

The Gospel of John

(They may surely look and yet Not See, and surely hear and yet Not Understand...(Mk. 4:12))

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yehoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The Gospel of John is one of the sixty-six books in the Word of Yahweh.¹ Certain Church doctrines issue forth from this Gospel, these being the incarnation, preexistence of Christ, Divinity of Christ, transubstantiation, Christ's physically caring his cross, Mary the Mother of God, the Logos, God-man, God the Son, God the Holy Spirit and many more. We must ask ourselves, 'Why aren't these Church doctrines in the other books of Yahweh; doctrines that actually contradict the other sixty-five books?' For instance, Moses wrote of Yahweh and not of a Triune God (God the Father, God the Son and God the Holy Spirit)? Was Moses aware that someday believers would be teaching that Yahweh was going to enter a womb for nine months, resulting in his birth as a human baby, nursing from the breast of Mary his mother, messing in his diapers and learning to walk and speak as a child? Absolutely not! Then what can be the explanations for these Church doctrines? The answer lies in the hardness of their heart; their desire for a god they can have images of, such as Jesus (pictures & statues) and the holy spirit (doves), and the misapplication of, 'Figures of Speech.' We will address the confusion that results in the misapplication of figures of speech. Yehoshua spoke in figures of speech (Parables) for the specific purpose to misdirect the hearers. In Mark 4:2, 10-12, Yehoshua stated, "And he began to teach them, in parables, many things...And when he was alone they who were about him with the twelve questioned him as to the parables; and he was saying unto them—To you, the sacred secret hath been given of the kingdom of Yahweh, whereas, to them who are outside, in parables are all things coming to pass,—that They may surely look and yet not see, and surely hear and yet not understand..." I will present the case that the literal statements, in the Gospel of John, are those that agree with or do not contradict the other three Gospels and the rest of the scriptures (unless they are figurative statements in the other books) while all the other statements that do not agree or contradict the other books are figurative. (Yahweh's uses of figures of speech will be discussed later.)

A prime example, to Protestants, of a chapter in the Gospel of John that is figurative, being mistakenly taken literal is John 6; the Roman Catholic Church's doctrine of transubstantiation (The Real Presence of Christ in the Eucharist) issues forth from this chapter. They state, "By the miracles of the loaves and fishes and the walking upon the waters, on the previous day, Christ not only prepared His hearers for the sublime discourse containing the promise of the Eucharist, but also proved to them that He possessed, as Almighty God-man, a power superior to and independent of the laws of nature, and could, therefore, provide such a supernatural food, none other, in fact, than His own Flesh and

¹ 51 books in the Hebrew Canon (24 Old Testament and 27 New Testament).

Blood. This discourse was delivered at Capharnaum (John 6:26-72)), and is divided into two distinct parts, about the relation of which Catholic exegetes vary in opinion. Nothing hinders our interpreting the first part [John 6:26-48]] metaphorically and understanding by "bread of heaven" Christ Himself as the object of faith, to be received in a figurative sense as a spiritual food by the mouth of faith. Such a figurative explanation of the second part of the discourse (John 6:52-72)), however, is not only unusual but absolutely impossible, as even Protestant exegetes (Delitzsch, Kostlin, Keil, Kahnis, and others) readily concede."² This error is very apparent to Protestants but the eyes of the Roman Catholics "...surely look and yet not see, and surely hear and yet not understand..." Another example of people erring by taking Yehoshua's words literal when they were figurative is John 2:19-20. Yehoshua said, "...Take down this shrine, and, in three days, will I raise it. The Jews, therefore, said—In forty and six years, was this shrine built. And, thou, in three days, wilt raise it!" Did Yehoshua ever correct their misunderstanding? No! At his crucifixion the Jews were still repeating their misunderstanding, as recorded in Mark 5:29, which states, "And, the passers-by, were reviling him, shaking their heads, and saying—Aha! thou who wast pulling down the shrine, and building one in three days!" The same errors occur today within the Christian Church; the errors of making a figurative truth, 'literal,' or making a literal truth, 'figurative.'

We have been forewarned that, "...whoever shall exalt himself, shall be, abased, and, whoever shall abase himself, shall be, exalted" (Mt. 2:12). We must come to the conclusion that Yahweh uses figures of speech, with the sole purpose of keeping certain exalted people in the dark!³ The Gospel of John is one of Yahweh's Tests. As a whole, the Christian Church has flunked this test, as we will see. This study is only for those who will humble themselves to the scriptures, disregarding the doctrines of men and the future wrath of religious men. It is comprised into four chapters. Chapter one deals with the length of Yehoshua's ministry. Chapter two discusses the enigmas in the Gospel. Chapter three centers on John chapter one and chapter four discusses the Holy Spirit in chapters 14 to 16.

² <http://www.newadvent.org/cathen/05573a.htm#section3>

³ Matthew 13:10 states, "And the disciples, coming near, said to him, Wherefore, in parables, art thou speaking to them? And, he, answering, said, Because, unto you, hath it been given, to get to know the sacred secrets of the kingdom of the heavens,—whereas, unto them, hath it not been given. For, whosoever hath, it shall be given, to him, and he shall be made to abound,—but, whoever hath not, even what he hath, shall be taken from him? For this reason, in parables, unto them, do I speak,—because, seeing, they see not, and, hearing, they hear not,—neither do they understand. And, again is being fulfilled in them, the prophecy of Isaiah, which saith,—They shall, surely hear, and yet will not understand, and, surely see, and yet not perceive; For the heart of this people hath become dense, and, with their ears, heavily have they heard, and, their eyes, have they closed,—lest, once they should see with their eyes, and, with their ears, should hear, and, with their hearts, should understand, and return; when I would certainly heal them."

Chapter 1

Yehoshua's Ministry was Six Months

In the past, people, in error, have reconciled the travels of Yehoshua in the Gospels of Matthew, Mark and Luke (the synoptic gospels), which agree with each other, to the Gospel of John, which, in many ways is a different narrative of the life of our Lord. The Gospel of John is unique and must stand alone. As will be illustrated, the ministry of Yehoshua, in the three Gospels, lasted six months or less, while in the Gospel of John, it lasts three years or more. Yahweh has presented us with two different narratives of his Son's ministry. The accounts in Matthew, Mark and Luke have to be Yehoshua's literal travels (the three agreeing, out-numbering the one), while John's narrative, when disagreeing with the other three Gospels, must be viewed as figurative.

It is not uncommon for Yahweh to present two or more narratives for the same event; one being literal and the other being figurative or both being figurative, but two narratives that contradict each other can not both be literal. For example, in Genesis chapter one, Elohim created Adam and Eve in a single event, while in Genesis chapter two, Yahweh Elohim first formed Adam from the dust of the ground, then he built Eve from Adam's rib. Which account is literal and which account is figurative is unknown but in my judgment, I believe the first to be literal and the second to be figurative; the second representing the institution of marriage. The truths presented in the two messages are our lessons. Another example is the accounts of the Kings of Judah, as presented in the book of Kings and the book of Chronicles. King Solomon ended his reign, in 2 Chronicles, in glory, while in 1 Kings, Yahweh has humiliated him, taking the ten tribes from him.⁴ The facts reveal that the 1 Kings account was literal but what lesson is presented in 2 Chronicles, and why did Yahweh present the end of Solomon's life so different in this account? The last example being, in the three Gospels, Simon of Cyrene carried Yehoshua's cross, which must be literal but in John, Yehoshua carried his own cross, which must be figurative; Simon of Cyrene was not part of the Gospel of John.⁵

Figures of Speech

E. W. Bullinger, in his book, 'Figures of Speech used in the Bible,' stated, "A FIGURE is simply a word or a sentence thrown into a peculiar *form*, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may

⁴ 1 Kg. 11:39

⁵ Mt 27:32 And, as they were going forth, they found a man of Cyrene, by name, [Simon](#),—the same, they impressed to bear his cross.

Mr 15:21 And they impress a certain passer-by, [Simon](#) a Cyrenian, coming from a field, the father of Alexander and Rufus,—that he may carry his cross.

Lu 23:26 And, as they led him away, they laid hold of a certain [Simon](#), a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

Joh 19:17 And, bearing for himself the [cross](#), he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha;

be unconsciously, making use of figures. We may say, ‘the ground needs rain;’ that is a plain, cold, matter-of-fact statement; but if we say ‘the ground is thirsty;’ we immediately use a figure. It is not true to *fact*, and therefore it must be a figure. But how true to *feeling* it is! How full of warmth and life! Hence, we say, ‘the crops suffer;’ we speak of ‘a hard heart;’ ‘a rough man;’ ‘an iron will;’ In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance...

It may be asked, ‘how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.*, as a *Figure*)?’ The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of Yahweh’s Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord’s People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.”⁶

Let us re-examine his statement, “When a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. The three year account of Yehoshua’s ministry, in the Gospel of John, is at variance with the other three Gospels, as I will illustrate, so we may reasonably expect that some figure is employed. If there would have been only three Gospels, all of them agreeing, then they all must be taken literal. If John had been the only Gospel, then it must be taken literal but this is not the case. The Gospel of John is at variance with the other three, making it the figure, when it does not agree with the other three Gospels. All the Gospels are the words

⁶ Figures of Speech by E. W. Bullinger; pg. 9.

of Yahweh, teaching the truths of Yahweh but the teaching methods can be literal and/or figurative.

Bullinger continues on Figures of Speech by saying, “Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas to-day, Figurative language, is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh’s Word is quoted; and it is met with the cry, ‘Oh, that is figurative,’ implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh’s words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation. As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are traveling by railway. As long as everything proceeds according to the regulations we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop; ‘we immediately hear the question asked,’ ‘What is the matter?’ ‘What are we stopping for?’ We hear one window go down and then another: attention is thoroughly aroused, and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a departure from some law, a deviation from the even course, an unlooked for change, our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed. In fact, it is not too much to say that, in the use of these figures, we have, as it were, Yahweh’s own markings of our Bibles.

This is the most important point of all. For it is not by fleshly wisdom that the words which Yahweh teaches are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh’s sun in the Heavens can tell him that. So it is with the Word of Yahweh. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to

him his relation to time and eternity; nothing but the light that cometh from Heaven; nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem, ‘The Lamb is the light thereof.’ Our gift of holy ruah works in our hearts, leading us to Christ, to glorify the Christ. The same ruah must inspire Yahweh’s truths in our hearts, for these truths can and must be, ‘Spiritually Discerned (1 Cor. 2:1.16).’⁷

Yehoshua’s Six Month Ministry in the Three Gospels

All male Hebrews were required, by the Law of Moses, to be in Jerusalem, three times each year, attending Yahweh’s three festivals.⁸ Since Yehoshua fulfilled the Law of Moses, this would necessitate Yehoshua appearing in Jerusalem nine times, if his ministry was three years.⁹ The three festivals were Passover and Festival of Unleavened Cakes, which occurred on Nisan 14-22 (the Hebrews first month);¹⁰ Festival of Weeks (Pentecost), which occurred seven weeks plus one day after Passover (Sivan 6-7);¹¹ Festival of Booths, which occurred on Tishri 15-22 (the Hebrews seventh month).¹² Of the three required feast days, only Passover (Unleavened Bread) was mentioned in the three Gospels and only once at the end of Yehoshua’s ministry. The first usage of Passover in Matthew is 26:2 (28 chapter book); in Mark 14:1 (16 chapter book); in Luke 22:1 (24 chapter book). In these three Gospels, Yehoshua, in his ministry, was only in Jerusalem, at the Passover, once.

Jerusalem! Jerusalem! She that Slayeth the Prophets

Yehoshua, as a male, would have been in Jerusalem three times each year of his life. Mary, Joseph, Yehoshua and the rest of his family members yearly attended Passover at Jerusalem.¹³ The temple in Jerusalem is the focal point for all Hebrews during Yehoshua’s ministry. If his ministry was over three years, he would have been present in Jerusalem nine times, but in the three Gospels, he is in Jerusalem only once during his ministry. This occurrence was at Passover; he being the Passover Lamb.¹⁴ The last required feast day before Passover would have been the festival of Booths, which occurred in the seventh month. Since Passover is the first month, this leaves approximately six months between the two festivals. We can conclude that Yehoshua’s immersion by John, which begins his ministry in all four Gospels, was done after he attended the festival of Booths in Jerusalem. How appropriate it was for him to attend the Festival of Booths, a festival of

⁷ Introduction pg. 2 (edited by myself to be accurate)

⁸ Three times in the year, shall each one of thy males see the face of Yahweh thy God, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh empty-handed: (Deu. 16:16, Ex. 34:22)

⁹ Mt. 5:17-19

¹⁰ Ex. 12:1-2

¹¹ Deu. 16

¹² Lev. 23

¹³ Lu 2:41 And his parents used to journey yearly into Jerusalem, at the feast of the Passover.

¹⁴ 1 Cor. 5:7

seven days of rejoicing, before he began his ministry.¹⁵ The temple area, it has been said can hold 250,000 people. Yehoshua would have been just another average Hebrew attending the festival of Booths.¹⁶ There would have been nothing to distinguish him from the others because his power had not been manifested to the people.

We must also remember that Jerusalem was not a heavenly place but rather an evil place; a place where the prophets were slain (Eze. 16). This explains why Yehoshua, he being a prophet, would not be displaying his powers there, until he was ready to die. Yehoshua proclaimed in Luke 13:33-34, "...it is impossible that a prophet perish, outside Jerusalem. Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire!" At another time, in Matthew he proclaims, "Jerusalem! Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto her,—how often, would I have gathered thy children, like as a hen gathereth her chickens under her wings,—and ye would not!" The leading religious groups, abiding in Jerusalem, were the High-Priests, Rulers (Sanhedrins), Pharisees, Sadducees and Scribes. These groups were the enemies of Yahweh (Mat. 23).

In the three Gospels, Yehoshua going to Jerusalem was a death sentence. His triumphant entry into Jerusalem occurs in Mt. 21:1, Mk. 11:1 and Lk. 19:29. During his entry as King of Israel, in the book of Matthew, the city asked, "Who is this? And, the multitudes, were saying—This, is the prophet Yehoshua,—He from Nazareth of Galilee." We must ask ourselves, If Yehoshua's ministry was over three years, he would have been displaying his powers in Jerusalem at the last eight festivals. Everyone in Jerusalem would have known who Yehoshua was but it says, in the above verse, that the city did not know who this man was! His disciples had to educate the city by saying, 'This is Yehoshua, the Nazarene from Galilee.' It appears that this is the first time Yehoshua, in his ministry, is visibly seen in the city of Jerusalem.

After his entry into Jerusalem, he goes into the Temple and overturns the tables of the vendors, saying, "...It is written, My house, a house of prayer, shall be called; but, ye, are making it, A den of robbers" (Mt. 21:13, Mk. 11:15, Lk. 19:45)! He then healed the blind and the lame (Mt. 21:14). After these acts, "...the High-priests and the Scribes, heard, it, and began seeking how they might, destroy, him,—for they were fearing him; for, all the multitude, were being struck with astonishment at his teaching" (Mk. 11:18, Lk. 19:47). They did destroy him, on the 14th of Nicene, by having him crucified.

In sharp contrast, the Gospel of John has him doing this at the beginning of his ministry; a full three years before his death. John 2:13-16 states, "And, near, was the Passover of the

¹⁵ The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt rejoice, in thy festival... (Deu. 16:13-14)

¹⁶ When he came up as a sapling before him, And as a root-sprout out of dry ground, He had neither beauty nor majesty,—When we beheld him, there was nothing to behold, that we should desire him; (Is. 53:2)

Jews; and, Yehoshua, went up unto Jerusalem. And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. And, making a scourge out of rushes, all of them, thrust he forth out of the temple, both the sheep and the oxen; and, the money-changers' small coins, poured he forth, and, the tables, he overturned; and unto them who were selling, the doves, he said—Take these things hence! Be not making, the house of my Father, a house of merchandise.” In this case the High-priests and Scribes did not want to destroy him but rather asked for a sign? I can not imagine that the High-priest and Scribes would be allowing Yehoshua to do this to the vendors each festival over a period of three years. An additional point is that in his triumphal entry into Jerusalem, in John 12:12-19, the multitudes knew who he was and he did not over turn the vendors table as he did in the other three Gospels.

Mapping Yehoshua's Journey in the Three Gospels

These studies necessitate going through the three Gospels in order to see for oneself the cities Yehoshua visited, when he visited them and the cities he only rarely visited, Jerusalem being paramount. One must view a physical map of the territory to understand his journeys, being predominately in the provinces of Galilee and Decapolis and not in Judea. His travels in the Gospel of Mark are illustrated below:

Nazareth & Jordan River 1:9; Wilderness 1:14; Galilee 1:14; Capernaum 1:21 (He had a home in Capernaum); “...forsaking Nazareth, he came and fixed his dwelling in Capernaum, which was by the lake,—within the bounds of Zebulun and Naphtali” (Mt. 4:12); Whole of Galilee 1:39; Capernaum 2:1; Sea of Galilee 3:7, 4:1; Gerasenes 5:1; Nazareth 6:1-4; Villages 6:6; Desert Place 6:31; Bethsaida 6:45; Gennesaret 6:53; Tyre 7:24; Sea of Galilee 7:31; Dalanutha 8:10; Bethsaida 8:22; Caesarea of Phillip 8:27; High Mountains 9:2; Galilee 9:30; Capernaum 9:33; Bounds of Judea 10:1; Going to Jerusalem 10:32-34; Jericho 10:46; Bethphage & Bethany 11:1; Jerusalem 11:11.

In the Gospel of Mark, doing a word search on, the word, 'Jerusalem,' one can discover its usages; Those that came from Jerusalem to see him in 1:5, 3:8; Scribes coming from Jerusalem to see him 3:22, 7:1; Yehoshua's final journey towards Jerusalem 10:32, 33, 11:1 and Yehoshua entering Jerusalem 11:11, 15, 27.

The festival of weeks (Pentecost) and the festival of Booths are not mentioned in the three Gospels, which Yehoshua would have attended six times in a three year period. Also there is no mention of the festival of Trumpets and the most important Hebrew Day, the Day of Propitiation (Atonement), which would have occurred three times over three years; all in Jerusalem.¹⁷

¹⁷ Lev. 23:23-44

Yehoshua's Progression Towards Jerusalem

The Gospel of Luke presents an interesting scenario of Yehoshua journeying to Jerusalem. This narrative begins in 9:51, and states, "And it came to pass, when the days for taking him up were on the point of being fulfilled, even he himself, set, his face, to be journeying unto Jerusalem." Jerusalem is where the Hebrews slay the prophets of Yahweh. Luke only has twenty-four chapters, making his journey, beginning in chapter nine, significant. This also illustrates that this was his only ministerial journey to Jerusalem. Chapter thirteen further states, "And he was journeying on, city by city and village by village, and making, progress, unto Jerusalem" (vs. 22); "Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire" (vs. 34)! Chapter seventeen states, "And it came to pass, during the journey unto Jerusalem, that, he, was going through the midst of Samaria and Galilee" (vs. 11). Chapter eighteen continues by stating, "And, taking aside the twelve, he said unto them—Lo! we are going up unto Jerusalem, and all the things will be finished, which have been written through means of the prophets, respecting the Son of Man" (vs. 31). Chapter nineteen states, "And, because they were hearing these things, he added and spake a parable, because of his being near Jerusalem, and their supposing that, instantly, was the kingdom of Yahweh to shine forth" (vs. 11); "And, having said these things, he was moving on in front, going up into Jerusalem" (vs. 28). He finally arrives in Jerusalem in 19:45, which states, "And, entering into the temple, he began to be casting out them who were selling." This record of going to Jerusalem, which began in chapter nine, would mean all of his other nine visits (if he had a 3 1/2 year ministry) would have occurred from chapter four to chapter eight and not one of those were recorded.

Another truth that assists in measuring time is the Sabbath. There are fifty-two weekly Sabbaths and seven feast day Sabbaths, making fifty-nine per year. If Yehoshua's ministry was 3 1/2 years, then there would be approximately 206 Sabbaths in his ministry. Luke, which recorded more separate Sabbaths than the other Gospels, recorded only 5 Sabbaths in his ministry.¹⁸ If Yehoshua's ministry, among people was 4 1/2 months (six months minus his 40 days in the wilderness), there being no feast days during this time period, then there would be 18 weekly Sabbaths. The scriptures recording 5 out of 18 Sabbaths makes more sense to me than 5 out of 206 Sabbaths.

From the evidence of these three Gospels, Yehoshua was only in Jerusalem during the last few weeks of his life. His literal ministry, discounting his forty days in the wilderness, must have been around four and one-half months, the last few weeks being in Jerusalem. (An interesting observation is unveiled in Matthew 24:1 and Mark 13:1. "And, Yehoshua coming forth, from the temple, was taking his departure, when his disciples came forward to point out to him the buildings of the temple." This statement appears to state that this

¹⁸ Luke 4:16, 31; 6:1; 13:10; 14:1

visit is Yehoshua and his disciples first time together in Jerusalem because the disciples are discussing the building of the temple. If they had, together, been at the Temple eight times before this visitation, then this statement makes little sense.) Yehoshua's ministry began at the river Jordan, continued throughout Galilee and Decapolis and ended in Judea; Jerusalem being the pinnacle. This short ministry could also help explain the man at the Gate Beautiful. The scriptures state in Acts 3:2, "And, a certain man, who had been, lame from his mother's womb, was being carried,—whom they used to lay daily at the door of the temple—the *door* called Beautiful, that he might ask alms of them who were entering into the temple." If Yehoshua's ministry was three years, then this means this man was at the temple all nine times when Yehoshua was there but was not healed. Could it be that Yehoshua was only at the Temple for one very short visit, as recorded in the three Gospels, meaning, this man missed being healed by Yehoshua. After the ascension of our Lord, the apostles, coming through the Gate Beautiful, a few weeks later, bestow the healing this man had missed?

The Temple

If Yehoshua's ministry was 3 1/2 years, then he would have been in the Temple at least nine times, as required by the Law of Moses (Deu. 16:16). By doing a word search on the word, Temple, one can determine its usages in the four Gospels. Beginning with the Gospel of Luke, we see Yehoshua in the Temple after his birth (Lk. 2:27, 37); when he was twelve years old (Lk. 2:46); then, when Yehoshua was about thirty years old (29 years old), we see him in the Temple to observe the Passover (Passover begins the seven day feast of Unleaven Bread Lk. 19:45 - 22:53). Yehoshua was put to death during this Passover. This same episode is described in the Gospel of Matthew (Mt. 21:12 - 26:25); in the Gospel of Mark (Mk. 11:11 - 14:49) and in the Gospel of John (Jn. 12:12 - 18:20) but when I search the word, Temple, in the Gospel of John, I also see that it is used in 2:14; 5:14; 7:14; 8:2, 20, 59; 10:23. These accounts are nowhere to be found in the other three Gospels but are only displayed in John, which presents more evidence that these events can not be literal but rather they must be figures of speech, being that Yehoshua only entered Jerusalem once during his ministry, thus making his ministry to be six months or less.

The Book of Acts

As will be illustrated, the book of Acts is in agreement with Matthew, Mark and Luke's account of Yehoshua being in Jerusalem only at the very end of his ministry. If Yehoshua's ministry was 3 1/2 years, then the people of Jerusalem and the High Priests would have been well aware of his twelve Apostles and seventy disciples (Lk. 10). Healings would have been common place in the Temple, during these 3 1/2 years, because Yehoshua, his Apostles and his seventy disciples, all Hebrew men who were required to attend the festivals, would have been in the Temple, healing at the three festivals each year. Let us examine the writer's voice and dialogue of Acts chapter three, four and five, which will

determine whether Yehoshua, during his ministry, was in Jerusalem nine times or just once.

Acts chapter three illustrates that Yehoshua's ministry was very short. The lame man at the Gate Beautiful, was forty years old and was daily laid at the gate. Why wasn't this man healed three years ago? I can possibly understand him missing Yehoshua for one festival because up to 250,000 Hebrews could attend a festival but missing him nine different times is not believable. This man, it appears, did not recognize Peter and John as Apostles of Christ. Peter, James and John should have been well known in Jerusalem, if they had been healing there for the past 31/2 years. Healings in Jerusalem should have been common day experiences but this does not appear to be true. The people were filled with amazement and transport (ekstasis)¹⁹ at the lame man's healing (Acts 3:10). Peter had to explain himself to the people that it wasn't his power that healed this man, which he would have explained three years ago (Acts 3:12).

Chapter four unveils the hostile reactions of the High-priests, the captain of the Temple and the Sadducees concerning this healing. They placed Peter and John into custody (Acts 4:1-3). Would not this reaction be occurring ever feast day, for the past three years? It appears that this is their first encounter with a healing in the Temple. All the Hebrew elders etc. are gathered together to ask these men, "In what manner of power or in what manner of name did ye do this?" Really! These events have been happening for the past 31/2 years, according to what we have been taught but this is not the case. This is their first encounter of this kind of healing with came from unknown men (Peter and John). They, "...looking at Peter's boldness of speech, and John's, and having discovered that they were unlettered and obscure men, they began to marvel, recognising them also, that they had been with Yehoshua" (Acts 4:13). This record does not agree with Yehoshua's ministry being 31/2 years. These rulers would have already known these men and would have had imprison them many times over the past years, for healing the sick. These men are befuddled, stating, "...What are we to do with these men? For, indeed, that a notable sign hath come to pass through their means, unto all who are dwelling in Jerusalem, is manifest, and we cannot deny it" (Acts 4:16)! Are these words from men who have been witnessing, over 31/2 years, the healings of Yehoshua and his followers or are these words the expressions of men who have been recently introduced to Yehoshua and his men?

Chapter 5:12-16 records the awaking of Jerusalem by signs and wonders through the hands of the Apostles; verse sixteen proclaims, "Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits,—who, indeed, were being cured, one and all." This record expresses a new event in

¹⁹ 1611 ἐκστασις ekstasis ek'-stas-is a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.

Jerusalem and not an event which had been happening for the last 31/2 years. Gamaliel speaks of what is occurring in Jerusalem as a new event, when he states, "Now, therefore, I say unto you—stand aloof from these men, and let them alone; because if, of men, be this project or this work, it will be overthrown,—But, if it is, of Yahweh, ye will not be able to overthrow them: lest once, even fighters against Yahweh, ye be found" (vs. 38-39). Where was this council three years ago, if Yehoshua's ministry was 31/2 years? Acts agrees with Matthew, Mark and Luke! So where did we get the idea that Yehoshua's ministry lasted 31/2 years? It is from the Gospel of John.

The Sections of John's Gospel that 'Cannot' be Taken as Literal But must be Figures of Speech

The sections that will be discussed below cannot be taken literal, meaning they must be figures of speech, because they would contradict the four witnesses, being the accounts of Matthew, Mark, Luke and Acts. We will begin with:

John 1:35 to 2:11

Yehoshua's ministry begins with his immersion of holy ruah by John the Immerser, thereafter he immediately is led by the ruah into the Wilderness for forty days, by himself.

Matthew 3:16-4:1 states, "And Yehoshua, having been immersed, straightway, went up from the water,—and lo! the heavens were opened and he saw the ruah of Yahweh, descending like a dove coming upon him; and lo! a voice out of the heavens,—saying, This, is my Son, the Beloved, in whom I delight. Then, Yehoshua was led up into the wilderness, by the ruah, to be tempted by the adversary."

Mark 1:9-12, "And it came to pass, in those days, that Yehoshua came from Nazareth of Galilee, and was immersed into the Jordan by John; And, straightway, as he was coming up out of the water, he saw the heavens rending asunder, and, the ruah, as a dove, descending unto him; and a voice out of the heavens—Thou, art my Son, the Beloved,—In thee, I delight. And, straightway, the ruah urgeth him forth into the wilderness;"

Luke 3:21-22, 4:1, "Now it came to pass, when one and all the people were immersed, Jesus also, having been immersed, and being at prayer, heaven was opened; and the Holy Spirit descended, in bodily appearance, as a dove, upon him,—and, a voice out of heaven, came—Thou, art my Son, the Beloved, in thee, I delight...And, Yehoshua, full of holy ruah, returned from the Jordan, and was led in the ruah in the desert..."

In John, time will be expressed by morrow, then another morrow and then on the third day. Yehoshua does not go into the Wilderness for forty days by himself, but rather leaves the

Jordan with his disciples on the next day and then goes to Cana of Galilee on the third day and then goes to Jerusalem, which will be discussed latter.

Day 1

John 1:28-29 states, “These things, in Bethany, came to pass, beyond the Jordan, where John was, immersing. On the morrow (Day 1), he beholdeth Yehoshua, coming unto him, and saith—See! the Lamb of Yahweh, who taketh away the sin of the world.

Day 2

John 1:35-39 On the morrow (Day 2), again, was John standing, and, from among his disciples, two; and, looking at Yehoshua walking, he saith—See! the Lamb of Yahweh! and the two disciples hearkened unto him speaking, and they followed Yehoshua. But Yehoshua, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! which meaneth, when translated, Teacher, Where abidest thou? He saith unto them—Be coming, and ye shall see. They came, therefore, and saw where he abode, and, with him, they abode that day. It was about the tenth, hour.”

Day 3

John 2:1-2, 11, “And, on the third day (Day 3), a marriage, took place, in Cana, of Galilee; and the mother of Jesus was there,— and Jesus also was invited, with his disciples, unto the marriage...This, beginning of his signs, did Jesus, in Cana of Galilee, and manifested his glory; and his disciples believed on him.”

The accounts of John 1:35 to 2:11 is a narrative, which necessitates it being a parable (figure of speech) because the three witnesses declare that he was in the Wilderness, by himself, for forty days being tempted by the adversary, after he was immersed by John.

John was Delivered Up while Yehoshua was in the Wilderness

Another important fact, concerning John the Immerser, is that he was imprisoned while Yehoshua was in the wilderness for forty days.

Mark 1:12-14, “And, straightway, the ruah urgeth him forth into the wilderness; and he was in the wilderness, forty days, tempted by Satan, and was with the wild beasts,—and, the messengers, were ministering unto him. And after John was delivered up, Jesus came into Galilee, proclaiming the glad-message of Yahweh.”

Matthew 4:11-12, “Then, the adversary leaveth him,—and lo! messengers came near, and began ministering unto him. And, hearing that, John, had been delivered up, he retired into Galilee;”

John 3:22-24 states that, John is still immersing people, as well as are the disciples of Yehoshua immersing people in the Judaeen land. John has not been delivered up, neither did Yehoshua go to the Wilderness.

John 3:22-24, 4:1-3, “After these things, came Jesus, and his disciples, into the Judaeen land; and, there, was he tarrying with them, and immersing. And John also was immersing in Ænon, near to him, because, many waters, were there; and they were coming, and being immersed; — for, not yet, had John been cast into prison... When therefore the Lord knew, that the Pharisees had heard—Jesus, more disciples, is making and immersing, than John,—although indeed, Jesus himself, was not immersing, but his disciples, he left Judaea, and departed again into Galilee.”

John 4:3-54 must be taken literal because he is not in Jerusalem, neither does it contradict the three Gospels.

Yehoshua Figuratively in Jerusalem

Yehoshua was in Jerusalem only once, during his ministry; his ministry beginning with the immersion of John; this occurrence of his Triumphal Entry is recorded in Matthew 21:1, Mark 11:1, Luke 19:29 and John 12:12. Wicked Jerusalem, where the prophets are slain, would be where he was sentenced to the death upon the cross.

The Gospel of John has Yehoshua figuratively in Jerusalem in John 2:12-21, 5:1-47 and 7:10-10:39. These accounts are not literal but figures of speeches. What also must be included is the narrative in the Gospel of John where he did not go into the wilderness, which is John 1:35 to 4:3.

In summation, the narratives in John 1:35 to 4:4, 5:1-47 and 7:10 to 10:39 are figures of speech because these accounts contradict the literal accounts of the Gospels of Matthew, Mark and Luke.

Gospel of John

The Gospel of John proclaims some of Yehoshua's literal events, as recorded in the other three Gospels but also proclaims some totally different narratives; different events; different people and different outcomes. This Gospel agrees with the other three Gospels in the facts of the beginning of his ministry (John the Immerser) and the ending of his ministry (Death upon the Cross). (To understand the Gospel of John, read our article, ‘The Gospel of John is an Enigma.’) Yehoshua, in the Gospel of John is called, in a figurative language, the ‘Lamb of Yahweh.’ 1:29; I, am the bread of life 6:35; I, am the living bread 6:51; I, am the light of the world 8:12; I, am the door of the sheep 10:7; I, am the good shepherd 10:11; I, am the resurrection 11:25, which are all figures of speech. Presented below is a list of a few of the differences between this Gospel and the other three Gospels. (* represents events and people that do not appear in the other three Gospels.)

- 1.) * He was not born of Mary but of Yahweh. A begotten elohim. (1:18)
- 2.) He was not immersed by John in the Jordan River neither was John beheaded.
- 3.) He was not anointed with spirit by Yahweh saying, "My beloved Son."
- 4.) He was not tempted by the adversary and did not wander in the wilderness.
- 5.) * Water was turned to wine.(Ch. 2)(The beginning of his signs)
- 6.) * His body is the sanctuary of Yahweh.(Ch. 2)
- 7.) * The courtier's son restored. (Ch. 4) (The second sign)
- 8.) * The Samaritan woman at the well. (Ch. 4)
- 9.) * Man cured at the pool of Bethzatha. (Ch. 5)
- 10.) * Nicodemus and Thomas are main characters.
- 11.) The Apostles did not perform miracles. (Mt. 10:1, Mr. 6:7, Lk. 9:1)
- 12.) He was not transfigured before Peter, James and John on the mountain.
- 13.) * He healed a man that was born blind, which had never been done (9:32).
- 14.) * He raised Lazarus from among the dead on the fourth day. (Never done)
- 15.) The Day of Yahweh (end times) is not mentioned. (Mt. 24,25, Mk. 13, Lk. 21)
- 16.) * He washed the feet of his disciples. (13:12)
- 17.) He did not suffer the agony in the Garden before his death.
- 18.) He was not betrayed, by Judas, with a kiss.
- 19.) * He bore his cross, while in the other Gospels Simon bore his cross.(19:17)
- 20.) He did not cry out, "Eli, Eli, lama sabachthani...but "It hath been finished!"
- 21.) * Yehoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)

Let us review the statement of E. W. Bullinger concerning figures of speech. "It may be asked, 'how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.* , as a *Figure*)?' The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized. Let us humbly petition Yahweh and his Only-Begotten Son to open the eyes of our understanding that we may know his truths.

There are three Passovers²⁰ in John with one festival of Booths,²¹ which would require his ministry to be three years or more. He is working wonders in Jerusalem, over these three years, unhindered physically by the High-priests and Scribes, operating freely in the Temple until the end, which is completely foreign and contrary to the other three Gospels,

²⁰ Jn. 2:23, 6:4, 13:1

²¹ Jn. 7:2

if taken literally. Let us study his many encounters in Jerusalem (She that slayeth the prophets) throughout his ministry in John:

Joh 2:13 And, near, was the Passover of the Jews; and, Yehoshua, went up unto Jerusalem.

Joh 2:23 Now, when he was in Jerusalem, during the Passover, during the feast, many, believed on his name, viewing his signs which he was doing.

Joh 5:1 After these things, was a feast of the Jews, and Yehoshua went up unto Jerusalem.

Joh 5:8 Yehoshua saith unto him—Rise! take up thy couch, and be walking.

Joh 7:2 But the feast of the Jews was near, that of the pitching of tents [Festival of Booths].

Joh 7:10 But, when his brethren had gone up unto the feast, then, he also, went up,—not openly, but as it were in secret.

Joh 10:22 ¶ The feast of dedication took place at that time, in Jerusalem: it was, winter,

Joh 10:23 and Yehoshua was walking in the temple, in the porch of Solomon.

Joh 11:55 Now the Passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the Passover, that they might purify themselves.

Joh 12:12 ¶ On the morrow, the great multitude that had come unto the feast, hearing that Yehoshua was coming into Jerusalem,

We must conclude, according to the other three Gospels, that Yehoshua's earlier events in John, which occurred in Jerusalem before John 11:55, including the Passovers, are not literal events but rather they are figurative events, employed only to call our attention to these specially designed messages from Yahweh. Our duty is to diligently examine the figure for the purpose of discovering and learning the truths that is thus emphasized.

For example, the narrative of John, chapter nine, concerning the man born blind, can not be literal because Yehoshua was not in Jerusalem, which is where this event occurred, until the last few weeks of his life. This narrative, being a figure, is why this event is not recorded in any of the other three Gospels. This narrative abounds with many life messages, including the lesson of staying faithful to Yehoshua alone, even if it requires being forsaken by friends and family and enduring the persecution of religious men, which occurred to the man born blind. The final message is, "And Yehoshua said—For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind" (Jn. 9:39). This is our lesson from John chapter nine. Likewise, we can go to the other narratives in John, such as John 2:13 (Yehoshua in Jerusalem), ones which disagree with the other three Gospels. These narratives can not be literal, so they must be understood as being figurative. We then receive these lessons, given to us by our Teacher, our Ab (Father), Yahweh of Hosts.

Our Lord and Savior's ministry must have begun after Tishri 22 (Festival of Booths (Seventh Month)), leaving Jerusalem only to return during the month of Nisan (First Month), dying, as our Passover Lamb, on the 14th day, which is a period of approximately six months. The Gospels of Matthew, Mark and Luke present this truth by documenting

Yehoshua's visits, none of which were at Jerusalem until his final entry into Jerusalem. The only other explanation would be that Yehoshua broke the Mosaic Law by not attending the three required feast days in Jerusalem, which is ridiculous. Our misunderstanding of our Lord's ministry has arisen from the Gospel of John; by making some events, 'literal,' when they were meant to be, 'figurative.' A figurative narrative written by Yahweh is not a story to entertain us but on the contrary, it is Yahweh's way of drawing our attention to an important lesson that he is underlining, emphasizing and highlighting, an example of which would be the narrative of the Prodigal Son, given in Luke 15:11. The Word of Yahweh is full of life lessons taught to us for our learning by literal and figurative events. "It may be asked, 'how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.* as a *Figure*)?' The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized."

Our forefathers and fathers have gotten the time period of Yehoshua's ministry wrong; this not being their first mistake. They will probably reject this study, calling it heresy but Yehoshua stated, "For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind." We must submit ourselves to the written Word of Yahweh and not to the traditions of men. Yahweh has given us an examination concerning his four accounts of his Son's life. It is our task to study, in-depth, the events recorded in the Gospels and come to a sound conclusion. We have studied Mark's Gospel. Let us move forward on into the Gospels of Matthew and Luke to see if they agree with Mark (Appendix A). Let us be bold with our observations, teaching other generations the truths of Yahweh's Word rather than traditions of men.

Chapter 2

The Gospel of John Is an Enigma!

The majority of Christians have magnified the Gospel of John over all of Yahweh's books. Johannine literature abounds in relationship to the other Gospels. Church doctrines emanate from this book, while contradicting Yahweh's dogma recorded in His other sixty-five books. The Gospel of John is a puzzle, a riddle, an enigma. One possible explanation for this enigma is presented in the book, 'One God & One Lord,' which states, "The Gospel of John is a profoundly, literary portrait of the Messiah that emphasizes his post-resurrection glorification at the right hand of Yahweh. It goes beyond being prophetic and

becomes proleptic²² by portraying him as already glorious.²³” E W Bullinger believes that the Gospel of John, the Book of Hebrews and the Book of Revelation were written to the Hebrews who will be present after the Body of the Christ has ascended into heaven with their Lord. (See Appendix B) The Gospel of John does not complement Matthew, Mark and Luke but it does complement the Book of Revelation. In my opinion, the textual critics should have placed the Book of Acts following the Gospel of Luke and placed the Gospel of John before the Book of Revelation. Our Father makes us work for His treasures, which are written in His Word. He tells us in 2 Thessalonians 3:10 that if a man will not work neither should he eat. Let us begin our archeological dig into this Gospel and its complement, the Book of Revelation, in order that we may feed on the things of Yahweh. As Jeremiah said, “Thy words, were found, and I did eat them, Then became thy words unto me, the joy and gladness of my heart...!”

An enigma is “a short composition in prose or verse, in which something is described by intentionally obscure metaphors, in order to afford an exercise for the ingenuity of the reader or hearer in guessing what is meant; a riddle; in wider sense: An obscure or allusive speech; a parable.”²⁴ Yahweh has provided riddles in His Word, which can be solved by those who seek the answer. For example, the riddle of the Messiah was that he was from Bethlehem; he was called out of Egypt; he was from Nazareth; he was the seed of David (Adam) but also the Son of Yahweh (Elohim); the stars would foretell his coming; he was a priest but not from the tribe of Levi but rather from the tribe of Judah.²⁵ The individuals who solved part of this riddle were the Magi, which is why they found the Messiah while Herod did not. The Pharisees, on the other hand, did not solve the riddle of the Messiah even though it was in their power to do so.²⁶ If they desired to know if Yehoshua met the requirements of the Messiah, as presented in the scriptures, they could have asked Mary if Bethlehem was Yehoshua’s birth place; had they ever lived in Egypt or Nazareth; was Mary of the line of David etc. etc.?

²² “The describing of an event as taking place before it could have done so, the treating of a future event as if it had already happened.” Webster’s New World Dictionary; Other verses that could be called proleptic; are John 8:56. “Abraham, your father, exulted that he should see my day; and he saw, and rejoiced.” “These things, said Isaiah, because he saw his [Yehoshua] glory, and spoke concerning him” (Jn. 12:41). “John 17:5 And, now, glorify me—thou, Father! with thyself, with the glory which I had, before the world’s existence, with thee.”

²³ “One God & One Lord,” by Graeser, Lynn and Schoenheit, pg. 187

²⁴ OED

²⁵ 1.) Thou, therefore, Bethlehem Ephrathah, though, little, to be among the thousands of Judah, out of thee, shall Mine come forth, to be ruler in Israel,—whose comings forth, have been from of old, from the days of age—past time. (Mic. 5:2, Mt. 2:6) 2.) When Israel was, a child, then I loved him,—and, out of Egypt, called I my son. (Hos. 11:1, Mt. 2:15) 3.) and came and fixed his dwelling in a city called Nazareth,—that it might be fulfilled which was spoken through the prophets—A Nazarene, shall he be called. (Mt. 2:23) For it is, very evident, that out of Judah hath sprung our Lord,—respecting which tribe, concerning priests, nothing did Moses speak (He. 7:14).

²⁶ They said to Nicodemus, “...Surely, thou also, art not, of Galilee? Search and see! That, out of Galilee, a prophet is not to arise” (Jn. 7:52).

A Study of the Gospel of John & the Synoptic Gospels

Matthew, Mark and Luke have been classified as the Synoptic Gospels. (Synoptic means, “giving an account from the same point of view²⁷.” They are not really synoptic because Matthew presents Yehoshua as the King, Mark presents Yehoshua as the Servant and Luke presents Yehoshua as the Man²⁸.) The Gospel of John, as we will see, presents Yehoshua from a different and many times appearing, conflicting point of view from the rest of Yahweh’s Word. In this Gospel, Yehoshua is presented as the Only-Begotten Son of his Father, Yahweh. The word ‘Father’ is used more in John than in any other book in Yahweh’s Word. (Appendix C) “A comparative study of Matthew, Mark and Luke leads to the recognition that there is a considerable body of material common to all three, or, to two of the three. The substance of 606 out of the 661 verses of Mark reappears in abridged form in Matthew; some 380 of the 661 verses of Mark reappear in Luke²⁹.” Why are there four Gospels? Each Gospel presents Yehoshua (Bud³⁰) in a different light³¹. Matthew presents our Lord as Yahweh’s *King*; “Lo! days are coming, Declares Yahweh, when I will raise up to David A righteous **Bud**, And he shall reign as **king**” (Jer. 23:5). Mark presents our Lord as Yahweh’s *Servant*; “For behold me! bringing in my **servant**, the **Bud**” (Zech. 3:8). Luke presents our Lord as Yahweh’s *Man*; “Thus, speaks Yahweh of hosts, saying,—Lo! a **man**! **Bud**, is his name” (Zech 6:12). John presents our Lord as Yahweh’s *Bud* (Son); “In that day, Shall the **Bud** of Yahweh, become beautiful and glorious” (Is. 4:2). The Gospel of John is not one of the synoptic Gospels but is referred to as the ‘Fourth Gospel.’ In the Gospel of John the majority of Yehoshua’s statements and concepts are unique to this Gospel only.

In every chapter of John there is a difficult or enigmatic verse which cannot be taken literal in its meaning:

Presented is a partial list:

Chapter

1:1 Originally was, the Word, and, the Word, was, with Yahweh; and, the Word, was, Yahweh.

2:19 Take down this shrine, and, in three days, will I raise it.

3:7 Ye must needs be born from above.

4:14 whosoever shall drink of the water, which, I, will give him, in nowise shall thirst.

5:25 the dead, shall hearken unto the voice of the Son of Elohim

6:53 Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life

7:38 He that believeth on me...—River, from within him, shall flow, of living water.

8:56 Abraham, your father, exulted that he should see my day; and he saw, and rejoiced.

²⁷ Webster’s New World Dictionary

²⁸ The Companion Bible by E W Bullinger, pg. 1304

²⁹ The New Bible Dictionary, Douglas

³⁰ 06780 xmu tsemach *tseh’-makh* sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

³¹ The Companion Bible by E W Bullinger pg. 1304

9:39 they who were not seeing, might see, and, they who were seeing, might become, blind
10:7 I, am the door of the sheep:
11:25 I, am the resurrection, and the life:
12:32 And, I, if I be lifted up out of the earth, will draw, all, unto myself.
13:33 Yet a little, am I, with you. Ye shall seek me, and... Whither, I, go, ye, cannot come,
14:9 He that hath seen me, hath seen the Father.
15:1 I, am the real vine, and, my Father, is, the husbandman.
16:28 Again, I leave the world, and go, unto the Father.
17:23 I, in them and, thou, in me; That they may have been perfected into, one
18:37 I, for this, have been born, and...have come into the world,—that I may bear witness
19:30 It is finished!
20:22 And, this, saying, he breathed strongly, and said unto them—Receive ye holy spirit:
21:22 If I will that, he, remain until I come, what is that to thee?

We must recognize that the words of our Lord, in the Gospel of John, are presented as a spiritual puzzle. What does this mean? Spirit words are for the spiritual man and not for the natural man. Yehoshua told Nicodemus, “If, the earthly things, I told you, and ye believe not, How, if I should tell you the heavenly things, will ye believe” (Jn. 3:12)? Yehoshua also told his disciples, “The declarations which, I, have spoken unto you, are, spirit, and, are, life” (Jn. 6:63). All through this Gospel we will see a pattern where disciples and unbelievers alike do not understand what Yehoshua was saying:

The Jews questioned a sign. “The Jews, therefore, said—In forty and six years, was this shrine built. And, thou, in three days, wilt raise it?” Jn 2:20

Nicodemus questioned being born from above. “Nicodemus answered, and said unto him—How, can these things, come about?” Jn. 3:9

The disciples questioned eating his flesh. “Many, of his disciples, therefore, when they heard, said—Hard, is this discourse,—Who can, thereunto, hearken?” Jn. 6:60

The Pharisees questioned his words. “What, is this which he said: Ye shall seek me and not find me, and, where, I, am, ye, cannot come?” Jn. 7:36

The Pharisees questioned his words on freedom. “How sayest, thou, Free, shall ye be made?” Jn. 8:33

The multitude questioned his Shepherd teaching. “A division, again, took place among the Jews, because of these words... A demon, he hath, and is raving,—Why, unto him, do ye hearken?” Jn. 10:19,20

The multitude questioned is teaching on death. “How then dost, thou, say,—It behooves the Son of Man to be lifted up? Who is this Son of Man?” Jn 12:34

Peter questioned Yehoshua why he could not follow him. “Peter said unto him—Lord! why, cannot I follow thee, even now?” Jn. 13:37

Thomas questioned his teaching on the way. “Thomas said unto him—Lord! we know not whither thou goest: How know we, the way?” Jn. 14:5

His disciples questioned his departure. “Some of his disciples, therefore, said one to another—What is this which he is saying to us:—A little while, and ye behold me not, and, again a little while, and ye shall see me; and—Because I go my way unto the Father?” Jn. 16:17

The brethren questioned a statement he made. “This word, therefore, went forth unto the brethren, that, that disciple, should not die. Howbeit, Yehoshua did not tell him, he should not die; but, If I will that, he, remain until I come, what is that to thee?” Jn. 21:23

The words of the Gospel of John leave us, many times, with a major question mark on our minds, as it also did to his disciples. Why? This Gospel is a puzzle put to us by our Father and we must, as Sherlock Holmes, examine the clues, which will unravel the secret. We must not jump to conclusions when we read John, rather we must slowly digest these words with great spiritual thought and seek from our Father, wisdom and understanding. The words written in this book cannot contradict the words written in the other sixty-five books of Yahweh because Yahweh cannot contradict Himself. Major religious doctrines, which contradict the other sixty-five books, have come forth from the misunderstanding of this Gospel. The concept of the Trinity and the incarnation³² are derived from this Gospel even though neither doctrine is found in the other sixty-five books. We must ask ourselves, “If the Gospel of John was never written would we still have the doctrine of the Trinity (God the Father, God the Son and God the Holy Spirit) and the incarnation (Yahweh entering as a fetus into Mary’s womb)?” As stated in John 6:60, “Hard, is this discourse,—Who can, thereunto, hearken.”

‘Coming down out of Heaven’

Chapter six presents Yehoshua as, ‘coming down out of heaven’ as the bread of Yahweh. This presentation is not in any other Gospel: “For the bread of Yahweh is that which is coming down out of the heaven, and giving life to the world” (John 6:33); “The Jews, therefore, were murmuring at him, because he said, ‘I am the bread that came down out of the heaven’ (John 6:41); “Yehoshua, therefore, said unto them—Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves. He that feeds upon my flesh, and drinks my blood, hath life age-abiding, and, I, will raise him up at the last day” (John 6:53,54). Also, in John 3:13, it appears that Yehoshua had gone up to heaven; “And no one hath gone up to the heaven, except he who out of the heaven came down—the Son of Man who is in the heaven.” (See Appendix D) Yehoshua also states that he is in heaven while he is presently on the earth (John 3:13)?³³ Another distinguishing attribute of this Gospel is that it presents Yehoshua as an elohim.

³² See the article, “What happens when a person dies.”

³³ And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

‘An Only Begotten Elohim’

Yehoshua is presented as an *elohim*³⁴ in three instances beginning in John 1:18:

1. “No one, hath seen [known]³⁵, Yahweh, at any time: An only begotten elohim, The One existing within the bosom of the Father, He, hath interpreted *him*.”
2. “The Jews answered him—Concerning a noble work, are we not stoning thee; but concerning profane speech,—and because, thou, being, *a* man, art making thyself, a elohim. Yehoshua answered them—Is it not written in your law: I, said, Ye are, elohim? If, those, he called elohim, unto whom, the word of Yahweh, came—and the Scripture cannot be broken— Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speaks profanely, because I said, Son of Elohim, I am” (John 10:33-36)?

Only in this Gospel is Thomas quoted as saying to Yehoshua, “My Lord, and my Elohim” (Jn. 20:28)! The Bud of Yahweh, Yehoshua as an *elohim* in his glory, is unveiled in the Gospel of John (Is. 4:2)!

‘We Gazed upon His Glory’

Yehoshua is presented in his glory in John; “And, the Word, became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an Only-begotten from his Father” (Jn. 1:14). In the other Gospels his glory would be revealed at his future coming:

1. “But, whensoever the Son of Man shall come in his glory” (Mt. 25:31).
2. “And, then, will they see the Son of Man—coming in clouds, with great power and glory” (Mk. 13:26).
3. “Was it not needful for the Christ, these very things, to suffer, and to enter into his glory” (Lk. 24:26)?

In John’s Gospel there is no recorded account of Yehoshua’s transfiguration as there was in Matthew, Mark and Luke. The transfiguration was a look into the future glory of the Christ, which was not necessary in John’s Gospel because Christ was presented as already glorified; “This, beginning of his signs, did Yehoshua, in Cana of Galilee, and manifested his glory” (Jn. 2:11).

³⁴ 0430 Myhla ‘*elohiym el-o-heem*’ 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive-singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God (For a study on the word ‘*elohim*’ see the paper “Speak unto the Mountain.”)

³⁵ 3708 oraw horao *hor-ah’-o* 1) to see with the eyes 2) to see with the mind, to perceive, know 3) to see, i.e. become acquainted with by experience, to experience 4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to 5) I was seen, showed myself, appeared

‘Ruah’ (spirit)

There is more teaching on ruah³⁶ (spirit) in John than in any other Gospel. In John 3:6 & 8 Yehoshua teaches Nicodemus, “That which hath been born of the flesh, is, flesh, and, that which hath been born of the ruah, is, ruah;” “The ruah, where it pleaseth, doth breathe, and, the sound thereof, thou hearest; but knowest not, whence it cometh and whither it goeth: Thus, is every one who hath been born of the ruah.” Yehoshua teaches the woman of Samaria, “Yahweh is, ruah; and, they that worship him, in ruah and truth, must needs worship” (Jn. 4:24). Then in chapter six, Yehoshua teaches, “The ruah, it is, that gives life,—the flesh, profits, nothing: The declarations which, I, have spoken unto you, are, ruah, and, are, life” (Jn. 6:63). In John 7:38,39 Yehoshua speaks of the coming gift of holy ruah; “He that believeth on me—just as said the Scripture,—River, from within him, shall flow, of living water. Now, this, spoke he concerning the ruah which they who believed on him were about to receive; for, not yet, was there ruah, because, Yehoshua, not yet, was glorified!” He continued this teaching on the ruah of truth, the advocate, from chapter 14 thru 16; “But, the advocate, the holy ruah, which the Father will send in my name, it, will teach you all things, and will put you in mind, of all things which, I, told you” (John 14:26). The advocate is not presented in any of the other Gospels.

‘The Resurrector’

Yehoshua appears in John and not the other Gospels as ‘the Resurrector.’ The account of the resurrected Lazarus is only recorded in John. He tells Martha, “I, am the resurrection, and the life: he that believeth on me, even though he die, shall live again” (Jn. 11:25)! Also written in John we have the statements, “I will raise up.” (See Appendix C) This statement is not in any of the other Gospels. Yehoshua, so far, has been presented as a begotten elohim, in his glory, revealing ruah and empowered with resurrection powers.

‘Praying’ (proseuchomai)

In the Gospel of John, Yehoshua never prays to Yahweh. (A son does not need to pray to his father but merely must make his request known by asking.) The Greek Word ‘proseuchomai’³⁷ which means “to offer prayers, to pray” is never used in this Gospel. Proseuchomai is used 44 times in the other three Gospels:

Mt 14:23 And, dismissing the multitudes, he went up into the mountain, apart, to pray [proseuchomai],—and when, evening, came, alone, was he, there.

Mr 1:35 And, very early by night arising, he went out into a desert place, and, there, was praying [proseuchomai];

³⁶ 07307 xwr ruach *roo’- akh* wind, breath, mind, spirit. See the article, ‘Spirit and Soul.’

³⁷ 4336 proseuchomai

Lu 22:41 And, he, was torn from them about a stone's throw; and, bending his knees, he began to pray [proseuchomai],

In the Rotherham and Young's Bible Translations, the word prayer or pray is not used in the Gospel of John. The word 'pray' is used in the King James Version and the NIV but the Greek word translated pray, is not 'proseuchomai' but 'erotao' which means to ask. The Gospel of John is about a Father and His Son.

'Demons'

In contrast to the other three Gospels, Yehoshua does not cast our demons or impure spirits in the Gospel of John. Yehoshua does however, wrestle with the children of the adversary (not mentioned in the other Gospels), who are religious men (John 8:44). In the three Gospels, Yehoshua was called the Son of Elohim by demons and not by men (Mt. 8:29, Mk. 3:11, Lk. 4:41). Demons were forbidden to call him the Son of Elohim; "The impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of Elohim! and sternly was he rebuking them, lest they should make him manifest" (Mk. 3:11,12). In the Gospel of John, Yehoshua is called, the Son of Elohim by John the Immerser, Nathanael, himself and Martha (Jn. 1:34, 1:49, 10:36, 11:27). Yehoshua's identity is broadcast through out the Gospel of John, while in contrast it is hidden in the other three Gospels.

'I said, Son of Yahweh, I am'

In the Gospels of Matthew, Mark and Luke, Yehoshua's life was protected from the Hebrews because he hid his true identity. His true identity being that he was the Messiah, the Son of Yahweh. Once his true identity was revealed to Peter, Yehoshua admonished his disciples in the three Gospels, "that, unto no one, should they be telling this" (Lk. 9:21, Mt. 16:20, Mk. 8:30). Demons were also rebuked by Yehoshua in the three Gospels, when they identified him as the Son of Yahweh;³⁸ "and the impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of Yahweh! and sternly was he rebuking them, lest they should make him manifest" (Mk. 3:11-12). Only at the end of his ministry did Yehoshua identify himself to the Pharisees as the Messiah, the Son of Yahweh, as recorded in Matthew 26:63-66, Mark 14:61-64 and Luke 22:66-71. This unveiling of whom he was resulted in his immediate death.

In extreme contrast, Yehoshua's true identity as the Messiah, the Son of Yahweh was not hidden from the Hebrews in the Gospel of John but rather proclaimed to all from the very beginning of his ministry unto the end as illustrated below:

- 1.) I, therefore, have seen, and borne witness—That, this, is, the, Son of Yahweh. Jn. 1:34 (John the Immeser)

³⁸ Mt. 8:29, Mk. 3:11, 5:7, Lk. 4:41, 8:28

- 2.) We have found the Messiah! which is, when translated, Anointed. Jn. 1:41 (Andrew)
- 3.) Him, of whom wrote Moses in the law, and the Prophets, have we found. Jn. 1:45 (Phillip)
- 4.) Nathanael answered him—Rabbi! thou, art, the Son of Yahweh: Thou, art, King, of Israel. Jn. 1:49
- 5.) Be not making, the house of my Father, a house of merchandise. Jn. 2:16
- 6.) For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding. Jn. 3:16 (Nicodemus)
- 7.) The woman saith unto him—I know that, Messiah, cometh, who is called Christ,—Whosoever, he, shall come, he will tell us, everything. Yehoshua saith unto her—I, that speak unto thee, am he. Jn. 4:25-26 (Woman at the well)
- 8.) This One, is, in truth, the Saviour of the world. Jn. 4:42 (Samaritans)
- 9.) On this account, therefore, the rather, were the Jews seeking to slay him,—because, not only was he breaking the Sabbath, but was calling Yahweh, his own Father, making, himself, equal, with, Yahweh. Jn. 5:18
- 10.) And, we, have believed, and come to know,—that, thou, art the Holy One of Yahweh. Jn. 6:69 (Simon Peter)
- 11.) But Yehoshua hearing, said—This sickness, is not unto death, but for the glory of Yahweh,—that the Son of Yahweh may be glorified thereby. Jn. 11:4
- 12.) She saith unto him—Yea, Lord! I, have believed, that, thou, art the Christ, the Son of Yahweh,—He who, into the world, should come. Jn. 11:27 (Martha)

In the Gospel of John, his disciples and multitudes of others are not forbidden to reveal his true identity, which contradicts the other three Gospels. Yehoshua told the Pharisees in John 8:42, "...I, from Yahweh, came forth, and am here; for, not even of myself, have I come, but, he sent me forth." Yehoshua told the Hebrews in John 10:36, "...I said, Son of Yahweh, I am." These proclamations should have resulted in his immediate death by the hands of the Hebrews, as it would have in the three Gospels, but it did not! This is an enigma!

‘Slay Him’

The Hebrew’s sought to kill Yehoshua only at the end of his ministry in the Gospels of Matthew, Mark and Luke.³⁹ In the Gospel of John, the Hebrew’s were constantly seeking to kill him through out his ministry as illustrated below:

- 1.) On this account, therefore, the rather, were the Jews seeking to slay him 5:18

³⁹ and they took counsel together, in order that, Yehoshua, by guile, they might secure, and slay. Mt. 26:4, 59; 27:1
Now, the High-priest, and all the High-council, were seeking, against Yehoshua, testimony, with the intent to put him to death,—and were not finding any; Mk. 14:55, 64

- 2.) And, after these things, Yehoshua was walking in Galilee; for he was not wishing, in Judaea, to be walking, because the Jews were seeking to slay him. 7:1
- 3.) Did not, Moses, give you the law? And yet, not one of you, doeth the law!— Why, seek ye, to slay, me? 7:19
- 4.) So then, some of them of Jerusalem were saying—Is not, this, he whom they are seeking to kill? 7:25
- 5.) I know that ye are, seed of Abraham; but ye are seeking to kill me, because, my word, findeth no place in you. 8:37, 40
- 6.) They took up stones, therefore, that they might cast at him; 8:59
- 7.) The Jews again lifted up stones, that they might stone him. 10:31, 11:8
- 8.) From that day, therefore, they took counsel, that they might put him to death. 11:53

‘A Plethora of Titles’

Only in the Gospel of John, does Yehoshua identify himself with a plethora of titles. These titles are not in the other three Gospels. In the Gospel of John, Yehoshua never asked, “Who are men saying that, the Son of Man, is,”⁴⁰ but instead proclaims, “I am he!”

- 1.) John reveals him as the ‘Lamb of Yahweh.’ 1:29
- 2.) I, that speak unto thee, am he [the Messiah]. 4:26
- 3.) I, am the bread of life 6:35
- 4.) I, am the living bread 6:51
- 5.) I, am the light of the world 8:12
- 6.) I, am he 8:24
- 7.) I, am the door of the sheep 10:7
- 8.) I, am the good shepherd 10:11
- 9.) Son of Elohim, I am 10:36
- 10.) I, am the resurrection 11:25
- 11.) The Teacher, and, The Lord,—and, well, say, for I am 13:13
- 12.) I, am the way, and the truth, and the life 14:6
- 13.) I, am the real vine 15:1

Receiving Salvation in John’s Gospel is not by Works

The book, ‘One God & One Lord’ states, “The Gospel of John is a profoundly, literary portrait of the Messiah that emphasizes his post-resurrection glorification at the right hand of Yahweh. It goes beyond being prophetic and becomes proleptic by portraying him as already glorious.” Prolepsis is defined as, ‘the representation or taking of something future as already done or existing; anticipation;’ Acquiring salvation (life age-abiding) in the

⁴⁰ Mt. 16:13, Mk. 8:27, Lk. 9:18

Gospel of John appears to be an prolepsis event because the acquiring of salvation, in the Gospel of John, requires no works (excluding John 15) which is in contrast to the Gospels of Matthew, Mark and Luke.⁴¹ Acquiring salvation, in the Gospel of John, is similar to how it is acquired in the Church Epistles, which is by favor through faith and not by works.⁴² In the Church Epistles, we receive salvation by favor through faith because Christ paid the full price for our redemption by dying on the cross. When Christ was teaching people how to receive salvation, in the Gospel of John, he had not yet given his life thereby making these promises proleptic. Today, pastors mistakenly use John 3:16 to lead people into salvation rather than scriptures from the Church Epistles. These same pastors will not use the salvation verses used in Mt. 19:16-22, Mk. 10:17-19 and Lk. 18:18-30 but at the same time they treat the four Gospels as being equivalent, written to the same people, when obviously they are not. The only requirement for receiving salvation in John's Gospel is to 'believe in or on the Son,' as is illustrated below:

1. "And, just as, Moses, lifted up the serpent in the desert, so, must, the Son of Man, be lifted up,—That, whosoever believeth in him, may have life age—abiding. For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age—abiding" (Jn. 3:15-16);
2. "He that believeth on the Son, hath life age—abiding..." (Jn. 3:36);
 "...He that heareth, my word, and believeth in him that sent me, hath life age—abiding..." (Jn. 5:24);
3. "For, this, is the will of my Father, That, every one that vieweth the Son, and believeth on him, should have life age—abiding..." (Jn. 6:40);
4. "Verily, verily, I say unto you: He that believeth, hath life age—abiding" (Jn. 6:47).

⁴¹ In the Gospels of Matthew 19:16-22, Mark 10:17-19, and Luke 18:18-30 and in the book of Revelation, life age-abiding (salvation) is received as it is in the Old Covenant by obeying the Law of Moses. In Luke 10:25, Yehoshua is asked, "...Teacher! by doing what, shall I inherit, life age—abiding? And, he, said unto him—In the law, what is written? how dost thou read? And, he, answering, said—Thou shalt love Yahweh thy Elohim, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention; and thy neighbour, as thyself? And he said unto him—Rightly, hast thou answered: This, do, and thou shalt live." In Mark 10:17, Yehoshua is asked, "Good Teacher! what shall I do that, life age—abiding, I may inherit? And, Yehoshua, said unto him—Why callest thou me, good? None, is good, save one—Yahweh. The commandments, thou knowest,—Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Do not defraud, Honour thy father and mother." In Matthew 25:31-46, Yehoshua instructed the people that the righteous would receive age-abiding life while the unrighteous would receive age—abiding, correction; "Then, will the king say to those on his right hand: Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world. For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, and ye took me home, Naked, and ye clothed me, sick, and ye visited me, in prison, was I, and ye came unto me...Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age—abiding fire, which hath been prepared for the adversary and his messengers...For I hungered, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, A stranger, was I, and ye took me not home, naked, and ye clothed me not, sick, and in prison, and ye visited me not." The above three Gospels are in harmony with the Old Covenant (Ez. 33) when it concerns the requirements, which are necessary to receive life age-abiding.

⁴² For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free—gift! Not from works, lest anyone should boast. (Eph. 2:8-9)

The above promises were given before Christ had paid the price for mankind! Following the commandments of Moses in order to receive salvation, as recorded in the Law of Moses and in the other three Gospels is nowhere to be found in this Gospel. The Gospel of John is more aligned with the seven Church Epistles than with the other three Gospels.⁴³ This contrast gives validity to the concept that the Gospel of John should not have been placed together with the other three Gospels, which are an extension of the Old Covenant.

‘Through (dia) Him’

The Gospels of Matthew, Mark and Luke do not speak of people receiving salvation through (dia)⁴⁴ Yehoshua as it does in the Gospel of John;⁴⁵ neither do they speak that all things through him came into existence; neither do they instructed that all might believe through him; neither do they teach that favor and truth came into existence through him. And last but not least, Matthew, Mark and Luke do not proclaim that “No one, cometh unto the Father, but through me.”⁴⁶ The doctrine of the seven Church Epistles do teach ‘through him:’

Joh 1:3 All things, through him, came into existence, and, without him, came into existence, not even one thing: that which hath come into existence,

Joh 1:7 The same, came, for a witness, That he might bear witness, concerning the light, that, all, might believe, through him.

Joh 1:10 In the world, he was, and, the world, through him, came into existence, and, the world, knew him not.

Joh 3:17 For Yahweh, sent not, his Son into the world, that he might judge the world, but, that the world might be saved through him.

Ac 3:16 And, by the faith of his name, unto this man whom ye see and know, hath his name given strength,—yea, the faith which is through him, hath given unto him this perfect soundness, over against you all!

Ro 5:9 Much more, then, having now been declared righteous by his blood, shall we be saved through him from the anger.

Ro 8:37 Nay, in all these things, we are more than conquering through him that hath loved us.

⁴³ Ro 10:9 That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Eph 2:5 Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved; Tit 3:5 Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.

⁴⁴ 1223. *dia* *dia dee-ah*’; *dia* governs two cases (the Genitive and Accusative). 1. With the Genitive it has the general sense of through, as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out e.g. (#Mr 11:16). (#1Co 3:15). (#1Ti 2:15). (#1Pe 3:20). Compare diameter. In a temporal sense; after an interval (#Mt 26:61). (#Mr 2:1). (#Ga 2:1). From the ideas of space and time *dia* (with the Genitive) denotes any cause by means of which an action passes to its accomplishment e.g. (#Mt 1:22). (#Joh 1:3). (#Ac 3:18). (#1Co 16:3). (#2Co 9:13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

⁴⁵ Joh 10:9 I, am the door: through me, if anyone enter, he shall be saved, and shall come in and go out, and, pasture, shall find.

⁴⁶ Joh 14:6 Jesus saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me.

Ro 11:36 Because, of him, and through him, and unto him, are all things:—unto him, be the glory, unto the ages. Amen!

1Co 8:6 [[Yet]], to us, there is one Yahweh the Father, of whom are all things, and, we, for him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him.

2Co 1:20 For, how many soever be the promises of Yahweh, in him, is the Yea,—wherefore also, through him, be the Amen, unto Yahweh, for glory, through us.

Eph 2:18 Because, through him, we have our introduction—we both—in one spirit, unto the Father.

Col 1:16 Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created,

Col 1:20 And, through him, fully to reconcile all things unto him, making peace through the blood of his cross,—[[through him]]—whether the things upon the earth or the things in the heavens;

Col 3:17 And whatsoever ye may be doing, in word, or in work, all things, *do* in the name of the Lord Yehoshua, giving thanks unto the Divine Father through him:—

Events in Yehoshua's life as recorded in John's Gospel

The events in Yehoshua's life are recorded differently in John's Gospel. Certain events only occur in this Gospel:

*(Events not recorded in any other Gospel will be marked with an asterisk * and printed in italics.)*

- 22.) * *He was not born of Mary but of Yahweh. A begotten elohim. (1:18)*
- 23.) He was not immersed by John in the Jordan River neither was John beheaded.
- 24.) He was not anointed with spirit by Yahweh saying, "My beloved Son."
- 25.) He was not tempted by the adversary and did not wander in the wilderness.
- 26.) * *Water was turned to wine.(Ch. 2)(The beginning of his signs)*
- 27.) * *His body is the sanctuary of Yahweh.(Ch. 2)*
- 28.) * *The courtier's son restored. (Ch. 4) (The second sign)*
- 29.) * *The Samaritan woman at the well. (Ch. 4)*
- 30.) * *Man cured at the pool of Bethzatha. (Ch. 5)*
- 31.) * *Nicodemus and Thomas are main characters.*
- 32.) The Apostles did not perform miracles. (Mt. 10:1, Mr. 6:7, Lk. 9:1)
- 33.) He was not transfigured before Peter, James and John on the mountain.
- 34.) * *He healed a man that was born blind, which had never been done (9:32).*
- 35.) * *He raised Lazarus from among the dead on the fourth day. (Never done)*
- 36.) The Day of Yahweh (end times) is not mentioned. (Mt. 24,25, Mk. 13, Lk. 21)
- 37.) * *He washed the feet of his disciples. (13:12)*
- 38.) He did not suffer the agony in the Garden before his death.

- 39.) He was not betrayed, by Judas, with a kiss.
- 40.) * *He bore his cross, while in the other Gospels Simon bore his cross.*(19:17)
- 41.) He did not cry out, “Eli, Eli, lama sabachthani...but “It hath been finished!”
- 42.) * *Yehoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)*
- 43.) His ministry is three years in John but only one year in Matthew, Mark & Luke.

Written to the Hebrews

Why is the Gospel of John so different from the rest of the Gospels? An additional possibility is the hypothesis presented by E. W. Bullinger, which is that John and Revelation were written for the Hebrews who will be left behind after the Christian Church has been taken up in the clouds. In Acts 2, which is a beginning of the last days, as presented in Joel 2:28, Matthew 24, Luke 21 and Mark 13, the nation of Israel⁴⁷ was warned that the Day of Yahweh was occurring and to therefore repent. Bullinger believed that if Israel had repented as a nation, in Acts 2, then the Day of Yahweh would have occurred as prophesied by Peter. (See the Article, “The Christian Church did not begin on the Day of Pentecost”) If the Day of Yahweh had occurred in the Book of Acts, as foretold by Peter⁴⁸ and Yehoshua,⁴⁹ then the Gospel of John and the Book of Revelation would not have been written; neither in fact would the Church Epistles nor any New Testament book. Israel did not repent as a nation, which postponed the Day of Yahweh, which resulted in the necessity of an additional age; the Age of the Sacred Secret, our present Age. (See the article, “Age, Periods or Epochs of Mankind in the Word of Yahweh.”) The Church Epistles were then written for our instructions while the Gospel of John, Revelation and Hebrews were written instructions for the coming Hebrews who shall be left behind on the earth after the Church is gathered together in the clouds with Christ. This hypothesis could explain why John the Immerser did not call for Israel to repent and why the Day of Yahweh was never mentioned in the Gospel of John as it was in the other three Gospels. The Book of Revelation, the complement of the Gospel of John, does proclaim repentance and is the record of the Day of Yahweh. In the area of salvation these two books are dissimilar; John proclaims, “whosoever believeth in him, may have life age-abiding,” while Revelation proclaims, “Become thou faithful until death, and I will give thee the crown of life” (Rev. 2:10).

John the Immerser as Elijah

⁴⁷ The nation of Israel was present because it was the festival of Pentecost. All males were required by the Law to be present at this feast. “Three times in the year, shall each one of thy males see the face of Yahweh thy Elohim, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh empty-handed:” Deu. 16:16 “Now there were in Jerusalem sojourning Jews, reverent men from every nation who were under heaven;” Acts 2:5

⁴⁸ But this is that which hath been spoken through the prophet Joel—And it shall be, in the last days saith God, I will pour out of my Spirit upon all flesh; Acts 2:16-17

⁴⁹ Verily, I say unto you—In nowise, shall this generation, pass away, until all these things, shall happen: Mt. 24:34; Verily, I say unto you—In nowise, shall this generation pass away, until all these things, shall happen: Mk. 13:30; Verily, I say unto you—In nowise shall this generation pass away, until, all things, shall happen: Lk. 21:32

In Matthew, Mark & Luke but not in the Gospel of John

The prophet Malachi wrote, “Lo! I am sending unto you Elijah the prophet,—before the coming of the great and awful day of Yahweh; And he shall bring back the heart of the fathers unto the children, and the heart of the children unto their fathers,—lest I come, and smite the land, with utter destruction” (Mal. 4:5-6). Malachi, whose name means, ‘my messenger,’ prophesied of the coming of Elijah, who is John⁵⁰ the Immerser in the Gospels of Matthew, Mark and Luke. The prophet Isaiah also spoke of John in Isaiah 40:3-5; “A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim: Let, every valley, be exalted, And, every mountain and hill, be made low,—And, the steep ground, become, level, And, the chain of hills—a plain: Then shall be revealed, the glory of Yahweh,—And all flesh shall see, it together, For, the mouth of Yahweh, hath spoken!”

John the Immerser is called Elijah in the Gospels of Matthew, Mark and Luke but not in John. He was called to prepare the way of Yahweh before the great and awful day of Yahweh, which is Judgment Day for Mankind. John the Immerser is not called Elijah in the Gospel of John, neither is Judgment Day spoken of in this Gospel, as it is in the other three. Why? The Day of Yahweh or Judgment Day instead of being recorded in the Gospel of John, as it was in the other Gospels, would be instead recorded in the Book of Revelation. In the Book of Revelation, the two witnesses, instead of John the Immerser, would represent Elijah preparing the way for Yahweh before the great and awful Day of Yahweh.

John the Immerser in Matthew, Mark & Luke

In the book of Luke, the messenger told Zachariah that John would “...be great before Yahweh, and, wine and strong drink, in nowise may he drink, and, with holy spirit, shall he be filled, already, from his mother’s womb; And, many of the Sons of Israel, shall he turn towards Yahweh their Elohim; And, he, shall go before him, in the spirit and power of Elijah,—To turn the hearts of fathers unto children, and the unyielding, into the prudence of the righteous, and to prepare, for Yahweh, a people made ready” (Lk. 1:15-17). In the book of Matthew, Yehoshua told his disciples, “Verily, I say unto you—There hath not arisen, among such as are born of women, a greater than John the Immerser...And, if ye are willing to accept it, he, is Elijah—the one destined to come” (Mt. 11:11, 14). The disciples asked Yehoshua, “...Why then do, the Scribes, say, that, Elijah, must needs come, first? And, he, answering, said—Elijah, indeed, cometh, and will restore all things; But, I say unto you—that, Elijah, just now, came,—and they recognised him not, but did with him, whatsoever they pleased: Thus, the Son of Man also, is destined to suffer by them. Then, perceived the disciples, that, concerning John the Immerser, he spake to

⁵⁰ John is the Hebrew name, ‘Yowchanan,’ pronounced as *yo-khaw-nawn*, which means, ‘Yahweh is Merciful or Yahweh has Graced.’

them” (Mt. 17:10-13). In the book of Mark, the scribes said, “...that, Elijah, must needs come, first? But I [Yehoshua] say unto you—Elijah also, hath come, and they have done with him, whatsoever they pleased” (Mk. 9:11, 13).

Elijah was, “a hairy man, with a leathern girdle,”⁵¹ and “...John, himself, had his raiment of camel’s hair, and a leathern girdle about his loins,—while, his food, was locusts and wild honey” (Mt. 3:4). In the Gospel of Matthew, John the Immerser warned Israel about the coming fire. He spoke to the Pharisees, “...Broods of vipers! who suggested to you, to be fleeing from the coming wrath? Bring forth, therefore, fruit worthy of repentance; and think not to be saying within yourselves,—As our father, we have, Abraham; for, I say unto you, that Yahweh is able, out of these stones, to raise up children unto Abraham. Already also, the axe, unto the root of the trees, is being laid,—every tree, therefore, not bringing forth good fruit, is to be hewn down, and, into fire, to be cast” (Mt. 3:7-10). He also instructed them that the Messiah, “Whose fan is in his hand, and he will clear out his threshing—floor,—and will gather his wheat into the granary, but, the chaff, will he burn up with fire unquenchable” (Mt. 3:12). Fire represents the judgment, the avenging of our Elohim that will take place during the Day of Yahweh.⁵² The fire of Gehenna is used seven times in the Gospel of Matthew.⁵³

The books of Matthew, Mark and Luke record the events of the great and awful Day of Yahweh.⁵⁴ The disciples asked Yehoshua, “Tell us, when these things shall be,—and what the sign of thy presence, and the conclusion of the age” (Mt. 24:3). He told them, “But, in those days, after that tribulation, the sun, shall be darkened, and, the moon, will not give her brightness, And, the stars, will, out of the heavens, be falling,—and, the powers which are in the heavens, will be shaken; And, then, will they see the Son of Man—coming in clouds, with great power and glory” (Mk. 13:24-26). He also stated, “Verily, I say unto

⁵¹ And they said unto him—A hairy man, with a leathern girdle girt about his loins. And he said—Elijah the Tishbite, it was. II Kg. 1:8

⁵² Joel 2:30-31 And I will set forth wonders in the heavens, and in the earth,—blood, and fire, and columns of smoke: The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh. Re 9:18 by these three plagues, were slain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; Re 16:8 And, the fourth, poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; Re 20:9 And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them;

⁵³ Mt 5:22 But, I, say unto you, that, every one who is angry with his brother, shall be, liable, to judgment,—and, whosoever shall say to his brother, Worthless one!, shall be, liable, to the high council; and, whosoever shall say, Rebel!, shall be, liable, unto the fiery gehenna.

Mt 5:29 And, if, thy right eye, is causing thee to stumble, pluck it out, and cast it from thee,—for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, be cast into gehenna.

Mt 5:30 And, if, thy right hand, is causing thee to stumble, cut it off, and cast it from thee,—for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, into gehenna, depart.

Mt 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy in gehenna!

Mt 18:9 And, if, thine eye, causeth thee to stumble, pluck it out, and cast it from thee: It is, seemly, for thee, one-eyed, into life, to enter, rather than, having two eyes, to be cast into the fiery gehenna.

Mt 23:15 Alas for you, Scribes and Pharisees, hypocrites: because ye compass sea and dry land, to make one convert—and, when it is done, ye make him a son of gehenna, twofold more than ye.

Mt 23:33 Serpents! broods of vipers! how should ye flee from the judgment of gehenna?

⁵⁴ Mt. 24, Mk. 13, Lk. 21

you—In nowise shall this generation pass away, until, all things, shall happen: Heaven and earth, will pass away, but, my word, in nowise will pass away” (Lk. 21:32-33). Before Yehoshua ascended into Heaven, he promised the coming of spirit, as prophesied by the prophet Joel. The Day of Pentecost came and the fulfillment of Joel’s prophecy of spirit being poured out came to pass. Peter said, “...this is that which hath been spoken through the prophet Joel... And I will set forth wonders in the heaven above, and signs upon the earth beneath,—blood and fire and vapour of smoke: The sun, shall be turned into darkness and, the moon, into blood,—before the coming of the day of Yahweh, the great and manifest *day*” (Acts 2:16, 18-19). Part of Joel’s prophecy came to pass on the Day of Pentecost, which was the pouring out of spirit on the children of Israel but the Day of Yahweh did not come to pass. Why? (See the article, “The Christian Church did not begin on the Day of Pentecost.”)

The Gospel of John, the Book of Revelation And the two witnesses as Elijah

John the Immerser is not called Elijah in the Gospel of John. Priests and Levites questioned John and asked him, “...Art, thou, Elijah? and he saith—I am not” (Jn. 1:21). John tells the Israelites to repent in Matthew, Mark and Luke but not in John.⁵⁵ The Greek words, ‘metanoia,’ and ‘metanoeo,’ which are translated repentance and repent occur twenty-six times in Matthew, Mark and Luke but are not used in the Gospel of John. John’s mission in the Gospel of John was not to have Israel repent but to be a witness concerning the light.⁵⁶ Witness is the Greek word, ‘martureo,’⁵⁷ which is used thirty-one times in the Gospel of John and only three times in the other three Gospels. John does not say, “every tree, therefore, not bringing forth [[good]] fruit, is to be hewn down, and, into fire, to be cast,” but instead says, “...that he [Yehoshua] might be manifested unto Israel, therefore, came, I, in water, immersing” (Jn. 1:31). The Day of Yahweh or Judgment Day is not mentioned in the Gospel of John as it is in the other three Gospels. Gehenna is not used in John but is used eleven times in the other three Gospels. The Book of Revelation is the answer to this enigma.

⁵⁵ Now, in those days, came John the Immerser, proclaiming in the wilderness of Judaea; saying, Repent ye,—for the kingdom of the heavens hath drawn near. (Mt. 3:1-2) John the Immerser came, in the wilderness, proclaiming an immersion of repentance for remission of sins; (Mk. 1:4) and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins: (Lk. 3:3)

⁵⁶ Joh 1:7 The same, came, for a witness, That he might bear witness, concerning the light, that, all, might believe, through him. Joh 1:8 He, was not the light,—but, that he might bear witness concerning the light, Joh 1:15 ¶ (John beareth witness concerning him, and hath cried aloud, saying—the same, was he that said—He who, after me, was coming, before me, hath advanced; because, my Chief, was he.) Joh 1:32 And John bare witness, saying—I have gazed upon the Spirit, descending like a dove, out of heaven,—and it abode upon him. Joh 1:34 I, therefore, have seen, and borne witness—That, this, is, the, Son of God. Joh 3:26 And they came unto John, and said unto him—Rabbi! he who was with thee beyond the Jordan, unto whom, thou, hast borne witness, see! the same, is immersing; and, all, are coming unto him. Joh 5:33 Ye, have sent forth unto John,—and he hath borne witness to the truth

⁵⁷ 3140 marturew martureo *mar-too-reh'-o* 1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration 1a) to give (not to keep back) testimony 1b) to utter honourable testimony, give a good report 1c) conjure, implore

The Book of Revelation is the record of the avenging of our Elohim; the Day of Yahweh; the Lake of Fire and Paradise. The Greek word, ‘metanoeo,’ translated repent, although not used in the Gospel of John, is used ten times in the Book of Revelation. The prophet Elijah performed many signs and wonders in contrast to John the Immerser, who did not perform a sign.⁵⁸ The two witnesses, in the Book of Revelation, exhibit signs and wonders like Elijah. Elijah brings down fire from heaven against his enemies, as do the two witnesses.⁵⁹ Elijah stopped the rain for three and a half years as do the two witnesses.⁶⁰ Elijah stood against Jezebel, as do the two witnesses.⁶¹ Elijah went up in a storm into the heavens as the two witnesses are taken up into heaven in a cloud.⁶² The two witnesses, who will complete the prophecy of Malachi 4:5, are Elijah in the Book of Revelation as was John the Immerser in the three Gospels.

Yehoshua being Sent by the Father

Two words that have been translated sent are the Greek words *apostello*⁶³ and *pempo*.⁶⁴ These two words are used 44 times (*pempo* is used 27 times and *apostello* is used 17 times) in the Gospel of John in the relationship of Yehoshua being sent by his Father. In the Gospels of Matthew, Mark and Luke, *pempo* is not used once in this relationship while *apostella* is used twice in Matthew, once in Mark and five times in Luke in the relationship of Yehoshua being sent by the Father.⁶⁵ A special position is obviously occupied by John’s Gospel concerning Yehoshua being sent by his Father. This denotes that behind Yehoshua’s words, signs and person stood Yahweh, the Sender, the Creator, his Father. Yehoshua, the one who was sent, would not say or do anything of himself, but rather

⁵⁸ And, many, came unto him, and were saying—John, indeed, did not so much as, one sign; Jn. 10:41

⁵⁹ And Elijah responded and said unto the captain of fifty, If, then, a man of God, I am, let fire come down out of the heavens, and devour thee and thy fifty. So there came down fire out of the heavens, and devoured him and his fifty. II Kgs. 1:10
 “And, if any one, upon them, chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies” (Rev. 11:5).

⁶⁰ Elijah, was, a man, affected like us; and he earnestly prayed that there might be no moisture, and there was no moisture on the land, for three years and six months Ja. 5:17

And I will give unto my two witnesses, that they shall prophesy, a thousand two hundred and sixty days (3 ½ years), arrayed in sackcloth...These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; Rev. 11:3,6

⁶¹ 2Ki 9:7 and thou shalt smite the house of Ahab thy lord,—so will I avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel;

Re 2:20-21 "Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent.

⁶² And it came to pass, as they were going on and on and talking, that lo! there was a chariot of fire, with horses of fire, which parted, those two, asunder,—and Elijah went up in a storm, into the heavens. II Kgs. 2:11

And, after [[the]] three days and a half, a spirit of life from God, entered within them, and they stood upon their feet; and, great fear, fell upon them who were beholding them. And they heard a loud voice out of heaven, saying unto them—Come up hither! And they went up into heaven, in the cloud, and, their enemies, beheld them. Rev. 11:11-12

⁶³ 649 *apostellw* *apostello* *ap-os-tel'-lo* 1) to order (one) to go to a place appointed. Below are the usages of *apostello* in the Gospel of John for Yehoshua being sent by the Father: John 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 23, 25; 20:21.

⁶⁴ 3992 *pempw* *pempo* *pem'-po* 1) to send. Below are the usages of *pempo* in the Gospel of John for Yehoshua being sent by Yahweh: John 4:34; 5:23, 24, 30, 37; 6:38, 39, 40, 44; 7:16, 18, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44, 45, 49; 13:16, 20; 14:24; 15:21; 16:5; 20:21.

⁶⁵ Mt. 10:40, 15:24; Mk. 9:37; Lk. 4:18, 43, 9:2, 48, 10:6.

would say and do what the Sender commanded;⁶⁶ “Just as the living Father sent [apostello] me,—and I live by reason of the Father, he also that feedeth upon me, even he, shall live by reason of me” (Jn. 6:57).

Prophecies of Old

After the fall of man, prophecies of old foretold the sequence of events that were to occur before Paradise was restored to the Earth for mankind. (The Age of the Sacred Secret was not recorded in the Old Testament prophecies because it was hidden in Yahweh. See the article, “The Sacred Secret.”) There is continuity in events from Malachi to Matthew, Mark and Luke to Acts. The Gospel of John, in its present position, breaks this continuity of events. The prophesied events are listed below:

- 1.) The Messiah would be born of the seed of David; the Son of Yahweh. (II Sam. 7:12, Ps. 2:7)
- 2.) Elijah was to prepare the way of Yahweh before the coming of the great and awful Day of Yahweh. (Mal. 4:5-6, Is. 40:3)
- 3.) The Messiah would be anointed with the spirit of Yahweh and proclaim the year of acceptance of Yahweh. (Is. 61:1-2)
- 4.) Yahweh would offer His only begotten Son as the Passover Lamb, for the sins of mankind. (Gen. 22, Ex. 12, Is. 52:12- 53:12, Ps. 22)
- 5.) The Messiah would be raised from among the dead and would sit at the right hand of Yahweh after spending three days and three nights in the grave. (Jon. 1:17, Ps. 110:1-2)
- 6.) The promise of spirit was then to be poured out on the children of Israel before the Day of Yahweh and they would prophecy. (Joel 2:28-32)
- 7.) The day of avenging of our Elohim, Judgment Day, the great and awful Day of Yahweh would begin and last for seven years. The Earth would be destroyed by fire. (Dan. 12:5-13, Is. 61:2)
- 8.) The New Heaven and New Earth would be created; Paradise restored. (Is. 65:17-25, Is. 35)
- 9.) The Messiah would then reign as King. (Ps. 2:7-12)

The nation of Israel as a whole did not repent, after Christ had redeemed them and was seated at the right hand of Yahweh, which required a postponement of the Day of Yahweh. Yahweh inserted a new age, the Age of the Sacred Secret, which is our present age. This age was a secret, unknown to the prophets, hidden in Yahweh.⁶⁷

⁶⁶ Joh 17:8 And, the declarations which thou gavest me, have I given them, and, they, received them, and came to know in truth, that, from thee, came I forth,—and they believed, that, thou, didst send me forth.

Joh 14:10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.

⁶⁷ Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Yehoshua Christ, according to the revelation of a sacred secret, in age—past times kept silent, (Rom. 16:25); “Respecting which ye can, by

Yahweh's Word is composed of 66 books. The Gospel of John must be understood in the light of the other 65 books and not visa versa. In the Gospel of John, Yehoshua is not a High Priest as he is in Hebrews, who had been tempted as we have been. He is not the King, as he is in Matthew who received as an offering; gold, frankincense and myrrh. In the Gospel of John, he is not the Servant, as he is in Mark, who is seeking solitude and is experiencing grief. Yehoshua is not the Man, as he is in Luke, who descended from the line of Adam and who is dependent on the Father in prayer. In the Gospel of John, Yehoshua is presented as he is in the Book of Revelation. He is the Lamb,⁶⁸ glorified, sitting at the right hand of the Father, running the universe. We have not attempted to explain the difficult verses but to bring notice to them. A warning has been sounded to rightly divide the Word of Truth. The Gospel of John is an enigma, a difficult book and must be treated as thus. It is a treasure chest of gems if understood in the light of the other 65 books. If someone quotes from the book of John, our ears should perk up and we should take warning to be slow to speak. Let us not make the same mistake Yehoshua's disciples made in John 21:21-23 when they misinterpreted Yehoshua's words; "...If I will that, he, remain until I come, what is that to thee? You, be following me. This word, therefore, went forth unto the brethren, that, that disciple, should not die. Howbeit, Yehoshua did not tell him, he should not die; but, If I will that, he, remain until I come, what is that to thee?" Was Yehoshua's statement an enigma? Yes! Was his words misinterpreted? Yes, as also has been the Gospel of John!

Chapter 3

Decoding the Gospel of John

Our Heavenly Father thinks very highly of us, so much so that some of his writings are written in code. These writings are for those who will humbly put forth the time and the energy to unlock his divine messages; for those who will bow their knees to the Father, asking him to open their eyes and heart to these hidden truths; for those who do not seek to please men or to be exalted by men but rather they seek to know him with a knowledge that he alone can give in order that they may be filled unto all the fullness of Yahweh. As a whole, the truths in the Gospels of Matthew, Mark and Luke are not in code but rather these books present truths that all can eat and digest; a deciphering code book is not necessary for these books. In contrast, the Gospel of John does not begin with lineage or with John the Immerser or with a prologue but with, a puzzle; "Originally, was, the Word, and, the Word, was, with Yahweh; and, the Word, was, Yahweh." This first statement is our introduction into an appearingly, surreal book⁶⁹ that if you do not have the code you

reading, perceive my discernment in the sacred secret of the Christ,— Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in Spirit; (Eph. 3:4-5)

⁶⁸ Jn. 1:29, 36; Rev. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3

⁶⁹ Yehoshua, therefore, said unto them—Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves (Jn. 6:53); No one, hath seen, Yahweh, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted *him* (Jn. 1:18).

will get lost. This article will cover John 1:1 to 1:18, a section of scripture that has, over the centuries, produced countless misconceptions because the travelers did not have or did not seek the code book which unlocks these scriptures.

The Pharisee, Nicodemus, a teacher of the Jews was a traveler and a guide to those who were lost. He, believing that he was on the right road was actually lost on his pilgrimage to Yahweh. The code book, which was in his possession, was not being used but rather he used maps produced by men, which is why he and those that were following him were lost. Yehoshua said unto Nicodemus, "...Except one be born from above, he cannot see the kingdom of Yahweh" (Jn. 3:3). Nicodemus answered, "How, can a man be born, when he is, old?" Yehoshua said, "...Art, thou, the teacher of Israel, and, these things, knowest not" (Jn. 3:10)? Nicodemus believed that he could see but his encounter with Yehoshua revealed to him that he was actually blind. Yehoshua could have spoken the truths clearly to Nicodemus but he rather was instructed by his Father to speak to him in code.⁷⁰ Did Yehoshua explain his words to Nicodemus? No! Nicodemus probably walked away from Yehoshua more confused than when he came. Where did he go? Back to his friends who were Pharisees; the blind who were leading the blind. He chose them over following Yehoshua because he would be excommunicated from the Synagogue.⁷¹ This is a choice that we all must make. To have our eyes opened up to the hidden truths, we must come on bended knees to our Father and to our Lord asking them to open our understanding. Our Lord will then say, "...Unto you, hath it been given, to get to know the sacred secrets of the kingdom of Yahweh; but, unto the rest, in parables,—in order that, seeing, they may not see, and, hearing, they may not understand" (Lk. 8:10).

Why did Nicodemus and Saul, who was later called Paul, not understand Yehoshua? They were not immersed in the code book, which is the Word of Yahweh. They chose rather to immerse themselves in the teachings of men in order that they would be received of religious men. They believed they knew the Word of Yahweh but when the Word of Yahweh came in the flesh and spoke to them, they rejected it. The Word of Yahweh is not necessarily what the Church teaches but rather it is the Hebrew, Aramaic and Greek text that came from the mouth of Yahweh through the prophets. The only English translation of the Hebrew and Greek text, which I have seen to date, that could be called the next best thing to the Word of Yahweh is the Rotherham's Emphasized Bible. It was not translated to please religious men as other versions have done. An example of what I am speaking of is illustrated in the translation of John 1:2:

(Versions of an Older Generation)

The same, was originally, with God. (Rotherham)

The same was in the beginning with God. (ASV)

⁷⁰ Joh 12:49 Because, I, out of myself, spake not, but, the Father who sent me, hath, himself, given me commandment, what I should say, and what I should speak.

⁷¹ Joh 12:42 Nevertheless, however, even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest, excommunicants from the synagogue, they should be made;

The same was in the beginning with God. (KJV)

(Versions of a New Generation)

He was in the beginning with God. (NKJV)

He existed in the beginning with God. (NLT)

He was in the beginning with God. (ESV)

He was present originally with God. (Amp)

in readiness for God from day one. (Message)

The pronoun 'He' is not in the Greek text. The Amplified Bible takes the liberty of inserting, 'Christ,' in John 1:1; "In the beginning <before all time> was the Word (Christ), and the Word was with God, and the Word was God Himself." These translators no longer submit themselves to the Hebrew and Greek text, but rather propagate false doctrines by their incorrect translations. Submission to the whole Word of Yahweh (the code book) is absolutely imperative when attempting to unlock the codes of the Gospel of John. The Gospel of John is not the first book in the word of Yahweh, as many has held it to be; it does not require all other books to be reconciled to it but on the contrary, it must be reconciled to the other sixty-five books. (For more information on the Gospel of John, read the article, "The Gospel of John is an Enigma.")

Hebrew & Greek Grammar

Personification

Personification means "represented, spoken of, or figured as a person."⁷² Personification is a figure of speech⁷³ in which human characteristics are attributed to an abstract quality, animal, or inanimate object. Yahweh has personified many of his words, such as death, wisdom, the ground, love, the earth and the word of Yahweh, to name just a few:

That death, Hath come up through our windows...(Jer. 9:21)

Say to wisdom, "You *are* my sister,"... (Prov. 7:4)

...the ground, which hath opened her mouth...(Gen. 4:11)

Love... seeketh not her own things...(I Cor. 13:4-5)

⁷² OED

⁷³ Pros'-o-po-poe'-i-a; or, Personification Things represented as persons.

1. The members of the human body (#Ge 48:14). (#Ps 35:10).
2. Animals (#Ge 9:5). (#Job 12:7).
3. The products of the earth (#Na 1:4).
4. Inanimate things (#Ge 4:10).
5. Kingdoms, countries, and states (#Ps 45:12).
6. Human actions, etc., attributed to things, etc. (#Ge 18:20). (#Ps 85:10) .

And the earth helped the woman, and the earth opened her mouth...(Rev. 12:16)
And the word of Yahweh came unto Jeremiah, saying...(Jer. 33:23)

To illustrate the point of personification, you may replace the words underlined above with a proper name, such as Sally, and the continuity of the sentence is not broken:

That Sally, Hath come up through our windows...(Jer. 9:21)
Say to Sally, "You *are* my sister,"... (Prov. 7:4)
...Sally, which hath opened her mouth...(Gen. 4:11)
Sally... seeketh not her own things...(I Cor. 13:4-5)
And Sally helped the woman, and Sally opened her mouth...(Rev. 12:16)
And the Sally came unto Jeremiah, saying...(Jer. 33:23)

Yahweh, in many cases, has personified the phrase, ‘the word of Yahweh.’⁷⁴ When Yahweh personifies, ‘the word of Yahweh,’ it appears that ‘the word of Yahweh’ is a person that has power and an existence apart from Yahweh as is illustrated in 1 Sa. 15:10-11: “Then came the word of Yahweh unto Samuel, saying—I am grieved that I made Saul to be king...” The word of Yahweh came, which is motion and spoke, which is speech, to Samuel and said that ‘I (as a person) am grieved (a human emotion).’ The personification of this verse paints a beautiful picture of Yahweh contacting his prophet Samuel. Personification instructs us that ‘the word of Yahweh,’ is not a being or deity working for Yahweh as a messenger; neither is the ground a female that can open up her mouth.

Gender

There are three genders in Greek: *masculine*, *feminine*, and *neuter*. All nouns have a specific gender, but contrary to the English language, even things (including concrete objects and abstract ideas) can be masculine, feminine, or neuter, and there is no way to predict the gender from the semantics of the noun — a point that causes a lot of frustration to learners of Greek. For example, the wall is masculine, the door feminine, and the floor neuter. Native speakers of English typically make a strong association between the concepts masculine ↔ man and between feminine ↔ woman. Native speakers of Greek learn to associate the gender as something inherent to each specific noun, adjective, article, etc., and do not make such a strong association. So, we say that English has “natural gender”, whereas Greek has “formal gender”. (Many other Indo-European languages, such as French, German, Italian, Portuguese, Russian, Spanish, etc., also have formal gender.)

A noun is a word used to name a person, animal, place, thing, and abstract idea. A pronoun, such as he, she or it is a substitute for a noun. If a noun is masculine then the pronoun must also be masculine. The Greek word, ‘logos,’ which is translated, ‘word,’ in John 1:1 is a noun that is used 330 times in the New Testament and its gender is always

⁷⁴ Gen. 15:4, Ex. 9:20, 1 Sa. 15:10, 2 Sa. 24:11, 1 Kg. 19:9, 2 Kg. 3:12, Is. 38:4, Jer. 34:12, Ez. 7:1, Am. 8:12, Zep. 2:5, Zec. 9:1

masculine. Logos is not a person but a thing or abstract idea, which would make its gender neuter in the English language; the pronoun, in English, would be, 'it.' Since logos's gender is masculine in Greek, all pronouns associated with the usage of logos must also be masculine (he, him) even though the pronoun 'he' does not refer to a person but rather to a masculine noun, which may be a concrete object or abstract idea.

This rule will be demonstrated in Revelations 12:16; "And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth." The Greek word translated earth is 'ge,' whose gender is feminine. The pronoun used for the earth (ge) must also be feminine, which is 'her.' The Greek word that is translated 'her' is 'autos,' which is feminine in this verse.⁷⁵ The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.⁷⁶ These newer translations can not be trusted in translating the Hebrew and Greek language accurately. Bible translations and teachers of the Bible should be instructing people on how the gender of the Hebrew and Greek language differ from the English language. Another example of translations changing the gender of pronouns is displayed in John 14:17; "The spirit of truth,—which, the world, cannot receive, because it beholdeth it [autos]⁷⁷ not, nor getteth to know it [autos]. But, ye, are getting to know it [autos]; because, with you, it abideth, and, in you, it is." The Greek word translated 'spirit,' is 'pneuma,' whose gender is neuter. The gender of the pronoun, 'autos,' in all three of its usages in this verse are neuter and not masculine, as the other translators have translated it. The translators, by changing the gender of the pronoun from neuter to masculine have falsely taught their English readers that, 'spirit,' in this verse, is a he, a person. English readers are ignorant concerning gender usage in other languages thereby believing, "masculine ↔ man and feminine ↔ woman."

The lesson to be learned is that a neuter pronoun, 'it,' in the Greek, may be a person as in the case of Matthew 2:11; "And, taking a child (paidion (neuter)), he set it (autos)⁷⁸ in the midst of them;" the masculine pronoun, 'he,' in the Greek, may be a thing or abstract idea as in the case of John 1:1-3; "Originally, was, the word (logos (masculine))...All things, through him (autos),⁷⁹ came into existence..." and the feminine pronoun, 'she,' in the Greek, may also be a thing or abstract idea as in 1 Cor. 13:4-5; "Love (agape (feminine))... seeketh not her (heautou)⁸⁰ own things..." I have presented some additional example of personification and gender usage in the Hebrew and Greek text to illustrate these truths:

⁷⁵ αὐτῆς, pronoun personal genitive feminine singular

⁷⁶ KJV & Rheims And the earth helped the woman, and the earth opened her mouth...

NKJV But the earth helped the woman, and the earth opened its mouth...

NIV But the earth helped the woman by opening its mouth...

ESV But the earth came to the help of the woman, and the earth opened its mouth...

⁷⁷ αὐτό pronoun personal accusative neuter

⁷⁸ αὐτό pronoun personal genitive neuter

⁷⁹ αὐτοῦ pronoun personal genitive masculine

⁸⁰ ἐαυτῆς, pronoun reflexive genitive feminine

Wisdom (חִכְמוֹתָ (feminine)), in the open place, soundeth forth, in the broadways, she raiseth her (קוֹלֶיהָ)⁸¹ voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה (feminine)), which hath opened her (פִּצְּתָהּ)⁸² mouth, to receive the shed–blood of thy brother at thy hand. (Gen. 4:11)

And the earth (γῆ (feminine)) helped the woman, and the earth opened her (αὐτῆς)⁸³ mouth, and swallowed up the river which the dragon cast out of his mouth. (Rev. 12:16)
Love (ἀγάπη (feminine)) ... Acteth not unbecomingly, seeketh not her (ἐαυτῆς)⁸⁴ own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5)

The Father and Son relationship is the foundation upon which the Gospel of John is built. Yehoshua is not Yahweh but rather he is the image of Yahweh. Yahweh has a throne as does Yehoshua.⁸⁵ Yahweh is known as the, ‘Rock,’ in the Old Testament, while his Son becomes the ‘Rock,’ in the New Testament.⁸⁶ Yahweh was the ‘Way,’ in the Old Testament, while Yehoshua becomes the ‘Way’ in the New Testament.⁸⁷ Yahweh is also ‘the word of Yahweh,’ while the Son, after his birth, takes on his Father’s nature by becoming, ‘the word of Yahweh in the flesh.’ Before the birth of his Son, Yahweh spoke his word to the people by the prophets but after the birth of his Son, Yahweh spoke his word to the people through his Son.⁸⁸ His Son, the ascended Christ, as the word of Yahweh, then spoke the words of his Father (The Seven Church Epistles) to the Apostle Paul.⁸⁹ 1 Corinthians 15:27-28 unveils this Father and Son relationship. Yahweh put, all things, in subjection under Yehoshua’s feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except Yahweh who did put into subjection, unto Yehoshua, the all things— But whensoever have been put into subjection, unto Yehoshua, the all things (the last enemy death, vs. 26, Rev. 20:14), then, Yehoshua himself, shall be put in subjection unto Yahweh who put in subjection, unto Yehoshua, the all things,—that, Yahweh, may be, all things in all (1 Cor. 15:27-28).

⁸¹ noun common masculine singular construct suffix 3rd person feminine singular

⁸² verb qal perfect 3rd person feminine

⁸³ pronoun personal genitive feminine

⁸⁴ pronoun reflexive genitive feminine

⁸⁵ Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

⁸⁶ Ps 18:46 Yahweh liveth and, blessed, be my **Rock**, yea, exalted, be the God of my salvation: 1Co 10:4 And, all, drank, the same spiritual drink,—for they continued to drink of the spiritual rock that followed them, and, the rock, was the Christ:—

⁸⁷ Ps 86:11 Point out to me, O Yahweh, thy way, I will walk steadfastly in thy truth, My heart will rejoice to revere thy Name. Joh 14:6 Yehoshua saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me.

⁸⁸ Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...(Heb. 1:1-2).

⁸⁹ For I make known unto you, brethren, as to the glad–message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing of Yehoshua Christ. (Gal. 1:11-12)

The Word

We will begin our study by examining a foundational pillar of the Gospel of John, which is ‘the word of Yahweh.’ The term, ‘the word,’ was used three times in John 1:1. The Greek word translated into English as, ‘word,’ is ‘logos,’ which is a translation of the Hebrew word, ‘dabar.’⁹⁰ To understand what ‘the word’ is referring to we must go to the Old Testament and study *dabar*.

“In any language the words which represent the basic verb for speaking and the noun for ‘word’ cannot but be of supreme importance. The verb *dabar* and the noun *dabar* have these important spots in the Hebrew Bible... These two words occur more than 2500 times in the Old Testament, the noun more than 1400 times and the verb more than 1100... A most important declaration, which is reiterated over and over again (about 400 times), in the Old Testament use of *dabar*, is that Yahweh ‘spoke.’ The Pentateuch is loaded with such statements such as ‘Yahweh said,’ ‘Yahweh promised’ and ‘Yahweh commanded,’ all translations of *dabar*. Yahweh’s spokesmen are often challenged as Moses was challenged by Miriam and Aaron saying, ‘Hath Yahweh indeed spoken only by Moses’ (Nu. 12:2)? But Yahweh always supports his word and his spokesman... The phrase, ‘the word of Yahweh’ occurs 242 times... In addition, the word of Yahweh is personified in such passages as: ‘A word, hath My Lord sent unto Jacob,—And it shall alight on Israel (Is. 9:8); ‘He sendeth his word, and healeth them, and delivereth them from their graves (Ps. 107:20); ‘Who sendeth his utterance to the earth, How swiftly, runneth his word (Ps. 147:15); “The word, which came upon Jeremiah, concerning all the people of Judah...” (Jer. 25:1); “But, near unto thee, is the word, exceedingly,—in thy mouth and in thy heart, that thou mayest do it” (Deu. 30:14). Admittedly, because of the figure it appears as if the word of Yahweh had a divine existence apart from Yahweh, but Gerleman rightly calls into question the almost universal interpretation that sees the word in these passages as a Hypostasis,⁹¹ a kind of mythologizing. Gerleman suggests that this usage is nothing more than the normal tendency to enliven and personify abstractions. Thus human emotions and attributes are also treated as having an independent existence. For example Psalm 85:11 states, “Faithfulness, out of the earth, doth spring forth, And, righteousness, out of the heavens, hath looked down;” Psalms 107:42 states, “The upright seeth and is glad, And, all perverseness, hath closed her mouth;” “Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding” (Pr. 7:4); “Wisdom, hath builded her house, hath hewn out her seven pillars.”⁹²

The word of Yahweh is known as Yahweh as is illustrated in Jeremiah 1:11-12; “Moreover the word of Yahweh came unto me, saying, What canst thou see, Jeremiah? And I said, A twig of an almond-tree, can I see. Then said Yahweh unto me—Thou hast rightly seen...”

⁹⁰ 1Ki 12:22 Then came the word [dabar] of Elohim unto Shemaiah, the man of Elohim, saying:

Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word [logos] of Elohim.

⁹¹ *Metaph.* That which subsists, or underlies anything; substance: OED

⁹² TWOT

In this verse, it first said ‘the word of Yahweh said’ and then later in the verse it said, ‘then said Yahweh,’ making ‘the word of Yahweh’ equal to ‘Yahweh.’ The phrase, ‘the word,’ can be treated as an ellipsis. An ellipsis is a figure of speech whereby a gap is purposely left in a sentence through the omission of some word or words. When we see the phrase, ‘the word,’ we should ask ourselves, ‘Whose word?’ The word we are speaking of is the word of Yahweh; ‘of Yahweh’ being the ellipsis. The parable concerning the seed and the sower uses the phrase, ‘the word,’ which we could then add ‘of Yahweh;’ “The sower, soweth the word (of Yahweh)” (Mk. 4:14). Another example is Mark 2:1-2 which states, “And, entering again into Capernaum, after some days, it was heard say—He is in a house; and many were gathered together, so that no longer was there room even in the approaches to the door,—and he began speaking unto them the word (of Yahweh).”

The Gospel of John is filled with the phrase, ‘the word.’ Logos is used forty times in this Gospel and as noted earlier, its gender is always masculine. When Yehoshua says, ‘my word,’ he is actually meaning, the word of Yahweh, as is illustrated in John 14:24; “He that loveth me not, doth not keep, my word; —and, the word which ye hear, is not mine, but, the Father’s who sent me.” He also said in John 12:50, “...The things, therefore, which I speak, just as the Father hath told me, so, I speak.” This truth is very important in our understanding of our study. Yahweh is the source of all things, including ‘the word,’ while Yehoshua relayed, from the Father, ‘the word’ to mankind. This same truth is also revealed in John 14:10; “Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.” Yehoshua was not Yahweh but Yahweh was in Yehoshua; the word of Yahweh was in Yehoshua.

The ‘word’ or ‘logos’ is used throughout this Gospel as coming from Yahweh through Yehoshua as is exhibited below. In chapter eight, Yehoshua says, “...my word, findeth no place in you...because ye cannot hear my word...If anyone shall keep, my word...I know him, and, his word, am I keeping” (31, 37, 43, 51, 52). In chapter fifteen, Yehoshua said, “Already, ye, are, pure, because of the word which I have spoken unto you...Remember the word...the word which, in their law” (3, 20, 25). In chapter seventeen, Yehoshua told his Father, “thy word, have they kept...I, have given them thy word...Thine own word, is, truth” (6, 14, 17). The words spoken through out the Gospel of John were not Yehoshua’s words but they were the words of his Father, Yahweh, as Hebrew’s 1:1-2 also states; “Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...” The Gospel of John is a record of Yahweh sending his word, which is life and light to Israel through his only-begotten Son. Yehoshua, through his complete obedience, became an exact

representation of Yahweh's very being, being an eradiated brightness of his glory;⁹³ being the image of the unseen Yahweh.⁹⁴

John 1:1-18, from beginning to end proclaims 'the word of Yahweh,' which is spoken of in two ways. It begins with the word of Yahweh as spoken by Yahweh, as being Yahweh, which brought the heavens and earth into existence as stated again in Psalms 33:6-9; "By the word [dabar] of Yahweh, the heavens were made, and, by the spirit [ruah] of his mouth, all their host: Who gathered as into a skin-bottle the waters of the sea, Delivering, into treasuries, the roaring deeps. Let all the earth, stand in awe of Yahweh, Of him, be in dread, all ye inhabitants of the world; For, he, spake, and it was, He, commanded, and it stood forth" (Ps. 33:6-9). Yahweh, by his mouth and by his word, created all things. The prophet John, who was sent by Yahweh, came to proclaim a message, to Israel, the coming 'word of Yahweh' which would be in the flesh, Yehoshua Christ. Yehoshua Christ, 'the word of Yahweh in the flesh,' came to interpret and make known his Father to the world.⁹⁵ Why is the Only-begotten Son of Yahweh, called the word of Yahweh?⁹⁶ He humbled himself to speak only the words his Father gave him and do only what his Father told him, making him the exact representation of his Father.⁹⁷ Yahweh foretold the coming of the 'word of Yahweh' in the flesh in Deuteronomy 18:18; "A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words [dabar] in his mouth, so shall he speak unto them whatsoever I shall command him;" "At the end of these days, He hath spoken unto us in his Son..." (Heb. 1:2).

We encounter problems with this section of scripture because: we have isolated this book from the rest of scripture; when we see 'the Word,' we are not thinking of 'the word of Yahweh; we have not been instructed in the ways Yahweh personifies; we have not been instructed in the Greek and Hebrew gender of nouns and pronouns and centuries of the man-made teaching of the doctrine of the Trinity has influenced our way of thinking. The best way to understand John 1:1-18 is to replace the pronouns with the nouns they have replaced. Also we will supply the phrase, 'the word of Yahweh,' for 'the word.' I have also combined the two sections on John the Immerser into one piece, making it easier to read and understand.

John 1:1-18

The Word of Yahweh is Yahweh (1-2)

⁹³ Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

⁹⁴ Who, is an image of the unseen God, Firstborn of all creation,— (Col. 1:15, 2 Cor. 4:4)

⁹⁵ Jn. 17:26, 1:18

⁹⁶ Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh.

⁹⁷ Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

“Originally, was, the word of Yahweh, and, the word of Yahweh, was, with Yahweh; and, the word of Yahweh, was, Yahweh. The same, was originally, with Yahweh.

The Word of Yahweh (Yahweh) brought Life into existence (3-5)

All things, through the word of Yahweh, came into existence,⁹⁸ and, without the word of Yahweh, came into existence, not even one thing: that which hath come into existence, in the word of Yahweh, was, life,⁹⁹ and, the life, was, the light¹⁰⁰ of men. And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold.

John bears witness to the light, the coming Word of Yahweh, who will be the Christ (6-8, 15)

Became [ginomai]¹⁰¹ man, sent from Yahweh, whose name was, John: John, came, for a witness, That John might bear witness, concerning the light, that, all, might believe, through John. John, was not the light,—but, that John might bear witness concerning the light...John beareth witness concerning the word of Yahweh, and hath cried aloud, saying—the same, was John that said—the word of Yahweh who, after John, was coming, before John, hath advanced; because, John’s Chief, was the word of Yahweh.

The Word of Yahweh, in the person of Christ, to become flesh (9-13)

the word of Yahweh, was—The real light that enlighteneth every man—Coming into the world. In the world, the word of Yahweh was, and, the world, through the word of Yahweh, came into existence, and, the world, knew the word of Yahweh not. Into the word of Yahweh’s own possessions, the word of Yahweh came, and, the word of Yahweh’s own people, received the work of Yahweh not home. But, as many as did receive the word of Yahweh, the word of Yahweh gave, unto them, authority, children of Yahweh, to become,—unto them who were believing on the word of Yahweh’s name: Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—of Yahweh, were born.

The word of Yahweh, in the person of Christ, became flesh (14, 16-18)

And, the word of Yahweh, became [ginomai], flesh, and pitched the word of Yahweh’s tent among us, and we gazed upon the word of Yahweh’s glory,—a glory, as an Only-begotten from the word of Yahweh’s Father. Full of favour and truth...Because, out of the word of Yahweh’s fulness, the worshippers of Yahweh all, received, even favour over

⁹⁸ Genesis 1, “And Elohim said;” Ps 33:6 By the word of Yahweh, the heavens were made, and, by the spirit of his mouth, all their host: Heb 11:3 By faith, we understand the ages to have been fitted together, by declaration of Yahweh,—to the end that, not out of things appearing, should that which is seen, have come into existence;

⁹⁹ Ps 119:50 This, is my comfort in mine affliction, that, thy word, hath given me life. Deu. 8:3 not on bread alone, shall the son of earth live, but, on whatsoever cometh from the bidding of Yahweh, shall the son of earth live.

¹⁰⁰ Ps 119:105 A lamp to my feet, is thy word, and a light to my path.

¹⁰¹ 1096 ginomai ginomai *ghin'-om-aheto* become, i.e. to come into existence, begin to be, receive being

against favour. Because, the law, through Moses, was given, favour and truth, through Yehoshua Christ, came into existence [ginomai]. No one, hath seen, Yahweh, at any time: An Only Begotten Elohim, The One existing within the bosom of the Father, the word of Yahweh, hath interpreted *him*.

‘The word of Yahweh’ can also be presented in another perspective. The words of Yahweh have creative powers. What Yahweh speaks comes to pass. Yahweh spoke, ‘Light Be. And Light Was.’ He spoke matter into existence. When Yahweh spoke, which is the word of Yahweh, Adam and Eve became flesh or in other words, Adam and Eve did not exist until Yahweh’s words or the word of Yahweh created them. John 1:14 states, “...the word of Yahweh became flesh...” which could also mean that Yehoshua did not exist until Yahweh spoke the sperm, which would unite with the egg of Mary, into existence; the word of Yahweh, which he spoke, became flesh; the creative ability of his words began his Son’s life. This ability was demonstrated by Yehoshua when his words raised Lazarus from the dead or when his words stopped the winds or when his words killed a tree. After Yehoshua’s words killed the tree, he instructed his disciples, “...Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his” (Mk. 11:23). The statement, ‘the word of Yahweh became flesh,’ in John 1:14, could mean that Yehoshua, as the word of Yahweh, became flesh or it could mean that Yahweh’s spoken word produced the sperm that united with the egg of Mary resulting in his spoken word creating matter that brought Yehoshua into existence.

Chapter 4

John Chapters 14 to 16 (Holy Ruah (Spirit))

I will address some of the main errors that the Christian Church teaches. (The subject of ruah (spirit) is fully discussed in the article, 'Spirit and Soul,' in Vol. 2 of the Teleios books and in our audio series, "A Journey through the Word of Yahweh.") Churches that teach the doctrine of, 'God the Holy Spirit, the Third Person of the blessed Trinity,' validate their teachings by quoting from chapters fourteen to sixteen in the Gospel of John, as can be seen in the footnotes.¹⁰² Dallas Theological Seminary teaches, as can be seen below, that

¹⁰² **Dallas Theological Seminary**; Article XII—The Holy Spirit

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of

the third person of the Trinity had his coming out party on the Day of Pentecost. The Roman Catholic Church teaches, as can be seen below, the Father and the Son send Him [Holy Spirit], but He is not separated from Them, for the Father and the Son come with Him when He descends into our souls.

The usage of ruah in Genesis 1:2, it's first usage, is in the genitive (possessive) case, which means, ruah, as a noun, modifies another noun, which is Elohim. In the Hebrew language, ruah is in the Construct State, while Elohim is in the Absolute State. A noun in the Absolute State (Elohim) can stand alone while a noun in the Construct State (ruah) is bound to the noun in the Absolute State. If Genesis 1:2 read, as Trinitarians would have longed for, "...the ruah was brooding on the face of the waters," rather than "the ruah of Elohim," then ruah would have to have been in the Absolute State, meaning it could stand alone. The phrase in Genesis 1:2 (the ruah of Elohim¹⁰³) is constructed in the same format as the phrase in 2 Chron. 30:12 (the hand of Elohim¹⁰⁴); both phrases could be reconstructed into the forms, Elohim's ruah and Elohim's hand; Elohim is the possessor of ruah and hand.

Ruah means, 'an invisible force in motion,' such as wind, breath, etc. Ruah (spirit) is not a proper noun (person, place or thing; meaning capitalization) but a common noun. In the majority of it's usages, ruah is not a he but a she in the Hebrew language because it's gender is feminine, as it is in it's first usage in Genesis 1:2. In the Greek language, pneuma (spirit) is also a common noun. It is an it and not a he because it's gender is neuter. The majority of Bible translations, excluding Rotherham's Emphasized Bible, change the gender of ruah and pneuma to fit the doctrines of men. For example, the NKJV translates Mark 9:25 by calling an unclean spirit an it, which is what is written in the Greek text;

the church ([John 14:16-17](#); [16:7-15](#); 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7). We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will ([John 3:6](#); [16:7-11](#); Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27). (<http://www.dts.edu/about/doctrinalstatement/>)

Roman Catholic Church

In the New Testament the word *spirit* and, perhaps, even the expression *spirit of God* signify at times the soul or man himself, inasmuch as he is under the influence of God and aspires to things above; more frequently, especially in St. Paul, they signify God acting in man; but they are used, besides, to designate not only a working of God in general, but a Divine Person, Who is neither the Father nor the Son, Who is named together with the Father, or the Son, or with Both, without the context allowing them to be identified. A few instances are given here. We read in [John 14:16-17](#): "And I will ask the Father, and he shall give you another Paraclete, that he may abide with, you for ever. The spirit of truth, whom the world cannot receive"; and in [John 15:26](#): "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me..." The Spirit of consolation and of truth is also clearly distinguished in [John 16:7, 13-15](#), from the Son, from Whom He receives all He is to teach the Apostles, and from the Father, who has nothing that the Son also does not possess. Both send Him, but He is not separated from Them, for the Father and the Son come with Him when He descends into our souls ([John 14:23](#)). (<http://newadvent.com/cathen/07409a.htm>)

¹⁰³ the ruah [noun common feminine singular construct] of Elohim [noun common masculine plural absolute]

¹⁰⁴ the hand [noun common feminine singular construct] of Elohim [noun common masculine plural absolute]

"When Jesus saw that the people came running together, He rebuked the unclean spirit [pneuma], saying to it [neuter]..." But when it comes to the doctrine of the Holy Spirit, they change the Greek text's pronoun from an it to a He, as is done in 1 Corinthians 12:11. Rotherham translates this verse correctly by stating, " But, all these, energiseth the one and the same Spirit, distributing unto each one, peculiarly, even as it is disposed,' while the NKJV changes the pronoun from it to He; "But one and the same Spirit works all these things, distributing to each one individually as He wills."

Another factor to take into consideration in this gospel is the Greek word, parakletos (par-ak'-lay-tos),¹⁰⁵ which is a noun (verbal adjective) that is masculine. Parakletos means, 'called to one's aid.' This word is only used in the Gospel of John and 1 John. Since parakletos is masculine, the pronouns associated with it's usage must also be masculine. Applications on a cell phone, such as navigation, could be called a parakletos, as also could be a human being. One could say, "The parakletos [helper], the cell phone, which I will send you, it, will teach you all things, and will put you in mind, of all things which, I, told you (Jn. 14:26)." Parakletos has been translated, advocate, helper, comforter etc. We will see it's usage in John 14 to 16.

A figure of speech called, personification, is "a figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas. The figure is employed when the absent are spoken of (or to) as present; when the dead are spoken of as alive; or when anything (e.g. , a country) is addressed as a person." "Google directed me to your house, thereby saving my life," or "My rifle is my best friend," are personifications. An example of this figure is in John 14:16-17,26, which states, "And, I, will request the Father, and, another advocate [parakletos], will he give unto you, that he [parakletos, masculine] may be with you age-abidingly, the spirit [pneuma] of truth,—which, the world, cannot receive, because it beholdeth it [pneuma, neuter] not, nor getteth to know it [pneuma, neuter]. But, ye, are getting to know it [pneuma, neuter]; because, with you, it [pneuma, neuter] abideth, and, in you, it [pneuma, neuter] is...But, the advocate, the holy spirit, which the Father will send in my name, he [parakletos, masculine], will teach you all things, and will put you in mind, of all things which, I, told you."¹⁰⁶ In the Gospel of John, ruah (pneuma) has been defined

¹⁰⁵ 3875 παράκλητος parakletos par-ak'-lay-tos

Joh 14:16 And, I, will request the Father, and, Another Advocate, will he give unto you, that he may be with you age-abidingly,

Joh 14:26 But, the Advocate, The Holy Spirit, which the Father will send in my name, He, will teach you all things, and will put you in mind, of all things which, I, told you.

Joh 15:26 ¶ Whensoever the Advocate shall come, Whom, I, will send unto you from the Father, The Spirit of truth, which, from the Father, cometh forth, He, will bear witness concerning me;

Joh 16:7 ¶ But, I, the truth, am telling you—It is profitable for you, that, I, depart; for, if I should not depart, The Advocate, would in nowise come unto you, but, if I go, I will send him unto you.

1Jo 2:1 ¶ My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Jesus Christ, the Righteous;

¹⁰⁶ Word Study Greek English New Testament by Paul R. McReynolds also translates the text correctly, keeping the pronouns in their correct form.

as a parakletos; spirit comes to one's aid. The life of Samson is an example of this usage, which can be seen in Judges 14:5-6, which states, "So Samson went down, and his father and his mother, to Timnath,—and they came as far as the vineyards of Timnath, when lo! a young lion, roaring to meet him. And the ruah [feminine] of Yahweh, came suddenly over him, and he tore it in pieces..." David's life is an example of the ruah teaching, as illustrated in 2 Samuel 23:2-3, which states, "The ruah [feminine] of Yahweh, spake in me,—And, his word, was on my tongue; Said the Elohim of Israel, Unto me, spake the Rock of Israel:—One Ruling over Men, A Righteous One, ruling in the reverence of Elohim." In this verse, the ruah of Yahweh is synonymous with the Elohim of Israel and the Rock of Israel. Rock of Israel is a figure of speech and not another god called the Rock.

This brings up an additional point concerning proper nouns. A proper noun is a unique entity, such as Jerusalem or Moses. The names of the gods of the majority of the Christian Churches are the Father, the Son and the Holy Spirit. The words Father, Son and Holy Spirit are not proper nouns, neither is God, Lord or Rock but rather these are common nouns. (The Greek New Testament has no proper name for our God, but refers to him as God [theos] or Lord [kurios], which are common nouns but not by the proper noun, Yahweh. The Hebrew Old Testament uses the name Yahweh over 6,800 times. Today's Bibles, except the Rotherham, also uses common nouns as names for Yahweh.) Common nouns do not identify unique entities. The Church speaks of Jesus, which is a proper noun, but they have no names for the Father and the Holy Spirit. The fact of the matter is that the Father's name is Yahweh and the Son's name is Yehoshua but the Holy Spirit has no name! They could call him parakletos but this also is a common noun and not a name. Also in English, proper names cannot normally be modified by an article (the), such as, 'The Yahweh,' or 'The Jesus,' but the Christian Churches gods names are, 'The Father,' 'The Son,' and 'The Holy Spirit.' Can the Church say, 'God the Father or God the Yahweh, God the Son or God the Yehoshua and God the Holy Spirit or God the _____?' One must also realize that Moses, Isaiah, Jeremiah, David, John, Paul, Luke or Peter ever used the phrase, 'The Father, the Son and the Holy Spirit,' which is the foundation of today's Christian Church. This illustrates the surreal world the Church has chosen to live in.

John 14 to 16 is a prophesy of a coming event that was prophesied in Joel 2:28, which states, "And it shall come to pass, afterwards, I will pour out my ruah [feminine] upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions," which occurred on the Day of Pentecost. The ruah of Yahweh or Yahweh's ruah did not come into existence on the Day of Pentecost, as it appears in this Gospel, but the invisible power of Yahweh (ruah) was manifested from Genesis 1:2 throughout the rest of Yahweh's Word.

Conclusion

The Gospel of John is not a difficult book if you use the code book (The whole Word of Yahweh) to decipher it; if you learn a little about the Hebrew and Greek language and if you subjugate the teachings of men to the Hebrew and Greek scriptures. The Gospel of John is a jewel among other jewels in our Father's crown, which is his Word. What a day it was when Yahweh presented his Son to mankind. What a compliment it was for Yehoshua when his Father, who was the word of Yahweh, called him, 'The Word of Yahweh,' 'the Rock,' and 'the Way.'¹⁰⁷ These titles, which the Father also possesses, were not given to Yehoshua but rather he earned them because of his complete submission and obedience to his Father's will; by his overcoming, he earned a throne, to be seated with his Father.¹⁰⁸ Yahweh, through his word, brought his Son into existence who then took on his Father's mantle, thus becoming 'The Word of Yahweh.'

Appendix A

Yehoshua's Journey in Matthew & Luke

Matthew

3:13 Jordan; 4:1 Wilderness; 4:12 Galilee (Forsook Nazareth); 4:13 Capernaum; 4:23 All Galilee; 8:5 Capernaum; 8:28; Country of Gadarenes; 9:1 Capernaum; 9:35 All cities; 11:21 Chorazin, Bethsaida & Capernaum; 13:1 Capernaum; 13:53 Nazareth; 14:34 Gennesaret; 14:21 Tyre & Zidon; 15:29 Sea of Galilee; 16:13 Caesarea of Phillip; 16:21 Looking towards Jerusalem; 17:1 High Mountain; 17:22 Galilee; 19:1 Bounds of Judea; 20:17 About to go to Jerusalem; 20:29 Leaving Jericho; 21:1 Near to Jerusalem, Bethphage; 21:10 Entering Jerusalem.

Luke

3:22 Jordan; 4:1 Wilderness; 4:14 Galilee; 4:16 Nazareth; 4:31 Capernaum; 4:44 Other Cities & Cities of Judea; 5:1 Lake of Gennesaret; 6:12 Mountain; 7:1 Capernaum; 7:11 Nain; 8:1 Cities & Villages; 8:26 Gerasenes; 8:40 Returned; 9:10 Bethsaida; 9:28 Mountain; 9:51 Face towards Jerusalem; 10:38 Certain Village; 13:22 City by City towards Jerusalem; 18:31 Going up to Jerusalem; 18:35 Jericho (19:1); 19:29 Bethphage & Bethany; 19:37 Mount of Olives; 19:45 Jerusalem Temple.

¹⁰⁷ "And I saw heaven, set open, and lo! a white horse, and, he that was sitting thereon, Faithful, and True; and, in righteousness, doth he judge and make war; and, his eyes, are a flame of fire, and, upon his head, are many diadems, having, a name, written, which, no one, knoweth, but himself, and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh. And, the armies which were in heaven, were following him, upon white horses, clothed with fine linen, white, pure; and, out of his mouth, is going forth a sharp sword, that, therewith, he may smite the nations,—and, he, shall shepherd them with a sceptre of iron, and, he, treadeth the wine-press of the wrath of the anger of Yahweh the Almighty. And he hath, upon his mantle and upon his thigh, a name, written—King of kings, and Lord of lords" (Rev. 19:11-16).

¹⁰⁸ Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

MATTHEW, MARK AND LUKE

- § 4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14. Luke iv. 14. Matt. iv. 12, 13.
- § 5. Cure of Peter's mother-in-law, Mark i. 29—34. Luke iv. 38—41. Matt. viii. 14—17.
- § 6. Cure of a leper, Mark i. 40—45. Luke v. 12—16. Matt. viii. 2—4.
- § 7. Cure of a person afflicted with the palsy, Mark ii. 1—12. Luke v. 17—26. Matt. ix. 1—8.
- § 8. Call of St. Matthew, Mark ii. 13—22. Luke v. 27—39. Matt. ix. 9—17.
- § 9. Christ goes with his disciples through the corn-fields, Mark ii. 23—28. Luke vi. 1—5. Matt. xii. 1—8.
- § 10. Cure of a withered hand, Mark iii. 1—6. Luke vi. 6—11. Matt. xii. 9—15.
- § 11. Preparation for the Sermon on the Mount, Mark iii. 7—19. Luke vi. 12—19. Matt. iv. 23—25.
- § 12. Confutation of the opinion that Christ casts out devils by the assistance of Beelzebub, Mark iii. 20—30. Matt. xii. 22—45, (perhaps formerly Luke also.)
- § 13. Arrival of the mother and brethren of Christ, Mark iii. 31—35. Luke viii. 19—21. Matt. xii. 46—50.
- § 14. Parable of the sower, Mark iv. 1—34. Luke viii. 4—18. Matt. xiii. 1—34.
- § 15. Christ crosses the sea, and undergoes a storm, Mark iv. 35—41. Luke viii. 22—25. Matt. viii. 18—27.
- § 16. Transactions in the country of the Gadarenes, Mark v. 1—20. Luke viii. 26—39. Matt. viii. 28—34.
- § 17. The daughter of Jairus restored to life, Mark v. 21—43. Luke viii. 40—56. Matt. ix. 18—26.
- § 18. Christ sends out the twelve apostles, Mark vi. 7—13. Luke ix. 1—6. Matt. x. 1—42.
- § 19. The fame of Christ reaches the court of Herod, Matt. xiv. 1—12. Mark vi. 14—29. Luke ix. 7—9.
- § 20. Five thousand men fed, Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17.
- § 21. Acknowledgment of the apostles that Christ is the Messiah, Matt. xvi. 13—23. Mark viii. 27.—ix. 1. Luke ix. 18—27.
- § 22. Transfiguration of Christ on the mount, Matt. xvii. 1—10. Mark ix. 2—9. Luke ix. 28—36.
- § 23. Christ cures a dæmoniac whom his apostles were unable to cure, Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.
- § 24. Christ foretells his death, Matt. xvii. 22, 23. Mark ix. 30—32. Luke ix. 43—45.
- § 25. Dispute among the disciples about precedence, Matt. xviii. 1—5. Mark ix. 33—37. Luke ix. 46—48.
- § 26. Christ blesses children who are brought to him, and answers the question by what means salvation is to be obtained? Matt. xix. 13—30. Mark x. 13—31. Luke xviii. 15—30.
- § 27. Christ again foretells his death, Matt. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.
- § 28. Blind men at Jericho restored to sight, Matt. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.
- § 29. Christ's public entry into Jerusalem, Matt. xxi. 1—11. Mark xi. 1—10. Luke xix. 29—44.
- § 30. Christ expels the buyers and sellers from the temple, Matt. xxi. 12—14. Mark xi. 15—17. Luke xix. 45, 46.
- § 31. Christ called to account by the chief priests and elders for teaching publicly in the temple; he answers them, and then delivers a parable, Matt. xxi. 23—27, 33—46. Mark xi. 27. xii. 12. Luke xx. 1—19.
- § 32. On the tribute to Cæsar, and marriage with a brother's widow, Matt. xxii. 15—33. Mark xii. 13—34. Luke xx. 20—40.
- § 33. Christ's discourse with the Pharisees relative to the Messiah being called Lord, by David, Matt. xxii. 41—46. Mark xii. 35—37. Luke xx. 41—44.
- § 34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. Mark xii. 38—40. Luke xx. 45—47.
- § 35. Christ foretells the destruction of Jerusalem, Matt. xxiv. 1—36. Mark xiii. 1—36. Luke xxi. 5—36.
- § 36. Prelude to the account of Christ's passion, Matt. xxvi. 1—5. Mark xiv. 1, 2. Luke xxii. 1, 2.
- § 37. Bribery of Judas, and the celebration of the pass-over, Matt. xxvi. 14—29. Mark xiv. 10—25. Luke xxii. 3—23.
- § 38. Christ goes to the Mount of Olives, Matt. xxvi. 30—46. Mark xiv. 26—42. Luke xxii. 39—46.
- § 39. He is seized by a guard from the chief priests, Matt. xxvi. 47—58. Mark xiv. 43—54. Luke xxii. 47—55.
- § 40. Peter's denial of Christ, &c. Matt. xxvi. 69.—xxvii. 19. Mark xiv. 66.—xv. 10. Luke xxii. 56.—xxiii. 17.
- § 41. The crucifixion and death of Christ, Matt. xxvii. 20—66. Mark xv. 11—47. Luke xxiii. 18—56.
- § 42. The resurrection, Matt. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c.

See Dr. Marsh's *Origin of the three first Gospels*, p. 193.

Appendix B

The Other Pauline Epistles

(Not Addressed to Churches)

“Things to Come,” Vol. 7, page 90, February 1901

By E. W. Bullinger

Having seen and considered the Epistles addressed to the churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistle.

What place do they occupy? What mission do they discharge? The answer is that they are remarkable, not so much for what they contain as for what they do not contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will only be of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Testament are of use and interest to us now. What ever there may be in them then by way of application and interpretation will necessarily go with the Church for whose special instruction they were given.

This then, is the gap to be filled by the other nonchurch epistles, especially that to the Hebrews. There will be those on the earth who will “learn righteousness,” and be saved, though not to the position which the Church will occupy. There are “many mansions” in the Father’s house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. 7). There will be the 144,000 of Rev. 7 and 14, these will need the Word of God. These will need truth, which they may not only apply to, but interpret of, themselves.

This is where the other New Testament writings will come in; especially John’s Gospel, the Epistle to the Hebrews, and the Epistles to the seven Assemblies in Rev. 2 and 3. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being “one body” in Christ, “one new man”; (for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John, which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul’s name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul’s name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one willfully or ignorantly mistake our meaning. The whole of John and Hebrews is for us, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church is gone.

That is why we said that those writings are remarkable and noticeable, not for what they contain, but for what they omit. Why is it that Hebrews 6 and 10 are constant perplexity of uninstructed Christians? Why is it that what is true in Heb. 6:1-8 and 10:26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. 8, which is to be interpreted only of the

standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. 6 and 10 and John 15:6 are apt to get explained away, and the awful warning made of none effect: or Rom. 8 is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to II Tim. 2:15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power? It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

Appendix C

<u>Characteristic words are:</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
The Father	44	5	17	121
My Father	14	0	4	35
Believe = pisteuo	11	15	9	44
Abide = meno	3	2	7	41
World = kosmos	9	3	3	79
Jews = ioudaioi	5	7	5	71
Know = oida	18	13	14	61
Know = ginosko	20	13	28	56
Life = zoe	7	4	6	36
Life = phos	7	1	6	23
Love (noun) = agape	1	0	1	7
Love (verb) = agapao	7	5	13	37
Love = phileo	5	1	2	13
Glory = doxa	8	3	13	19
Glorify = doxazo	4	1	9	23
Finish = teleioo	0	0	2	19
Flesh = sarx	5	4	2	13
Witness (bear) = martureo	1	0	2	33
Witness = marturia	0	3	1	14
Works = pl. of ergon	5	2	2	27
Verily, verily = amen, amen	0	0	0	25
Truth = aletheia	1	3	3	25
Truly = alethos	3	2	3	10
True = alethes	1	1	0	13
True = alethinos	0	0	1	8
Judge = krino	6	0	6	19
Send = pempo	4	1	10	33
<u>Characteristic phrases are:</u>				
Bread of life	0	0	0	2
Lamb of Yahweh	0	0	0	2

Out of heaven came down	0	0	0	8
Living water	0	0	0	3
Advocate	0	0	0	4
Good Shepherd	0	0	0	3
I will raise up	0	0	0	4

Appendix D

‘Out of heaven came down’

John 3:13 And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

‘Manna’ (*Bread of Yahweh*)

John 6:33 For, the bread of Yahweh, is that which is coming down out of heaven, and giving, life, unto the world.

John 6:38 Because I have come down from heaven,—Not that I should be doing my own will, but the will of him that sent me.

John 6:41 The Jews, therefore, began to murmur concerning him, because he said—I, am the bread that came down out of heaven;

John 6:42 and were saying—Is not, this, Yehoshua, the son of Joseph,—of whom, we, know the father and the mother! How is it then, that he, now, saith: Out of heaven, have I come down?

John 6:50 This, is the bread which, out of heaven, cometh down, that one, thereof, may eat,—and not die.

John 6:51 I, am the living bread, which, out of heaven, came down: If one eat of this bread, he shall live unto times age-abiding; and, the bread, moreover, which, I, will give, is, my flesh—for the world’s life.

John 6:58 This, is the bread, which, out of heaven, came down:—Not just as your fathers did eat—and died! He that feedeth upon this bread, shall live unto times age-abiding.

‘I will raise up’

John 2:19 Yehoshua answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 6:40 And this is the will of him that sent me, that every one which sees the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:54 Whoso eats my flesh, and drinks my blood, hath eternal life; and I will raise him up at the last day.

Being Anointed

‘My beloved Son’

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Mark 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

Appendix E

Other evidence revealing that Yehoshua's ministry was six months or less.

1.) Herod, who would have been in Jerusalem for Yehoshua's nine different visits on the feast days, had never seen Yehoshua; Lu 23:8 And, Herod, seeing Yehoshua, rejoiced exceedingly; for he had been, a considerable number of times, wishing to see him,—because he had heard concerning him, and was hoping, some sign, to behold, by him, brought to pass.

2.) Paul, as a Hebrew, would have been at the same nine different festivals Yehoshua would have attended, but Paul never states that he saw Yehoshua while in his ministry. On the other hand, Paul does witness that he saw Stephen at his death; Ac 22:20 And, when the blood of Stephen thy witness was being shed, even I myself, was standing by, and approving, and guarding the mantles of them who were slaying him.

3.) Why would any prophet stay away from Jerusalem? Stephen was stoned in Jerusalem! James was murdered in Jerusalem! Peter's attempted murder occurred in Jerusalem! Paul would have been murdered in Jerusalem, if he had not been a Roman citizen! Yehoshua proclaimed in Jerusalem, "For this cause, lo! I, send unto you, prophets and wise men and scribes,—some from among them, ye will slay and crucify, And some from among them ye will—scourge in your synagogues, and pursue from city to city: That there may come upon you—all righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye murdered [in Jerusalem] between the Temple and the altar" (Mt. 23:34-35). Jerusalem was the murder capital for prophets.

4.) According to Matthew, Mark and Luke, Jerusalem's witnesses had no evidence to convict Yehoshua of blasphemy; Matt. 25: 63-65 But, Yehoshua, was silent. And, the High-priest, said unto him: I put thee on oath, by the Living God, that, to us, thou say—Whether, thou, art the Christ, the Son of God. Yehoshua saith unto him: Thou, hast said; Moreover, I say unto you—Hereafter, ye will see the Son of Man, sitting on the right hand of power, and coming upon the clouds of heaven. Then, the High-priest rent asunder his garments, saying—He hath spoken profanely! What further need have we, of witnesses? Lo! now, ye have heard the profanity!

(According to the Gospel of John, Yehoshua was in Jerusalem multiple times stating that he was the Son of God, even in the Temple before many witnesses; John 10:36 Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speakest profanely, because I said, Son of God, I am? This response was what the High Priest was looking for in Matthew, Mark and Luke but had no witnesses.)

5.) Yehoshua's first and only entry into Jerusalem during his ministry, as recorded in Matthew, Mark and Luke was as prophesied in Zach. 9:9; "Exult greatly, O daughter of Zion, Shout in triumph, O daughter of Jerusalem, Lo! Thy King, cometh unto thee, vindicated and victorious, is he,—lowly, and riding upon an ass, yea, upon a colt, a young ass." (According to the Gospel of John, he entered into Jerusalem multiply times, beginning in chapter two, then chapter five, then chapter seven, then chapter ten and then finally in chapter twelve. If his ministry was for 3 1/2 years, he would have entered Jerusalem at least nine times,

eight of which he would not be riding upon a colt, where Jerusalem's inhabitants "...were crying aloud, saying—Hosanna! to the Son of David, Blessed is he that is coming in the name of Yahweh, Hosanna in the highest" (Mt. 21:9.)