

It's all about Jesus

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FOR FAITH FOR THE HOPEFUL

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BOOK THREE

THINGS YOU OUGHT TO KNOW

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The purpose of this book

This book is about: **what to study to learn about the methods Jesus used in training the Apostles.** And **what Jesus meant by being a good person.**

I don't discuss the actual methods except peripherally, you must study the works of the early followers of Jesus to get detailed instructions on what to do. You can start with my book 'Making the Divine Bread,' for an outline. And of course you have already read book Two with the thirty Least Commandments.

Bread, of course, is a metaphor for the training method of Jesus. He teaches us how

to make bread His way. The word ‘bread’ occurs 80 times in the New Testament. Read Mt 16:5-12 to see Jesus trying to explain to His disciples, the significance of the bread metaphor.

Behind this series of books called *It's All About Jesus* are thousands of hours of writing.

Hopefully you will get something from this book without having to do any research. But I have added a few links to important books I have written.

So, have a look here, don't get bogged down. Take a lot of breaks. My hope is that you will feel a lot better about your ignorance when you understand that the Bible doesn't have all the answers, and that it's not your fault you can't always understand it.

The Apostles knew about being ‘good’

You probably have been taught that the reason Jesus came to Galilee was so that He could be crucified and save the world.

‘God,’ some say, sacrificed Jesus to pay the ransom demanded by Satan in order to let the people be free to return to God. Not everyone puts it in such gross terms, but that is what underlies a popular understanding of the Passion.

Orthodoxy says that Jesus’s crucifixion paid for the sins of the whole world. Jesus was called the Redeemer, because He redeemed mankind by paying the price demanded. This act of Jesus allowed righteous men to rejoin ‘God’ in the afterlife. It is called the Atonement — re-uniting man and God. Most people see that this act of Jesus was the divine event that enables them

individually to be saved and so enter Heaven after death.

Protestants believe that by accepting Jesus as their personal savior and being baptized, they are guaranteed an after-life in Heaven, rather than Hell. In gratitude, for this act by Jesus, ‘Christians’ try to be good neighbors, attend Church and pray for others. This simple understanding benefits all communities, because people who ‘believe’ in these ideas tend to make better citizens.

They don’t necessarily become happier people. They tend to feel guilty. Not everyone agrees on what they should do with the knowledge they gain. There are now 33,000 Protestant denominations world wide, whose leaders argue about what should be done to be ‘good.’

The Jews were going to be saved anyway

Jesus was **not** sent by The Father to ‘save’ any ‘righteous’ person such as a good Pharisee or good Scribe. Good Pharisees and good scribes were already committed to **The Covenant**, and were guaranteed a place in the world to come by the God of Abraham, Isaac and Jacob—who is named **Hashem**.

Who is HaShem

In case you are not familiar with Jewish nomenclature, let me tell you about their gods which are mentioned in the Tanakh—the Jewish ‘bible.’ There is more detail later in the book, but for now you need to know these things:

Genesis in Tanakh is the story about the beginnings of the Semitic peoples. It has

little to do with gentiles who were already 14 million strong when Adam entered the world.

According to rabbis, the gods who made the world are called Elohim. 'El' means a god of some sort, possibly an Angel like Gabri-el, Micha-el, Uri-el, or Archang-el. The Elohim were multiple gods working together to make a world for mankind. The Elohim is mentioned in Ge 1:1, and that word appears in a thousand places throughout the Tanakh.

But in Ge 2:4 another god appears called **יהוה** a name that cannot be pronounced in any language, and in fact a man must not attempt to speak it. In synagogue and in writings this god is called 'HaShem' meaning 'the name.' So, whenever the symbols **יהוה** appear in the Tanakh, a

reader would say: HaShem ’ or some other word like ‘Adonai.’

The name HaShem appears many thousands of places in the Tanakh. HaShem tells Moses that He, HaShem is the god of Abraham, Isaac and Jacob only, and is not the god of the Arabs, which is the other Semitic race, which HaShem actually bans from the Holy Land. HaShem had nothing to do with gentiles, who are condemned in Deuteronomy as **ignorant Sun and Moon worshippers**.

It was HaShem’s idea to allow the worship of the Sun and Moon, because he said: ‘that way they won’t have the need to make their own idols.’

“And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be

driven to worship them, and serve them, which the LORD (Hashem) thy God hath divided unto all nations under the whole heaven.”

Deuteronomy 4:19, KJV.

HaShem was the god who made Adam from dust, and Chava from Adam's rib. He also placed the tree of the knowledge of good and bad into Paradise, and He created the serpent. HaShem removed Adam and Chava from the garden, and this event marks year 1 in the Jewish calendar. Today is Jewish year 5779, and so Adam entered our world 5779 years ago, which is approximately 3761 BCE.

At that time there were 14 million 'gentiles' already living, farming, making jewelry growing rice, and building monumental observatories (stone henge) on the earth—search the archeological records

if you must. Cain married a woman from the land of Nod, and Cain built a big city called Enoch which held thousands of people.

Read my Books **Oldest Bibles** and **The Brits came before Adam** for a review of what we know about ancient civilizations, the flood and all that.

HaShem is adamant that **He has no son**, and doesn't need one to get anything done. This is what the rabbis teach. As far as they are concerned Jesus had no relationship with HaShem who made Adam and Chava —Hashem said so.

Creation

Don't confuse the creation of the Universe **from nothing**, with the making

of the World from existing material, as described in Genesis. Before the World was organized, the Universe had first to be created. This was the work of the Supreme God, whom Jesus calls 'My Father.'

The Muslims also claim that Allah created the Universe and he told Muhammed that he had no son, and no need of one to create the world.

Jesus, Muhammed said: was not related to Allah, but was a Prophet like Muhammed. Both of them ascended to heaven to join Allah.

Jesus in the New Testament never said He was related to Hashem nor Allah. Jesus said He was the Son of *The Father*. You need to have this clear in your mind, The Father is not the same as Hashem who made Adam.

In America Protestants teach the Father of Jesus is the Jewish God HaShem.

Not everyone says this: Mormons say that Jesus actually **was** HaShem . J-W say that Jehovah is the father of Jesus and Jesus is not god. Most Baptists, Methodists, Presbyterians and Lutherans teach that Hashem is the Father that Jesus refers to. Some hymnals actually give praise to Jehovah or Yahweh, as some people say the name.

Don't confuse Hashem with The Father

If you have any of these associations in your head you will never understand how Jesus compares His Father with HaShem. Jesus talked to his Apostles about The Father but when speaking to Pharisees He referred to their Israelite God.

To His disciples He said pray to *The Father*, (not to HaShem). You must do the same, and you must know who your Father is. I will talk more about this as we go along.

The lost sheep of Israel

Jesus Himself said that He was sent only to ‘the lost sheep of the house of Israel.’ He wasn’t sent to any other class of people. The Father had good reasons for this, and it wasn’t up for discussion.

Israel had a Covenant with Hashem, and Hashem agreed to be Israel’s only God, and no-one else’s. Israel was promised a homeland and prosperity if they worshipped only Hashem. Much of Israel ignored Hashem and some tribes eventually died out, but the tribe of Judah survived and Hashem turned His full attention to Judah, who had always tried to be obedient people.

Judah was doing quite well, being obedient to the Law of Hashem. But the Law was harsh towards people who had abandoned their Covenantal agreements. Those people were sinners, and all poor people and maimed people were considered to be such because their condition was punishment by Hashem for sins committed. Likewise any person with a menial job, like fisherman, tax collector, prostitute, or beggar was classed as a sinner. None of these people could worship in the Temple or associate with righteous people. They were not under **The Covenant**.

Jesus called them ‘the lost sheep.’

The Father sent Jesus to ‘rescue’ the lost sheep.

The lost sheep were to be shown the **Way of living** that would enable a man to

become ‘good’ outside **The Covenant**, and so earn a place in the world to come. Jesus explained to the lowly members of society that they could share in the Divine life of *The Father*, and enter the Kingdom of God despite their low estate and their unsuitability to live under **The Covenant**, if only they would learn from Him, how to be ‘good.’

The Father had selected a few fishermen to demonstrate these ideas— people who could give up their ‘attachments’ and leave their family and their occupations and follow Jesus for several years. Read my article called ‘Stuff.’

They were chosen to be the first wave of disciples to be trained to spread the news about the good Father to other ‘lost sheep’ and to the Pagans.

Before Jesus was sent to them, no one knew of *The Father*.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matthew 11:27, KJV.

Pharisees, knew nothing of any Father. They taught righteous people that there was only ONE God for Israel, whose name they would never speak. In their liturgy He would be called Adonai . Today, rabbis call Him HaShem .

Jewish scripture vs Old Testament

The English Church always spoke of that Jewish God as **LORD, or Jehovah** (twice in kjv). Wherever the King James Version has written LORD the Tanakh shows יהוה — which today is spoken ‘HaShem .’ You must not confuse LORD with Lord which refers to the Son of God, Jesus. In Church it is difficult to know who is being referred to when you hear the word ‘Lord.’

When the King James Version was written, the Bishops made sure to identify the god being spoken of by these different typefaces. The priests understood what was going on, and it was their job to explain who was speaking or being referred to through homilies which were read followed the reading of the text.

If you are reading a Bible on your own, you need to have a Jewish-English Bible near you so you can see who said what. I use the Stone Edition Chumash so I can see which god is speaking. In the King James Version all gods are called LORD, Lord, or LORD God, without explaining which god is meant. The Emphatic Bible, the Hebrew names King James Version and several others use the proper names.

Before Americans began printing their own Bibles things were much clearer. The Greek Bible has the title of the Father as 'Theos.' In the Latin it was 'Deus.' Both words mean 'a Deity' of some sort. The Original Greek Septuagint uses יהוה for the Jewish God and doesn't translate it. After the 4th century the Greek Bibles showed Theos for the Old Testament gods, and the New Testament god. Rabbis say Theos is a

corruption that blasphemes the name of their god—how can anyone justify changing God’s name?

It is as if people who knew you as Archibald, decided to call you Fred, and introduced you as Fred to others.

The Roman Catholic Church used **Deus** for the Father of Jesus, and **Dominus** for the Jewish God.

You need to be clear about these differences. Read my book **The Father and the Son** for the details.

Now, just must understand that your Father in heaven is Jesus’s Father in heaven, and that this relationship makes you brethren to Jesus, as long as you are a good person trying to do the will of *The Father*.

The Father may not recognize some

If you are trying to obey HaShem, look out. The Father will not recognize you. Jesus said

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21, KJV.

In other words it does no good to call on Jesus to help you if you are not doing His Father’s work, but are instead following Hashem’s Law.

“When once the master of the house is risen up,

and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:" Luke 13:25, KJV.

In other words, if you worship HaShem you will not be allowed in, despite using my name.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I

profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22, 23, KJV.

Those of you who break your own laws, are no sheep of mine, and I do not recognize you.

The Covenant

The job of the Pharisees was to see that every circumcised Israelite who had reached the age of maturity became obedient to **The Covenant**. Pharisees interpreted the Law – they were called lawyers or scribes and teachers. **The Covenant** specifically rejected the worship of any God other than **Hashem**. Any suggestion that a man should worship another God was blasphemy, for which the penalty was stoning to death.

Jesus could not openly teach Pharisees about The Father because He would be condemned for blasphemy.

In public He talked in Parables and Similitudes which His disciples would know were referring to The Father. Only the disciples were told the meaning of the parables in private. ¹

Jesus could legally only reveal *The Father* to people not under **The Covenant**. He couldn't cancel a Covenantal agreement (Mt

¹ When the Bible was written for the Roman Catholic Church in the 4th century, the knowledge of the Father was made plain in the New Testament, and no mention was made of the name of the Jewish God. Within a short time almost all the Jews who had founded the Religion (the first fifteen Bishops had all been Jews) left the Church and went back to worshipping Adonai, not The Father. From then on the Jews became enemies of Christianity.

5:18.) His target audience was any outcast who had been shunned by the Pharisees, who was unable to live a Covenantal life because of a sickness, deformity, lowly occupation, any of which was considered the result of sin with subsequent condemnation by HaShem. All such people were outside **The Covenant** and could be ‘converted.’

Roman Catholics follow this rule of Jesus, and catholics are not allowed to even attempt conversion of a Jew living under a Covenantal agreement.

Protestants don't understand that the Jews are already promised salvation. Jesus said it, so did Paul. And of course the Jews teach that that all good Jews are promised a place in the world to come.

“Ye worship ye know not
what: we know what we

worship: for salvation is of the Jews." John 4:22, KJV.

"And so all Israel shall be saved: ..." Romans 11:26, KJV.

Evangelicals especially, preach that salvation is only for *born again believers*, but this is not scriptural. Jesus never said such a thing in any Gospel, nor did the Apostolic fathers teach such an idea.

According to many religions, and in agreement with US legislation, all good people will go to heaven regardless of religious belief. President Bush had this position: As Governor Bush's spokesperson, the talented Karen Hughes, put it in an official statement made to the Austin American-Statesman newspaper, Mother Bush, Barbara, an Episcopalian

who, ... assured her son that people of all faiths, Hindu, Buddhist, Jew, Moslem, were going to go to heaven even if they rejected Jesus as Lord.

Then, reinforcing Barbara Bush, Billy Graham told an inquiring Bush seeking the renowned evangelist's sage advice that he should never, but never preach to people that only the Christian religion was right or that Jesus was the only way. "Never play God...don't be harshly judgmental of others," Graham counseled Bush.

Katharine Jefferts Schori, the Episcopalian primate, said the same thing. So did Pope Francis. There are many ways to get to heaven. Christians are people that have agreed to follow Jesus's way to The Father—not the way of the Jewish God Hashem, nor of Muhammed.

Remember: Jesus said **I am the way to the Father**, (not to the Gods of Jews, Hindus, etc.) **A man can experience The Father only by (through) Jesus.**

People who were under **a Covenant** and who worshipped other gods, were not targets for Jesus.

Such Covenantal people must not be targets for Christian conversion either. A person who is seriously trying to do the Will of his/her God will find his way to heaven, regardless of which god he listens to.

Non-Covenantal Apostles

Simon Peter, Andrew, John and James were lowly fishermen **not** living under **The Covenant**. Philip, Thomas, and Nathanael were not under the Covenant.

When Jesus explained the existence of *The Father* and explained His own relationship to the Father, they were ready to listen and to become brethren to Jesus.

To help you come to grips with this news let's have a look at writings about Jesus from the other Apostles who understood that the Father was uniquely known only to Jesus and His followers.

The Gospel of Thomas

Probably the first Gospel to be actually written was the non-canonical Gospel of Thomas. The original book of The Gospel of Thomas from the 2nd century was found in 1945. It was certainly written before any canonical Gospel. It was written in Coptic because the Jesus movement was centered

in Alexandria Egypt after Jerusalem was closed to them.

Thomas includes 114 sayings of Jesus many of which were incorporated into Matthew. The Gospel of Thomas was discovered in 1945 and translated fully by 1965.

Here are the first two sayings from Thomas:

These are the secret sayings which the living Jesus spoke and which Didymus Judas Thomas wrote down.

And he said, " whoever finds the interpretation all these sayings will not experience death."

Saying two:

Jesus said, " let him who seeks continue seeking until he finds. When he finds he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the all."

You must seek in order to discover the Spirit and the Truth until you realize the Spirit indwelling you and know the Truth in your own experience. It is not enough that's another person has discovered the truth. Each individual must seek and strive to discover it and so engage in the divine labor of salvation of one's soul, that is to say, the awakening and liberation of one's soul in conscious union with The Father.

And there are 112 other sayings that Jesus spoke to Thomas. Yet in the King James Version only a few of his sayings are quoted and not attributed to Thomas. They were put into the mouth of 'Matthew.'

Thomas himself was credited with only 19 *words* spoken to Jesus.

Joh 20:28 "My Lord and my God."

Joh 14:5 “ Lord, we know not whither thou goest; and how can we know the way?”

That’s all the English Church would divulge of Thomas’s conversations with Jesus. Yet Thomas spent three years with Jesus, and his sect of Christianity produced two books of sayings by Jesus. Thomas founded the first church in AD 52 which is still functioning today in India.

It seems to me that the Church didn’t want to make public what Thomas had said to Jesus, nor what Jesus said to Thomas because what was said was considered too sacred for the public—Jesus said: don’t cast pearls before swine. These two sound bites in the New Testament by Thomas were included only to give support to a point of Church doctrine which had been agreed to

at the meeting in Nicaea— that Jesus *was* god, and that someone (the Church) was needed to ‘show people the way’ to ***The Father***.

Most of Thomas’s 114 saying from Jesus were hidden— fit only for Bishops.

So, you are not going to learn much about Thomas’s conversation with Jesus in the King James Version. And those words that *are* attributed to Thomas were written by John the Apostle. John didn’t much like Thomas because Thomas taught others that Jesus was a divine being who only appeared to have a human body. Much of the Gospel of John was written to counter this idea because the Church made the humanity of Jesus a central point of doctrine in order to oppose the doctrines of many Apostolic sects who taught that Jesus’s body was a phantom. The Church argued for *physical* resurrection of man, whereas the other sects declared the

resurrection to be spiritual and in fact to have already occurred in many of the Apostles. Jesus had said:

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” “But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.” Matthew 16:28; Mark 9:1; Luke 9:27, KJV.

All of which suggest that some of the Apostles would be spiritually resurrected before death.

John, on the other hand who was physically intimate with Jesus (laid on his breast at dinner) knew that Jesus was a flesh and blood human being and so John makes a big issue about the ‘flesh’ of Jesus, and writes examples of Jesus’s human-like behavior, eating fish, and weeping, getting

angry and having to go to Paradise immediately after death like all humans, rather than ascending directly to heaven as all gods had done before Him.

John was right, of course, and the Church was successful in getting Jesus's humanity accepted as truth.

Thomas left Jerusalem and took his ideas to Syria and India where he set up communities of 'believers in a divine Jesus.' I think he eventually came to understand the humanity of Jesus. Thomas died an old man in the company of Buddhists-Christian monks and was buried at Madras and his followers seem to have an orthodox understanding of Jesus, according to their web site.

Here is a statement by the [Mar-Thoma](#).

“Therefore, it was quite natural for Thomas to come to India with the Gospel as the disciples went to different parts of the world in accordance with the commission given to them by Jesus Christ. In the true Apostolic tradition he preached first to the Jewish settlers in and around Cochin, and then worked among the Hindus. Through the ministry of the Word and the many miracles which tradition attributes to him, he brought many high caste Hindus to the Christian faith. It is believed that he organized Christian communities for the use of these Christians, and ordained presbyters from four leading families.” ...

“You may be surprised to learn that Christianity came to India long before it went to England or Western Europe, and when even in Rome it was a despised and proscribed sect. Within 100 years or so of the death of Jesus, Christian Missionaries

came to South India by sea. They were received courteously and permitted to preach their new faith. They converted a large number of people, and their descendants have lived there, with varying fortune, to this day. Most of them belong to old Christian sects which have ceased to exist in Europe.”

FROM THE WEB SITE OF MARTHOMA

The Gospel of Thomas today

Today, we have the complete Gospel of Thomas in English in many translations. Thomas's Gospel is a treasure trove of Jesus's spoken words. The sayings are mysterious to ordinary readers. The public was never supposed to know about **the mysteries of Jesus** which were kept within the 'traditions' of the Catholic Church. Until the 1960s, lay people knew

very little about Thomas's Gospel. The Church theologians and Bishops know this Gospel and often use Thomas's statements to support doctrine that does not appear in the canonical New Testament, so Protestants are often baffled by statements from the Church that they cannot find anywhere in the New Testament. Of course they can't, those sayings of Jesus were held back from the New Testament.

If you read a good translation of *the Gospel of Thomas* you can learn much about Jesus's teaching to the Apostles. It will help you progress to a better understanding of ***The Father***.

In [*the Gospel of Thomas*](#) are 114 sayings that Jesus spoke to him. Some of the sayings of Jesus that appear in the Gospel of Thomas were deemed 'suitable for the public,' by the

Bishops and appear in The Gospel according to Matthew.

The Apostle Mathaias had listened in on the conversations of Thomas and Jesus. Mathaias wrote [The Book of Thomas the Contender](#) based on these conversations.

Here is an example from that book:

The savior said, "Brother Thomas while you have time in the world, listen to me, and I will reveal to you the things you have pondered in your mind."

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are

uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against."

THIS ORIGINAL TRANSLATION IS PRESENTED IN THE
GNOSTIC SOCIETY LIBRARY BY PERMISSION OF [DR. JOHN D.
TURNER](#), WHO RETAINS ALL COPYRIGHT.

The Gospel of Philip

Another useful Gospel that was written in the 1st century is *the Gospel of Philip*. Philip said that Jesus came to redeem the spirit entrapped in each human body. According to Philip, Jesus's purpose was to bring

knowledge to men that would free them from the slavery of ignorance.

Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die.

Gospel of Philip

Philip's ideas were adopted by Valentinus (b 100 d 155) who was the leader of a branch of Catholicism that prospered during the 2nd through 4th centuries.

Of course these books were written not by the Apostles themselves but by followers some fifty to a hundred years later.

Everything was passed on orally to ‘monks’ who actually did write down the knowledge but were forbidden to make the writing public. The very first time that any New Testament was made public was in AD 350 in the city of Constantinople, when fifty copies were distributed to the churches there. The Gospels of Matthew, Mark and Luke were in their entirety for the first time. Before then there were only fragments found. The Gospel of John was ancient and well known in the 3rd century. Origen himself wrote several volumes of commentary on John c 250 AD. John represents the Gospel before the Church began to make its own manner of Gospel. You can see that John is quite different compared with the synoptic Gospels. John represents an earlier tradition, almost gnostic.

The ‘gnostic’ writings pre-date the canonical gospel papyri and are the oldest writings of the Christian sects. They are in coptic and not Greek, so they are never listed among the Greek papyri of the New Testament. They represent much better than any Greek manuscripts what some of the disciples were teaching in the 2nd century, and so they are part of our Christian heritage, even though the Roman Catholic Church decided against revealing these books to the public. Quotations from the ‘gnostic’ books by the Church Fathers have been found in commentaries by Roman Catholic Church Bishops, of the 2nd through 5th centuries. The originals were discovered in Egypt.

Early Christian writings

Here is a photo of these Codices.



There is no book of Matthew among these codices.

It is strange to me that Matthew himself never speaks to Jesus in any of the canonical Gospels. Matthew is apparently just one of the crowd. And though there are fifty codexes in the Nag Hammadi find, none is attributed to Matthew. So, we have found

not a single sentence spoken by Matthew in any ancient Papyri or Codex.

Irenaeus of the 2nd century (b. 120/140 d. 200-203) was the expert on early Christianity and wrote six volumes on what was being taught by the early Bishops.

He had no idea that Jesus died at age 33 as implied in Matthew and thought Jesus died an old man of fifty. Obviously at the time he wrote his treatise on Christianity (c 180 AD.) the Gospel of Matthew had not been finalized and the date of the crucifixion set by the Bishops!

Surprisingly the Bishops did not include the conversations between Jesus and several of the 'Apostles.'

James the son of Alphaeus, Simon Zelotes, and Bartholomew don't speak to Jesus in the New Testament. They are not

mentioned as Apostles by John, nor in ACTS. Did they really exist? Were they only names to make up the Twelve mentioned in Matthew and Luke? There are no writings by them in the Nag Hammadi collection. Perhaps The Twelve was just a group identification codename that may have included any number of Apostles. John mentions only seven names in his Gospel.

For most of you, these books from Thomas, and Philip are too difficult to understand. The style of writing is quite foreign to modern readers. Thomas is the easiest for me. But even though I get the ideas, the spiritual meaning is still obscure. The sayings of Jesus in Thomas are quite mysterious, and it is hard to reconcile the Western idea of Jesus with the Jesus of Thomas and Philip. Do these sayings represent the original teachings of Jesus?

You see, what we have come to know about Jesus is only what the Roman Catholic Church wanted the public to know. The Church has written hundreds of books on Jesus in addition to the Bible, but all in Latin for their clergy.

In Martin Luther's time the Protestant church limited the knowledge of Jesus by ignoring all the Catholic books about Jesus that were in the Vatican Library. Luther could read them, of course as he was an ordained RC priest.

His followers argued that any knowledge of Jesus was to be from individual inspiration of the Holy Spirit. This is how it is today with Fundamentalists who say they don't need to know anything about God and Jesus other than what is in their Bible.

Clergy, even Protestant Pastors, might read ‘Thomas’ and so on, but they are not teaching Thomas or Philip to the public. Church Doctrine comes from the canonized scriptures and the Traditions of the Church.

Christianity is what the Roman Catholic Church says it is, not what the Apostles might have said independently of the Church.

Apostles sent to the Lost Sheep of Israel

The Apostles were commanded to share Jesus’s teaching about The Father with the ‘lost sheep of Israel first and then the Pagans.

He said ‘I come not for the righteous but for sinners.’ People under the Covenant were not a target for the new Gospel. Those

under **The Covenant** were expected to continue living under **The Covenant** ('go **thy** way.' Jesus told them.) They were the 'old wine skins' who could not hold His new wine. They would however both be saved, the Pharisees and the followers of the Way. The salvations of righteous Pharisees was already assured because they were under a Covenant: 'We have Abraham for our Father,' they said, meaning 'Hashem made a Covenant with the descendants of Abraham, Isaac, and Jacob, and we, their descendants, are guaranteed a place in the world to come.'

It is a teaching of our Bishops that God's Covenants cannot be broken except by God, and if God ever did cancel any Covenant, nobody would be safe.

The Jerusalem Gospel and Paul

The Apostles had a goal of demonstrating the work of *The Father* to the lost sheep (Jesus had warned them at first ‘go not in the way of the Gentiles, nor to any city of Samaria.’)

Paul took his gospel to the lost sheep in the Diaspora beyond the Holy Land, but it was not the same Gospel as that of the Apostles.

Paul and the Jerusalem Apostles were at odds on what was to be taught. Paul was arrested, tried and hanged for his preaching. Nevertheless his ideas struck a chord with the Greeks and they set up schools to teach Pauline theology. Marcion of Sinope in 140 AD took Paul’s theology to Rome where it was eventually adopted and Pauline

congregations were eventually absorbed into Roman Catholicism.

Pauline theology is widely taught by Protestants, who have largely ignored Jesus's teaching about doing the Will of His Father by living the thirty commandments.

Paul himself never met Jesus, nor was taught by any of the Apostles. Paul hardly even mentions Jesus's ministry—just one line.

Four apostles were silent

Strangely there is no record in the canonical New Testament of anything said by several of the Apostles to Jesus. If you didn't read any of the non-canonical Gospels, you would hardly know anything spoken by four of the Apostles to Jesus.

- *JAMES son of Alphaeus*

- *BARTHOLOMEW*
- *SIMON the Canaanite ZELOTES*
- *MATTHEW (aka Levi)*

Read my book called [*What the Apostles Said*](#)
for complete details of their
pronouncements.

Whatever it was that Apostles taught to the Elders was not made public. ² Their

² Elders were the next in line after the Apostles. To begin with they were circumcised Jews. Later they were called Bishops by the Church Historian Eusebius c 350. John the Evangelist who lived in Ephesus may have been an Elder, not the Apostle John of Zebedee. In any case He handed down to Polycarp the teachings of Jesus, and Polycarp passed them on to Clement of Alexandria who became the head of the Catechetical school for new Priests. It was in this school that Origen learned of Jesus's teaching, and in turn passed It on to his students. It was in this school that the New Testament Gospels were fully revealed, though not the Church Dogma, as that was being conceived in Constantinople. What Origen taught sometimes clashed with the Dogma of the Church which was written much later, such as his suggestion that

teachings were memorized by the Elders and became ‘traditions’ which were shared among the Elders and taught to Bishops and then to apprenticed Priests. Lay people were required only to listen and obey Priests in order to be cleansed of sins. Repentance for sins was required. Every week a person would confess his sins for the previous week, and would be forgiven. Everyone was happy.

Luther abandons the Apostles

But in the 16th century along came Luther who abandoned the traditions of the Church. None of his followers were ever happy again. Everything was doom and gloom, with double predestination the core of Calvin’s theology—you were already chosen for heaven, or for hell, and there was nothing you could do to change it! All

children were born in sin and would remain sinners their entire life, he preached. All anyone could do was throw themselves on the mercy of Jesus. And as long as people attended church, and paid tithing on time, they were assured that Jesus would take care of them. But, they said, Catholics and others were destined for hell no matter what!

Calvin was a miserable sod, and he wanted everyone else to be just as miserable as him. Now let's onto something less controversial and more technical. Next book Four *The Bible we use*.

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