



M. A. AKŞİT Koleksiyonundan



İsa Peygamberin Göç durumu *

M Arif AKŞİT**

**İnsanlar neden göçer, sorusuna yaptığım Kuran kaynaklı irdelemedir.*

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Kendisinden önce gelen Resul/ Peygamberin kitabı ortadan kalkmadan gelen Hz. İsa, İncilin ilk baş kısmına da Tevrat'ı koymuştur. Buna karşın, Tevrat üzerine olması gerekenler tarafından öldürülmeye çalışılmıştır. Kuran^{1,2,3} ayetlerinde bu konuları ele almak ile, hayal ve masal boyutundan gerçekçiliğe çıkarmaktadır.

Tanrılaştırılan bir Resul olması ötesinde, İncil adı altına binlerce nüsha çıkmış, bunlar bir taraflı görüş ile 4 adedi seçilmiştir. Beşinci nüsha, Barnabas İncili ise yok edilmeye çalışılmış, Selçuk ve Osmanlı koruması altında dağ yamacında, Sümela Manastırında, korunabilmiştir.

Sadece Hz. İsa değil, tüm Havarileri de göçmüşlerdir. Bu bir emir, gelenek gibi, Cizvitler, papazlar, her yere gidip, kilise oluşturup, bir tarikat gibi yapı oluşturmuşlardır.

Sevgi, ayrıca insanlık boyutu yerine, bir kalıp, insanları sınıflara ayırmak, daha sonra Hristiyanlıkta olması, çobanlık rolü üstlenmeleri ile toplumdan kopuk bir sınıf olarak var olmuşlardır.

Her gittikleri yerde, bir kale, bir kilise ile toplumu zorla, her kişiyi tanımlayarak liste olarak ele almışlardır. Halk onların kölesi gibi olmuştur. İslam üzere ise Leventler gitmiş, onlar halk ile birlikte olmuşlar, onlarla evlenmişler, onlarla bütünleşmişlerdir.

Zaman içinde Endonezya gibi ülkeler tümünden İslam üzere, ama turistik kiliseler de durmaktadır. Aradaki uygulama farkı budur.

Dinde zorlama olmaz, zorla olursa da iman oluşamaz, bulunmaz.

Özet

İsa Peygamberin Göç durumu

Amaç: İsa Peygamberin yaşadığına dir somut bir veri yoktur. Ancak rüyalara dayanan çok farklı yaklaşımlar, hikayeler olmaktadır. Bu Makalede doğrudan kaynaktan bunlar iletilmekte, ancak doğru gibi yorum yapılmamıştır. Kuran ayetleri alınarak onlar üzerinde yorum yapılmıştır.

Dayanaklar/Kaynaklar: Hz. İsa ile kaynaklar tam olarak alınmış, İngilizce orijinal olarak verilmiştir. Destanlaşmış yaklaşım değil, Kuran temelinde ele alınarak yorumlar yapılmıştır.

Giriş: Her Makalenin bir dayanağı vardır. Destan, rüya temelinde yaklaşım ve göç boyutunu derinleştirme yerine, Kuran ayetlerine dayanılarak değerlendirme yapılmıştır.

Genel Yaklaşım: Kuran'da İsa olarak geçenler ele alınmıştır.

Başlıca boyutlar: Tanrı ve insan boyutu irdelenmesi, doğal olarak ele alınmak zorunda kalınmıştır.

Yaklaşım: Tüm Kuran ayetleri sırasıyla yorumlanmıştır

Sonuç ve Yorum: İngilizce Hz. İsa konusu ele alınmış ama yorumlanmamış, Kuran'dan irdeleme yapılmıştır.

Anahtar Kelimeler: Kuran ayeti temelinde Hz. İsa ve göç olayı

Outline

The concept of Prophet Christ immigration

AIM: Prophet Christ, as scientifically not proved of being, such dreams and epic histories grounded the presence. In this Article, directly from English references taken, thus, not concern the content. Evaluation based on Quran verses.

Grounding Aspects: The Quran verses are taken for discussion, the references form original language, directly given, thus not concerning the content.

Introduction: Each Article has a grounding fact, at this time, epic histories and dreams are not deeply taken as for assessment. Quran verses are taken for consideration.

General Considerations: At Quran the name as Crist passed taken for argument.

Proceeding: As inevitably, the god, the prophet and Soul are considered upon the believe aspect.

Notions: All Quran verses are in discussion.

Conclusion: The consideration of Christ in literature taken, but not in evaluation.

Key Words: The Christ and immigration, under Quran verses

Giriş

Hız. İsa Filistin Bölgesinde eğitim seferberliği yanında, Havarilerinin de eğitim katkıları ile dolaşmaları, yeni merkezler açmışlardır. Ancak her açılan yer, göç etkisi ile o yere özgü olmuş, değişim yaşamıştır.

Ana çekirdek değişirse, detay değişirse diye beklenirken farklı boyutlar gözlenmiştir.

Bu açıdan Kuran boyutu ile olaya bakılması gerektiği düşünülmektedir.

Kuran Temelinde Hız. İsa'yı incelemek^{1,2,3}

Hız. İsa, tanrı olarak ilan edilecek kadar bir yapıda olması, buna karşın devamlı eğitici yapısı ve kendisinden önce gelen Tevrat'ı da İncilin önüne eklemesine karşın, en çok kutsallaştırılan peygamber olmuştur.

Bu durum Kuran temelinde incelenmesi planlanmıştır. Diğer eserlerde ele alınan kaynaklardan bu yapı etkilensin istenmemektedir.

Kuran'da Hız. İsa adı geçenler aynen verilmiş, yapılan yorumda Yazara aittir.

- 2/87: *Yemin olsun ki, Mûsa'ya kitabı verdik. Ve arkasından da resuller gönderdik. Meryem oğlu İsa'ya da açık-seçik deliller verdik ve kendisini Ruhulkudüs'le güçlendirdik. Bir resulün size, nefislerinizin hoşlanmadığı bir şey getirdiği her seferinde büyüklük taslamadınız mı? Bir kısmını yalanladınız, bir kısmını da öldürüyorsunuz*

Yorum

Hız. İsa mukaddes sonra tanrısal ve tanrının oğlu olarak kabul edilmiş, ilk planda tahkir ve kabul edilmese bile sonra kutsallaştırılmıştır.

Hoşlanmadığı şeyi prensip olarak sunduğunda ise biz büyük, yüce ve aristokrat, seni kabul etmeyiz demişler. Yalanlamışlar.

Tanrı oğlu denilen kişiye kutsal yapıp, sonra belirtiklerinin dışında yaklaşım yapmak, anlaşılır değil ama gerçektir.

Daha da ötesi, eski dönem Hristiyanların öldürülmesi ve bu nedenle yerin altında, gizli mağaralar ile birliktelikleri görülmektedir.

- 2/136: *Şöyle deyin: "Allah'a, bize indirilene, İbrahim'e, İsmail'e, İshak'a, Yakub'a, onun torunlarına indirilene, Mûsa'ya ve İsa'ya verilene ve diğer nebilere verilene inandık. Bunlar arasından hiç kimseyi ayırmayız. Biz yalnız O'na/Allah'a teslim olanlarız.*

Yorum

Her yeni gelen eskisini kaldırır ve bu nedenle, Kuran ayetleri içinde ilk gelenlerin hükmü yoktur ifadesi sık kullanılmaktadır. Kuran ayetleri içinde 300 kadarı kalktığı iddiası vardır. Bu bir nevi yeni din, inanış yapmak için, eskisinde oluşması istenen, şüphe ve tereddüt olmasıdır. Tüm gelenlerin aynı mesaj, aynı ilkeleri içerdiği, hepsinin ayrılmadığı, birisinin diğerine üstün kılınmadığı, hepsinin yaratılış üzere olduğu vurgusu açıktır.

Bir düşünelim, yaratılış, bilimde kurallarda herhangi bir değişme olabilir mi? Hepsi aynı değil mi?

Kısaca Kuran değişmediği için kesin, diğerlerinde de buna göre, buna uyanlar değişmemiş, aynı metin olarak görülmelidir.

- 2/253: *İşte resuller! Biz onların bazısını bazısına üstün kılmışızdır. Allah, onlardan bazısıyla konuşmuştur. Bazılarını da derecelerle yüceltmıştır. Meryem oğlu İsa'ya açık ayetler verdik ve onu Ruhulkudüs'le güçlendirdik. Allah dileseydi, onların ardından gelenler, açık-seçik mesajlar kendilerine ulaştıktan sonra birbirlerini öldürmezlerdi. Ancak tartışmaya girdiler de içlerinden bazısı iman etti, bazısı küfre saptı. Allah dileseydi birbirlerini öldürmezlerdi. Ne var ki, Allah dilediğini yapıyor*

Yorum

Bazı yaklaşımlar İslam inancına uygun olmadığı görülmektedir. Örneğin; Kalleme yazışmak demek, iletişim boyutudur, tanrı değil ki konuşmak denilemez. Ktetele de aynı şekilde öldürme değildir. Burada sanki her şeyden sorumlu Yaratan boyutuna sokulmaktadır.

Taş düşer, yukarıdaki kattan kim olursa o da düşer. Bu yaratılış üzeredir, yaratılış gereği düşer. İnsanların tutum ve davranışları ortada ve azgın, inanamayan kişiler ise, bunlar sanki bilim üzere gibi yaratılışın davranılması beklenmez.

Depremde çürük binalar yıkılır, bu yaratılışın öngörüsüdür.

- 3/45: *Bir de melekler şöyle demişti: "Ey Meryem! Allah seni, kendisinden bir kelimeyle muştuluyor. Adı, Meryem'in oğlu İsa Mesih'tir. Dünya ve ahirette yüz akıdır. Allah'a yaklaştıranlardandır*

Yorum

Bazı durumlarda beklenmedik olaylar olur. İnsanlara içime doğdu da denilir. Bu bir rüya değildir.

Meryem için yumurtası bir iğne batırma gibi, kurbaçalarda gözlediğimiz gibi, uyarma ile çoğalması olmuş. Bu hayvanlarda gözlenir. Bir noktada gelişimin durduğu sık rastlanır.

Bu nadir durum sonucunda bir çocuk doğuracağı ve bunun bir öncü olacağı haber verilmiş, başka bir boyut ile içine doğmuş.

- 3/52: İsa onlardan inkârı sezince şöyle konuştu: "Allah'a gidişte benim yardımcılarım kim?" Havariler dediler ki: "Biz Allah'ın yardımcılarıyız! Allah'a iman ettik biz! Tanık ol, biz Müslümanlarız/Allah'a teslim olanlarız.

Yorum

Havariler bile inandıklarından şüphe olduğu anlaşılmaktadır. Son yemekte, Hz. İsa'nın en yakınındaki Romalılara ihbar eden kişidir. Bu açıdan çarmıha gerilen ve eziyet görende kendisi olduğu var sayılmaktadır.

Kazığa çakmak, daha doğrusu bağlamak, vatandaş olana yapılamayan bir uygulamadır. Gerilen vücut ile oksijenlenme bozuluyor, siyanoz ve akciğerde ödem oluşuyor. Bu ödem mızrak batırılarak alınıyor (şarap denilen bu sıvıdır), pnömotoraks ile ölüyor. Bu süreç eziyet çekmesi istenilen süreçtir. Kimse hayır bu Hz. İsa demeyeceği tahmin edilebilir. Sonra da ceset kaybediliyor. Bir savaşta teslim olan veya ağır suçu olanlara verilen, vatandaşlık gibi hakkı olmayan kişiler olduğu için, bunların boğularak ölmesi bir ihtar olmaktadır.

Bir toplumda kişi ne derse desin, babası olmadan doğmuş, birey hakkı, yaratılış demekte, tanrı olmadığı iddiası ile, fakir yaşamayı öğütlemesi, otorite kurmaması nasıl kabul edilir. Leheb gibi, ölürse biz yerini alırız olmuş ve bu yapılmıştır.

- 3/55: Allah şunu da demişti: "Ey İsa, senin canını alacağım, seni kendime yükselteceğim; seni, inkâr edenlerden uzaklaştırıp arındıracağım. Ve sana uyanları, inkâr edenlerin, kıyamete kadar üstünde tutacağım. Sonra bana olacak dönüşünüz; tartışıp durduğunuz şeyler hakkında aranızda ben hüküm vereceğim.

Yorum

Burada bir resulün işkence ile ölmesi değil, bir şekilde yaratılışa dönmesi, ölmesi doğaldır. Zaten bu şekilde oluşan canlıların yaşam ömrü çok kısadır.

Hristiyanlık ötesinde, kendilerini çoban diyerek, yapılan eziyetler, elbette bunun hesabı sorulacaktır. Zaten bir toplumda oylamada hiçbir zaman seçilmemektedirler. Düşünün tanrının sıfatı olarak, çoban olan kişi, sevilmiyor ve seçilmiyor. Bu en büyük azap olmalıdır.

Tarihte kurdukları kiliseler ile zorbalık hâkim iken, leventler girmiş, halk le bütünleşmiş, şimdi oralar tümünden Müslüman. İşte yaratılışın hükmü ortadadır.

- 3/59: Allah katında İsa'nın durumu, Âdem'in durumu gibidir. Onu topraktan yarattı, sonra ona "Ol!"

Yorum

Yaratılış olarak bakıldığında, bir yapı, bir yumurta, ovulasyon veya benzeri kurallar içinde, genetik şifrenin oluşumu zaten var iken, bunun bir şekilde insan türü şeklinde oluşmasıdır. Birçok genetik hastalıklarda, hatta yeni virüs oluşumunda da aynı teknik kullanılır.

Covid-19 ispatında olduğu gibi, Mitokondriyal RNA/DNA anne yumurta/ovum kaynaklıdır. Tek bizi, insan türünü enfekte etmektedir. Buna göre bizler anneden oluşmuşuz denilebilir. Ancak annede XX vardır, Y geni erkekte bulunmaktadır. Bu açıdan erkek kaynak olmalıdır. Burada anne kaynak deniliyorsa, bunun genetik olarak bir bütünden oluşmaları, bölünmeler ile oluştuğu söylenebilir.

Hepimiz sosyal olduđu kadar genetik de kardeş isek, Âdem ile İsa oluşumunu da aynı şekilde açıklayabiliyorsak, o zaman ortadaki sorun nedir?

- 4/157: *"Biz, Allah'ın resulü Meryem ođlu İsa Mesih'i öldürdük" demeleri yüzünden. Oysaki onu öldürmediler, onu asmadılar da sadece o onlara benzer gösterildi. Onun hakkında tartışmaya girenler, onunla ilgili olarak tam bir kuşku içindedirler. Onların, ona ilişkin bir bilgileri yoktur; sadece sanıya uymaktalar. Onu kesinlikle öldürmediler.*

Yorum

Hız. İsa'nın özel bir beden yapısı olmalıdır. XX yapıda erkek gibi bir karakter ise, cinsel yapıdan farklı olması beklenir. Çıplak çarımha gerildiđine göre bu toplumda belirgin ortaya konulurdu. O halde asılan kimdir? 12 kişilik yemekte dikkat edilirse, zaten en yakınındakinin resmi görüntüsü benzemektedir.

Torino gibi bazı yerlerdeki kefenli yapı, 1500 yıllarına ait olup, kutsal teması bozulmadın diyerek inceleme yaptırılmamaktadır. Bu yapı, sarışın ve dalgalı saçlı bir kişiye aittir. Yapı itibarıyla Hız. İsa'ya da uymamaktadır, Hız. İsa aksine, iri gövdesi vardır.

Çok fazla kanımca, tarafımdan uydurma denilen veriler yüzünden, Hız. İsa gerçekten yaşadığına dair kesin kanıt gösterilememektedir. Tarihte olanlar, orada gömülmelidir, onlar hakkında tartışmanın anlamlı olması da olanaklı olamaz.

- 4/163: *Biz, tıpkı Nuh'a ve ondan sonraki peygamberlere vahiy ettiğimiz gibi sana da vahyettik. Biz İbrahim'e, İsmail'e, İshak'a, Yakub'a, torunlarına, İsa'ya, Eyyüb'e, Yunus'a, Harun'a, Süleyman'a da vahyettik. Dâvud'a da Zebur'u verdik*

Yorum

Yaratılış geređi bir gerçek birçok kişiye, buna hak edene, resul olarak, bir uyarı, bilgilendirme, bir öğüt olarak sunulmuştur.

Niye bu kadar verildi denilirse, o zamanlarda kayıtların sağlıklı olması beklenilmezdi. Zamanımızda bile Kuran üzerinde kelime anlamlarını deđiştirme, bazı ayetleri nesih etme, düşürme, 300 yıl sonra Peygamber sözlerini öne çıkarma yaklaşımları da görülmektedir. Hadislerin kaynađı olarak kişi ele alınmış, kimden duydun, kime söyledim ifadesi vardır. Burada kişi yalan söylemeyeceđi öngörülmektedir. Peygamber eşi bile hadis sunmamış, Kuran'a bakın orda söyledikleri var denilmiştir. Kuran'a eklenen, açıklama gibi boyutlar bile sonra toplanıp, mukabele, toplu okunurken fark edilip yakılmıştır. Sadece okuma kolaylığı için ekleme yapılmıştır. Ancak temel kalıcı boyut, ezber olarak da gelmiştir. Fatih'nın Türkçesini bilmeyen kişi, okunuşta hata olduđunu fark eder. Namazda bile düzeltme şarttır.

Birinci Dünya Savaşında İngilizler, 40bin kelimeleri deđiştirilmiş Kuranı dağıtmış, hiçbir sorun olmayınca, Kuranlara bakılmış, hatalı ve yanlış olanların üst çizilerek doğrusu yazılmıştır. Mukabele ile okurken, düzeltmeler yapılmıştır.

Okuma ve yazması olan kişi 3 saatte harflerin karşılıđını öğrenerek okuyabilir. Önemli olan tercüme veya tefsir deđil, o kelimenin, ayetin sizde olan karşılıđıdır.

Bildirilen aynı şeylerdir. Yaratılışta, bilimde ayrıcalık olmayacağı için aynıdır.

- 4/171: *Ey Ehlikitap! Dininizde aşırılıđa gidip doymazlık etmeyin! Allah hakkında gerçek dışı bir şey söylemeyin! Meryem'in ođlu İsa Mesih, Allah'ın resulü ve kelimesidir. Onu, kendisinden bir ruhla beraber Meryem'e atmıştır. Artık Allah'a ve resullerine inanın. "Üçtür!" demeyin. Son verin, sizin için daha iyi olur. Allah Vâhid'dir, tek ve biricik ilahtır.*

Kendisi için bir çocuk olmasından arınmıştır O. Yalnız O'nundur göklerdeki ve yerdekiler. Vekil olarak Allah yeter

Yorum

Bir farklı bakış olarak, toplum, kültür tanrı imajını binlerce yıl oluşturmuş ve yaşatmış ise, bunun önlenmesi, basit bir beyin fırtınası yapılmasıdır. Bu sayede gerçek yaratılış üzere olan ile emir altında olan belli olur. Bir nevi turnusol kağıdıdır.

Hem üçlü boyut çıkarmak, tam bir çılgınlık denilebilir. Mantık olan kişi zaten inanmaz. Bu nedenle Hristiyanlıkta ilk kural, emir, kuralları kabul edecek, soru, tartışma ve düşünme yapmayacaksınız. Yaparsan dinden çıkarsın denir. Düşünen zaten çıkmaktadır.

- *4/172 Ne Mesih Allah'ın bir kulu olmaktan çekinir ne de Allah'a yakınlaştırılmış melekler. Allah'a kulluk ve ibadetten çekinerek kibre saplanan bilsin ki, Allah onların tümünü huzurunda haşır edecektir*

Yorum

İnsanlar arasında amir olan, bir şekilde resul olmayı aklından geçirenler, bir havaya girerler. Bir kişi, *Kuran büyü ve sihir yoktur, ama birisi size yapmış ise bu duayı okuyum ve elinize üfürüp vücudunuza sürün* dedi. *Yapma Kuranı dışlıyorsun* dedim. *Ben Cennetliğim, sen neden bahsediyorsun, ben hesaba bile çekilmeyeceğim* dedi. *Yandın, artık sen inkâr ötesi, sapmış, kibir ve hırsın ile şirke düşmüşsün. Düşen inkâr eder, sende onardan olmuşsun, yazık dedim. Fatıha'yı bir oku, rahmet dile* dedim.

Ben niye rahmet dileyeceğim, sen dile demez mi? İşte şeytan fikirde, insanı arzu ve benliğine teslim olarak Kuran dışı yaklaşımları olur. Kuranı alır, tersine çevirir ve size zorla sunar. Büyüyü bozacak şey vermek insanı mutlu kılar sanır, bizi ve duyguları kullanır. Bunun farkında bile değildir, ancak profesör, İlahiyat hocasıdır.

Susmak, başka konu açmak gerekirken, birden o çarptı ve çıktı, her yerde ve her zaman, yerli yersiz benim aleyhimde konuşuyormuş. Gurur duyuyorum, hatırlatmış oluyorum.

- *5/17 Yemin olsun ki, "Allah Meryem'in oğlu Mesih'tir" diyenler küfre batmışlardır. De ki: "Allah; Meryem'in oğlu Mesih'i, annesini ve yeryüzündeki insanların hepsini helâk etmek istese Allah'a karşı kimin elinde bir güç vardır!" Hem göklerin hem yerin hem de bunlar arasındakilerin mülkü/ yönetimi Allah'ındır. Dilediğini yaratır. Allah her şeye **Kadir**'dir*

Yorum

Yaratılışı, bilimi algılamak zordur. Bir güç olacak, bir kişi gibi insanlaşacak, istediğini ezip, yok edecek, gaddar, haşmeti ve ezici olacak ki biz de ondan korkalım.

Bir hoca elini açmış, cenaze için bizlere Allahtan korkun dedi. Ben de Hocam, biz korkunca Allaha sığınırız, rahmet ve rahimdir o dedim. İl Müftüsü idi, hemen topladı, bizler korku değil, sakınma, tedbir ve kendimizi gözetme, koruma, takvada olmalıyız dedi. Biz korkmayız, takva, korunmada oluruz, saygı ve hürmet ile eğiliriz, secdeye kapanırız dedi.

Ekber kelimesi bile, büyük demektir, fiziksel ölçüme sokar. Ulu ise soyuttur ve ölçülemez. Bu açıdan ekber artık ulu anlamında kullanıldığı için yasaklanması gereksizdir.

- *5/46: Ardından o peygamberlerin izleri üzere Meryem oğlu İsa'yı gönderdik. Tevrat'tan yanında bulunamı doğruluyordu. Ona İncil'i verdik. Hidayet ve ışık vardı onda. Tevrat'tan yanında olanı tasdikleyici idi. Doğruya ve güzele kılavuzdu, takvaya sarılanlara bir öğüt*

Yorum

Burada da aynı vurgu yapılmaktadır.

Kuran dahil tümü bir hidayet, doğruyu gösteren prensipler ve ışıktır. Bunu algılayan için geçerlidir.

Lambayı yak, ne yapacaksın, öyle dursun. Okumak için yetersiz, zaten ben okuma-yazmam yok denilen bir ortamda kitaplığın anlamı ne olabilir? Okuyan, yorumlayan, algılayan, bilinci güçlendiren olmak için okumak amaç olmalıdır.

- 5/78 *İsrailoğullarının küfre sapanları, Meryem'in oğlu İsa'nın ve Dâvud'un diliyle lanetlendiler. Bu böyledir; çünkü onlar sınır tanımazlık, haksızlık, düşmanlık ediyorlardı*

Yorum

Lanet temel olarak merhametten yoksun kalma dileğidir.

Bazı suçlar, bilerek kasten ve insanlık dışı olan, kişiyi öldürmek, bilerek canavarca yapılması durumunda hafifletme olmaz, en ağır ceza verilir.

Sınır tanımayan, haksız, düşmanca ve bilmelerine karşın karşı çıkmaları durumunda hal ettikleri söylenir. Bir hekim kasten bir hastanın sağlığını bozarsa, kanıtı ise, derhal hekimlikten uzaklaştırılmalı, burada hafifletme bile gündeme gelmemelidir.

- 5/72: *Yemin olsun ki, "Allah, Meryem'in oğlu Mesih'in ta kendisidir!" diyenler küfre batmışlardır. Mesih şöyle demişti: "Ey İsrailoğulları hem sizin Rabbiniz hem de benim Rabbiniz olan Allah'a kulluk/ibadet edin! Gerçek olan şu ki, Allah'a ortak koşana Allah, cenneti haram kılmıştır. Varacağı yer ateştir onun. Zalimlerin yardımcıları olmayacaktır*

Yorum

Bir kişi tanrıya inanırsa ne olur? Yaşamında da bir şeye tapınır, ondan ister bir bakıma köle olur. Büyük var, onun dediğine uyun der.

Bir insana inanırsa, yaratılış üzere olunca, kendisi sorumlu, bilgi alıp, rıza kendisinde, kısaca bu Evrende çıkmazda olacaktır. Danışmanlar da kültürel açıdan çoban, papaz veya hoca rolü oynayacaklardır.

Kendisi çalışarak değer ve eser üretecek, emek yapacak ise, rahatı olan, tapınmayı seçmesi boşuna değildir ama bu durumda insan değil, köle, dikta veya birilerine bağımlı olur

- 5/75: *Meryem'in oğlu Mesih, bir resulden başkası değildir. Ondan önce de resuller gelip geçmiştir. Onun annesi de özü-sözü doğru biriydi. İkisi de yemek yerlerdi. Bak nasıl açıklıyoruz onlara ayetleri! Sonra bak, nasıl gerisin geri çevriliyorlar*

Yorum

Bazı şeyler kutsal olmalı, o etkili olmalıdır. Ateş gibi yakmalıdır. Sihirbazlıkta olduğu gibi, yapmalıdır. *Abrekadabra* denilmesi, işte yaptım oldu denilmesi de anlaşılmayan lisanda söylenmelidir. Kuran Arapça oku, ama Türkçe karşılığını da ver. Verdiğin kelime Kuran dışı olmasın yeter. Tanrıdan başka tapınacak yoktur diyerek öyleme.

Bir toplumda kültürel açıdan olan kurallara karşı çıkmak, daha doğrusu farklı söylemek, onların kabul edeceği bir boyut olamaz. Bazı kültürlerde Baba bilir, onun söylediği doğrudur. Bizde ise, bilgi verilirse, tartışılırsa doğru açığa çıkabilir. Çocukta alacağın haber dokunulmamış olandır, önemlidir.

Hekimler kitap değil, hastaya bakar, sorunu ve çözümü hastadadır, takip ve izlem bu açıdan önemlidir.

- 5/110: Hani, Allah şöyle demişti: "Ey Meryem'in oğlu İsa! Senin ve annenİN üzerindeki nimetimi hatırla. Seni Ruhulkudüs'le desteklemiştim, beşikte iken ve erginlik çağında insanlarla konuşuyordun. Sana kitabı, hikmeti, Tevrat'ı, İncil'i öğretmiştim. Benim iznimle çamurdan kuş görünümünde bir şey yaratıyor, içine üflüyordun da o benim iznimle kuş oluyordu. Doğuştan körü, abraşı benim iznimle iyileştiriyordun. Benim iznimle ölüleri çıkarıyordun. İsrailoğullarını senden uzak tutmuşum. Hani, sen onlara açık-seçik ayetleri getirdiğinde, küfre sapanları şöyle deyivermişti: "Açık bir büyüden başka bir şey değil bu."

Yorum

Hekimlerin yaptıkları işleri sayınca onlar da bir büyücü olmaktadır.

İlk defa Eskişehir'e gelince, Öğretim Üyesi olarak, Kadın Doğum Asistanlarına ziyaret ve Devlet Doğumhaneye uğrar bir durum olup olmadığına bakardım. Lavaboda bir bebek gördüm, dokundum 6-10 atım/dak civarında kalbi atıyordu. Hemen pozitif basınç ile akciğeri şişirdim ve ağızdan ventile etmeye başladım. Hemşire *sen kendini Hz. İsa mı sanıyorsun* dedi. *Evet, onun yaptıklarını yapıyorum, sizde öğrenin yapın* dedim. Nitekim muazzam sertifika kurslarına talep oldu.

İlk defa uçak yaptığı, planör olarak uçurduğu, lens ile görmeyi sağlaması, canlandırma yapması, bugün için olağan kabul edilmektedir. Büyüye inanan ise, bunu sanki gerçekten ölüleri diriltiyor diye mezarlığa götürmesi şeklinde anlaması, tam bilim dışı yorumdur.

- 5/112: Havariler demişlerdi ki: "Ey Meryem'in oğlu İsa! Rabbin bize gökten bir sofrayı indirebilir mi?" İsa dedi ki: "Eğer müminlerseniz Allah'tan sakının"

Yorum

Hiçbir şey, yukarıdan ve hak etmeden olmaz.

Bazı kişiler büyü, sihir gibi düşünürler. Gökten sofrayı denilince biz kuş, tavuk gibi hayvanlardan yemek anlamamız gerekir.

Tersi deniliyor, bir sihirbaz gibi aldatma yapılacak ise, yaratılıştan sakının. Zaten aralarında inanmayan olduğundan şüphe duymak, bu sözü söyleyen kişi olacağı belirgindir.

- 5/114: Meryem oğlu İsa şöyle yakardı: "Allahım, ey Rabbimiz! Üzerimize gökten bir sofrayı indir de bizim hem öncekilerimize hem sonrakilerimize bir bayram olsun, senden bir mucize olsun. Rızıklandır bizi! Rızık verenlerin en hayırlısı sensin!"

Yorum

Gerekte her an, her durum, bir düşünürsek, bir mucize gibidir. Arzu ve isteklerden daha iyisi oluşmaktadır.

Bu bir şükür nedeni iken, bunun bir zaman içinde olması, algılama, bilinçlenme ve yorum açısından olumlu olacaktır.

Her sabah kılınan şükür namazı ile, zaten bayram o günü yapmaktayız.

- 5/116: Allah şunu da söyledi: "Ey Meryem oğlu İsa! Allah'ın yanında beni ve annemi de iki tanrı olarak kabul edin diye insanlara sen mi söyledin?" İsa dedi: "Hâşâ! Tespih ederim seni. Hakkım olmayan bir şeyi söylemek benim haddime değildir. Eğer onu söylemişsem sen onu elbette bilirsin. Sen benim içimde olanı bilirsin ama ben senin zatında olanı bilmem. Çünkü sen, evet sen, gaybları çok iyi bilersin!"

Yorum

Bazı ortamlarda insanlar, bu Evreni ben yarattım diyebilir. Bir eser yapan, bir binayı inşa ettikten sonra yaratıcı olduğunu düşünebilir.

Gerçekte ise malzemeleri bir araya getirmiştir. Bilim ve tecrübe ile bu olanaklıdır.

Hekimlere etik olarak, siz Tıp Bilimi üzerinde olarak yaklaştığınızda, bilimi uygulayansınız, onların iyileşmesi, kendi bedenleri, kendi yapıları ile olanaklı olur. Kendinizi yaptı saymayın. Tersini olunca da suçlamayın, ben neden oldum demeyin, gelecek bilinmez, ümit vermek kesinlik taşımaz.

- 9/30 Yahudiler: "Uzeyr, Allah'ın oğludur." dedi; Hıristiyanlar da: "Mesih, Allah'ın oğludur." dedi. Kendi ağızlarının sözüdür bu. Kendilerinden önce inkâr edenlerin sözlerine benzetme yapıyorlar. Allah onları kahretsin! Nasıl da yüz geri çevriliyorlar

Yorum

Her bir kişi yaratılışın bir eseri, bir varlığıdır. Bunları oğul, kız gibi yorumlamak, cahillikten öte, bir amacı vardır. Tapınmak için bir obje olması kolay ve daha inandırıcıdır.

Bazı kişiler, özellikle din ile uğraşan veya diktatörler, kendilerini tanrı sanabilirler. Yap deyince oluyor derler.

Sorun ve sıkışınca ise, biz onları yaratıcı görmedik, onlarda bir insan, nasıl yapsınlar der ve kaçarlar.

- 9/31 Allah'ın yanında hahamlarını ve ruhbanlarını da rabler edindiler. Meryem'in oğlu Mesih'i de öyle. Oysa kendilerine, tek olan Allah'tan başkasına ibadet/kulluk etmemeleri emredilmişti. İlah yok o tek Allah'tan başka. Onların ortak koştuklarından arınmıştır O.

Yorum

İnsanlar toplum olarak kendi aralarında tanrıların yerine, onları temsil eden, tanrıya yol gösteren, kısaca tanrı yardımcılarını edindiler. Biz bilemeyiz, onlar bilir ve bize yol göstermeli çobanlık ederler dediler.

Ben önce kendilerine yol göstereyim, bilinçlensinler derim. Tanrı yok, yaratılış varken, bu başka tanrı yok, tek tanrı demeleri bir uydurmadır.

Yaratılıştan, bilimde ortaklık olduğu görülmemiştir, iddiası bile saçmadır.

- 19/35: İşte Meryem'in oğlu İsa budur! Hakkında kuşku ve çelişmeye düştükleri şeyin doğrusu bu sözdür

Yorum

Hız. İsa ancak Meryem oğludur vurgusu net yapılmaktadır.

İnsandan doğan bir insandır. Hayvanlarda bu olanaklıdır, birçok türde gözlenir.

İnsanlar çelişki içinde olabilir, ama bilim insanları bunu çözmeleri gerekirken, kürekle bozgunculuk yapmaya gitmişlerdir.

- 6/85: Zekeriya, Yahya, İsa ve İlyas. Hepsi iyilik ve barış için çalışanlardandı

Yorum

Yaratılış üzere olanlar, bazı şeyleri kabul etmektedirler. Oluşan ve sorunlardan çatışma çıkarma yerine barış yaparak anlaşma taraftarı olmak önemlidir.

Toplumda savaş, çatışma çıkar, güçlünün, yenersin hatta onları yok edersin ama sorun ortada kalır. Bu açıdan iyilikler, terbiye, eğitim yolu ile oluşan barış ve bu konuda çaba önemlidir.

Çalışma emek ve eser üretmek, bir barış yolunda olmak, paylaşmak, her bireyin işi değildir. Ancak, göç etmeyi de dikkate almalıdır.

- *19/35: Bir oğul edinmek Allah'a asla yakışmaz. O'nun şanı yücedir. Bir iş ve oluşa karar verdi mi, ona sadece "Ol!" der, o hemen oluverir.*

Yorum

Hız. İsa oğul olarak görülmesinin genetik olarak anlamı olamaz.

Bir bakıma, XX, XY ve YY karakterleri ile YY yaşama olanağı yoktur. X kromozomu temel yaşam boyutudur. Her bir kurbağa yumurtası, bir iğne ile delinirse bölünmeye başlar. Bir noktadan sonra büyüme durur. Dolayısıyla doğa örneğinde olduğu gibi dölllenme olmadan, birçok ovum/yumurta gelişmeye devam etmektedir. Bazı türler ilk dişi iken sonra erkek olabilir, balıklarda olduğu gibi. Tek olarak yavrulayabilirler.

Hız. İsa döllenmeden olabilir. Burada tam cins ve tam etkin olması ancak beklenmez. Evrimde gelişim, değişim nasıl oluyor diyenler, cinsiyet olmadan gelişim, üreme boyutuna da bir bakmaları önerilir. Göç ve değişim yaratılışın temelidir.

Yaratılışı yaratan Yaratıcı, bir şekilde yumurtayı uyarmış ve bir insan olmuştur.

- *33/7: Biz, peygamberlerden misaklarını almıştık. Senden de misak aldık. Nuh'tan, İbrahim'den, Mûsa'dan, Meryem oğlu İsa'dan, bunların hepsinden kuvvetli bir sözleşmeyle misak aldık*

Yorum

Misak, sözleşme ve antlaşma yapmak demek ve kuvvetli bir yapıda yapılmış. Demek ki resul olanlar bir antlaşma ile bunun alınmasını sağlıyorlar.

Burada iki husus olduğu dikkatlerden kaçmamalıdır. Talep kimden gelirse gelsin, kişinin ırza şartı vardır. Evlilikte de iki taraf rıza vermez ise olmaz, resmi makamlar sadece onaylar, onlar antlaşmada taraf olamazlar.

Zamanımızda da bir göç boyutu için eğitime gitmek istiyorsunuz, size bu imkân verilmiş ama karar, misak, antlaşmada imzayı siz koyacaksınız. Bu açıdan her bir resule saygımız yüce olmalıdır. Seçildi, emir verildi değil, talep ettiler, gönülden koştular, yaptılar denilmelidir.

- *42/13: Sizin için, dinden, Nuh'a önerdiğini, sana vahiy ettiğini, İbrahim'e, Mûsa'ya ve İsa'ya önerdiğimizi şöyle diyerek kanunlaştırdı: "Dini dosdoğru tutun; onda bölünüp fırkalara ayrılmayın!" Onları çağırdığın bu tutum, şirke bulaşanlara çok ağır gelmiştir. Allah, dilediğini kendisi için seçer ve hakka yönelenleri kendisine iletir*

Yorum

İletilenler aynıdır, birbirini tamamlayan değil, önerilenlerin tekrarıdır.

Tüm bunlara karşın, insanlar inanışlar saptırmakta, yeni eklemeler getirmekte, bölünüp, tarikat, mezhep boyunda olmakta, birbirlerini günah ile de suçlamaktadırlar. Birbirlerini öldüren savaşlar belirgindir.

Burada bir boyut olduğu, toplumda resullerin yaratılışa göre seçilmesi ile, onların şu veya bu şekilde bu yetkiyi alamayacakları vurgusu vardır. Ebu Lehep, madem sen seçildin, zengin, hoca ve amir ol diyerek, bir bakıma göç etmesine neden olmuştur.

- 43/63: İsa, açık-seçik kanıtlarla geldiğinde şöyle demişti: "Ben size hikmet getirdim ve tartışıp durduğunuz şeylerin bir kısmını size açıklayayım diye geldim. O halde, Allah'tan sakının ve bana itaat edin!"

Yorum

Hz. İsa bir bakıma gezici öğretmen, uyarıcı, yol gösterici olduğu anlaşılıyor. Göç bir eğitim amaçlıdır.

Peki dinliyorlar mı? Çözüm itiyorlar mı?

Kutsallaştırıp, farklı bir boyuta çekilmekte, tanrı yapıp, tapınmaya devam etmişlerdir.

- 57/27: Sonra onların eserleri üzere, resullerimizi art arda gönderdik. Meryem'in oğlu İsa'yı da onların ardınca gönderdik. Ona İncil'i verdik; ona uyanların gönüllerine şefkat ve merhamet koyduk. Bir bid'at olarak ortaya çıkardıkları ruhbaniyeti, onlar üzerine biz yazmamıştık. Onu, Allah'ın rızasını kazanmak için ortaya çıkardılar ama ona gerektiği şekilde saygılı olmadılar. Onların, iman edenlerine ödülleri verdik. Onlardan çoğu yoldan çıkmış olanlardır

Yorum

Oluşan olay ortadadır. Bir kişiyi kutsal yapar, anlamdan tapınırsın, onun kölesi olduğunu söyler, ama söylediklerini yapmazsın.

Tanrıçalık işte bu şekilde, hayır diyerek, sadece sana gelen, senin dediğine verip, onu bağlamak, yardım değil, köleleştirme denilir.

İnsana saygı duymayan kişide sevgi ve insanlıkta olmadığı, tutum ve davranışı ile belli olur. Kendisi kurtulmuş, Cennetlik, aristokrat bir yapıp, diğeri de köle, sefil gibi onu kurtarmaya çalışır. Ben önce kendisini kurtarsın derim.

- 61/6: Meryem oğlu İsa'nın da şöyle dediğini hatırla: "Ey İsrailoğulları! Ben size Allah'ın elçisiyim. Benden önce Tevrat'ı doğrulayıcı ve benden sonra gelecek Ahmet adında bir elçiyi müjdeleyici olarak gönderildim." Fakat o onlara apaçık kanıtlarla gelince: "Bu, katıksız bir büyüdür!" dediler.

Yorum

Barnabas İncilinde de Ahmet adlı birisi gelecek denilir. Diğer kitaplarda bu Hz. İsa tekrar dirilip gelecek şeklinde dönüştürülmüştür. Göç, kaynakların devam edeceği vurgusu vardır.

Eğer bir kitap, yazılı olan ve ezberler gelmiyor, bozuluyorsa, elbet yeni resule ihtiyaç vardır, denilir. Şimdi de aynı şekilde Kuran silinirse, yeni resul gereksinim olacaktır.

İncilin ilk kısmı Tevrat olduğu bilinmektedir.

İsa peygamberin ailesinin Mısır'a kaçıışı

<https://www.indyturk.com/FaikBulut,2020,Independent> ⁴

Mısır'daki eski tarihli Kıpti kiliselerini araştırırken, internette bir serüven karşıma çıkıverdi. Konuyu ilginç buldum; benim ilgimi çekiyorsa, bir şekilde okuyucununkini de çeker diyerek yazmaya karar verdim.

Doğrusu, bu öyküyü daha önce hiç duymamıştım. Hıristiyan inancını benimsemiş olanların dışındaki yüz milyonlarca insanın da bundan haberdar olmadığını düşünüyorum.

Yaşından ötürü henüz peygamberliği ilan edilmemiş olan ama bir şekilde mucizelere konu olduğu söylenen İsa Mesih, Türkçesiyle Hz. İsa veya İsa Peygamber, annesi Bakire Meryem ve onun nişanlısı Yusuf Naccar (Naccar, Arapça marangoz demektir) ile yaşlı kadın Selomi.

Hıristiyan dünyasında bu dörtlü için "*Kutsal Aile*" tanımı kullanılır.

Bu serüvende göç eden, kaçıp giden kimdi?

Kaçış nedeni belliydi: Beni İsrail (İsrailoğulları) kavminin zalim hükümdarı ve Roma'nın valisi konumundaki Herod (İncil'de Hirodes diye geçer), Musevilerin kutsal kitabı [Tevrat](#)'ta işaret edilen Beklenen Mesih (Kurtarıcı Mehdi) hakkında bir rüya görmüş.

Menkıbe veya efsaneye göre; hükmettiği Yehuda ve Samira, kısa adıyla Yahudiye (İsrail işgali altındaki Filistin toprakları, özellikle kuzeydeki el Celil ve güneydeki Batı Şeria bölgeleri) topraklarında yaşayanlar arasından bir aile, Beklenen Mesih'i doğurmuş.

Bu Mehdi, büyüünce dünyaya hak ve adalet getirmek için öncelikle bu zalim hükümdarı devirip tahtına oturacaktı.

Can havliyle uyanan Herod, doğudan gelmiş olan üç Mecusi kiralık katili, İsa'yı öldürmek üzere Meryem Ana'nın evine göndermiş.

Fakat onlar hem bebek İsa hem de annesini gördüklerinde her ikisinin kutsal gücünden fazlasıyla etkilenerek, pişman olup boyun eğmişler.

Buna fazlasıyla sinirlenen hükümdar Herod, bu kez, Beytlehem ve çevresinde yeni doğmuş olan bütün erkek çocukların katledilmesini emretmiş.

Bakire Meryem, oğlu İsa'yı gizlemiş ve muhtemel katillerden korumak maksadıyla, çok çabalamış. O sırada Tanrı meleği, Meryem'in nişanlısı Yusuf Naccar'ın rüyasına girip, şöyle demiş:

Kalk! Çocuk ile annesini al ve Mısır'a kaç! Ben, sana haber verinceye kadar orada kal. Çünkü (kral) Hirodes çocuğu öldürünceye kadar onu arayacak!

(Matta İncili, İkinci Bölüm, "Mısır'a Kaçış" kısmı)

Aile'nin (şimdi İsrail İşgali altında olan) bugünkü [Filistin](#) diyarından [Mısır](#)'a gidişi normal güzergâh üzerinden olmamış. Takip edenlere yakalanmamak için duruma ve ortama göre kuzey, güney, batı ve doğu yönlerinde hareket etmişler.

Uğradıkları, gizlendikleri, konakladıkları her yer, her mekân, farklı tarihlerde kıymetli hale gelmiş; kutsanmış ve oralarda ibadethaneler açılmış.

Hıristiyanların kutsal kitabı [İncil](#), bu *Kutsal Aile*'nin Mısır'da korunduğu ve barındığı mekânlara dair ibareleri belli bölümlerinde içermektedir.

Tarihi eserlerle ilgilenen Mısır'daki bakanlık, üç yıl önce hem kültürel hem de turistik amaçla, Kutsal Aile'nin mukaddes yolculuğunun tam haritasını çıkarmak maksadıyla bir tarih ve arkeoloji komisyonu kurmuştur.

Hıristiyanlığın [Kıpti](#) mezhebinin verilerine göre; yaşayan İsrailoğulları hükümdarı ve Romalıların bölge valisi, Bakire Meryem oğlu çocuk İsa'yı (o zamanki ismi Yesu) katletmeye kalktığı anda (altı aylık veya bir yaşında, yani milattan sona birinci yılda), Filistin diyarından Mısır'a gitmek şart olmuş.

Mısır'a götürülen üç yol varmış, üçü de ticari ve askeri amaçlarla kullanılıyormuş. İsa'nın ailesi, çok bilinen bu üç güzergâhtan gitmemiş. Az bilinen, herkesin kullanmadığı yolları denemiş ki, izlenmekten kurtulabilmişler.

Güzergâhları özetle şöyleymiş: [Batı Şeria](#)'daki Beytlehem'den [Gazze](#) mıntkasına gidiş. Asıl yolculuk El Ariş'ten başlamış; sırasıyla El Ferma, Tel Basta, Mustadrid üzerinden Babilyon yani eski Mısır bölgesine kadar sürmüştü.

Buradan da Said mıntkasına geçilmiş; bir süre barınıp gizlendikten sonra Vadi El Natron (Natron Vadisi) aşılarak kuzeydeki delta yöresinde Belbesin ile Semnud, Seha/Suha beldesine varılmış.

Mısır'dan dönüştü ise Sina Çölü aşılarak Filistin'de son bulmuş.

Ayrıntılarına bakalım: Kaçan *Kutsal Aile*'nin Mısır'a uzun yolculuğu sırasındaki ilk uğrağı, Filistin-Mısır sınır kapısı Refah yerleşim yeri olmuş (45 kilometre sonraki ikinci konak El Ariş'te ailenin tarihi izleri ve bıraktıkları bazı eşyalar tespit edilmiştir).

El Ariş ile El Ferma güzergâhı Sina Çölü'nden Mısır'a çıkışın son konağı sayılır. Ardından El Kantara konaklama yeri geliyor. Oradan İsmailiye'ye doğru yol alınmış. Oradaki bir kaynaktan sular fişkirip çıkıyormuş. Batıya yönelip El Tamilat Vadisi'ni takiben Heronpolis şehrine varılmış.

Uğradıkları diğer mekânlar şöyle sıralanabilir: Ebu Basir, El Qassasin, Leqnatir (Ramses'in eski yurdu ki, burada üç günlük bir konaklama söz konusu), Saft-ul Henne (bir yerlinin evinde tek gecelik konaklama), Tel Basta diğer ismiyle Bar Basatat ki, rivayete göre Meryem Ana'ya içme suyu verilmediği için buradaki tarihi heykeller ile kuyu suyu aniden harap olmuş.

Aynı yörede küçük İsa'nın eliyle bastığı topraktan su kaynağı çıkmış; çok sonraları burada bir kilise yapılmış. Meryem Ana, oğlu İsa'yı burada yıkamış; halk deyimiyle çimdirmiş. Bu yerin adı El Mihamme (yıkılan yer) diye bilinir.

İstirahattan sonra gidilen bir sonraki uğrak yeri Belbis olup, burada Camiz (İncir Çınarı veya Latince adıyla Ficus sycomorus) diye bilinen bir ağacın gölgesinde dinlenmişler.

Bu ağaç, MS 1850 yılına kadar kutsal ziyaret yeri olarak ünlenmiş; Hıristiyanlar burayı hac niyetine ziyaret ederlermiş. Bunun üzerine ağaç, Müslüman yöneticiler tarafından kesilerek yerine Osman bin Ensari Camii inşa edilmiş.

Fransız İmparatoru [Napolyon](#), Mısır seferi sırasında burayı dini amaçla ziyaret eden ünlülerden sayılır.

Yol güzergâhını izleyelim:

Sırada, Semnud şehri bulunuyor. Burada, bir kuyunun yanındaki İncir Çınarı ağacının altında mola verilmiş. [Meryem Ana](#)'nın bir kabin içinde hamur yoğurup ekmek pişirdiği arazi üzerine de bir kilise yapılmış.

Her yılın 31 Temmuz günü, Hıristiyanlar bu mekânı hac niyetine ziyaret ederler. Molanın ardından Saha/Seha köyüne gidilmiş.

Bu mekânda kumların taşlaşmasıyla oluşan kayanın üzerinde İsa Peygamberin ayak izi olduğu varsayılır. Her yıl 22 Mayıs'ta bu yerde anma ve kutlama yapılmaktadır.

Batıya yönelip [Nil Nehri](#)'ni geçen *Kutsal Aile*, Dessuk şehri yakınından yola devam etmiş; El Buheyra (Göl) mıntikasına ve El Hatatbe dolayındaki El Netron Vadisi'ne uğramış.

Orada tuzlu ve kırmızı akan bir dere/çay geçildikten sonra tatlı su kaynağında mola verilmiş. İki mıntika arasında ileriki tarihlerde toplam 500 manastır inşa edilmiştir.

Yolculuğun ikinci aşamasında eski Mısır topraklarındaki (El Matariye Babilon diye bilinir ki, antik ismi Heliopolis'tir) Eyn Şems mıntikasında 2 bin kadar [Yahudi](#) ikamet etmiştir.

Burada istirahat eden Kutsal Aile mensupları rivayete göre, Hz. İsa'nın büyük bir mucizesine tanık olmuşlar.

Çocuk İsa, Yusuf Naccar'ın elindeki asayı alıp kırmış; parçalara bölerek her parçayı toprağa dikmiş. Asa parçasının dikildiği yerlerden su fişkırmış; Belsen (Latince adı Commiphora olan sığla ve mür ailesindeki bir bitki türü, kendisinden yağ çıkarılır) bitkisi yeşermiş, güzel kokusu her yana yayılmış.

Aynı yerde, Meryem Ana Ağacı Müzesi kurulmuş. Bitkinin yağı ve kaynak suyuyla el-yüz yıkamanın gözlerindeki cerahat ile akıntılara iyi geldiği söylenmektedir.

Üçüncü aşamada Babı Zuweyle yolundan giden Kutsal Aile, bir mağarada saklanmış. Sonradan orada kurulmuş olan kilise rakım bakımından en düşük seviyededir.

Bir süre daha eski Mısır topraklarında gezinen aile, Nil üzerinden sandal ve yelkenli sandal benzeri araçlarla karşı kıyıya geçmiştir.

Sırasıyla Said, Cebel el Tayr, El Aşmonin, Qasqam, Mir Cebel Derneke, Menef, El Behnesa gibi yöreleri dolaşan Kutsal Aile'nin bu yöredeki en önemli konaklama alanı Ebu Serce, El Mehrak, Cebel Kef olarak bilinir ki, aynı yerde kurulan kilise kütle halindeki tek parça kayanın yontulmasıyla yapılmıştır.

En önemli konaklama alanlarından sayılan Ebu Serce'de yıllar sonra inşa edilen kiliseden bahsetmeden geçemeyiz: Hz. İsa'nın ailesi, yolculuğun son aşamalarının birinde Husn-ul Babilyon (eski Mısır topraklarındaki Babilyon Kalesi) mıntikasındaki bir mağaraya ulaşır.

Burası şimdiki başkent [Kahire](#)'nin merkezi sayılır. Mola verildikten sonra Said bölgesine geçilecektir.

[Hıristiyanlık](#) gelişince burada bir kilise kurulmasına karar verilir: İsmi Abu Serce Kilisesi'dir. Ortaçağ'dan günümüze şöhreti giderek yayılmış ve Hıristiyan hacılar ile turistlerin uğrak yeri olmuştur.

Eski bir Roma kalesinin kalıntıları üzerine inşa edilmiştir. Devasa kaya kütlelerinin altında büyük bir mağara vardır. Milattan sonra 4'ncü ile 5'nci yüzyıla, kimine göreyse 7'nci yüzyıla tarihlenmektedir.

Kaynak suyu içinde toplanıp birikir; havuz oluşturduktan sonra akıp gider.

[Meryem Ana](#) ile oğlu [Hz. İsa](#), bu sudan çok içmiş; yikanıp temizlenmek maksadıyla da kullanmışlar. Mağaranın üç farklı menfez veya bölmesi bulunmaktadır.

Her bölmeyi diğerinden ayıran kaya bir sütun mevcuttur. Boyu 6 metre, eni ise 4,5 metredir. Mağara, kilisenin 6 metre altında sayılır. İbadethanenin birçok çıkışı olmakla birlikte hepsi kullanılmıyor.

Kutsal Aile, Mısır'a gidişinde de ülkeden çıkışında da bu mağarayı kullandığı için, burası dini açıdan pek muteber sayılan bir mekân sayılmış; mağaranın üstündeki kilisenin kurulmasına karar verilmiş.

Mısır'daki çoğu kiliseler gibi bazilikası Roma tarzı mimarinin aynısıdır. Duvarlarında, kutsal yolculuğu tasvir eden birçok ikon ve fresk bulunmaktadır.

Gerek mimari anlayışı gerek dini menkıbelere uygun tasvirleri, özellikle yapı taşları bakımından kendine münhasır, ender dini yapılardan biri sayılmaktadır. Burada yapılan anma şenliklerine binlerce kişi katılmaktadır. Efsaneye göre; Kilise'nin yontulduğu kaya düşmek üzereyken, Hz. İsa gösterdiği mucizeyle onu durdurup sabit hale getirmiştir. Aynı yerdeki selvi ağacının, Kutsal Aile'nin geçişi sırasında eğilerek onları selamladığı da anlatılan rivayetlerdendir.

O günden bu yana ağaç hâlâ eğik vaziyettedir. Bu nedenle ağacın adı, "*ibadet eden selvi*" olarak bilinmektedir.

Kutsal Aile'nin yolculuğu Derneke Dağı civarında sona ermiştir. Mısır'a gidiş yolculuğu, toplamda 3 yıl (kimi kaynaklara göre 2 yıl 6 ay ve 10 gün) sürmüştür.

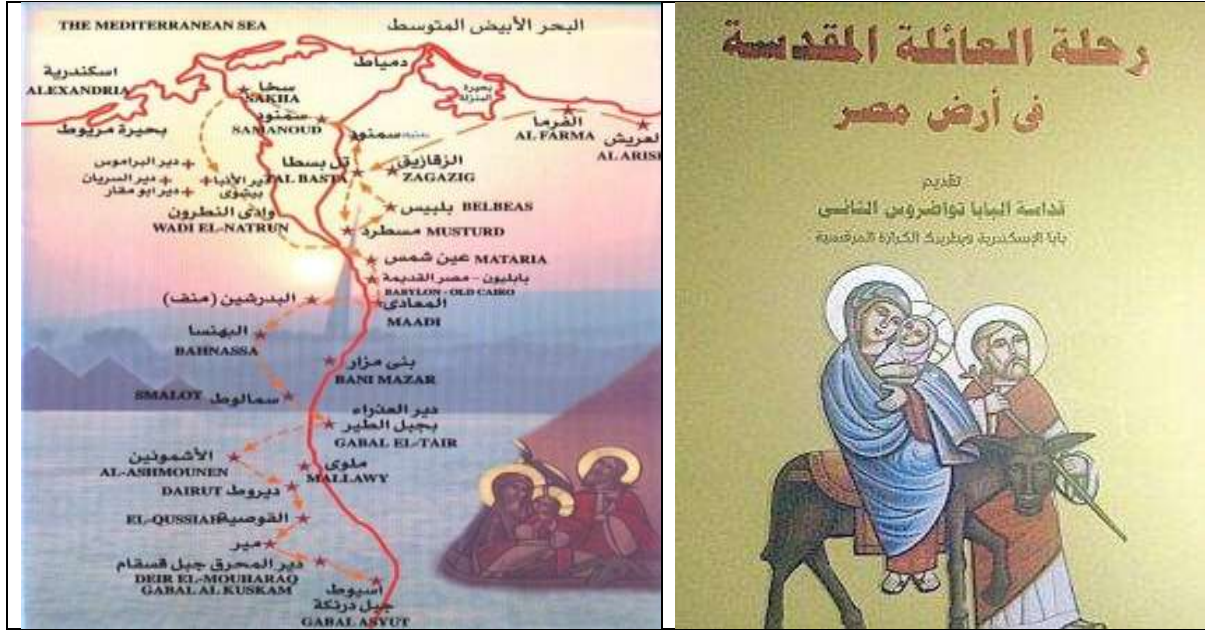
Rivayet odur ki, Tanrı meleği Yusuf Naccar'a ikinci kez burada görünerek, "Artık tehlikenin atlatıldığını, ailenin tekrar geldiği Filistin topraklarına dönmesini" buyurmuştur.

Tanrı meleğinden dönüş buyruğu alan Kutsal Aile, kimi zaman daha önce geçtiği güzergâhları izleyerek kimi zaman da bilinen yollardan ilerleyerek Filistin'e ulaşmıştır.

[Filistin](#)'den Mısır'a gidişte 8 konaklama merkezi tespit edilmiş. Mısır topraklarındaki uğrak yerleri de katılırsa 25 büyük mekâna uğramış peygamber ailesi.

Sina Çölü'nden Mısır'daki Said bölgesindeki Asyot şehrine kadar olan mesafe 2 bin kilometredir. Durup dinlenmelerin dışında toplamda dört büyük aşamada 25 bölümlük bir yolculuk söz konusudur.

Hız. İsa'nın göç yolu



Şekil 1: Kutsal yolculuk denilen yerlerin haritası ve göç edenleri tasviri

Hız. İsa Ailesi, bu mesafe boyunca sadece bir mekânda kalmamış; birçok yerde mola vermiş, dinlenmiş, barınmış veya sığınıp gizlenmiştir.

Dolayısıyla geçtikleri her uğrak yerinde çok sayıda manastır ve kilise inşa edilmiş. Konaklama yerleri arasındaki yolculuk süresi birkaç gün, bir hafta veya bir ay kadar sürüyormuş.

Bir ay ve daha fazla kalınan yerler de olmuş. En uzun kalınan yerin Qasqam Dağı çevresindeki Asyot şehrinde bulunan El Mehrak (el Mahrak) Manastırını denilen mekân olduğu söyleniyor. Süresi 185-190 gün olarak tespit edilmiş.

Böylece Mısır'a gidiş (ve orada kalış dâhil) ile Filistin'e dönüş arasından tam 12 yıl geçmiştir.

Mısır'daki bütün kiliseler, her yılın haziran ve özellikle temmuz ayının ilk gününde büyük şenlikler ve ayinlerle Hız. İsa ve ailesinin Mısır topraklarına ayak basmalarını kutlarlar.

İslam kaynakları da Kutsal Aile hikâyesine veya menkıbesine ilgisiz kalmamıştır. Kuran'daki El Müminun suresinin 50. ayetinde, bu kaçış serüveninden bahsedilmiştir.

Kuran konusunda çokça bilgisi olan Ortaçağ bilginlerinden Celaleddin El Suyuti, Ed-Dürr'ül Mensur fi Tefsir bil Me'sur isimli tefsir kitabında söz konusu ayeti yorumlayarak orada simgesel üslupla geçen (Rubwa) kelimesinin, Mısır toprağı olduğunu yazmıştır.

Abdülhamid, İbn-ül Munzir, İbn-u Esakir, İbn Cerir, Ebu Hatim, İbn Zeyd gibi meşhur Ortaçağ din bilginleri, "iki düzlük arasındaki tepelik, yükselti" manasına gelen bu kelimenin aslında "Mısır toprağının alameti" olduğunu ileri sürmüşler.

İbn Abbas ise, menkıbe ve Kuran'daki ayetten yola çıkarak, "Allah, Meryem ile İsa'ya, Mısır'a gitmelerini buyurmuştur" yorumunu yapmıştır.

Bu münasebetle belirtmekte yarar var:

Günümüzde [Mısır](#) ile [Rusya](#) arasında, Kutsal Aile'nin yolculuk serencamını belgelemek üzere yeni bir anlaşma yapılması kararlaştırılmıştır.

Rusya-Mısır Kültür ve Bilim Kurumu ile Mısır'daki Kıpti Araştırmaları Enstitüsü, geçtiğimiz ağustos ayında bahsedilen yolculuğun izlerini incelemek amacıyla alan çalışmasına başladılar.

Proje kapsamındaki ilk çalışmalara rehber olması bakımından 4 yıl önce, *Kutsal Aile Mısır Topraklarında: Tarih Araştırma* isimli bir kitapta yazılarak dağıtıma verilmişti.

Kıpti ve diğer Hıristiyan din önderleri tarafından önsözleri yazılan bu kitap, ciltlenmiş haliyle 529 sayfa, 10 bölüm, 19 ek ve 26 haritadan oluşmuştur.

Arapçadan Rusça, İngilizce ve Fransızcaya çevrilmiş; 28-29 Nisan 2017'de Mısır'ı ziyaret eden Papa Francis'e armağan edilmiştir.

Antik Hıristiyan kitapları da Kutsal Aile'nin bahsedilen yolculuğunu ele almışlar. Özellikle Kıpti Kilisesi'nin bu konudaki yazı ve kaynakları oldukça özgündür.

Mesela İskenderiye'nin üçüncü Kıpti papası, 412 yılında Kutsal Aile'nin kaçışını dini bir üslupla kaleme almıştır. Kıpti menkıbelerine bakılırsa, bu Papa, Meryem Ana adına bir kilise inşa etmeye niyetlenmiş; bu konuda yer göstermesi için Tanrı'ya yakarmış; bunun üzerine Bakire Meryem rüyasına girmiş, kutsal yolculuğunun serüvenini bütün ayrıntılarıyla kendisine anlatmıştır.

Yorum

Herod yine rüyasında bir erkek tarafından öldürüleceğini görmüş, tüm erkekleri öldürmüş, İsa bebek iken bu açıdan ailesi kaçmışlar. Zalimler zaten öldürülme korkuları olduğu için buna benzer durumlar oluşur. Buradaki vurgu, hep görülen rüya ile olmasıdır.

Hz. Musa da Firavun bir erkek çocuk öldürecek diye tüm doğanları öldürmesi gibi, zalim korku ile bu yaklaşımlar yaparlar. Buna benzer bir gerekçe ile yok etme sık rastlanmıştır.

Rüyaya girip, gördüklerini anlatması ile gerçek kabul edilip, kitaplaşması bir inanış boyutudur. Doğrudan rüya ile haberleşmeyi kabul eden görüştür.

Bunlar gerçek olarak takip edilmekte ise de bir epik hikâye, destandır, bilimsel doğruluğu kabul görmez.

Christian emigration, Wikipedia⁵

Christian emigration

The phenomenon of large-scale [migration of Christians](#) is the main reason why Christians' [share of the population](#) has been declining in many countries. Many [Muslim countries](#) have witnessed disproportionately high [emigration rates](#) among their Christian minorities for several generations.^{[1][2][3]} Today, most [Middle Eastern people in the United States](#) are Christians,^[4] and the majority of [Arabs living outside the Arab World](#) are [Arab Christians](#).

[Push factors](#) motivating Christians to emigrate include [religious discrimination](#), [persecution](#), and [cleansing](#). Pull factors include [prospects of upward mobility](#) as well as [joining relatives abroad](#).

Christian emigration from the Middle East

Millions of people descend from Arab Christians and live in the [Arab diaspora](#), outside the Middle East, they mainly reside in the [Americas](#), but there are many people of Arab Christian descent in [Europe](#), [Africa](#) and [Oceania](#). The majority of [Arabs living outside the Arab World](#) are [Arab Christians](#). Christians have emigrated from the Middle East, a phenomenon that has been attributed to various causes included economic factors, political and military conflict, and feelings of insecurity or isolation among minority Christian populations.^{[5][6][7]} The higher rate of emigration among Christians, compared to other religious groups, has also been attributed to their having stronger support networks available abroad, in the form of existing emigrant communities.

Christians had a significant impact contributing the culture of the [Arab world](#), [Turkey](#), and [Iran](#).^{[8][9]} Today Christians still play important roles in the [Arab world](#), and Christians are relatively wealthy, well educated, and politically moderate.^[10]

Historical events that caused large Christian emigration from the Middle East include: [1860 civil conflict in Mount Lebanon and Damascus](#), [Armenian genocide](#), [Greek genocide](#), [Assyrian genocide](#), [1915–1918 Great](#)

[Famine of Mount Lebanon](#), [1923 population exchange between Greece and Turkey](#), [1948 Palestinian exodus](#), [1956–57 exodus and expulsions from Egypt](#), [Lebanese civil war](#), and the [Iraq war](#).^{[11][12][13]}

Egypt

The Coptic diaspora began primarily in the 1950s as result of [discrimination, persecution of Copts](#) and low income in Egypt.^{[16][15][17][14]} After [Gamal Abdel Nasser](#) rose to power, economic and social conditions deteriorated and many wealthier Egyptians, especially Copts, emigrated to United States, Canada and Australia.^{[14][15]} [1956–1957 exodus and expulsions from Egypt](#) was the exodus and expulsion of Egypt's [Mutamassirun](#), which included the British and French colonial powers as well as Christian [Greeks](#), [Italians](#), [Syro-Lebanese](#), [Armenians](#).^[18] Emigration increased following the [1967 Arab-Israeli war](#), and the emigration of poorer and less-educated Copts increased after 1972, when the [World Council of Churches](#) and other religious groups began assisting Coptic immigration.^[14] Emigration of Egyptian Copts increased under [Anwar al-Sadat](#) (with many taking advantage of Sadat's "[open door](#)" policy to leave the country) and under [Hosni Mubarak](#).^[15] Many Copts are university graduates in the professions, such as medicine and engineering.^[15] The new post-2011 migrants to the United States included both educated middle-class Copts and poorer, more rural Copt.^[19]

The number of Copts outside [Egypt](#) has sharply increased since the 1960s. The largest Coptic diaspora populations are [in the United States](#), [in Canada](#) and [in Australia](#), but Copts have a presence in many other countries.

Iran

Christians and other [religious minorities](#) make up a disproportionately high share of the [Iranian diaspora](#). Many Christians have left Iran since the [Islamic Revolution](#) of 1979.^{[20][21]}

The Assyrians residing in [California](#) and Russia tend to be from [Iran](#).^[22] The [Iranian revolution of 1979](#) greatly contributed to the influx of Middle Eastern Armenians to the US.^[23] The Armenian community in Iran was well established and integrated, but not assimilated, into local populations. Many lived in luxury in their former country, and more easily handled multilingualism, while retaining aspects of traditional [Armenian culture](#).^[24]

The city of [Glendale](#) in the [Los Angeles metropolitan area](#) is widely thought to be the center of [Armenian American](#) life (although many Armenians live in the aptly named "[Little Armenia](#)" neighborhood of Los Angeles), there are also a great number of Armenian immigrants from Iran in [Glendale](#) who, due to the religious restrictions and lifestyle limitations of the [Islamic government](#), immigrated to the US, many to Glendale since it was where their relatives resided.^[25]

Iraq

Following the [Iraq War](#), the Christian population of Iraq has collapsed. Of the nearly 1 million Assyro-Chaldean Christians,^{[28][29]} most have emigrated to the United States, Canada, Australia and within some of the countries in Europe, and most of the rest concentrated within the northern Kurdish enclave of [Iraqi Kurdistan](#).^[30] With continuing insurgency, Iraqi Christians are under constant threat of radical Islamic violence.

Since the [United States-led invasion of Iraq](#) in 2003 and the resulting breakdown of law and order in that country, many [Syriac](#) speaking [Assyrians](#) and other Christians have fled the country, taking refuge in [Syria](#), [Jordan](#) and further afield.^{[31][32]} Their percentage of the population has declined from 12% in 1948 (4.8 million population), to 7% in 1987 (20 million) and 6% in 2003 (27 million). Despite Assyrians making up only 3% of Iraq's population, in October 2005, the [United Nations High Commissioner for Refugees](#) reported of the 700,000 Iraqis who took refuge in Syria between October 2003 and March 2005, 36% were "Iraqi Christians."^[citation needed]

Lebanon

[Lebanon](#) has experienced a large migration of Lebanese Christians for many generations. Currently, the number of [Lebanese people](#) who live [outside Lebanon](#) (8.6^[34]-14^[35] million), is higher than the number of Lebanese people who live within Lebanon (4.3 million). Most of the members of the diaspora population are [Lebanese Christians](#), but some of them are Muslims, Druze and Jews. They trace their origins to several waves of Christian emigration, starting with the exodus that followed the [1860 Lebanon conflict](#) in [Ottoman Syria](#).^[36]

Under the current [Lebanese nationality law](#), diaspora Lebanese do not have an automatic [right of return](#) to Lebanon. Due to varying degrees of [assimilation](#) and a high number of interethnic marriages, most diaspora Lebanese [have not taught their children to speak the Arabic language](#), but they still retain their Lebanese [ethnic identity](#).

The [Lebanese Civil War](#) has further fed the higher Christian emigration rate. Higher Muslim birthrates, the [presence of Palestinians in Lebanon](#) and the presence of [Syrian migrant workers](#) have all contributed to the reduction of the Christian proportion of the Lebanese population. Lebanese Christians are still culturally and politically prominent, forming 35-40% of the population. Since the end of the Lebanese Civil

War, [Muslim](#) emigrants have outnumbered Christians, but the latter remain somewhat over-represented compared to their proportion of the population.^[37]

Ottoman Palestine

The immigration of Palestinian Christians started in the 19th century as a result of the Ottoman discrimination against Christians.^{[38][39][40][41][42]} 1948 and 1967 occupations and wars made many Christians flee or lose their homes.^[43] In the [Palestinian National Authority](#), there has been considerable emigration and Palestinian Christians are disproportionately represented within the Palestinian diaspora.^[44] Most of Gazan Christians have fled the [Gaza Strip](#) following the [Hamas takeover in 2007](#), largely relocating to the West Bank.

There are also many Palestinian Christians who are descendants of Palestinian refugees from the post-1948 era who fled to Christian-majority countries and formed large diaspora Christian communities.^{[41][42]} Worldwide, there are nearly one million Palestinian Christians in these territories as well as in the [Palestinian diaspora](#), comprising around 6–7% of the world's total Palestinian population.^[45] Palestinian Christians live primarily in Arab states surrounding historic Palestine and in the diaspora, particularly in Europe and the [Americas](#).

Today, [Chile](#) houses the largest Palestinian Christian community in the world outside of the Levant. As many as 350,000 Palestinian Christians reside in Chile, most of whom came from [Beit Jala](#), Bethlehem, and [Beit Sahur](#).^[46] Also, [El Salvador](#), [Honduras](#), [Brazil](#), [Colombia](#), [Argentina](#), [Venezuela](#), and other Latin American countries have significant Palestinian Christian communities, some of whom immigrated almost a century ago during the time of [Ottoman Palestine](#).^[47]

Syria

There are almost as many [Syrian people](#) living outside of Syria (15^[49] million), as within (18 million). Most of the diaspora population is [Syrian Christians](#).^[citation needed] They trace their origin to several waves of Christian emigration, starting with the exodus during [Ottoman Syria](#). Syrian Christians tend to be relatively wealthy and highly [educated](#).^[50]

Under the current [nationality law](#), diaspora Syrians do not have an automatic [right of return](#) to Syria.^[citation needed] Varying degrees of [assimilation](#) and the high degree of interethnic marriages caused most diaspora Syrians [have not passed](#) on [Arabic](#) to their children, but they still maintain a Syrian [ethnic identity](#).

The eruption of the [Syrian Civil War](#) in 2011 caused Christians to be targeted by [militant Islamists](#) and so they have become a major component of [Syrian refugees](#).

In FY 2016, when the US dramatically increased the number of refugees admitted from Syria, the US let in 12,587 refugees from Syria, with 99% being Muslims (few Shia Muslims were admitted). Less than 1% were Christian, according to the Pew Research Center analysis of the State Department Refugee Processing Center data.^[51]

The religious affiliation of Syria's 17.2 million people in 2016 was approximately 74% Sunni Islam, 13% Alawi, Ismaili and Shia Islam, 10% Christian and 3% Druze.^[52] The population has declined by more than 6 million because of the civil war.

Turkey

Originally, most emigrants from what is now Turkey were [Christian subjects of the Ottoman Empire](#), including [Greek refugees](#).^[53] Today, [emigration from Turkey](#) consists primarily of [Muslims](#).

The percentage of [Christians](#) in Turkey fell from 19% (possibly 24% because of Ottoman underestimates) in 1914 to 2.5% in 1927,^[55] due to events which significantly impacted the country's demographic structure, such as the [Armenian genocide](#), the [massacre of 500,000 Greeks](#), the [massacre of 375,000 Assyrian Christians](#), the [population exchange between Greece and Turkey](#),^[56] and the emigration of Christians (such as [Levantines](#), [Greeks](#), [Armenians](#) etc.) to foreign countries (mostly in [Europe](#), the [Americas](#), [Lebanon](#) and [Syria](#)) that actually began in the late 19th century and gained pace in the first quarter of the 20th century, especially during [World War I](#) and after the [Turkish War of Independence](#).^[57] Ottoman censuses underestimated the number of Christians, which was really close to 24.5% of the entire population, 4.3 million, not 3 million, as was reported.^[58] The decline is mainly due to the [Armenian genocide](#), the [Greek genocide](#), the [Assyrian genocide](#), the [population exchange between Greece and Turkey](#) and the emigration of Christians that began in the late 19th century and gained pace in the first quarter of the 20th century.^{[59][13]}

Emigration continued to occur in the 1980s, as Assyrian communities fled from the violence which was engulfing [Tur Abdin](#) during the [Kurdish–Turkish conflict](#).^[60] Today, more than 160,000 people of different [Christian denominations](#) represent less than 0.2% of [Turkey's](#) population,^[61] Today, more than 200,000–320,000 people who are members of different [Christian denominations](#) live in Turkey, they make up roughly 0.3–0.4 percent of Turkey's population.^[61]

Christian emigration from Maghreb

Prior to independence, [Algeria](#) was home to 1.4 million *pieds-noirs* (ethnic French who were mostly Catholic),^{[62][63]} [Morocco](#) was home to half a million Christian [Europeans](#) (mostly of Spanish and French ancestry),^{[63][64][65]} [Tunisia](#) was home to 255,000 Christian [Europeans](#) (mostly of Italian and Maltese ancestry),^{[63][66]} and [Libya](#) was home to 145,000 Christian [Europeans](#) (mostly of Italian and Maltese ancestry).^[63] There are also Christian communities of [Berber or Arab](#) descent in [Greater Maghreb](#), made up of persons who converted mostly during the modern era, or under and after [French colonialism](#).^{[63][67]} Due to the exodus of the *pieds-noirs* and other Christian communities in the 1960s, more North African Christians of [Berber](#) or Arab descent now live in [France](#) than in Greater [Maghreb](#).^[65]

Christian emigration from South Asia

India

Christians have also migrated from India but for their own reasons and in small few numbers, as India has been considered as one of safest place for them in South Asia. Moreover, India has been one of the favourite tourist destination of the people of United States, Europe, and South Asia.

For instance in India, Christians comprise 2.2% of the population of India. In 2011, [Christians](#) represented 16% of the total people of [Indian origin in Canada](#).^[68] According to the 2011 Census, [Christians](#) represented 10% of the total people of [Indian origin in the United Kingdom](#).^[69] According to 2014 [Pew Research Center](#) research, 18% of [Indian Americans](#) consider themselves 18% as Christian (Protestant 11%, Catholic 5%, other Christian 3%).^[70]

Pakistan

Christians have also fled [Pakistan](#), especially in response to the [application of Islamic blasphemy laws](#).

Christian emigration from East Asia

China

Christians have also fled [China](#), especially in response to waves of [religious persecution](#) has been a contributory factors in emigration from China since it's a self-proclaimed [communist state](#), and its declared [state atheism](#).

There is a significantly higher percentage of Chinese Christians in the United States than there is in China, as a large amount of Chinese Christians fled and are still fleeing to the United States under Communist persecution.^{[72][73]} According to the [Pew Research Center](#)'s 2012 Asian-American Survey, 30% of [Chinese Americans](#) aged 15 and over identified as Christians (8% were Catholic and 22% belonged to a [Protestant](#) denomination).^[74]

North Korea

Christians have also fled from [North Korea](#), especially in response to waves of [religious persecution](#). The [persecution of Christians in North Korea](#) has contributed to their emigration because [North Korea's government](#) is a self-proclaimed [communist state](#), and one of the guiding principles of its official ideology of [Juche](#) is [state atheism](#).

Yorum

İslam temel olarak senin inanın sana, benimki bana kuralı olduğu için (109/6), toplumda Hristiyan varlığı belirgin olmuş ve dışlanmamışlardır. İnananların bunlar arasında da olduğu, fiillerine göre yargılanmaları, kişiye bakılmayacağı vurgusu da vardır.

Elbette ekonomik, politik ve askerlik gibi nedenler ve azınlıkta olmaları ile güvenli hissetmemeleri, azınlıkta olmaları nedeniyle göç ettikleri görülmektedir.

Halen Kudüs Hristiyanların tam ve net koruyucusu olan Türkiye'dir ve Papa bu nedenle ülkemize şükranlarını iletmektedir.

Ülkemizde İstiklal Savaşı sırasında bağımsızlık talebinde olan, Yunanlılar mübadele yapılmış, Ermeniler ise başka ülke toprağına zorunlu göç ettirilmiştir. Birçok Rum, eski Roma vatandaşları, bağımsızlık düşüncesi ile isyanları olmuş, ama başarılı olamamışlar, Türkiye Cumhuriyeti Devleti kurulmuştur.

Jesus Wikipedia⁶

Jesus^[d] (c. 6 to 4 [BC](#) – [AD](#) 30 or 33), also referred to as **Jesus Christ**,^[e] **Jesus of Nazareth**, and several other [names and titles](#), was a first-century [Jewish preacher](#) and [religious leader](#).^[10] He is the central figure

of [Christianity](#), the [world's largest religion](#). Most Christians believe Jesus to be the [incarnation](#) of [God the Son](#) and the awaited [messiah](#), the [Christ](#) that is prophesied in the [Hebrew Bible](#).

Virtually all modern scholars of antiquity agree that [Jesus existed historically](#).^[f] Accounts of Jesus' life are contained in the [Gospels](#), especially the [four canonical Gospels](#) in the [New Testament](#). [Academic research](#) has yielded uncertainty on the [historical reliability of the Gospels](#) and how closely they reflect the [historical Jesus](#).^{[18][g]} Jesus was a [Galilean Jew](#) who [was circumcised](#), was [baptized](#) by [John the Baptist](#), began [his own ministry](#),^[10] and was often referred to as "[rabbi](#)".^[21] Jesus debated with fellow Jews on how to best follow [God](#), engaged in healings, taught in [parables](#), and gathered followers.^{[22][23]} He was arrested in [Jerusalem](#) and tried by the [Jewish authorities](#),^[24] turned over to the [Roman](#) government, and [crucified](#) on the order of [Pontius Pilate](#), the [Roman prefect](#) of [Judea](#).^[22] After his death, his followers believed he [rose from the dead](#), and the community they formed eventually became the [early Christian Church](#).^[25] Accounts of his teachings and life were [initially conserved by oral transmission](#), which was the source of the written Gospels.^[26]

[Christian theology](#) includes the beliefs that Jesus was conceived by the [Holy Spirit](#), was [born of a virgin](#) named [Mary](#), performed [miracles](#), founded the Christian Church, died by [crucifixion](#) as a sacrifice to achieve [atonement for sin](#), rose from the dead, and [ascended](#) into [Heaven](#), from where he [will return](#).^[27] Commonly, [Christians believe Jesus](#) enables people to be reconciled to God. The [Nicene Creed](#) asserts that Jesus will [judge the living and the dead](#),^[28] either [before](#) or [after](#) their [bodily resurrection](#),^{[29][30][31]} an event tied to the [Second Coming](#) of Jesus in [Christian eschatology](#).^[32] The great majority of Christians worship Jesus as the incarnation of God the Son, the second of three [prosopons](#) of the [Trinity](#).^[h] The [birth of Jesus](#) is celebrated annually on 25 December as [Christmas](#).^[i] His crucifixion is honored on [Good Friday](#) and his resurrection on [Easter Sunday](#). The world's most widely used [calendar era](#)—in which the current year is [AD](#) 2023 (or 2023 [CE](#))—is based on the approximate [birthdate of Jesus](#).^[33]

Jesus is also revered in the [Baha'i faith](#),^[34] the [Druze faith](#),^[35] [Islam](#) and [Manichaeism](#). In [Islam](#), Jesus (often referred to by his Quranic name [ʿĪsā](#)) is considered the penultimate [prophet of God](#) and the [messiah](#),^[36] who [will return](#) before the [Day of Judgement](#). [Muslims](#) believe Jesus was born of the virgin [Mary](#) but was neither God nor a son of God.^{[37][38][39]} Most Muslims do not believe that he [was killed or crucified](#) but that God [raised him into Heaven while he was still alive](#).^[i] In contrast, [Judaism rejects the belief](#) that Jesus was the awaited messiah, arguing that he did not fulfill [messianic prophecies](#), was not [lawfully anointed](#) and was neither divine nor resurrected.^[40]

Name

Naming conventions

A typical [Jew](#) in Jesus' time [had only one name](#), sometimes [followed by the phrase "son of \[father's name\]"](#), or the individual's hometown.^[41] Thus, in the New Testament, Jesus is commonly referred to as "Jesus of [Nazareth](#)".^[k] Jesus' neighbors in Nazareth refer to him as "the carpenter, the son of [Mary](#) and brother of [James](#) and [Joses](#) and [Judas](#) and [Simon](#)", "the carpenter's son", or "[Joseph's](#) son"; In the Gospel of John, the disciple [Philip](#) refers to him as "Jesus son of Joseph from Nazareth". The English name Jesus, from Greek [Iesous](#), is a rendering of Joshua (Hebrew [Yehoshua](#), later [Yeshua](#)), and was not uncommon in Judea at the time of the birth of Jesus.^[42] [Yeshua/Yehoshua](#) means "[Yahweh is lordly](#)", but popular etymology linked it to the verb meaning "save" and the noun "salvation",^[42] and the [Gospel of Matthew](#) tells of an [angel](#) that appeared to [Joseph](#) instructing him "to name him Jesus, for he will save his people from their sins".^[43]

Jesus Christ

Since the early period of [Christianity](#), Christians have commonly referred to Jesus as "Jesus Christ".^[44] The word [Christ](#) was a [title or office](#) ("the Christ"), not a given name.^{[45][46]} It derives from the Greek [Χριστός](#) (*Christos*),^{[47][48]} a translation of the Hebrew [mashiakh](#) ([מָשִׁיחַ](#)) meaning "[anointed](#)", and is usually transliterated into English as "[messiah](#)".^[49] In biblical Judaism, [sacred oil](#) was used to anoint certain exceptionally holy people and objects as part of their religious investiture.^[50]

Christians of the time designated Jesus as "the Christ" because they believed him to be the messiah, whose arrival is [prophesied](#) in the [Hebrew Bible](#) and Old Testament. In postbiblical usage, *Christ* became viewed as a name—one part of "Jesus Christ". [Etymons](#) of the term [Christian](#) (meaning a follower of Christ) have been in use since the 1st century.^[51]

Life and teachings in the New Testament

Canonical gospels

The four [canonical gospels](#) ([Matthew](#), [Mark](#), [Luke](#), and [John](#)) are the foremost sources for the life and message of Jesus.^[41] But other parts of the New Testament also include references to key episodes in his life, such as the [Last Supper](#) in [1 Corinthians 11:23–26](#).^{[52][53][54][55]} [Acts of the Apostles](#)^[56] refers to Jesus' early ministry and

its anticipation by [John the Baptist](#).^{[57][58]} Acts 1:1–11^[59] says more about the [Ascension of Jesus](#)^[60] than the canonical gospels do.^[61] In the [undisputed Pauline letters](#), which were written earlier than the Gospels, Jesus' words or instructions are cited several times.^{[62][1]}

Some [early Christian](#) groups had separate descriptions of Jesus' life and teachings that are not in the New Testament. These include the [Gospel of Thomas](#), [Gospel of Peter](#), and [Gospel of Judas](#), the [Apocryphon of James](#), and [many other apocryphal writings](#). Most scholars conclude that these were written much later and are less reliable accounts than the canonical gospels.^{[65][66][67]}

Authorship, date, and reliability

The canonical gospels are four accounts, each by a different author. The authors of the Gospels are all anonymous, attributed by tradition to the [four evangelists](#), each with close ties to Jesus:^[68] Mark by [John Mark](#), an associate of [Peter](#);^[69] [Matthew](#) by one of Jesus' disciples;^[68] [Luke](#) by a companion of [Paul](#) mentioned in a few epistles;^[68] and John by another of Jesus' disciples,^[68] the "[beloved disciple](#)".^[70]

According to the [Marcan priority](#), the first to be written was the Gospel of Mark (written AD 60–75), followed by the Gospel of Matthew (AD 65–85), the Gospel of Luke (AD 65–95), and the Gospel of John (AD 75–100).^[71] Most scholars agree that the authors of Matthew and Luke used Mark as a source for their gospels. Since Matthew and Luke also share some content not found in Mark, many scholars assume that they used another source (commonly called the "[Q source](#)") in addition to Mark.^[72]

One important aspect of the study of the Gospels is the [literary genre](#) under which they fall. Genre "is a key convention guiding both the composition and the interpretation of writings".^[73] Whether the gospel authors set out to write novels, myths, histories, or biographies has a tremendous impact on how they ought to be interpreted. Some recent studies suggest that the genre of the Gospels ought to be situated within the realm of ancient [biography](#).^{[74][75][76]} Although not without critics,^[77] the position that the Gospels are a type of ancient biography is the consensus among scholars today.^{[78][79]}

Concerning the accuracy of the accounts, viewpoints run the gamut from considering them [inerrant](#) descriptions of Jesus' life,^[80] to doubting whether they are historically reliable on a number of points,^[81] to considering them to provide very little historical information about his life beyond the basics.^{[82][83]} According to a broad scholarly consensus, the [Synoptic Gospels](#) (the first three—Matthew, Mark, and Luke) are the most reliable sources of information about Jesus.^{[84][85][41]}

Comparative structure and content

Matthew, Mark, and Luke are known as the [Synoptic Gospels](#), from the Greek σύν (*syn* "together") and ὄψις (*opsis* "view"),^{[86][87][88]} because they are similar in content, narrative arrangement, language and paragraph structure, and one can easily set them next to each other and synoptically compare what is in them.^{[86][87][89]} Scholars generally agree that it is impossible to find any direct literary relationship between the Synoptic Gospels and the Gospel of John.^[90] While the flow of many events (e.g., Jesus' baptism, [transfiguration](#), crucifixion and interactions with his [apostles](#)) are shared among the Synoptic Gospels, incidents such as the transfiguration and Jesus' exorcizing demons^[91] do not appear in John, which also differs on other matters, such as the [Cleansing of the Temple](#).^[92]

The Synoptics emphasize different aspects of Jesus. In Mark, Jesus is the [Son of God](#) whose mighty works demonstrate the presence of [God's Kingdom](#).^[69] He is a tireless wonder worker, the servant of both God and man.^[93] This short gospel records few of Jesus' words or teachings.^[69] The Gospel of Matthew emphasizes that Jesus is the fulfillment of God's will as revealed in the Old Testament, and the Lord of the Church.^[94] He is the "[Son of David](#)", a "king", and the messiah.^{[93][95]} Luke presents Jesus as the divine-human savior who shows compassion to the needy.^[96] He is the friend of sinners and outcasts, come to seek and save the lost.^[93] This gospel includes well-known parables, such as the [Good Samaritan](#) and the [Prodigal Son](#).^[96]

The [prologue to the Gospel of John](#) identifies Jesus as an incarnation of the divine Word ([Logos](#)).^[97] As the Word, Jesus was eternally present with God, active in all creation, and the source of humanity's moral and spiritual nature.^[97] Jesus is not only greater than any past human prophet but greater than any prophet could be. He not only speaks God's Word; he is God's Word.^[98] In the Gospel of John, Jesus reveals his divine role publicly. Here he is the Bread of Life, the Light of the World, the True Vine and more.^[93]

In general, the authors of the New Testament showed little interest in an absolute [chronology of Jesus](#) or in synchronizing the episodes of his life with the secular history of the age.^[99] As stated in [John 21:25](#), the Gospels do not claim to provide an exhaustive list of the events in Jesus' life.^[100] The accounts were primarily written as theological documents in the context of [early Christianity](#), with timelines as a secondary consideration.^[101] In this respect, it is noteworthy that the Gospels devote about one third of their text to the last week of Jesus' life in [Jerusalem](#), referred to as [the Passion](#).^[102] The Gospels do not provide enough details to satisfy the demands of

modern historians regarding exact dates, but it is possible to draw from them a general picture of Jesus' life story.^{[81][99][101]}

Genealogy and nativity

Jesus was Jewish,^[101] born to [Mary](#), wife of [Joseph](#).^[103] The Gospels of Matthew and Luke offer two accounts of his [genealogy](#). Matthew traces Jesus' ancestry to [Abraham](#) through [David](#).^{[104][105]} Luke traces Jesus' ancestry through [Adam](#) to God.^{[106][107]} The lists are identical between Abraham and David, but differ radically from that point. Matthew has 27 generations from David to Joseph, whereas Luke has 42, with almost no overlap between the names on the two lists.^{[m][108]} Various theories have been put forward to explain why the two genealogies are so different.^[n]

Matthew and Luke each describe Jesus' birth, especially that Jesus was born to a virgin named Mary in [Bethlehem](#) in fulfillment of [prophecy](#). Luke's account emphasizes events before the [birth of Jesus](#) and centers on Mary, while Matthew's mostly covers those after the birth and centers on Joseph.^{[109][110][111]} Both accounts state that Jesus was born to [Joseph](#) and Mary, his [betrothed](#), in Bethlehem, and both support the doctrine of the [virgin birth of Jesus](#), according to which Jesus was miraculously conceived by the [Holy Spirit](#) in Mary's womb when she was still a virgin.^{[112][113][114]} At the same time, there is evidence, at least in the Lukan [Acts of the Apostles](#), that Jesus was thought to have had, like many figures in antiquity, a dual paternity, since there it is stated he descended from the seed or loins of David.^[115] By taking him as his own, Joseph will give him the necessary Davidic descent.^[116]

In Matthew, Joseph is troubled because Mary, his betrothed, is pregnant,^[117] but in the first of [Joseph's four dreams](#) an angel assures him not to be afraid to take Mary as his wife, because her child was conceived by the Holy Spirit.^[118] In [Matthew 2:1–12](#), [wise men](#) or [Magi](#) from the East bring gifts to the young Jesus as the [King of the Jews](#). They find him in a house in Bethlehem. Matthew focuses on an event after the Luke Nativity where Jesus was an infant. In Matthew [Herod the Great](#) hears of Jesus' birth and, wanting him killed, [orders the murders of male infants](#) in Bethlehem under age of 2. But an angel warns Joseph in his second dream, and the family [flees to Egypt](#)—later to return and settle in [Nazareth](#).^{[118][119][120]}

In Luke 1:31–38, Mary learns from the angel [Gabriel](#) that she will conceive and bear a child called Jesus through the action of the Holy Spirit.^{[110][112]} When Mary is due to give birth, she and Joseph travel from Nazareth to Joseph's ancestral home in Bethlehem to register in the census ordered by [Caesar Augustus](#). While there Mary gives birth to Jesus, and as they have found no room in the inn, she places the newborn in a [manger](#).^[121] An [angel announces the birth to a group of shepherds](#), who go to Bethlehem to see Jesus, and subsequently spread the news abroad.^[122] Luke 2:21 tells how Joseph and Mary [have their baby circumcised on the eighth day after birth](#), and name him Jesus, as Gabriel had commanded Mary.^[123] After the [presentation of Jesus at the Temple](#), Joseph, Mary and Jesus return to Nazareth.^{[110][112]}

Early life, family, and profession

Jesus' childhood home is identified in the Gospels of Luke and Matthew as the town of Nazareth in [Galilee](#), where he lived with his family. Although Joseph appears in descriptions of Jesus' childhood, no mention is made of him thereafter.^{[124][*better source needed*]} His other family members—his mother, Mary, [his brothers James, Joses \(or Joseph\), Judas](#) and [Simon](#) and his unnamed sisters—are mentioned in the Gospels and other sources.^[125] Jesus' maternal grandparents are named [Joachim](#) and [Anne](#) in the [Gospel of James](#).^[126] The Gospel of Luke records that Mary was a relative of [Elizabeth](#), the mother of John the Baptist.^[127] Non-biblical contemporary sources consider Jesus and John the Baptist to be second cousins through the belief that Elizabeth was the daughter of [Sobe](#), the sister of Anne.^{[128][129][130]}

The Gospel of Mark reports that at the beginning of [his ministry](#), Jesus comes into conflict with his neighbors and family.^[131] Jesus' mother and brothers come to get him^[132] because people are saying that [he is crazy](#).^[133] Jesus responds that his followers are his true family. In the Gospel of John, Jesus and his mother attend a [wedding at Cana](#), where he performs his first miracle at her request.^[134] Later, she follows him to his crucifixion, and he expresses concern over her well-being.^[135]

Jesus is called a τέκτων (*tektōn*) in [Mark 6:3](#), traditionally understood as [carpenter](#) but it could cover makers of objects in various materials, including builders.^{[136][137]} The Gospels indicate that Jesus could read, paraphrase, and debate scripture, but this does not necessarily mean that he received formal scribal training.^[138]

When Jesus is presented as a baby in the [Temple in Jerusalem](#) per Jewish Law, a man named [Simeon](#) says to Mary and Joseph that Jesus "shall stand as a sign of contradiction, while a sword will pierce your own soul. Then the secret thoughts of many will come to light."^[139] When Jesus, at the age of twelve, goes missing on a pilgrimage to [Jerusalem](#), his parents [find him in the temple](#) sitting among the teachers, listening to them and asking questions,

and the people are amazed at his understanding and answers; Mary scolds Jesus for going missing, to which Jesus replies that he must "be in his father's house".^[140]

Baptism and temptation

The [synoptic gospels](#) describe [Jesus' baptism](#) in the [Jordan River](#) and [the temptations he received](#) while spending forty days in the [Judean Desert](#), as a preparation for his [public ministry](#).^[141] The accounts of Jesus' baptism are all preceded by information about [John the Baptist](#).^{[142][143][144]} They show John preaching penance and repentance for the remission of sins and encouraging the giving of [alms](#) to the poor^[145] as he baptizes people in the area of the Jordan River around [Perea](#) and foretells the arrival of someone "more powerful" than he.^{[146][147]}

In the Gospel of Mark, John the Baptist baptizes Jesus, and as he comes out of the water he sees the [Holy Spirit](#) descending to him like a dove and a voice comes from heaven declaring him to be God's Son.^[148] This is one of two events described in the Gospels where a voice from Heaven calls Jesus "Son", the other being the [Transfiguration](#).^{[149][150]} The spirit then drives him into the wilderness where he is tempted by [Satan](#).^[151] Jesus then begins his ministry in [Galilee](#) after John's arrest.^[152]

In the Gospel of Matthew, as Jesus comes to him to be baptized, John protests, saying, "I need to be baptized by you."^[153] Jesus instructs him to carry on with the baptism "to fulfill all righteousness".^[154] Matthew details three temptations that Satan offers Jesus in the wilderness.^[155]

In the Gospel of Luke, the Holy Spirit descends as a dove after everyone has been baptized and Jesus is praying.^[156] Later John implicitly recognizes Jesus from prison after sending his followers to ask about him.^[157] Luke also describes three temptations received by Jesus in the wilderness, before starting his ministry in Galilee.^[158]

The Gospel of John leaves out Jesus' baptism and temptation.^[159] Here, John the Baptist testifies that he saw the Spirit descend on Jesus.^{[160][161]} John publicly proclaims Jesus as the sacrificial [Lamb of God](#), and some of John's followers become disciples of Jesus.^[85] Before John is imprisoned, Jesus leads his followers to baptize disciples as well,^[162] and they baptize more people than John.^[163]

Public ministry

The Synoptics depict two distinct geographical settings in Jesus' ministry. The first takes place north of [Judea](#), in [Galilee](#), where Jesus conducts a successful ministry, and the second shows Jesus rejected and killed when he travels to [Jerusalem](#).^[21] Often referred to as "[rabbi](#)",^[21] Jesus preaches his message orally.^[26] Notably, Jesus forbids those who recognize him as the messiah to speak of it, including people he heals and demons he exorcises (see [Messianic Secret](#)).^[164]

John depicts Jesus' ministry as largely taking place in and around Jerusalem, rather than in Galilee; and Jesus' divine identity is openly proclaimed and immediately recognized.^[98]

Scholars divide the ministry of Jesus into several stages. The Galilean ministry begins when Jesus returns to Galilee from the [Judean Desert](#) after rebuffing the temptation of [Satan](#). Jesus preaches around Galilee, and in [Matthew 4:18–20](#), [his first disciples](#), who will eventually form the core of the early Church, encounter him and begin to travel with him.^{[144][165]} This period includes the [Sermon on the Mount](#), one of Jesus' major discourses,^{[165][166]} as well as the [calming of the storm](#), the [feeding of the 5,000](#), [walking on water](#) and a number of other miracles and [parables](#).^[167] It ends with the [Confession of Peter](#) and the [Transfiguration](#).^{[168][169]}

As Jesus travels towards Jerusalem, in the [Perean](#) ministry, he returns to the area where he was baptized, about a third of the way down from the [Sea of Galilee](#) along the [Jordan River](#).^{[170][171][172]} The [final ministry in Jerusalem](#) begins with Jesus' [triumphal entry](#) into the city on [Palm Sunday](#).^[173] In the Synoptic Gospels, during that week Jesus [drives the money changers](#) from the [Second Temple](#) and [Judas bargains to betray](#) him. This period culminates in the [Last Supper](#) and the [Farewell Discourse](#).^{[142][173][174]}

Disciples and followers

Near the beginning of his ministry, Jesus [appoints twelve apostles](#). In Matthew and Mark, despite Jesus only briefly requesting that they join him, Jesus' first four apostles, who were fishermen, are described as immediately consenting, and abandoning their nets and boats to do so.^[175] In John, Jesus' first two apostles were disciples of John the Baptist. The Baptist sees Jesus and calls him the [Lamb of God](#); the two hear this and follow Jesus.^{[176][177]} In addition to the Twelve Apostles, the opening of the passage of the [Sermon on the Plain](#) identifies a much larger group of people as disciples.^[178] Also, in [Luke 10:1–16](#) Jesus sends [70 or 72 of his followers](#) in pairs to prepare towns for his prospective visit. They are instructed to accept hospitality, heal the sick, and spread the word that the [Kingdom of God](#) is coming.^[179]

In Mark, the disciples are notably obtuse. They fail to understand Jesus' miracles,^[180] his parables,^[181] or what "rising from the dead" means.^[182] When Jesus is later arrested, they desert him.^[164]

Teachings and miracles

In the Synoptics, Jesus teaches extensively, often in [parables](#),^[183] about the Kingdom of God (or, in Matthew, the [Kingdom of Heaven](#)). The Kingdom is described as both imminent^[184] and already present in the ministry of Jesus.^[185] Jesus promises inclusion in the Kingdom for those who accept his message.^[186] He talks of the "[Son of Man](#)", an [apocalyptic](#) figure who will come to gather the chosen.^[41]

Jesus calls people to repent their sins and to devote themselves completely to God.^[41] He tells his followers to adhere to [Jewish law](#), although he is perceived by some to have broken the law himself, for example regarding the [Sabbath](#).^[41] When asked what the greatest commandment is, Jesus replies: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind ... And a second is like it: 'You shall love your neighbor as yourself.'"^[187] Other ethical teachings of Jesus include [loving your enemies](#), refraining from hatred and lust, [turning the other cheek](#), and forgiving people who have sinned against you.^{[188][189]}

John's Gospel presents the teachings of Jesus not merely as his own preaching, but as divine [revelation](#). John the Baptist, for example, states in [John 3:34](#): "He whom God has sent speaks the words of God, for he gives the Spirit without measure." In [John 7:16](#) Jesus says, "My teaching is not mine but his who sent me." He asserts the same thing in [John 14:10](#): "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works."^{[190][191]}

Approximately 30 parables form about one-third of Jesus' recorded teachings.^{[190][192]} The parables appear within longer sermons and at other places in the narrative.^[193] They often contain symbolism, and usually relate the physical world to the [spiritual](#).^{[194][195]} Common themes in these tales include the kindness and generosity of God and the perils of transgression.^[196] Some of his parables, such as the [Prodigal Son](#),^[197] are relatively simple, while others, such as the [Growing Seed](#),^[198] are sophisticated, profound and abstruse.^[199] When asked by his disciples why he speaks in parables to the people, Jesus replies that the chosen disciples have been given to "know the secrets of the kingdom of heaven", unlike the rest of their people, "For the one who has will be given more and he will have in abundance. But the one who does not have will be deprived even more", going on to say that the majority of their generation have grown "dull hearts" and thus are unable to understand.^[200]

In the gospel accounts, Jesus devotes a large portion of his ministry to performing [miracles](#), especially healings.^[201] The miracles can be classified into two main categories: healing miracles and nature miracles.^[202] The healing miracles include cures for physical ailments, [exorcisms](#),^{[91][203]} and [resurrections of the dead](#).^[204] The nature miracles show Jesus' power over nature, and include [turning water into wine](#), walking on water, and calming a storm, among others. Jesus states that his miracles are from a divine source. When his opponents suddenly accuse him of performing exorcisms by the power of [Beelzebul](#), the prince of demons, Jesus counters that he performs them by the "Spirit of God" ([Matthew 12:28](#)) or "finger of God", arguing that all logic suggests that Satan would not let his demons assist the Children of God because it would divide Satan's house and bring his kingdom to desolation; furthermore, he asks his opponents that if he exorcises by [Beel'zebub](#), "by whom do your sons cast them out?"^{[205][206][207]} In [Matthew 12:31–32](#), he goes on to say that while all manner of sin, "even insults against God" or "insults against the son of man", shall be forgiven, whoever insults goodness (or "The [Holy Spirit](#)") shall never be forgiven; they carry the guilt of their sin forever.

In John, Jesus' miracles are described as "signs", performed to prove his mission and divinity.^{[208][209]} In the Synoptics, when asked by some teachers of the Law and some Pharisees to give miraculous signs to prove his authority, Jesus refuses,^[208] saying that no sign shall come to corrupt and evil people except the sign of the prophet [Jonah](#). Also, in the Synoptic Gospels, the crowds regularly respond to Jesus' miracles with awe and press on him to heal their sick. In John's Gospel, Jesus is presented as unpressured by the crowds, who often respond to his miracles with trust and faith.^[210] One characteristic shared among all miracles of Jesus in the gospel accounts is that he performed them freely and never requested or accepted any form of payment.^[211] The gospel episodes that include descriptions of the miracles of Jesus also often include teachings, and the miracles themselves involve an element of teaching.^{[212][213]} Many of the miracles teach the importance of faith. In the [cleansing of ten lepers](#) and the [raising of Jairus's daughter](#), for instance, the beneficiaries are told that their healing was due to their faith.^{[214][215]}

Proclamation as Christ and Transfiguration

At about the middle of each of the three Synoptic Gospels are two significant events: the Confession of [Peter](#) and the Transfiguration of Jesus.^{[169][216][149][150]} These two events are not mentioned in the Gospel of John.^[217]

In his Confession, [Peter](#) tells Jesus, "You are the Messiah, the Son of the living God."^{[218][219][220]} Jesus affirms that Peter's confession is divinely revealed truth.^{[221][222]} After the confession, Jesus tells his disciples about his upcoming death and resurrection.^[223]

In the Transfiguration,^{[224][149][150][169]} Jesus takes Peter and two other apostles up an unnamed mountain, where "he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white."^[225] A

bright cloud appears around them, and a voice from the cloud says, "This is my Son, the Beloved; with him I am well pleased; listen to him."^{[226][149]}

Passion Week

The description of the last week of the life of Jesus (often called [Passion Week](#)) occupies about one-third of the narrative in the canonical gospels,^[102] starting with Jesus' [triumphal entry into Jerusalem](#) and ending with his Crucifixion.^{[142][173]}

Activities in Jerusalem

In the Synoptics, the last week in Jerusalem is the conclusion of the journey through Perea and [Judea](#) that Jesus began in Galilee.^[173] Jesus rides a young donkey into Jerusalem, reflecting the tale of [the Messiah's Donkey](#), an oracle from the [Book of Zechariah](#) in which the Jews' humble king enters Jerusalem this way.^{[227][69]} People along the way lay cloaks and small branches of trees (known as palm fronds) in front of him and sing part of Psalms 118:25–26.^{[228][229][230][231]}

Jesus next expels the money changers from the [Second Temple](#), accusing them of turning it into a den of thieves through their commercial activities. He then prophesies about the coming destruction, including false prophets, wars, earthquakes, celestial disorders, persecution of the faithful, the appearance of an "abomination of desolation", and unendurable tribulations.^[232] The mysterious "Son of Man", he says, will dispatch angels to gather the faithful from all parts of the earth.^[233] Jesus warns that these wonders will occur in the lifetimes of the hearers.^{[234][164]} In John, the Cleansing of the Temple occurs at the beginning of Jesus' ministry instead of at the end.^{[235][98]}

Jesus comes into conflict with the Jewish elders, such as when they [question his authority](#) and when he [criticizes them and calls them hypocrites](#).^{[229][231]} [Judas Iscariot](#), one of the [twelve apostles](#), secretly strikes a bargain with the Jewish elders, agreeing to betray Jesus to them for [30 silver coins](#).^{[236][237]}

The Gospel of John recounts two other feasts in which Jesus taught in Jerusalem before the Passion Week.^{[238][131]} In [Bethany](#), a village near Jerusalem, Jesus [raises Lazarus from the dead](#). This potent sign^[98] increases the tension with authorities,^[173] who conspire to kill him.^{[239][131]} [Mary of Bethany](#) anoints Jesus' feet, foreshadowing his entombment.^[240] Jesus then makes his messianic entry into Jerusalem.^[131] The cheering crowds greeting Jesus as he enters Jerusalem add to the animosity between him and the establishment.^[173] In John, Jesus has already cleansed the Second Temple during an earlier Passover visit to Jerusalem. John next recounts Jesus' Last Supper with his disciples.^[131]

Last Supper

The Last Supper is the final meal that Jesus shares with his twelve apostles in Jerusalem before his crucifixion. The Last Supper is mentioned in all four canonical gospels; Paul's [First Epistle to the Corinthians](#)^[241] also refers to it.^{[54][55][242]} During the meal, [Jesus predicts](#) that one of his apostles will betray him.^[243] Despite each Apostle's assertion that he would not betray him, Jesus reiterates that the betrayer would be one of those present. Matthew 26:23–25 and John 13:26–27 specifically identify Judas as the traitor.^{[54][55][243]}

In the Synoptics, Jesus takes bread, breaks it, and gives it to the disciples, saying, "This is my body, which is given for you". He then has them all drink from a cup, saying, "This cup that is poured out for you is the new covenant in my blood."^{[244][54][245]} The Christian [sacrament](#) or [ordinance](#) of the [Eucharist](#) is based on these events.^[246] Although the Gospel of John does not include a description of the bread-and-wine ritual during the Last Supper, most scholars agree that John 6:22–59 (the [Bread of Life Discourse](#)) has a eucharistic character and resonates with the [institution narratives](#) in the Synoptic Gospels and in the Pauline writings on the Last Supper.^[247] In all four gospels, Jesus predicts that Peter will deny knowledge of him three times before the [rooster](#) crows the next morning.^{[248][249]} In Luke and John, the prediction is made during the Supper.^[250] In Matthew and Mark, the prediction is made after the Supper; Jesus also predicts that all his disciples will desert him.^{[251][252]} The Gospel of John provides the only account of [Jesus washing his disciples' feet](#) after the meal.^[119] John also includes a long sermon by Jesus, preparing his disciples (now without Judas) for his departure. Chapters 14–17 of the Gospel of John are known as the [Farewell Discourse](#) and are a significant source of [Christological](#) content.^{[253][254]}

Agony in the Garden, betrayal, and arrest

In the Synoptics, Jesus and his disciples go to the garden [Gethsemane](#), where Jesus prays to be spared his coming ordeal. Then Judas comes with an armed mob, sent by the chief priests, [scribes](#) and elders. He [kisses Jesus](#) to identify him to the crowd, which then [arrests Jesus](#). In an attempt to stop them, an unnamed disciple of Jesus uses a sword to cut off the ear [of a man](#) in the crowd. After Jesus' arrest, his disciples go into hiding, and Peter, when questioned, thrice [denies](#) knowing Jesus. After the third denial, Peter hears the rooster crow and recalls Jesus' prediction about his denial. Peter then weeps bitterly.^{[252][164][248]}

In John 18:1–11, Jesus does not pray to be spared his crucifixion, as the gospel portrays him as scarcely touched by such human weakness.^[255] The people who arrest him are [Roman soldiers](#) and Temple guards.^[256] Instead of being betrayed by a kiss, Jesus proclaims his identity, and when he does, the soldiers and officers fall to the ground. The gospel identifies Peter as the disciple who used the sword, and Jesus rebukes him for it.

Trials by the Sanhedrin, Herod, and Pilate

After his arrest, Jesus is taken late at night to the private residence of the high priest, [Caiaphas](#), who had been installed by Pilate's predecessor, the Roman procurator [Valerius Gratus](#).^[257] The [Sanhedrin](#) was a Jewish judicial body.^[258] The gospel accounts differ on the [details of the trials](#).^[259] In Matthew 26:57, Mark 14:53 and Luke 22:54, Jesus is taken to the house of the high priest, [Caiaphas](#), where he is [mocked](#) and beaten that night. Early the next morning, the chief priests and scribes lead Jesus away into their council.^{[260][261][262]} John 18:12–14 states that Jesus is first taken to [Annas](#), Caiaphas's father-in-law, and then to the high priest.^{[260][261][262]}

During the trials Jesus speaks very little, mounts no defense, and gives very infrequent and indirect answers to the priests' questions, prompting an officer to slap him. In Matthew 26:62, Jesus' unresponsiveness leads Caiaphas to ask him, "Have you no answer?"^{[260][261][262]} In Mark 14:61 the high priest then asks Jesus, "Are you the Messiah, the Son of the Blessed One?" Jesus replies, "I am", and then predicts the coming of the [Son of Man](#).^[41] This provokes Caiaphas to tear his own robe in anger and to accuse Jesus of blasphemy. In Matthew and Luke, Jesus' answer is more ambiguous:^{[41][263]} in Matthew 26:64 he responds, "You have said so", and in Luke 22:70 he says, "You say that I am".^{[264][265]}

The Jewish elders take Jesus to [Pilate's Court](#) and ask the Roman governor, [Pontius Pilate](#), to judge and condemn Jesus for various allegations: subverting the nation, opposing the payment of tribute, claiming to be Christ, a King, and claiming to be the son of God.^{[266][262]} The use of the word "king" is central to the discussion between Jesus and Pilate. In John 18:36 Jesus states, "My kingdom is not from this world", but he does not unequivocally deny being the King of the Jews.^{[267][268]} In Luke 23:7–15, Pilate realizes that Jesus is a Galilean, and thus comes under the jurisdiction of [Herod Antipas](#), the [Tetrarch](#) of Galilee and Perea.^{[269][270]} Pilate sends Jesus to Herod to be tried,^[271] but Jesus says almost nothing in response to Herod's questions. Herod and his soldiers mock Jesus, put an expensive robe on him to make him look like a king, and return him to Pilate,^[269] who then calls together the Jewish elders and announces that he has "not found this man guilty".^[271]

Observing a [Passover](#) custom of the time, Pilate allows one prisoner chosen by the crowd to be released. He gives the people a choice between Jesus and a murderer called [Barabbas](#) ([בר-אבבא](#) or *Bar-abbā*, "son of the father", from the common given name [Abba](#): 'father').^[272] Persuaded by the elders,^[273] the mob chooses to release Barabbas and crucify Jesus.^[274] Pilate writes a sign in Hebrew, Latin, and Greek that reads "Jesus of Nazareth, the King of the Jews" (abbreviated as [INRI](#) in depictions) to be affixed to Jesus' cross,^{[275][276]} then [scourges Jesus](#) and sends him to be crucified. The soldiers place a [crown of thorns](#) on Jesus' head and ridicule him as the King of the Jews. They beat and taunt him before taking him to [Calvary](#),^[277] also called Golgotha, for crucifixion.^{[260][262][278]}

Crucifixion and entombment

Jesus' crucifixion is described in all four canonical gospels. After the trials, Jesus is led to [Calvary carrying his cross](#); the route traditionally thought to have been taken is known as the [Via Dolorosa](#). The three Synoptic Gospels indicate that [Simon of Cyrene](#) assists him, having been compelled by the Romans to do so.^{[279][280]} In Luke 23:27–28, Jesus tells the women in the multitude of people following him not to weep for him but for themselves and their children.^[279] At Calvary, Jesus is offered a sponge soaked in a concoction usually offered as a [painkiller](#). According to Matthew and Mark, he refuses it.^{[279][280]}

The soldiers then crucify Jesus and [cast lots](#) for his clothes. Above Jesus' head on the cross is Pilate's inscription, "Jesus of Nazareth, the King of the Jews". Soldiers and passersby [mock](#) him about it. Two convicted thieves are crucified along with Jesus. In Matthew and Mark, both thieves mock Jesus. In Luke, [one of them](#) rebukes Jesus, while [the other](#) defends him.^{[279][281][282]} Jesus tells the latter: "today you will be with me in Paradise."^[283] The four gospels mention the presence of [a group of female disciples of Jesus](#) at the crucifixion. In John, Jesus sees his mother [Mary](#) and the [beloved disciple](#) and tells him to take care of her.^[284]

In John 19:33–34, Roman soldiers break the two thieves' legs to hasten their death, but not those of Jesus, as he is already dead. Instead, [one soldier](#) pierces Jesus' side with a [lance](#), and [blood and water](#) flow out.^[281] The Synoptics report a [period of darkness](#), and the heavy curtain in the Temple is torn when Jesus dies. In Matthew 27:51–54, [an earthquake breaks open tombs](#). In Matthew and Mark, terrified by the events, a Roman [centurion](#) states that Jesus was the [Son of God](#).^{[279][285]}

On the same day, [Joseph of Arimathea](#), with Pilate's permission and with [Nicodemus's](#) help, [removes Jesus' body from the cross](#), wraps him in a clean cloth, and buries him in his new [rock-hewn tomb](#).^[279] In Matthew 27:62–66,

on the following day the chief Jewish priests ask Pilate for the tomb to be secured, and with Pilate's permission the priests place seals on the large stone covering the entrance.^{[279][286]}

Resurrection and ascension

The Gospels do not describe the moment of the [resurrection of Jesus](#). They describe the discovery of his [empty tomb](#) and several appearances of Jesus, with distinct differences in each narrative.^[287]

In the four Gospels, [Mary Magdalene](#) goes to the tomb on Sunday morning, alone or with one or several [other women](#).^[288] The tomb is empty, with the stone rolled away, and there are one or two angels, depending on the accounts. In the Synoptics, the women are told that Jesus is not here and that he is risen.^[289] In Mark and Matthew, the angel also instructs them to tell the disciples to meet Jesus in Galilee.^[290] In Luke, [Peter](#) visits the tomb after he is told it is empty.^[291] In John, he goes there with the [beloved disciple](#).^[292] Matthew mentions Roman guards at the tomb,^[293] who report to the priests of Jerusalem what happened. The priests bribe them to say that the disciples [stole Jesus' body](#) during the night.^[294]

The four Gospels then describe various appearances of Jesus in his resurrected body. Jesus first reveals himself to Mary Magdalene in Mark 16:9 and John 20:14–17,^[295] along with "the other Mary" in Matthew 28:9,^[296] while in Luke the first reported appearance is to [two disciples](#) heading to Emmaus.^[297] Jesus then reveals himself to the eleven disciples, in Jerusalem or in Galilee.^[298] In Luke 24:36–43, he eats and shows them his [tangible wounds](#) to prove that he is not a spirit.^[299] He also shows them to [Thomas](#) to end [his doubts](#), in John 20:24–29.^[300] In the Synoptics, Jesus [commissions the disciples](#) to spread the gospel message to all nations,^{[119][301]} while in [John 21](#), he [tells Peter](#) to take care of his sheep.^{[61][302]}

Jesus' [ascension into Heaven](#) is described in Luke 24:50–53, Acts 1:1–11 and mentioned in 1 Timothy 3:16. In the [Acts of the Apostles](#), forty days after the Resurrection, as the disciples look on, "he was lifted up, and a cloud took him out of their sight". 1 Peter 3:22 states that Jesus has "gone into heaven and is at the right hand of God".^[61] The Acts of the Apostles describes several appearances of Jesus after his Ascension. In Acts 7:55, [Stephen](#) gazes into heaven and sees "Jesus standing at the right hand of God" just before his death.^[303] On the road to [Damascus](#), the Apostle [Paul is converted](#) to Christianity after seeing a blinding light and hearing a voice saying, "I am Jesus, whom you are persecuting."^[304] In Acts 9:10–18, Jesus instructs [Ananias of Damascus](#) in a vision to heal Paul.^[305] The [Book of Revelation](#) includes a revelation from Jesus concerning the [last days of Earth](#).^[306]

Early Christianity

After Jesus' life, his followers, as described in the first chapters of the [Acts of the Apostles](#), were all [Jews](#) either by birth or [conversion](#), for which the biblical term "[proselyte](#)" is used,^[307] and referred to by historians as [Jewish Christians](#). The early Gospel message was spread [orally](#), probably in [Aramaic](#),^[308] but almost immediately also in [Greek](#).^[309] The [New Testament's](#) Acts of the Apostles and [Epistle to the Galatians](#) record that the first Christian community was [centered in Jerusalem](#) and its leaders included [Peter](#), [James, the brother of Jesus](#), and [John the Apostle](#).^[310]

After [his conversion](#), [Paul the Apostle](#) spread the teachings of Jesus to various [non-Jewish](#) communities throughout the eastern Mediterranean region. Paul's influence on Christian thinking is said to be more significant than that of any other [New Testament author](#).^[311] By the end of the [1st century](#), Christianity began to be recognized internally and externally as a [separate religion from Judaism](#) which itself was refined and developed further in the centuries after the [destruction](#) of the [Second Temple](#).^[312]

Numerous quotations in the New Testament and other Christian writings of the first centuries, indicate that early Christians generally used and revered the [Hebrew Bible](#) (the [Tanakh](#)) as [religious text](#), mostly in the Greek ([Septuagint](#)) or Aramaic ([Targum](#)) translations.^[313]

Early Christians wrote many religious works, including the ones included in the [canon of the New Testament](#). The canonical texts, which have become the main sources used by historians to try to understand the historical Jesus and sacred texts within Christianity, were probably written between 50 and 120 AD.^[314]

Historical views

Prior to the [Enlightenment](#), the Gospels were usually regarded as accurate historical accounts, but since then scholars have emerged who question the reliability of the Gospels and draw a distinction between the Jesus described in the Gospels and the Jesus of history.^[315] Since the 18th century, three separate scholarly quests for the historical Jesus have taken place, each with distinct characteristics and based on different research criteria, which were often developed during the quest that applied them.^{[91][316]} While there is widespread scholarly agreement on the existence of Jesus,^[f1] and a basic consensus on the general outline of his life,^[61] the portraits of Jesus constructed by various scholars often differ from each other, and from the image portrayed in the gospel accounts.^{[318][319]}

Approaches to the historical reconstruction of the life of Jesus have varied from the "maximalist" approaches of the 19th century, in which the gospel accounts were accepted as reliable evidence wherever it is possible, to the "minimalist" approaches of the early 20th century, where hardly anything about Jesus was accepted as historical.^[320] In the 1950s, as the second quest for the historical Jesus gathered pace, the minimalist approaches faded away, and in the 21st century, minimalists such as [Price](#) are a very small minority.^{[321][322]} Although a belief in the [inerrancy](#) of the Gospels cannot be supported historically, many scholars since the 1980s have held that, beyond the few facts considered to be historically certain, certain other elements of Jesus' life are "historically probable".^{[321][323][324]} Modern scholarly research on the historical Jesus thus focuses on identifying the most probable elements.^{[325][326]}

Judea and Galilee in the 1st century

In AD 6, [Judea](#), [Idumea](#), and [Samaria](#) were transformed from a [Herodian client kingdom](#) of the [Roman Empire](#) into an imperial province, also called [Judea](#). A Roman [prefect](#), rather than a client king, ruled the land. The prefect ruled from [Caesarea Maritima](#), leaving [Jerusalem](#) to be run by the [High Priest of Israel](#). As an exception, the prefect came to Jerusalem during religious festivals, when religious and patriotic enthusiasm sometimes inspired unrest or uprisings. Gentile lands surrounded the Jewish territories of Judea and [Galilee](#), but Roman law and practice allowed Jews to remain separate legally and culturally. Galilee was evidently prosperous, and poverty was limited enough that it did not threaten the social order.^[41]

This was the era of [Hellenistic Judaism](#), which combined [Jewish religious tradition](#) with elements of [Hellenistic](#) Greek culture. Until the [fall of the Western Roman Empire](#) and the [Muslim conquests](#) of the Eastern Mediterranean, the main centers of Hellenistic Judaism were [Alexandria](#) (Egypt) and [Antioch](#) (now Southern Turkey), the two main [Greek urban settlements](#) of the [Middle East and North Africa](#) area, both founded at the end of the 4th century BCE in the wake of the conquests of [Alexander the Great](#). Hellenistic Judaism also existed in [Jerusalem during the Second Temple Period](#), where there was conflict between [Hellenizers](#) and traditionalists (sometimes called [Judaizers](#)). The [Hebrew Bible](#) was translated from [Biblical Hebrew](#) and [Biblical Aramaic](#) into [Jewish Koine Greek](#); the [Targum](#) translations into Aramaic were also generated during this era, both due to the decline of knowledge of Hebrew.^[327]

Jews based their faith and religious practice on the [Torah](#), five books said to have been given by God to [Moses](#). The three prominent religious parties were the [Pharisees](#), the [Essenes](#), and the [Sadducees](#). Together these parties represented only a small fraction of the population. Most Jews looked forward to a time that God would deliver them from their pagan rulers, possibly through war against the Romans.^[41]

Sources

New Testament scholars face a formidable challenge when they analyze the canonical Gospels.^[329] The Gospels are not biographies in the modern sense, and the authors explain Jesus' theological significance and recount his public ministry while omitting many details of his life.^[329] The reports of supernatural events associated with Jesus' death and resurrection make the challenge even more difficult.^[329] Scholars regard the Gospels as compromised sources of information because the writers were trying to glorify Jesus.^[81] Even so, the sources for Jesus' life are better than sources scholars have for the life of [Alexander the Great](#).^[81] Scholars use a number of criteria, such as the [criterion of independent attestation](#), the [criterion of coherence](#), and the [criterion of discontinuity](#) to judge the historicity of events.^[330] The historicity of an event also depends on the reliability of the source; indeed, the Gospels are not independent nor consistent records of Jesus' life. Mark, which is most likely the earliest written gospel, has been considered for many decades the most historically accurate.^[331] John, the latest written gospel, differs considerably from the Synoptic Gospels, and thus is generally considered less reliable, although more and more scholars now also recognize that it may contain a core of older material as historically valuable as the Synoptic tradition or even more so.^[332]

Some scholars (most notably the [Jesus Seminar](#)) believe that the non-canonical [Gospel of Thomas](#) might be an independent witness to many of Jesus' parables and aphorisms. For example, Thomas confirms that Jesus blessed the poor and that this saying circulated independently before being combined with similar sayings in the [Q source](#).^[333] However, the majority of scholars are skeptical about this text and believe it should be dated to the 2nd century CE.^{[334][335]}

Other select non-canonical Christian texts may also have value for historical Jesus research.^[85]

Early non-Christian sources that attest to the historical existence of Jesus include the works of the historians [Josephus](#) and [Tacitus](#).^{[1][328][337]} Josephus scholar [Louis Feldman](#) has stated that "few have doubted the genuineness" of Josephus's reference to Jesus in [book 20](#) of the [Antiquities of the Jews](#), and it is disputed only by a small number of scholars.^{[338][339]} Tacitus referred to Christ and his execution by Pilate in [book 15](#) of his

work *Annals*. Scholars generally consider Tacitus's reference to the execution of Jesus to be both authentic and of historical value as an independent Roman source.^[340]

Non-Christian sources are valuable in two ways. First, they show that even neutral or hostile parties never show any doubt that Jesus actually existed. Second, they present a rough picture of Jesus that is compatible with that found in the Christian sources: that Jesus was a teacher, had a reputation as a miracle worker, had a brother James, and died a violent death.^[341]

Archaeology helps scholars better understand Jesus' social world.^[342] Recent archaeological work, for example, indicates that [Capernaum](#), a city important in Jesus' ministry, was poor and small, without even a [forum](#) or an [agora](#).^{[343][344]} This archaeological discovery resonates well with the scholarly view that Jesus advocated reciprocal sharing among the destitute in that area of Galilee.^[343]

Chronology

Jesus was a Galilean Jew,^[10] born around the beginning of the 1st century, who died in 30 or 33 AD in [Judea](#).^[345] The general scholarly consensus is that Jesus was a contemporary of [John the Baptist](#) and was crucified as ordered by the Roman governor [Pontius Pilate](#), who held office from 26 to 36 AD.^[22]

The Gospels offer several indications concerning the year of Jesus' birth. Matthew 2:1 associates the birth of Jesus with the reign of [Herod the Great](#), who died around 4 BC, and Luke 1:5 mentions that Herod was on the throne shortly before the birth of Jesus,^{[346][347]} although this gospel also associates the birth with the [Census of Quirinius](#) which took place ten years later.^{[348][349]} Luke 3:23 states that Jesus was "about thirty years old" at the start of his [ministry](#), which according to Acts 10:37–38 was preceded by John the Baptist's ministry, which was recorded in Luke 3:1–2 to have begun in the 15th year of [Tiberius's](#) reign (28 or 29 AD).^{[347][350]} By collating the gospel accounts with historical data and using various other methods, most scholars arrive at a date of birth for Jesus between 6 and 4 BC,^{[350][351]} but some propose estimates that include a wider range.^[6]

The date range for Jesus' ministry has been estimated using several different approaches.^{[352][353]} One of these applies the reference in Luke 3:1–2, Acts 10:37–38, and the dates of Tiberius's reign, which are well known, to give a date of around 28–29 AD for the start of Jesus' ministry.^[354] Another approach estimates a date around 27–29 AD by using the statement about the temple in John 2:13–20, which asserts that the [temple in Jerusalem](#) was in its 46th year of construction at the start of Jesus' ministry, together with Josephus's statement^[355] that the temple's reconstruction was started by Herod the Great in the 18th year of his reign.^{[352][356]} A further method uses the date of the [death of John the Baptist](#) and the marriage of [Herod Antipas](#) to [Herodias](#), based on the writings of Josephus, and correlates it with Matthew 14:4 and Mark 6:18.^{[357][358]} Given that most scholars date the marriage of Herod and Herodias as AD 28–35, this yields a date about 28–29 AD.^[353]

A number of approaches have been used to estimate the year of the crucifixion of Jesus. Most scholars agree that he died in 30 or 33 AD.^{[345][359]} The Gospels state that the event occurred during the prefecture of Pilate, the Roman governor of Judea from 26 to 36 AD.^{[360][361][362]} The date for the [conversion of Paul](#) (estimated to be 33–36 AD) acts as an upper bound for the date of Crucifixion. The dates for Paul's conversion and ministry can be determined by analyzing the [Pauline epistles](#) and the [Acts of the Apostles](#).^{[363][364]} Astronomers have tried to estimate the precise date of the Crucifixion by analyzing lunar motion and calculating historic dates of [Passover](#), a festival based on the [lunisolar Hebrew calendar](#). The most widely accepted dates derived from this method are 7 April 30 AD, and 3 April 33 AD (both [Julian](#)).^[365]

Historicity of events

Nearly all historical scholars agree that Jesus was a real person who historically existed.^[6] Scholars have reached a limited consensus on the basics of Jesus' life.^[366]

Family

Many scholars agree that Joseph, Jesus' father, died before Jesus began his ministry. Joseph is not mentioned in the Gospels during Jesus' ministry. Joseph's death would explain why in Mark 6:3, Jesus' neighbors refer to Jesus as the "son of Mary" (sons were usually identified by their fathers).^[367]

According to Theissen and Merz, it is common for extraordinary [charismatic leaders](#), such as Jesus, to come into conflict with their ordinary families.^[368] In Mark, Jesus' family comes to get him, fearing that he is mad (Mark 3:20–34), and this account is thought to be historical because early Christians would likely not have invented it.^[369] After Jesus' death, many members of his family joined the Christian movement.^[368] Jesus' brother [James](#) became a leader of the Jerusalem Church.^[370]

[Géza Vermes](#) says that the doctrine of the [virgin birth of Jesus](#) arose from theological development rather than from historical events.^[371] Despite the widely held view that the authors of the Synoptic Gospels drew upon each other (the so-called [synoptic problem](#)), other scholars take it as significant that the virgin birth is [attested](#) by two separate gospels, Matthew and Luke.^{[372][373][374][375][376][377]}

According to [E. P. Sanders](#), the [birth narratives](#) in the [Gospel of Matthew](#) and the [Gospel of Luke](#) are the clearest case of invention in the Gospel narratives of Jesus' life. Both accounts have Jesus born in [Bethlehem](#), in accordance with Jewish salvation history, and both have him growing up in Nazareth. But Sanders points that the two Gospels report completely different and irreconcilable explanations for how that happened. Luke's account of a census in which everyone returned to their ancestral cities is not plausible. Matthew's account is more plausible, but the story reads as though it was invented to identify Jesus as like a new [Moses](#), and the historian [Josephus](#) reports Herod the Great's brutality without ever mentioning that [he massacred little boys](#).^[378] The contradictions between the two Gospels were probably apparent to the early Christians already, since attempts to harmonize the two narratives are already present in the earlier apocryphal [infancy gospels](#) (the [Infancy Gospel of Thomas](#) and the [Gospel of James](#)), which are dated to the 2nd century CE.^{[379][380]} Sanders says that the genealogies of Jesus are based not on historical information but on the authors' desire to show that Jesus was the universal Jewish savior.^[105] In any event, once the doctrine of the virgin birth of Jesus became established, that tradition superseded the earlier tradition that he was descended from [David](#) through Joseph.^[381] The [Gospel of Luke](#) reports that Jesus was a [blood relative](#) of [John the Baptist](#), but scholars generally consider this connection to be invented.^{[105][382]}

Baptism

Most modern scholars consider Jesus' baptism to be a definite historical fact, along with his crucifixion.^[6] Theologian [James D. G. Dunn](#) states that they "command almost universal assent" and "rank so high on the 'almost impossible to doubt or deny' scale of historical facts" that they are often the starting points for the study of the historical Jesus.^[6] Scholars adduce the [criterion of embarrassment](#), saying that early Christians would not have invented a baptism that might imply that Jesus committed [sins](#) and wanted to [repent](#).^{[383][384]} According to Theissen and Merz, Jesus was inspired by [John the Baptist](#) and took over from him many elements of his teaching.^[385]

Ministry in Galilee

Most scholars hold that Jesus lived in [Galilee](#) and [Judea](#) and did not preach or study elsewhere.^[386] They agree that Jesus debated with Jewish authorities on the subject of God, performed some healings, taught in [parables](#) and gathered followers.^[22] Jesus' Jewish critics considered his ministry to be scandalous because he feasted with sinners, fraternized with women, and allowed his followers to pluck grain on the Sabbath.^[68] According to Sanders, it is not plausible that disagreements over how to interpret the Law of Moses and the Sabbath would have led Jewish authorities to want Jesus killed.^[387]

According to Ehrman, Jesus taught that a coming kingdom was everyone's proper focus, not anything in this life.^[388] He taught about the Jewish Law, seeking its true meaning, sometimes in opposition to traditions.^[389] Jesus put love at the center of the Law, and following that Law was an apocalyptic necessity.^[389] His ethical teachings called for forgiveness, not judging others, loving enemies, and caring for the poor.^[390] Funk and Hoover note that typical of Jesus were [paradoxical](#) or surprising turns of phrase, such as advising one, when struck on the cheek, [to offer the other cheek](#) to be struck as well.^{[391][392]}

The Gospels portray Jesus teaching in well-defined sessions, such as the [Sermon on the Mount](#) in the Gospel of Matthew or the parallel [Sermon on the Plain](#) in Luke. According to Gerd Theissen and Annette Merz, these teaching sessions include authentic teachings of Jesus, but the scenes were invented by the respective evangelists to frame these teachings, which had originally been recorded without context.^[85] While Jesus' [miracles](#) fit within the social context of [antiquity](#), he defined them differently. First, he attributed them to the faith of those healed. Second, he connected them to [end times](#) prophecy.^[393]

Jesus chose [twelve disciples](#) (the "Twelve"),^[394] evidently as an [apocalyptic](#) message.^[395] All three Synoptics mention the Twelve, although the names on Luke's list vary from those in Mark and Matthew, suggesting that Christians were not certain who all the disciples were.^[395] The twelve disciples might have represented the twelve original [tribes of Israel](#), which would be restored once God's rule was instituted.^[395] The disciples were reportedly meant to be the rulers of the tribes in the coming Kingdom.^{[396][395]} According to Bart Ehrman, Jesus' promise that the Twelve would rule is historical, because the Twelve included [Judas Iscariot](#). In Ehrman's view, no Christians would have invented a line from Jesus, promising rulership to the disciple who betrayed him.^[395] In Mark, the disciples play hardly any role other than a negative one. While others sometimes respond to Jesus with complete faith, his disciples are puzzled and doubtful.^[397] They serve as a [foil](#) to Jesus and to other characters.^[397] The failings of the disciples are probably exaggerated in Mark, and the disciples make a better showing in Matthew and Luke.^[397]

Sanders says that Jesus' mission was not about [repentance](#), although he acknowledges that this opinion is unpopular. He argues that repentance appears as a strong theme only in Luke, that repentance was [John the](#)

[Baptist](#)'s message, and that Jesus' ministry would not have been scandalous if the sinners he ate with had been repentant.^[398] According to Theissen and Merz, Jesus taught that God was generously giving people an opportunity to repent.^[399]

Role

Jesus taught that an apocalyptic figure, the "[Son of Man](#)", would soon come on clouds of glory to gather the elect, or chosen ones.^[400] He referred to himself as a "[son of man](#)" in the colloquial sense of "a person", but scholars do not know whether he also meant himself when he referred to the heavenly "Son of Man". [Paul the Apostle](#) and other early Christians interpreted the "Son of Man" as the risen Jesus.^[41]

The Gospels refer to Jesus not only as a messiah but in the absolute form as "the Messiah" or, equivalently, "the Christ". In early Judaism, this absolute form of the title is not found, but only phrases such as "his messiah". The tradition is ambiguous enough to leave room for debate as to whether Jesus defined his [eschatological](#) role as that of the messiah.^[401] The Jewish messianic tradition included many different forms, some of them focused on a messiah figure and others not.^[402] Based on the Christian tradition, [Gerd Theissen](#) advances the hypothesis that Jesus saw himself in messianic terms but did not claim the title "Messiah".^[402] Bart Ehrman argues that Jesus did consider himself to be the messiah, albeit in the sense that he would be the king of the new political order that God would usher in,^[403] not in the sense that most people today think of the term.^[404]

Passover and crucifixion in Jerusalem

Around AD 30, Jesus and his followers traveled from [Galilee](#) to [Jerusalem](#) to observe [Passover](#).^[394] Jesus caused a disturbance in the [Second Temple](#),^[24] which was the center of Jewish religious and civil authority. Sanders associates it with Jesus' prophecy that the Temple would be totally demolished.^[405] Jesus held a last meal with his disciples, which is the origin of the [Sacrament of the Holy Eucharist](#). His words as recorded in the Synoptic gospels and Paul's [First Letter to the Corinthians](#) do not entirely agree, but this meal appears to have pointed to Jesus' place in the coming Kingdom of God when very probably Jesus knew he was about to be killed, although he may have still hoped that God might yet intervene.^[406]

The Gospels say that Jesus was betrayed to the authorities by a disciple, and many scholars consider this report to be highly reliable.^[159] He was executed on the orders of [Pontius Pilate](#), the Roman [prefect](#) of [Judaea](#).^[24] Pilate most likely saw Jesus' reference to the Kingdom of God as a threat to Roman authority and worked with the Temple elites to have Jesus executed.^[407] The Sadducean high-priestly leaders of the Temple more plausibly had Jesus executed for political reasons than for his teaching.^[159] They may have regarded him as a threat to stability, especially after he caused a disturbance at the Second Temple.^{[159][40]} Other factors, such as Jesus' triumphal entry into Jerusalem, may have contributed to this decision.^[408] Most scholars consider Jesus' crucifixion to be factual, because early Christians would not have invented the painful death of their leader.^{[6][409]}

After crucifixion

After Jesus' death, his followers said he was restored to life, although exact details of their experiences are unclear. The gospel reports contradict each other, possibly suggesting competition among those claiming to have seen him first rather than deliberate fraud.^[410] On the other hand, [L. Michael White](#) suggests that inconsistencies in the Gospels reflect differences in the agendas of their unknown authors.^[366] The followers of Jesus formed a community to wait for his return and the founding of his kingdom.^[24]

Portraits of Jesus

Modern research on the historical Jesus has not led to a unified picture of the historical figure, partly because of the variety of academic traditions represented by the scholars.^[411] Given the scarcity of historical sources, it is generally difficult for any scholar to construct a portrait of Jesus that can be considered historically valid beyond the basic elements of his life.^{[82][83]} The portraits of Jesus constructed in these quests often differ from each other, and from the image portrayed in the Gospels.^{[318][412]}

Jesus is seen as the founder of, in the words of Sanders, a "renewal movement within Judaism". One of the criteria used to discern historical details in the "third quest" is the criterion of plausibility, relative to Jesus' Jewish context and to his influence on Christianity. A disagreement in contemporary research is whether Jesus was [apocalyptic](#). Most scholars conclude that he was an apocalyptic preacher, like [John the Baptist](#) and [Paul the Apostle](#). In contrast, certain prominent North American scholars, such as [Burton Mack](#) and John Dominic Crossan, advocate for a non-[eschatological](#) Jesus, one who is more of a [Cynic sage](#) than an apocalyptic preacher.^[413] In addition to portraying Jesus as an apocalyptic prophet, a charismatic healer or a [cynic philosopher](#), some scholars portray him as the true messiah or an [egalitarian](#) prophet of [social change](#).^{[414][415]} However, the attributes described in the portraits sometimes overlap, and scholars who differ on some attributes sometimes agree on others.^[416]

Since the 18th century, scholars have occasionally put forth that Jesus was a political national messiah, but the evidence for this portrait is negligible. Likewise, the proposal that Jesus was a [Zealot](#) does not fit with the earliest strata of the Synoptic tradition.^[159]

Language, ethnicity, and appearance

Jesus grew up in Galilee and much of his ministry took place there.^[419] The languages spoken in Galilee and Judea during the 1st century AD include [Jewish Palestinian Aramaic](#), [Hebrew](#), and [Greek](#), with Aramaic being predominant.^{[420][421]} There is substantial consensus that Jesus gave most of his teachings in Aramaic^[422] in the [Galilean dialect](#).^{[423][424]}

Modern scholars agree that Jesus was a Jew of 1st-century [Palestine](#).^[425] [Ioudaios](#) in New Testament Greek^[4] is a term which in the contemporary context may refer to religion ([Second Temple Judaism](#)), ethnicity (of Judea), or both.^{[427][428][429]} In a review of the state of modern scholarship, [Amy-Jill Levine](#) writes that the entire question of ethnicity is "fraught with difficulty", and that "beyond recognizing that 'Jesus was Jewish', rarely does the scholarship address what being 'Jewish' means".^[430]

The New Testament gives no description of the physical appearance of Jesus before his death—it is generally indifferent to racial appearances and does not refer to the features of the people it mentions.^{[431][432][433]} Jesus probably looked like a typical Jewish man of his time and place; standing around 166 cm (5 ft 5 in) tall with a thin but fit build, [olive-brown skin](#), brown eyes and short, dark hair. He also likely had a beard that was not particularly long or heavy.^[434] His clothing may have suggested poverty consisting of a mantle (shawl) with tassels, a knee-length basic tunic and sandals.^[435]

Christ myth theory

The Christ myth theory is the hypothesis that Jesus of Nazareth never existed; or if he did, that he had virtually nothing to do with the founding of Christianity and the accounts in the [gospels](#).^[5] Stories of Jesus' birth, along with other key events, have so many mythic elements that some scholars have suggested that Jesus himself was a [myth](#).^[437] [Bruno Bauer](#) (1809–1882) taught that the first Gospel was a work of literature that produced history rather than described it.^[438] According to [Albert Kalthoff](#) (1850–1906), a social movement produced Jesus when it encountered Jewish messianic expectations.^[438] [Arthur Drews](#) (1865–1935) saw Jesus as the concrete form of a myth that predated Christianity.^[438]

Despite arguments put forward by authors who have questioned the existence of a [historical Jesus](#), virtually all scholars of antiquity accept that Jesus was a historical figure and consider Christ myth theory fringe.^{[439][440][441][442][443][444][445]}

Religious perspectives

Jesus' teachings and the retelling of his life story have significantly influenced the course of [human history](#), and have directly or indirectly affected the lives of billions of people, even non-Christians.^{[446][447]} He is considered by many to be one of the most influential persons to have ever lived, finding a significant place in numerous cultural contexts.^[448]

Apart from his own disciples and followers,^[449] the Jews of Jesus' day generally [rejected him as the messiah](#).^[450] as does [Judaism](#) today.^[451] Christian theologians, [ecumenical councils](#), reformers and others have written extensively about Jesus over the centuries. [Christian denominations](#) have often been defined or characterized by their descriptions of Jesus. Meanwhile, [Manichaeans](#), [Gnostics](#), [Muslims](#), [Druzes](#),^[35] the [Bahá'í Faith](#), and others, have found prominent places for Jesus in their religions.^{[452][453][454]}

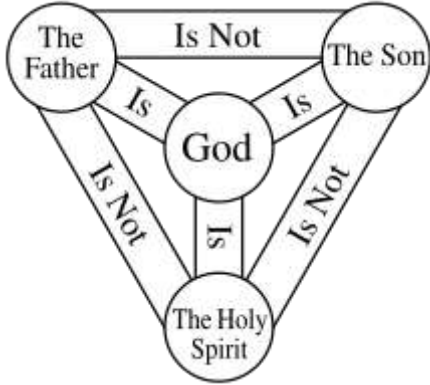
Christian

Jesus is the central figure of Christianity.^[95] Although Christian views of Jesus vary, it is possible to summarize the key beliefs shared among major [denominations](#), as stated in their [catechetical](#) or [confessional](#) texts.^{[455][456][457]} Christian views of Jesus are derived from the texts of the [New Testament](#), including the [canonical gospels](#) and letters such as the [Pauline epistles](#) and the [Johannine writings](#). These documents outline the key beliefs held by Christians about Jesus, including his divinity, humanity, and earthly life, and that he is the Christ and the [Son of God](#).^[458] Despite their many shared beliefs, not all Christian denominations agree on all doctrines, and both [major](#) and [minor differences](#) on teachings and beliefs have persisted throughout Christianity for centuries.^[459]

The New Testament states that the [resurrection of Jesus](#) is the foundation of the Christian faith.^{[460][461]} Christians believe that through his sacrificial death and resurrection, humans can be [reconciled with God](#) and are thereby offered [salvation](#) and the promise of [eternal life](#).^[29] Recalling the words of [John the Baptist](#) in the [gospel of John](#), these doctrines sometimes refer to Jesus as the [Lamb of God](#), who was crucified to fulfill his role as the servant of God.^{[462][463]} Jesus is thus seen as the [new and last Adam](#), whose obedience contrasts with [Adam's disobedience](#).^[464] Christians view Jesus as a role model, whose God-focused life believers are encouraged to imitate.^[95]

At present, most Christians believe that Jesus is both human and the Son of God.^[465] While there has been [theological debate](#) over his nature,^[41] Trinitarian Christians generally believe that Jesus is the Logos, God's incarnation and [God the Son](#), both fully divine and fully human. However, the doctrine of the Trinity is not universally accepted among Christians.^{[467][468]} With the [Reformation](#), Christians such as [Michael Servetus](#) and the [Socinians](#) started questioning the ancient creeds that had established Jesus' two natures.^[41] Nontrinitarian Christian groups include [the Church of Jesus Christ of Latter-day Saints](#),^[469] [Unitarians](#) and [Jehovah's Witnesses](#).^[466]

Christians revere not only Jesus himself, but also [his name](#). Devotions to the [Holy Name of Jesus](#) go back to the earliest days of Christianity.^{[470][471]} These devotions and feasts exist in both [Eastern](#) and [Western Christianity](#).^[471]



Jesus is depicted with the [Alpha and Omega](#) letters in the [Catacombs of Rome](#) from the 4th century.

Yorum

Hız. İsa'nın değil, Hristiyanlığın inancı olduğu açıktır.

1)-[Tanrı inancı](#): Bir tanrı olmalı, biz ona tapınmalı, ondan istemeli, o bize vermeli, cezalandırmalı, bir diktatör gibi davranmalıdır. Emir verir, yaparım, ben sorumlu olmam mantığı geçerlidir. Hristiyanlıkta tanrı olarak tanımlanan güç.

2)-[Toplum, Devlet boyutu ile idare edilmek, jüri veya komisyon, kurum, kuruluşlar inancı](#): Bir grup, bizim oyumuz ile seçilmeli, devlet düzeni için yapılanma yapmalıdır. Biz onlara borçluyuz. Cebrail ve aracı olan, karar vermede danışılan boyut.

3)-[Bireyin kendisi olmalı, sorumluluk yüklenmelidir](#). Tanrı olmalı ama bizden olmalı. Empati yapmalı, bizim günahlarımız yüklenmelidir. Hız. İsa tanımlaması olmaktadır.

Her türlü inancı tanrısal boyut olarak kapsamaktadır.

Nasıl bakarsanız, o şekilde bir din, inancı, Hristiyan metodu oluşturursunuz.

Temel olan, çoban bu şekilde yetişen kişi ve sizi gözetir, sizi Cennete götürecektir, onun dediğini yapın kurtulun yaklaşımı geçerlidir. Bunun için bir kiliseye kayıt yaptırmanız gereklidir.

Her şey kapsar, Hız. İsa bile gerçekliği tartışılmakta, tanrı zaten tartışılmalıdır denir.

Yaratılış üzere olan, doğayı yaratan bir sistem yaratmış, bilgi, öğütler göndermiş, fikirler vermiş, iyilik güzellik melek, kötülük, zalimlik şeytan denmiş, sorumlu birey, yapan birey, rızası olan bireydir. Suç işlemekçe, zarar ve zulüm yapmadıkça, sorgulanması bile karışılmayan kişidir. Kamu, kurum ve kuruluşlarda karışamaz. Düzenlemelere uymaması bile suç değildir.

İşte İslam ve tanrı inancı farkıdır, bu İslam inancısında diyenlerde bile tanrı yaklaşımı, uluhiyet, kutsallık boyutu olduğu görülür.

Jewish

[Judaism](#) rejects the idea of Jesus (or any future Jewish messiah) being God,^[40] or a mediator to God, or part of a Trinity.^[472] It holds that Jesus is not the messiah, arguing that he neither fulfilled the messianic prophecies in

the [Tanakh](#) nor embodied the personal qualifications of the messiah.^[473] Jews argue that Jesus did not fulfill prophecies to build the [Third Temple](#),^[474] gather Jews back to Israel,^[475] bring world peace,^[476] and unite humanity under the God of Israel.^{[477][478]} Furthermore, according to Jewish tradition, there were no prophets after [Malachi](#),^[479] who delivered his prophecies in the 5th century BC.^[480]

Judaic criticism of Jesus is long-standing, and includes a [range of stories](#) in the [Talmud](#), written and compiled from the 3rd to the 5th century AD.^[481] In one such story, [Yeshu HaNozri](#) ("Jesus the Nazarene"), a lewd apostate, is executed by the Jewish high court for spreading idolatry and practicing magic.^[482] According to some, the form Yeshu is an [acronym](#) which in Hebrew reads: "may his name and memory be blotted out."^[483] The majority of contemporary scholars consider that this material provides no information on the historical Jesus.^[484] The [Mishneh Torah](#), a late 12th-century work of [Jewish law](#) written by [Moses Maimonides](#), states that Jesus is a "stumbling block" who makes "the majority of the world to err and serve a god other than the Lord".^[485] Medieval Hebrew literature contains the anecdotal "Episode of Jesus" (known also as [Toledot Yeshu](#)), in which Jesus is described as being the son of Joseph, the son of [Pandera](#) (see: [Episode of Jesus](#)). The account portrays Jesus as an impostor.^[486]

Manichaeism

[Manichaeism](#) was the first organised religion outside of Christianity to venerate Jesus.^{[487][488][489]} He is considered one of the four prophets, along with [Zoroaster](#), [Gautama Buddha](#) and [Mani](#).^{[490][491]}

Islam

A major figure in Islam,^{[492][493]} Jesus (often referred to by his Quranic name [ʿĪsā](#)) is considered to be a [messenger](#) of [God](#) ([Allāh](#)) and the messiah ([al-Masīh](#)) who was sent to guide the [Children of Israel](#) ([Banī Isrāʿīl](#)) with a new scripture, the Gospel (referred to in Islam as [Injīl](#)).^{[36][494]} Muslims regard the gospels' accounts in the New Testament as partially authentic, and believe that Jesus' original message was altered ([tahrīf](#)) and that [Muhammad](#) came later to revive it.^[495] Belief in Jesus (and all other [messengers of God](#)) is a requirement for being a [Muslim](#).^[496] The Quran mentions Jesus by name 25 times—more often than Muhammad^{[497][498]}—and emphasizes that Jesus was a mortal human who, like all other prophets, had been divinely chosen to spread God's message.^[499] While the Quran affirms the Virgin birth of Jesus, he is considered to be neither an incarnation nor a [son of God](#). Islamic texts emphasize a strict notion of [monotheism](#) ([tawhīd](#)) and forbid the association of partners with God, which would be [idolatry](#).^[500]

The Quran describes the annunciation to Mary ([Maryam](#)) by the Holy Spirit that she is to give birth to Jesus while remaining a virgin. It calls the virgin birth a miracle that occurred by the will of God.^{[501][502]} The Quran ([Q21:91](#) and [Q66:12](#)) states that God breathed [his spirit](#) into Mary while she was chaste.^{[501][502]} Jesus is called a "spirit from God" because he was born through the action of the Spirit,^[501] but that belief does not imply [his pre-existence](#).^[503]

To aid in his ministry to the Jewish people, Jesus was given the ability to perform [miracles](#), by permission of God rather than by his own power.^[39] Through his ministry, Jesus is seen as a [precursor](#) to Muhammad.^[499] In the Quran ([Q4:157–159](#)) it is said that Jesus was not killed but was merely made to appear that way to unbelievers,^[504] and that he was raised into the heavens while still alive by God.^[505] According to most classic [Sunni](#) and [Twelver Shi'ite](#) interpretations of these verses, the likeness of Jesus was cast upon a [substitute](#) (most often one of the apostles), who was crucified in Jesus' stead.^[506] However, some medieval Muslims (among others, the [ghulāt](#) writing under the name of [al-Mufaddal ibn Umar al-Ju'fi](#), the [Brethren of Purity](#), various [Isma'ili](#) philosophers, and the Sunni mystic [al-Ghazali](#)) affirmed the historicity of Jesus' crucifixion. These thinkers held the [docetic](#) view that, although Jesus' human form (his body) had died on the cross, his true divine nature (his spirit) had survived and ascended into heaven, so that his death was only an appearance.^[507] Nevertheless, to Muslims it is the [ascension](#) rather than the [crucifixion](#) that constitutes a major event in the life of Jesus.^[508] There is no mention of his resurrection on the third day, and his death plays no special role in [Islamic theories of salvation](#).^[509] However, Jesus is a central figure in [Islamic eschatology](#): Muslims believe that [he will return to Earth](#) at the [end of time](#) and defeat the [Antichrist](#) ([ad-Dajjal](#)) by killing him.^[36]

According to the Quran, the coming of [Muhammad](#) was predicted by Jesus: "And remember, Jesus, the son of Mary, said: 'O children of Israel! I am God's messenger to you, confirming the law (which came) before me, and giving glad tidings of a messenger to come after me, whose name shall be Ahmad'" (Quran 61:6). Through this verse, early Arab Muslims claimed legitimacy for their new faith in the existing religious traditions and the alleged predictions of Jesus.^[510]

Ahmadiyya Islam

The [Ahmadiyya](#) Muslim Community has several [distinct teachings](#) about Jesus.^[511] Ahmadis believe that he was a mortal man who survived his crucifixion and died a natural death at the age of 120 in [Kashmir, India](#), and is buried at [Roza Bal](#).^[512]

Druze faith

In the [Druze](#) faith, Jesus is considered and revered as one of the seven spokesmen or prophets (*natiq*), defined as messengers or intermediaries between God and mankind, along with [Adam](#), [Noah](#), [Abraham](#), [Moses](#), [Muhammad](#) and [Muhammad ibn Isma'il](#), each of them sent in a different period of history to preach the message of God.^{[35][513][514][515][516]}

Bahá'í faith

In the [Bahá'í Faith](#), Jesus is considered one of the [Manifestations of God](#), defined as divine messengers or prophets sent by God to guide humanity, along with other religious figures such as [Abraham](#), [Moses](#), [Krishna](#), [Zarathushtra](#), [Buddha](#), [Muhammad](#) and [Bahá'u'lláh](#). Bahá'ís believe that these religious founders or leaders have contributed to the [progressive revelation](#) by bringing spiritual and moral values to humanity in their own time and place.^{[517][518][519][520][521]} As a Manifestation of God, Jesus is believed to reflect God's qualities and attributes, but is not considered the only savior of humanity nor the incarnation of God.^{[522][523][524]} Bahá'ís believe in the virgin birth,^{[525][526]} but see the resurrection and the miracles of Jesus as symbolic.^{[527][526]}

Other

In [Christian Gnosticism](#) (now a largely extinct religious movement),^[528] Jesus was sent from the divine realm and provided the secret knowledge ([gnosis](#)) necessary for salvation. Most Gnostics believed that Jesus was a human who became possessed by the spirit of "the Christ" at his baptism. This spirit left Jesus' body during the crucifixion, but was rejoined to him when he was raised from the dead. Some Gnostics, however, were [docetics](#), believing that Jesus did not have a physical body, but only appeared to possess one.^[529]

Some [Hindus](#) consider Jesus to be an [avatar](#) or a [sadhu](#).^[530] [Paramahansa Yogananda](#), an [Indian guru](#), taught that Jesus was the reincarnation of [Elisha](#) and a student of [John the Baptist](#), the reincarnation of [Elijah](#).^[531] Some [Buddhists](#), including [Tenzin Gyatso](#), the 14th Dalai Lama, regard Jesus as a [bodhisattva](#) who dedicated his life to the welfare of people.^[532] The [New Age](#) movement entertains a wide variety of views on Jesus.^[533] [Theosophists](#), from whom many New Age teachings originated,^[534] refer to Jesus as the [Master Jesus](#), a spiritual [reformer](#), and they believe that Christ, after [various incarnations](#), occupied the body of Jesus.^[535] [The Urantia Book](#) teaches Jesus is one of more than 700,000 heavenly sons of God.^[536] [Antony Theodore](#) in the book *Jesus Christ in Love* writes that there is an underlying oneness of Jesus' teachings with the messages contained in [Quran](#), [Vedas](#), [Upanishads](#), [Talmud](#) and [Avesta](#).^[537] [Atheists](#) reject Jesus' divinity, but have different views about him – from challenging [his mental health](#)^{[538][539]} to emphasizing his "moral superiority" ([Richard Dawkins](#)).^[540]

Artistic depictions

Some of the earliest depictions of Jesus at the [Dura-Europos church](#) are firmly dated to before 256.^[542] Thereafter, despite the lack of biblical references or historical records, a wide range of depictions of Jesus appeared during the last two millennia, often influenced by cultural settings, political circumstances and theological contexts.^{[417][418][432]} As in other [Early Christian art](#), the earliest depictions date to the late 2nd or early 3rd century, and surviving images are found especially in the [Catacombs of Rome](#).^[543]

The depiction of Christ in pictorial form was highly [controversial](#) in the early Church.^{[544][u][545]} From the 5th century onward, flat painted [icons](#) became popular in the Eastern Church.^[546] The [Byzantine Iconoclasm](#) acted as a barrier to developments in the East, but by the 9th century, art was permitted again.^[417] The [Protestant Reformation](#) brought renewed [resistance to imagery](#), but total prohibition was atypical, and Protestant objections to images have tended to reduce since the 16th century. Although large images are generally avoided, few Protestants now object to book illustrations depicting Jesus.^{[547][548]} The use of depictions of Jesus is advocated by the leaders of denominations such as [Anglicans](#) and [Catholics](#)^{[549][550][551]} and is a key element of the [Eastern Orthodox](#) tradition.^{[552][553]}

In Eastern Christian art, the [Transfiguration](#) was a major theme, and every Eastern Orthodox monk who had trained in [icon](#) painting had to prove his craft by painting an icon depicting it.^[554] Icons receive the external marks of veneration, such as kisses and prostration, and they are thought to be powerful channels of divine grace.^[546]

In Western Europe, the [Renaissance](#) brought forth a number of artists who focused on depictions of Jesus; [Fra Angelico](#) and others followed [Giotto](#) in the systematic development of uncluttered images.^[417] Before the Protestant Reformation, the [crucifix](#) was common in Western Christianity. It is a model of the cross with Jesus

crucified on it. The crucifix became the central ornament of the altar in the 13th century, a use that has been nearly universal in Roman Catholic churches since then.^[555]

Associated relics

The total destruction that ensued with the [siege of Jerusalem](#) by the Romans in AD 70 made the survival of items from 1st-century Judea very rare and almost no direct records survive about the history of Judaism from the last part of the 1st century through the 2nd century.^{[557][558][v]} [Margaret M. Mitchell](#) writes that although [Eusebius](#) reports (*Ecclesiastical History* III 5.3) that the early Christians left Jerusalem for [Pella](#) just before Jerusalem was subjected to the final lockdown, we must accept that no first-hand Christian items from the early Jerusalem Church have reached us.^[560] [Joe Nickell](#) writes, "as investigation after investigation has shown, not a single, reliably authenticated relic of Jesus exists."^{[561][w]}

However, throughout the history of Christianity, a number of [relics](#) attributed to Jesus have been claimed, although doubt has been cast on them. The 16th-century Catholic theologian [Erasmus](#) wrote sarcastically about the proliferation of relics and the number of buildings that could have been constructed from the wood claimed to be from the [cross used in the Crucifixion](#).^[564] Similarly, while experts debate whether Jesus was crucified with three nails or with four, at least thirty [holy nails](#) continue to be venerated as relics across Europe.^[565]

Some relics, such as purported remnants of the [crown of thorns](#) placed on the head of Jesus, receive only a modest number of [pilgrims](#), while the [Shroud of Turin](#) (which is associated with an approved [Catholic devotion](#) to the [Holy Face of Jesus](#)), has received millions,^[566] including [popes John Paul II](#) and [Benedict XVI](#).^{[567][568]}

Yorum

Hız. İsa'nın tanrının reenkarnasyon ile, yeniden canlanması ile Dünyaya geldiğine inanılmakta imiş. Vücut bulma, varlığını oluşturma olarak tanımlanmaktadır. Burada tanrı denilen imaj, insan şekline sokularak tanrı/insan yapılmaktadır.

Tarihsel olarak Hız. İsa'nın varlığı ispatlı değildir. Bir Yahudi tanımlaması vardır ama insan boyutu olarak tanımlanmak istenmemektedir. Varlığındaki oluşumlar inanılır şekilde değil, Cebrael olarak indiği de eklemelerde bulunmaktadır.

Hız. İsa hakkındaki veriler, sözel ve destansı olup, Havarilerin ifadeleri de belirtilmektedir. Ademden olarak gelen suçun affı için haça gerilmesi de suçun bireyselleşmesi ilkesine aykırıdır. Güya tüm insanlığın suçunu yüklenmiştir.

Genel olarak daha fazla detaya girmek yerine, Kuran temelli irdeleme daha anlamlı olacaktır. Tanrı olması, oğlu olması da tanrının insanlarla bütünleştirme gayreti olmuştur.

Cizvitler

Jesuits, Wikipedia⁷

Jesuits

The **Society of Jesus** ([Latin](#): *Societas Iesu*; abbreviation: **SJ**), also known as the **Jesuit Order** or the **Jesuits** (/ˈdʒɛʒuːts, ˈdʒɛz(j)uː, ˈdʒɛs-/^[31] Latin: *Iesuitæ*),^[4] is a [religious order](#) of [clerics regular](#) of [pontifical right](#) for men in the [Catholic Church](#) headquartered in Rome. It was founded in 1540 by [Ignatius of Loyola](#) and six companions, with the approval of [Pope Paul III](#). The society is engaged in evangelization and apostolic ministry in 112 nations. Jesuits work in education, research, and cultural pursuits. Jesuits also conduct retreats, minister in hospitals and parishes, sponsor direct social and humanitarian ministries, and promote [ecumenical dialogue](#).

The Society of Jesus is consecrated under the [patronage](#) of [Madonna della Strada](#), a title of the [Blessed Virgin Mary](#), and it is led by a [Superior General](#).^{[5][6]} The headquarters of the society, its [General Curia](#), is in Rome.^[7] The historic curia of Ignatius is now part of the *Collegio del Gesù* attached to the [Church of the Gesù](#), the Jesuit [mother church](#).

Members of the Society of Jesus are expected to accept orders to go anywhere in the world, where they might be required to live in extreme conditions. This was so because Ignatius, its leading founder, was a nobleman who had a military background. Accordingly, the opening lines of the founding document declared that the society was founded for "whoever desires to serve as a soldier of God,^[8] to strive especially for the defense and propagation of the faith, and for the progress of souls in Christian life and doctrine".^[9] Jesuits are thus sometimes

referred to colloquially as "God's soldiers",^[10] "God's marines",^[11] or "the Company".^[12] The society participated in the [Counter-Reformation](#) and, later, in the implementation of the [Second Vatican Council](#).

Jesuit [missionaries](#) established missions around the world from the 16th to the 18th century and had both successes and failures in [Christianizing](#) the native peoples. Beginning in 1759, the Catholic Church expelled Jesuits from most countries in Europe and from European colonies. In 1814, the Church lifted the suppression.

History

Foundation

[Ignatius of Loyola](#), a [Basque](#) nobleman from the [Pyrenees](#) area of northern Spain, founded the society after discerning his spiritual vocation while recovering from a wound sustained in the [Battle of Pamplona](#). He composed the [Spiritual Exercises](#) to help others follow the teachings of [Jesus Christ](#). In 1534, Ignatius and six other young men, including [Francis Xavier](#) and [Peter Faber](#), gathered and professed promises of [poverty, chastity, and later obedience](#), including a special vow of obedience to the pope in matters of mission direction and assignment. Ignatius's plan of the order's organization was approved by [Pope Paul III](#) in 1540 by a [bull](#) containing the "Formula of the Institute".

On 15 August 1534, Ignatius of Loyola (born Íñigo López de Loyola), a Spaniard from the [Basque](#) city of [Loyola](#), and six others mostly of [Castilian](#) origin, all students at the [University of Paris](#),^[13] met in [Montmartre](#) outside Paris, in a crypt beneath the church of [Saint Denis](#), now [Saint Pierre de Montmartre](#), to pronounce promises of poverty, chastity, and obedience.^[14] Ignatius' six companions were: [Francisco Xavier](#) from [Navarre \(modern Spain\)](#), [Alfonso Salmeron](#), [Diego Laínez](#), [Nicolás Bobadilla](#) from [Castile \(modern Spain\)](#), [Peter Faber](#) from [Savoy](#), and [Simão Rodrigues](#) from [Portugal](#).^[15] The meeting has been commemorated in the [Martyrium of Saint Denis, Montmartre](#). They called themselves the *Compañía de Jesús*, and also *Amigos en El Señor* or "Friends in the Lord", because they felt "they were placed together by Christ." The name "company" had echoes of the military (reflecting perhaps Ignatius' background as Captain in the Spanish army) as well as of discipleship (the "companions" of Jesus). The Spanish "company" would be translated into Latin as *societas* like in *socius*, a partner or comrade. From this came "Society of Jesus" (SJ) by which they would be known more widely.^[16]

Religious orders established in the medieval era were named after particular men: [Francis of Assisi](#) (Franciscans); [Domingo de Guzmán](#), later canonized as Saint Dominic (Dominicans); and [Augustine of Hippo](#) (Augustinians). Ignatius of Loyola and his followers appropriated the name of Jesus for their new order, provoking resentment by other orders who considered it presumptuous. The resentment was recorded by Jesuit [José de Acosta](#) of a conversation with the Archbishop of Santo Domingo.^[17] In the words of one historian: "The use of the name Jesus gave great offense. Both on the Continent and in England, it was denounced as blasphemous; petitions were sent to kings and to civil and ecclesiastical tribunals to have it changed; and even [Pope Sixtus V](#) had signed a Brief to do away with it." But nothing came of all the opposition; there were already congregations named after the Trinity and as "God's daughters".^[18]

In 1537, the seven travelled to Italy to seek papal approval for their [order](#). Pope Paul III gave them a commendation, and permitted them to be ordained priests. These initial steps led to the official founding in 1540. They were ordained in [Venice](#) by the [bishop of Arbe](#) (24 June). They devoted themselves to preaching and charitable work in [Italy](#). The [Italian War of 1535-1538](#) renewed between [Charles V, Holy Roman Emperor](#), Venice, the Pope, and the [Ottoman Empire](#), had rendered any journey to [Jerusalem](#) impossible.

Again in 1540, they presented the project to Paul III. After months of dispute, a congregation of [cardinals](#) reported favourably upon the Constitution presented, and Paul III confirmed the order through the bull [Regimini militantis ecclesiae](#) ("To the Government of the Church Militant"), on 27 September 1540. This is the founding document of the Society of Jesus as an official Catholic religious order. Ignatius was chosen as the first [Superior General](#). Paul III's bull had limited the number of its members to sixty. This limitation was removed through the bull [Exposcit debitum](#) of Julius III in 1550.^[19]

In 1543, [Peter Canisius](#) entered the Company. Ignatius sent him to Messina, where he founded the first Jesuit college in [Sicily](#).

Ignatius laid out his original vision for the new order in the "Formula of the Institute of the Society of Jesus",^[20] which is "the fundamental charter of the order, of which all subsequent official documents were elaborations and to which they had to conform".^[21] He ensured that his formula was contained in two [papal bulls](#) signed by Pope Paul III in 1540 and by Pope Julius III in 1550.^[20] The formula expressed the nature, spirituality, community life, and apostolate of the new religious order. Its famous opening statement echoed Ignatius' military background:

Whoever desires to serve as a soldier of God beneath the banner of the Cross in our Society, which we desire to be designated by the Name of Jesus, and to serve the Lord alone and the Church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures and any other ministration whatsoever of the Word of God, and further by means of retreats, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments. Moreover, he should show himself ready to reconcile the estranged, compassionately assist and serve those who are in prisons or hospitals, and indeed, to perform any other works of charity, according to what will seem expedient for the glory of God and the common good.^[22]

In fulfilling the mission of the "Formula of the Institute of the Society", the first Jesuits concentrated on a few key activities. First, they founded schools throughout Europe. Jesuit teachers were trained in both [classical studies](#) and [theology](#), and their schools reflected this. Second, they sent out missionaries across the globe to [evangelize](#) those peoples who had not yet heard the [Gospel](#), founding missions in widely diverse regions such as modern-day [Paraguay](#), Japan, [Ontario](#), and [Ethiopia](#). One of the original seven arrived in India already in 1541.^[23] Finally, though not initially formed for the purpose, they aimed to stop [Protestantism](#) from spreading and to preserve communion with [Rome](#) and the [pope](#). The zeal of the Jesuits overcame the movement toward Protestantism in the [Polish-Lithuanian Commonwealth](#) and southern [Germany](#).

Ignatius wrote the Jesuit *Constitutions*, adopted in 1553, which created a centralised organization and stressed acceptance of any mission to which the pope might call them.^{[24][25][26]} His main principle became the unofficial Jesuit motto: *Ad Maiorem Dei Gloriam* ("For the greater glory of God"). This phrase is designed to reflect the idea that any work that is not evil can be meritorious for the spiritual life if it is performed with this intention, even things normally considered of little importance.^[19]

The Society of Jesus is classified among institutes as a [mendicant](#) order of [clerks regular](#), that is, a body of priests organized for [apostolic](#) work, following a [religious](#) rule, and relying on [alms](#), or donations, for support.

The term *Jesuit* (of 15th-century origin, meaning "one who used too frequently or appropriated the name of Jesus") was first applied to the society in reproach (1544–1552).^[27] The term was never used by Ignatius of Loyola, but over time, members and friends of the society adopted the name with a positive meaning.^[18]

Early works

The Jesuits were founded just before the [Council of Trent](#) (1545–1563) and ensuing [Counter-Reformation](#) that would introduce reforms within the Catholic Church, and so counter the [Protestant Reformation](#) throughout Catholic Europe.

Ignatius and the early Jesuits did recognize, though, that the hierarchical church was in dire need of reform. Some of their greatest struggles were against corruption, [venality](#), and spiritual lassitude within the Catholic Church. Ignatius insisted on a high level of academic preparation for the clergy in contrast to the relatively poor education of much of the clergy of his time. The Jesuit vow against "ambitioning prelacies" can be seen as an effort to counteract another problem evidenced in the preceding century.

Ignatius and the Jesuits who followed him believed that the reform of the church had to begin with the conversion of an individual's heart. One of the main tools the Jesuits have used to bring about this conversion is the Ignatian retreat, called the [Spiritual Exercises](#). During a four-week period of silence, individuals undergo a series of directed [meditations](#) on the purpose of life and contemplations on the life of Christ. They meet regularly with a [spiritual director](#) who guides their choice of exercises and helps them to develop a more discerning love for Christ.

The retreat follows a "Purgative-Illuminative-Unitive" pattern in the tradition of the spirituality of [John Cassian](#) and the [Desert Fathers](#). Ignatius' innovation was to make this style of contemplative [mysticism](#) available to all people in active life. Further, he used it as a means of rebuilding the spiritual life of the church. The Exercises became both the basis for the training of Jesuits and one of the essential ministries of the order: giving the exercises to others in what became known as "retreats".

The Jesuits' contributions to the late [Renaissance](#) were significant in their roles both as a missionary order and as the first religious order to operate colleges and universities as a principal and distinct ministry. By the time of Ignatius' death in 1556, the Jesuits were already operating a network of 74 colleges on three continents. A precursor to [liberal education](#), the Jesuit plan of studies incorporated the Classical teachings of [Renaissance humanism](#) into the [Scholastic](#) structure of Catholic thought.

In addition to the teachings of [faith](#), the Jesuit *Ratio Studiorum* (1599) would standardize the study of [Latin](#), [Greek](#), classical literature, poetry, and philosophy as well as non-European languages, sciences, and the arts. Furthermore, Jesuit schools encouraged the study of [vernacular literature](#) and [rhetoric](#), and thereby became important centres for the training of lawyers and public officials.

The Jesuit schools played an important part in winning back to Catholicism a number of European countries which had for a time been predominantly Protestant, notably [Poland](#) and [Lithuania](#). Today, Jesuit colleges and universities are located in over one hundred nations around the world. Under the notion that God can be encountered through created things and especially art, they encouraged the use of ceremony and decoration in Catholic ritual and devotion. Perhaps as a result of this appreciation for art, coupled with their spiritual practice of "finding God in all things", many early Jesuits distinguished themselves in the visual and [performing arts](#) as well as in music. The theater was a form of expression especially prominent in Jesuit schools.^[28]

Jesuit priests often acted as [confessors](#) to kings during the [early modern period](#). They were an important force in the Counter-Reformation and in the Catholic missions, in part because their relatively loose structure (without the requirements of living and celebration of the [Liturgy of Hours](#) in common) allowed them to be flexible and meet diverse needs arising at the time.^[29]

Expansion of the order

After much training and experience in theology, Jesuits went across the globe in search of converts to Christianity. Despite their dedication, they had little success in Asia, except in the [Philippines](#). For instance, early missions in Japan resulted in the government granting the Jesuits the feudal fiefdom of [Nagasaki](#) in 1580. This was removed in 1587 due to fears over their growing influence.^[30] Jesuits did, however, have much success in Latin America. Their ascendancy in societies in the Americas accelerated during the seventeenth century, wherein Jesuits created new missions in Peru, Colombia, and Bolivia; as early as 1603, there were 345 Jesuit priests in Mexico alone.^[31] [Francis Xavier](#), one of the original companions of [Loyola](#), arrived in [Goa \(Portuguese India\)](#) in 1541 to carry out evangelical service in the Indies. In a 1545 letter to John III of Portugal, he requested an [Inquisition](#) to be installed in Goa to combat heresies like crypto-Judaism and crypto-Islam. Under [Portuguese royal patronage](#), Jesuits thrived in Goa and until 1759 successfully expanded their activities to education and healthcare. In 1594 they founded the first Roman-style academic institution in the East, [St. Paul Jesuit College](#) in [Macau](#), China. Founded by [Alessandro Valignano](#), it had a great influence on the learning of Eastern languages (Chinese and Japanese) and culture by missionary Jesuits, becoming home to the first western [sinologists](#) such as [Matteo Ricci](#). Jesuit efforts in Goa were interrupted by the [expulsion of the Jesuits](#) from Portuguese territories in 1759 by the powerful [Marquis of Pombal](#), Secretary of State in Portugal.^[32]

The Portuguese Jesuit [António de Andrade](#) founded a mission in Western Tibet in 1624. Two Jesuit missionaries, [Johann Grueber](#) and [Albert Dorville](#), reached [Lhasa](#), in Tibet, in 1661. The Italian Jesuit [Ippolito Desideri](#) established a new Jesuit mission in Lhasa and Central Tibet (1716–21) and gained an exceptional mastery of Tibetan language and culture, writing a long and very detailed account of the country and its religion as well as treatises in Tibetan that attempted to refute key Buddhist ideas and establish the truth of Catholic Christianity.

Jesuit [missions](#) in America became controversial in Europe, especially in Spain and Portugal where they were seen as interfering with the proper colonial enterprises of the royal governments. The Jesuits were often the only force standing between the [Native Americans](#) and [slavery](#). Together throughout South America but especially in present-day [Brazil](#) and [Paraguay](#), they formed Christian Native American city-states, called "[reductions](#)". These were societies set up according to an idealized [theocratic](#) model. The efforts of Jesuits like [Antonio Ruiz de Montoya](#) to protect the natives from enslavement by Spanish and Portuguese colonizers would contribute to the call for the society's suppression. Jesuit priests such as [Manuel da Nóbrega](#) and [José de Anchieta](#) founded several towns in Brazil in the 16th century, including [São Paulo](#) and [Rio de Janeiro](#), and were very influential in the pacification, [religious conversion](#), and education of indigenous nations. They also built schools, organized people into villages, and created a writing system for the local languages of Brazil.^[31] José de Anchieta and Manuel da Nóbrega were the first Jesuits that Ignacio de Loyola sent to America.^[33]

Jesuit scholars working in foreign missions were very dedicated in studying the local languages and strove to produce Latinized [grammars](#) and [dictionaries](#). This included: Japanese (see *Nippo jisho*, also known as *Vocabulario da Lingoa de Japam*, "Vocabulary of the Japanese Language", a Japanese–Portuguese dictionary written 1603); [Vietnamese](#) (Portuguese missionaries created the [Vietnamese alphabet](#),^{[34][35]} which was later formalized by Avignon missionary [Alexandre de Rhodes](#) with his 1651 [trilingual dictionary](#)); [Tupi](#) (the main language of Brazil); and the pioneering study of [Sanskrit](#) in the West by [Jean François Pons](#) in the 1740s.

Jesuit missionaries were active among [indigenous peoples](#) in [New France](#) in North America, many of them compiling dictionaries or glossaries of the [First Nations](#) and Native American languages they had learned. For instance, before his death in 1708, [Jacques Gravier](#), vicar general of the [Illinois Mission](#) in the [Mississippi River](#) valley, compiled a Kaskaskia Illinois–French [dictionary](#), considered the most extensive among works of the missionaries.^[36] Extensive documentation was left in the form of [The Jesuit Relations](#), published annually from 1632 until 1673.

Britain

Whereas Jesuits were active in the 16th century, due to the prosecution of Catholics in the Elizabethan times, an 'English' province was only established in 1623.^[37] Whereas the first pressing issue of early Jesuits, in what today is the UK, was to establish places for training priests, the Society's activities today are much broader than that. After an English College was opened in Rome (1579), a Jesuit seminary was opened at Valladolid (1589), then one in Seville (1592), which culminated in a place of study in Louvain (1614). This was the earliest foundation of what would later be called [Heythrop College](#). [Campion Hall](#) founded in 1896, has been a presence within [Oxford University](#) since then. In terms of other longer-established manifestations of the Jesuits commitment to working in Britain, four Jesuit churches remain today in London alone, with three further places of workshop in England, and two in Scotland.^[38] For a recent assessment of the Jesuits in Britain's work, see Melanie McDonagh's article.^[39]

China

The Jesuits first entered China through the [Portuguese](#) settlement on [Macau](#), where they settled on [Green Island](#) and founded [St. Paul's College](#).

The [Jesuit China missions](#) of the 16th and 17th centuries introduced Western science and astronomy, then undergoing [its own revolution](#), to China. The [scientific revolution](#) brought by the Jesuits coincided with a time when scientific innovation had declined in China:

[The Jesuits] made efforts to translate western mathematical and astronomical works into Chinese and aroused the interest of Chinese scholars in these sciences. They made very extensive astronomical observation and carried out the first modern cartographic work in China. They also learned to appreciate the scientific achievements of this ancient culture and made them known in Europe. Through their correspondence, European scientists first learned about the Chinese science and culture.^[40]

For over a century, Jesuits like [Michele Ruggieri](#), [Matteo Ricci](#),^[41] [Diego de Pantoja](#), [Philippe Couplet](#), [Michal Boym](#), and [François Noël](#) refined translations and disseminated [Chinese knowledge, culture, history](#), and [philosophy](#) to Europe. Their [Latin](#) works popularized the name "[Confucius](#)" and had considerable influence on the [Deists](#) and other [Enlightenment](#) thinkers, some of whom were intrigued by the Jesuits' attempts to reconcile [Confucian morality](#) with [Catholicism](#).^[42]

Upon the arrival of the [Franciscans](#) and other monastic orders, Jesuit accommodation of Chinese culture and rituals led to the long-running [Chinese Rites controversy](#). Despite the personal testimony of the [Kangxi Emperor](#) and many Jesuit converts that [Chinese veneration of ancestors](#) and [Confucius](#) was a nonreligious token of respect, [Pope Clement XI's](#) [papal decree](#) *Cum Deus Optimus* ruled that such behavior constituted impermissible forms of [idolatry](#) and superstition in 1704;^[43] his [legate Tournon](#) and Bishop Charles Maigrot of Fujian, tasked with presenting this finding to the [Kangxi Emperor](#), displayed such extreme ignorance that the emperor mandated the expulsion of Christian missionaries unable to abide by the terms of Ricci's Chinese catechism.^{[44][45][46][47]} Tournon's [summary and automatic excommunication](#) for any violators of Clement's decree^[48]—upheld by the 1715 [bull](#) *Ex Illa Die*—led to the swift collapse of all the missions in China;^[45] the last Jesuits were finally expelled after 1721.^[49]

Ireland

The first Jesuit school in Ireland was established at [Limerick](#) by the Apostolic Visitor of the Holy See, [David Wolfe](#). Wolfe had been sent to Ireland by [Pope Pius IV](#) with the concurrence of the third Jesuit General, [Diego Laynez](#).^[50] He was charged with setting up grammar schools "as a remedy against the profound ignorance of the people".^[51]

Wolfe's mission in Ireland initially concentrated on setting the sclerotic Irish Church on a sound footing, introducing the Tridentine Reforms and finding suitable men to fill vacant Sees. He established a house of religious women in Limerick who were known as the Menabochta (mna bochta, poor women)^[52] and in 1565 preparations began for establishing a school at Limerick.

At his instigation, [Richard Creagh](#), a priest of the Diocese of Limerick, was persuaded to accept the vacant Archdiocese of Armagh, and was consecrated at Rome in 1564.

This early Limerick school operated in difficult circumstances. In April 1566, Good sent a detailed report to Rome of his activities via the Portuguese Jesuits. He informed the Jesuit General that he and Daniel had arrived at Limerick city two years beforehand and their situation there had been perilous. Both had arrived in the city in very bad health, but had recovered due to the kindness of the people. They established contact with Wolfe, but were only able to meet with him at night, as the English authorities were attempting to arrest the Legate. Wolfe charged them initially with teaching to the boys of Limerick, with an emphasis on religious instruction, and Good translated the catechism from Latin into English for this purpose. They remained in the city for eight months, before moving to Kilmallock in December 1565 under the protection of the Earl of Desmond, where they lived in more comfort than the primitive conditions they experienced in the city. However they were unable to support themselves at Kilmallock and three months later they returned to the city in Easter 1566, and strangely set up their house in accommodation owned by the Lord Deputy of Ireland, which was conveyed to them by certain influential friends.^[53]

They recommenced teaching at Castle Lane, and imparting the sacraments, though their activities were restricted by the arrival of Royal Commissioners. Good reported that as he was an Englishman, English officials in the city cultivated him and he was invited to dine with them on a number of occasions, though he was warned to exercise prudence and avoid promoting the Petrine Primacy and the priority of the Mass amongst the sacraments with his students and congregation, and that his sermons should emphasize obedience to secular princes if he wished to avoid arrest.^[53]

The number of scholars in their care was very small. An early example of a school play in Ireland is sent in one of Good's reports, which was performed on the Feast of St. John in 1566. The school was conducted in one large aula, but the students were divided into distinct classes. Good gives a highly detailed report of the curriculum taught and the top class studied the first and second parts of Johannes Despauterius's *Commentarli grammatici*, and read a few letters of Cicero or the dialogues of Frusius (André des Freux, SJ). The second class committed Donatus' texts in Latin to memory and read dialogues as well as works by Évaldus Gallus. Students in the third class learned Donatus by heart, though translated into English rather than through Latin. Young boys in the fourth class were taught to read. Progress was slow because there were too few teachers to conduct classes simultaneously.^[53]

In the spirit of Ignatius's Roman College founded 14 years before, no fee was requested from pupils, though as a result the two Jesuits lived in very poor conditions and were very overworked with teaching and administering the sacraments to the public. In late 1568 the Castle Lane School, in the presence of Daniel and Good, was attacked and looted by government agents sent by Sir [Thomas Cusack](#) during the pacification of Munster.^[54] The political and religious climate had become more uncertain in the lead up to [Pope Pius V's](#) formal excommunication of Queen [Elizabeth I](#), which resulted in a new wave of repression of Catholicism in England and Ireland. At the end of 1568 the Anglican Bishop of Meath, Hugh Brady, was sent to Limerick charged with a Royal Commission to seek out and expel the Jesuits. Daniel was immediately ordered to quit the city and went to Lisbon, where he resumed his studies with the Portuguese Jesuits.^[54] Good moved on to Clonmel, before establishing himself at Youghal until 1577.^[55]

In 1571, after Wolfe had been captured and imprisoned at Dublin Castle, Daniel persuaded the Portuguese Province to agree a surety for the ransom of Wolfe, who was quickly banished on release. Daniel returned to Ireland the following year, but was immediately captured and incriminating documents were found on his person, which were taken as proof of his involvement with the rebellious cousin of the [Earl of Desmond](#), James Fitzmaurice and a Spanish plot.^[56] He was removed from Limerick, taken to Cork "just as if he were a thief or noted evildoer". After being court-martialled by the Lord President of Munster, Sir John Perrot, he was sentenced to be hanged, drawn, and quartered for treason and refused pardon in return for swearing the [Act of Supremacy](#). His execution was carried out on 25 October 1572 and a report of it was sent by Fitzmaurice to the Jesuit Superior General in 1576, where he said that Daniel was "cruelly killed because of me".^[57]

With Daniel dead and Wolfe dismissed, the Irish Jesuit foundation suffered a severe setback. Good is recorded as resident at Rome by 1577 and in 1586 the seizure of Earl of Desmond's estates resulted in a new permanent Protestant plantation in Munster, making the continuation of the Limerick school impossible for a time. It was not until the early 1600s that the Jesuit mission could again re-establish itself in the city, though the Jesuits kept a low profile existence in lodgings here and there. For instance a mission led by Fr. Nicholas Leinagh re-established itself at Limerick in 1601,^[58] though the Jesuit presence in the city numbered no more than 1 or 2 at a time in the years immediately following.

In 1604, the Lord President of Munster, Sir Henry Brouncker - at Limerick, ordered all Jesuits from the city and Province, and offered £7 to anyone willing to betray a Jesuit priest to the authorities, and £5 for a

Seminarian.^[59] Jesuit houses and schools throughout the Province, in the years thereafter, were subject to periodic crackdown and the occasional destruction of schools, imprisonment of teachers and the levying of heavy money penalties on parents are recorded in publications of the time. In 1615-17 the Royal Visitation Books, written up by Thomas Jones, the Anglican Archbishop of Dublin, records the suppression of Jesuit schools at Waterford, Limerick and Galway.^[60] Nevertheless, in spite of this occasional persecution, the Jesuits were able to exert a degree of discreet influence within the Province and city. For instance in 1606, largely through their efforts, a Catholic named Christopher Holywood was elected Mayor of the city.^[61] Four years earlier the resident Jesuit had raised a sum of "200 cruzados" for the purpose of founding a hospital in the city, though the project was disrupted by a severe outbreak of plague and repression by the Lord President.^[62]

The principal activities of the Order within the city at this time were devoted to preaching, administration of the sacraments and teaching. The School opened and closed intermittently in or around the area of Castle Lane, near Lahiffy's lane. During demolition work stones marked I.H.S., 1642 and 1609 were, in the 19th century, found inserted in a wall behind a tan yard near St Mary's Chapel which, according to Lenihan, were thought to mark the site of an early Jesuit School and Oratory. This building, at other times, had also functioned as a dance house and candle factory.^[63]

For much of the 17th century, the Limerick Jesuit foundation established a more permanent and stable presence and the Jesuit Annals record a 'flourishing' school at Limerick in the 1640s.^[64] During the Confederacy the Jesuits had been able to go about their business unhindered and were invited to preach publicly from the pulpit of St. Mary's Cathedral on 4 occasions. Cardinal Rinuccini wrote to the Jesuit General in Rome praising the work of the Rector of the Limerick College, Fr. William O'Hurley, who was aided by Fr. Thomas Burke.^[65] However just a few years later, during the Protectorate era, only 18 of the Jesuits resident in Ireland managed to avoid capture by the authorities. Lenihan records that the Limerick College SJ, in 1656, moved to a hut in the middle of a bog which was difficult for the authorities to find. This foundation was headed up by Fr. Nicholas Punch who was aided by Frs. Maurice Patrick, Piers Creagh and James Forde and the school attracted a large number of students from around the locality.^[66]

At the Restoration of [Charles II](#) the school moved back to Castle Lane, and remained largely undisturbed for the next 40 years, until the surrender of the city to Williamite forces in 1692. In 1671, Dr. James Douley was appointed Vicar Apostolic of Limerick and during his visitation to the Diocese reported to the Holy See that the Jesuits had a house and "taught schools with great fruit, instructing the youth in the articles of faith and good morals."^[67] Dr Douley also noted that this and other Catholic schools operating in the Diocese were also attended by local Protestants.^[68]

The Jesuit presence in Ireland, in the so-called Penal era after the Battle of the Boyne, ebbed and flowed. By 1700 they were only 6 or 7, recovering to 25 by 1750. Small Jesuit houses and schools existed at Athlone, Carrick-on-Suir, Cashel, Clonmel, Kilkenny, Waterford, New Ross, Wexford, and Drogheda, as well as Dublin and Galway. At Limerick there appears to have been a long hiatus following the defeat of the Jacobite forces and Begley states that Fr. Thomas O'Gorman was the first Jesuit to return to Limerick after the siege, arriving in 1728 and he took up residence in Jail Lane, near the Castle in the Englishtown. There he opened a school to "impart the rudiments of the classics to the better class youth of the city."^[69] Fr. O'Gorman left in 1737 and was succeeded by Fr. John McGrath.^[70] Next came Fr. James McMahan, who was a nephew of the Primate of Armagh, Hugh MacMahon. Fr. McMahan lived at Limerick for thirteen years until his death in 1751. In 1746 Father Joseph Morony was sent from Bordeaux to join Father McMahan and the others.^[71] Fr. Morony remained at the Jail Lane site teaching at what Begley states was a "high class school" until 1773 when he was ordered to close the School and Oratory following the [papal suppression of the Society of Jesus](#).^[72] 208 years after its foundation by Wolfe. Fr Morony then went to live in Dublin and worked as a secular priest.

Despite the efforts of the Castle authorities and English government the Limerick school managed to survive the Protestant Reformation, the Cromwellian invasion and Williamite Wars, and subsequent Penal Laws. It was finally forced to close, not for religious or confessional reasons, but due to the political difficulties of the Jesuit Order elsewhere.

Following the restoration of the Society of Jesus in 1814, the Jesuits gradually re-established a number of their schools throughout the country, starting with foundations at Kildare and Dublin. They returned to Limerick at the invitation of the Bishop of Limerick, Dr. John Ryan, in 1859 and also re-established a school at Galway in the same year.

Canada

During the French colonisation of [New France](#) in the 17th century, Jesuits played an active role in North America. [Samuel de Champlain](#) established the foundations of the French colony at Québec in 1608. The native

tribes that inhabited modern day Ontario, Québec, and the areas around Lake Simcoe and Georgian Bay were the Montagnais, the Algonquins, and the [Huron](#).^[73] Champlain believed that these had souls to be saved, so in 1614 he obtained the [Recollects](#), a reform branch of the Franciscans in France, to convert the native inhabitants.^[74] In 1624 the French Recollects realized the magnitude of their task^[75] and sent a delegate to France to invite the Society of Jesus to help with this mission. The invitation was accepted, and Jesuits [Jean de Brébeuf](#), Ennemond Masse, and [Charles Lalemant](#) arrived in Quebec in 1625.^[76] Lalemant is considered to have been the first author of one of the *Jesuit Relations of New France*, which chronicled their evangelization during the 17th century. The Jesuits became involved in the [Huron mission](#) in 1626 and lived among the Huron peoples. Brébeuf learned the native language and created the first Huron language dictionary. Outside conflict forced the Jesuits to leave New France in 1629 when Quebec was [surrendered](#) to the [English](#). But in 1632 Quebec was returned to the French under the Treaty of [Saint Germain-en-Laye](#) and the Jesuits returned to Huron territory, modern [Huron](#).^[77] After a series of epidemics of European-introduced diseases beginning in 1634, some Huron began to mistrust the Jesuits and accused them of being sorcerers casting spells from their books.^[78]

In 1639, Jesuit [Jerome Lalemant](#) decided that the missionaries among the Hurons needed a local residence and established [Sainte-Marie](#) near present day [Midland, Ontario](#), which was meant to be a replica of European society.^[79] It became the Jesuit headquarters and an important part of Canadian history. Throughout most of the 1640s the Jesuits had modest success, establishing five chapels in Huronia and baptising more than one thousand Huron out of a population which may have exceeded 20,000 before the epidemics of the 1630s.^[80] However, the [Iroquois](#) of [New York](#), rivals of the Hurons, grew jealous of the Hurons' wealth and control of the fur trade system and attacked Huron villages in 1648. They killed missionaries and burned villages, and the Hurons scattered. Both Jean de Brébeuf and Gabriel Lalemant were tortured and killed in the Iroquois raids; they have been canonized as martyrs in the Catholic Church.^[81] The Jesuit [Paul Ragueneau](#) burned down Sainte-Marie instead of allowing the Iroquois the satisfaction of destroying it. By late June 1649, the French and some Christian Hurons built Sainte-Marie II on Christian Island (Isle de Saint-Joseph). However, facing starvation, lack of supplies, and constant threats of Iroquois attack, the small Sainte-Marie II was abandoned in June 1650; the remaining Christian Hurons and Jesuits departed for Quebec and Ottawa.^[81] As a result of the Iroquois raids and outbreak of disease, many missionaries, traders, and soldiers died.^[82] Today, the Huron tribe, also known as the [Wyandot](#), have a First Nations reserve in Quebec, Canada, and three major settlements in the United States.^[83] After the collapse of the Huron nation, the Jesuits undertook the task of converting the Iroquois, something they had attempted in 1642 with little success. In 1653 the Iroquois nation had a fallout with the Dutch. They then signed a peace treaty with the French and a mission was established. The Iroquois soon turned on the French again. In 1658, the Jesuits were having little success and were under constant threat of being tortured or killed,^[82] but continued their effort until 1687 when they abandoned their permanent posts in the Iroquois homeland.^[84]

By 1700, Jesuits turned to maintaining Quebec, Montreal, and Ottawa without establishing new posts.^[85] During the [Seven Years' War](#), Quebec was [captured by the British](#) in 1759 and New France came under British control. The British barred the immigration of more Jesuits to New France, and by 1763, only 21 Jesuits were stationed in New France. By 1773 only 11 Jesuits remained. During the same year the British crown declared that the Society of Jesus in New France was dissolved.^[86]

The dissolution of the order left in place substantial estates and investments, amounting to an income of approximately £5,000 a year, and the [Council for the Affairs of the Province of Quebec](#), later succeeded by the [Legislative Assembly of Quebec](#), assumed the task of allocating the funds to suitable recipients, chiefly schools.^[87]

The Jesuit mission in Quebec was re-established in 1842. There were a number of Jesuit colleges founded in the decades following; one of these colleges evolved into present-day [Laval University](#).^[88]

United States

In the United States, the order is best known for its [missions to the Native Americans](#) in the early 17th century, its [network of colleges and universities](#), and (in Europe before 1773) its politically conservative role in the Catholic [Counter Reformation](#).

The Society of Jesus, in the United States, is organized into geographic provinces, each of which being headed by a [provincial superior](#). Today, there are four Jesuit provinces operating in the United States: the USA [East](#), USA [Central](#) and [Southern](#), USA [Midwest](#), and USA [West](#) Provinces. At their height, there were ten provinces. Though there had been mergers in the past, a major reorganization of the provinces began in early 21st century, with the aim of consolidating into four provinces by 2020.^[89]

Ecuador

The [Church of the Society of Jesus](#) (Spanish: *La Iglesia de la Compañía de Jesús*), known colloquially as *la Compañía*, is a Jesuit church in [Quito](#), Ecuador. It is among the best-known churches in Quito because of its large central [nave](#), which is profusely decorated with [gold leaf](#), [gilded](#) plaster and wood carvings. Inspired by two [Roman](#) Jesuit churches – the [Chiesa del Gesù](#) (1580) and the [Chiesa di Sant'Ignazio di Loyola](#) (1650) – *la Compañía* is one of the most significant works of [Spanish Baroque architecture](#) in South America and Quito's most ornate church.

Over the 160 years of its construction, the architects of *la Compañía* incorporated elements of four architectural styles, although the [Baroque](#) is the most prominent. [Mudéjar](#) (Moorish) influence is seen in the geometrical figures on the pillars; the [Churrigueresque](#) characterizes much of the ornate decoration, especially in the interior walls; finally the [Neoclassical style](#) adorns the Chapel of Saint Mariana de Jesús (in early years a winery).

Mexico

The Jesuits in [New Spain](#) distinguished themselves in several ways. They had high standards for acceptance to the order and many years of training. They attracted the patronage of elite families whose sons they educated in rigorous newly founded Jesuit *colegios* ("colleges"), including [Colegio de San Pedro y San Pablo](#), [Colegio de San Ildefonso](#), and the [Colegio de San Francisco Javier, Tepozotlan](#). Those same elite families hoped that a son with a [vocation](#) to the priesthood would be accepted as a Jesuit. Jesuits were also zealous in evangelization of the indigenous, particularly on the northern frontiers.

To support their *colegios* and members of the Society of Jesus, the Jesuits acquired landed estates that were run with the best-practices for generating income in that era. A number of these haciendas were donated by wealthy elites. The donation of a hacienda to the Jesuits was the spark igniting a conflict between 17th-century bishop of Puebla [Don Juan de Palafox](#) and the Jesuit colegio in that city. Since the Jesuits resisted paying the tithe on their estates, this donation effectively took revenue out of the church hierarchy's pockets by removing it from the tithe rolls.^[90]

Many of Jesuit haciendas were huge, with Palafox asserting that just two colleges owned 300,000 head of sheep, whose wool was transformed locally in Puebla to cloth; six sugar plantations worth a million pesos and generating an income of 100,000 pesos.^[90] The immense Jesuit hacienda of Santa Lucía produced [pulque](#), the fermented juice of the agave cactus whose main consumers were the lower classes and indigenous peoples in Spanish cities. Although most haciendas had a free work force of permanent or seasonal labourers, the Jesuit haciendas in Mexico had a significant number of black slaves.^[91]

The Jesuits operated their properties as an integrated unit with the larger Jesuit order; thus revenues from haciendas funded their *colegios*. Jesuits did significantly expand missions to the indigenous in the northern frontier area and a number were martyred, but the crown supported those missions.^[90] Mendicant orders that had real estate were less economically integrated, so that some individual houses were wealthy while others struggled economically. The Franciscans, who were founded as an order embracing poverty, did not accumulate real estate, unlike the Augustinians and Dominicans in Mexico.

The Jesuits engaged in conflict with the episcopal hierarchy over the question of payment of tithes, the ten percent tax on agriculture levied on landed estates for support of the church hierarchy from bishops and cathedral chapters to parish priests. Since the Jesuits were the largest religious order holding real estate, surpassing the Dominicans and Augustinians who had accumulated significant property, this was no small matter.^[90] They argued that they were exempt, due to special pontifical privileges.^[92] In the mid-17th century, bishop of Puebla, Don [Juan de Palafox](#) took on the Jesuits over this matter and was so soundly defeated that he was recalled to Spain, where he became the bishop of the minor diocese of [Osma](#).

As elsewhere in the Spanish empire, the Jesuits were expelled from Mexico in 1767. Their haciendas were sold off and their colegios and [missions in Baja California](#) were taken over by other orders.^[93] Exiled Mexican-born Jesuit [Francisco Javier Clavijero](#) wrote an important history of Mexico while in Italy, a basis for creole patriotism. [Andrés Cavo](#) also wrote an important text on Mexican history that [Carlos María de Bustamante](#) published in the early nineteenth-century.^[94] An earlier Jesuit who wrote about the history of Mexico was Diego Luis de Motezuma (1619–99), a descendant of the Aztec monarchs of [Tenochtitlan](#). Motezuma's *Corona mexicana, o Historia de los nueve Motezumas* was completed in 1696. He "aimed to show that Mexican emperors were a legitimate dynasty in the 17th-century in the European sense".^{[95][96]}

The Jesuits were allowed to return to Mexico in 1840 when General [Antonio López de Santa Anna](#) was once more president of Mexico. Their re-introduction to Mexico was "to assist in the education of the poorer classes and much of their property was restored to them".^[97]

Northern Spanish America

The Jesuits arrived in the [Viceroyalty of Peru](#) by 1571; it was a key area of the Spanish empire, with not only dense indigenous populations but also huge deposits of silver at [Potosí](#). A major figure in the first wave of Jesuits was [José de Acosta](#) (1540–1600), whose book *Historia natural y moral de las Indias* (1590) introduced Europeans to Spain's American empire via fluid prose and keen observation and explanation, based on 15 years in Peru and some time in [New Spain](#) (Mexico). Viceroy of Peru [Don Francisco de Toledo](#) urged the Jesuits to evangelize the indigenous peoples of Peru, wanting to put them in charge of parishes, but Acosta adhered to the Jesuit position that they were not subject to the jurisdiction of bishops and to catechize in indigenous parishes would bring them into conflict with the bishops. For that reason, the Jesuits in Peru focused on education of elite men rather than the indigenous populations.^[98]

To minister to newly arrived African slaves, [Alonso de Sandoval](#) (1576–1651) worked at the port of [Cartagena de Indias](#). Sandoval wrote about this ministry in *De instauranda Aethiopiæ salute* (1627),^[99] describing how he and his assistant [Pedro Claver](#), later canonized, met slave transport ships in the harbour, went below decks where 300–600 slaves were chained, and gave physical aid with water, while introducing the Africans to Christianity. In his treatise, he did not condemn slavery or the ill-treatment of slaves, but sought to instruct fellow Jesuits to this ministry and describe how he catechized the slaves.^[100]

[Rafael Ferrer](#) was the first Jesuit of [Quito](#) to explore and found missions in the upper [Amazon](#) regions of [South America](#) from 1602 to 1610, which belonged to the [Audiencia](#) (high court) of Quito that was a part of the [Viceroyalty of Peru](#) until it was transferred to the newly created [Viceroyalty of New Granada](#) in 1717. In 1602, Ferrer began to explore the Aguarico, Napo, and Marañón rivers (Sucumbios region, in what is today Ecuador and Peru), and between 1604 and 1605 set up missions among the Cofane natives. He was martyred by an apostate native in 1610.

In 1639, the Audiencia of Quito organized an expedition to renew its exploration of the Amazon river and the Quito Jesuit (Jesuita Quiteño) [Cristóbal de Acuña](#) was a part of this expedition. The expedition disembarked from the Napo river 16 February 1639 and arrived in what is today [Pará](#) Brazil on the banks of the Amazon river on 12 December 1639. In 1641, Acuña published in Madrid a memoir of his expedition to the Amazon river entitled *Nuevo Descubrimiento del gran río de las Amazonas*, which for academics became a fundamental reference on the Amazon region.

In 1637, the Jesuits Gaspar Cugia and Lucas de la Cueva from Quito began establishing the [Mainas missions](#) in territories on the banks of the [Marañón River](#), around the [Pongo de Manseriche](#) region, close to the Spanish settlement of [Borja](#). Between 1637 and 1652 there were 14 missions established along the [Marañón River](#) and its southern tributaries, the [Huallaga](#) and the [Ucayali](#) rivers. Jesuit Lucas de la Cueva and Raimundo de Santacruz opened up two new routes of communication with Quito, through the [Pastaza](#) and [Napo](#) rivers.

Between 1637 and 1715, [Samuel Fritz](#) founded 38 missions along the length of the Amazon river, between the Napo and Negro rivers, that were called the Omagua Missions. These missions were continually attacked by the Brazilian [Bandeirantes](#) beginning in the year 1705. In 1768, the only Omagua mission that was left was San Joaquin de Omaguas, since it had been moved to a new location on the Napo river away from the Bandeirantes.

In the immense territory of Maynas, the Jesuits of Quito made contact with a number of indigenous tribes which spoke 40 different languages, and founded a total of 173 Jesuit missions encompassing 150,000 inhabitants. Because of the constant epidemics (smallpox and measles) and warfare with other tribes and the [Bandeirantes](#), the total number of Jesuit Missions were reduced to 40 by 1744. The Jesuit missions offered the indigenous people Christianity, iron tools, and a small degree of protection from the slavers and the colonists. In exchange, the indigenous had to submit to Jesuit discipline and adopt, at least superficially, a life style foreign to their experience. The population of the missions was only sustained by frequent expeditions into the jungle by Jesuits, soldiers, and Christian Indians to capture indigenous people and force them to return or to settle in the missions.^[101] At the time when the Jesuits were expelled from Spanish America in 1767, the Jesuits registered 36 missions run by 25 Jesuits in the Audiencia of Quito – 6 in the Napo and Aguarico Missions and 19 in the Pastaza and Iquitos Missions, with a population at 20,000 inhabitants.^[102]

Paraguay

The Guaraní people of eastern Paraguay and neighboring Brazil and Argentina were in crisis in the early 17th century. Recurrent epidemics of European diseases had reduced their population by up 50 percent and the forced labor of the *encomiendas* by the Spanish and mestizo colonists had made virtual slaves of many. Franciscan missionaries began establishing missions called [reductions](#) in the 1580s.^[103] The first Jesuits arrived in Asunción in 1588 and founded their first mission (or reduction) of [San Ignacio Guazú](#) in 1609. The objectives of the Jesuits were to make Christians of the Guaraní, impose European values and customs (which were regarded as essential to a Christian life), and isolate and protect the Guaraní from European colonists and slavers.^{"[103][104]}

In addition to recurrent epidemics, the Guaraní were threatened by the slave-raiding [Bandeirantes](#) from Brazil, who captured natives and sold them as slaves to work in sugar [plantations](#) or as concubines and household servants. Having depleted native populations near [São Paulo](#), they discovered the richly populated Jesuit missions. Initially, the missions had few defenses against the slavers and thousands of Guaraní were captured and enslaved. Beginning in 1631, the Jesuits moved their missions from the [Guayrá](#) province (present day Brazil and Paraguay), about 500 km (310 mi) southwest to the three borders region of Paraguay, Argentina, and Brazil. About 10,000 of 30,000 Guaraní in the missions chose to accompany the Jesuits. In 1641 and 1642, armed by the Jesuits, Guaraní armies defeated the Bandeirantes and ended the worst of the slave trade in their region. From this point on the Jesuit missions enjoyed growth and prosperity, punctuated by epidemics. At the peak of their importance in 1732, the Jesuits presided over 141,000 Guaraní (including a sprinkling of other peoples) who lived in about 30 missions.^[105]

The opinions of historians differ with regard to the Jesuit missions. The missions are much-romanticized with the Guaraní portrayed as innocent children of nature and the Jesuits as their wise and benevolent guides to an earthly utopia. "Proponents...highlight that the Jesuits protected the Indians from exploitation and preserved the Guaraní language and other aspects of indigenous culture."^[106] "By means of religion," wrote the 18th century philosopher [d'Alembert](#), "the Jesuits established a monarchical authority in Paraguay, founded solely on their powers of persuasion and on their lenient methods of government. Masters of the country, they rendered happy the people under their sway." [Voltaire](#) called the Jesuit missions "a triumph of humanity".^[107]

To the contrary the detractors say that 'the Jesuits took away the Indians' freedom, forced them to radically change their lifestyle, physically abused them, and subjected them to disease.' Moreover, the missions were inefficient and their economic success "depended on subsidies from the Jesuit order, special protection and privileges from the Crown, and the lack of competition"^[108] The Jesuits are portrayed as "exploiters" who "sought to create a kingdom independent of the Spanish and Portuguese Crowns."^[109]

The [Comunero Revolt](#) (1721 to 1735) was a serious protest by Spanish and mestizo Paraguayans against the Jesuit missions. The residents of Paraguay violently protested the pro-Jesuit government of Paraguay, Jesuit control of Guaraní labor, and what they regarded as unfair competition for the market for products such as [yerba mate](#). Although the revolt ultimately failed and the missions remained intact, the Jesuits were expelled from institutions they had created in Asunción.^[110] In 1756, the Guaraní protested the relocation of seven missions, fighting (and losing) a brief war with both the Spanish and Portuguese. The Jesuits were accused of inciting the Guaraní to rebel.^[111] In 1767, [Charles III of Spain](#) (1759–88) expelled the Jesuits from the Americas. The expulsion was part of an effort in the [Bourbon Reforms](#) to assert more Spanish control over its American colonies.^[112] In total, 78 Jesuits departed from the missions leaving behind 89,000 Guaraní in 30 missions.^[113]

Colonial Brazil

[Tomé de Sousa](#), first [Governor General of Brazil](#), brought the first group of Jesuits to the colony. The Jesuits were officially supported by the King, who instructed [Tomé de Sousa](#) to give them all the support needed to Christianize the indigenous peoples.

The first Jesuits, guided by [Manuel da Nóbrega](#), Juan de Azpilcueta Navarro, Leonardo Nunes, and later [José de Anchieta](#), established the first Jesuit missions in Salvador and in [São Paulo dos Campos de Piratininga](#), the settlement that gave rise to the city of [São Paulo](#). Nóbrega and Anchieta were instrumental in the defeat of the French colonists of [France Antarctique](#) by managing to pacify the Tamoio natives, who had previously fought the Portuguese. The Jesuits took part in the foundation of the city of [Rio de Janeiro](#) in 1565.

The success of the Jesuits in converting the indigenous peoples is linked to their efforts to understand the native cultures, especially their languages. The first grammar of the [Tupi](#) language was compiled by José de Anchieta and printed in [Coimbra](#) in 1595. The Jesuits often gathered the aborigines in communities (the [Jesuit Reductions](#)) where the natives worked for the community and were evangelised.

The Jesuits had frequent disputes with other colonists who wanted to enslave the natives. The action of the Jesuits saved many natives from being enslaved by Europeans, but also disturbed their ancestral way of life and inadvertently helped spread infectious diseases against which the aborigines had no natural defenses. Slave labor and trade were essential for the economy of Brazil and other American colonies, and the Jesuits usually did not object to the enslavement of African peoples, but rather critiqued the conditions of slavery.^[114] In cases where individual Jesuit priests criticised the institution of African slavery, they were censored and sent back to Europe.^[115]

Suppression and restoration

The Suppression of the Jesuits in Portugal, France, the [Two Sicilies](#), [Parma](#), and the [Spanish Empire](#) by 1767 was deeply troubling to [Pope Clement XIII](#), the society's defender.^[116] On 21 July 1773 his successor, Pope [Clement XIV](#), issued the [papal brief *Dominus ac Redemptor*](#), decreeing:

Having further considered that the said Company of Jesus can no longer produce those abundant fruits, ... in the present case, we are determining upon the fate of a society classed among the mendicant orders, both by its institute and by its privileges; after a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said company: we deprive it of all activity whatever. ...And to this end a member of the regular clergy, recommendable for his prudence and sound morals, shall be chosen to preside over and govern the said houses; so that the name of the Company shall be, and is, for ever extinguished and suppressed.

—*Dominus ac Redemptor*^[117]

The suppression was carried out on political grounds in all countries except [Prussia](#) for a time, and [Russia](#), where [Catherine the Great](#) had forbidden its promulgation. Because millions of Catholics (including many Jesuits) lived in [the Polish provinces recently part-annexed](#) by the [Kingdom of Prussia](#), the Society was able to maintain its continuity and carry on its work all through the stormy period of suppression. Subsequently, [Pope Pius VI](#) granted formal permission for the continuation of the society in Russia and Poland, with [Stanisław Czerniewicz](#) elected superior of the province in 1782. He was followed by [Gabriel Lenkiewicz](#), [Franciszek Kareu](#) and [Gabriel Gruber](#) until 1805, all elected locally as Temporary Vicars General. [Pope Pius VII](#) had resolved during his captivity in [France](#) to restore the Jesuits universally, and on his return to Rome he did so without much delay. On 7 August 1814, with the bull [*Sollicitudo omnium ecclesiarum*](#), he reversed the suppression of the society, and therewith another Polish Jesuit, [Tadeusz Brzozowski](#), who had been elected as Superior in Russia in 1805, acquired universal jurisdiction. On his death in 1820 the Jesuits were expelled from Russia by tsar [Alexander I](#).

The period following the Restoration of the Jesuits in 1814 was marked by tremendous growth, as evidenced by the large number of Jesuit colleges and universities established during the 19th century. During this time in the United States, 22 of the society's 28 universities were founded or taken over by the Jesuits. It has been suggested that the experience of suppression had served to heighten [orthodoxy](#) among the Jesuits. While this claim is debatable, Jesuits were generally supportive of papal authority within the church, and some members became associated with the [Ultramontanist](#) movement and the declaration of [Papal Infallibility](#) in 1870.^[118]

In Switzerland, the [constitution](#) was modified and Jesuits were banished in 1848, following the defeat of the [Sonderbund](#) Catholic defence alliance. The ban was lifted on 20 May 1973, when 54.9 per cent of voters accepted a [referendum](#) modifying the Constitution.^[119]

Early 20th century

In the [Constitution of Norway](#) from 1814, a relic from the earlier anti-Catholic laws of [Denmark–Norway](#), Paragraph 2, known as the [Jesuit clause](#), originally read: "The Evangelical-Lutheran religion remains the public religion of the State. Those inhabitants, who confess thereto, are bound to raise their children to the same. Jesuits and monastic orders are not permitted. Jews are still prohibited from entry to the Realm." Jews were first allowed into the realm in 1851 after the famous Norwegian poet [Henrik Wergeland](#) had campaigned for it. Monastic orders were permitted in 1897, but the ban on Jesuits was only lifted in 1956.^[120]

[Republican Spain](#) in the 1930s passed laws banning the Jesuits on grounds that they were obedient to a power different from the state. Pope Pius XI wrote about this: "It was an expression of a soul deeply hostile to God and the Catholic religion, to have disbanded the Religious Orders that had taken a vow of obedience to an authority different from the legitimate authority of the State. In this way it was sought to do away with the Society of Jesus – which can well glory in being one of the soundest auxiliaries of the [Chair of Saint Peter](#) – with the hope, perhaps, of then being able with less difficulty to overthrow in the near future, the Christian faith and morale in the heart of the Spanish nation, which gave to the Church of God the grand and glorious figure of Ignatius Loyola."^[121]

Post-Vatican II

The 20th century witnessed both growth and decline of the order. Following a trend within the Catholic priesthood at large, Jesuit numbers peaked in the 1950s and have declined steadily since. Meanwhile, the number of Jesuit institutions has grown considerably, due in large part to a post-[Vatican II](#) focus on the establishment of Jesuit secondary schools in [inner-city](#) areas and an increase in voluntary lay groups inspired in part by the [Spiritual Exercises](#). Among the notable Jesuits of the 20th century, [John Courtney Murray](#) was called one of the "architects

of the [Second Vatican Council](#)" and drafted what eventually became the council's endorsement of religious freedom, *Dignitatis humanae*.

In Latin America, the Jesuits had significant influence in the development of [liberation theology](#), a movement that was controversial in the Catholic community after the negative assessment of it by [Pope John Paul II](#) in 1984.^[122]

Under Superior General [Pedro Arrupe](#), [social justice](#) and the preferential option for the poor emerged as dominant themes of the work of the Jesuits. When Arrupe was paralyzed by a stroke in 1981, Pope John Paul II, not entirely pleased with the progressive turn of the Jesuits, took the unusual step of appointing the venerable and aged [Paolo Dezza](#) for an interim to oversee "the authentic renewal of the Church",^[123] instead of the progressive American priest [Vincent O'Keefe](#) whom Arrupe had preferred.^[124] In 1983 John Paul gave leave for the Jesuits to appoint a [successor](#) to Arrupe.

On 16 November 1989, six Jesuit priests ([Ignacio Ellacuría](#), [Segundo Montes](#), [Ignacio Martín-Baró](#), Joaquín López y López, Juan Ramon Moreno, and Amado López), Elba Ramos their housekeeper, and Celia Marisela Ramos her daughter, were murdered by the [Salvadoran](#) military on the campus of the [University of Central America](#) in [San Salvador](#), El Salvador, because they had been labeled as subversives by the government.^[125] The assassinations galvanized the society's peace and justice movements, including annual protests at the [Western Hemisphere Institute for Security Cooperation](#) at [Fort Benning](#), Georgia, United States, where several of the assassins had been trained under US government sponsorship.^[126]

On 21 February 2001, the Jesuit priest [Avery Dulles](#), an internationally known author, lecturer, and theologian, was created a cardinal of the Catholic Church by Pope John Paul II. The son of former Secretary of State [John Foster Dulles](#), Avery Dulles was long known for his carefully reasoned argumentation and fidelity to the teaching office of the church. An author of 22 books and over 700 theological articles, Dulles died on 12 December 2008 at [Fordham University](#), where he had taught for twenty years as the Laurence J. McGinley Professor of Religion and Society. He was, at his passing, one of ten Jesuit cardinals in the Catholic Church.

In 2002, [Boston College](#) president and Jesuit priest [William P. Leahy](#) initiated the Church in the 21st Century program as a means of moving the church "from crisis to renewal". The initiative has provided the society with a platform for examining issues brought about by the worldwide [Catholic sex abuse cases](#), including the [priesthood](#), celibacy, [sexuality](#), women's roles, and the role of the [laity](#).^[127]

In April 2005, [Thomas J. Reese](#), editor of the American Jesuit weekly magazine [America](#), resigned at the request of the society. The move was widely published in the media as the result of pressure from the Vatican, following years of criticism by the [Congregation for the Doctrine of the Faith](#) on articles touching subjects such as [HIV/AIDS](#), [religious pluralism](#), [homosexuality](#), and the right of life for the unborn. Following his resignation, Reese spent a year-long [sabbatical](#) at [Santa Clara University](#) before being named a [fellow](#) at the [Woodstock Theological Center](#) in Washington, D.C., and later Senior Analyst for the [National Catholic Reporter](#). President [Barack Obama](#) appointed him to the [United States Commission on International Religious Freedom](#) in 2014 and again in 2016.^[128]

On 2 February 2006, [Peter Hans Kolvenbach](#) informed members of the Society of Jesus that, with the consent of [Pope Benedict XVI](#), he intended to step down as Superior General in 2008, the year he would turn 80.

On 22 April 2006, Feast of Our Lady, Mother of the Society of Jesus, Pope Benedict XVI greeted thousands of Jesuits on [pilgrimage](#) to Rome, and took the opportunity to thank God "for having granted to your Company the gift of men of extraordinary sanctity and of exceptional apostolic zeal such as St Ignatius of Loyola, St Francis Xavier, and [Bl Peter Faber](#)". He said "St Ignatius of Loyola was above all a man of God, who gave the first place of his life to God, to his greater glory and his greater service. He was a man of profound prayer, which found its center and its culmination in the daily Eucharistic Celebration."^[129]

In May 2006, Benedict XVI also wrote a letter to Superior General Peter Hans Kolvenbach on the occasion of the 50th anniversary of Pope Pius XII's encyclical [Haurietis aquas](#), on devotion to the [Sacred Heart](#), because the Jesuits have always been "extremely active in the promotion of this essential devotion".^[130] In his 3 November 2006 visit to the [Pontifical Gregorian University](#), Benedict XVI cited the university as "one of the greatest services that the Society of Jesus carries out for the universal Church".^[131]

The 35th [General Congregation](#) of the Society of Jesus convened on 5 January 2008 and elected [Adolfo Nicolás](#) as the new Superior General on 19 January 2008. In a letter to the Fathers of the Congregation, Benedict XVI wrote:^[132]

As my Predecessors have said to you on various occasions, the Church needs you, relies on you and continues to turn to you with trust, particularly to reach those physical and spiritual places which others do not reach or have difficulty in reaching. Paul VI's words remain engraved on your hearts: "Wherever in the Church, even in the

most difficult and extreme fields, at the crossroads of ideologies, in the social trenches, there has been and there is confrontation between the burning exigencies of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits".

—*Address to the 32nd General Congregation of the Jesuits, 3 December 1974; ORE, 12 December, n.2, p.4.*

In 2013, Jesuit Cardinal Jorge Bergoglio became [Pope Francis](#). Before he became pope, he was appointed bishop when he was in "virtual estrangement from the Jesuits" since he was seen as "an enemy of liberation theology" and viewed by others as "still far too orthodox". He was criticised for colluding with the [Argentine junta](#), while biographers characterised him as working to save the lives of other Jesuits.^{[133][134][135]} As a Jesuit pope, he has been stressing discernment over following rules, changing the culture of the clergy to steer away from clericalism and to move toward an ethic of service, i.e to have the "smell of sheep," staying close to the people.^[136] After his papal election, the Superior General of the Jesuits [Adolfo Nicolás](#) praised Pope Francis as a "brother among brothers".^[133]

On 2 October 2016, General Congregation 36 convened in Rome, convoked by Superior General Adolfo Nicolás, who had announced his intention to resign at age 80.^{[137][138][139]} On 14 October, the 36th General Congregation of the Society of Jesus elected [Arturo Sosa](#), a Venezuelan, as its thirty-first Superior General.^[140]

The General Congregation of Jesuits who elected Arturo Sosa in 2016 asked him to bring to completion the process of discerning Jesuit priorities for the time ahead. Sosa devised a plan that enlisted all Jesuits and their lay collaborators in the process of discernment over a 16-month period. Then in February 2019 he presented the results of the discernment, a list of four priorities for Jesuit ministries for the next ten years.^[141]

1. To show the way to God through discernment and the [Spiritual Exercises of Ignatius of Loyola](#);
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice;
3. To accompany young people in the creation of a hope-filled future;
4. To collaborate in the care of our Common Home.

Pope Francis gave his approval to these priorities, saying that they were in harmony with the church's present priorities and with the programmatic letter of his pontificate, [Evangelii gaudium](#).^[142]

Ignatian spirituality

The spirituality practiced by the Jesuits, called Ignatian spirituality, ultimately based on the Catholic faith and the gospels, is drawn from the *Constitutions*, *The Letters*, and *Autobiography*, and most specially from Ignatius' [Spiritual Exercises](#), whose purpose is "to conquer oneself and to regulate one's life in such a way that no decision is made under the influence of any inordinate attachment". The *Exercises* culminate in a [contemplation](#) whereby one develops a facility to "find God in all things".

Formation

The formation (training) of Jesuits seeks to prepare men spiritually, academically, and practically for the ministries they will be called to offer the church and world. Ignatius was strongly influenced by the [Renaissance](#), and he wanted Jesuits to be able to offer whatever ministries were most needed at any given moment and, especially, to be ready to respond to missions (assignments) from the pope. Formation for [priesthood](#) normally takes between eight and fourteen years, depending on the man's background and previous education, and final vows are taken several years after that, making Jesuit formation among the longest of any of the religious orders.

Governance of the society

The society is headed by a [Superior General](#) with the formal title *Praepositus Generalis*, Latin for "provost-general", more commonly called Father General. He is elected by the General Congregation for life or until he resigns; he is confirmed by the pope and has absolute authority in running the Society. The current Superior General of the Jesuits is the Venezuelan [Arturo Sosa](#) who was elected on 14 October 2016.^[143]

The Father General is assisted by "assistants", four of whom are "assistants for provident care" and serve as general advisors and a sort of inner council, and several other regional assistants, each of whom heads an "assistancy", which is either a geographic area (for instance the North American Assistancy) or an area of ministry (for instance higher education). The assistants normally reside with Father General in Rome and along with others form an advisory council to the General. A vicar general and secretary of the society run day-to-day administration. The General is also required to have an [admonitor](#), a confidential advisor whose task is to warn the General honestly and confidentially when he might be acting imprudently or contrary to the church's [magisterium](#). The central staff of the General is known as the Curia.^[143]

The society is divided into geographic areas called provinces, each of which is headed by a Provincial Superior, formally called Father Provincial, chosen by the Superior General. He has authority over all Jesuits and ministries

in his area, and is assisted by a *socius* who acts as a sort of secretary and chief of staff. With the approval of the Superior General, the Provincial Superior appoints a novice master and a master of tertians to oversee formation, and rectors of local communities of Jesuits.^[144] For better cooperation and apostolic efficacy in each continent, the Jesuit provinces are grouped into six [Jesuit Conferences](#) worldwide.

Each Jesuit community within a province is normally headed by a rector who is assisted by a "minister", from the Latin word for "servant", a priest who helps oversee the community's day-to-day needs.^[145]

The General Congregation is a meeting of all of the assistants, provincials, and additional representatives who are elected by the professed Jesuits of each province. It meets irregularly and rarely, normally to elect a new superior general and/or to take up some major policy issues for the order. The Superior General meets more regularly with smaller councils composed of just the provincials.^[146]

Statistics

Jesuits in the World — January 2022 ^[147]		
Region	Jesuits	Percentage
Africa	1,712	12%
Latin America ^[148]	1,859	13%
South Asia	3,955	27%
Asia-Pacific	1,481	10%
Europe	3,386	23%
North America ^[149]	2,046	14%
Total	14,439	

As of 2012, the Jesuits formed the largest single [religious order](#) of priests and brothers in the Catholic Church.^[150] The Jesuits have experienced a decline in numbers in recent decades. As of 2022, the society had 14,439 members (10,432 priests, 837 brothers, 2,587 scholastics, and 583 novices).^[147] This represents a 59% percent decline since the Second Vatican Council (1965), when the society had a total membership of 36,038, of which 20,301 were priests.^[151] This decline is most pronounced in Europe and the Americas, with relatively modest membership gains occurring in Asia and Africa.^{[152][153]} According to Patrick Reilly of the [National Catholic Register](#), there seems to be no "[Pope Francis effect](#)" in counteracting the fall of vocations among the Jesuits.^[154] Twenty-eight novices took first vows in the Jesuits in the United States and Haiti in 2019.^[155] In September 2019, the superior general of the Jesuits, [Arturo Sosa](#), estimated that by 2034 the number would decrease to about 10,000 Jesuits, with a much younger average age than in 2019, and with a shift away from Europe and into Latin America, Africa, and India.^[156]

The society is divided into 64 provinces along with three independent regions and ten dependent regions.^[147] As of January 2007, members served in 112 nations on six continents with the largest number in India and the United States.^[citation needed] Their average age was 57.3 years: 63.4 years for priests, 29.9 years for scholastics, and 65.5 years for brothers.^[22]

The current [Superior General](#) of the Jesuits is [Arturo Sosa](#). The society is characterized by its ministries in the fields of [missionary](#) work, human rights, [social justice](#) and, most notably, higher education. It operates colleges and universities in various countries around the world and is particularly active in the [Philippines](#) and [India](#). In the United States the Jesuits have historical ties to [27 colleges and universities](#) and [61 high schools](#). The degree to which the Jesuits are involved in the administration of each institution varies. As of September 2018, 15 of the 27 Jesuit universities in the US had non-Jesuit lay presidents.^[157] According to a 2014 article in [The Atlantic](#), "the number of Jesuit priests who are active in everyday operations at the schools isn't nearly as high as it once was".^[158] Worldwide it runs 322 secondary schools and 172 colleges and [universities](#). A typical conception of the mission of a Jesuit school will often contain such concepts as proposing Christ as the model of human life, the pursuit of excellence in teaching and learning, lifelong spiritual and intellectual growth,^[159] and training men and women for others.^[160]

Habit and dress

Jesuits do not have an official habit. The society's *Constitutions* gives the following instructions: "The clothing too should have three characteristics: first, it should be proper; second, conformed to the usage of the country of residence; and third, not contradictory to the poverty we profess." (Const. 577)

Historically, a Jesuit-style [cassock](#) which the Jesuits call Soutane became "standard issue": it is similar to a robe which is wrapped around the body and was tied with a [cincture](#), rather than the customary buttoned front.^[161] A tuftless [biretta](#) (only diocesan clergy wore tufts) and a [ferraiolo](#) (cape) completed the look.^[162] Today, most Jesuits in the United States wear the [clerical collar](#) and black clothing of ordinary priests.^[163]

Controversies

Power-seeking

The *Monita Secreta* (Secret Instructions of the Jesuits), published in 1612 and in 1614 in [Kraków](#), is alleged to have been written by [Claudio Acquaviva](#), the fifth general of the society, but was probably written by former Jesuit Jerome Zahorowski. It purports to describe the methods to be adopted by Jesuits for the acquisition of greater power and influence for the society and for the Catholic Church. The *Catholic Encyclopedia* states the book is a forgery, fabricated to ascribe a sinister reputation to the Society of Jesus.^[164]

Political intrigue

The Jesuits were temporarily banished from France in 1594 after a man named [Jean Châtel](#) tried to assassinate the king of France, [Henri IV](#). Under questioning, Châtel revealed that he had been educated by the Jesuits of the Collège de Clermont. The Jesuits were accused of inspiring Châtel's attack. Two of his former teachers were exiled and a third was hanged.^[165] The Collège de Clermont was closed, and the building was confiscated. The Jesuits were banned from France, although this ban was quickly lifted.^[166]

In England, [Henry Garnet](#), one of the leading English Jesuits, was hanged for [misprision of treason](#) because of his knowledge of the [Gunpowder Plot](#) (1605). The Plot was the attempted assassination of [James VI and I](#), his family, and most of the [Protestant](#) aristocracy in a single attack, by exploding the [Houses of Parliament](#). Another Jesuit, [Oswald Tesimond](#), managed to escape arrest for his involvement in this plot.^[167]

Casuistic justification

Jesuits have been accused of using [casuistry](#) to obtain justifications for unjustifiable actions (cf. [formulary controversy](#) and *Lettres Provinciales*, by [Blaise Pascal](#)).^[168] Hence, the *Concise Oxford Dictionary of the English Language* lists "equivocating" as a secondary denotation of the word "Jesuit". Modern critics of the Society of Jesus include [Avro Manhattan](#), [Alberto Rivera](#), and [Malachi Martin](#), the latter being the author of *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church* (1987).^[169]

Exclusion of those of Jewish or Muslim ancestry

Although in the first 30 years of the existence of the Society of Jesus there were many Jesuits who were [conversos](#) (Catholic-convert Jews), an anti-*converso* faction led to the *Decree de genere* (1593) which proclaimed that either Jewish or Muslim ancestry, no matter how distant, was an insurmountable impediment for admission to the Society of Jesus.^[170] This new rule was contrary to the original wishes of Ignatius who "said that he would take it as a special grace from our Lord to come from Jewish lineage".^[171] The 16th-century *Decree de genere* was repealed in 1946.^[b]

Theological debates

Within the Catholic Church, there has existed a sometimes tense relationship between Jesuits and the [Holy See](#), due to questioning of official church teaching and papal directives, such as those on [abortion](#),^{[irrelevant citation][174][175]} [birth control](#),^{[176][177][178][179]} [women deacons](#),^[180] homosexuality, and [liberation theology](#).^{[181][182]} At the same time, Jesuits have been appointed to prominent doctrinal and theological positions in the church; under Pope Benedict XVI, Archbishop [Luis Ladaria Ferrer](#) was Secretary of the [Congregation for the Doctrine of the Faith](#)^[183] who is now, under Pope Francis, the Prefect of this Congregation.^[184]

Religious persecution

In the quest to evangelize, Jesuits persecuted people of other religions, including Hindus, Muslims and other Christians. The [Goan Inquisition](#) was one among various persecutions that Jesuits were involved in. [Voltaire](#) wrote about the Goan Inquisition:^{[185][186]}

Goa est malheureusement célèbre par son inquisition, également contraire à l'humanité et au commerce. Les moines portugais firent accroire que le peuple adorait le diable, et ce sont eux qui l'ont servi. [Goa is sadly famous for its inquisition, equally contrary to humanity and commerce. The Portuguese monks made us believe that the people worshipped the devil, and it is they who have served him.]

Nazi persecution

The Catholic Church faced [persecution in Nazi Germany](#). Hitler was [anticlerical](#) and had particular disdain for the Jesuits. According to John Pollard, the Jesuits' "ethos represented the most intransigent opposition to the philosophy of Nazism",^[187] and so the Nazis considered them as one of their most dangerous enemies. A Jesuit college in the city of [Innsbruck](#) served as a center for anti-Nazi resistance and was closed down by the Nazis in 1938.^[188] Jesuits were a target for [Gestapo](#) persecution, and many Jesuit priests were deported to death

camps.^[189] Jesuits made up the largest contingent of clergy imprisoned in the [Priest Barracks of Dachau Concentration Camp](#).^[190] Vincent Lapomarda lists some 30 Jesuits as having died at Dachau.^[191] Of the total of 152 Jesuits murdered by the Nazis across Europe, 43 died in the death camps and an additional 27 died from captivity or its results.^[192]

The Superior General of Jesuits at the outbreak of war was [Włodzimierz Ledóchowski](#), a Pole. The [Nazi persecution of the Catholic Church in Poland](#) was particularly severe. Lapomarda wrote that Ledóchowski helped "stiffen the general attitude of the Jesuits against the Nazis" and that he permitted [Vatican Radio](#) to carry on its campaign against the Nazis in Poland. Vatican Radio was run by the Jesuit Filippo Soccorsi and spoke out against Nazi oppression, particularly with regard to Poland and to Vichy-French anti-Semitism.^[193]

Several Jesuits were prominent in the small [German Resistance](#).^[195] Among the central membership of the [Kreisau Circle](#) of the Resistance were the Jesuit priests [Augustin Rösch](#), [Alfred Delp](#), and [Lothar König](#).^[196] The Bavarian Jesuit Provincial, [Augustin Rosch](#), ended the war on death row for his role in the [July Plot](#) to overthrow Hitler. Another non-military German Resistance group, dubbed the "[Frau Solf Tea Party](#)" by the Gestapo, included the Jesuit priest [Friedrich Erxleben](#).^[197] The German Jesuit [Robert Leiber](#) acted as intermediary between [Pius XII and the German Resistance](#).^{[198][199]}

Among the Jesuit victims of the Nazis, Germany's [Rupert Mayer](#) has been beatified. Mayer was a Bavarian Jesuit who clashed with the Nazis as early as 1923. Continuing his critique following Hitler's rise to power, Mayer was imprisoned in 1939 and sent to [Sachsenhausen death camp](#). As his health declined, the Nazis feared the creation of a martyr and sent him to the Abbey of Ettal in 1940. There he continued to give sermons and lectures against the evils of the Nazi régime, until his death in 1945.^{[200][201]}

Rescue efforts during the Holocaust

In his history of the heroes of the Holocaust, the Jewish historian [Martin Gilbert](#) notes that in every country under German occupation, priests played a major part in rescuing Jews, and that the Jesuits were one of the Catholic Orders that hid Jewish children in monasteries and schools to protect them from the Nazis.^{[202][203]} Fourteen Jesuit priests have been formally recognized by [Yad Vashem](#), the [Holocaust Martyrs' and Heroes' Remembrance Authority](#) in Jerusalem, for risking their lives to save Jews during the Holocaust of World War II: Roger Braun (1910–1981) of France,^[204] [Pierre Chaillet](#) (1900–1972) of France,^[205] [Jean-Baptist De Coster](#) (1896–1968) of Belgium,^[206] Jean Fleury (1905–1982) of France,^[207] Emile Gessler (1891–1958) of Belgium, [Jean-Baptiste Janssens](#) (1889–1964) of Belgium, Alphonse Lambrette (1884–1970) of Belgium, Emile Planckaert (1906–2006) of France, Jacob Raile (1894–1949) of Hungary, Henri Revol (1904–1992) of France, Adam Sztark (1907–1942) of Poland, Henri Van Oostayen (1906–1945) of Belgium, Ioannes Marangas (1901–1989) of Greece, and Raffaele de Chantuz Cubbe (1904–1983) of Italy.^[208]

Several other Jesuits are known to have rescued or given refuge to Jews during that period.^[209] A plaque commemorating the 152 Jesuit priests who gave their lives during the Holocaust was installed in April 2007 at the Jesuits' [Rockhurst University](#) in [Kansas City, Missouri](#), United States.

In science

Between the sixteenth and eighteenth centuries, the teaching of science in Jesuit schools, as laid down in the *Ratio atque Institutio Studiorum Societatis Iesu* ("The Official Plan of studies for the Society of Jesus") of 1599,^[210] was almost entirely based on the works of Aristotle.

The Jesuits, nevertheless, have made numerous significant contributions to the development of science. For example, the Jesuits have dedicated significant study to fields from [cosmology](#) to [seismology](#), the latter of which has been described as "the Jesuit science".^[211] The Jesuits have been described as "the single most important contributor to experimental physics in the seventeenth century".^[212] According to [Jonathan Wright](#) in his book *God's Soldiers*, by the eighteenth century the Jesuits had "contributed to the development of [pendulum clocks](#), [pantographs](#), [barometers](#), [reflecting telescopes](#) and [microscopes](#) – to scientific fields as various as [magnetism](#), [optics](#), and [electricity](#). They observed, in some cases before anyone else, the colored bands on [Jupiter's](#) surface, the [Andromeda nebula](#), and [Saturn's](#) rings. They theorized about the circulation of the blood (independently of [Harvey](#)), the theoretical possibility of flight, the way the moon affected the tides, and the wave-like nature of light."^[213]

The [Jesuit China missions](#) of the 16th and 17th centuries introduced Western science and [astronomy](#). One modern historian writes that in late Ming courts, the Jesuits were "regarded as impressive especially for their knowledge of astronomy, calendar-making, mathematics, [hydraulics](#), and geography".^[214] The Society of Jesus introduced, according to [Thomas Woods](#), "a substantial body of scientific knowledge and a vast array of mental tools for understanding the physical universe, including the Euclidean geometry that made planetary motion comprehensible".^[215]

Notable members

Notable Jesuits include [missionaries](#), educators, scientists, artists, philosophers, and a pope. Among many distinguished early Jesuits was [Francis Xavier](#), a missionary to Asia who converted more people to Catholicism than anyone before, and [Robert Bellarmine](#), a [Doctor of the Church](#). [José de Anchieta](#) and [Manuel da Nóbrega](#), founders of the city of [São Paulo](#), Brazil, were Jesuit priests. Another famous Jesuit was [Jean de Brébeuf](#), a French missionary who was martyred during the 17th century in what was once [New France](#) (now [Québec](#)) in Canada. In Spanish America, [José de Acosta](#) wrote a major work on early [Peru](#) and [New Spain](#) with important material on indigenous peoples. In South America, [Peter Claver](#) was notable for his mission to African slaves, building on the work of Alonso de Sandoval. [Francisco Javier Clavijero](#) was expelled from [New Spain](#) during the [Suppression of the Society of Jesus](#) in 1767 and wrote an important history of Mexico during his exile in Italy. [Eusebio Kino](#) is renowned in the southwestern United States and northern Mexico (an area then called the [Pimería Alta](#)). He founded numerous missions and served as the peace-bringer between the tribes and the government of New Spain. [Antonio Ruiz de Montoya](#) was an important missionary in the [Jesuit reductions](#) of Paraguay. [Baltasar Gracián](#) was a 17th-century Spanish Jesuit and baroque prose writer and philosopher. He was born in [Belmonte](#), near [Calatayud \(Aragon\)](#). His writings, particularly *El Criticón* (1651–7) and *Oráculo Manual y Arte de Prudencia* ("The Art of Prudence", 1647) were lauded by [Schopenhauer](#) and [Nietzsche](#). In Scotland, [John Ogilvie](#), a Jesuit, is the nation's only post-Reformation saint.

[Gerard Manley Hopkins](#) was one of the first English poets to use sprung verse. [Anthony de Mello](#) was a Jesuit priest and psychotherapist who became widely known for his books which introduced Westerners to the [East Indian](#) traditions of spirituality.

Cardinal Jorge Bergoglio of Argentina was elected [Pope Francis](#) on 13 March 2013 and is the first Jesuit to be elected pope.^[216]

The Feast of All Jesuit Saints and Blesseds is celebrated on 5 November.^[217]

Institutions

Educational institutions

Although the work of the Jesuits today embraces a wide variety of apostolates, ministries, and civil occupations, they are probably most well known for their educational work, on all continents. Since the inception of the order, Jesuits have been teachers. Besides serving on the faculty of Catholic and secular schools, the Jesuits are the Catholic religious order with the [second highest number of schools](#) which they run: 168 [tertiary institutions](#) in 40 countries and 324 secondary schools in 55 countries. (The [Brothers of the Christian Schools](#) have over 560 [Lasallian educational institutions](#).) They also run elementary schools at which they are less likely to teach. Many of the schools are [named after Francis Xavier](#) and other prominent Jesuits.

After the [Second Vatican Council](#), Jesuit schools had become a very controversial place of instruction as they abandoned teaching traditional Catholic education with things such as the mastery of [Latin](#) and the [Baltimore Catechism](#). Jesuit schools replaced classic theological instruction from people like [Thomas Aquinas](#) and [Bonaventure](#) to people like [Karl Rahner](#) and [Pierre Teilhard de Chardin](#) which was a very controversial move at the time.^{[218][219]}

Jesuit educational institutions aim to promote the values of [Eloquentia Perfecta](#). This is a Jesuit tradition that focuses on cultivating a person as a whole, as one learns to speak and write for the common good.

Social and development institutions

Jesuits have become increasingly involved in works directed primarily toward social and economic development for the poor and marginalized.^[220] Included in this would be research, training, advocacy, and action for human development, as well as direct services. Most Jesuit schools have an office that fosters social awareness and social service in the classroom and through extracurricular programs, usually detailed on their websites. The Jesuits also run over 500 notable or stand-alone social or economic development centres in 56 countries around the world.

Publications

Jesuits are also known for their involvement in publications. *La Civiltà Cattolica*, a periodical produced in Rome by the Jesuits, has often been used as a semi-official platform for popes and Vatican officials to float ideas for discussion or hint at future statements or positions. In the United States,^[221] *The Way* is an international journal of contemporary Christian spirituality published by the British Jesuits.^[222] *America* magazine has long had a prominent place in Catholic intellectual circles.^[223] Most Jesuit colleges and universities have their own presses which produce a variety of books, book series, textbooks, and academic publications. [Ignatius Press](#), founded by a Jesuit, is an independent publisher of Catholic books, most of which are of the popular academic or lay-intellectual variety.^[224] *Manresa* is a review of Ignatian spirituality published in Madrid, Spain.^[225]

In Australia, the Jesuits produce a number of magazines, including *Eureka Street*, *Madonna*, *Australian Catholics*, and *Province Express*.

In Germany, the Jesuits publish *Geist und Leben*.

In Sweden the Catholic cultural magazine *Signum*, edited by the Newman Institute, covers a broad spectrum of issues concerning faith, culture, research, and society. The printed version of *Signum* is published eight times per year.^[226]

Yorum:

Hristiyanlıkta zorla dine sokma, listeye yazma ve kontrol etme boyutu öne çıkar. Papazlar da çoban olduğu için, halkından sorumludur. Onların her yaptığına onay vermelidir.

Ölürken haç çıkarırken, eğer 4 yöne de tamamlarsa Cennetlik denilmektedir. Üçlü tanrılar boyutu (Yaratan, Cebrail ve Hz. İsa), dördüncüsü ise kendisidir. Zaten 4 yapraklı yonca bulması, onun Cennetlik olduğunun bu Dünyada müjdesidir. Birçok kilisede yonca tohumları satılmaktadır.

Dinde zorlama yoktur boyutundan, insan zorlama yapmadan doğru yolu bulamaz görüşü ayrılmaktadır. Zorlama tüm tarikatlarda zorunlu oluşmaktadır.

Sonuç

Tarihsel kanıt olarak bakıldığında Hz. İsa diye bir kişi olduğu söylenemez. Bir epik hikâye, destan vardır, ama kanıtları yoktur. Kanıt diye sunulanlar gerçekçilik üstüdür.

Bir konu kutsal denilirse, tartışma değil, irdeleme bile yapılamaz.

Kuran kutsal ama yukarı kaldır, kimse ellemesin, dokunmasın demek gerekir.

Sonuçta kelime anlamı, Okunacak Kitap, Öğüt, Sunum olan bir şeyi, dokunmamak ile onu işlevsiz bırakmak anlamını taşır.

Niye etkisiz yapılı ki denilmemeli. Bu durumda sorgu, neden kutsal olduğudur ve birçok epik hikayeler, anlamsız yaklaşımlarla konu temelden saptırılabilir.

Kanımca Hz. İsa kutsal, hatta tanrı boyutuna getirilerek, gerçek kişiliği konuşulmamaktadır. Kuran ayetleri ile kısmen yapıldığı söylenebilir.

Tarikat modeller Hristiyan Katolik sistemine benzer. 1) İncil (çeşitleri çok olduğu için papaza sorulmalı, İslamda her şeyi kapsamaz, bilemezsiniz, söyleneni yapın), 2) Hz. İsa'nın hikayeleri ele alınmalı (Peygamber sözü Hadise inanmak şarttır), 3) Havarilerin dediği uygulanmalı (Din Alimleri ve mezheplere bakılmalıdır), 4) Papa yorumları temeldir (şura ile elde edilen görüşlere bakılmalı), 5) Kıyas ve örnek yapılmalı, papazlar yapar (Veli, hocalar size söyler, onlara uyun) yaklaşımı vardır. Aynı boyut şeriat denilerek İslam'a uyarlanmıştır.

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