

Why are there Four Gospels?

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahshua for Yahshua, Yahweh and Elohim for Yahweh and the LORD and ruah for pneuma (spirit).

(This article is predominantly taken from 'The Companion Bible' by E. W. Bullinger (See Appendix A) and the book, 'Jesus Christ our Passover' by Victor Paul Wierwille)¹

There are four great records in Yahweh's Word telling of Christ's earthly life and ministry. These four records are commonly known as the "Gospels" since they set forth the good news of Yahshua's life and work while he was on earth. The four are: the Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John. We do not know who wrote these books but we know who the Author is. The traditions of men, not Yahweh have given us the names and writers of these books. We must remember, when Yahweh is silent, we must also be silent. These books are the works of Yahweh and not the recollections of Matthew, Mark, Luke and John. Enigmas and puzzles are found throughout these books which require our thoughtful study, meditation and examination. We must prayerfully and humbly petition the Author that he may open the eyes of our understanding to his amazing Word, which he has exalted above his name.²

Among theologians, Matthew, Mark, and Luke are called the "synoptic Gospels." They are so called because these Gospels share a common outline of events, in contrast to the Gospel of John. However, in practice this categorization has been used to accentuate alleged discrepancies between John and the other three Gospels. To group the Gospels in this fashion is an unscriptural tool brandished by critics of Yahweh's Word to support their slander.

In truth, the words recorded in the books of Matthew, Mark, Luke, and John are the words of Yahweh³ given to faithful men to record. They are not the recollections or 'Memoir's of the Apostles,' as is taught by many. Memoir means, "a biography or an account of historical events, especially one written from personal knowledge." The Word of Yahweh never says who the scribes were who wrote these four books because it does not matter. The Author or Generator of the books is what is of the utmost importance and not the vehicles by which they have been transmitted and scribed. The Word of Yahweh comes from the Generator (Yahweh) giving his words to the transmitter, who is the prophet, who then can give the words to the scribe, as is illustrated in Jeremiah 30:2; "Thus, speaketh Yahweh, Elohim of Israel, saying,—Write thee all the words which I have spoken unto

¹ 'Why Four Gospels?' page 445-453.

² Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

³ The words of Yahweh include the words given by Christ through revelation. Christ always does the Father's will; "Joh 3:34 For, he whom Yahweh hath sent, the sayings of Yahweh, doth speak; for, not by measure, giveth he the ruah (spirit);" "Gal. 1:11-12 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 Yahshua Christ."

thee [Jeremiah], in a scroll;" "So Jeremiah called, Baruch, son of Neriah,—and Baruch wrote, from the mouth of Jeremiah, all the words of Yahweh which he had spoken unto him, upon a scroll" (Jer. 36:4).

For the sake of argument, let us say that these books are the 'Memoir's of the Apostles.' Why then would two of Yahshua's most spectacular demonstrations of power, namely the healing of the man born blind and the raising of Lazarus from the dead, not be recorded in the books of Matthew, Mark and Luke? Did Matthew, Mark and Luke forget these events? Absolutely not! Then what is the explanation? Yahweh, who is the Author of all of the books, in what people call the Bible, has a purpose for everything he does. We must take note of what is said and what is not said; how it is said and how it is not said; what words are used and what words are not used etc. etc.. If these books are the recollections of men, they do not belong in the Word of Yahweh however they are not the words of men but the perfect words of Yahweh, as written in the original text. Then why do they appear to be so different?

Yahweh presents enigmas and puzzles throughout his creation, which includes his Word. Little men call these irregularities, discrepancies or contradictions, at which Yahweh laughs, but in reality they are enigmas waiting to be discovered. The duckbilled platypus, an egg laying mammal, is an example of one of Yahweh's enigmas. This wonderful creation breaks the rules of 'wise' men. Some other creations that break the rules of men are birds that can't fly and mammals that can; fish that can fly and fish that breath air (mammals). These same men try to understand why all of the dinosaurs died out, while spiders still live. They wonder where all of the H₂O (water) come from that is on planet earth? Enigmas are throughout our Father's world and Word and it is up to us to seek to understand them. Yahshua said, "For this reason, in parables, unto them, do I speak,—because, seeing, they see not, and, hearing, they hear not,—neither do they understand" (Mt. 13:13). We must be those who have ears to hear. We must ask ourselves why an event is left out of one book while recorded in another book; why certain Greek words are used in one book while not in another and why are there four Gospels rather than one? The Word of Yahweh is a 'Masterpiece,' a 'Wonderful Work of Art.' As we examine and meditate on this 'Wonder,' let us subject ourselves to it and not visa versa.

Why Four Gospels?

There are four Gospels because Yahshua is presented in four different embodiments; King, Servant, Man and 'Bud' (Son) of Yahweh. The question arises as to why four Gospels were necessary. Why didn't Yahweh simply have one narrative set forth encompassing the events of Yahshua Christ's earthly life? To appreciate the answer to this question, one should recognize major aspects of Christ's earthly life and ministry, The prophets of old foretold four aspects of the Messiah quite explicitly as they spoke of the 'Bud' (tsemach)⁴

⁴ 06780 צמח tsemach tseh' - makh

(TWOT) 1928.0 צמח (samah) sprout, spring up. (1928a) צמח (semah) sprout, growth, Bud. (continued on next page footnotes)

in the Old Testament.

Yahshua as the 'King' in the book of Matthew

Jeremiah 23:5

Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud [tsemach], And he shall reign as, King, and prosper, And shall execute justice and righteousness in the land.

Jeremiah 33:15:

In those days, and at that time, will I cause to bud unto David, A Bud [tsemach] of

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root 'to shine forth,' but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms, {e.g. #Ge 2:5,9 Ex 10:5,ge 41:6,23 Ge 2:9 Ps 104:14 Ps 147:8} and the abundant growth of hair or the beard (in the Piel stem, #Jud 16:22 2Sa 10:5; and #Eze 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up, {#Isa 44:4} trouble, {#Job 5:6} the future, {#Isa 42:9} the restoration, {#Isa 58:8} and righteousness and praise. {#Isa 61:11} Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person. {#2Sa 23:5 Jer 33:15 Eze 29:21 Ps 132:17 Zec 6:12}

semah. Sprout, growth, Bud. The noun appears twelve times and is used as a messianic term in at least five passages.

A late Phoenician inscription discovered at Lamaka, Cyprus dating from the third century B.C. contains the phrase *semah sedek* 'the rightful shoot' which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B. C. Ugaritic Keret epic which calls Keret *šph ltpn*, i.e. 'the shoot or progeny of *Ltpn*.' Thus *semah* is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root *šph*, so far the only use of the root *smh* attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathaln previously announced to him, he asks rhetorically; 'Will not God cause all my salvation and all my desire to sprout?'. {#2Sa 23:5} The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent, {#Ps 132:17} with a 'yes!' In Jerusalem God will cause the horn of David to sprout up; in fact, It will spring forth for the whole house of Israel. {#Eze 29:21}

The first writer to take up the thought of #2Sa 23:5 and use the root *smh* as a noun to designate the Messiah is Isaiah. {#Isa 4:2} Many deny that Isaiah is referring to the Messiah when he speaks of 'the Bud or Shoot of Yahweh' because it is paralleled by the expression 'the fruit of the earth.' Therefore, #Isa 4:2 is simply a reference to the agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation of this fruitfulness 'in that day'; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly #2Sa 23:5 and perhaps #Ps 132:17 are controlling ideas when we come to the eighth century B.C. Thus the 'Sprout of Yahweh' (or as clarified by the cognate studies, 'the son of Yahweh') is an obvious reference to the divine nature of the *semah*. Yet his human nature is also in view, for he is 'the Offspring or Fruit of the Earth.'

In #Jer 23:5-6 and #Jer 33:15-16, he is 'the Righteous Bud [or Sprout]' raised up for David to reign as King. While focusing on his human, but regal nature, this passage also stresses his deity by calling him 'the Lord our Righteousness. Note that the context of both passages is the promise that Israel will return to the land. Even more pointedly, #Jer 33:19-26 sets the *semah* promise in line with God's previous promises to Abraham, Isaac, Jacob, the Levite priests, and David!

Zechariah {#Zec 3:8} pictures the Bud (*semah*) as the Lord's Servant. No doubt the allusion is to Isaiah's archetypal statements concerning Yahweh's Servant, Jesus Christ. In #Zec 6:12 the prophet proclaims, 'Behold the Man' who is 'a priest on his throne,' a ruler, a counselor of peace, whose name is Bud. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God's future fulfillment in Jesus Christ.

The DSS use the phrase *semah dawid* as a Messianic term in explanation of the Davidic covenant of #2Sa 7:14 (JBL 77:353).

The NT makes at least two references to this messianic title 'Bud' using the LXX translation of the root *smh*: *anatole* and *anatello*, #Heb 7:14 is to be translated 'our Lord sprang forth (or sprouted) from Judah.' But in #Lu 1:78 with its *anatole exhypos* the equation of *semah* YHWH is complete. Therefore we translate the verse, 'Because of the tender mercy of our God by which the Bud from on High shall visit us.' The only change needed is to convert the term 'height' into the divine name and the OT expression appears again.

Additional evidence for this messianic concept may be found in *neser* 'Bud' and *hoter* 'shoot' {#Isa 11:1} and *yôneq* 'young plant' and *shoresh* 'root'. {#Isa 53:2} (TWOT)

righteousness,—And he shall execute justice and righteousness, in the land:

One quality the coming Bud would have, as prophesied by Jeremiah, would be that of a King descended from David. In order for Yahshua to be the Messiah, he would have to be a descendant of David, inherit the right to the throne, and come as a King to Israel.

When one scrutinizes the four Gospels, it is the Gospel of Matthew which stands out as the revelation emphasizing Yahshua as the King. Only in Matthew do we find the phrase "Kingdom of Heaven," and there it is used thirty-two times. There are ten parables unique to Matthew, of which relate to a King. The genealogy given in Matthew 1 includes a royal genealogy showing Yahshua's descent from David and Solomon. The phrase "son of David" occurs more in Matthew than in any other Gospel. Thus, in the Gospel of Matthew, the emphasis is on Yahshua as the King, the Messiah who fulfilled the Old Testament prophecies. However, the promised Bud would be more than a 'King.' Look at Zechariah.

Yahshua as the 'Servant' in the book of Mark

Zechariah 3:8 ,

Hear, I pray thee, O Joshua the high priest, thou and thy friends who are sitting before thee, for, men to serve as signs, they are,—For behold me! bringing in my Servant, the Bud [tsemach];

As the promised Bud, a major aspect of Yahshua's ministry would be the role of a Servant. The Gospel which clearly emphasizes Yahshua as the Servant is Mark. Mark records no genealogy, as a Servant does not gain his position by descent. Mark begins with Yahshua's ministry, The word translated "lord" or "sir" (kurios) is used seventy-three times of Yahshua in the other three Gospels but only three times in Mark, for a Servant is not called a lord. Mark puts great stress on Yahshua's actions in the service of Yahweh to his fellowman. Thus the Gospel of Mark emphasizes Yahshua as a Servant willing to accept responsibility in serving and helping others.

Yahshua as the 'Man' in the book of Luke

Another major characteristic of the promised Bud is his humanity; in other words, the Bud would be a 'Man.'

Zechariah 6:12:

then shalt thou speak unto him, saying, Thus, speaketh Yahweh of hosts, saying,—Lo! a Man! Bud [tsemach], is his name, and, out of his own place, shall he bud forth, and shall build the temple of Yahweh;

The Gospel which clearly emphasizes Yahshua as a Man is the Gospel of Luke. In Luke 3:23-38 is a genealogy tracing Yahshua's legal ancestry (through Joseph who had adopted him) back to Adam, the first man. There are eleven parables peculiar to Luke which

emphasize the human aspect of his walk. He is depicted as a friend of publicans and sinners. The entire Gospel emphasizes his relationship with the common man. Thus, in the Gospel of Luke, Yahshua is shown to be a perfect Man, full of human tenderness and compassion.

Yahshua as the 'Bud of Yahweh' in the book of John

The fourth major characteristic of the promised Bud is that he would be the Bud (Son) of Yahweh.

Isaiah 4:2

In that day, Shall, the Bud [tsemach]of Yahweh, become beautiful and glorious,—And, the Fruit of the Land, splendid and majestic, To the escaped of Israel.

Yahshua was the tsemach, the offspring, of Yahweh. He came as Yahweh's Son. The Gospel which plainly emphasizes Yahshua as the Son of Yahweh is the Gospel of John. Several verses in John will demonstrate this emphasis.

John 3:16:

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.

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 Yahweh, I am?

For more information on the Gospel of John, see Appendix B: 'The Gospel of John is a Enigma.'

Conclusion

In summary, Yahweh had promised a coming Bud (tsemach) who would have four major characteristics. He would be (1) a King, (2) a Servant, (3) a Man, and (4) the Bud (Son) of Yahweh. While every Gospel encompasses all of these characteristics of Yahshua, each Gospel specifically emphasizes one of them. This is a major reason four Gospels were necessary to fully reveal the greatness of Yahshua's earthly life and ministry. No one Gospel could comprehensively state Yahshua's multifaceted ministry with the full illumination it deserves. By having four Gospels written, Yahweh set forth Yahshua's life from every essential viewpoint for man's full appreciation and knowledge.

No one historical record, Biblical or otherwise, covers every detail regarding a given time period, event, or person. Volumes have been written on the American revolution in the late eighteenth century. Even when these writings are accurate, they may cover the period of the revolution from different viewpoints with different details. This does not necessarily

mean they are contradictory; rather, these works often corroborate, augment, supplement, and elucidate one another. The same is true of the four Gospels. In John 10:35 Yahshua stated that "the scripture cannot be broken." In other words, no scripture is contradictory to another scripture. With this as a guiding principle, one can study the four Gospels to see how accurately they fit with one another. When Yahweh's Word is rightly divided, there will be no contradiction even though there are many enigmas and puzzles. If there ever is an apparent discrepancy between two passages of scripture, the problem must lie in our understanding, transmission or in translation. Since "the scripture cannot be broken," no one passage may be interpreted so that it is contradictory to another. Therefore, it is important to read accurately what is written without assuming or reading into it.

In studying Yahshua's earthly life and ministry, one Gospel may give details regarding an event not recorded in another Gospel. Too often readers will assume that each Gospel must record all the details, not realizing Yahweh had a divine purpose in having four Gospels written, which together give the fullness of His revelation concerning Yahshua's life and ministry. If certain details are included in one Gospel but not in another, it is by Yahweh's own design and revelation that they were written in that fashion. In studying the Gospels, one must use great discipline in order that similar events are not misconstrued to be identical and vice versa. Particular attention must be paid to subject, time, place, persons, etc. The approach must be to study Yahweh's Word from the inside out, bringing out the Biblical usage of terms and expressions. The recorded events are distributed among the Gospels so as to express the special design and character of each Gospel, and this is in perfect order and accuracy. The Gospels are four distinct presentations of the Messiah, which together form one perfect whole. It is our responsibility as students of Yahweh's Word to so study each Gospel in relation to the other three so that we can see their divine accuracy and revelation. Then we can fully understand and appreciate the all-important events of our savior's earthly life.

Appendix A

(Correction: The Companion Bible, erred in that he says that Yahshua was God (Yahweh), in this Gospel, when he is not Yahweh but rather, 'The Bud of Yahweh.' *Isa 4:2 In that day, Shall, the Bud of Yahweh, become beautiful and glorious...*)

THE INTER-RELATION OF THE FOUR GOSPELS.*

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

M¹ MATTHEW. The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous BRANCH,‡ and a KING shall reign and prosper" (Jer. 23. 5, 6; 33. 15). Hence the *royal* genealogy is required from Abraham and David downward (1. 1-17); and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.

M² MARK. The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant THE BRANCH"‡ (Zech. 3. 8). Hence NO genealogy is required; and He is presented as what He is—before GOD (relatively)—the lowest earthly position, the ideal Servant.

M³ LUKE. The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH"‡ (Zech. 6. 12). Hence the *human* genealogy is required upward to Adam (Luke 3. 23-38); and He is presented as what He is—before MAN (intrinsically)—the ideal man.

M⁴ JOHN. The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 9). "In that day shall Jehovah's BRANCH ‡ (i. e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence NO genealogy is required; and He is presented as what He is—before GOD (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 95. II.

† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.

‡ There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (*zemann*) occurs twelve times (see Ap. 10); but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23. 5, 6, and 33. 15, Christ is presented as "the Branch", the KING *raised up* to rule in righteousness. This forms the subject-matter of MATTHEW'S Gospel.

In Zech. 3. 8, Christ is presented as "the Branch," the SERVANT *brought forth* for Jehovah's service. This forms the subject-matter of MARK'S Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6. 12, Christ is presented as "the Branch" *growing up* out of His place. This is the characteristic of LUKE'S Gospel, in which this *growing up* forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of JOHN'S Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make *one*, is to ignore the Divine purpose in giving *four*.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendixes 96 and 97.

Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and the *same point of view*, and thus to differ from the fourth Gospel: whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the *four*, and not one standing apart from the *three*.

NOTES ON MATTHEW'S GOSPEL.

The Divine purpose in the Gospel by MATTHEW is to set forth the Lord as Jehovah's King. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfil all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel

I. Four events connected with His infancy :

- The Visit of the Wise Men (2. 1-15).
- The Massacre at Bethlehem (2. 16-18).
- The Flight into Egypt (2. 19-22).
- The Return to Nazareth (2. 23).

II. Ten Parables :

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| <ul style="list-style-type: none"> The Tares (13. 24-30). The Hid Treasure (13. 44). The Pearl (13. 45). The Drag-net (13. 47). The Unmerciful Servant (18. 23-35). | <ul style="list-style-type: none"> The Labourers in the Vineyard (20. 1-16). The Two Sons (21. 28-32). The Marriage of the King's Son (22. 1-14). The Ten Virgins (25. 1-13). The Talents (25. 14-46). |
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III. Two Miracles :

- The Two Blind Men (20. 30-34).
- The Coin in the Fish's Mouth (17. 24-27).

IV. Nine Special Discourses :

- The Sermon on the Mount (5-7).
- The Invitation to the Weary (11. 28-30).
- Idle Words (12. 35, 37).
- The Revelation to Peter (16. 17-19). See Ap. 147.
- Humility and Forgiveness (18. 15-35).
- His Rejection of that Generation (21. 43).
- The Eight Woes (23. See Ap. 126).
- The Prophecy on Olivet (24. 1-25. 46). See Ap. 155.
- The Commission and Promise (28. 18-20). See Ap. 167.

V. Six events in connection with His Passion :

- The Conspiracy and Suicide of Judas (26. 14-16; 27. 3-11).
- The Dream of Pilate's Wife (27. 19).
- The Resurrection of Saints after His Resurrection (27. 52, 53).
- The suggested Plot about His Body (27. 62-64).
- The Watch at the Sepulchre (27. 65, 66).
- The Earthquake on the Resurrection Morning (28. 2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose: such as "the kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else.† Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb *rheō* occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5. 21, 27, 31, 33, 38, 43).

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1. 3), it was revealed to them "from above" (Gr. *anōthen*); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1. 32-35 and in John); but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.

† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.

THE GOSPEL

ACCORDING TO

MARK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD MY SERVANT” (Isa. 42. 1).

(Introversion.)

B ¹ (p. 1304)	A	1. 1-8. THE FORERUNNER.		
	B	1. 9-11. THE BAPTISM: WITH WATER.		
	C	1. 12, 13. THE TEMPTATION: IN THE WILDERNESS.		
	D	E	1. 14-20. THE KINGDOM	} PROCLAIMED. } THE FOURFOLD } REJECTED. } MINISTRY OF } } THE LORD.
	F	1. 21-8. 30. THE KING		
	F	8. 31-10. 52. THE KING		
	E	11. 1-14. 25. THE KINGDOM		
	C	14. 26-42. THE AGONY: IN THE GARDEN.		
	B	14. 43-16. 14. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).		
	A	16. 15-20. THE SUCCESSORS.		

For the New Testament and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words used only in Mark, see some 70 recorded in the notes.

MARK is a Roman (Latin) surname. His Hebrew forename was John (Acts 12. 12). He was a cousin of Barnabas (Col. 4. 10). His mother's name was "Mary" (Acts 12. 12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4. 36; 12. 12; 13. 5, 13; 15. 37-39. Col. 4. 10. 2 Tim. 4. 11. Philm. 2. 24. 1 Pet. 5. 13).

Mark was not the young man mentioned in ch. 14. 51, 52. See the notes there. His Gospel was not derived, as alleged, from any human sources; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1. 3). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 86 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, *only twice*; once by the Woman (a Greek or Gentile), 7. 28, where it should be rendered "Sir"; and 9. 24, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16. 19, 20), but that was *after His ascension into heaven*.

To this presentation of the Lord in this Gospel as Jehovah's servant, are due also the minute references to His activities, not only to what He said, but how He said it; what He did, and how He did it. These are not due to any "peculiarity" of the human writer, but to the Divine supplements of the Holy Spirit. Hence we are told:—

- How the disciples were sent forth "two and two" (6. 7);
- How the centurion "stood by, over against" the Lord (15. 39);
- How the people were made to sit "in ranks" (6. 40);
- How the Lord went to pray (1. 35);
- How He withdrew "to the sea" (3. 7); and how He "sat in the boat, on the sea" (4. 1);
- How He was in the stern, asleep "on a pillow" (4. 38); how He sat (12. 41; 13. 9).

We are told also of the fear, astonishment, and sore amazement of the disciples (4. 41; 6. 51; 10. 24, 26); and of the effect of the Lord's words and works on the People (2. 2; 3. 10, 20; 4. 1; 5. 21, 31; 6. 31, 33; 8. 1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning"; which, without any preface, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1. 27, 31; 2. 12; 3. 10; 5. 29; 6. 56; 7. 37); and on the other the depth of His feelings as man—His fatigue, &c. (4. 38; 11. 12; 14. 36); His sympathies and compassion (6. 34; 8. 2); His love (10. 21); His composure (4. 38-40; 15. 5); His seeking solitude (1. 35; 6. 30-32); His wonder (6. 6); His grief (9. 6); His sighing (7. 34; 8. 12); His anger and displeasure (3. 5; 10. 14). See note on "immediately" (1. 12).

The four Gospels are treated in *The Companion Bible* not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be received.

NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by LUKE is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6. 12). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5. 29, &c.; 7. 29, 34, 37, &c.; 15; 18. 9, &c.; 19. 7, &c.; 23. 39, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 13. 1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (6. 8, 27, &c.; 10. 30, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10. 30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17. 16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7. 11-15); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (10. 38-41) and Mary, of Bethany (10. 39, 42); Mary Magdalene (24. 10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3. 21; 5. 16; 6. 12; 9. 18, 29; 11. 1; 18. 1; 22. 32, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God" in praise is mentioned (2. 20; 5. 25; 7. 16; 13. 13; 17. 15; 18. 43; 23. 47).

The Four Hymns are peculiar to LUKE: the *Magnificat* of Mary (1. 46-55); the *Benedictus* of Zacharias (1. 68-79); the *Nunc Dimittis* of Simeon (2. 29-32); and the *Gloria in Excelsis* of the angels (2. 14).

The six Miracles peculiar to LUKE (all characteristic of the presentation of the Lord in Luke) are:—

1. The Draught of Fishes (5. 4-11).
2. The Raising of the Widow's Son at Nain (7. 11-15).
3. The Woman with a Spirit of Infirmity (13. 11-17).
4. The Man with the Dropsy (14. 1-6).
5. The Ten Lepers (17. 11-19).
6. The Healing of Malchus (22. 50, 51).

The eleven Parables peculiar to LUKE (all having a like significance) are:—

1. The Two Debtors (7. 41-43).
2. The Good Samaritan (10. 30-37).
3. The Importunate Friend (11. 5-8).
4. The Rich Fool (12. 16-21).
5. The Barren Fig-tree (13. 6-9).
6. The Lost Piece of Silver (15. 8-10).
7. The Lost Son (15. 11-32).
8. The Unjust Steward (16. 1-12).
9. The Rich Man and Lazarus (16. 19-31).
10. The Unjust Judge and Importunate Widow (18. 1-8).
11. The Pharisee and the Publican (18. 9-14).

Other remarkable incidents and utterances peculiar to LUKE may be studied with the same object and result (3. 10-14; 10. 1-20; 19. 1-10, 41-44; 22. 44; 23. 7-12; 23. 27-31; 23. 34; 23. 40-43; 24. 50-53).

As to LUKE himself: his name (Gr. *Loukas*) is probably an abbreviation of the Latin *Lucanus*, *Lucilius* or *Lucius*.* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4. 14. 2 Tim. 4. 11. Philem. 24.

From these and the "we" portions of the Acts (16. 10-17; 20. 5-15; 21. 1-18; 27. 1-28. 16) we may gather all that can be known of LUKE. We first hear of him at Troas (Acts 16. 10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in JOHN there is no Temptation, and no Agony, in LUKE we not only have these, but the Pre-Natal Section (1. 5-2. 5, A², p. 1430) as well as the Pre-Ministerial, which is common to all the four Gospels.

* It was held till recently that *Loukas* never represented the Latin *Lucius*; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names *Loukas* and *Loukios* are used of the same person. See *The Expositor*, Dec. 1912.

THE GOSPEL
ACCORDING TO
JOHN.
THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40. 9).

(Introversion.)

B²	A	1. 1-28. THE FORERUNNER.	
	B	1. 29-34. THE BAPTISM: WITH WATER.	
	C	D 1. 35-4. 54. THE KINGDOM	} PROCLAIMED. } } REJECTED. }
		E 5. 1-6. 71. THE KING	
		E 7. 1-11. 54-. THE KING	
		D 11. -54-18. 1. THE KINGDOM	
	B	18. 2-20. 31. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).	} THE FOURFOLD } MINISTRY OF } THE LORD.
	A	21. 1-26. THE SUCCESSORS.	

For the New Testament and the order of its Books, see Ap. 95.

For the Diversity of the Four Gospels, see Ap. 96.

For the Unity of the Four Gospels, see Ap. 97.

For the Fourfold Ministry of the Lord, see Ap. 119.

For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by JOHN is to present the Lord Jesus as God. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic", and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of man (see Ap. 98. XVI and 149), while in John the presentation of the Son of God (Ap. 98. XV) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number (Ap. 10), viz. :-

The Work of John the Baptist.
The last Supper.
The Anointing at Bethany.
The Passion, and
The Resurrection, and
Two Miracles: the Feeding of the 5,000 and
the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works", but in John they are always called "signs" (see Ap. 176), because they are recorded not as to their facts or their effects, but as to their number and signification.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judaea rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2. 13-3. 21; 5. 1; 7. 10; 10. 22; 11. 55, &c.); while His ministry in Galilee is constantly assumed, rather than described (6. 1; 7. 1; 10. 40).

These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.

NOTES ON JOHN'S GOSPEL.

The purpose of the Holy Spirit by John, in His presentation of the Messiah, is to say to us and to all, "Behold your God"; and His Deity is observed throughout this Gospel. See 1. 3, 14, 33, 34, 49; 3. 13, 14; 5. 23, 26; 6. 31, 62; 8. 58; 13. 33, &c. This is emphasized by the first and last references (1. 1 and 20. 28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of *Omniscience*. This is not entirely absent in the other Gospels; but it pervades the fourth Gospel, and is manifested by much more frequent reference (see the Table below).

In this connexion the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

The characteristic words are —	The number of their occurrences.			
	MATT.	MARK	LUKE	JOHN
abide = <i>menō</i> ¹	3	2	7	41
believe = <i>πίστευθῆναι</i> . Ap. 150.	11	15	9	99
the Father = <i>ho Patēr</i> (used of God). Ap. 98. III	44	5	17	121
My Father. Used by the Lord ²	14	—	4	85
finish = <i>τελειῶ</i>	—	—	2	19
flesh = <i>sarx</i>	5	4	2	13
glory = <i>δοξα</i>	8	3	13	19
glorify = <i>δοξάζω</i>	4	1	9	23
Jews = <i>Ioudaioi</i> (including Mark 1. 8 and John 8. 22)	5	7	5	71
judge = <i>κρίνω</i>	6	—	6	19
know = <i>οἶδα</i> . See Ap. 132. I. i	18	13	14	61
know = <i>γινώσκω</i> . See Ap. 132. I. ii	20	13	23	56
lay down His life	—	—	—	6
light = <i>φῶς</i> . See Ap. 130. 1	7	1	6	23
life = <i>ζωή</i> . See Ap. 170	7	4	6	36
life (give life to) = <i>ζωοποιεῖν</i>	—	—	—	3
live = <i>ζαῶ</i> . See Ap. 170	6	3	8	17
love (Noun) = <i>ἀγάπη</i> . See Ap. 135. II. 1	1	—	1	7
love (Verb) = <i>ἀγαπάω</i> . See Ap. 135. I. 1	7	5	13	37
love (Verb) = <i>φιλέω</i> . Ap. 135. I. 2	5	1	2	13
parable = <i>παροιμία</i>	—	—	—	4
send = <i>πέμπω</i> . See Ap. 174. 4	4	1	10	33
sign = <i>σημεῖον</i>	13	7	11	17
true (Adj.) = <i>ἀληθής</i> (faithful). Ap. 175. 1	1	1	—	13
true (Adj.) = <i>ἀληθίνος</i> (genuine). Ap. 175. 2	—	—	1	8
truth = <i>ἀλήθεια</i>	1	3	3	25
truly = <i>ἀληθῶς</i>	3	2	3	10
Verily, verily = <i>Ἀμήν, ἀμήν</i> ³	—	—	—	25
witness (bear) = <i>μαρτυρεῖν</i> ⁴	1	—	2	33
witness = <i>μαρτυρία</i>	—	3	1	14
works = pl. of <i>ἔργον</i>	5	2	2	27
world = <i>κόσμος</i> . See Ap. 139. 1	9	3	3	79

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is equally instructive. For, as in Matthew and Luke the Lord is constantly addressed as "Lord", but not often in Mark, where it would not be in keeping with His presentation as Jehovah's *servant*; so in John the Lord is never represented as praying⁵ to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a *king* (as in Matthew) in respect of his delegated authority (Matt. 14. 23; 26. 38, 39, 42, 44); also on the part of a *servant*, in respect of His assumed subjection (Mark 1. 35; 6. 46; 14. 32, 35, 39); and of an ideal *Man* in respect of his dependence upon God at all times (Luke 8. 21; 9. 18; 10. 12; 11. 13, 28, 29; 11. 1; 22. 41, 44, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John's Gospel.⁵ And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occ. only in John.⁶

¹ *Menō* is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all.

² See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 19, 23, 38, 49, 54; 10. 17, 18, 25, 29, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 8, 10, 16, 23, 24; 13. 10; 20. 17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. Nor does the word *huios*=son, as used of believers as being the "sons of God"; but always *teknon*. Paul uses *huios* of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses *teknon* also (Rom. 8. 16, 17, 21. Phil. 2. 15. Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

³ In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

⁴ This witness was borne by the Father (John 5. 32, 37; 8. 18); by the Son (8. 14; 13. 37); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 45; 5. 39, 46); by the works (5. 17, 36; 10. 25; 14. 11; 15. 24); by the Forerunner (1. 7; 5. 33, 35); by His disciples (15. 27; 19. 35; 21. 24).

⁵ True, the English word "pray" is used of the Lord in John 16. 26; 17. 9, 9, 15, 20; but the Greek word is different. It is *ερωτάω*=to ask (Ap. 134. I. 3), and implies familiarity if not equality. It is not *προσευχόμεναι* (Ap. 184. I. 2), as in the other Gospels. The same is true of *προσευχή*, prayer (Ap. 184. II. 2). ⁶ See note on 10. 11.

Appendix B

The Gospel of John Is an Enigma!

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for spirit.)*

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 proleptic⁵ by portraying him as already glorious."⁶ E W Bullinger believes that the Gospel of John, the Book of Hebrews and the Book of Revelations were written to the Hebrews who will be present after the Body of the Christ has ascended into heaven with their Lord. (See Appendix A) The Gospel of John does not complement Matthew, Mark and Luke but it does complement the Book of Revelations. 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 Revelations. 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 Revelations, 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."⁷ 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 high priest but not from the tribe of Levi but rather from the tribe of Judah.⁸ 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.⁹ If they desired to know if Yahshua met the requirements of the Messiah, as presented in the

⁵ "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 [Yahshua] 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."

⁶ "One God & One Lord," by Graeser, Lynn and Schoenheit, pg. 187

⁷ OED

⁸ 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).

⁹ They said to Nicodemus, "...Surely, thou also, art not, of Galilee? Search and see! That, out of Galilee, a prophet is not to

scriptures, they could have asked Mary if Bethlehem was Yahshua's birth place; had they ever lived in Egypt or Nazareth; was Mary of the line of David etc. etc.?

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 view"¹⁰.) They are not really synoptic because Matthew presents Yahshua as the King, Mark presents Yahshua as the Servant and Luke presents Yahshua as the Man¹¹.) The Gospel of John, as we will see, presents Yahshua from a different and many times appearing, conflicting point of view from the rest of Yahweh's Word. In this Gospel, Yahshua 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 B) "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 Luke¹²." Why are there four Gospels? Each Gospel presents Yahshua (Bud¹³) in a different light¹⁴. 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 Yahshua'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.
- 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.

arise" (Jn. 7:52).

¹⁰ Webster's New World Dictionary

¹¹ The Companion Bible by E W Bullinger, pg. 1304

¹² The New Bible Dictionary, Douglas

¹³ 06780 צמח *tsemach tseh'-makh* sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

¹⁴ The Companion Bible by E W Bullinger pg. 1304

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. Yahshua 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)? Yahshua 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 Yahshua 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 Yahshua 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, Yahshua 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 incarnation¹⁵ 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

¹⁵ See the article, “What happens when a person dies.”

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 Yahshua 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); “Yahshua, 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 Yahshua 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 C) Yahshua also states that he is in heaven while he is presently on the earth (John 3:13)?¹⁶ Another distinguishing attribute of this Gospel is that it presents Yahshua as an *elohim*.

‘An Only Begotten Elohim’

Yahshua is presented as an *elohim*¹⁷ in three instances beginning in John 1:18:

1. “No one, hath seen [known]¹⁸, 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. Yahshua 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 Yahshua, “My Lord, and my Elohim” (Jn. 20:28)! The Bud of Yahweh, Yahshua as an *elohim* in his glory, is unveiled in the Gospel of John (Is. 4:2)!

‘We Gazed upon His Glory’

Yahshua 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)?

¹⁶ And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

¹⁷ 0430 אֱלֹהִים ‘*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.”)

¹⁸ 3708 ὁραω *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

In John's Gospel there is no recorded account of Yahshua'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 Yahshua, in Cana of Galilee, and manifested his glory" (Jn. 2:11).

'Ruah' (spirit)

There is more teaching on ruah¹⁹ (spirit) in John than in any other Gospel. In John 3:6 & 8 Yahshua 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." Yahshua 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, Yahshua 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 Yahshua 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, Yahshua, 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'

Yahshua 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 B) This statement is not in any of the other Gospels. Yahshua, 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, Yahshua 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'²⁰ 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.

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

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

¹⁹ 07307 רוּחַ ruach *roo'* - *akh* wind, breath, mind, spirit. See the article, 'Spirit and Soul.'

²⁰ 4336 προσευχομαι

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, Yahshua does not cast our demons or impure spirits in the Gospel of John. Yahshua 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, Yahshua 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, Yahshua is called, the Son of Elohim by John the Immerser, Nathanael, himself and Martha (Jn. 1:34, 1:49, 10:36, 11:27). Yahshua'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, Yahshua'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, Yahshua 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 Yahshua in the three Gospels, when they identified him as the Son of Yahweh;²¹ "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 Yahshua 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, Yahshua'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)
- 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,—Whensoever, he, shall come, he will tell us, everything. Yahshua 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,

²¹ Mt. 8:29, Mk. 3:11, 5:7, Lk. 4:41, 8:28

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 Yahshua 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. Yahshua 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." Yahshua 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!

One or Three Year Ministry

The Gospel of John apparently presents Yahshua's ministry as lasting approximately three years. We arrive at this conclusion because it appears that he partook of approximately three Passovers (2:13, 6:4, 11:55, 12:1, 13:1). On the other hand, the Gospel of Matthew, Mark and Luke present Yahshua's ministry as lasting approximately one year because the Passover is only mentioned once at the end of each Gospel (Mt. 26, Mk. 14, Lk. 22). A one-year ministry would make sense because Yahshua was our Passover Lamb.²² The Passover lamb was required to be a male one year old.²³ On the other hand, Yahshua was only called the Lamb of Yahweh in the Gospel of John. I do not pretend to understand this apparent paradox.

'Slay Him'

The Hebrew's sought to kill Yahshua only at the end of his ministry in the Gospels of Matthew, Mark and Luke.²⁴ 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
- 2.) And, after these things, Yahshua 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

²² I Cor. 5:7

²³ A lamb without defect, a male a year old, shall yours be,—from the sheep, or from the goats, shall ye take it. Ex. 12:5

²⁴ and they took counsel together, in order that, Yahshua, 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 Yahshua, testimony, with the intent to put him to death,—and were not finding any; Mk. 14:55, 64

‘A Plethora of Titles’

Only in the Gospel of John, does Yahshua identify himself with a plethora of titles. These titles are not in the other three Gospels. In the Gospel of John, Yahshua never asked, “Who are men saying that, the Son of Man, is,”²⁵ 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 Gospel of John appears to be an prolepsis event because the acquiring of salvation, in the Gospel of John, requires no works, which is in contrast to the Gospels of Matthew, Mark and Luke.²⁶ 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.²⁷ 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

²⁵ Mt. 16:13, Mk. 8:27, Lk. 9:18

²⁶ In the Gospels of Matthew 19:16-22, Mark 10:17-19, and Luke 18:18-30 and in the book of Revelations, life age-abiding (salvation) is received as it is in the Old Covenant by obeying the Law of Moses. In Luke 10:25, Yahshua 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, Yahshua is asked, “Good Teacher! what shall I do that, life age—abiding, I may inherit? And, Yahshua, 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, Yahshua 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.

²⁷ 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)

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).

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 alienated with the seven Church Epistles than with the other three Gospels.²⁸ 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)²⁹ Yahshua as it does in the Gospel of John;³⁰ 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."³¹ 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.

²⁸ Ro 10:9 That, if thou shalt confess the declaration with thy mouth—That Yahshua 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.

²⁹ 1223. $\delta\iota\alpha$ *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.

³⁰ 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.

³¹ 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.

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.

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 Yahshua 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 Yahshua, giving thanks unto the Divine Father through him:—

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

The events in Yahshua'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.)*

- 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.) * *Yahshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)*
 22.) 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 Revelations 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 Israel³² 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 Peter³³ and Yahshua,³⁴ then the Gospel of John and the Book of Revelations 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, Revelations 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 Revelations, 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 Revelations proclaims, “Become thou faithful until death, and I will give thee the crown of life” (Rev. 2:10).

John the Immerser as Elijah

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 John³⁵ 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!”

³² 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

³³ 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

³⁴ 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

³⁵ John is the Hebrew name, ‘Yowchanan,’ pronounced as *yo-khaw-nawn*, which means, ‘Yahweh is Merciful or Yahweh has Graced.’

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 Revelations. In the Book of Revelations, 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, Yahshua 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 Yahshua, "...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 them" (Mt. 17:10-13). In the book of Mark, the scribes said, "...that, Elijah, must needs come, first? But I [Yahshua] 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,"³⁶ 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.³⁷ The fire of Gehenna is used seven times in the Gospel of Matthew.³⁸

³⁶ 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

³⁷ 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;

³⁸ 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

The books of Matthew, Mark and Luke record the events of the great and awful Day of Yahweh.³⁹ The disciples asked Yahshua, “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 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 Yahshua 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 Revelations And the two witnesses as Elijah

John the Immerser is not called Elijah in the Gospel of John. Priests and Levities 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.⁴⁰ The Greek words, ‘metanoia,’ and ‘metaneo,’ 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.⁴¹ Witness is the Greek word, ‘martureo,’⁴² 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,

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?

³⁹ Mt. 24, Mk. 13, Lk. 21

⁴⁰ 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)

⁴¹ 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

⁴² 3140 μαρτυρεω 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

not bringing forth [[good]] fruit, is to be hewn down, and, into fire, to be cast,” but instead says, “...that he [Yahshua] 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 Revelations is the answer to this enigma.

The Book of Revelations 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 Revelations. The prophet Elijah performed many signs and wonders in contrast to John the Immerser, who did not perform a sign.⁴³ The two witnesses, in the Book of Revelations, exhibit signs and wonders like Elijah. Elijah brings down fire from heaven against his enemies, as do the two witnesses.⁴⁴ Elijah stopped the rain for three and a half years as do the two witnesses.⁴⁵ Elijah stood against Jezebel, as do the two witnesses.⁴⁶ Elijah went up in a storm into the heavens as the two witnesses are taken up into heaven in a cloud.⁴⁷ The two witnesses, who will complete the prophecy of Malachi 4:5, are Elijah in the Book of Revelations as was John the Immerser in the three Gospels.

Yahshua being Sent by the Father

Two words that have been translated sent are the Greek words *apostello*⁴⁸ and *pempo*.⁴⁹ 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 Yahshua being sent by his Father. In the Gospels of Matthew, Mark and Luke, *pempo* is not used once in this relationship while *apostello* is used twice in Matthew, once in Mark and five times in Luke in the relationship of Yahshua being sent by the Father.⁵⁰ A special position is obviously occupied by John’s Gospel concerning Yahshua being sent by his Father. This denotes that behind Yahshua’s words, signs and person stood Yahweh, the Sender, the Creator, his Father. Yahshua, the one who was

⁴³ And, many, came unto him, and were saying—John, indeed, did not so much as, one sign; Jn. 10:41

⁴⁴ 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).

⁴⁵ 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

⁴⁶ 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.

⁴⁷ 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

⁴⁸ 649 ἀποστέλλω *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 Yahshua 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.

⁴⁹ 3992 πέμπω *pempo* *pem'-po* 1) to send. Below are the usages of *pempo* in the Gospel of John for Yahshua 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.

⁵⁰ Mt. 10:40, 15:24; Mk. 9:37; Lk. 4:18, 43, 9:2, 48, 10:6.

sent, would not say or do anything of himself, but rather would say and do what the Sender commanded;⁵¹ “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.⁵²

Conclusion

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, Yahshua 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. Yahshua 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, Yahshua is presented as he is in the Book of Revelations. He is the Lamb,⁵³ glorified, sitting at the right

⁵¹ 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.

⁵² Now, unto him who hath power to establish you, according to my glad—message—even the proclamation of Yahshua Christ, according to the revelation of a sacred secret, in age—past times kept silent, (Rom. 16:25); “Respecting which ye can, by 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)

⁵³ 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

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 such. 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 Yahshua's disciples made in John 21:21-23 when they misinterpreted Yahshua'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, Yahshua did not tell him, he should not die; but, If I will that, he, remain until I come, what is that to thee?" Was Yahshua's statement an enigma? Yes! Was his words misinterpreted? Yes, as also has been the Gospel of John!

Appendix A

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 B

<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 C

‘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, Yahshua, 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 Yahshua 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.