

The great Palindrome

Jakob ben Luria

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

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The great Palindrome

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Preface

In front of me lies a paper with big letters drawn in five horizontal and vertical rows. They form the five words of the famous great palindromic square, a series of words which read the same forward and backwards. Ten years ago someone wrote out a request on a piece of paper to study the up until now partly decrypted conundrum. I produced a short writing on the matter to the satisfaction of the requester but the matter stayed with me. During this work certain questions aroused my curiosity, which although not provable but with some probability, have to do with the origin of the palindrome in my opinion, turbulent times which took place almost two thousand years ago which still define in no small measure, how we view the world

Next to the small bundle of notes of the first work, which originated from the letter quadrant, there lies a substantive stack of paper with notes concerning those times. The analysis of a time when there was great distress in Israel and the existence of the Jewish people was in danger. Not only the risk to lose ones live and goods but even the values of Judaism were on the very brink of extinction. Again and again, when I work further on the ounce quickly completed work, images like that of Pompeius come before my eyes who went inside the temple in Jerusalem and entered the Holy of Holies to come out unharmed. I experience how the Jewish people delt with offence after offence and how they searched for a way out, either through rebellion on the one hand or through seclusion and the urge for a Messiah on the other.

I envision how new banners of hope emerged on the horizon and how armed heroes and visionary preachers seemed to embody the promised messiah. High strung expectations were again and again blown to pieces and people got into a psycho-traumatic state in which they tried to uphold their hope with explanations, turning the remaining pieces of a puzzle until they seem to fit again. A group of loyal followers managed to do so well that their new doctrine out lived them of which they probably never suspected which new situation would originate from it for the people of Israel.

Some of the psychoses can still be observed when historical discoveries challenge the originated believes. One fears to lose its ground for existence and knows not that *the existence of God is formed by the ground itself*:

ה א ד מ	(adamah)	earth
מ ד א	(adam)	human the human "taken from the earth" (Gen. 2:7)
ה מ ד א	(edmeh)	I resemble, I look like – from the verb dama (דמה) –to resemble humans don't resemble the earth but were created in the image and likeness of Him (Gen. 1:27), whom is also the basis of their existence

(Gen. 4:14): *הן גרשתאני יהי וסמעי פני יהאדמה ומפני יאסתר* - *behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid*

- and the reality of the Almighty is incomprehensible to the human mind. It can therefore not be that the creator of the human heart judges on the correctness of a doctrine instead of looking at the heart. One trusts not the so simple deduced logic but fancies himself lost when

losing the ounce found religious believes. One tries the utmost to keep it all in place, even against all logic.

Although one is allowed his own opinion, it's logical that before the material there was a prematerial reality, when yet the law to conservation of energy gives rise to this assumption:

a process cannot deliver more energy than it consumes, why "perpetuamobilia" doesn't exist, it should deliver a surplus of energy to compensate the energy of its work and the lose through friction. Where no energy can be added, when *seen purely material* the giant masses of energy in the universe are inexplicable, because also a "nothing in balance" must contain the energy in bound form and demands an explanation. The material is just as hard to explain materialistically as it's for man to lift oneself up from the ground, why a pre-material immaterial reality must lay at the basis for the material.

- and great scientist like Einstein were convinced of this. As little as physics is in contradiction with the existence of God, so unreal becomes faith when one tries to uphold presentations from pre-scientific times or understanding the symbolic in a literal way instead of understanding the core of the concrete, not timebound, experiences of faith. There lays the basis for the help and guidance of God which I and others with me experience today. The spiritual tendencies are similar to them that were written. When a Bible would originate in our time containing the same spiritual principle's later generations would probably shake their heads concerning some contemporary world views. One doesn't need to first understand the incredible all-knowing and all-mighty grandmaster to be agreeable. One should therefore take up the courage and accept what can be observed everywhere that people from the most different confessions and cultures experience the same guidance and help from God. Not because of the correctness of their view, which cannot be because of the many contradictory theories, but because in act and thought they are set on God and on his creation as a whole.

When one recognizes this simple logic that can be deduced from the reality around us then one is free to separate the core from the timebound presentations. One shall experience that his faith doesn't become weaker but stronger. This core is identical to that of the exact sciences, not theory but experience, from the experiment:

believing man means to trust him. To believe in God means to trust him in the concrete and the practical

Many reject religion because it's connected to representations that can hardly be taken serious nowadays. Although many have become unbelievers they notice that there is a higher reality and so they "believe there must be something higher". When one researches faith with the by God given intellect, then one doesn't need to satisfy oneself with vague philosophies but can firmly and with certainty appreciate the work of God without agreeing to the time bound presentations. So this book must not undermine the faith of any believer but strengthen him when the above events are being treated. Events nevertheless from which new elements of faith arose from an incorrect processing of shocking experiences. However the old center piece of God experiences and moral values stayed in place why one can judge her critically and cherish and keep her thankfully. To accept or reject all seems to be the only choice for a larger part of humanity:

as seems to be the case with similar later originated religions that either one is for or against. This book confines itself however to the Jewish and first religion that came from Judaism. Where the approach of others can hardly be any different one shall bring the time bound presentations into perspective so that the in depended universal religious values can flourish

- which should not be when one considers and not despise the intellect as a God given instrument.

The events slowly became the main theme of this palindrome study, although the title stayed unchanged. Now the first chapter only occupies itself with the original subject, it speaks about what in my opinion the great palindrome is all about. It's unimportant if it reveals the original intention or not, it adequately justifies the new added chapters and enables the further study about a doctrine. A doctrine that together with faith in God is often rejected as a whole because others still perceive her to be essential for salvation and deliverance. This divisive issue shouldn't have to be when misconceptions that slowly originated within Judaism and Christianity are examined. The original as mentioned above, the center piece of Judaism and Christianity, should be separated from the human aspects and one should go back to the original pre-material which is in no disharmony with the reality of the One. He that completes the world according to the impartial laws of nature and leads his creatures and this without a Dei ex Machina.

I hope that this book will make clear that the essence of every sincere faith will not be lost when one doesn't focus on the side-issues that cloud reality. Starting from the point that an Almighty exists, as believers do, the creation of man can only be to share his greatness with beings like himself:

in a biblical sense: with beings after his image and likeness

- not because they could add something to his perfectness. It concerns the emotional affection between God and his creatures and pressure cannot produce this, as a fearful reciting of the confessions of faith are of no use. Also between people unbreakable relationships are brought forth through inner affection which originate under pressure and are often broken by new forceful factors. Therefore the research of religious dogma's cannot lead to damnation, even where the founders of religions tried to provide solid ground for their theories by "the taking of eternal live and the addition of possible plaques" for them that would take or add from the new founded doctrines. Such "ordinations of God" are purely human claims for God; one shall reject them for they are in contradiction with other deducible laws. Nature teaches us that freedom and not force is the signature of her creator, as the animals move from an inner urge and not by outward regulations. Also the only reason why God allowed evil is that man shall take decisions *from his free will*, from an inner reluctance he shall hate the ungodly and from an inner adoration shall he love the Godly

one isn't able to enrich an all-compromising completeness with good works nor harm with evil works; one can however content him one's love and offend with the absence thereof

Use of force, fear and threats of murder are instruments of them that are not able to make a sound reasoning and therefore aren't able to convince:

one shouldn't exchange the warnings of the prophets with pressure and peril, for as far as it isn't human aggravation, because the consequences of bad behavior must be pointed out so that man becomes conscious of them. It's like the cautioning when disregarding the traffic rules which have nothing to do with threats and use of force

These are the instruments of the adversary of God which without compelling arguments must help themselves with other means, irrespective of the fact that they that use these tactics sometimes take true Godly doctrines to justify themselves. What would "paradise" look like when fear and use of force would reign there also? Such a place reminds much more of the old presentations of a hell. In these times the contempt of humans is gaining quickly as the religious madness increases and less others still have an answer. Either one rejects God and comes with unsubstantiated more "humane" values:

these are often founded on one-sided selfish and self-indulgent freedoms that paves the road for religious extremism

- or digs in dogma's that can also not convince the rational. Extremism cannot only be stopped by violence; its power fades first in the light of reality, as light drives out darkness when opening the shutters. Man shall use his God given intellect to understand reality, which is the reality of God and identical to the truth of God. Believers shall also test the reality of their faith in God – which is the reality of God - in order to obtain answers that can convince again.

Jakob ben Luria, 1999

abbreviations:

i.o.t.	-	in our time
b.o.t.	-	before our time
N.T.	-	New Testament
F.J.	-	Flavius Josephus
J.O.	-	Jewish Antiquities (book of F.J.)
I.P.	-	Ivan Panin
TeC	-	"Torah and Computer" (book of Jakob ben Luria - English)
TuW	-	"Thora und Wissenschaft" (book of Jakob ben Luria - German)
S.G.	-	Septua Ginta (antique Jewish translation of the Tanakh)

The great palindrome (quadrant palindrome)

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

The great palindrome appears in ancient writings as a formula for enchantment and healing. It also circulated within Christian circles until the Middle-ages because the letters. R.E.P. (**rex et pater**) appeared in them and left and right thereof the letters A & O (**alpha et omega**). Further all the different letters of the palindrome make up the words **pater noster** (our father). Already many tried to solve the palindrome; some of the results:

The sower going upwards reminds himself with effort the cycle

SowerArepokeeps with effort the wheels

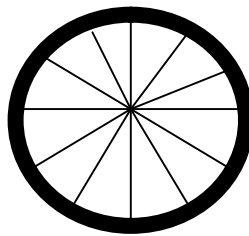
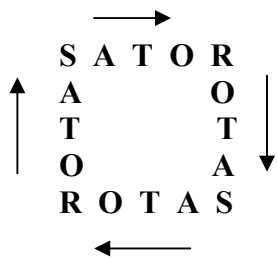
(Arepo) - A & O Alpha & Omega R.E.P. Rex et Pater, Pater Noster

Many think the word game is probably a pre-Christian text because it was found in the form of a graffito in Pompey which is dated 79 i.o.t. It's the opinion of the author that exactly this find, as long as earlier dates aren't found, gives cause for a contrary assumption. The text not only appeared short after the start of Christianity, it was even found directly in the only excavation where in that time there were many Christian congregations. Life in that time with its many lost marginal facets was fixated with graffiti which points out how popular the text was. It must have derived from current events in that time and was therefore further plastered on walls everywhere, as was the case in Pompeii. Now where the letters R.E.P. and A.O. and all the letters of the "Pater Noster" in the palindrome are contained, in reverse all the letters of the palindrome appear in the "Pater Noster", it isn't unlikely that the actual events concerned the Christians and that they were going through heavy trials in that time. Pompeii was destroyed mostly in a heavy earthquake in 63 i.o.t. and later rebuilt. It therefore must be that the palindrome was written between 64 and 79 i.o.t., in a time and a place where there was reason for Christians to write texts on walls.

The author of this book is of the opinion that the fundamental meaning of the five words of the palindrome reveal the message of the riddle. When the 2nd word is interpreted according to the Christian symbolism, which seems obvious because the word doesn't appear in the Latin:

sator	-	the sower, planter
arepo	-	Alpha et Omega, Rex Et Pater - thus God (this word doesn't appear in the Latin)
tenet	-	hold on, keep, save, knew, let be, stay loyal
opera	-	(the) worker
rota	-	to wave (here for the spreading of seed)

- and one further acknowledges that reading from right to left and from top to bottom the beginning *rota*, which means "to wave", has to do with the last word sower *sator* who is doing the waving. Where the construction of the palindrome and the word *rotain* itself, which also means "cycle", seem an invitation to start off with a *cycle*:



S	A	T	O	R	
A	R	E	P	O	
T	E	N	E	T	
O	P	E	R	A	
R	O	T	A	S	

- and then the meaning sounds like:

the sower God the Almighty saves the waving worker

- in other words:

the sower God Almighty keeps the sower

Although according to the strong conjunction the translation has problems (as also the 1st result in terms of the conjunction is wrong), one can read similar meanings from the text

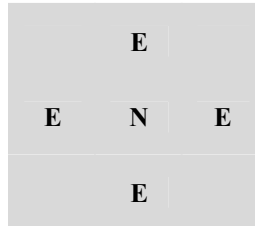
- *opera rotare* as a.c.i. - *opera* should than be *operam* (acc.):
the sower God Almighty urges the worker to wave
- "opera" as a vocative and "rotas" as Present 2nd p. sg.:
the sower God Almighty keeps o worker (when) you wave
- "opera" as ablative and "rotas" as Present 2nd p. sg.:
the sower God Almighty saved by work (when) you wave

- in other words: "*God Almighty saves him who preaches his Word*", which text reminds us of the Christian mission statement and which cycle reminds of the sown that will sow again" (Gen. 1:11-12):

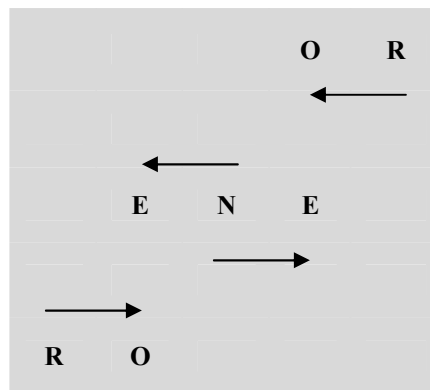
seed wherein seed

fruit tree yielding fruit

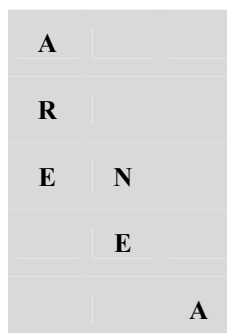
The heart of the palindrome makes known what God is saving his workers for and explains why the message was given in a coded form. Because from the center the letters NE leave in four directions in the *form of a cross*:



- and the specific time-frame the name "Nero". The half name appears at the start and the beginning of the palindrome:



- and further the letters for the word "arena" (sg), "arenae" (pl) appear in the palindrome, although not completely in the order of the word letters:



- where the Roman emperor Nero threw the early Christians for the lions and they undoubtedly kept such for a "cross" which "every believer shall take upon himself" (Math 10 vs 38):

And he that taketh not his cross and followeth after me...

E
E N E
E

Further if one takes the letters of the palindrome after the Greek numerical system, as was common in that time:

Roman:	A	B	G	D	E	F	Z	H		I	K	L
Greek:	α	β	γ	δ	ε	*	ζ	η	θ	ι	κ	λ
place value:	1	2	3	4	5	6	7	8	9	10	11	12
numerical value:	1	2	3	4	5	6	7	8	9	10	20	30

M	N	X	O	P	R		S	T			C			
μ	ν	ξ	ο	π	*	ρ	σ	τ	υ	φ	χ	ψ	ω	*
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
40	50	60	70	80	90	100	200	300	400	500	600	700	800	900

* for the numbers 6, 90 and 900 dummy letters were used

- the numerical value of the "place value" (s. table) of the central cross amounts to **66**:

S-20	A-1	T-21	O-16	R-19	_	77
A-1	R-19	E-5	P-17	O-16	_	58
T-21	E-5	N-14	E-5	T-21	_	66
O-16	P-17	E-5	R-19	A-1	_	58
R-19	O-16	T-21	A-1	S-20	_	77
77	58	66	58	77		336

S-200	A-1	T-300	O-70	R-100	_	671
A-1	R-100	E-5	P-80	O-70	_	256
T-300	E-5	N-50	E-5	T-300	_	660
O-70	P-80	E-5	R-100	A-1	_	256
R-100	O-70	T-300	A-1	S-200	_	671
671	256	660	256	671		2514

(if the word arepo is written with an Eta = 8, the numbers **72** resp. **666** will appear)

The first Christians probably counted the years from the date of birth of their "savior" as the Romans started counting from the foundation of Rome (A.U.C.). Where the great fire of Rome

Rome took place 64 i.o.t. and the persecutions started afterward, this number (see below) could be a date:

the numerical value of the central cross after "place value" **66** and after letter value **660**, which reminds of the famous N.T. number 666 ("and his number—the number of the beast - is 666 - Openb. 13:18), although that could very well be a coincidence

The idea after the Roman alphabet calculation remains standing for a bit:

A	B	C	D	E	F	Z/G	H	I	K	L	M	N	O	P	Q	R	S	T	V	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23

- as in the year 61 Nero was the Roman emperor (from 54 till 68 i.o.t.):

S-18	A-1	T-19	O-14	R-17	—	69
A-1	R-17	E-5	P-15	O-14	—	52
T-19	E-5	N-13	E-5	T-19	—	61
O-14	P-15	E-5	R-17	A-1	—	52
R-17	O-14	T-19	A-1	S-18	—	69
69	52	61	52	69		303

It would even stand using the Hebrew alphabet place value of the palindrome cross, taking the Roman E for the Hebrew He (= H) and the Roman H for the Hebrew Cheth(= H with guttural sound):

A	B	G	D	E	V	Z	H		I	K	L	M	N		O	P		C	R	S	T
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400

The early followers of the new movement could have also been Jewish believers who used the word "arepo", a call to God ("Alpha and Omega" and "King and Father") and not Jesus. This could reveal their still Jewish orientation as the palindrome is a playing with and construction of words which can be seen everywhere in the Torah and the Tanakh:

S-21	A-1	T-22	O-16	R-20	_	80
A-1	R-20	E-5	P-17	O-16	_	59
T-22	E-5	N-14	E-5	T-22	_	68
O-16	P-17	E-5	R-20	A-1	_	59
R-20	O-16	T-22	A-1	S-21	_	80
80	59	68	59	80		346

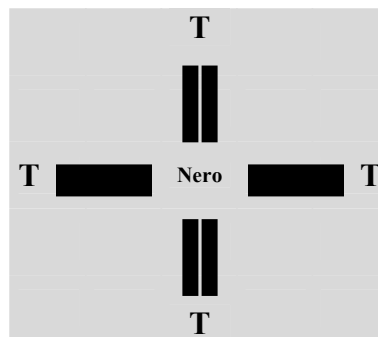
S-300	A-1	T-400	O-70	R-200	_	971
A-1	R-200	E-5	P-80	O-70	_	356
T-400	E-5	N-50	E-5	T-400	_	860
O-70	P-80	E-5	R-200	A-1	_	356
R-200	O-70	T-400	A-1	S-300	_	971
971	356	860	356	971		3514

In the cross the year of Nero's death (see below), in which case the words declare:

God saves his workers and they that seek their live will perish

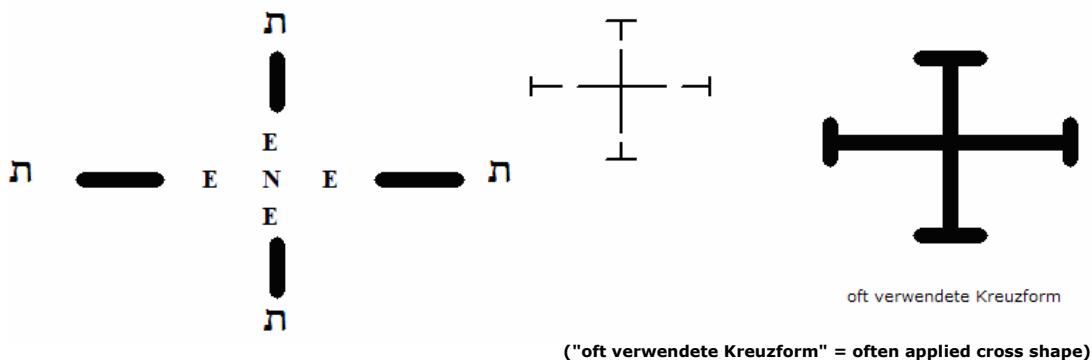
The place of the "T" stands out in the Hebrew interpretation. The Taw is the last letter of the Hebrew alphabet and stands for the "end of all things". For example the numerical value 400 symbolizes the end of slavery "world of Egypt":

the redemption from Egypt took place 400 years after the birth of Isaac (see for "Egypt" the biblical symbol for the world "TuW")



- while further the letter carries the name "**sign**":

"Taw" means "sign" (Ez. 9:4) and "caption" (Job 31:35)



For a Jewish origin of the palindrome it could be said that there is some parallelism with another history of persecution, namely that of the book "Esther":

S T R	S T R	the words according to Hebrew spelling without vocals the letter serie STR could stand for "Esther", who saved the Jews for destruction, and the letter serie PR ("pur" = lot) of the feast of Purim (feast of lots), which the Jews celebrate upon till now. When one again takes the E for a Hebrew H the persecutor of the Jews, the Jew hater <i>Haman</i> , his first and last letter appear located again in the central cross
R P	R H P	
T N T	TH N HT	

The Christians that must have been more connected with the Jewish roots upon till the destruction of the temple in any case (70 i.o.t.) and the assemblies throughout the Roman Empire were probably mostly Jews:

11 of the 16 chapters of Paul's Letter **to the Romans** (before 64 i.o.t.) are about the difference between the old and the new teaching. The letter contains the famous treatise on the "law" versus grace and focusses sometimes directly on the Jews (Rom. 7:1):

Know ye not, brethren – for I speak to them that know the law

From the 1st chapter of the chapter it seems clear that Paul didn't start this assembly, as there were almost no "heathens", where Paul was mainly speaking to heathens

Nero in any case was still in power when the new faith emerged, in a time that was characterized by the desire for mission:

The sower God Almighty keeps the worker the waving sower

The cross which finishes and ends can also be explained differently from the new faith: the first Christians still expected the speedy return of the Messiaich and with him the end of the earth.

b. The western time table

The author of the book found that the numbers **66** according to Greek and **68** according to Jewish place value were to prominent for it to be just coincidence and was further occupied with the problems of the western time table. Because these numbers could reflect the years that the first Christians were counting from the birth of their Messiah then not the numbers 66 or 68 but the numbers 73 or 75 should appear. According to the history books the fire on Rome occurred in 64, Nero died in 68 and the persecutions lasted from 64 till 68 i.o.t., Jesus however was born 7 years b.o.t. Researching why in general the later date is taken, it seems that even now historians hold on to traditions that seemed true based on subjective criteria in the time of their origination. Nevertheless this date for the birth seems unchangeable while it is also believed that:

- * the star of Bethlehem mentioned in the gospels was probably a constellation between Jupiter and Saturn, which according to modern astronomic calculations took place 7 years before our time
- * the child murder by Herode around the year 0 (-1 tot +1) while Herode approximately died four years b.o.t. (as can be made out by F.J. 17th book 8. Ch.)

Most history books and chronologies report that Jesus must have been born around 7 years b.o.t., while the census mentioned in the N.T. of Quiniris took place in the year 7 of our time(F.J. 18th book, begin 2nd Ch.), which should bring this "date" into perspective. Instead of questioning the journey of the "wise from the east", whom were guided by a star to find a new born king, which initiated the massive murder on babies because one of them could eventually endanger the throne of a despot, which can hardly be taken for real. This all must at least disqualify for an objective dating:

even the N.T. itself refutes the probable later added stories of the star of Bethlehem and the murder of the children by Herode. According to Luck 3:1 John the Baptist started his mission in the 15th year if Tiberius, in the 28th year i.o.t., and the start of Jesus's work "began to be about thirty years of age" (Luck 3:23). According to this gospel Jesus was born 2 years b.o.t. at the earliest, some years after the death of Herode and the constellation of Jupiter and Saturn. IF the star of Bethlehem can be identified with this constellation is far from sure (see 2ndCh.)

- where the unilateral opinion of the historians is that *Dionysios Exeguu*s, whose calculation concerning the birth of Christ were gradually introduced, "made a mistake" in his chronological calculations and concluded that:

*our Lord was born in the Roman year A.U.C. 753 **so that** we now live in the year*

Dionysios Exeguu calculated the year of the birth of Jesus by starting from the date of Easter. It's possible that he took into account the unofficial chronology that the first Christians might have used. It was common in those times that people, as seen in the chronologies of the Tanakh (of the "Old Testament"), counted the years from when a king started his reign and Jesus was born to be king and in that occupation he rose to reign forever. For that reason it could be that Exeguu and others took the Easter date of the death of Jesus and shifted it to the time of his birth using the timescale of his time. Het might have shifted with dates because he believed that on basis of the Gospels Herode was still alive in the year A.U.C. 753.

Is it true that Jesus was actually born at the beginning of our time calculations? Was the palindrome made by Christians and are the above words correctly identified? Do the letter values contain clues that the early Christians counted the years from the birth date of their savior? Or was it all very different. This all made it more than worth while to make a new edition of the earlier work. The author of this book was amazed that certain stories that seemed like sagas became believable traditions like the "wise men from the east" with enormous influence. Not only did it determine important dates in modern history books but these time-bound side-issues seem to determine the basis and core of the faith of religious assemblies around the world. More and more he was occupied with the almost magical power which these wonder stories even still now seem to produce in enlightened heads. Holding to them seem like clamping unto a rescue buoy, as this last impression took him back to times where the basis of these stories were laid. In times that people saw their faith and hope broken to pieces and psychological transformations due to a psychotical state of mind created new depositions. These depositions took on grotesque assumptions to restore somehow their faith and hope without which there was no reason to live on. New ways of thinking opened before them which started before them and gradually developed over centuries during the humbling of an ounce pride nation into the origin of the Messianic and Christianity. This study is worked out in the further content of this book.