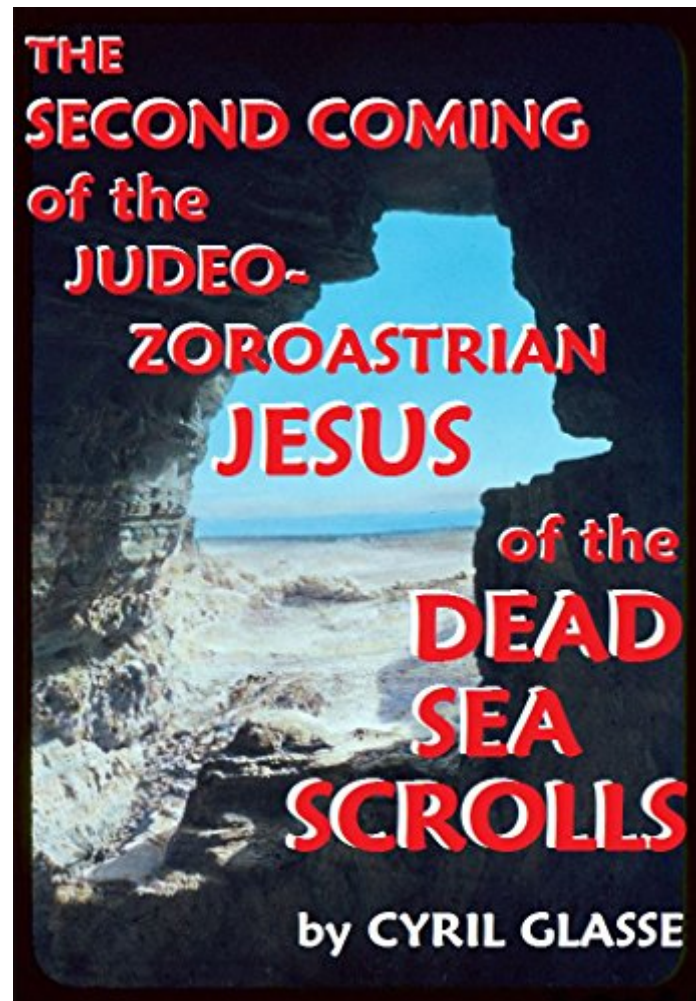


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The Second Coming Of The Judeo-Zoroastrian Jesus Of The Dead Sea Scrolls



Synopsis

"Thou [God] wilt conceal the truth until its time." (The "Thanksgiving Scroll," in The Dead Sea Scrolls in English, Geza Vermes). These are the actual words of "The Teacher of Righteousness" (Moreh ha-Tsadeq) whose existence was only revealed to us after the Dead Sea Scrolls were discovered in 1946, after a cataclysmic war, when a dog led a young shepherd into a cave. And then only after a struggle. Which still goes on. The title "Moreh ha-Tsadeq" clearly proceeds from II Chronicles 15:3: "Now for a long season Israel hath been without the true God, and without a teaching [yarah] priest, and without law." Josephus tells us that in the year 88 BC the Hasmonean Sadducee King Jannaeus had 800 Pharisee Rabbis crucified while he and Salome and his other wives banqueted among their crosses as their soldiers cut the throats of the Rabbi's wives and children, in reprisal for their support for his enemies, the Syrians. At this time eight thousand Pharisee refugees fled Jerusalem "by night" to Egypt (Antiquities 13.382). There, in Egypt, their leaders like J. ben Perakhia, found to their dismay, that with them in Alexandria, in a Therapeutae clinic treating their sick, was a young "priest to be" of the Essenes who confounded the Pharisee doctors with his grasp of God's Revelations and the healing arts, skills which they called "magic learned in Egypt." These confrontations are attested in the anti-Jesus propaganda called the Toledot dating from the first century BC when Salome was Queen. The chasm between them lay in the fact that the Essenes, a Western branch of the "Baptizing Sects," are a fusion of Judaism and Zoroastrianism which took place after Cyrus the Persian conquered Babylon in 539 BC. And that this illegitimate, abandoned orphan, a nobody adopted by the desert Baptists, this mamzer, claimed that he was, like a carpenter, building HIS church of a NEW COVENANT with God upon rock! When Jannaeus died in 76 BC, the Pharisees took control of Salome the widow and her son, the new Head Priest and King named Hyrcanus II. And then, they, the new Sanhedrin, which the Dead Sea Scrolls call the "House of Absalom," crucified the Teacher of Righteousness in 69 BC. The Biblical Absalom, betrayer of David, ended up hanged in an oak, his head caught in the branches when his donkey walked under the tree. Sounds familiar? Judas Iscariot the revolutionary Sicarii assassin who betrayed Jesus hanged himself. These events from the life of the Teacher of Righteousness became the "Slaughter of the Innocents," "The Flight into Egypt from Herod," and "Jesus among the Doctors" in the Gospels. Because the Gospels are how the Essenes, themselves put to flight from Qumran, betrayed by the Great Jewish Revolt against Rome, and shaken by the destruction of the Temple in 70 AD, kept the story of the Teacher of Righteousness alive. The Essene Evangelists, masters of Prophetic Rhetoric, wove their Messiah into a tapestry of their times, a history with disguised identities and apocalyptic number symbolism. Their library, their workshop, had been sealed in jars

and hidden in caves in the Judean desert. The Scriptorium was left to Providence and To Whom it May Concern, the way the Teacher himself had been abandoned when he was born: "for my father knew me not, and my mother abandoned me to Thee" (Thanksgiving Scroll). The Teacher of Righteousness was cast into the desert, not once, but twice. And crucified in Jerusalem, an event he transformed through the Nazirite Vow by making himself the cosmic Easter sacrifice to end all sacrifices and shut down the Temple. There is more. Who is the woman taken in adultery? Who is Barabbas? There is much more. The time has come for the dream sequence to end and for the Historical Jesus to come forth. And for the imposters and money changers to flee. If you are ready, he is ready.

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Customer Reviews

I am not sure what to make of Cyril Glasse, but I have found something of value in every work he has published. His 'mapping' of the story of the New Testament with the life of a prior Essense teacher is one worthy of consideration by anyone interested in the topic of New Testament origins

and role of 'revisionism' in archaic texts.

Some interesting food for thought for anyone interested in the historical Jesus.

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