

## The Mythmaker Paul And The Invention Of Christianity

"I welcome Chris Bruno's readable and thoroughly biblical exploration of faith and works. He sets the matter in both its wider biblical context at the same time as he makes clear its relevance and importance to faithful Christian living today." –Douglas J. Moo from the Foreword

Everything you never knew about the men behind the controversy. Put James and Paul next to each other and some tough-to-answer questions come up. Paul says we're saved by faith alone, not works—and James seems to say the opposite. If you've been around the church for a while, you probably know enough to say "the right thing" if someone asked about these verses. But would your answers hold up to scrutiny? If pressed, would you know what to say? Dive into the life stories of both apostles, learn more about the context of their letters, and discover the truth about the shared message they both proclaimed. No more canned answers or lingering questions, gain confidence and go deeper in Paul vs. James. Seeks the origins of later Christian anti-Judaism in Gnosticism and Pauline theology. Describes Gnostic anti-Judaism as directed primarily against the Jewish God and his law, rather than against the Jewish people who are their blind servants. Judaism for the Gnostics is more contemptible than dangerous, since its power is only in this world, to which the Gnostics attached no importance. Suggests that their hostility was aroused by Judaism's claim to equate its God with the higher God of Hellenistic thought. Paul

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took over much of the Gnostic two-power scheme, including the view of the Jews as blind servants of the Law. Argues that his own anti-Judaism did not go beyond that of the Gnostics. But in seeing the Crucifixion as central to salvation, and in singling out the Jews for a special role in salvation history, he added to the Gnostic two-power theology elements that later took shape as the Christian view of the Jews as Christ-killers and instruments of Satan.

Few societies have faced the difficulties of identity building experienced by Rwanda. This book's introduction reviews literature on the concepts of myth and trauma, and then introduces basic information on Rwanda and how it has been viewed by the outside world. Chapter One describes early Rwanda's political and cultural development, traditional narratives, group migrations, the effects of German and later Belgian colonialism, and the introduction of Christianity. It concludes with a look at how this early history has been interpreted and reinterpreted. The second chapter discusses the end of Tutsi dominance and the 1959 Hutu Revolution. It details Hutu Power ideology, Belgian domestic politics, early acts of genocide, refugee movements, and economic and political stagnation. The text documents the development of the Rwandan Patriotic Front, its 1990 invasion, and the Arusha peace process. An account of the 1994 genocide follows. However, as this has been covered in numerous other works, descriptions are limited to key events and general patterns. The chapter ends with a review of films, books, and other publications that brought Rwanda's plight to a

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worldwide audience, but that also created new myths. Chapter Three examines the country's post-genocide reconstruction and attempts to bring justice and reconciliation through the International Criminal Tribunal for Rwanda in Tanzania and gacaca courts domestically. Rwanda's impressive record of economic progress over the last two decades is detailed. However, prospects for democracy have diminished, as its leaders have become increasingly sensitive to criticism and fearful of renewed divisions.

Descriptions of the process of developing school curriculums to explain past atrocities, the new myths it created, and their possible consequences comprise most of Chapter Four. The final chapter offers conclusions on the effects of past mythologies and the trauma they have wrought. It draws comparisons with other divided societies and their approaches to dealing with the past. These include Burundi, Ethiopia, South Africa, the United States, Taiwan, Canada, Belgium, Switzerland, and Singapore. An extensive bibliography of books, theses, conference papers, official documents, articles, periodicals, journals, films, websites, other media, and interviews includes translations of titles in Kinyarwanda, French, Dutch, and German.

In *Christianity in the Making*, James D.G. Dunn examines in depth the major factors that shaped first-generation Christianity and beyond, exploring the parting of the ways between Christianity and Judaism, the Hellenization of Christianity, and responses to Gnosticism. He mines all the first- and second-century sources, including the New Testament Gospels, New Testament apocrypha, and such church fathers as Ignatius,

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Justin Martyr, and Irenaeus, showing how the Jesus tradition and the figures of James, Paul, Peter, and John were still esteemed influences but were also the subject of intense controversy as the early church wrestled with its evolving identity.

Set against the backdrop of Roman imperial history, *The Message and the Kingdom* demonstrates how the quest for the kingdom of God by Jesus, Paul, and the earliest churches should be understood as both a spiritual journey and a political response to the "mindless acts of violence, inequality, and injustice that characterized the kings of men." Horsley and Silberman reveal how the message of Jesus and Paul was profoundly shaped by the history of their time as well as the social conditions of the congregations to whom they preached.

In *How Jesus Became Christian*, Barrie Wilson asks "How did a young rabbi become the god of a religion he wouldn't recognize, one which was established through the use of calculated anti-Semitism?" Colourfully recreating the world of Jesus Christ, Wilson brings the answer to life by looking at the rivalry between the "Jesus movement," informed by the teachings of Matthew and adhering to Torah worship, and the "Christ movement," headed by Paul, which shunned Torah. Wilson suggests that Paul's movement was not rooted in the teachings and sayings of the historical Jesus, but solely in Paul's mystical vision of Christ, a man Paul actually never met. He then shows how Paul established the new religion through anti-Semitic propaganda, which ultimately crushed the Jesus Movement. Sure to be controversial, this is an exciting,

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well-written popular religious history that cuts to the heart of the differences between Christianity and Judaism, to the origins of one of the world's great religions and, ultimately, to the question of who Jesus Christ really was – a Jew or a Christian. The author presents new arguments which support the view that Paul, not Jesus, was the founder of Christianity. He argues that Jesus and also his immediate disciples James and Peter were life-long adherents of Pharisaic Judaism. Paul, however, was not, as he claimed, a native-born Jew of Pharisee upbringing, but came in fact from a Gentile background. He maintains that it was Paul alone who created a new religion by his vision of Jesus as a Divine Saviour who died to save humanity. This concept, which went far beyond the messianic claims of Jesus, was an amalgamation of ideas derived from Hellenistic religion, especially from Gnosticism and the mystery cults. Paul played a devious and adventurous political game with Jesus' followers of the so-called Jerusalem Church, who eventually disowned him. The conclusions of this historical and psychological study will come as a shock to many readers, but it is nevertheless a book which cannot be ignored by anyone concerned with the foundations of our culture and society. -- Book jacket.

James was a vegetarian, wore only linen clothing, bathed daily at dawn in cold water, and was a life-long Nazirite. In this profound and provocative work of scholarly detection, eminent biblical scholar Robert Eisenman introduces a startling theory about the identity of James—the brother of Jesus, who was almost entirely marginalized in the

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New Testament. Drawing on long-overlooked early Church texts and the Dead Sea Scrolls, Eisenman reveals in this groundbreaking exploration that James, not Peter, was the real successor to the movement we now call "Christianity." In an argument with enormous implications, Eisenman identifies Paul as deeply compromised by Roman contacts. James is presented as not simply the leader of Christianity of his day, but the popular Jewish leader of his time, whose death triggered the Uprising against Rome—a fact that creative rewriting of early Church documents has obscured. Eisenman reveals that characters such as "Judas Iscariot" and "the Apostle James" did not exist as such. In delineating the deliberate falsifications in New Testament documents, Eisenman shows how—as James was written out—anti-Semitism was written in. By rescuing James from the oblivion into which he was cast, the final conclusion of James the Brother of Jesus is, in the words of *The Jerusalem Post*, "apocalyptic" —who and whatever James was, so was Jesus.

This book focuses on the major Jewish-Christian disputations of medieval Europe: those of Paris (1240), Barcelona (1263), and Tortosa (1413-14).

This book revisits and revises some of the most basic concepts of time in the Judeo-Christian tradition, drawing on St. Paul's writings to rethink a new kind of radical faith in truth as an event, as the advent of the incalculable, a modality that remakes the pairing religious/secular.

*The Apostle Paul in the Jewish Imagination* is a pioneering multidisciplinary

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examination of Jewish perspectives on Paul of Tarsus. Here, the views of individual Jewish theologians, religious leaders, and biblical scholars of the last 150 years, together with artistic, literary, philosophical, and psychoanalytical approaches, are set alongside popular cultural attitudes. Few Jews, historically speaking, have engaged with the first-century Apostle to the Gentiles. The modern period has witnessed a burgeoning interest in this topic, however, with treatments reflecting profound concerns about the nature of Jewish authenticity and the developing intercourse between Jews and Christians. In exploring these issues, Jewish commentators have presented Paul in a number of apparently contradictory ways. The Apostle Paul in the Jewish Imagination represents an important contribution to Jewish cultural studies and to the study of Jewish-Christian relations.

Content Description #Includes bibliographical references and index.

The author of *The Jesus Dynasty* draws on St. Paul's letters and other early sources to reveal the apostles' sharply competing ideas about the significance of Jesus and His teachings while controversially demonstrating how St. Paul independently shaped Christianity as it is known today. 75,000 first printing.

*The Mythmaker Paul and the Invention of Christianity* Barnes & Noble Publishing  
How Boston radio station WBCN became the hub of the rock-and-roll, antiwar, psychedelic solar system. While San Francisco was celebrating a psychedelic Summer of Love in 1967, Boston stayed buttoned up and battened down. But that changed the

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following year, when a Harvard Law School graduate student named Ray Riepen founded a radio station that played music that young people, including the hundreds of thousands at Boston-area colleges, actually wanted to hear. WBCN-FM featured album cuts by such artists as the Mothers of Invention, Aretha Franklin, and Cream, played by announcers who felt free to express their opinions on subjects that ranged from recreational drugs to the war in Vietnam. In this engaging and generously illustrated chronicle, Peabody Award–winning journalist and one-time WBCN announcer Bill Lichtenstein tells the story of how a radio station became part of a revolution in youth culture. At WBCN, creativity and countercultural politics ruled: there were no set playlists; news segments anticipated the satire of *The Daily Show*; on-air interviewees ranged from John and Yoko to Noam Chomsky; a telephone “Listener Line” fielded questions on any subject, day and night. From 1968 to Watergate, Boston’s WBCN was the hub of the rock-and-roll, antiwar, psychedelic solar system. A cornucopia of images in color and black and white includes concert posters, news clippings, photographs of performers in action, and scenes of joyousness on Boston Common. Interwoven through the narrative are excerpts from interviews with WBCN pioneers, including Charles Laquidara, the “news dissector” Danny Schechter, Marsha Steinberg, and Mitchell Kertzman. Lichtenstein’s documentary *WBCN and the American Revolution* is available as a DVD sold separately.

Paul the Jewish Theologian reveals Saul of Tarsus as a man who, though rejected in



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the synagogue, never truly left Judaism. Author Young disagrees with long held notions that Hellenism was the context which most influenced Paul's communication of the Gospel. This skewed notion has led to widely divergent interpretations of Paul's writings. Only in rightly aligning Paul as rooted in his Jewishness and training as a Pharisee can he be correctly interpreted. Young asserts that Paul's view of the Torah was always positive, and he separates Jesus' mission among the Jews from Paul's call to the Gentiles.

Paul's life, letters, and theology are unified by the theme of the overlapping of two ages—this age and the age to come. With the life, death, and resurrection of Jesus Christ, the age to come (i.e., kingdom of God) broke into this present age but didn't end it. Where other important doctrines such as justification by faith, reconciliation, and the cross of Christ were key players in Paul's theology, Marvin Pate compellingly demonstrates that the overarching theme driving the Pauline corpus was indeed Paul's inaugurated eschatology. In fact, Paul's apocalyptic framework was only one of a number of other rival eschatologically focused religious perspectives of the day, such as the Imperial Cult, Hellenistic/syncretistic religion, and the merkabah Judaizers. Paul's vigorous debates with the churches he served centered on the exclusivity of the gospel of Christ that he preached: the nonnegotiable apocalypse of Jesus the Messiah. *Apostle of the Last Days* will be welcomed in the classroom as a one-volume treatment of Paul's life and letters as well as his theology.

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A radical reappraisal of Charles Darwin from the bestselling author of *Victoria: A Life*. With the publication of *On the Origin of Species*, Charles Darwin—hailed as the man who "discovered evolution"—was propelled into the pantheon of great scientific thinkers, alongside Galileo, Copernicus, and Newton. Eminent writer A. N. Wilson challenges this long-held assumption. Contextualizing Darwin and his ideas, he offers a groundbreaking critical look at this revered figure in modern science. In this beautifully written, deeply erudite portrait, Wilson argues that Darwin was not an original scientific thinker, but a ruthless and determined self-promoter who did not credit the many great sages whose ideas he advanced in his book. Furthermore, Wilson contends that religion and Darwinism have much more in common than it would seem, for the acceptance of Darwin's theory involves a pretty significant leap of faith. Armed with an extraordinary breadth of knowledge, Wilson explores how Darwin and his theory were very much a product of their place and time. The "Survival of the Fittest" was really the Survival of Middle Class families like the Darwins—members of a relatively new economic strata who benefited from the rising Industrial Revolution at the expense of the working classes. Following Darwin's theory, the wretched state of the poor was an outcome of nature, not the greed and neglect of the moneyed classes. In a paradigm-shifting conclusion, Wilson suggests that it remains to be seen, as this class dies out, whether the Darwinian idea will survive, or whether it, like other Victorian fads, will become a footnote in our intellectual history. Brilliant, daring, and ambitious, Charles

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Darwin explores this legendary man as never before, and challenges us to reconsider our understanding of both Darwin and modern science itself.

David Wenham has returned with new vigor to the old question of the relationship of Pauline thought to the life and teachings of Jesus -- back cover.

This book is an important and provocative study of the thought of the Pharisees in the time of Jesus and marks the first attempt by a rabbinic writer to demonstrate that Jesus of Nazareth consistently upheld the views of the rabbis of the School of Hillel, and that all his criticism was directed at the School of Shammai and their followers. After the School of Shammai disappeared from the Jewish scene following the destruction of the Jerusalem Temple in the first century, Judaism developed according to the teachings of Bet Hillel. This alone increases the common grounds for dialogue between Jews and Christians. Some important findings of this book include the following: The Pharisees of Bet Shammai controlled Jewish life and thought during the first century; the School of Shammai denied salvation to the Gentiles; the Shammaite Pharisees and priests considered Jesus a danger to the Jewish people; the Jerusalem Temple was destroyed because of Bet Shammai's hatred of the Gentile world; the prophet Elijah condemned Jesus' crucifixion. These new insights will help achieve a new understanding of the seemingly anti-Jewish passages contained in the Christian scriptures, and make possible improved relations between Christians and Jews. It is acclaimed by scholars of both faiths.

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Gershom Scholem (1897–1982) was ostensibly a scholar of Jewish mysticism, yet he occupies a powerful role in today's intellectual imagination, having influential contact with an extraordinary cast of thinkers, including Hans Jonas, Martin Buber, Walter Benjamin, Hannah Arendt, and Theodor Adorno. In this first biography of Scholem, Amir Engel shows how Scholem grew from a scholar of an esoteric discipline to a thinker wrestling with problems that reach to the very foundations of the modern human experience. As Engel shows, in his search for the truth of Jewish mysticism Scholem molded the vast literature of Jewish mystical lore into a rich assortment of stories that unveiled new truths about the modern condition. Positioning Scholem's work and life within early twentieth-century Germany, Palestine, and later the state of Israel, Engel intertwines Scholem's biography with his historiographical work, which stretches back to the Spanish expulsion of Jews in 1492, through the lives of Rabbi Isaac Luria and Sabbatai Zevi, and up to Hasidism and the dawn of the Zionist movement. Through parallel narratives, Engel touches on a wide array of important topics including immigration, exile, Zionism, World War One, and the creation of the state of Israel, ultimately telling the story of the realizations—and failures—of a dream for a modern Jewish existence.

A study of the roots of anti-Semitism examines how the myth describing Judas as a malevolent betrayer has been exaggerated and used throughout history to justify genocidal persecution. Jesus of Nazareth is the most famous Jew who ever lived, yet remains profoundly alienated

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from his own people. At best he is viewed as the founder of a new religion which for millennia was hostile to Judaism. At worst he is seen as the source of world anti-Semitism, with the charge that the Jews were responsible for his death being the impetus for the murder of countless Jews throughout the ages. But the historical Jesus is also foreign to most Christians who are oblivious to the life he lived as a Jew, his real mission in ancient Judea, the source of most of his celebrated teachings, and his firm attachment to his people. Shmuley Boteach offers us a view of Jesus, based on Jewish and Christian sources, that will serve as a bridge between two faith communities.

The authorized biography of the creator of Middle-earth. In the decades since his death in September 1973, millions have read *THE HOBBIT*, *THE LORD OF THE RINGS*, and *THE SILMARILLION* and become fascinated about the very private man behind the books. Born in South Africa in January 1892, John Ronald Reuel Tolkien was orphaned in childhood and brought up in near-poverty. He served in the first World War, surviving the Battle of the Somme, where he lost many of the closest friends he'd ever had. After the war he returned to the academic life, achieving high repute as a scholar and university teacher, eventually becoming Merton Professor of English at Oxford where he was a close friend of C.S. Lewis and the other writers known as The Inklings. Then suddenly his life changed dramatically. One day while grading essay papers he found himself writing 'In a hole in the ground there lived a hobbit' -- and worldwide renown awaited him. Humphrey Carpenter was given unrestricted access to all Tolkien's papers, and interviewed his friends and family. From these sources he follows the long and painful process of creation that produced *THE LORD OF THE RINGS* and *THE SILMARILLION* and offers a wealth of information about the life and work of the twentieth

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century's most cherished author.

McKown (philosophy, Auburn U.) attacks the notion that the Biblical myth of creation can stand on equal footing with the theory of evolution. He points out ambiguities and rhetorical ploys, notes where creationists conveniently slip out of a literal reading of scripture (and traces the logical path of not doing so), and warns of the dangers the movement poses to political and educational health. Annotation copyright by Book News, Inc., Portland, OR

Teenager Renee Mendez is a talented artist living in a small Illinois town. She loves drawing the strange beings that feature in her dreams, without realizing that when she depicts them on paper, they come to life in the real world. These gods begin to seek worshippers and battle for supremacy, killing humans and each other until only the two strongest remain. Sam and Dean come to town to investigate the murders and "miracles" these new gods perform, slaying some of them in the process. The last two gods standing prepare for their final conflict, which only one will survive. The brothers must find a way to stop the gods' war before the entire town is destroyed.

Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

An investigation into the historical Jesus and the veracity of the Gospels • Reveals the biblical Jesus as a composite figure, a blend of the political revolutionary Judas the Galilean and Paul's divine-human Christ figure • Matches the events depicted in the New Testament with historically verifiable events in Josephus' history, pushing Jesus' life back more than a

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decade • Demonstrates how each New Testament Gospel is dependent upon Paul's mythologized Christ theology, designed to promote Paul's Christianity and serve the interests of the fledgling Gentile Christian communities. Scholars have spent years questioning aspects of the historical Jesus. How can we know what Jesus said and did when Jesus himself wrote nothing? Can we trust the Gospels, written by unknown authors 40 to 70 years after Jesus' death? And why do other sources from the time not speak of this messianic figure known as Christ? Drawing on the histories of Josephus, Tacitus, Suetonius, and Pliny as well as the Dead Sea Scrolls, Daniel Unterbrink contends that the "Jesus" of the Bible was actually a composite figure, a clever blend of the Jewish freedom-fighter Judas the Galilean and Paul's divine-human Christ figure created in the middle of the first century CE. Revealing why Paul was known as a liar, enemy, and traitor in other Jewish literature, he shows that the New Testament Gospels are not transcripts of actual history but creative works of historical fiction designed to promote Paul's Christianity and serve the interests of the fledgling Gentile Christian communities. He demonstrates how each Gospel is written in light of the success of Paul's religion and dependent upon his later perspective. Matching the events depicted in the New Testament with the historically verifiable events in Josephus' history, Unterbrink pushes the dating of Jesus' life back nearly a generation to a revolutionary time in ancient Judea. He shows that the real historical Jesus--the physical man behind the fictional stories in Paul's Gospels--was Judas the Galilean: a messianic pretender and Torah-observant revolutionary bent on overthrowing the Roman government and galvanizing the Jewish people behind his vision of the coming Kingdom of God. In the greatest cover-up of history, this teacher of first-century Israel was replaced by the literary creation known as Jesus of Nazareth.

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Saul of Tarsus is one of the best known and most beloved figures of Christianity. This man, later known as St. Paul, set the tone for Christianity, including an emphasis on celibacy, the theory of divine grace and salvation, and the elimination of circumcision. It was Paul who wrote a large part of the New Testament, and who called it euangelion, "the gospel". There is another side of Paul, however, that has been little studied and that is his connection to the Roman military establishment and its intelligence arm. While other scholars and writers have suggested the idea that Paul was cooperating with the Romans, this is the first book-length study to document it in detail. By looking at the traditional story through a new lens, some of the thorniest questions and contradictions in Paul's life can be unravelled. How did he come to work for the Temple authorities who collaborated with the Romans? How was he able to escape from legal situations in which others would have been killed? Why were so many Jews trying to have Paul killed and to which sect did they belong? These and other mysteries will be solved as the authors follow Paul's career and his connections to Roman intelligence. The fruit of decades of research, the picture of Paul that Martyn paints in this major work is arresting: both horrified and thankful to find in the crucifixion of God's Christ the death of the old cosmos and the birth of the new one, Paul was able to pre-emptively focus on the psychological motives behind Paul's life, the author shows how the apostle invented Christianity through his proselytizing, his teachings, and his negotiating the perilous political currents of the Roman Empire



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In this text, Hyam Maccoby controversially suggests that Jesus was not only friendly to the Pharisees, but was actually a member of their group. He aims to throw new light on the relationship between Jesus and John the Baptist, exploring the political aspect of their movements and their adherence to the Torah. He looks at evidence from the rabbinic sources to show a strong affinity between Jesus and the Pharisees and discusses previously misunderstood or ignored stories about Jesus found in the Talmud. The book rehabilitates the Pharisees and uses the New Testament to show that there is continuity between Pharisaism and rabbinism. It should prove influential in the strategy to combat anti-Semitism.

Do you have a real relationship with God, or do you just have a religion? Do you know God, or do you just know about God? In *How Big Is Your God?* Paul Coutinho, SJ, challenges us to grow stronger and deeper in our faith and in our relationship with God—a God whose love knows no bounds. To help us on our way, Coutinho introduces us to people in various world religions—from Hindu friends to Buddhist teachers to St. Ignatius of Loyola—who have shaped his spiritual life and made possible his deep, personal relationship with God.

A celebration of the liberating power of consciousness—a triumphant book that lets us witness an indomitable spirit and share in the pure joy of its own survival. In 1995, Jean-Dominique Bauby was the editor-in-chief of French *Elle*, the father of two young children, a 44-year-old man known and loved for his wit, his style, and his impassioned

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approach to life. By the end of the year he was also the victim of a rare kind of stroke to the brainstem. After 20 days in a coma, Bauby awoke into a body which had all but stopped working: only his left eye functioned, allowing him to see and, by blinking it, to make clear that his mind was unimpaired. Almost miraculously, he was soon able to express himself in the richest detail: dictating a word at a time, blinking to select each letter as the alphabet was recited to him slowly, over and over again. In the same way, he was able eventually to compose this extraordinary book. By turns wistful, mischievous, angry, and witty, Bauby bears witness to his determination to live as fully in his mind as he had been able to do in his body. He explains the joy, and deep sadness, of seeing his children and of hearing his aged father's voice on the phone. In magical sequences, he imagines traveling to other places and times and of lying next to the woman he loves. Fed only intravenously, he imagines preparing and tasting the full flavor of delectable dishes. Again and again he returns to an "inexhaustible reservoir of sensations," keeping in touch with himself and the life around him. Jean-Dominique Bauby died two days after the French publication of *The Diving Bell and the Butterfly*. This book is a lasting testament to his life.

Prevailing theories of apocalypticism assert that in a world that rebels against God, a cataclysmic battle between good and evil is needed to reassert God's dominion. Emma Wasserman, a rising scholar of early Christian history, challenges this interpretation and reframes Paul's apocalyptic texts as myths about politics in the world of divinity.

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Wasserman argues that the most dominant historical-critical theories about Christian apocalypticism are ahistorical and tend to work with apologetic formulations of Christ's victory and the uniqueness of Christianity. Assessing Paul's claims about immanent war, divine enemies, and the transformation that will accompany Christ's return, Wasserman sees him as envisioning a single, righteously ruled cosmic kingdom, the true nature of which will soon be revealed to all. A major scholarly contribution that ranges across Mediterranean and West Asian religious thought, this volume has broad implications for understanding Paul's myth of heroic submission as well as his most distinctive ethical teachings.

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