

What I have discovered

1 – Two forged stories

- A – Jesus' burial by Joseph of Arimathea.
- B – Empty-tomb story.

Those two stories were invented in order to show that the resurrection experience of the disciples was not just a spiritual or mystical one, but that it did affect the dead body of Jesus.

I discuss this question in a paper entitled, "Two Burial Stories in the Gospel of John." That text is available in the homepage of <https://christianfable.org>.

2 – Enigmatic texts in the Gospel of Mark

There are three enigmatic texts in the Gospel of Mark that are all related to the two miraculous meals. So far nobody recognized them for what they are. They fulfill a special function in Mark's narrative. They reveal that there are misleading inaccuracies in the narrative, and that the disciples of Jesus were responsible for them. Their hearts were hardened and they had no choice but falsify important things that had taken place in connection with the two miraculous meals in which Jesus, they claimed, fed five and four thousand people out of a few loaves of bread and some fish. In reality, those collective meals were organized by Jesus with the help of his disciples. The people came with plenty of food that they shared in a convivial way. Jesus meant to introduce a new ritual that was to replace the Passover ritual, and could be celebrated anywhere in the world, not just in Jerusalem, because the new meal was not sacrificial and bypassed the services of the Temple. By so doing he rendered the Temple obsolete. This act was a moral equivalent of destroying the Temple.

The second time around, the people did not go back home at the end of the day. They remained on the spot for three days. Something was going on. At this point Mark's trail ends. But we are lucky because the Gospel of John fills in the missing event.

¹⁴When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world." ¹⁵When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

John 6:14-15

In John's narrative we have only one miraculous meal. What he reports here must have taken place after the second meal. We know from Mark that there was no miraculous meal. Therefore we should look for another explanation for the popular decision to make Jesus king. Mark says that Jesus spoke for a long time before the first meal. He must have introduced what God had revealed to him about the new meal ritual. Jesus was acting as another Moses, the prophet who is to come into the world. He was introducing important changes in Judaism. Moses was the leader of Israel in the desert. Jesus is acting now like him.

Jesus did not expect this reaction on the part of his followers, including the disciples and Peter himself. When he rejected the crown, Peter intervened. He took Jesus aside and started urging him to seize the opportunity. But Jesus pushed him back and called him "Satan!"

This is when Jesus lost his popularity. John writes,

Many of his disciples turned back and no longer went about with him.

John 6:66

When Jesus asked the twelve whether they too wanted to go, we know what Peter answered. He had become very subdued. His answer was,

"Lord, to whom can we go?" (John 6:68)

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Note on the use I make here of John

John's world is so different from Mark's that it will seem heretical to find in John what is missing in Mark. But my action will become justifiable if I can show that Mark's narrative knows about the momentous event in which Jesus lost his popularity and was abandoned by the big crowds. This point is recognized in Mark's third enigmatic text.

¹⁰When he was alone, those who were around him along with the twelve asked him about the parables. ¹¹And he said to them, "To you has been given the secret of the kingdom of God, but for *those outside*, everything comes in parables; ¹²in order that they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven."

Mark 4:10-12

This is a very strange text. Everything about it is nonsensical and nothing is normal. But everything falls nicely into place when we connect *those outside* with the large crowds that abandoned Jesus when he rejected the crown.

Here is how I explain what happened to Peter, Mark's source of information. After the death of Jesus, he had to serve two masters, the historical Jesus and the resurrected Christ. But, in order to remain true to the resurrected Christ, he had to betray the historical Jesus. This means that he had to alter the memory he had of the historical Jesus in order to remain true to the resurrected Christ. He did so in two ways. He repressed very important memories that would have contradicted his faith in Jesus Christ, and he invented fake stories that showed that the historical Jesus and the resurrected Christ is one and the same person.

But, as Freud has shown, repressed memories return under a disguise. The interpretation art takes then the form of recognizing that return and identifying what had been repressed.

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After he lost his popularity in Galilee, Jesus had to act alone. He went up to Jerusalem and proclaimed in the Temple what he had proclaimed in Galilee. In Galilee the people wanted to make him king. In Jerusalem he was crucified.

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