

Was Judaism an Invention of the Persian Empire?

Jews boast of the antiquity of their race, but are the Jews merely a creation of another, older culture?



A bust of a Zoroastrian priest or mowbed. It is fashioned from clay and alabaster and painted to make it remarkably lifelike. The mowbed wears a Bactrian style of headdress. This 3rd or 2nd century B.C. relic comes from what was once the Greco-Bactrian kingdom in Takhti-Sangin, in what is now Tajikistan.

HAVE THE JEWS BEEN AROUND since the dawn of time, as we were taught in Sunday school? The evidence is that they were deliberately invented by the Persians as a tool for controlling Palestine. However, their “golem” got out of hand, taking on a life of its own, and in the end the Jews turned on their former masters.

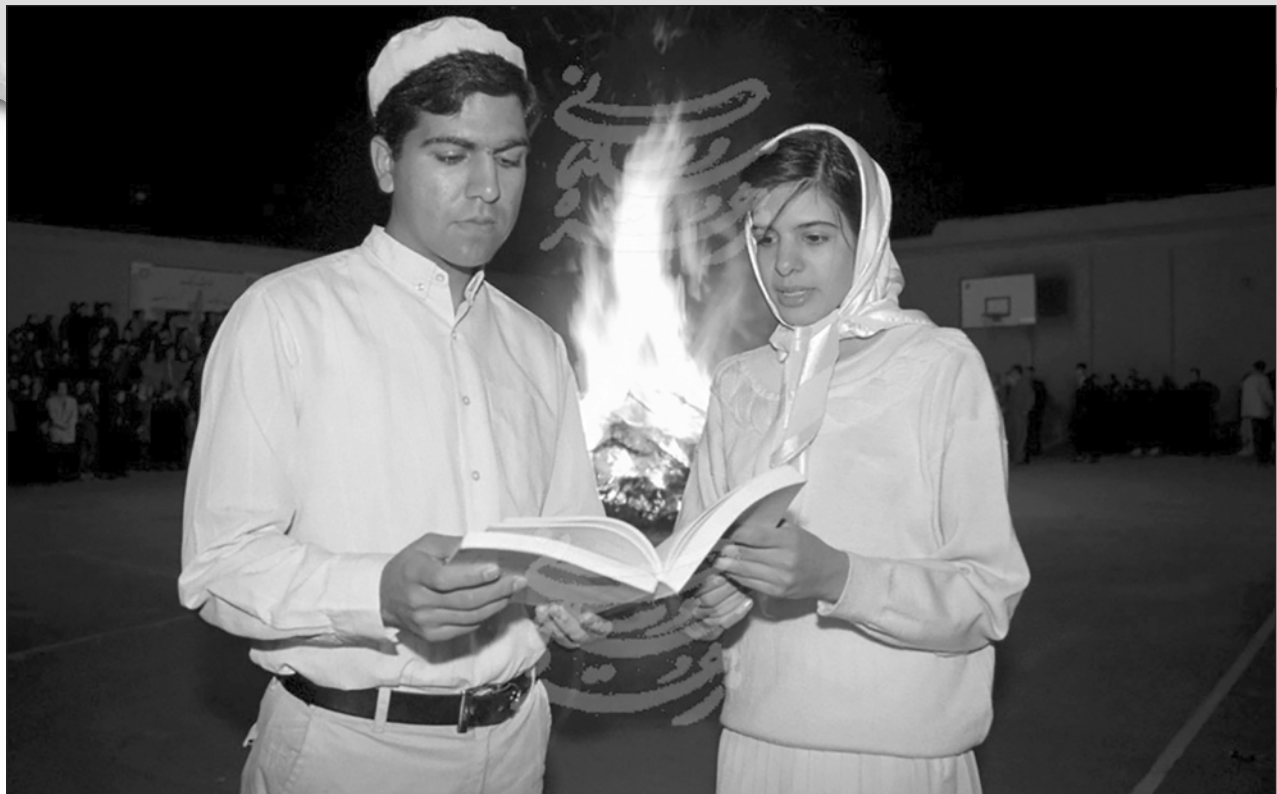
By John Tiffany

The establishment would have us think Judaism is very old, stretching back to the time of Moses (1446 B.C.) and maybe even Abraham (1955 B.C.), if it doesn't go back to Father Adam (11013 B.C.—all these dates being speculative). Although Jews consider Abraham to be “the first Jew,” and claim their line (and the lines of all of us) goes back to Adam, who was certainly not an Odinist, logically it should be Judah, son of Jacob, from whom Jews get their name (1565 B.C.).

Adam and Eve cannot be Jewish or we would all be Jewish, and the idea of being the self-chosen master race would become meaningless.

And if you could travel back in time and ask Judah (assuming he really existed) if he was a Jew, he would have no idea what you were talking about. No one at the time had ever heard of such persons. So the origin of Judaism and Jews must be more recent.

It should be noted that some biblical scholars make



Above, Zoroastrians in Iran celebrate the Sadeh festival with holy, light-giving fire. Sadeh means literally “hundred.” This is a mid-winter celebration that includes preparing a bonfire and is also known as Adur-Jashan, or Feast of Fire. The fire is supposed to drive back the winter in defiance of Ahriman, the evil deity or Satan of Zoroastrianism. There are two different traditions. The Yazd tradition observes the festival on Ashtad ruz, Adur Mah, the 100th day before Nawruz, or the beginning of the Zoroastrian year. This would place it on December 11. But Kermani Zoroastrians observe it on Aban ruz, Vohuman Mah, 100 days after the beginning of winter, which places it on January 24. People gather an hour before sunset, preferably near a stream, and bring branches for the fire, singing, “A branch, a branch, whoever gives a branch, may God grant his wish; whoever does not give a branch, may God not grant his wish.”

a sharp distinction between Israelites and Jews. Israel was another name for Jacob in the Jewish bible, and Judah was one of his sons. The meaning of the name “Jacob” is given as trickster. All of Jacob’s children would be Israelites, including Judah, and Identity Christians say there is no real connection between the Jews and Judah, except that the Jews, whatever they had previously called themselves, stole the identity of the Judahites (“Jews” is basically a contraction of “Judahites”).

In reality the religion is not necessarily a natural one, and was invented in historic times as a tool of Persian propagandists. Like Dr. Frankenstein’s monster, it was an invention that got out of control and is now seeking to destroy its creator, Iran.

While Judaism contains myths and legends borrowed from several polytheistic cultures, it is in a real sense a heretical offspring of Zoroastrianism.

Persia is considered the homeland of Zoroastrianism, or Mazdayasna, or Mazdaism, although today many Mazdaists live in India (where they are called Parsees, in

honor of their Persian homeland), the United States and elsewhere. But Zoroastrianism used to be the dominant religion of Persia until the Muslims came and killed many believers, or Zarathushtris, as they call themselves.

Some key dates in the history of Zoroastrianism: About 700 B.C., the Persian empire was polytheistic, like other Indo-European peoples. A cobbler called Zarathushtra Spitama or Ashu Zarathushtra or Zoroaster, it is traditionally believed, went bathing in a river in Bactria and made contact with the supreme deity, previously unknown, called Ahura Mazda, or Wise Lord. Zoroaster became a shaman and taught the golden rule. “Zarathushtra” is a non-Indo-European name probably having something to do with camels—“golden camel” is one theory.

Some scholars believe Zoroaster lived much earlier—the 10th century B.C. or even sometime between 1700 and 1300 B.C. It seems certain this man really existed, unlike some other purported founders of various religions.

The true story of his life is buried in a mass of added confabulations. He was a speaker of Old Avestan, an ear-

ly form of the Persian language, and probably belonged to the Eastern Iranian culture known as Yaz, which prevailed at the time in Bactria-Margiana.

So in the early times, we are told, Zoroaster wrote down his epiphanies and visions as the Gatha scriptures. (If this were true, then, unlike Jesus, Zoroaster was therefore not illiterate.) But we know this is a myth, because the Old Avestan language had no written script or alphabet. Therefore, he must have composed his hymns entirely in his head and passed them on as an oral tradition, until priests of the Sassanid era (A.D. 226-651) put them into a writing system they had invented, centuries after Zoroaster was murdered by irate polytheists.

Although, like others of his time, he had no understanding of astronomy or modern science, in any case, Zoroaster was reasonably clever, to have composed 17 hymns in metrical verse form. It is not unreasonable that a cobbler could also be a religious innovator and a poetaster; after all, this is not like coming up with the magnificent plays and sonnets attributed to Shakespeare.

For several centuries, Zoroastrian priests compiled additional scriptures, such as the Zend Avesta “Book of the Law with Interpretations.”

A STATE RELIGION

The Achaemenid dynasty (founded by Cyrus the Great c. 553-550 B.C.) adopted Zoroastrianism as the state religion of Persia. However, it appears that while the Achaemenids thought this was a great religion for their subjects, they were not themselves Zoroastrian, in that they honored many gods. Naturally Zoroastrianism flourished during this period, giving rise to various groups such as the Magi, some of who legendarily attended the nativity of Jesus; but in actuality it is probable the Magi existed prior to Zoroastrianism and simply adopted the new dogma. (It seems the Magi were originally a Medean polytheistic priesthood.)

In 330 B.C. Alexander conquered Persia, and as he preferred the old gods of Greece, Zoroastrianism went into a partial eclipse. Alexander died in 323, but the Greek Seleucids continued to rule Persia; they were overthrown in 247 by the Parthians, who were predominantly Zoroastrian, and they in turn were overthrown in A.D. 224 by Ardashir, the Persian son of a Zoroastrian priest, who started the Sassanian Persian empire, which again adopted Zoroastrianism as its official religion. However, that is after the time we are concerned with here.

The Zoroastrians subjected the traditional Iranian tribal gods, or ahuras, to their new, “most high, God”—Ahura Mazda, or Ahuramazda, probably in the early 6th century B.C.

Circa 400, Herodotus makes no mention of Jews, their god Yahweh (or Yehouah), or their temple in Jerusalem,

which we are supposed by the Jews to believe was already 500 years old. These things had not been invented yet. He does write about a pagan temple in Ascalon (modern Ashkelon), to the goddess Aphrodite. Yet Ascalon was supposedly Jewish at this time.¹

He refers to “the Syrians of Palestine,” who for a time followed the peculiar Egyptian custom of circumcision, but there is nothing to indicate these people were monotheistic, so there is no hope of identifying them as Jews.

Incidentally, Zionist Jews and their puppets are lying when they claim Palestine is an invention of Emperor Hadrian, and that Jewish kingdoms existed there before the term “Palestine” was coined. Herodotus clearly mentions “Palestine” and “Syrians of Palestine” in the original Greek; thus the region was called Palestine (land of the Philistines) long before the Jews showed up and claimed Yehouah had given this land to them.

As Shlomo Sand points out, it is nationalism that invents a nation, not a nation that gives rise to nationalism. The Bible, he says, is not historical—all those tales about Moses and other old-timers was made up centuries after the supposed events.²

NEHEMIAH & EZRA

The story of the Jews really begins with the eunuch Nehemiah (fl. c. 445 B.C.) and Ezra (fl. 480-440). These relatively little-known Bible figures were Persian subjects, and Nehemiah was an aide to the emperor, Artaxerxes, who sent the two men to Judah—then a part of his empire—to try to civilize the people living there. Herodotus, born about 484, died about 425, so all this was after the great historian’s time.

The first settlers in Palestine to arrive from the land of the Babylonians, aka Chaldeans, aka Jews³ were sent there by Persian Emperor Cyrus the Great (c. 600-529). It is not known exactly what they did there, but they must have paved the way for Nehemiah and Ezra.

This first wave of invaders was led by Zerubbabel, governor of a Persian province called Yehud Medinata, corresponding with what we are accustomed to call Judah or Judea.

The Jews or Yehudim who went to Palestine brought with them the propaganda that Cyrus was restoring an old god when he was really creating a temple to Ahuramazda, known by the local name of Yahweh, or YHWH. (The god had many names; he was also known in Babylon as Marduk.)

The invaders were also carrying the propaganda that they were returning to their homeland, although they and their ancestors had never set foot in Palestine before. This ploy was so successful that it was done again in the 20th century A.D.

The temple was supposedly finished in the sixth year of Darius—516 B.C. In reality it apparently had not been built—because the locals in the hill country did not want to adopt the foreign cult of the universal god, regardless of what he was being named.

The Persian king—whose empire now included Egypt—wanted to pacify the hill people as potential allies of the rebellious Egyptians.

He ordered Ezra to appoint judges who would make Judah obey the laws of the new god—“teach in Israel statutes and ordinances” (Ezra 7:10) and see that the people were “agreeable to the law of God.”

In Nehemiah 8, we see that Ezra read to the people—speakers of Hebrew and Aramaic—words which had to be translated by a number of priests. What language were these “laws of god” written in? Plainly not one of the local languages. Clearly these were laws of Zoroastrianism, in the *Vendidad* or some similar Zoroastrian scripture. The *Vendidad* is written in a language resembling Old Avestan and is thought to be a Magian composition. A subset of the *Zend Avesta*, it deals with various demons and how to defeat them, along various ecclesiastical laws.

The emperor of Persia, himself at least nominally a Zoroastrian, was keenly interested to get his subjects to toe the Zoroastrian line.

The festival of booths—a new holiday for the locals—was instituted, taken from the Zoroastrian *Vendidad*. Also from the *Vendidad* came the distinction between what were considered clean and unclean animals.

Ezra and Nehemiah worked out the Jewish mythology, making the multiple gods of the hill country Palestinians into a single god, akin to Ahuramazda, and creating the Jews as a civilized people.

That the people were originally polytheistic is clear. Ex. 20:3 has Yahweh demanding, “Thou shalt have no other gods before me”—so even God admits there are other gods being worshipped, false or no. Yahweh was a tribal god—and other tribes would of course have their own tribal gods, so there had to be a multiplicity of gods. When the sages wrote down their new holy books, they made their tribal god a universal god—but one who still preferred his so-called chosen people or tribe.

The “post-exilic” portions of the Hebrew and Aramaic Bible contain over 100 Persian words. Besides many Persian names and titles, there are many nouns, such as *dat* or *daad*, meaning law, *genez* or *ganz* meaning treasure, *pardes* or *pardis* (*ferdos* in modern Persian), meaning park or paradise etc.

The Persian king was viewed as a savior. In the words of Artaphernes, a Persian who was captured while taking a message to Sparta from the Persian king: “The best of our many good customs is that we revere the king and worship him as the image of God—God who saves everything.”



A Battle of Good vs. Evil

The griffin-like Ahriman, also known as Angra Mainyu, or Enak Menok, the Mazdayasnan god of evil, at right, struggles against Zoroaster’s good god, Ahura Mazda (“Wise Lord”), the human-looking deity on the left. We are told by some scholars, such as Mary Boyce in *A History of Zoroastrianism*, vol. 1, on the basis of some similarities and much theorizing, that Ahura Mazda is really Varima, or Varuna, one of the numerous gods mentioned in the hymns of the two early Vedas. In one hymn of the Rigveda, Varuna and Indra define their spheres of influence, and Varuna claims to be the god of law and order and moral righteousness, while Indra represents himself as the god of aristocracy, war and poetry. Although Zoroaster is a poet, he denounced Indra by name. But the two gods appear as friendly colleagues in the Hindu pantheon. In hymns such as Atharvaveda 4.16, Varuna is credited with knowing every man’s innermost thoughts, and maintaining an army of invisible spirits who report on all the actions of men, and in Rigveda 5.85 a worshipper begs Varuna to forgive his sins. Thus an argument can be made that Ahura Mazda is modeled on Varuna.

Actually neither Zoroastrianism (more properly called Mazdayasnaism) nor its derivative religion of Judaism (Yehouism) is truly monotheistic. Ahuramazda/Yahweh is the “most high god”—meaning that the old gods were still around, although now called good angels and bad demons. Both Ahuramazda and Yahweh were called “living gods” and “the ancient of days” or “eternal time”—*zrvani akarane*, or Zurvan in Persian.

Ahuramazda (known for short as Ormazd) or his good son Spenta Mainyu, had to battle with the unkillable evil god Ahriman, or Angra Mainyu, just as Yahweh had to fight Satan and cannot destroy him. Although both sons were created by Ormazd, Spenta chose truth and light (and life), the good force, or asha—what Star Wars calls the Force—while Angra, Zoroaster taught, chose deceit, darkness and death, or the evil principle, called druj (pronounced “drudge”)—the Dark Side. Spenta is rather confusingly identified with his father Ormazd, while Angra is not.

As everyone knows, the serpent in Genesis is considered to be Satan; and snakes in Zoroastrianism are of the Evil Creation, and represent the face of evil. Like Taoism, both Zoroastrianism and its daughter religion, Judaism, can be seen as dualistic. The good god is balanced by the bad god.

The Persians and Jews did not make images or idols of their gods as a rule—the Persians preferring to worship God as symbolized in fire. (As for the frequently seen fravashi or farohar image of a winged disk, this seems not to have been for worship purposes but merely an adoption of the Assyrian convention for showing heavenly approval of the Persian emperor.)

Emperor Cyrus was very subtle. He came up with an ingenious policy of conquest to avoid rebellions: He would be generous to defeated people. He had his team of propagandists depict him as a savior. Indeed, the Old Testament lauds him as the savior of the Jewish people. This portrayal was so surprising to folks who expected to be massacred that they were driven to conclude it was really so.

REMODELING THE LOCAL GODS

Cyrus remodeled the local gods—Marduks, Yehouahs or whatever—into supreme beings, gods beyond gods, just as he was the king of kings. They were remolded as universal gods, to suit a universal king. These gods would be used to convince the people that his rulership was the will of God. This he called “restoring” the local gods—and he moved people around, claiming he was “restoring” them to their original and proper homelands.

Cyrus was their savior, as recognized by their rightful god. “Go thou and do likewise,” and the Persian government will help you.

Significantly, Zerubbabel, leader of the supposedly “returning” Jews, has such an un-Hebraic sounding name? “Zeru-” sounds like the first part of “Zara-thustra” while “-babel” sounds like “Babyl-on.” Joshua, another Jewish leader, has a name that means savior—to which “Jesus” is cognate, and of course Jesus was, as it turned out, another savior. “Zerubbabel” signifies “the savior from Babylon.” “Ezra” again contains “zr”—and in a language that tends not to write down vowels, this could easily be “zara” or “E-zara”—another savior. Truly the Jewish cup at this time runneth over with saviors.

Cyrus played the same game with the Babylonians, another conquered people. Even though the Babylonians were enemies of the Hebrews, Cyrus was savior to both peoples and their respective gods, Yehouah and Marduk. The Cyrus Vase found in Babylon is inscribed: “The great lord Marduk regarded favorably the salvation, that is, the savior of his people, his victorious work, and his righteous heart, going toward his city Babylon as a friend and companion at his side.”

Zerubbabel claimed to be of the Jewish royal family, and the average Christian thinks of him, if at all, as King Zerubbabel. But in reality he was the tirshatha (the Persian governor), whose job was to act on behalf of Cyrus. Zerubbabel’s dubious claim to Jewish royalty served to give him authority over the natives.

A clue found in the Jewish scriptures that unintentionally reveals that the Jews or Yehudim were not natives of Palestine but came from Babylon is the tale of Abram or Abraham, who in the story traveled from the land of the Chaldees (Chaldeans) to Judea. Supposedly he did this trek about 2000 B.C. to become “the father of the Jews.” But Chaldea did not exist then—it is the name of the Neo-Babylonian empire at the time of the alleged “return”—so Abraham is a symbolic “returner” who was been anachronistically shifted into the distant past, where Cyrus’s tall tale needs him to be, as part of the Persian emperor’s Machiavellian manipulations.

Cyrus was very clever, but he was not immortal. He was killed in battle on the eastern front, fighting the Massagetae, a Scythian-like people, in 530 B.C., aged about 71, some historians think. He was embalmed and laid to rest in a tomb of ancient Indo-European style, where he was seen two centuries later by Alexander. His remains were not placed in a “tower of silence” to be taken care of by the buzzards, which shows that either the Achaemenids were not true Zoroastrians, as mentioned above, or that this custom was only adopted in later times.

Cyrus, who, by the way, was Cyrus II, was succeeded by his son Cambyses II, a ruthless ruler plagued by revolts. He only ruled for eight years—apparently dying after accidentally stabbing himself in the thigh with his own knife. Cousin Darius, one of seven Persian princes, seized power and reunited the crumbling empire, then

marked his success with a big monument with an inscription telling about the revolts and saying “Ahuramazda and the other gods helped me”—again showing the Achaemenids did not view Ahuramazda as the only god but merely as the highest god. From the time of Darius, Persian kings were laid to rest in rock tombs. In his tomb inscriptions at Naqsh-e Rostam, Darius prays for Ahuramazda and “the gods” to protect him, his dynasty and his inscriptions.

Darius’s inscriptions pray for the protection of the royal house and the country from foreign armies, famine and “the lie.” However, “the lie” in Zoroastrianism is the sin of disobeying the word of god, by his people, accepting the “king of kings” or shahanshah as the viceroy of God on Earth. Persians did not pray for personal benefit, according to Herodotus, but only for the good of the king, the people and the country. Evidently they were well brainwashed by that time.

Establishment historians have the *idée fixe* that the leaders of imperial Persia, ruthless soldiers on the battlefield, became cream puffs in matters religious. Out of pure kindness and generosity, they rebuilt temples and restored gods that had been suppressed, figuring the subject people would be grateful and all would be hunky-dory. Such a notion is unrealistic. The gods restored and the rituals allowed were such as suited the conqueror. It is absurd to imagine that the restored priesthood was independent. The priests were agents of the emperor, granted their privileged positions to make sure rebellions did not happen.

The Jews called Cyrus a messiah—God’s anointed—even though, as a gentile, he was not descended from David according to the myth—which suggests that “messiah” was a newly coined word and the legend of King David had not yet been invented by the Persian propagandists.⁴ ♦

ENDNOTES:

1 Herod. 1:105; *ibid.*, 2:104; *ibid.*, 3:91; *ibid.*, 4:39; *ibid.*, 7:89.

2 Sand, Shlomo, *The Invention of the Jewish People*, Verso, Brooklyn, NY, 2009.

3 Drower, Mrs. E.S., *Mandeans*. “Both Jews and Chaldeans are called Yahudai in Mandaean scripts, showing that they were considered one nation by the Mandeans. . . . Nebuchadnezzar is called a Yahudai.”

4 Isaiah 44:28, 45:13.

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Zoroastrian Elements in the Jewish Scriptures Imply Persian Origins

When the ancient Persian intelligence service created the Jews, almost inevitably elements of their own orthodox Zoroastrian faith were implanted into the new religion. Life after death, resurrection, eternal rewards and punishments, and the existence of a heaven, imagined as a sort of garden (“*paradise*” is the Persian word for a garden or park), hell, Jehovah (Ahura Mazda), Satan (Ahriman), angels with names, an End of Time and the coming of a messiah—these concepts were all first revealed to the followers of Zarathustra and carried over to the concocted Jewish religion.

In the Dead Sea Scrolls, we find, as among the Persians, the principle of the two powers openly expressed: “The God of Knowledge has created man too govern the world, and has appointed for him two spirits in which to walk until the time of visitation: the spirits of truth and [the spirit of] falsehood.”

In both faiths, the End Times will be marked by a war of the sons of Light against the sons of Darkness, when affliction will come on Earth and great carnage among the nations.

In the end, good will be victorious. It will be a time of salvation for the people of God, an age of dominion for the members of His company, and of everlasting destruction for the company of Satan.

Then the heavens and Earth will listen to His messiah. His spirit will hover and renew the faithful with His power. He liberates the captives, restores sight to the blind and straightens the bent.

A golden age will be born, to last forever, and there will be no old man, for all will be as children and youths. And all this was expected to happen at any moment as the Jewish or Persian state and nation vanished rapidly away.