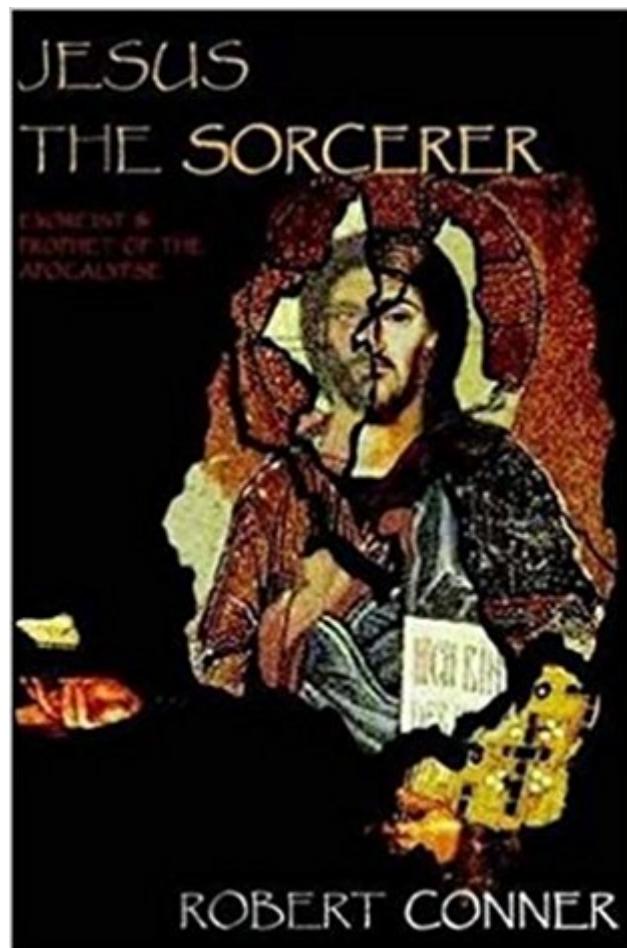


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Jesus The Sorcerer



Synopsis

The most complete summation to date of the New Testament evidence for magical practice by Jesus and the early Christians. The very notion of Jesus being a sorcerer runs so against the grain of the Western cultural myth that even non-Christians are likely to find it far-fetched or even vaguely disturbing. Nevertheless, scholars steadily accumulated evidence for magical practices in the New Testament throughout much of the 20th century. It is that ever expanding body of knowledge that has made this book possible. This book examines the following: The nature of the earliest Christian documents, the defects of their trans-mission, and the evidence for the suppression of descriptions of magical acts. The closely related problem of the New Testament accounts as historical sources. The radically apocalyptic nature of Jesus' message and the expectations of the early church. The failure of the apocalypse to occur and the theological reaction to that failure. The role of magic and mystery religion in early Christianity. A revisiting of the story of the "beloved disciple" and what it may tell us about Jesus and suppression of evidence about his life. Contents: Documentary Evidence / Infancy Narratives / Confrontation / Resurrection as Ghost Story /Apocalyptic Prophet / Apocalypse Postponed, / Magic and Mystery, / Jesus the Magician / Spirit Versus Spirit, / Ecstatic Inner Circle, / Christian Mysteries, / Secret Gospel of Mark, / Beloved Disciple, / On the Use of Boys in Magic, / Apocalypse, Magic, and Christianity, / "Son of David." / Mary Magdalene

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Customer Reviews

This book consists mainly of comparisons between known magical practices of the time and, using sources both biblical and pagan, draws striking similarities to suggest that Jesus was a practitioner

of sorcery. Well, you could probably tell that from the title, right? Anyway, the author gives the subject a highly academic treatment, often delving into the etymology of the words which described Jesus and the cultural context they appeared in while making use of new sources that have been swept under the rug by the church. There is also a fascinating discussion of homoerotic elements to early Christianity and Jesus's relationship with Lazarus. The author makes it clear that he is not writing to Christians and takes many things for granted about his audience... which is perhaps just as well since most Christians would hate what this book says about their messiah. It mostly draws from an earlier text "Jesus the Magician" by Mortan Smith, but due to the obscurity and limited availability of this work, this new study may make a valuable substitution. Otherwise, this book is well researched, brutally honest, and says what needs to be said!

Great book and super fast shipping!

This is a highly research work It comes replete with direct quotes, direct translations of early church fathers and alike. It draws parallels between early Judaism and early Egyptian and does not venture into the murky waters of modern religious thought. For those who are looking for a complex yet easy source and reference work, then this work is for you for the author will take you on a dizzying journey into how the society of Jesus lived viewed him at the time. It will challenge traditional thinking by forcing you to view things in a more archaic light. It comes with kaleidoscope of information that anyone will find useful. For those of you who have limited access to the times which Jesus lived, it may take several readings in order for you to justify the authors thoughts. I also recommend Jesus, the magician for still more background. I also recommend early church writings the Greek Magical Papyri and Ancient Christian Magic to round out your library with the latter 2 are direct translations of the early 1st century ADE texts. All I can render is, what the early church believed and what we see today as truth are as different as night and day. I can say this as an early church historian. for those who want to study to show themselves approved, this works will take you on a dizzying ride to include mistranslations we generally see in the more modern biblical texts.

ÃƒÂ¢Ã ¬Ã ËœJesus the SorcererÃƒÂ¢Ã ¬Ã â„¢ gets a ÃƒÂ¢Ã ¬Ã Ëœ5ÃƒÂ¢Ã ¬Ã â„¢ just for putting ÃƒÂ¢Ã ¬Ã ËœJesusÃƒÂ¢Ã ¬Ã â„¢ and
ÃƒÂ¢Ã ¬Ã ËœSorcererÃƒÂ¢Ã ¬Ã â„¢ in the same sentence and title while being one of the very, very few to step into the huge footprints of Morton Smith (ÃƒÂ¢Ã ¬Ã ËœJesus the MagicianÃƒÂ¢Ã ¬Ã â„¢). Conner doesnÃƒÂ¢Ã ¬Ã â„¢t just repeat MortonÃƒÂ¢Ã ¬Ã â„¢s

focus on the pagan and Jewish witness of Jesus but rather does a better job on all the contemporary historical-critical issues of the New Testament (a la Bart Ehrman) as well as a more complete comparison with the Greek magical papyri. Conner even extends his analysis to Paul who he dismisses as ÄfÄçÄ à ¬Ä Å“concerned only with convincingÄfÄçÄ à ¬Ä Ä•, Clement of Alexandria and Origen who admitted to keeping secrets, and early church theologians who were busy cursing their opponents (in good Egyptian magical tradition). The book also gets a ÄfÄçÄ à ¬Ä Èœ5ÄfÄçÄ à ¬Ä à„ç for its comprehensive and insightful Greek scholarship. The Jewish trial accusations against Jesus of ÄfÄçÄ à ¬Ä Å“deceiverÄfÄçÄ à ¬Ä Ä• and ÄfÄçÄ à ¬Ä Å“impostorÄfÄçÄ à ¬Ä Ä• are easily decoded as ÄfÄçÄ à ¬Ä Å“sorcererÄfÄçÄ à ¬Ä Ä• as well as the accusation in Luke of ÄfÄçÄ à ¬Ä Å“perverting our peopleÄfÄçÄ à ¬Ä Ä•. The Spirit descending ÄfÄçÄ à ¬Ä Å“onÄfÄçÄ à ¬Ä Ä• Jesus like a dove is re-written in Matthew and Luke as ÄfÄçÄ à ¬Ä Å“uponÄfÄçÄ à ¬Ä Ä• so as to not give the impression Jesus is channeling or being ÄfÄçÄ à ¬Ä ÈœadoptedÄfÄçÄ à ¬Ä à„ç at that point. Conner explains insightfully that the ÄfÄçÄ à ¬Ä ÈœBeloved DiscipleÄfÄçÄ à ¬Ä à„ç who is ÄfÄçÄ à ¬Ä Å“lying against JesusÄfÄçÄ à ¬Ä Ä• often translated in his ÄfÄçÄ à ¬Ä Å“bosomÄfÄçÄ à ¬Ä Ä• actually can refer to being in his ÄfÄçÄ à ¬Ä Å“lapÄfÄçÄ à ¬Ä Ä•. Conner also gets a ÄfÄçÄ à ¬Ä Èœ5ÄfÄçÄ à ¬Ä à„ç for his superb scholarship. His footnotes are as long as his chapters, however his chapters are mercifully short. He easily makes the overall point that there is virtually no difference between magic (which he succinctly defines as ÄfÄçÄ à ¬Ä Èœreligion that worksÄfÄçÄ à ¬Ä à„ç) and Christian prayer, exorcism, miracles, casting lots for the replacement of Judas, and using ÄfÄçÄ à ¬Ä Èœblack magicÄfÄçÄ à ¬Ä à„ç against their opponents. He notes that Luke screwed up using the ÄfÄçÄ à ¬Ä Å“finger of GodÄfÄçÄ à ¬Ä Ä• phrase since it goes back to magical papyri and sorcerer opponents of Moses. Magical techniques Jesus used most often referenced in Mark are using spit, groaning, looking up to the sky, using special words of power, and dramatics. He insightfully recognizes that the power of Jesus was magical in that it had no moral or personal quality to it since it adhered to his very clothingÄfÄçÄ à ¬Ä à„ç and, later the same idea transferred into the veneration of relics. He also perceives that Paul really had an adoptionist theology. Jesus was ÄfÄçÄ à ¬Ä Å“appointedÄfÄçÄ à ¬Ä Ä• son of God at the Resurrection using several quotes from Romans and Acts. Conner even ventures into the area of Secret Mark and makes a great case that its depiction of Lazarus being roused out of the tomb and spending the next six days with Jesus in the home of Lazarus before a secret initiation was the original Mark with the current versions in Mark and the Gospel of John being the cover-up. Conner

also makes a decent argument that Lazarus is the *Beloved* Disciple of John but does not convince me since the same circumstantial argument could be made for Mary Magdalene who he unfairly consigns to the second century rumor bin. The book is a worthy companion to *Jesus the Magician* but its biggest failing is taking modern scholarship too seriously in portraying Jesus as a failed end times prophet and keeping Gnosticism at arms-length in the second century. Paul was actually the end-times prophet and his Herodian family and friends who penned the four Roman gospels followed his lead. Jesus was actually a mystery school teacher who taught soul travel as one can see clearly from the Dialogue of the Savior that scholars agree is first century material. The Gospel of Thomas is obviously a crypto-gnostic work of the first century as well since the Gospel of John was so clearly written to counteract it by embarrassing Thomas, saying that you can't follow Jesus in soul travel, and that all one has to do is believe in the new Logos theology. A 2014 book called *The Lost Gospel* also does a scholarly job of fixing the allegory of *Joseph and Asenath* in the first century as a Jewish-Christian gnostic work about Jesus and Mary Magdalene. All these issues are covered in my book of 2013 on *The Samaritan Jesus*.

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