NAILED ONLY TO THE JEWS?

The Christianity started in Palestine, with the ministry of Jesus de Nazareth. According to Evangelhos it nailed its message per three years, was imprisoned, defendant of blasphemy for the Jews and incitation for the Romans. He was crucified and he reborn in the third day. It remained more per forty days in the Land and ascended, promising to come back. The first Jewish Christians were, apparently, Jesus did not want that its Gospel was nailed for *heathen*, the not Jewish ones. This can seem strange, but the Mathews Gospel says the following one: *Jesus sent these twelve and he commanded saying to them: Not you will go for the way of the heathen ones nor you will enter in cities of Samaritans. But go before to the lost sheep of the house of Israel.* (TM. 10:5-6).

Jesus asks for to the disciples, now apostles, who prevent heathen and the Samaritans and that they nail for the Jews. In the end of the book, Mathews wrote: *Therefore IDE and you make disciples of all the nations, baptizing them on behalf of the father, of the Son and the Holy Ghost.* Without doubts, it seems that Jesus wants that all the nations, with Jews or not, are experts of its ministerial. However, in the Acts of the Apostles, it has a curious one passage that it contradicts these versicles of Mathews: One is about the revelation that Peter received when he did not want to go to the house of a Roman soldier named Cornelio. Man righteous and God -fearing, received a revelation, in which God asks for that it looks to Simon Peter, *stops to know what it must be made.* (At.10: 1-6) Parallel Peter also received its revelation, in which he saw one *vase in which had all the quadruped animals, you challenge, and birds of the sky.* A voice commanded the Simon Peter *who it killed and it ate the animals.*

Peter if refuses alleging that never he had eaten *common and dirty thing*, what God answered, saying that it not considerate common and the dirty ones *what God purify.* Peter did not understand the meaning of the vision, but as soon as Cornelio looked it to it understood that, even so it was not *allowed to foreign a Jewish man to gather themselves or to arrive it, God showed to me that to no man I call common or dirty.* Peter still was admonished by its friends for having entered in *house of uncircumcised men and to eat with them.* It is because of this restriction, to only nail the Gospels to the Jews, that it had a violent shock of opinions between the Jewish Christians and Apostle Saul, later Paul, called *Apostolic par excellence.* Pablo believed that the Gospel would have to be nailed to all and excluded the circumcision of the requirements so that a man if became Christian, something unthinkable for some converted Jews. If proving

correct, this idea can put down very against primitive Christianity e, until exactly, against the proper Jesus.

Of this form, it seems that the first Christians, who were in its majority Jewish converted, did not accept the fact to have that to coexist enters not Jewish, the uncircumcised, and nor to nail to the Gospel they. If Jesus, as in the last chapter of Mathews, asks for that to its word come *to all nations*, it is understood well that *all* they include of any ethnicity. Thus, why would have Peter to receive an acknowledgment to receive the Roman, and that it was not *common and dirty*, being able, yes, to receive the favor to know the Gospel of Christ? Why the friends of the fisherman had censured it for having if seated to the table of heathen? Peter himself says that he is not allowed to coexist with a heathen, for a Jewish man. He clearly seems that, after the death of Jesus, the apostles and disciples of Jesus nailed only for the Jews, preventing the heathen ones. If it was not thus, would not have necessity of the proper God to ask for Peter who received Cornelio. Again it has suspicion on the Matthews's Gospel. In the truth, the four Evangelhos Canonic, or officially accepted by the Christian churches, is assigned the Mathews, Lucas, Landmarks and John, but who is not known accurately wrote them. Perhaps of John he has been written for proper apostle, called for Jesus of *loved disciple*. The others three have unknown authorship and had been assigned these evangelists to have credibility, fact that was not reached.

Another important fact in the ministry of Jesus is the resurrections. Jesus would have resuscitated Lazarus, the girl, daughter of Jairo and the servant of the Roman centurion. Beyond the resurrections, Jesus would have cured innumerable sick people and possessed people. A brief exercise of reasoning and we would have: if a man, in a land so far as the Palestine of the first century had the power of resurrection people deceased, what it would have to occur? It will be that exactly it would be pursued and abandoning? If to take advantage the logic, a man with such powers super would be protected because all, at some moment, would go to need it. It is childish to think that Jesus, having the power of the resuscitation, could be in some imprisoned way and died. Nobody would like to see a man, deceased very, but thus alive and well protected, so that more people if benefited of its powers.

10) THE UNFOLDINGS.

Apocalypse, book attributed to John Apostle, or, according to other versions to one *another one* John, John of Patmos, also come being questioned, and many believe to be about a stretch daily pay-Christian, in which names of Christian personages so that if became had been placed a referring workmanship to the end of the times, under the Christian optics. If an analysis on what will be made the Apocalypse speaks on Jesus, will be noticed that he if holds as a very different being of the described Jesus in the Evangelhos. In these, Jesus is pacific and human; in the Apocalypse it seems to be an impious being, soon to punish the ones that do not believe in it, more seeming the Jehovah of the Holy Writs, which judges with extreme rigidity and cruelty the ones that dislike it. It seems to be another person. In this versicle, as example, if thus manifest it:

(Apo. 2:22 - 23): *Here it is that I will put it in a bed and on that they adulterate with it will come great tribulation, if not to be repented of its workmanships. E I will wound of death its children and all the churches will know that I am that one that investigates the kidneys and the hearts. E I will according to give to each one of you its workmanships. In the case, it if it relates to idolaters and the Jezebel, churches perhaps considered apostates. Many exegetes relate that Jesus speaks of false prophets that they use the Church to be taken advantage and to the Kardecist Doctrine. Already, in this versicle, Jesus comes back if to carry as in the Evangelhos: Here it is that I am to the transport, and I beat; if somebody to hear my voice and to open the door, I will enter in its house, and with him I will eat, and him with me. (Ap.3: 20).*

Jesus of Nazareth if became the holy ghost in Council de Nicaea. In this event, Constantine the Great one, congregated the princes of the Church and demanded of them a universal position of the Christian Church accurately to prevent attritions between the proper Christians, who could weaken the Church and the Empire. Constantine believed that the Church could be a link extremely strong to join the fiduciary offices and it did not admit differences, since they could come back to occur riots that, eventually, would represent danger for the proper Empire, as a split. The Emperor had reason, if to think about the schisms of the posterior Church Catholic to this time, as *The Lutheran Reformation* of century XVI. Thus, a protocol, norms to be followed, for the Christians, would unify the Church becoming it stronger, as well as Rome. In

this occasion, it was adopted as dogma, the doctrine of *Trinitarismo*, that it affirms to be God Father, God Son (Jesus) and the God Holy Ghost, one alone entity; it was the theory of *Consubstantial*: the three, made of the same substance, being, however, an only God. The few that had obtained to understand the *Trinitarismo* had found that the doctrine could be interpreted as a form of *polytheism*, but it remained and remains until today. As information, Jesus never said to be the proper incarnate God, even so has been recognized for some followers next as *son of God*, as they show following versicles: *Having God, old, said many times and in many ways to the parents for the prophets, we say-in the ones in these last days for the Son, to who it constituted heir of everything, for who also made the world.* (Hb. 1: 1 and 2). In Mathews one meets written: *E Simon Peter, answering, said: You are the Christ, the Son of living God.* (TM. 16:16).

In such a way, according to New Will, nor Peter nor Pablo, whom it wrote *Epistle to the Hebrews*, they considered to be Jesus, God, and, yes, son of God. Perhaps the first versicles of the of John's Gospel has influenced Constantine: *All the things had been made by it e, without it, nothing of what it was made if made.* (Jo. 1: 3); *It was in the world and the world was made by it, and the world did not know it.* (Jo. 1: 10). It seems clearly that John, or who has written this Gospel, believed to be Jesus the Holy Ghost, for *to have done the world e that nothing it was made without it.* The reasons that had taken the participants to declare Jesus as the proper God still are obscure. Many believe that thus it was made through the faith of the ecclesiastics. Others only affirm to be a maneuver not to leave doubts that the Christianity was the true religion and that all would have to follow it, not being left space for the opponents. The unified Church was synonymous of a unified State equally, according to Constantine. The ones that had not agreed had been, as Arius, considered heretical.

The Jews and, more to the front, the Muslin, who had appeared in century VII, understand that the *Trinitarismo* is a blasphemy, not admitting that God can have flesh-color as a man. Not even they accept that Jesus could have been *son of God*, not agreeing that God can have had a son. In all way, nor all the Christians are trinitaristas and nor all the Catholics accept the doctrine, that little is debated the present. With the deification, Jesus gained one *status* completely different of what it had before Council. Before, son of God and, now, God, the Church could not leave to give it, a worthy biography of the new heading, nor to leave edges to doubts on its existence. At this time, many Jews, especially the

rabbis, already doubted the historical existence of the Biblical Jesus, as well as some more skeptical theologians; Constantine, supreme gentleman of the Occident and the Church, exactly not being baptized, certainly demanded an unquestioned position in issue: Jesus had existed, yes, and of the form as the Evangelhos tells; it swims could be rank in doubt. If the religion fell in discredit, the Roman Empire also would become discredited.

The Council occurred in 325, but in 391 Teodósio only becomes the Catholicism the official religion of the Empire. With the State and the Church if supporting mutually, one became easy to impose beliefs and doctrines same that are not prove true. It was probably as soon as the Catholicism if it kept, fort, exactly after the fall of the Roman Empire in century V. By the way, after the fact, the Church if became still more strong and the Popes had been men of being able unimaginable. All the structure of the faith and the historicity of the Gospels was pointed out and kept without any questioning. The ones that questioned were considered heretical and many had been pursued by not accepting the Catholicism as the only e true religion.

11) AFTER ROME, FOREVER.

After the fall of the Roman Empire the Church catholic if transformed into the most powerful structure of all the Europe. The Christianity very grew fast e in century V and, the entire continent one was practically Christian. With its structure the Church started to participate of decisions important politics and almost all the Princes had that to get papal permission even though to be married. In little time the Pope was the man most powerful of the Europe and nothing, or almost nothing he was done without participation of the Bishop of Rome. Exaggerated, the Church early started to show signals of moral degeneration. Corruption, disobediencies, harm administration, Popes little compromised with the religion and compromised with the politics had started to mine the ecclesiastical structure until in century XVI it came the Lutheran Reformation and the Church had that to adapt itself to the new times. After the French Revolution the illuminists ideas had taken the minds most prominent of the Europe and in few years been and Church they were again

separate. Today, the gigantic Episcopal structure of Rome is restricted to the State of the Vatican.

During the Middle Age the clergymen and few princes only had access to the Bible. The common citizen only could receive the teachings in the masses. It did not have, still, the impression process and the books were written the hand. Many are asked why of the prohibition of the access to the book to the common men. In the truth, the clergymen affirmed perhaps that the book badly was interpreted by people without study enough to understand the messages in it contained. As the majority of the population she was illiterate, did not have many critical ones to the prohibition. With the evolution of the thought, the advent of the impression, the improvement of social and cultural conditions of the Europeans, from century XVII e, mainly, through the access to the Bible, the questionings had started. At this time, speech in atheism was something unimaginable. The citizen had that to appear to the religious services, otherwise would be excluded of the social roll. What if it did not show a Christian would have immense difficulty to combine itself socially. The minorities, as the Jews, were excluded socially. The integrity of the man passed, obligatorily for the religion, in the case, for the Christianity. The Church was day-by-day of all the citizens at this time and to turn aside itself from it if it constituted in a serious shunting line of character. The ones that tried to criticize the Church or the religion generally were been silent for the inquisitors and it could very be condemned well to the bonfire.

All this condition did not allow that the citizen could have doubts how much to the sanctity of the Church nor how much to the veracity of the Christianity. Although the Inquisition is criticized as one of the cruelest mechanisms of preservation of the Church, it is always good for remembering that the Church had that almost unconditional support of the population, that believed to be, an applied punishment, necessary even though to save the soul of heretic. With a mechanism like this transport is not difficult to know why almost it did not have questioning of the texts of the Gospels, clarity exactly disconnected or with blunders errors. The questionings most severe are not very old. Recent and the fact of a film are well remembered as *The last temptation of Christ*, to have been censured in many countries. This type of workmanship, badly is seen by the conservatives who believe to be harmful therefore go, in set with other similar, discrediting little by little the figure of Jesus

and the Christianity. Through to the workmanships as these, of questioning, the human being can think more freely and have access the information denied its ancestral ones. With the figure of Jesus it had the same: unquestioned during two millennia, it comes being investigated for the skeptics and the results had started to appear; before, at least it was permissible to think that Jesus could not have existed. Today, in Europe 20% of the population declares themselves without a religion. If that is good or not, it is not known, but a thing is certain: the man has, for acquired right, the capacity to question the one that to want and is for that it has a thinking and deductive mind. The ones that do not accept this assumption are, at least, fools the sufficient one to believe that through some mechanism of censorship the truth cannot be known. If Jesus really did not exist, is obligation of the historians to divulge the fact for that all can to better know history and the reality.

12) WHO WAS YESHU BEN PANTHERA?

The Judaism is, particularly, extremely critical with the figure of Jesus. It also has, a recurrent complaint on the part of the Israelis, alleging that the Christianity if took possession of the Holy Writs and became calls them *Old Testament*, what, it must be agreed, it is critical a pertinent one. The "Holy Writs" were of exclusive ownership of the Jews, but the christens beyond taking, still became call it *Old* or *Old Testament*, what it would configure in a depreciation, it are the fact to call the Christian texts as *New Will*, as they were a continuity of *Holy Writs*.

The Talmud tells that Yeshu ben Panthera was biological son of a Roman officer, Panthera, and that it was lapidated or hanged for the Jews for practical illicit of witchcraft. This man, Yeshu, can very have well been the model for the Jesus of the Evangelhos. Account, the Talmud, that Yeshu was imprisoned per almost 40 days and a herald proclaimed some times for all the Jerusalem that it was imprisoned and if he had somebody who would to defend; as nobody appeared, Yeshu was executed in a Friday eve of Jewish Passover. Tiberius Julius Abed Panthera was a Roman soldier born 20 years BC and that it served the legions almost Romans per 40 years. An old tradition says to have been it father of Yeshu ben Panthera, and that its mother was banishes from

house for the husband after this if to make entire about the state of the wife, pregnant woman. It would have given to the light to the boy and had been both for Egypt where they had remained per 12 years. The boy would have been initiated in the mysteries of the magic. It had followers, it was condemned to the death for stoning, or hanging and its body he would have been hung per three days in a prop in the center of Jerusalem, as acknowledgment for that they tries *the apostasy and to corrupt the children of Israel*. After the third day the body of Yeshu disappeared.

It has one another Jesus in the Talmud, Yeshu ben Stada, where *Stada* it seems to be a term that means something as *it was unfaithful to the husband*. In this text, *Miriam* the mother of Jesus is called hairdresser of women and that Ben Stada learned magic in Egypt. The text supports that Ben Stada and Ben Panthera was the same person, but has some contradiction in this fact, therefore Ben Stada would have lived in the end of century I. The text still cites *Miriam de Magdala*, calling *Prostitute of Magdala*, when Magdalene mentions itself Maria. The tomb of Panthera seems to have been located in Germany has some years, more necessarily in the locality of Bingerbück. The writer Enoz Miter defends then, that the family of Jesus ran away for Egypt, does not stop preventing that Herod, that already had died very before Jesus being born, and yes, so that Maria was not judged by the citizens and, therefore, condemned to the death for stoning, as the Mosaic Law. Jose, man just, believed that the fiancé had been raped and did not blame it for the serious incident, assuming the paternity of Yeshu/Jesus. The tomb of Panthera, known as *Tablet of Bingerbück*, it receives many visitors annually. The entity *Order of the Grail in the Land* also fold that Jesus was son of a Roman soldier, whose name was *Creolos*.

The Greek philosopher Celsus, who lived in century IV AC also affirms in its workmanship that Jesus was *fruit of the adultery one*, and that it would have learned philosophy in Egypt, where it passed some years of its life. Some scholars affirm that the husband of Maria or Miriam is called *Jose* in virtue of an error of interpretation of old Christian texts: Jesus would be, for some followers, descendant of Jose of, and, therefore, *son of Jose* (bnei *Yoseph*). Some Greek translator understood that Jose to who the texts in Aramaics if related, was the real name of *father land* of Jesus and it was devoted denomination of Jose as the father of Jesus.

13) TESTS OR MEACONING?

The researcher Leandro Hubris informs that in the locality of Talpiot, next the Jerusalem was found, in 1991, a mortuary ballot box that, according to some researchers, would be of the family of Jesus. The skeletons meet currently in *Rockefeller Museum* in Jerusalem. Apparently the remaining portions of Jesus had been also found, therefore as of its wife (Maria Magdalene?) e even of a son of Jesus, died in infancy, of name Judah. This finding was divulged by the media and was made a set of documents that caused sensation. If the remaining portions of Jesus exactly had been found, the theory of the resurrection will fall for land as a mature apple. The problem, in this in case that, it is to prove that they are exactly about the bones of Jesus and that is practically impossible. How to know, exactly, through the DNA examination if those bones actually belonged the Jesus/Yesu? It continues Hubris: in 1968 they had also been found in Jerusalem, the remaining portions of a man with about 30 years, that died crucified in century I, and that it had its perforated thorax. One of its heels was and continues being shown in magazines and the TV; the bone is transferred by an enormous one nails warped in its distal extremity. It is the only finding of a crucified. At the time, many had believed that the skeleton could have belonged the Jesus, but had lacked to greater evidences. In such a way, it seems that *two skeletons* of Jesus they had been found.

Another one *candidate* the model of the Biblical Jesus is Yesu bar (bin) Yoseph, son of a family of certain economic power and that it abandoned the safe life that led to nail the Kingdom of God to the poor persons. This man was respected for the simple people and was healer. It seems that it was also accused with practical with witchcraft and died hanged in Chore, city where if it finds the tomb of St. Jorge, constructed for Constantine the Great one. It seems that the Mark's Gospel corroborates the fact of Jesus to have been accused to practicing witchcraft, as certifies this versicle: *E the scribes who had gone down of Jerusalem said: Tem Beelzebub, and for the prince of the demons it banishes the demons.* (Mc.3: 22).

It has, on the other hand, a chain that it affirms to be *Yeshu bar Stada* e *Yeshu bar Yoseph* the same person. In the case, *Stada* if it would relate the Maria. The reply it is simple. Generally the man led in its proper name, the name of its father; in the present argument, *Yeshu bar Yoseph* would be *Jesus son of Jose*; already, *Stada*, if it related to the mother of *Yeshu*. With this, they wanted to say that, taking the name of the mother, whose meant approached it was *infidel* (to the husband), it did not have a father, was son of unknown father. The Koran calls *Jesus son of Maria*, in a culture that always adds to the name of the individual the name of its father, indicating that it can have been son of unknown father.

Many defenders of the Historical Christ defend problems of translation of the Aramaic for the Greek and the Latin, and many believes that the Aramaic is a language deceased. It occurs that the Aramaic is not, nor of far, a language deceased. It continues well alive and is said until today in Armenia, Azerbaijan, India, Iraq, Israel, Lebanon, Russia, Syrian (the biggest redoubt) and in Turkey. In the film *The passion of Christ* of Mel Gibson, the actors speak in Aramaic and many of these actors had come of the cited localities, where the language is the used one for the local population. The problem of *translation* the Bible was always used as excuse for the tickets more controversies of all, but, although all stir, few is made use to cure these imperfections.

14) MORE SINCRETISM.

Curious it is an interpretation of *Last Supper* for some Gnostics sect. For some, *Last Supper* was *copied* of *Legend of Osiris*, where the Egyptian god is betrayed by *Set*, a demon of Egyptian Mythology, one of guests for the event, as Judas. In Egyptian Mythology, *Set* had *reds hair* and is this fact of the belief that Judas Iscariotes also had reds hair. He can have had a syncretism between two histories and, thus, *Jesus* had twelve guests in the last supper and that one of them *betrayed him*, such which the occurrence with *Osiris*. *Osiris* was revived for *Isis*, its sister and wife, but it cannot come back to the world of the livings creature and remained as absolute gentleman of the world of deceased, judging the actions human beings. Some esoteric ones interpret the *Last Supper* as

you say signs of the zodiac, each one referring one to them to one apostle, and seem that Leonardo of the Vince thus interpreted also in its painting homonym. For speaking in this, the figure to the side of Jesus who already was interpreted as being of Maria Magdalene is, in the truth, John, who was adolescent e, therefore, he appears as an androgenic figure.

The primitive Christians were given to the practical one of invoke spirits of deceased and many believed to be this possible. After century II practices it was suppressed. From the codification of the Spiritualism by Allan Kardec in century XIX, the practical one returned and many Christians had adhered to the religion, condemned for the Church Catholic, whom he judges to be one practical antichristian one and that he judges this practical dangerous for being able to invoke itself *malignant spirits*. Many already associated the spiritualism with demons and black magic.

If one day was proven the existence of some species of mortal remains of Jesus, certainly this d

ate would mark the first day of the end of the Christianity. The Catholics, who have the hope in the resurrection of the deceased, the Adventists, that wait the return of Jesus, all the Christians would be in an extremely uncomfortable situation and many skeptics would exult. However, it is necessary that the reality prevails: it is almost impossible to prove that some of the skeletons amongst that recently they had been discovered can have belonged the Jesus, after all, 2,000 years if they had passed. It must not have this type of hope to that they want to prove not the existence of Jesus and the logical reasoning only can induce somebody to think clearly.

If the presented documents as the Evangelhos, the Talmud and other sources of research are only the available ones, it is through them that the reasoning will prevail, and not in mortal remains of origin doubtful. History must to remain impartial, but also must critical in be determined moments.

15) THE MITOLOGIC CHRISTIANITY.

Many theologians and exegetes come trying to interpret the Evangelhos as a existentialist philosophy and not as mere religious books. For Bultmann in its *Jesus Christ and mythology*, the Evangelhos is “*unacceptable* to the modern man who more do not believe in miracles, supernatural demons and interventions in the course of History.” It judges that the content of the New Will “must be transmitted in understandable way the modern man”, after to reach heart of the message.” Really, many already make it have times. If the idea is if to find in the Evangelhos, the one species of moral, social and ethical guide, this can perfectly be to be carried through, since the books have of surplus, advice and examples that can be incorporated by any person. Perhaps what interested more either the ethical and moral message of books, importing who have not written them or who inspired the evangelists for the compilation? He is correct to think that the example of Jesus can be used as example for an education sufficient humanist, if not taking about account the miracles, the death and resurrection or facts other metaphysics. The writer forgets it, but it remains the workmanship. It can be wants this is possible in a mediate or distant future; immediately, a so abrupt transformation is known to be impossible. What more contributes for the acceptance of the Evangelhos for the man contemporary is not accurately the supernatural events. For the mind of century XXI, such occurrences are not and nor they can be credible; thus, the moral, ethical and social part must be aimed, although explicit mythology in four books. If the Metaphysical sphere will be forgotten will become more acceptable the Christian doctrine nowadays. Without doubt, Christian doctrine displayed in the Evangelhos is praiseworthy and extremely humanist, being able to be followed by the man of today without any restriction. *heart of the message* that Bultmann intends that is known and applied, it is the humanism.

It is almost certain that the Biblical Jesus did not exist. It had a man that he served of model for the Jesus of the Evangelhos and it the data had been embodied all to make it credible. It is just to think that the responsible greater for the Biblical Jesus has been Emperor Constantine, who divinized Jesus, attributed it many characteristic of Miter, the god of the Mithraism, and elaborated with the aid of theologians the

Evangelhos, or it rewrote them. In such a way, it must be assumed that these books had been written in century IV or that they had been written before this time and passed by adulterations that had become them as we know them today. The model for the Jesus of the Evangelhos can have been Yeshu ben Panthera, son of a Roman officer, or Yeshua bar Yoseph, son of a common man of the Palestine that cannot have if called Jose.

Perhaps, one of the worse things that occurred in the Christianity has been the deification of Jesus. It can be that for century IV, in the conditions where it occurred, with Constantine hugging the Christian faith, demanding protocols and unifying norms for the Christian Church and Catholic to keep cohesive State and Church, has been an objective measure, even so not necessary. Paradoxically, the primitive Christianity called *superstition* the mythological belief in gods and that the new faith was exempt of beliefs of this type. This argument cannot be supported if to lead in account that in the Average Age the Catholicism if became, between the common men, full of supernatural facts and full of today laughable superstitions. However, with passing of the time, the evolution of the human thought, the easiness in the access the before only accessible documents in libraries, many of them in foreign countries and the proper requirement of reality in detriment of mythology, the Christian religion started to need credibility for favoring beliefs, celebrate the supernatural one and to keep incompressible dogmas. In the present time, the man rejects facts Metaphysical and looks something rational, reasonable and meets with finding.

The man moved, he evolved, and the Christianity needs to move and to evolve to continue in symbiosis with the followers and the proper Church, under risk of if becoming, in a next, a religion of superstitions, baseless beliefs and difficult future of being accepted. Many find that already it is thus has much time. In the Islam, even so it has critical constants to the figure of Mohammad, the prophet, for its sexual behavior, this always repeated that it was *a common mortal* e did not want to be idealize him death after. The Muslin had understood and fulfilled the request and the religion had a fast impressive e growth, without needing one *son of God* or of an incarnate god. The deification of Jesus is, now, is being questioned even though for Christians. Perhaps if it had not occurred, the Christianity would be today well different, with Jesus being only considered a prophet, without any divine connotation, more human

and more accessible. He would be a more easy man of being identified by all, therefore it would not be the Holy Ghost, and, yes, human being, with all the weaknesses and virtues that somebody can have. If the religion did not have the deification would have a place assured in the gift, it would face less critical and it would be a way to be followed of the social and philosophical point of view. The Muslim considers Muhammad one *perfect man* e the Christians can say the same on Jesus. Council of Nicaea tried to decide a problem: the lack of cohesion between the Christian churches. However it created another one that today shows its true face: the trustworthiness lack. It is not just that if it waits of the man contemporary another attitude that to question and to doubt. The Christianity is prodigal in social doctrines, ethics and moderation. Thus, Jesus would have to remain as a prophet to announce this good new and not it incarnate God, an extremely difficult dogma of if accepting. The teachings must be used to advantage, abstaining it supernatural part, almost always full of mysticism.

Many religious ones reject critical how much the veracity of the history of Jesus affirming the blind belief in the Evangelhos as one *faith question* e that *the Bible cannot be contested by having been written through the divine inspiration*. This position is unacceptable for that really they desire to understand and to argue the history of Christ. It is through the open debate and of the clarity of thoughts that if can synthesize any controversial subject improving its understanding and applying its requirements. *Blind faith* it has very does not have space, at least enters the most clarified. The defenders of the supernatural one frequent affirm that not to believe in the supernatural one he is synonymous of hopelessness and that he has not felt in after living without the faith in the life the death. Perhaps optimum way is of the debate and the study of the facts that we have in hand one day to try to know the truths better and the myths that surround the Christianity.

The End.

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Of the author:

Paulo Roberto Candido dos Santos is a Brazilian medicates and histori-an specialized in Biblical History. You can send critical, compliments and suggestions for the email of the author:
drpaulo12@uol.com.br

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Assay on the personality of God in the three great religions monotheists.

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The Evangelhos seen by History.

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Infantil Orthopedic: One guides practical for the parents.

(II Timóteo 4:3) - Because it will come time where they will not support sã doctrine; but, having tingle in the ears, its proper concupiscências will accumulate for in agreement itself doctors.

(II Timóteo 4:4) - And they will deviate the ears of the truth, coming back to fábulas

From the same author on Feedbacks

Mary, the mother (2009)

In this book, the author provides an overview hitóricos about Mary, the mother of Jesus, based on the Gospels and other ancient documents. Meet Mary of the Koran, the old story on the officer who would been the father of Jesus and the Marian apparitions. This book, pel its contents should not be read by devotees of Mary, because it contains text that will hurt sensibilities. It would be Mary, a copy of the old pagan goddesses? It is Christianity, a continuation of Mithraism?

Ensayo sobre el antisemitismo (2009)

En el Livo el autor afirma que el antisemitismo surgió, en realidad, después de la muerte de Jess de Nazaret, en el que se culpó a los Judios. Conferencias sobre todos los grandes períodos históricos y en los "Protocolos de los Sabios de Sión".

María, la madre (Edicion en Español) (2009)

El autor ofrece una perspectiva histórica sobre la madre de Jesús, basado en los Evangelios y los primeros textos cristianos. Esto no es un libro sobre la religión y, sí, un enfoque histórico en un grandes figuras femeninas de la historia, y no debe ser leído por los devotos de María, porque contiene el texto que le hará daño sensibilidades.

Assay on the anti-Semitism (English edition) (2009)

In this book the author shows that anti-Semitism did arise due to the death of Jesus of Nazareth, whose responsibility was attributed to the Jews, and previous events involving the Israelis, such as wars, occupations and diasporas were caused by geo-political factors, no any racist. It also discusses the "Protocols of the Elders of Zion" and criticizes the State of Israel by the unwillingness to solve the "Palestine Question" and therefore, peace in the Middle East.

Abraham, the Patriarch (2009)

In this book the author reproduces the familiar story of the "Father of Monotheism", plus information extracted from the "Book of Jubilees, an apocryphal, also called the Little Genesis and the vision

of Abraham in the Koran, with surprising revelations. Learn more about the history of the father of three great monotheistic religions.

ABRAHAM: El padre de tres religiones (2009)

En este libro el autor intenta mostrar la difícil situación del patriarca Abraham, desde cuando salió de Caldea, Mesopotamia, para ir a Canaán, obedeciendo a los mandatos divinos y cómo se crearon las condiciones para un mayor desarrollo de las tres grandes religiones monoteístas, el judaísmo, el cristianismo y el islam, además de Escritura, el autor consiguió su información en el "Libro de los Jubileos", un apócrifo también llamado "Pequeño Génesis" y el Corán.

Abraham, the father of three religions (2009)

Learn more about the saga of Abraham, who left his air in Ur of the Chaldeans, and obeying God's commands migrate to Canaan, where he lays the foundation for the three monotheistic religions bars: Judaism, Christianity and Islam.

Abraham was the first Jew in history? Not exactly. While the patriarch was circumcised at 99 years of age, he was not the first Jew, but revolutionized the ancient world through monotheism in a polytheistic world. Ur, he goes to faraway places like Egypt and Palestine, armed only with the confidence he had in God. A book for all cultures and all ages

Maria, a mãe: Uma perspectiva histórica sobre a mãe de Jesus. (2010)

Neste estudo, o autor aborda a figura histórica de Maria. Como há poucas fontes disponíveis, foram consultados antigos documentos que acrescentaram um pouco mais de realismo à história de Maria. Teria, Maria, tido outros filhos além de Jesus? Jesus pode ter sido filho de um oficial romano, como contam histórias antigas? O Cristianismo é uma continuidade do Mitraísmo? Maria pode ser uma cópia das antigas deusas pagãs? Pelo conteúdo, este livro não deve ser lido por devotos de Maria por conter textos que ferirão suscetibilidades.

O "Livro de João" / O "Livro de Jó". (2010)

O "LIVRO DE JÓ", considerado o grande livro de sabedoria do "Antigo Testamento" vem se mantendo através dos séculos como um dos favoritos de toda a Bíblia. Segundo a tradição foi escrito por Moisés e agora pode ser apreciado através de uma re-leitura onde os fatos são transcritos para os dias atuais sem perder a essência dos embates filosóficos do original. O livro original também é comentado e apresentado através de comentários feitos pelo autor.

Ritgerð um persónuleika Guðs í þremur mikill monotheistic trúarbrögðum: Kristni, Íslam og gyðingdómi (2010)

Í þessari bók, sem upphaflega í Portúgalska þýdd á íslensku, höfundur reynir að sýna að persónuleiki Guðs í þremur mikill monotheistic trúarbrögðum, kristni, íslam og gyðingdómi, breytilegt eftir spámönnunum, sem er, hver Guð er mjög svipuð á spámaður sem tilkynnir. Vildi vera þrír guðir eða einn Guð?

Ensaio sobre o antissemitismo- Edição em Português. (2010)

Neste estudo, o autor busca demonstrar que o fenômeno surgiu mesmo, após a morte de Jesus de Nazaré, cuja responsabilidade foi imposta aos judeus. Textos como "Os Evangelhos" e os "Atos dos Apóstolos" foram os grandes responsáveis para a propagação do antissemitismo.

Os Evangelhos e a História. (2010)

Os Evangelhos são aqui analisados sob a ótica da História e, eventualmente, pela ótica filosófica. Estes livros sempre despertaram polêmica e são ricos em contradições. Em itens, o autor aborda temas desde o nascimento de Jesus de Nazaré até sua morte, escrevendo em linguagem simples e de fácil compreensão. Não se trata de um livro sobre religião, e, sim, sobre História.

O Jesus histórico e o Jesus mitológico. (2010)

Neste livro o autor conta a história de Jesus a partir da busca do Jesus Histórico, propondo que os Evangelhos tenham sido escritos no século IV DC ou que tenham sofrido modificações em decorrência da divinização de Jesus no concílio de Nicéia. Discute o provável "modelo" para o Jesus Bíblico, Yeshu ben Panthera, que pode ter sido filho de um soldado romano. Enfoca o Mitraísmo, de onde o Cristianismo teve seu real começo litúrgico e, como

Bultmann, é proposto que os Evangelhos sejam lidos sem se levar em consideração os fatos sobrenaturais.

El Jesus Historico y el Jesus mitologico (2010)

Este libro analiza el Jesús mitológico, la Biblia o Jesús, y el Jesús histórico, que no es bien conocida hasta hoy. Puede ser sobre la barra de Yeshu Profeta Yoseph o incluso el hijo de un oficial romano, Yeshu Ben Panthera. El cristianismo se han unido a los dogmas y ceremonias de mitraísmo, y Jesús fue divinizado en Nicea a la Iglesia cristiana se mantuvieron unidos con el fin de la perfecta integración del Imperio Romano de Occidente y el Oriente por una sola fe. El autor aboga por la necesidad de abandonar el cristianismo infundadas creencias sobrenaturales y servir al hombre como una filosofía.

José Mauricio Nunes Garcia and his time. English edition. (2010)

In this book, the Brazilian composer and Catholic priest José Mauricio Nunes Garcia is shown along with the great events in his time: the Enlightenment, the Franch Revolution, and the Inconfidencia Mineira, a moviment that sought into the state of Minas Gerais to bring the freedon of the Portugueses domination. Jose Mauricio was one of the great brazilian classic composers and was called "The Brazilian Mozart".

Lobo de Mesquita. O Bach das Alterosas. (2010)

José Emérico Lobo de Mesquita, natural de Serro (MG) foi um dos grandes compositores eruditos brasileiros. Afro-brasileiro, conseguiu se impor à sociedade mineira do século XVIII graças à sua brilhante música. Dedicou-se à Música Sacra e compôs obras magníficas. Neste trabalho, a vida e a obra de Lobo de Mesquita estão presentes, assim como informações curiosas e importante sobre a Música Erudita, em especial a Sacra, em um livro agradável de ser lido.

Lobo de Mesquita compôs missas, antífonas, responsórios, matinas e graduais, estilos da Música Sacra. Pertenceu à milícia local com a patente de alferes e morreu no Rio de Janeiro em 1808, deixando um legado inestimável. Porém, de suas 300 composições pouco mais de 80 chegaram até nós.

Catolicismo: 2.000 anos de Intolerância (2010)

O autor mostra a Igreja Católica desde o início até os dias de hoje, em um estudo crítico, comentando os grandes erros e poucos acertos da maior religião do mundo, o Cristianismo. De perseguidos a perseguidores implacáveis, os católicos promoveram o Antisemitismo, as Cruzadas e a Inquisição da forma mais intolerante possível.

Histórias de óperas e a ópera do Brasil. (2010)

A ópera é uma das maiores expressões da arte que existe e conhecer seu mundo é uma experiência fascinante. Neste livro, o autor expõe a história e curiosidades sobre as mais famosas óperas, compositores, cantores e regentes. Na segunda parte, a ópera brasileira é mostrada, assim como seus grandes nomes, em uma leitura fácil e agradável.

Ensaio sobre a personalidade de Deus nas três grandes religiões monoteístas. (2010)

Nas três grandes religiões monoteístas Deus se mostra de formas diferentes. Serão deuses diferentes, ou um só Deus que se revela de modo diferente a cada uma destas religiões? Desde o início da consciência humana o homem busca a religião como tentativa de se preservar mesmo após a morte. Até que ponto a figura divina pode ajudar nesta busca? ISBN 978-0-557-20749-7



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