

On 'Jesus' and the so-called 'New Testament'

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(a work in progress)

The so-called "Jesus" of the "bible" is imaginary, probably a syncretion of many sources based on a number of characters. We can divide the New Testament writings into four main sections. Those about "Jesus", those about "Christ", those about other people related to "Jesus" or "Christ" and those borrowed from the old testament, usually as "prophecy".

The "New Testament" Jesus

Context

We may not know much about the largely mythical "Jesus", but we do know a significant amount about "James (Ya'akov) the Just", the Righteous Priest and "Brother of Our Lord" of *the Society of the Poor (of Spirit)* which he lead in Jerusalem, as well as about Saulus, the Herodian, traitor, "seeker after smooth things" and "Lying Spouter", later known as Paul¹, and others from biblical and extra-biblical works, including Josephus, Epiphanius and even Eusebius, in addition to the writings we have found in Qumran (408 BCE - 135 CE), Nag Hammadi (13 CE - 248 CE), and the Quarara Codices (4 CE - 280 CE) and in particular the Gospels of Judas (C14 age of 280 CE plus or minus 60 years) and Thomas (C14 age of 348 CE plus or minus 60 years), which allow us to reconstruct some preNicean (325 CE) works largely destroyed by christers (particularly after Athanasius condemned the use of non-canonical books in his Festal Letter of 367 CE²), enabling analysis of the culture and beliefs of Qumram, whose writings and beliefs formed one source for modern christianity, and comparison with the modern christian writings and beliefs. This is a reliable

¹ Robert Eisenman (1996), Paul as Herodian, *Journal of Higher Criticism*, 3/1 (Spring, 1996), pp 110-122.
<https://depts.drew.edu/jhc/eisenman.html>

² Robinson, J. M. (ed.)(October 12, 1990). *The Nag Hammadi library in English* (Second Edition). San Francisco, California: Harper. Preface.

conclusion due to dating, the parallels between the: Community Rule of the Society of the Poor (of Spirit) and Acts; and the fact that like the bible's portrayal of the so-called “Jesus”, the Society of the Poor identified themselves as "zealous for the law (and the law was of Moses).

The leading author on James and the so called "Dead Sea Scrolls" is Robert Eisenman who has written extensively on many of these issues, particularly in "James the Brother of Jesus and the Dead Sea Scrolls". There are also various Jewish sources which should at least be considered.

So what can we figure out from these sources?

Jesus as a name

We know that "*Jesus*", the name, was not a Hebrew or Aramaic name, although "*Yeshua*", with a terminal *ayin*, transliterated to "*Joshua*" was. However, "*Yeshua*" as "*Jesus*" has no early attestation. Instead we have "ישו" ("*Yeshu*"), which, as the Toldoth Yeshu explains, is the acronym for, "מח שמו וזכרו (נו)" (*Y'mach Sh'mo V'Zichro(no)*), meaning, "May his name and memory be obliterated." A number of classical writers, including e.g. Titus Flavius Clemens (aka Clement of Alexandria)³ and Cyril of Jerusalem⁴ appear to have been aware of this as they appear to claim, without providing support, that the Greek form of "Jesus" was an original name rather than a transliteration of a Hebrew or Aramaic name. Early Jewish sources, for example, the Babylonian Talmud, says, "It is taught that Rabbi Eliezer said to the Wise, “Did not Ben Stada [Hermit aka the so-called "Yeshu"] bring spells from Egypt in a cut in his flesh?” They said to him, “He was a fool, and they do not bring evidence from a fool.” Ben Stada is Ben Pantera. Rabbi Hisda said, “The husband was Stada, the lover was Pantera.” The husband was “actually” Pappos ben Judah, the mother was Stada [Hermit because she was convicted of adultery or sotah]. The mother was Miriam “Mary” the dresser of women's hair. As we say in *Pumbeditha* 74, “She has been false to “satath da” her husband.” (b. Shabbat 104b) and the Jerusalem Talmud, Tosefta and Qohelet Rabbah explicitly assert that "Yeshu" was the "son of Pantera". Both the Aramaic and Hebrew versions of the Toledot

³ <http://www.newadvent.org/fathers/02093.htm>

⁴ <http://www.newadvent.org/fathers/310110.htm>

Yeshu refer to the so-called "Yeshu" as "Pantera" and "Pandera". If this is the case, we almost certainly have found the headstone from his father "Tiberius Iulius Abdes Pantera", born in 22 BCE and killed in 40CE in Germany (matching perfectly, Simon son of Joseph below)⁵. In any case, had his parents whoever they were, known he would be turned into a messiah, he would doubtless have been called "Immanuel" ("עִמָּנוּאֵל" meaning, "god with us"), as required by the supposed Hebrew prophecy in Isaiah 7, recycled by the christers to refer to their "Jesus", with this critical omission, because he would not have been recognised as the same person had they changed his name.



Tiberius Pantera's tombstone in Bad Kreuznach

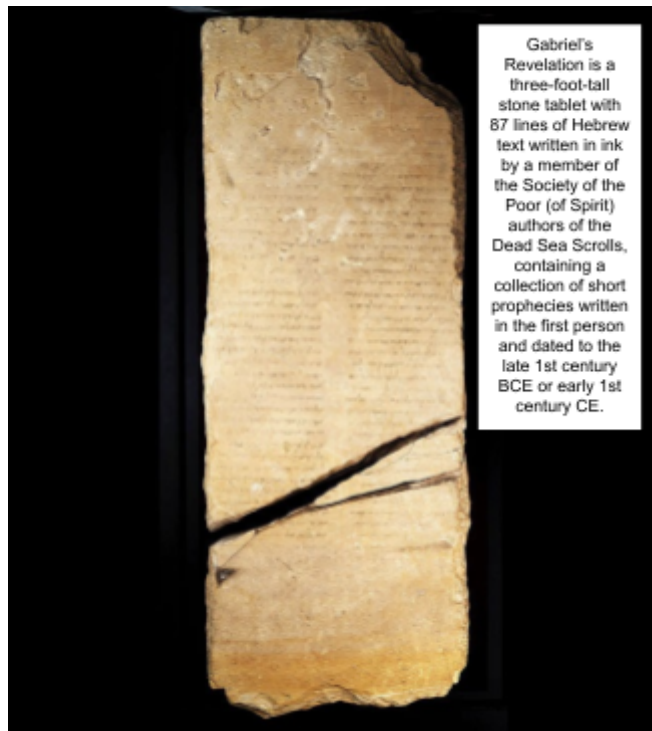
Jesus as an historic character

Instead, today we are all but certain they named him Simon. That is because a petrograph dating from the 1st century BCE or early 1st century CE (unlike the hand-waving "textual analysis" by parties interested in assigning the earliest date possible, of the so-called bible, the carbon in the ink used has been radionuclide dated to not later than 15 CE) was located in 2000 and bought by Dr. David Jeselsohn, a Swiss antiquities collector⁶. This petrograph, now in the Jerusalem Museum, is known as *Hazon Gabriel* (*Gabriel's Vision* or *Gabriel's Prophecy*), reflects a Messianic rebellion lead by an earthly leader, the "Prince of Princes", who conforms with the biblical warrior Ephraim, whose blood was a sign, and who is taken as a mythological prototype for this first century earthly

⁵ https://en.wikipedia.org/wiki/Tiberius_Julius_Abdes_Pantera The Tombstone's museum inscription reads, "Tiberius Iulius Abdes Pantera tombstone in Römerhalle, Bad Kreuznach. CIL XIII 7514: Tib(erius) Iul(ius) Abdes Pantera / Sidonia ann(or)um LXII / stipen(diorum) XXXX miles ex{s} / coh(orte) I sagittariorum / h(ic) s(itus) e(st)"

⁶ <https://www.nytimes.com/2008/07/06/world/middleeast/06stone.html>

leader, and slaughtered rebel, being addressed by Gabriel who prophesies “In three days, live, I Gabriel com[mand] yo[u], prince of the princes, of the messiah”⁷. Hazon Gabriel was produced, by a member of the Society of the Poor (of Spirit) headed by James the Just (also known as "James the brother of the lord") in Jerusalem, as he used the same ink formulation as is used on many of the scrolls and the style of writing is also remarkably similar. Looking for a suitable rebel, in the appropriate period and region, we find Simon son of Joseph, also known as Simon of Peraea, documented by Josephus, a former slave of Herod the Great, about whom we know rather a lot, including that he was regarded as the prophesied Messiah who lead a rebellion (sound familiar yet?) and was killed by the Romans between 4 BCE and 15 CE:



"There was also Simon, who had been a slave of king Herod, but in other respects a comely person, of a tall and robust body; he was one that was much superior to others of his order, and had had great things committed to his care. This man was elevated at the disorderly state of things, and was so bold as to put a diadem on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than anyone else." [Flavius Josephus, Jewish War 2.57-59]

"He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care

⁷ Gabriel's Prophecy, Line 80. See https://hartman.org.il/SHINews_View.asp?Article_Id=162&

was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." [Flavius Josephus, Jewish Antiquities 17.273-277]

Not a very dignified ending for a wannabe messiah.

The leading historian on the historicity, or otherwise⁸, of the so called "Jesus" is Richard Carrier. He devastates the idea that there might have been an historical Jesus in a rebuttal of a Guardian article, where he notes, "No Jewish or Roman historical text contains any reference to Jesus for at least sixty years. ... And that reference, in the *Antiquities* of Josephus, is widely recognized as a forgery. And indeed, quite demonstrably is a forgery, down to every last word (see [OHJ](#), Ch. 8.9). The second reference in Josephus that Gathercole mentions was also not written by Josephus but inserted centuries later (as the latest peer reviewed literature demonstrates: see my *Journal of Early Christian Studies* article on it, reproduced in [Hitler Homer Bible Christ](#), and summarized in *OHJ*, Ch. 8.10). We have to wait twenty *more* years before we get any other reference to Jesus as a historical person, in the *Annals* of Tacitus. And that reference is probably also a forgery (as the latest peer reviewed literature demonstrates: see my *Vigiliae Christianae* article on it, reproduced in [Hitler Homer Bible Christ](#), and summarized in *OHJ*, Ch. 8.10). But even if it isn't (indeed even if the reference in Josephus isn't), neither of those references has any indicated source but Christian hearsay, which by then was just aping the Gospels. Consequently, neither of these sources can *corroborate* the Gospels. They are not an independent source. It is incompetent (or dishonest) of a historian to cite sources that aren't independent as if they were multiple or independent sources. *No non-Christian ever noticed Jesus, or ever found any record of him outside the Gospels* Including Josephus and Tacitus. Even if anything in them about Jesus were authentic."

⁸ Carrier R. (n.d.). Bibliography. Retrieved <https://www.richardcarrier.info/BooksbyRichardCarrier.html> 2018-10-18

Carrier is hardly alone in this opinion⁹

...**Arthur Droge**, a sitting professor of early Christianity (previously at UCSD; now at the University of Toronto)...

...**Thomas Brodie**, a retired professor of biblical studies (as I noted [elsewhere](#)). Combined with myself, **Richard Carrier**—the first to publish a peer reviewed defense of the idea that Jesus didn't really exist in *On the Historicity of Jesus* (Sheffield-Phoenix 2014)—and **Robert Price**, both of us fully qualified independent scholars; and **Thomas Thompson**, a retired professor of some renown. That is a handful of well-qualified scholars, all with doctorates in a relevant field, who are on record doubting the historicity of Jesus.

Most recently, **Hector Avalos**, a sitting professor of religion at Iowa State University, has also declared his agnosticism about historicity [as well](#). Likewise **Raphael Lataster** joins the ranks of [historicity-doubting](#) experts, with a Ph.D. in religious studies from the University of Sydney. He's since published the *second* ever peer reviewed book defending doubts about historicity, *Questioning the Historicity of Jesus* (Brill 2019). We can likewise **Philip Davies** (Professor Emeritus of Biblical Studies [at Sheffield University](#)), who publicly asserted doubt was a respectable academic position (per the category I enumerate below), but privately admitted that in fact he actually doubted the historicity of Jesus (posthumously confirmed by correspondence with Raphael Lataster); and **David Madison**, with a Ph.D. in Biblical Studies, who confirmed the same in Q&A at the [GCRR eConference on the Historical Jesus](#).

That makes now nine fully qualified experts on the record, two of them sitting professors, three retired professors, and four independent scholars with full credentials...

⁹ Carrier, Richard (2016-04-25). Bart Ehrman Just Can't Do Truth or Logic. Retrieved <https://www.richardcarrier.info/archives/10134> 2021-11-22

The “New Testament” Christ

The Herodian traitor Saulus’ (aka Paul) “cosmic-man” is a Romanized reworking of other such characters, including Horus (with some parallels in at least the Buddhist and Hindu traditions); probably “Chrest the Magician” supplemented with gnosticism, the traditions of which continued in Manicheism, and Mandaicism, both predating modern christianity, which appears to have developed largely in the Graeco Roman third and fourth century environment, depending on Josephus and the Septuagint as a source of material to rework a collection of sayings into a backstory replete with post hoc prophecies to maintain the respectability of antiquity unattainable by new religions in Rome.

The “Chrestos Bowl” found during an excavation of the underwater ruins of the ancient harbour of Alexandria in 2008 by the French underwater archaeologist Franck Goddio and his colleagues.



The bowl is inscribed with Greek characters reading “DIA CHRESTOU O GOISTAI”, which has been interpreted as meaning “By Chrest the magician” or “the magician by Chrest”. The bowl was probably made in Syria towards the end of the past era and exported to Alexandria, where it was used early in the new era.

At least we know that "Chrestus", or useful, was used as a name, usually for slaves, around this time. We even have a cup from Alexandria harbor dated to the first century CE bearing the inscription, "DIA CHRESTOU O GOISTAI" (Magician through the good Chrest), which also relates to other records, for example, the Babylonian Talmud quoted above and Chrestus, the name of a Jewish slave executed in 59CE according to Tacitus, probably by Procurator

Porcius Festus¹⁰, as Josephus reports¹¹.” We also have Suetoneus, who wrote, “Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.”¹² As for the chrusters, who only emerge calling themselves that in the third and fourth century, long after the chrestians, it is highly unlikely that their "christ" was an actual name or person. As the historian Richard Carrier notes, "Jesus was the name of a celestial being, subordinate to God, with whom some people hallucinated conversations". John Bartram, a field archaeologist has written extensively of the development of the "Son of God" narrative in Chrestianity from "The Shepherd of Hermas" (Rome, late second Century) which predates the slow derivation of christianity after the Gospel of Thomas (nag Hammadi, 30-110 CE) and the writing of John as a reply to the Gospel of Judas (Beni Masar, 220-340 CE).

Chrusters would kill for the amount of contemporaneous physical material that the minimalists are building their case upon.

“Jesus Christ” the legacy

As for the so called “crucifixion”, while Simon was decapitated and Chrestus was crucified, neither Simon nor Chrestus were “resurrected”. We can say this with certainty, because the medical definition of death is that the emergent attributes of life (Homeostasis, organization, metabolism, growth, autonomy, adaptation, response to stimuli, respiration, reproduction and signalling or

¹⁰ Which is why, based on the above and Josephus (book 20:8.10), “10. Upon Festus's coming into Judea, it happened that Judea was afflicted by the robbers, while all the villages were set on fire, and plundered by them. And then it was that the sicarii, as they were called, who were robbers, grew numerous. They made use of small swords, not much different in length from the Persian acinacae, but somewhat crooked, and like the Roman sicae, [or sickles,] as they were called; and from these weapons these robbers got their denomination; and with these weapons they slew a great many; for they mingled themselves among the multitude at their festivals, when they were come up in crowds from all parts to the city to worship God, as we said before, and easily slew those that they had a mind to slay. They also came frequently upon the villages belonging to their enemies, with their weapons, and plundered them, and set them on fire. **So Festus sent forces, both horsemen and footmen, to fall upon those that had been seduced by a certain impostor, who promised them deliverance and freedom from the miseries they were under, if they would but follow him as far as the wilderness. Accordingly, those forces that were sent destroyed both him that had deluded them, and those that were his followers also.**”, Jay Raskin suggests that Tacitus originally read, “Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite punishments on a class hated for their disgraceful acts, called Chrestians by the populace. **Chrestus**, from whom the name had its origin, suffered the extreme penalty (i.e., Crucifixion) during the reign of **Nero** at the hands of one of our procurators, **Porcius Festus**, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular.” Retrieved from <https://jayraskin.wordpress.com/2011/04/04/294/> Accessed 2018-09-02

¹¹ Josephus Antiquities of the Jews XX 8 x. Supra and at <http://www.earlyjewishwritings.com/text/josephus/ant20.html>

¹² Gaius Suetonius Tranquillus (c. 69 – after 122 CE), Claudius 25.4 Retrieved from http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html Accessed 2018-09-02. Note that contra footnote 79 of this source, recent research shows that earlier manuscripts of Tacitus also had “**Chrestians**” (“*Chrestianos*”) in the passage, and that this was subsequently altered to “Christians” by a later scribe.

HOMGAARRRS for short) are irreversibly terminated. Nothing that is alive has ever been dead.

The bible stories about the so-called "Jesus" reflect that the prototypes were the messianic revolutionaries, zealots (for the law (of Moses), misogynists, racists, and not very nice that we see emerging from the Qumram writings. They reflect in large part the "Society of the Poor (in Spirit)", who described themselves as "Zealous for the Law" and whose branch in Jerusalem was lead by James the Just, better known as the "Brother of our Lord", who are undoubtedly the source of the messianic Jewish thinking and citations that made their way into the so-called "New Testament", and a nastier bunch of fervid fundamentalists would be hard to find, These fervid "patriots" sought the literal "restoration" of Mosaic Law as a revolutionary activity (as the Herodians practiced "illegal" cousin marriage), and this is not the only example that has been "reinterpreted" by later christers to establish the "kind" Jesus developed from the mid Fourth century forward.

For example, the so called "Parable of the Ten Minas" containing the famous "But those mine enemies, who would not that I should reign over them, bring them hither and slay them before me." found in Luke 19:27 has no other credible interpretation but as a threat. The pericope of the "Tribute Penny" in Luke 20 is invariably misinterpreted by christers who have almost certainly never seen a Roman Tiberius Silver Denarius, probably would not understand the Latin abbreviations on it if they had, have in all likelihood never read Josephus on the continuous coin related riots in Judea and would be completely at a loss as to why the "spies" were "astonished" and "silenced". The answer is easy. The so-called Jesus (most probably Simon son of Joseph) was engaged in sophisticated and witty misdirection. He reminded the Hebrews that the Denarius claimed that Augustus was a god, which was blasphemy, meaning that a devout Jew could not touch the coin, let alone pay taxes with it. And he did it by getting the "spies" to hold up the coin, and making a statement that appeared totally innocuous.

Yet another is the pericope of the Syrophoenician woman, which shows the so-called "Jesus" as a bigoted, rude racist, forced to cure her daughter after

referring to her child as a dog (a massive insult then and now, as the dog was regarded as a unclean) by the mother's persistence and clever wordplay. We can even point out late inventions intended to reinforce christianity's "niceness", for example, in the "let he who is without sin cast the first stone" fable of John 8, which would have been very nice if it were not a very late borrowing, not attested until long after the mid-fourth century Codex Vaticanus and Codex Sinaiticus had been written. This would not have been necessary if such character illuminating stories had already abounded.

If interested in reading further, you might read any of the hundreds of works written on this topic by scholars in the last half-a-century or so. Robert Eisenman, the preeminent authority on the Qumran Community and so-called "Dead Sea Scrolls" is one author worth heeding. Another would be Richard Carrier who literally wrote the book on the Bayesian evaluation of history, and concluded, "There is no independent evidence of Jesus's existence outside the New Testament. All external evidence for his existence, even if it were fully authentic (though much of it isn't), cannot be shown to be independent of the Gospels, or Christian informants relying on the Gospels. None of it can be shown to independently corroborate the Gospels as to the historicity of Jesus. Not one single item of evidence. Regardless of why no independent evidence survives (it does not matter the reason), no such evidence survives."

On "Jesus" being "Lucifer", "the Bright and Morning Star"

"Lucifer", the light-bearer, is the Latin name for the planet Venus¹³, the bright and shining "Morning Star" of the bible¹⁴, elsewhere referred to as the so-called New Testament's mythical "Jesus", and was first used by Jerome to refer to a Babylonian King referred to in Yeshayahu (i.e. Studies) aka Isaiah 14:12¹⁵, as "Helal, son of Shahar", which can best be translated as "Day star, son of the Dawn", along the same lines as the resplendent and bejewelled Louis the XIV was referred to as the Sun King¹⁶. The opponent of Luke 10:18 is based on a mistaken reading of Isaiah 14:12, not as a king of Babylon, but as the

¹³ Lucifer at Wiktionary Retrieved <https://en.wiktionary.org/wiki/lucifer#Latin> 2018-09-17

¹⁴ "Morning Star" in the Bible Retrieved https://www.biblegateway.com/quicksearch/?quicksearch=Morning+Star&qv_version=NIV 2018-09-17

¹⁵ Maas, A. (1910). Lucifer. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved <http://www.newadvent.org/cathen/09410a.htm> 2018-09-17

¹⁶ Louis XIV at Wikipedia Retrieved https://en.wikipedia.org/wiki/Louis_XIV_of_France 2018-09-17

“Opponent”, establishing that "Lucifer" is the planet Venus, "The bright and Morning Star" - and the so-called "Jesus" is also shown as "The bright and Morning Star" in 2 Peter 1:19 (phosphoros), Revelation 2:28 (aster proinos), and Revelation 22:16” (ho aster ho lampros ho proninos).

When $A=B$ (Lucifer = Venus) and $C=B$ (Jesus = Venus) then $A=C$ (Lucifer = Jesus).

This is probably not something most chrusters are ready to accept.

A second and important connection is to the “Star Prophecy” (Numbers 24:17) "There shall come a star out of Jacob" which was of extreme importance to the Society of the Poor (of Spirit) and connects all of the Messianic pretenders, from Simon son of Joseph (“Son of Venus”) through Simon bar Kokhba ("Son of the Star") and even Sabbatai Zevi (“The reign of Saturn”).

The Books

We know from the stories about the so-called “Jesus” that the New Testament stories are made up. Not just because of their anhistoricity, contradictions and a lack of relevant knowledge that a witness would have had to have had, but also because of the reporting of expressions when there were no witnesses. Who recorded the sayings of a young brother of James? How about when the so-called “Jesus” was supposedly in the wilderness being tempted?

While chrusters love to date works earlier in a futile attempt to make them seem more authentic, the so called New Testament was still developing in the fifth century C.E. when the Gospel of Thomas, the Epistle of Barnabas, and I Clement were all still considered scripture. It is highly unlikely that much of it was produced before the second century, as writers of the time, such as Papias show that aside from the Septuagint, Judaic Chrestianity had a strong preference for oral tradition late into the second century and possibly as late as the mid third century. Certainly even after Bishop Athanasius of Alexandria's 39th Festal Letter in 367 C.E. telling chrusters to burn books which were not a part of the bible, and providing an “authoritative list”, there was no widespread certainty as to which of the fables, myths and stories forming the chruster

tradition would be included or excluded, even as many christers were destroying works not on that list, and earlier "incomplete" versions of their tradition.

Most claims about the bible are not so much spurious as lies. The earliest nearly complete so-called "new testaments" in near modern form are the mid-fourth century Codex Vaticanus [https://digi.vatlib.it/view/MSS_Vat.gr.1209] and Codex Sinaiticus [<http://www.codexsinaiticus.org/en/>]. The deliberate destruction of documents by christers means that the earliest largely complete so-called "old testament" is the eleventh century Codex Leningradensis. Wikipedia has a very competent analysis of the ages of the earliest extant fragments of the bible [https://en.wikipedia.org/wiki/Biblical_manuscript], which reflects P52 which has a few lines of the book of John as the earliest paleographically dated manuscript, but despite wishful thinking by christers who dated it to the Second Century, modern researchers tend to regard it as a third or fourth century artifact, which would make sense. After all, until the third or fourth century, the religion was not christianity, but chrestianity.

The text of the New Testament in Vaticanus and Sinaiticus lack several passages compared to the "Textus Receptus", change others and add more.

Omitted from Vaticanus are:

Matthew 12:47; 16:2b-3; 17:21; 18:11; 23:14
Mark 7:16; 9:44,46; 11:26; 15:28; Mark 16:9–20
Luke 17:36, 22:43–44
John 5:4, John 7:53–8:11
Acts 8:37; 15:34, 24:7; 28:29
Romans 16:24
1 Peter 5:3

Omitted from Sinaiticus are:

Gospel of Matthew 12:47, 16:2b-3, 17:21, 18:11, 23:14, 24:35
Gospel of Mark 7:16, 9:44, 9:46, 11:26, 15:28, 16:9–20
Gospel of Luke 17:36
Gospel of John 5:4, 7:53–8:11; 16:15, 20:5b-6, 21:25
Acts of the Apostles 8:37; 15:34; 24:7; 28:29
Epistle to the Romans 16:24

It is worth emphasizing that the earliest date for the "easter story", with its resurrection and wandering ghosts (in Mark, which is a source for the other gospels), occurs after the publication of the first almost complete bibles we have, Codex Vaticanus and Codex Sinaiticus in the mid Fourth Century.

This is centuries after Suetonius (AD 75-140), reported that after Augustus died and was cremated in 14 CE, "an ex-praetor took an oath that he had seen the form of the Emperor on his way to heaven¹⁷." Augustus' wife Livia Drusilla had similar claims made for her after her death in 29 CE by Juvenal in his 13 Satires, "Livius Geminius a senator swore, with dreadful imprecations, that he had seen *Livia ascending* into *heaven* and taking her place among the gods."¹⁸, and one of the recently translated Oxyrhynchus papyri has a poem to Nero's wife, Poppaea Sabina, also showing her physically ascending to heaven to become a goddess¹⁹ after her death in 65 CE.

And so on, showing that far from being unique, physical ascendancy to heaven was something expected for the Roman God-Emperors.

For additional sources:

Valerie Tarico (2020-12-18). These 5 historical truths suggest Jesus Christ may have never existed. Alternet.

<https://www.alternet.org/2020/12/jesus-didn-t-exist/>

Holy Koolaid (2021-09-17). The Evidence for Jesus Is Worse than You Think.

<https://www.youtube.com/watch?v=PGHOp-9yAbA>

¹⁷ Suetonius, Deified Augustus 100:4; LCL 1:283-285.

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Augustus*.html

¹⁸ LIX 11§ 4

¹⁹

http://www.nbcnews.com/id/48771790/ns/technology_and_science-science/t/ancient-poem-deifies-wife-brutal-roman-emperor-nero/