

The Hashin' of the Christ

Crucifixion, Resurrection & Ascension

Copyright 2013 Kelli Jae Baeli

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Classification:

1. Atheism
2. Religion
3. Humanism
4. Christianity
5. Bible Study
6. Secularism
7. Women Authors—non-fiction
8. Bible-Science
9. Biblical Criticism

NOTE to Reader:

This Essay included in Supernatural Hypocrisy: The Cognitive Dissonance of a God Cosmology. Table of Contents for that collection is in the back of this publication

ABOUT THIS PUBLICATION:

This is an excerpt. This is only an excerpt. If it was the actual 1000-page book, you would have been informed, and there would have been many pages of references, indexes, footnotes, a more expansive context, and quite a few more words. Please read this out of the purview of religious zealots, as they are prone to violence when reminded that others don't always buy into their god-thing. Thank you and enjoy your beverage.

Summary:

(Essays from: *God on a Stick: (An exhaustive investigation into Christianity and why I decided it made no damn sense)* formerly titled: *Supernatural Hypocrisy: The Cognitive Dissonance of a God Cosmology*)

Directed at agnostics and those struggling with the inconsistencies in Christianity in particular, and religion in general, an author struggles to find her own Personal Cosmology by examining and sharing her beliefs and discoveries about God, the Bible and Christianity.

From "The Hashin' of the Christ: Crucifixion, Resurrection & Ascension": "There is no reason to believe Jesus was anything more than a myth, redacted and embellished by Christians many decades after his alleged death. While we know that it is historically accurate to say that people were crucified in the days of Jesus, this does not imply that he was. Nor does it prove that he existed. The evidence is sparse to nonexistent in this case, and bolstered only by the need to believe in him and nothing more.

But assuming for the moment that Jesus was a real person, can we say with any appreciable degree of certainty that his crucifixion took place?"

From "Lost in Transliteration": "For Romans, the act of removing the body from a cross in order to bury it, was not common, and tantamount to an admission that the executed person was wrongfully accused. The point of crucifixion was to punish and shame the convicted, and there was no better way to do that than to deny him the traditional rite of burial. There was no reason to believe that Pontius Pilate showed mercy to Jesus or his loved ones."

From "To Rise or Not to Rise: It's All in the Leaven": The bodily rising of Jesus into the sky is a reflection of the common belief of the time that Heaven was above the Earth. We know through science, of course, that the cosmos has never revealed to us a place such as this, but instead holds other galaxies and celestial bodies that extend far beyond our previous imaginings. That we haven't found Heaven, doesn't mean it doesn't exist, but it certainly suggests that the Heaven supposedly situated above the Earth, is part of religious myth and an example of the limited knowledge at that time of the cosmos.

From "Eyes Are Bad Witnesses": If all of these books of the four Gospels were eyewitness accounts, why are there so many discrepancies? Aside from what we now know about the unreliable nature of eyewitness testimony, many people still believe that if someone claims to have seen something with their own eyes, we are more likely to believe it happened. But even if this were so, why are there so many contradictions between all these eyewitnesses in the Gospels?

From "Imperfect Prefect": What we do know from authentic historical record is that Rome had a fair court system, with learned and competent lawyers. No one was put to death without a trial and verdict, contrary to what Hollywood and the Bible would have us believe. They both tell us that all this was thrown out the window; that Pontius Pilate found Jesus innocent of any charges, but fell prey to the demands of a bloodthirsty crowd who wanted Jesus crucified. This was unheard of, and most likely never happened.



The Hashin' of the Christ

Crucifixion, Resurrection & Ascension

"There is no reason to believe Jesus was anything more than a myth, redacted and embellished by Christians many decades after his alleged death."

~Kelli Jae Baeli

The Passion of the Christ, which is described by the Catholic Encyclopedia as "the sufferings of Our Lord, which culminated in his death upon the cross," was made a popular societal meme by the movie of the same name. Directed by the now-morally-discredited Mel Gibson, the film was merely an exercise in religious sensationalism. Add enough drama and pull hard enough at the strings of compassionate hearts, and you've got yourself a blockbuster. It doesn't really matter whether the depictions are accurate, as long as the material wins the hearts of the gullible.

Christians have their own list of complaints about "mistakes" in the movie, simply because the content is slanted toward Catholicism, and depicts things not in the Christian Bible. But that aside, as I would not hold the Bible up as a guide for accuracy, there are still other events and details in the movie that are historically wrong.

A few are:

- >The language of the common people of the time and location was Aramaic; the language of administrative affairs was Greek. But the film has them using Latin.
- >Jewish men of the time did not have long hair, as they did in the movie.
- >The convicted were crucified in the nude, unlike in the movie.
- >The clothing worn was also not accurately depicted.
- >The scourge scenes were far overdone, as the punishment was inflicted with a reed, not the horrific instruments depicted in the film.
- >The Romans would never have allowed Jewish guards or armies, like those in the movie who arrested and punished Jesus.
- >The convicted would not carry the whole cross, but only the crossbeam, to the site of crucifixion, and they would most commonly be tied to the cross, not nailed, and the nails, if used, would have gone in the wrists, not the palms.
- >A Jewish court would have executed Jesus by stoning, decapitation, strangulation or burning, depending on the charge (Berlin/Magnuss).

Since sensationalism and storytelling played such a pivotal role in the content of this movie, creative license and religious beliefs colored it in a way that would shock the most viewers. It was inaccurate in many ways. Such is the case for the retelling of the Jesus story in the Christian Bible.

There is no reason to believe Jesus was anything more than a myth, redacted and embellished by Christians many decades after his alleged death. While we know

that it is historically accurate to say that people were crucified in the days of Jesus, this does not imply that he was. Nor does it prove that he existed. The evidence is sparse to nonexistent in this case, and bolstered only by the need to believe in him and nothing more.

But assuming for the moment that Jesus was a real person, can we say with any appreciable degree of certainty that his crucifixion took place?

I can begin by pointing out that Jesus was a common name at the time, and historians have mentioned quite a few of them. Any of them could have been the historical antecedent of the crucifixion story.

- Jesus son of Naue
- Jesus son of Saul
- Jesus, high priest, son of Phineas
- Jesus son of the high priest Jozadak
- Jesus son of Joiada
- Jesus, high priest, son of Simon
- Jesus, high priest, son of Phabes
- Jesus, high priest, son of See
- Jesus the Christ
- Jesus son of Damnaeus, became high priest
- Jesus son of Gamaliel, became high priest
- Jesus son of Sapphas
- Jesus, chief priest, probably identified with 10/11
- Jesus son of Gamalas, high priest
- Jesus, brigand chief on borderland of Ptolemais
- Jesus son of Sapphias
- Jesus brother of Chares
- Jesus a Galilean, perhaps to be identified with 15
- Jesus in ambushade, perhaps identified with 16
- Jesus, priest, son of Thebuthi
- Jesus, son of Ananias, rude peasant, prophesies the fall of Jerusalem (Schneider).

With this many to choose from it's easy to see how names and persons can be confused, and even how details from history can be plucked out of context and new identities assigned. It would have been so much easier, had Jesus Christ been named Reginald or Leroy.

During the first 80 years of Christianity, all religious art depicted an actual lamb as the sacrifice; the lamb in various configurations with a cross. There were no images of a man being sacrificed on the cross. This suggests that the story of Jesus Christ and his crucifixion were added later; otherwise the art of that period would reflect these important events.

Curiously, Christian adherents continue to use the Bible as their evidence for everything, because that's the only evidence they have—and it's not evidence at all. A common sentiment can be found in this statement from a commenter on a Christian site:

Jesus Himself made it clear to the disciples that he had to be crucified and

die, and then be raised from the tomb on the third day. Jesus here attests to his crucifixion and defies any other claim that denies or rejects this historical fact. It is very hard for the sceptic to look Jesus in the eye and say to Him, "You are a liar" (Light of Life).

Oh where do I begin with this one? This site's Christian writer tries to prove an event by using another unproven event, from a notoriously inaccurate record of history. But he must think that there is no greater proof for the crucifixion, than the testimony of the one crucified; the one for whom we have no tangible evidence, nor any proof of the events in which he was involved.

This writer also likes to throw around words such as "fact" (like others use "truth" and "evidence") while being guilty of what I mentioned before: changing definitions to suit his needs.

The next statement is even more ludicrous. *It is very hard for a sceptic [sic] to look Jesus in the eye and say to him, 'You're a liar.'* First, it's not only hard, it's impossible. NO ONE can look Jesus in the eye. He's not here now, and probably never was, then. I wonder how, exactly, this person looks Jesus in the eye? Is he having visions? Seeing ghosts? Did Jesus see fit to visit him in some way? What did this modern-day Christian do to merit an audience with the Son of God? Mel Gibson made a whole movie about the Passion of Christ. Did Jesus pay a visit to him? Maybe that's why Mel started drinking so much.

Anyway, assuming Christ Jesus was crucified, we are then to believe another series of events.



Lost in Transliteration

"I would never want to be a member of a group whose symbol was a guy nailed to two pieces of wood."

~George Carlin

In 1 Corinthians 15:3-8, the Apostle Paul wrote,

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. After that he appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then he appeared to James, then to all the apostles; and last of all, as to one untimely born, he appeared to me also.

The key words, in bold, are *buried*, *raised* and *appeared*.

The word *buried* is taken from the Greek word, *Taphos*. It doesn't mean "tomb" (which would be *mnema*) nor does it mean "sepulcher" (which would be translated from *mnemeio*)—It means "burial."

The word *raised* is rendered as either *egeiro* or *egergetai*. Which means "to wake up" or "to awaken." Whenever either of these words is used elsewhere in Scriptures, they mean to awaken physically from sleep, or to awaken spiritually. These two words do not ever mean resurrection. Resurrection is defined as "the act of rising from the dead."

The word *appeared* is from the Greek word, *ophthe*, which is "to become visible to, appear to, be seen by." If we look at the other contexts of use with the word *ophthe*, such as when Paul says that Jesus appeared to him (using the word *ophthe*), it is clear that Paul never met Jesus and that when he wrote this, it was 20 to (some say) 30 years after the alleged death of Jesus, and even later than the time of Paul himself.

Another important point here is that Roman law may not have allowed for a crucified person to be buried. They were usually left to be consumed by nature, as part of the humiliation process. So to say that Jesus was crucified and then buried, is at once another potential flaw in the story.

Sources outside the Bible seem to support this:

The bodies of the crucified Christians were displayed for six days and then burned so that the ashes might be scattered in the Rhone. Christian fellow-disciples complained, "We could not bury the bodies in the earth ...neither did money or prayers move them, for in every possible way they kept guard as if the prevention of burial would give them great gain" (Eusebius, EH 5.1.61-62).

Another historian, Tacitus, writes about the behavior of Tiberius:

"People sentenced to death forfeited their property and were forbidden burial" (Annals 6.29).

In the time of Nero, Petronius told the story [Petronius Arbiter. Satyricon, 111-12] of an Ephesus soldier who was charged with guarding the bodies of crucified while still on the cross. He instead stole away to have sex with a local widow, and the family of the dead criminal took the body down in secret, and buried it. The soldier who had neglected his duty feared his own body would be “hanging on the cross to feed the crows” (Horace: The Epistles).

S. Lieberman said that the Jews were horrified by the Roman practice of denying burial to executed criminals (Evans).

During the First Jewish Revolt the Idumeans killed Ananus and —interestingly— Jesus son of Gamalas (4.5.2 315). They mocked the corpses and, contrary to Jewish law, (“Even those sentenced to crucifixion are taken down and buried before sunset.”) [Preterist Archive] did not bury the bodies, but tossed them outside the city.

For Romans, the act of removing the body from a cross in order to bury it, was not common, and tantamount to an admission that the executed person was wrongfully accused. The point of crucifixion was to punish and shame the convicted, and there was no better way to do that than to deny him the traditional rite of burial. There was no reason to believe that Pontius Pilate showed mercy to Jesus or his loved ones.

With all the supporting historical documents, it would appear very unlikely that Jesus was taken down and buried, and certainly even more unlikely that he was entombed. At this time, tombs were difficult and costly to create, and families would guard them with impunity for generations (Kirby). Theologian William Lane Craig corroborates this: “During Jesus's time there was an extraordinary interest in the graves of Jewish martyrs and holy men and these were scrupulously cared for and honored” (Craig, Assessing).

The Discovery Channel aired a program called “The Lost Tomb of Jesus” in 2007, wherein it was claimed that the tomb of Jesus’ family might have been found outside Jerusalem. Jesus was said to live in Nazareth, and to have been born in Bethlehem. How was there time to take the body of Jesus to a tomb in Jerusalem?

Besides, archaeologists have discovered 98 tombs and 21 ossuaries* with the name “Jesus” on them in that same region.

*Tombs are generally buildings or chambers, and ossuaries are generally the boxes or containers in which the bones of the dead are placed.



To Rise or Not to Rise:

It's All in the Leaven

“...a selective, piecemeal, and probabilistic acceptance of miracle stories is not what apologists want. They take umbrage that critics do not wind up accepting any and all biblical miracles. Otherwise how are we to understand the constant refrain that it is inconsistent for critics to strain out the gnat of the virgin birth while swallowing the resurrection?”

~Robert M. Price

Some take the Gospel of Luke (24:21, 50-51) as literal, and say the Ascension of Jesus took place on Easter Sunday; the third day. Luke 23:42-43 has it happening the same day. Others follow the Scripture in Acts 1:3, and suggest the Ascension took place 40 days afterward.

The book of Matthew does not mention the Ascension, and neither does the Book of Thomas, discovered in 1945 at Nag Hammadi, Egypt.

In John 3:13, Jesus told Nicodemus that “*No one has ascended to Heaven but he who came down from Heaven, that is, the Son of Man.*” Yet we know from the Old Testament that Elijah did just that. Enoch, in both Genesis 5:24 and Hebrews 11:5, also ascended.

The bodily rising of Jesus into the sky is a reflection of the common belief of the time that Heaven was above the Earth. We know through science, of course, that the cosmos has never revealed to us a place such as this, but instead holds other galaxies and celestial bodies that extend far beyond our previous imaginings. That we haven't found Heaven, doesn't mean it doesn't exist, but it certainly suggests that the Heaven supposedly situated above the Earth, is part of religious myth and an example of the limited knowledge at that time of the cosmos.

Given that Mark (the earliest Gospel) chapter 13 mentions the destruction of Jerusalem, scholars date the writing of that Gospel somewhere around 70 C.E. — though many scholars believe the Gospels were written much later, in the 2nd century. Even if they were written earlier, this would mean that no one wrote about Jesus until approximately 40 years after Jesus died and was resurrected.* Why did it take them so long to write about such an important man, and an important event?

* Many scholars place this date as more like 80 years after the death of Jesus.

Also, in the header of most Bibles, we see it's the “*Gospel According to Saint Mark*” (or Saint Matthew, Saint Luke, or Saint John), even though the church had not yet established canonization, and they could not have been sainted at the time, nor would they have claimed that title if it did not exist. Canonization did not begin until Pope John II in the 10th century. So to label a book's author as not only a disciple of Jesus, but as a saint, is, at best, misleading. None of the authors of the Gospels (whoever they were) claimed to have been eyewitnesses of the life or death

or resurrection of Jesus. Although there are plenty of sources who will lie and say they were.

One such example is on domini.org, where we find these assertions:

Matthew was one of the first twelve disciples of Jesus (Matthew 9:1; 10:1-4) and therefore an eye-witness; he records more of Jesus' teaching concerning God's Heavenly kingdom than the other writers, for example the entire Sermon on the Mount (Barrow).

Most critical scholars agree that the Gospel of Matthew was written by an anonymous Jewish Christian near the end of the 1st century. Assuming the Apostles were around the same age as Jesus (thought to be between 32 and 35 years old) during the time Jesus was crucified, (scholars generally agree it was around 30 BCE), and given that the earliest Gospel was written around 70 CE, that would make the authors of the Gospels anywhere from 70 to 100 years old. Now, considering the life expectancy of citizens during the Roman Empire was 22-25 years old (Rosenberg), it is highly unlikely that any of the Apostles were alive to write the Gospels that long after the alleged death of Jesus.

Also note that Matthew is written in 3rd person, relating what other people were doing and saying, which means the author did not take part in it.

Mark was Peter's son (I Peter 5:13, possibly spiritual son), who wrote down what Peter said about who Jesus was, what he did, where he went and what happened; Mark's Gospel is therefore Peter's account, an eye-witness account, written down by Mark (Barrow).

Notice the misunderstanding of the phrase "eyewitness." Merriam-Webster defines "eyewitness" as: *one who sees an occurrence or an object; especially: one who gives a report on what he or she has seen.* Someone who writes down what someone else allegedly said, is not, and has never been considered an eyewitness account. That's called *hearsay*. And in this case, possibly also *heresy*.

Luke was a doctor and a co-worker with Paul (Colossians 4:14; Philemon v24). Because some spurious stories about Jesus were circulating, Luke decided to interview local eye-witnesses and people who had followed Jesus closely. Luke collated all the interviews into a single account, recording details not mentioned elsewhere, for example regarding the conception and birth of Jesus and Mary's extended family, as you might expect of a doctor (Barrow).

Since Paul was not a disciple, and had never met Jesus, this can hardly be considered an eyewitness account, since it was a retelling of many retellings. This "collating" that went on, was believed by scholars to be the collection of material from the book of Mark, and from another source, known as "Q."* The same is true of the book of Matthew.

*Q is named for the German word *Quelle*, which means "Source"—it is believed to have been a document, now lost, from which both authors of Luke and Matthew borrowed, since the similarities existed in both texts almost word for word, yet did not agree with many parts of the book of Mark.

John was one of the first twelve disciples of Jesus and therefore an eye-witness (John 19:35); John brings out the spiritual significance as well as recording the practical aspects of Jesus' works and words. John lived to be older than any of the

other writers. It is therefore likely that he was familiar with their accounts and wanted to supplement theirs with additional teaching and miracles by Jesus which had a bearing on the situation towards the end of the first century AD.

Now he's just inventing things. How does he know John lived longer?

Additionally, if John was both the author and the apostle, then why, in verse 21:24, does he say, "*This is the disciple who is testifying to these things and has written them, and we know that his testimony is true*"? And why does he refer to "*the disciple who testifies,*" and then to himself and others, as in "*we know that his testimony is true*"?

It's obvious this is not an eyewitness account, and recount, based on other materials and oral information from other people.



Eyes Are Bad Witnesses

“Remembering is not a completely independent function, entirely distinct from perceiving, imaging, or even from constructive thinking, but it has intimate relations with them all...One’s memory of an event reflects a blend of information contained in specific traces encoded at the time it occurred, plus inferences based on knowledge, expectations, beliefs, and attitudes derived from other sources.”

~ *Sir Frederick Bartlett*

If all of these books of the four Gospels were eyewitness accounts, why are there so many discrepancies? Aside from what we now know about the unreliable nature of eyewitness testimony, many people still believe that if someone claims to have seen something with their own eyes, we are more likely to believe it happened. But even if this were so, why are there so many contradictions between all these eyewitnesses in the Gospels? (One site, *Evil Bible*, lists 42 contradictions). Another author, Tom Flynn, points out these:

The popular image of shepherds and wise men side by side before the cradle? Matthew says wise men. Luke says shepherds. Neither says both. The star in the East? Only in Matthew. "Hark, the herald angels sing"...but only in Luke. Matthew never heard of them.

But then, only Matthew heard of Herod's slaughter of the innocents...That's right, the indiscriminate killing of every male baby in Judea—with one significant exception—did not merit Luke's attention. On the other hand, no Roman historian chronicles this atrocity either, not even Flavius Josephus. Josephus reviled Herod and took care to lay at his feet every crime for which even a shred of evidence existed. Had Herod really slaughtered those innocents, it is almost unimaginable that Josephus would have failed to chronicle it.

Matthew says Joseph and Mary lived in Bethlehem, moving to Nazareth after their flight into Egypt...But Luke says Joseph and Mary lived in Nazareth all along; Jesus was born in Bethlehem only because Joseph and Mary had traveled there to enroll in the census...Roman records mention no such census; in fact, Roman history records no census in which each man was required to return to the city where his ancestral line originated. That's not how the Romans did things.

Our litany of errors continues. Matthew and Luke both claim to catalogue the male ancestors of Jesus—through Joseph—back to King David. Matthew lists twenty-eight generations between David and Jesus. Luke lists forty-one. Matthew and Luke propose different names for Joseph's father and

grandfather. They propose different names for each ancestor separating Joseph from Zerub'babel, a late Old Testament figure. Incredibly, over the five-hundred-year span preceding the birth of Jesus, Matthew and Luke, whom many Christians consider divinely inspired, cannot agree on the name of a single one of Joseph's ancestors!

It is almost certain that none of those books were written by Matthew, Mark, Luke or John, either directly, or indirectly.

If all these authors were indeed there, or interviewed those who were, why don't the details match up? Eyewitness accounts are notoriously unreliable—enough so that they are not taken seriously in our own courts of law. Imagine eyewitness accounts that are remembered from 40 to 80 years later? I can't recall conversations and details from events that happened 4 to 8 years ago; even if they were compelling, I find that when I have shared that memory with someone else, their memory of it differs from my own. Such is also the case, most likely, for these biblical authors.



Imperfect Prefect

"Very few things happen at the right time, and the rest do not happen at all. The conscientious historian will correct these defects."

~ Herodotus (-484 to -425)

What we do know from authentic historical record is that Rome had a fair court system, with learned and competent lawyers. No one was put to death without a trial and verdict, contrary to what Hollywood and the Bible would have us believe. They both tell us that all this was thrown out the window; that Pontius Pilate found Jesus innocent of any charges, but fell prey to the demands of a bloodthirsty crowd who wanted Jesus crucified. This was unheard of, and most likely never happened.

There has been some debate among scholars about whether or not Pontius Pilate even existed. There is no record of him before or after the period said to be the Trial of Jesus, during his tenure from 26–36 CE, as the fifth Prefect of the Roman province of Judea (Britannica, Pontius Pilot). Historians Josephus and Philo wrote of him, as did Eusebius of Caesarea, considered the Father of Church History. But since the material from him dates from the 4th century (301-400 CE), the latter is of questionable authenticity, since it was written at least 300 years after the alleged death of Jesus Christ.

These writings by Eusebius and other historians were believed to have been embellished and altered many years later by Christians who wished to bolster the myth of Jesus. There is also a publication entitled *Letters of Pontius Pilate: Written during his Governorship of Judea to his Friend Seneca in Rome* and these documents are often cited, either innocently or with full knowledge of their status by many who wish to prove the existence of Jesus.

The problem is, this collection is a work of fiction by a British journalist and editor named W. P. (William Percival) Crozier. It was his first novel. It is NOT a collection of authentic letters from Pontius Pilate. This falsehood had become its own hearty meme. You can even find the book listed on a major bookseller's site with a description that insinuates it as "nonfiction." One of the reviewers even calls it that, and the author is listed as "editor." But no letters from Pilate to Seneca exist, and Seneca never mentions Jesus in his own historical writings. Another case of Revisionist History meets Religious meme, that makes it difficult to lend credence to the story of the son of the Christian God.

There are other elements to this bit of the story which fling the air of doubt into it. For instance, why would the people want Jesus crucified, when all he did, according to the biblical texts, was teach forgiveness, cure the sick, raise the dead? Where did the alleged murderous rage of the Jews against Jesus come from?

And also, what are the chances that Jesus would be pitted against another accused prisoner named Barabbas, who's moniker meant Son of the Father? And

further, that his full name, according to early Greek texts was *Jesus Barabbas*? It is more likely that there was one man on trial, and it was Barabbas, and the Jesus figure was inserted into the story later.

There is no evidence in Roman history, or in any other source outside the Bible, that releasing a prisoner at the behest of a crowd was any sort of Passover tradition, (known as *Privilegium Paschale*) as depicted in the book of Matthew (27:15-17)(Husand). "The *privilegium paschale* is nothing but a figment of the imagination. No such custom existed" (Winter/Vermes).

Josephus, who was enthusiastic about painting Jews in a bad light, would have jumped at the chance to record this event, and mention the Passover tradition of *Privilegium Paschale*, had it really existed. According to all the manuscripts, history is less colorful closer to the source, than it is later along a timeline (Barker. "Did Jesus Really Rise From The Dead?").

Remember that popular kid's game, Gossip? One kid whispers a phrase in the ear of the one next to him, and that one does the same to the one on the other side, and on down the line until it gets to the last kid, who then says the phrase out loud. Inevitably, the final phrase is far different than the original.

Carl Sagan said, "Extraordinary claims require extraordinary evidence." Any assertion that the crucifixion, resurrection and ascension of Jesus took place is predicated entirely on the Bible texts, and this is a major logical fallacy, as it assumes a premise is true in order to prove the secondary part of the premise. There has never been any extraordinary evidence of these events, nor even of the existence of this person known as Jesus.

Thus, it is both irrational and illogical to believe that Jesus or the events he is reported to have taken part in, ever existed. It is a collection of ideas powered by the vehicle of cultural and religious memes, and this is hardly enough to make a case for its veracity.

Books by Kelli Jae Baeli



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ON TAP FOR 2017-18
{Untitled, Book 2, Cross Pollination Series}
Synaptic Circus: In the Marrow
(Quips and Quotes from a Bestselling
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After Words
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{Untitled, Book 3 in Northwoods Trilogy}
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AKA Investigations series, Book 7
New Harbor Witches series, Book 3

WITH MELISSA WALKER
Life Everywhere
(memoir of our travels)
Frequent Crier Miles
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OTHER WORKS IN PROGRESS
Behind the Left
(Authoring the Apocalypse)
Noble Arcanum
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The Girls in the Band
(Novella)
Circling Uranus
(Short spoofy Sci-fi story)
Go to kellijaebaeli.com

ABOUT THE AUTHOR

Kelli Jae Baeli

Even after 54 books, Kelli Jae Baeli always tries to write the sort of book she would want to read. She says her favorite thing to do in her novels is take a common trope and turn it on its ear. Where you expect a zig, she gives you a zag. In her pages, you will find strong female characters, ethical dilemmas, realistic romantic storylines often filled with adventure and intense pacing, tempered by witty dialog, and happy endings. All are hallmarks of her work.

Indie publisher and author of 22 bestsellers, Baeli enjoys a sales position in the top 5% of lesbian authors, also penning numerous essays, short stories and silly, serious and vitriolic Facebook posts and Twitter tweets. She and her wife, Melissa, a budding author in her own right, are on their way to a memoir-worthy *Life Everywhere*— traipsing around America in their travel trailer for a year, taking pictures and enjoying all the beautiful things life has to offer.

NOTE to Reader:

This Essay included in Supernatural Hypocrisy: The Cognitive Dissonance of a God Cosmology.

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