

# The Virgin And The Priest The Making Of The Messiah

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## Notes

### Chapter 1: Importance of Blood

<sup>1</sup> Josephus, *Vita*, 1:6

<sup>2</sup> *Ibid*, 1:1

<sup>3</sup> Josephus *Antiquities* 13: 288 pp. The Pharisees demanded the resignation of John Hyrcanus (134-104 B.C.E.) and his son Alexander Jannaeus (103-76 B.C.E.), because John's mother had been taken captive in the war against the Greeks and so could not be the legitimate wife of a High Priest. Josephus refutes the charge as unfounded.

<sup>4</sup> Josephus, *Antiquities*, 18:29-30

<sup>5</sup> I Tim 1-4

<sup>6</sup> Josephus, *Antiquities*: 11:8

<sup>7</sup> Gen 1:28

<sup>8</sup> Mark 3:21

<sup>9</sup> Rom 1:3

<sup>10</sup> Josephus, *Antiquities*, 20:264

<sup>11</sup> From the German *Quelle* meaning "source." The name given by scholars to a hypothetical lost text, used by Matthew and Luke, containing a collection of Jesus' sayings.

<sup>12</sup> Matt 10:26, Luke 12:2

### Chapter 2: Family of the New Abraham

<sup>1</sup> Septuagint means "seventy," usually abbreviated to "LXX." The name is derived from a tradition that 72 Jewish scholars translated the Torah into the Greek language in Alexandria, for one of the Ptolemaic kings. Generally considered to have been completed in stages between the 3<sup>rd</sup> and 1<sup>st</sup> centuries B.C.E. The Septuagint is quoted by the New Testament writers.

<sup>2</sup> Luke 1:1-4, "In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of

which you have been informed.”

<sup>3</sup> Micah 5:2, “You Bethlehem in Ephrathah, small as you are to be among Judah’s clans, out of you shall come forth a governor for Israel, one whose roots are far back in the past, in days gone by.” Most Jews understood this to mean that the future king will have Davidic ancestry, Bethlehem simply being the birthplace of David. It did not mean that the Messiah must be born there. <sup>4</sup> Jane Schaberg: *The Illegitimacy of Jesus*, p 86-87

<sup>5</sup> Numbers 18:15:16, “the firstborn of human beings you shall redeem.... Their redemption price, reckoned from one month of age, you shall fix at five shekels of silver.”

<sup>6</sup> 1 Sam 2:30-35

<sup>7</sup> Samuel is described three times in 1 Samuel as “ministering to the Lord.” Furthermore, he makes burnt offerings [1 Sam 7:10], which are the preserve of the priesthood as mandated in Leviticus 21:6, “They shall be holy to their God...for they offer the offerings by fire to the Lord.”

<sup>8</sup> The New Oxford Annotated Bible, 2001, p 39

<sup>9</sup> Acts 8:9-24

<sup>10</sup> Clementine, *Recognitions*, 3:39

<sup>11</sup> Clementine, *Homilies*, 2:16

<sup>12</sup> Malachi 3:1 -- 4:4-5, “See I am sending my messenger to prepare the way before me....the messenger of the covenant in whom you delight -- indeed, he is coming.....Remember the teaching of my servant Moses....Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. He will turn the heart of the parents to their children and the hearts of the children to their parents.”

<sup>13</sup> The Kabbalah, a collection of Jewish mystical traditions, states that the brothers Moses and Aaron are the model for the Messiah and Elijah. “They all arose and said to Moses. ‘Who is your expert disciple? We have heard that it is said, ‘everything should be put aside until Elijah comes. He said to them: ‘Certainly so it is, for he is a knowledgeable disciple...As it is said of Aaron, ‘*He shall be thy spokesman...for I was slow of speech and slow of tongue,*’ for the Holy One, blessed be He, made me slow of speech in the Oral Law, and slow of tongue in the Written Law...so in the future to come, Elijah will be my spokesman. He will come and settle all the doubts, and explain them to us at That Time.” [Zohar 3:27B-3:28a]

<sup>14</sup> Exodus 12:42

<sup>15</sup> Luke 9:30, “Two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem.”

### **Chapter Three: Zacharias and Mary**

<sup>1</sup> In the rabbinic writings, there are numerous stories of Mary, which revolve around the accusation that she was an adulteress. One charge in particular that spread was that Mary

had been impregnated by a Roman soldier, Pandera. This was picked up and repeated by Roman rhetorician Celsus, who wrote a tract against Christianity, according to Origen, a third century Church Father.

<sup>2</sup> See Tim Wallace Murphy and Marilyn Hopkins. *Rex Deus: The True Mystery of Rennes-Le-Chateau*. The authors propose an interesting theory that there were boarding schools for both boys and girls on the Temple grounds. They also theorize that the girls were impregnated by priests on reaching puberty to maintain the purity of the priestly bloodline.

<sup>3</sup> Protovangelium 10:1

<sup>4</sup> Ibid 12:1-2

<sup>5</sup> See Lynn Picknett and Clive Prince, *The Templar Revelation: Secret Guardians of the True Identity of Christ*, pp 30-42

<sup>6</sup> In the absence of any obvious meaning, it has been suggested that the “John gesture” is a reference to Jesus’ second coming, meaning he will return literally from the skies above. This theology, however, would have been alien to Renaissance thinkers.

<sup>7</sup> Genesis 5:18-24, Hebrews 11:5

<sup>8</sup> Protovangelium 24:2

<sup>9</sup> 2 Chronicles is the last book in the order of the Hebrew Bible. However the Books of Chronicles are ranked among the Kethubim, the third section of the Tanach, because they are considered the least important books and not because of dating. The books of the Kethubim did not join the cannon until the second century CE.

<sup>10</sup> Epiphanius, *Adv Haer.* xxvi. 12

<sup>11</sup> Deuteronomy 22:25-26, “But if ... a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. But to the young woman you shall do nothing; in the young woman there is no offense punishable by death, for this case is like that of a man attacking and murdering his neighbor.”

<sup>12</sup> The original Arabic text has not yet been published in English translation. However, it is available online at [www.sacredtexts.com](http://www.sacredtexts.com). Translation by Taher Al-Shemaly.

<sup>13</sup> Josephus, *Antiquities*, 13:10,5, 13:13,5. The Hasmonean high priests John Hyrcanus (134-104 B.C.E.) and his son Alexander Jannaeus (103-76 B.C.E.), were rejected by the Pharisees on the charge that they were both illegitimate. They were the son and grandson of the wife of a high priest who had been taken captive in war, which meant she could no longer be considered the legitimate wife of a high priest.

<sup>14</sup> Joachim Jeremias: *Jerusalem in the Time of Jesus*, page 340

<sup>15</sup> See Jacob Neusner: *The Mishnah, A New Translation*, Yebamot 4.13, p 348 <sup>16</sup> Mishnah, *Quiddishim*, 4:13

## Chapter Four: Angel of the Lord

<sup>1</sup> Genesis 3:24

<sup>2</sup> Genesis 49:10

<sup>3</sup> Mark 3:20, 3:31, Matthew 12:46-48, Luke 8:19

<sup>4</sup> Malachi 2:1-8

<sup>5</sup> Jubilees 31:14-15

<sup>6</sup> 1QSb 4:25

<sup>7</sup> Protovangelium 13:1

<sup>8</sup> Ibid 14

<sup>9</sup> Luke 1:22

<sup>10</sup> See ES Drower, *Peacock Angel*, 1941

<sup>11</sup> Gen 6: 1-2, “the sons of God saw that the daughters of man were fair; and they took to wife such of them as they chose.” New Testament, Jude 6-7, “the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom...just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust.”

<sup>12</sup> Zech 1:1 <sup>13</sup> For information on how Christian scribes corrupted parts of the New Testament, see Bart D Edelman, *Misquoting Jesus*, Harper San Francisco, 2005

## Chapter Five: The Kingmakers

<sup>1</sup> 1 and 2 Maccabees are accepted in the Catholic and Orthodox canons. Protestants and Jews regard it as generally reliable history, but not a part of Scripture. Some Protestants regard 1 Maccabees as part of the Apocrypha, useful for reading in the church, though not canonical.

<sup>2</sup> Josephus, *Antiquities*, 15:378

<sup>3</sup> See Israel Knohl, *The Messiah before Jesus*, p59

<sup>4</sup> Hagigah 2:2

<sup>5</sup> I Enoch 10:12

<sup>6</sup> Leviticus 21:9

<sup>7</sup> See also Jude 6-7

<sup>8</sup> Protovangelium 13:1

<sup>9</sup> Philo, *Every Good Man is Free*, 74-75

<sup>10</sup> Philo, *Hypothetica* 8.11.1

<sup>11</sup> Strabo, *Geography* 16.2.36pp

<sup>12</sup> See J. Magness, *The Archeology of Qumran and the Dead Sea Scrolls* <sup>13</sup> See Yizhar Hirshfeld, *Qumran in Context, Reassessing the Archeological Evidence*, p161

<sup>14</sup> Josephus, *Antiquities* 17:298

<sup>15</sup> See Israel Knoll, *The Messiah Before Jesus*

<sup>16</sup> Mishnah, Hagigah 2:2

<sup>17</sup> Jerusalem Talmud, Hagiga 2:2

<sup>18</sup> Mark 3:22

## **Chapter Six: Sibling Rivalry**

<sup>1</sup> The one notable exception is Young Oon Kim, *Unification Theology and Christian Thought*, 1980.

<sup>2</sup> See Joseph Campbell and Bill Moyers, *The Power Of Myth*

<sup>3</sup> Hebrews 12:24

<sup>4</sup> Genesis 4:7

<sup>5</sup> Genesis 32:13 -- 33:11 <sup>6</sup> Psalm: 22:1

<sup>7</sup> Matthew 11:14

## **Chapter Seven: Dead Sea Scrolls**

<sup>1</sup> Pliny, *Natural History*, V, xv

<sup>2</sup> Josephus, *Life*, 2:11

<sup>3</sup> There is a brief mention of Jesus in *Antiquities*, 18:3,3. It is a blatant interpolation by a later Christian editor. Josephus declares Jesus to be the fulfillment of divine prophecy, the Christ who resurrected after three days, and of whom it may not be lawful to call a man.

<sup>4</sup> Josephus, *War*, 2:8,12

<sup>5</sup> 11QTemple 64: 7-12

<sup>6</sup> See John Allegro, *The Dead Sea Scrolls and The Christian Myth*, pp26-30

<sup>7</sup> Most notably Robert Eisenman, *The Dead Sea Scrolls Uncovered*. The author has

developed a theory that the Qumran was the home of the early church. The Teacher of Righteousness was James, the brother of Jesus. Paul was the Wicked priest. He believes there are no references to Jesus in the Qumran texts, because he only exists as an invention by the Pauline faction. Also Barbara Thierring, *Jesus the Man*, 1992. She postulates that John the Baptist is the Teacher of Righteousness and Jesus the Wicked Priest, but has engulfed this idea by wild speculations that have discredited it.

<sup>8</sup> See R. E. Taylor, *Radiocarbon Dating*, 1987, p. 105

<sup>9</sup> Hershel Shanks, *Biblical Archeological Review*, Mar/April 1993

<sup>10</sup> Gaza Vermes, *The Complete Dead Sea Scrolls*, p.13

<sup>11</sup> The source for the story of Jonathan Maccabeus is the First Book of Maccabees chapters 10-13, and Josephus, *Antiquities*, chapter 13.

<sup>12</sup> See, Michael Baigent and Richard Leigh, *The Dead Sea Scrolls Deception*, p. 157

<sup>13</sup> Daniel 11:30

<sup>14</sup> There was a brief three-year interlude when Herod Agrippa was installed as a vassal king, 41-44 CE.

<sup>15</sup> Verbatim translations taken from the translation of Gaza Vermes, *The Complete Dead Sea Scrolls*, pp. 510-512

<sup>16</sup> Josephus, *Antiquities*, 18: 3,1

<sup>17</sup> Hymn 14, 20. p. 279

<sup>18</sup> Hymn 18, XVII, 30-35

<sup>19</sup> See Edmundo Lupieri, *The Mandaean: The Last Gnostics*, p. 230

<sup>20</sup> Mark 6:20

<sup>21</sup> Josephus, *Antiquities*, 18: 5,2

<sup>22</sup> Hymn 2, 16-17

<sup>23</sup> Hymn 22, 28-29

<sup>24</sup> Hymn 14, XV, 1-2

<sup>25</sup> Hymn 18, XVI, 35

<sup>26</sup> Hymn 18, XVI, 35

<sup>27</sup> Hymn 18, XVI, 25-30

<sup>28</sup> Hymn 14, XIII, 38-40

<sup>29</sup> Hymn 18, XVII,5-6

<sup>30</sup> Commentary on Habakkuk, IX, 8-11

<sup>31</sup> Ibid, XII, 1-5

<sup>32</sup> Luke 8:3

<sup>33</sup> Mark 16:1

<sup>34</sup> Matthew 11:13

<sup>35</sup> Commentary of Psalms, IV, 5-7

<sup>36</sup> Hymn 12,7

<sup>37</sup> Hymn 12, 10

<sup>38</sup> CD 10-11

<sup>39</sup> 1QT 15:9-14. The Temple Scroll explains an offering of seven baskets of bread not mentioned in the Mosaic Laws

<sup>40</sup> “For I assign you a number of days, three hundred and ninety days, equal to the number of the years of their punishment; and so you shall bear the punishment of the house of Israel.”

<sup>41</sup> Ibid, VI, 15-20

<sup>42</sup> Ibid, VIII, 5

<sup>43</sup> Ibid, VII, B2, 14

<sup>44</sup> Luke 16:10

## **Chapter Eight: Legacy of Messianic Division**

<sup>1</sup> Rudolf Bultmann, *The Gospel of John: A Commentary*, 1971

<sup>2</sup> Ephraem, *Hymns on the Nativity* 27:2-3, 18:2

<sup>3</sup> Ireneaus, writing in the preface to *Against Heresies Vol III*

<sup>4</sup> Clementine, *Homilies*, 1:60

<sup>5</sup> Ibid

<sup>6</sup> Origen, *Contra Celsum*, VI, ii

<sup>7</sup> In the Malay languages spoken in Malaysia, Brunei, and Indonesia

<sup>8</sup> See Christopher Knight, Robert Lomas, *The Hiram Key*, p74

<sup>9</sup> See Jorunn Buckley, *The Mandaean: Ancient Texts and Modern People*

<sup>10</sup> See Edmund Lupieri, *The Mandaean; The Last Gnostics*, p 46. Abel, Seth and Enoch function as intermediaries with man and the divine. Seth was an important figure for the Dositheans at Nag Hammadi. Enoch was central to the Essenes at Qumran.

<sup>11</sup> Edmondo Lupieri, *The Mandaean: The Last Gnostics*, p24

<sup>12</sup> GRS Mead, *Book of John*, p84

<sup>13</sup> Ibid, p81

<sup>14</sup> Ibid, p71

<sup>15</sup> Ibid, p74

<sup>16</sup> Ibid, p85

<sup>17</sup> Ibid, p85

<sup>18</sup> Ibid, p88

<sup>19</sup> Mk 1:7, Matt 3:11, Luke 3:16, John 1:27

<sup>20</sup> See Edmondo Lupieri, *The Mandaean: The Last Gnostics*, p249

<sup>21</sup> Ibid

<sup>22</sup> See Mike Harding, *A Little Book of the Green Man*, Aurium Press, London, 1998

<sup>23</sup> See Wellhausen, *Life of Mohammed*, Encyclopedia Britannica, XVI. 571, 9th Edition

<sup>24</sup> See Roberts, Paul William, *In Search of the Birth of Jesus*, 1995.

<sup>25</sup> Second Treatise of the Great Seth, VII 49, 55-56

<sup>26</sup> See Robert Eisenman, *The New Testament Code*, p101

<sup>27</sup> See Akron Darul, *Secret Societies*

<sup>28</sup> Rufinus, *Historia Ecclesiastica* II, 28, PL 21, 536

<sup>29</sup> Röhrich, *Regesta*, p59.

<sup>30</sup> F. Gabrieli, *Storici arabi delle Crociate*, Torino 1969, 83-84

<sup>31</sup> See, Prince and Picknett, *The Templar Revelation*, p

<sup>32</sup> “Allocution of Pio Nono against the Free Masons”

<sup>33</sup> See Henry Lincoln, *Keys to the Sacred Pattern*



<sup>34</sup> From a letter of criticism sent to the House of the Temple, London. Found folded with copies of the Templar Rule and a copy of Bernard of Clairvaux's *In Praise of the New Knighthood*, dated 1130.

<sup>35</sup> Written by John of Salisbury (1115-1180) in his *Policraticus* dated 1159

<sup>36</sup> See Wolfram von Eschenbach, *Parzival*, p.252

<sup>37</sup> Ibid, p.426

<sup>38</sup> Ibid, p120

<sup>39</sup> See Knight and Lomas, *The Second Messiah*, 2001

<sup>40</sup> John 1:29

<sup>41</sup> Revelation 14:4

<sup>42</sup> Revelation 19:14

<sup>43</sup> See Trevor Ravenscroft, *The Spear of Destiny*, p16-21

<sup>44</sup> Ephesians 5:13

<sup>45</sup> John 1:28

<sup>46</sup> See Tim Wallace-Murphy and Marilyn Hopkins, *Custodians of Truth*, 2006, p126

<sup>47</sup> See Wolfram von Eschenbach, *Parzival*, p 252

<sup>48</sup> Mark 1:6. Matthew 3:4, "his food was locusts and wild honey."

<sup>49</sup> Mani was a third century Persian who founded the much persecuted religion of Manichaeism. Understood as a syncretic mix of Zoroastrian, Christian and Buddhist beliefs, it held that the universe was the battleground between two Gods. The physical world was created by the 'evil God' of 'darkness,' and the high realms of the spiritual world belonged to the 'good God' of 'light.' Mani claimed to have the key to salvation and to defeat of the material world. Christianity and Islam tried to wipe out Manichaeism, but it resurfaced in the Balkans during the eleventh century in the 'Bogomil' movement, so called after a priest named Bogomil.

<sup>50</sup> See M.R. James, *The Apocryphal New Testament*, Oxford Clarendon Press, 1924,

<sup>51</sup> It has often been reported that, of the 56 original signatories of the Declaration of Independence, over 40 were Masons.

<sup>52</sup> See, *The Hiram Key*, p75-76

<sup>53</sup> In a letter to Parley P. Pratt, Heber C. Kimball quotes Joseph Smith: "There is a similarity of Priesthood in Masonry. Brother Joseph says Masonry was taken from the Priesthood, but has degenerated. But many things are perfect."

<sup>54</sup> He was quoted by Benjamin F. Johnson, one of his closest friends, "Freemasonry is the apostate endowment, as sectarian religion is the apostate religion."

<sup>55</sup> See Jim Marrs, *Rule by Secrecy*, p22

<sup>56</sup> "From the official documents of French Masonry contained principally in the official "Bulletin" and "Compte-rendu" of the Grand Orient it has been proved that all the anti-clerical measures passed in the French Parliament were decreed beforehand in the Masonic lodges and executed under the direction of the Grand Orient, whose avowed aim is to control everything and everybody in France." From the 1917 Catholic Encyclopedia article Freemasonry citing "*Que personne ne bougera plus en France en dehors de nous*", "*Bull. Gr. Or.*", 1890.

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