

The Apostoles of the Other

basic english introduction

From Passover 132 to the very end of 135 of the *current era* (cobbled by the « Exigu »), the energetic insurrection of Bar Kokhba against the empire of Rome, launched after four years of intense technical and spiritual preparations, ended with such a devastating failure that many refused to admit it. They opposed to the defeat a fantastic denial ¹: in three Generations (68-135) of initiates to a Divine Tank held at hand, the first of the Rabbis had not been able to give birth to such a tragic fiasco ! As early as 128, in Jericho, where the war was voted by a «majority» of Rabbis of Yabnéh, a minority had shouted at this «foolish» war. She came back first to exalt this denial among the survivors of the holy guerrilla and became the final union "of Shammaï and Hillel", the two Messianic Schools that were tearing themselves apart on the ways of (the Son of the) Man : that of the zealous warriors (shammaïtes) and that of the sentinels of the Natçar (phillelien), also zealous but pacifists. To come out from the Top of the impossible failure, it was necessary «therefore» that the Messiah had arrived ! Be it "Other" and half ; at least, to begin with, as a Suffering Servant...

Another Rabbi had worked there at Passover 133. Not on the side of Bar Kokhba, but on the side of the natçareans that the Rabbi of the Insurgents had made «excommunicated». This non-violent crucified by

¹ His « creature » was denied : nothing of the Messiah had happened. But the Denial moved and remained in rabbinism to assert, against the evidence, that the Rabbis would have snubbed the Insurrection, except (which is an extreme !) the «Rabbi Áqyba». The Bar Kokhba, from then on, was de-rabbinized or de-appointed : as Rabbi Simon the Weaver or as Sage crazy and luxurious: the «Ben Zoma». (We shall see the pun that this nickname entails; it designates, in theory, a double being, according to the «theurgy» of the «4 that are 8» on the ascending «Tank» or Merkaba, unveiled at the end of the Treaty of Sabbàt and identifiable in the Talmuds and Tosefta.)

Rome tried to «style» the fight of Bar Kokhba, crucified also with thousands of others. Far from having disappeared for a lost cause, they had, with Him, integrated the «Living» !

By this existential forcing, his *Passion* condensed the martyrdom of a people. The Pharisee Samuel, known as Saul « The Lesser » (Le-*"Mineur"* = "Paul"), former right-hand man of Bar Kokhba, soon made him the « athletic » champion.

Thus the plot of the thesis can begin : there was creative denial, then, among the Rabbis of 40 years later, denial in the denial and rejection of his "creature" (of which their Talmuds, however, sometimes remain marked...) Faced with what (we will «see») an ecclesiastical denial has focused on the time and the context of the same messianic event, once acclimatized to the Greco-Roman world... The positive belief of the early Judeo-Christians is not in question –NB: from 133-, as expressed in their performative kerygma and by their vow of *Marana-tha ! (May the Lord come !...)* -, but without this desire to overcome the failure of this unique war, the conditions for receiving this affirmation would not have been met among the first among them (especially not Paul...): the proclamation of this Gospel Messiah (the so-called «Comforter» of the Mishnah *Hagigah II, 2*) could not have electrified enough followers (who are credible enough) for his «gospel» to overflow, torrential, into the «nations».²

The history of messianism has known until us this type of shift between non-violent action and armed resistance. This made Samuel Brandon's thesis on *Jesus and the zealots* -1967- a «band-aid» of these researches: only half sticking together, it remained indestructible .

² Personal note: having explored the Judeo-Christian question in the late sixties, from questions on the «messianic» resurgences, I hope to have benefited from a little sensitivity to reread with a fresh eye the two series of archives on the messianic crisis of the second century, the rabbinics AND the Christians, one in relation to the *other*.

Highlighting the narrative plot can lead to misunderstanding; so, let's talk square. In 1983 (*Les Grecs ont-ils cru à leurs mythes ?*), Paul Veyne pointed out various enlightened people, including those «*anticlerical, he says, who deny the historicity of Christ (which has the gift of exasperating the atheist that I am)*...» My program of truth, to tell the Veyne, is that of a historian without religious or anti-religious passion. Precisely, I do not deny the historicity of the Evangelical Rabbi who wear (the Figure of) this Messiah; I try to place it in its Judaic context. The criteria of all history must apply here : **the dating of a schism cannot be decided on one side of its tearing**, as did the «Quests» of the historical Jesus. The testimony of the Talmuds on the time when to place their great Heterodox – if "de-figured" was it by the Rabbis Amoraim – is not to be taken lightly. And if one day one finds the least of the apostolic «Christian» vestiges of before «131», my thesis, then, will be obsolete, but the silence of stones and epigraphy, until then, will speak for it.

Could this historical slip refer to a residual «biblical» syndrome, noted by Paul Veyne about the Greek classics, that of the Book «taken as an object of corporative superstition»? This attitude of Antiquity -«what the book said was considered authentic...»- found a case where to extend: that of the Hebrew «Scriptures». Because they themselves were the "programme of truth", which suggested the future far better than the past ! Now, this "To come" comes, at least for apostolic Christians (by projecting them into the Meantime of an impending Parousia, then of eternal urgency...). It's about knowing *when*.

The ancient apocalyptic culture is so far away from the Westerners that *midrash* and *barayitot* fall their eyes. With some effort, it's a captivating

world. It probably takes a bit of openness to "the Other" to make it his "daily bread" and to discern what his "Bread of the Next Day" was...

From this lost world, "created by the Word" and whose Text-Law, fallen from the 3rd Heaven, is "to turn and return", rises the river of *haggadot*. No one enters it twice the same, but as a surveyor on both banks, one draws from it historical « eau vive ».

Welcome to a Talmudic-Evangelical World so programmed by the Biblical that if a man says "*I am the truth*", he could only inhabit the master of Exegesis, his maestro: the inventor of the first midrash, named the *Mekhilta* (be his *Désaltérance*, cleverly underfired at Biblical *Exodus*)...

Let's check it out step by step. Attention : the critical Preamble aiming to establish that the first «Christian» Churches could be subjected to an anachronism of an entire century will appear, essentially, elaborated «to charge», rather than to charge AND to discharge. First of all, it will be a question of shaking up the "certainties" nourished by the repetition of a Christian legend **based "in loop" only on its own sources...** before elaborating at length on the fact that there may be a reading of the Talmud opening on a more credible and coherent history. This Preamble must therefore be read according to the six chapters that follow it and the historical power of their Talmudic testimonies.

Once we have found that we have two sources that overlap in part, we will be able to determine which was the Rabbi (the historical "Elisean") who spoke "in the Name" of this "Jesus Messiah" AND which was that of the Sages (from 133-163) who were intimately linked to him... until we lend him a "childhood"! We will check it – something unheard of in the Quests... - through Talmudic testimonies on the 7 + 5 Apostles and the "holy women" or "myrrhophores".

This hermeneutic investigation literally targets this "Other" of the Talmuds: what man was this "Alien" of ancient Judaism and what is his relationship with a "Rabbi" X., carrying a "Jesus-the Anointed"? By exploring without *a priori* the Talmudic corpus as the archive that it is also, the survey will show that the historical enigma of the emergence of Christianity (apostolic and ecclesial) is resolved by a rereading of the Talmudic Narratives. Setting the record straight... once you know (a little) what you are talking about. This is not a «Quest of the historical Jesus»; no historian will «prove» or «falsify» an eschatological Messiah. This « Graâl » is not for us. As for the Rabbi of Heresy, he is sought in the Talmuds only because he has already been found there. From 70 to 133: from one Temple to « another », it became «Temple» AND the «High Priest» of this Temple...

Many want to believe that his apostles called "Rabbi" in their Gospels a man of the year 30, forty years before the first Rabbis were instituted in Yabnéh. They will discover his understudy : the Rabbi of 133. The Talmud testifies that it is the original. Our studies of the Narratives on the "Other" make it possible to identify this Master of the "Palaces", Ishmael the Elisha, as the only one who could play the role of the Evangelical Master. His stature as an interpreter impressed his colleagues. His mystical ascending «Chariot» (Merkava) put him in a position, in an exceptional context, to announce the birth of Man... Provided that his disciples inscribe Him 63 times in the "Margin" of their Mishnah – the very First – the "Mishnah Rishona," stresses the Talmud Babli. Yes, but there were uncertainties and the Talmud turned its back on the evangelical *Haggadah*... This anonymous "Rabbi", questioned as such throughout the Gospels, is that of the Rabbis who became the "High Priest" par

excellence, as the Jesus Messiah is "Great Priest» eternal in The *Epistole to the Hebrews*. Let us read Azzan Yadin (2004) on how Rabbi Ishmael, (70-133) as an unequalled exegete, had to «personify» the Torah. Finally, until «Incarnate It»!

The old tricky pattern of the "first" century bifurcation has passed its time, despite those who would hold "our era" as a given identity. We need to change the paradigm. It will require an updated midrashic re-reading of the tannaitic AND apostolic data, refocused on the theurgy of the "Char" (Merkava). In this way the effective messianic history of his earthly "Horsemen" will be revealed. Famous challenge. But there is only one precise time when Sages go to Heaven by elevation to the «Square»³! This incredible Paradise of the Four Living of Ezekiel at the end of Yabnéh is a historical fact : this "Pardès" of 133 is the key to any history of the emergence of Rabbinism & Churches.

Zoom on the first Images

My conjecture of the *Other* marks the role of christophore played by the Tanna Ismael the Elisha (70-133) in the messianic insurrection of Bar Kokhba (132-135). It reintroduces the Christ moment in the history of rabbinism, which produced it and then rejected it. His time was dominated by a nominalism, that of the theosophical gnoses of ancient Judaism. The actors of this affair, beginning with the Hellenic Rabbi Meir (i.e., Luke, in Greek), believed in the power of names, beginning with the power of the Names of God, the One named "The Name" (Ha-ShèM). Since there was schism, one way or the other (but with twists and turns),

³ The « square » is, off course, « *Ben Azay and Ben Zoma, an Other and Rabbi Áqyba* »...

we cannot bury this observation, except to deny the *Other* OR *Jesus* by silence... We can only sweeten it by nourishing the absurdity of a Jesus so «marginal» that no Rabbi saw him pass, neither he nor his apostles ! But this absurdity sums up exactly the common official euphemism. (Read a John Paul Meier, and Steinsaltz, and so many others...) This flawed consensus on the «marginal» or even subliminal» Sect - «of the first century» remains the shield of the Ecclesiastical Fable. A legendary pseudo-history according to thepan- «Pharisee» thesis of rabbinism came, in a second time, to shelter there. He main key to the enigma of the emergence of «Christianity» is simply that its Apostles did not live the first half of the 1st century, but the first half of the 2nd century!... And from then on, the whole Affair is illuminated by a very new day. Decided 40 years after the Historical *Passion* (at the Passover 133) of this Elisean "Rabbi", the posthumous exclusion of this *Other* by the "maintained" Rabbis could not but make waves, despite even the Roman suffocation, on the lookout for the slightest sign of a resurgent messianism (if "non-violent" that it was given in its beginnings). Hence the « Waves », as recent historians say, which affect Judaism AND early Christianity of the second and third centuries. Our stifling exhumation of the Judeo-Christian moment in the Talmudian testimonies (which are the other half of our archives) is due to two cardinal theses: 1/ the cancellation of the century in excess, born of the inaugural episcopal anachronism; and 2/ the taking into account of a «Tank» mysticism or "Merkava" at the heart of ancient messianic "theurgies", celebrated in "high rooms" of synagogues.

Before we start crocheting these locks, let's welcome recent advances. In 2015, while a new novel on the theme of Jesus "zealot" was playing the

best-sellers in the USA, the French were pulling away Emmanuel Carrère's novel, whose covers by Ernest Renan illustrate how much the French historians of this case have trampled... We translate von Harnack with 60 years of delay, but not the *Rabbi Ishmael* of Azzan Yadin (*Scriptures as Logos*). It even sweetens the title of Meier's Marginal Jew... Dubourg's provosts on the midrash of the Gospels were buried there very quickly, for the American authors who renewed the approach of midrashic exegesis were also neglected. There is however something new: Jacqueline Rastoin translated Boyarin's ***Border Lines*** (au Cerf, which also published its review by Peter Schäfer). Daniel Boyarin draws on the insights of Alain Le Boulluec regarding Justin de Naplouse's invention of his (negative) notion of "heresy". It enabled the bishops and rabbis to mark out better the frontier by which they distinguished themselves from each other and by which the two protected themselves from their hybrids, decreed heretics or *mynym* and doomed to wither into a no-man's-land anomics, deprived of community air.

I do not share some options of Boyarin, too deaf to the talmudic adventures of the *Other* and to the rabbinic insurrection of Bar Kokhba. My major difference with him is that he does not link his "heresiological moment of rabbinism" to any "Judeo-ecclesial" moment of the post-war of Bar Kokhba, nor to his "*abolition in the House of Study*" instituted by the famous Judah "the Prince" (= the « Nassi »)... -, but we must applaud his demonstrations according to which so-called theologies of the Logos (linked to the Hénokian traditions of the Son of Man) did indeed belong to Judaism, from before Philo until «the Âqyba», thus from the beginning of the 1st until the middle of the 2nd century. The historical problem has been transformed from top to bottom.

In 1924, von Harnack made the Roman Church of the fourth century, accused of having promoted new dogmas, unknown to his Messiah, speak in the first person : «I am innocent, replies «the Church»; I did nothing but develop germs buried in me at the beginning of my existence. How could I have denied the hour of my birth and my century ?" (Cf. Tardieu, Cerf 2005). Precisely, we will see how ! « Prosopopée osée ! » The reinventer of Marcion (through his *Gospel of the foreign God*) holds as the most unassailable gospel truth the "hour" of Christianity, fixed before the death of Herod or the year 15 of Tiberius (= the year 29 of "our era") for Baptism in the Jordan. This discourse of an orthodoxy that justifies its innovations as "in seed" in its foundation is inevitably debated. And the Church clings to the chronological invention that the Churches jealously guarded : the anti-datatation of their Christ : the self-referential «fact» that he would have been born at the time of His Era (to the nearest 4 or 7 years, *chipotons pas*)! There has never been a real historical debate on the true century of this Messiah (nor on that of his «pilatus»). If Westerners become "post-christians", their slogan will remain "in the Time (of God) we trust"! Hypnotized as they are by the synoptists of the Roman Gospels, they read his Jesus as that of the «1st century» that a «catholicized» Church makes at the end of the 2nd century. Beyond 173, it is the visibility of the «fools of God» of Anatolian Montanism that will force the Roman Empire to realize that these «Christians» evangelical after 136 are now very far from any zealous «Christian» (of the two Jewish wars) and are cutting themselves off from all the other Judaizers.

Just after the allusions of Marcus Aurelius and Lucian's *Peregrinus*, Celsius's *Truthful Report* on Christians can describe from the outside, in

178, the new "*Species*" (the *Mynah*, in Hebrew –hence the *mynout* aiming at heresy) which has just (rightly) been born (three "pre-*indictions*" before). Origen will not answer him until 45 years later. This is to say how far these «Christians» were «staggered» until institutional circles... Now, Celsus told us (a little without his knowledge because it was a very widespread Greek expression-but in this case well targeted): "everywhere... Jews and Christians argue "for the shadow of a donkey".

This Donkey, behold (walking between the two ruts of the « Chariot », without pouring fire side or ice side...): it is that of a Seal history of Bar Kokhba. Necessarily the same Donkey, to believe its white belly (cf. Abbayé ...), than that climbed by the Jesus-Messiah at his entrance to Beth Phagé ⁴.

A Roman Church, which became the axis of the gathering of Christians goÿs in their Great Church of Nations, has «denied», not its Jewish birth at least not totally, unlike Marcion , but the century of its birth (the 2nd, sent back to the beginning of an «1st century» of paper).

Can we still imagine the sum of sophisticated observations and inventions that Ptolemaic astronomy accumulated... before the Copernican disenchanting the harmony of the Spheres?! To be still interested in these fields of yesteryear, to which the historian is forced, multiplies the

⁴ Entering Jerusalem a Talmudic archive recoups about the «Rebel Priest». **For this Donkey mounted in signet ring, cf. Christian de Bry, Académie des Belles Lettres, 1993.**

misunderstandings. To make the story, it is not necessary to believe it, much less to make it grow, or to deny the poetry. We are also not obliged to hide our faces in front of these archaisms by an ostentatious rejection that signals that we want or would like to forget that our greatest religious traditions have all participated in this universe, alchemically lost. Similarly, the fable of Jesus "of the first century" born of a meta-historical big bang "unique historical event", as an oxymoron by Carl Schmitt, taken to Marie-Françoise Baslez (2004)... , is a "system of Ptolemy", where his "Quests" have been locked up, taking historians hostage. However, we can get out of it, by systematically confronting the two series of archives that the schism left, and this without denying any root or the ethical tension of a « messiani-city » .

The demonstrative aspect of the chronological correction (which changes the Gospel narratives by a century... and almost «everything fits together» in the few Talmudic data on the second century) could well have remained a «curiosity» If he had not asked to go and speak with a theurgy of the Tank, in the vehicle of the «Fifth Man». This Chariot is not just an allegory to illustrate that the Son of Man «rides the cloud». It is a mystagogical device. As difficult as it may be in our time to recapture certain aspects of this *Christurgical* «ascension», it will provide the key, in the Talmud, to the enigma displayed by Rabbi «Jesus the Bald» in *Shabàt 152.a*. In this way the essentials of the Recitals on the *Other* displayed in the thread of the *Hagigah* Treatises will be perceived.

«Our freedom presupposes to perceive a free space in the future» notes Daniel Sibony in his meditation on *The Search of the Other Time* (2020) is the time that I extort from the infinite being of possibilities. He appoints him in passing to his name of messianic time, of « a certain tradition »,

he says...

If I pretended to pastiche the inaugural sending of the *Moses* of Freud, I would not have to say that «it is not with joy of heart» that I dare, theoretically, to «snatch» from Christians or Jews their character(s) founder(s), but, on the contrary, that it is in the name of a gay know (hopeless on the side of the devout cabals) which I try to show to the most rational readers that the rabbis of antiquity and the first Christian communities shared the same characters of Rabbis Refoundators AND Evangelical Apostles from between 133 and 163 ! Here is another pair of innings than to go and announce to the Swiss that Guillaume Tell did not exist... And yet this Conjecture is, until further notice, and given the two sets of available sources, the most powerful.

The *terminus ad quem* constantinien (or even "chalcedonian"...) justifies Paul Veyne's basic formula (in his disappointing little book on the Constantinian turning point of 311-321: *When our world became Christian*): evoking Christianity as "*creation*" he notes that "Christianity is nothing but, perhaps, Judaism". (I adore the incision of this «perhaps»!) This shift of the «Jewish monotheism» and its Christian derivative vis-à-vis any pantheon of antiquity was the stumbling block of the ancient mythical theses. This deviation from any Hellenistic mythology marginalizes any explanation by trucing or syncretism, but does not exclude the use of the notion of myth to point out certain Judaic or Christian data.

I wrote earlier rather quickly that historians persist in underestimating this war of « the Son of the Star » (132-135). This was increasingly false for Israeli historians. But this remains true in the matter of religious history, given the a priori chronological Christian and rabbinic prejudice

that claims to diminish the involvement of «his» Rabbis in this warrior passion, with the sole exception of the commitment of an Âqyba (a height !), although the testimony of the latter remained the bearer of the most serious misunderstanding ! ⁵ This Four Years' War is still perceived as a simple backlash of the Revolt of 66. While the biggest revolt was the second one and it was able to liberate the Temple for 8 to 9 months, from the Lag Ba-Omer 132 to the 1st nissàn 133 ?!

It is the coincidence of the Evangelical Rabbi with the insurrection of Bar Kokhba that makes it possible to conceive of the actual historical site of the Christian Passion. The strong argument of Christian historians of the type John Paul Meier to forbid any recourse to Jewish sources about «their» Jesus, is that none of these rabbinical documents is completed before the fourth century (for the *Tosefta*, the Western Talmud and the *Mekhilta*), even the sixth century, for the Babylonian Talmud. (And curled is a great word for the great unfinished work of these Six Orders, whose 6th Order left Gemara only for his Menstrual Treatise...). It is possible, in fact, that even the present Later Mishnah of the third century was still revised on the margin, in the fourth century, between Galilee and Babel. However, apart from micro fragments (from 140 onwards), it is almost the same for the text received from the Christian Gospels: their multiple variants only stabilize between 240 and 325 (= Nicaea) and the oldest Codex only testifies to the Gospels copied at the end of the fourth century. Admittedly, their first versions were established in 135-165, but the «coal man» is noted under the scholar in his way of saying that the

⁵ A reading of the Talmud makes Rabbi Âqyba say, quoting the biblical *Numbers*, that a star came out of Yâqob and that the scepter comes back to Judah, as if he had supported the only messianity of the Bar Kokhba (alias « Bar Zoma »). "Âqyba", in fact, marked a time of pause between the two formulas, so that we can hear that the Bar Kokhba was the Star... annunciator, but (= "And here we are" now) that henceforth came the Messiah... on an Other (than him !), in fact. In this case, on "I" ! : on "the Âqyba"! = either on "the Ultimate"... (Rabbi), as he hoped !

canonical gospels would all be of the first century! , while the apocrypha are all, "at best, second century" ! These scholars here apply the fundamentalist principle that their Tradition, however late, is a guarantor. first! The problem of the early evangelical Christians was that their Revelation was not long ago, even before the invention of the alphabet, at the top of one of the Desert Mountains, but that his Incarnation involved a concrete man AND his disciples (much more literate than we say...), historically located in a period of written history.

And note that we do not ignore here the eight passages of the Talmud still quoted about «Yeshou the Natçarean», in particular the two located in the Treatise *Sànhédryn* in *43.a and 107.b*, but that we will come to it after many others, because these brief passages on a «Jesu» Undated, censured by the papacy and then reintroduced in the Talmud, have always had primarily a function of decoy to better hide the «Elisean» of 70-133: Rabbi Ishmael, said «Bèn Elisha» according to his Work. In the end, we will be able to make this point: it was necessary for a man to be involved to the point of death to speak in the Name of "God" at such an exceptional and tragic moment that it seemed to him the End of Times and that of the people of the Covenant. It was even necessary, in a sense, that Seven «Sages» out of Ten were involved with him, among thousands of others crucified between 132 and 135. This historical observation does not imply that this Rabbi carried, from his name of circumcision, the Name of Yhoshouâ (as if this Self-so-called Jesus-Messiah had wanted to advertise himself as a human!), nor that he had had the canonical age of the Reign of David (the famous 33 years...) before wearing the "Son of Man". This christophore could have been, before its «transfiguration» as the bearer of a still young Messiah, a

sexagenary Rabbi, but who has come back «for 33 years» in Judea and Galilee... Our theses run the risk of some misunderstandings, in times of new wars of religion. We can see the return of authoritative «arguments», calling for the texts shamelessly. All the more reason not to mention that there is something new in this case where criticism has trampled, because the legacy of the Enlightenment had wanted to reduce religious phenomena to the ideology of their clericalism. Despite the current insurrection of religious identities and its Western backlash, I am only my path as a historian, rational and Freudian reader.

But beware : if the heresy of «the *Other*», that of «*mynym*», is rejected unanimously by the Talmuds and *Tosefta*, they are not all unified on the «damnation» of «the *Other*»: there is a series of Fifteen Simonian Narratives of the *Gyttyn* Treaty which do not denounce this «heresy» (as well as that of the Bar Kokhba) that through the merged heir of «the Other», namely the Jacques «du Midi» (Bar Daroma), seen as a Yâqob the « matamore ». As a result, this great haggadic recital does not pass through the "*Other*", ends with Rabbi Ishmael and his "Son" in their roles as "Charpentiers"! Sic !

Of course, to take to the letter the formula of the Treaty *Bérakhot 7.a*⁶: «***we will not rely on the Haggadah***», the case is heard. But why, in this case, give it such a place in the Passover and in the Talmud?!

And as for the (first) Nativity of this Messiah (that of "fifteen days" before his Passover) where "He" came upon Rabbi Ishmael and where this "Man" appeared as "33 years old when he began"... , we will read it above all – **in addition to its traces in the Mishnah!...** - in a Hebrew text, taken from the *Treasury of the Midrashym*, entitled La Nativité au

⁶ Folio were also God say to Rabbi Ishmael : « *My Son, bless Me* » !

Puits or La Geste de la Servante... said the "Samarite" = "the Guardian (of the Faith)", and certainly not the Samaritan, originally. . This ancient Judeo-Christian midrash (re-written by a neo-pharisee scribe) proclaims :

ונשא אשה אחרת, ונתעברה וילדה בן זכר

For a woman the « future » has born, serving and bearing the « Lamb ».

Two other "introductions" follow :

One to re-interpret the Doura-Europos "synagogue", located near a Jewish-Christian baptistery. According to his central «throne» and the frescoes that clothe him to illustrate the «Chariot» of Ezekiel, including that of the prophets Elijah and Elisha, this «synagogue» (= Beyt Ha-Knesset) was rather a «House of the Throne» (Beyt Ha-Kissé) Judeo-Christian waiting for the «Return» of his Messiah. Hence it appears that it is wrong to translate the «Beyt Ha-Kissé» of the Talmud as public latrines or toilets !!

The other introduction discuss Joseph Yerushalmi's thesis about the a-historic mode of thinking of rabbis. His «Zakhor» explains the absence of any Jewish historian for fifteen centuries, but his thesis is not valid for the beginnings of rabbinism, from 70 to 163.

This is followed by a long critical Preamble to the inaugural Anachronism of the Christian Churches, which have all "aged" by a century. He recalls that these historical Jesus' "Quests" are based only on ecclesiastical sources and that the "Pontius" Pilatus is mentioned only once in the Gospels, while all the "pilatus" found there can also refer to the "Tyranus-Rufus" of 133...

The passages of Flavius Josephus on «Jesus», «James» or a «John the Baptist» have been rewritten and by the «Christians» quoted in Tacitus the Romans then designated (and this up to the Bar Kokhba) only the «Christians» warrior messianists of the school of Shammaï, in other words, zealots and "sicaïres"...

Finally, the first chapter can renew the testimonies of the Talmud on the beginnings of Judeo-Christianity. Not the very well-known passages about a "Jesus" executed during a Passover, but the great testimony of the *Hagigah* Treaty of "Jerusalem", namely that of **the first seven apostles of the Val Rimmon**. The remains of a testimony on the "bread of the next day" displayed in the Mishnah (and therefore not "corrected" of the Mishnah Rishonah...) will plant the eighth "nail" of this innovative chapter. Etc.

<u>RANG</u>	<u>VALEUR</u>	<u>LETTRE</u>	<u>NOM</u>	<u>CODEE</u>	<u>SYMBOLIQUES</u>
<u>1</u>	<u>1 ou 1000*</u>	ט	<u>Aleph</u>	'	<u>AIR, intersaison, Torse</u> Fléau de la Balance
<u>2</u>	<u>2</u>	כ	<u>Bèit</u>	B ou B	<u>Saturne, sabbat, Bouche</u> + / - Sagesse ou Folie
<u>3</u>	<u>3</u>	ג	<u>Guimel</u>	G	<u>Jupiter, dimanche, œil droit</u> + / - Fortune ou Pauvreté
<u>4</u>	<u>4</u>	ד	<u>Dalèt</u>	D	<u>Mars, lundi, œil gauche</u> + / - Savoir ou Ignorance
<u>5</u>	<u>5</u>	ה	<u>Hé</u>	H	<u>Bélier, nissàn, Foie</u> + / - Vue ou Aveuglement
<u>6</u>	<u>6</u>	ו	<u>Wav</u>	W	<u>Taureau, iyyar, Vésicule</u> + / - Audition ou Surdité
<u>7</u>	<u>7</u>	ז	<u>Zavin</u>	Z	<u>Gémeaux, siwan, Rate</u> + / - Flair ou sans odorat
<u>8</u>	<u>8</u>	ח	<u>rHèt</u>	(r) <u>H</u> ou <u>H</u>	<u>Cancer tamuz, intestin grêle</u> + / - Parole ou Mutisme
<u>9</u>	<u>9</u>	ט	<u>Thèt</u>	<u>Th</u>	<u>Lion, ab, Rein droit</u> + / - Saveur ou Fadeur
<u>10</u>	<u>10</u>	י	<u>Yod</u>	Y	<u>Vierge, ellul, Rein gauche</u> + / - Sexe
<u>11</u>	<u>20</u>	כ	<u>Kaph</u>	K	<u>Soleil, mardi, Narine droite</u> + / - Force ou Faiblesse
	<u>500</u>	ל			
<u>12</u>	<u>30</u>	מ	<u>Lamed</u>	L	<u>Balance, tishri, gros intestin</u> + / - Actif ou Passif
<u>13</u>	<u>40</u>	נ	<u>Mèm</u>	M	<u>EAU+ terre, hiver, Ventre</u> Côté Mérite de la Balance
<u>finale</u>	<u>600</u>	ס			<u>613 = דהו ou דהו,</u>
<u>14</u>	<u>50</u>	פ	<u>Noun</u>	N	<u>Scorpion, marshwan, Gorge</u> + / - Marche ou Statisme
<u>finale</u>	<u>700</u>	צ			
<u>15</u>	<u>60</u>	ק	<u>Samèk</u>	<u>S ou Ss</u>	<u>Sagittaire, kislev, Main d.</u> + / - Colère ou Calme
<u>16</u>	<u>70</u>	ר	<u>Âyin</u>	' (ou " ou ^)	<u>Capricorne, tébèt, Main g</u> + / - Rire ou Tristesse
<u>17</u>	<u>80</u>	ש	<u>Péh</u>	P ou Ph	<u>Vénus, mercredi, Narine g.</u> + / - Fécondité ou Stérilité
<u>finale</u>	<u>800</u>	ת	<u>Phy final</u>	ou <i>f</i>	{888 = פת;}
<u>18</u>	<u>90</u>	י	tÇadé(h)	tÇ	<u>Verseau, shébèt, Pied droit</u> +/- Pensée ou Inconséquence
<u>finale</u>	<u>900</u>	כ			
<u>19</u>	<u>100</u>	ל	<u>Qoph</u>	Q	<u>Poissons, adar, Pied gauche</u> + / - Sommeil ou Eveil
<u>20</u>	<u>200</u>	מ	<u>Reish</u>	R	<u>Mercure, jeudi, Oreille d.</u> + / - Paix ou Guerre
<u>21</u>	<u>300</u>	נ	<u>Shyn</u>	Sh ou S	<u>FEU et Ciels, été, Tête</u>

<u>22</u>	<u>400</u>	,	<u>Taw</u>	T	<u>Lune, vendredi, Oreille g.</u> + / - Pouvoir
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