

# The Virgin And The Priest The Making Of The Messiah

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## 9 Conclusion

This book only scratches the surface of its subject matter, and many important issues are not addressed. However, although historians and religious scholars might squirm at some of the assertions made, if the basic premises are sound, then the ramifications are quite literally cosmic. If they are flawed, then this book can easily be dismissed as just another conspiracy hack job, and will be quickly forgotten.

By reading the scriptures in the manner in which they were meant to be read, free from preconceptions, alert to subtleties of the narrative, and conscious of the traditions from which they sprang, the tired and obsolete myth of virgin birth has been, hopefully, laid to rest. The gospels can no longer be treated as courtroom depositions -- just the facts ma'am. Persuasion, not reportage, was their purpose. Theological argument was their method.

Naming the father of Jesus may upset the Roman Catholic Church, but that is not the intent. It should liberate them. Whether they will see it that way is seriously doubtful. Yet didn't Jesus say, "You shall know the truth, and the truth shall set you free."? And who wants to believe the world is flat once he knows it is round? If one benefits from the idea of a flat world, if one's life has been staked on it, then one must simply ignore reality in order to carry on. Perhaps this is the meaning of blind faith. You believe in something even when you know it is not true. At any rate, the ball is now firmly in the Church court.

The real issue is not that Jesus had a biological father, by itself that information should not be shocking. What is crucial is that his father was Zacharias, who was also the father of John the Baptist. This forces a radical reassessment of the relationship between Jesus and John, and transforms its incidental status to a central plank of New Testament studies.

At the moment, we do not comprehend exactly what was meant by the term, "the kingdom of God," but both men preached that its coming was "at hand." It is improbable, however, that the kingdom of God is the Christian church, as some would have us believe. Neither is it a nebulous zone of the afterlife for believers only. All we can say with certainty is that so far none of us have ever lived in it. And on the evidence presented in this book, the disunity between Jesus and John the Baptist is a major reason why. "A kingdom divided against itself cannot stand."

The archetype of sibling rivalry, so long neglected and misunderstood, is of paramount importance not only in ancient Jewish tradition, but for everyone. Of course, harmony between siblings is important within any family, but it appears that, as in our personal lives, so it is in the grand scheme of things. Issues left unresolved, will return to haunt us until they *are* resolved. Sibling conflict, therefore, manifests in the global family. And as the truism goes -- those who don't learn from the past are doomed to repeat it. And make no mistake; we are all products and victims of our collective past. Each of us, the physical manifestation of an ancient ancestral bloodline, carrying the baggage of forbears whose thoughts and actions formed the world we inherited.

We must accept that ancient Hebrews had a profound understanding of human origins, which influenced their religion and philosophy of life. Modern research into genetics, DNA, and cellular biology is still in its infancy stages. At the moment we can only intuit spiritual consequences of different bloodlines, based on research into the ancient texts. Genealogical descent is a complex issue and not one that can be adequately covered by this book.

Although Islam was founded after Christianity, it represents the tradition of John the Baptist as older brother to Jesus and the Christian Church. Arab or Moslem people claim descent from Ishmael, firstborn of Abraham, so they also represent the older brother to Isaac, from whom Jews claim descent. Zacharias, the second Abraham, represents the religion of Judaism. All three religions derive from Abraham's family one way or another. And the paradigm to solve their problems resides in their Holy Books -- hidden in plain view. The onus is on the Christian side to act -- he is the younger brother. He has the wealth, the power, and the capability to win over the older brother. It sounds as simple as ABC, but in practical terms would require a radical spiritualization of political, social and economic policies at the highest levels that would necessitate sacrifices that are unimaginable in our world today.

The most powerful forces behind the geo-political struggles in the Middle East are not concerns about oil, money, or even land, but are ancestral affiliations cloaked by religiosity. Christianity and Islam, which derive from the same starting point -- the Qumran community share the responsibility to resolve the disastrous heritage that the conflict between Jesus and John bequeathed to history. But they will not be able to do this without first acknowledging it. And that begins with recognition of the parentage of Jesus. And that is extremely unlikely to happen whatever evidence is presented.

Islam's denial of Jesus' divinity, suggests that his parentage was common knowledge among the early followers of Mohammed. The doctrine of virgin birth was adopted, in apparent contradiction, only to proselytize Christians.

The most important point of the sibling rivalry dynamic is that neither side is intrinsically better than the other. There can be no single victor. Peace occurs when the brothers unite of their own free will. Cain asked, "Am I my brother's keeper?" and the same rhetorical question has been asked ever since. God gave no answer, but presumably man's responsibility was to figure it out for himself.

Embedded in the collective unconscious, the story of Adam's family is genetically programmed as the original archetype for the entire human race. But it is a blueprint for disaster. The messianic ideal, therefore, is to unravel its consequences on the worldwide level. But in terms of the established religions, there is little chance of unity between them without recognition of a higher set of truths than those to which they currently subscribe. And therein lays the problem. As long as it remains more important to believe than to understand, nothing will change.