

The Apostles speak

I AM NOT UTTERING A FINAL PRONOUNCEMENT NOR EXPRESSING AN ESTABLISHED DOCTRINE, BUT I AM RESEARCHING TO THE LIMIT OF MY ABILITY, I AM DISCUSSING THE MEANING OF THE SCRIPTURES AND I DO NOT CLAIM TO HAVE UNDERSTOOD THAT MEANING WHOLLY OR PERFECTLY, ON MANY POINTS I HAVE A PRELIMINARY IDEA.

ALL BIBLICAL QUOTATIONS ARE TAKEN FROM THE AV “KING JAMES VERSION”

What the Apostles are said to have spoken to Jesus.

This book is a WIP, more explanations to come.in

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What the Apostles said

Introduction

Whatever the fishermen actually said to Jesus, it must have been in the Aramaic spoken language frequently using colloquialisms that would be common in Galilee. There was no Aramaic alphabet with vowels, and writing could not be sounded, unless the speaker added his own vowels. Each time it was read by a different speaker it might have different vowels.

For example the written root word ‘gml’ might mean rope or it might mean camel, depending on who was reading it aloud. If he was a fisherman he probably added the vowels to read it as ‘rope.’ A desert trader

would probably read it as camel. When a historian found the document, he would need to add his own vowels, and it may make sense or nonsense. That's how the Greek writer came up with '*camel through the eye of a needle*,' because he was familiar with camels, and added the vowels which made 'gml' into the Aramaic word for 'camel.'

Once written as camel it would be perpetuated by teachers. But how could a camel go through the eye of a needle? Was 'the needle' a particularly small doorway into Jerusalem, they asked.

What Jesus meant was that a man must unravel himself from all his attachments, like unravelling a rope down to a single strand so that it could go through the eye of a needle. He must reduce his attachments to the

minimum until he is down to a single possession—a similitude which makes sense.

We didn't understand this saying until c. 1930 when Aramaic speaking Christians were found in Iraq. It was too late to correct the King James Version. Publishers of later bibles such as the NRSV, NKJV, NEB did not want to correct the saying. No-one wanted to admit the translation had been wrong.

You can buy a book called 'Idioms of the Bible explained,' written by an Aramaic speaker, where hundreds of these translation errors have been exposed.

Another mistake was 'be wise as serpents,' which really means 'scurry away from trouble.' Good advice for troublesome translators, I think.

Cambridge University produced a King James Version Bible with all the errors corrected, but hardly anyone buys it, even though it is the most correct King James Version ever made. [Cambridge Paragraph Bible](#).

Publishers know that people don't like change. They would rather stick with a traditional understanding even if it was in error.

Anthony De Mello said: ' the problem with the good news is that no one wants anything new.

So, this your first lesson:

Tradition is more important to many people than biblical truthfulness.

People would rather listen to what their Sunday school teacher tells them about Jesus, than study what Jesus actually taught.

I quoted Jesus in my classes to people who had been in the church their entire life and they often said: 'I never heard that before.'

The Fathers understood the Apostles

The Father's knew what the Apostles meant, and we are going to listen to the Church Fathers explain them. The Fathers were trained by disciples of the apostles, and they had resources to write books, whereas apostles had been penniless. More importantly, the Fathers had command of

languages that could capture the spiritual ideas of Jesus in writing (Greek, Latin, Coptic) whereas the apostles had no such knowledge.

If you were to read the Church Fathers' books you would recognize many sayings familiar from the New Testament. The Fathers writing molded what was to become the New Testament.

Some people think that the apostles wrote the Gospels, but there is no evidence that they wrote anything. In fact Jesus made sure they didn't write anything down.

The first documents that looks like it came from a gospel were written 100 years after Jesus. But these were just scraps of paper, not even a complete sentence on any of them. None of the documents of the first

| Dates of Papyri of New Testament | | | | |
|---|--------|--|--|---|
| Books | 0 - 99 | 100-199 | 200-299 | 300-400 |
| Matthew missing: Ch 4,7,8,9,15 6,17,22,27, 28 | | 21:34-37, 43, 45? | 12:24-26,32-33 P ²¹ 3,5,26 23; 13:55-56, 14:3-5 1:1-9, 12 and 13:14-20 P ¹ 20-21, 25-26 26 2-3, 11-12, 24 | 26, 25 18-19 11,19 5; 10-11 |
| Mark | | | 4-9, 11-12; P ⁴⁵ 2 | 2 |
| Luke missing 22:43-44 1:1-57 2:2-5 | | 3-18-24:53 P ⁷⁵ Bodmer | 6-7,9-14 22, 1:58-59, 1:62-2:1, 2:6-7, 3:8-4:2, 4:29-32,34,35, 5:3-8, 5:30-6:16 | 4:1-2, 7:32-34,37-38 |
| John missing | | 18:31-33; 37-38 18:36-19:1; 19:1-7 1-15 P ⁷⁵ Bodmer,(extensive portions) | 1,16,20 [OL, SSyriac New Testament 200AD] 15-16 6, 8 4-5,10-11 3:34, 1,19 | 1:1-6:11; 6:35b-14:26 29-30 15:2-26 16:2-4 6-7; 16:10-20:20 22-23 20:25-21:9, 12,17 1:49-2:1; 1 Jo 1; 21;13 |
| Paul missing Ch Ro 7 | | | Ro 5-6, 8-16; Ro 1; 1Co 2Co;Gal;Eph;Php; Col; 1 Th; Heb P ⁴⁶ 1, Co 7-8 Ro 8-9; 1Th 4-5; 2Th 1; Ro 1-4, 6,9; Eph 4-5; 1Th 1-2; Ro 15-16; Heb 1, 13:12-13 1Co 7:36-39; 1 Co 8:10-9:3;9:14-17;9:27-10: 6 | Ga 1 1 Co 14-15 Heb 6,9 Ro 1 Heb 13:12-13, 19-20 |
| Acts missing Ch1,2,3,20, 21,22,24,25, 27,28 | | | 26 4-17 23 9-10 2:30-37 4-6 | 4-5 4-6 8-10 18-19 |

three centuries is a complete gospel.

The earliest New Testament was written between 325 and 350 AD.

The didn't say much

The canonical Gospels contains only 752 words spoken by the Apostles to Jesus and it is mostly Peter speaking to Jesus (471 words.)

You may wonder why some apostles who were with Jesus for at least one year, don't say one word **to Jesus** in our New Testament.

Thomas does speak to Jesus briefly, yet there is a separate Gospel of Thomas, and a book called Thomas the Contender containing long conversations between Jesus and Thomas.

Here's the breakdown of how many words each apostle spoke in the Gospels.

1. Thomas 18 words
2. Peter 471 words
3. John 125 words
4. Philip 67 words
5. Andrew 26 words
6. Nathanael 26 words
7. James son of Zebedee 0 words
8. Judas Iscariot 19 words
9. Jude 16 words
10. Matthew 0 words
11. James Alpheus 0 words
12. Simon Zealots 0 words
13. Matthias 0 words
14. Bartholomew 0 words

The documents discovered

The manuscripts of the 2nd and 3rd centuries contain only scraps of sayings. Many sayings seem to have no source before the Church wrote the first Bible in 350 AD.

For example what Peter said at Pentecost doesn't appear in any old papyrus. His words from Acts (over 2,000 words) first appeared in the *Vaticanus* Bible written by the Church in Constantinople 350 AD.

In fact, very little of our New Testament is corroborated by ancient papyri.

What does that mean to us? Can we not trust the sayings in the bible came from apostles?

These were some of the questions that convinced me to study the New Testament from another point of view.

I wanted to find out who wrote the words ascribed to the Apostles, and what was meant by them. Were these ideas from the apostles themselves that had been passed on as an oral tradition, or were the words put into the mouths of the apostles by writers in the Church. And did it matter? If the writers of the King James Version were inspired surely what they wrote did represent what the apostles wanted to say to us. The Church admits that the words we have were inspired by God. They were trying to express in English what the apostles meant, though the Apostles may have spoken it in an entirely foreign way.

Let us assume that what is in the New Testament are sayings that could be traced back to Jesus had there had been a paper trail. In other words the sayings are true.

Then we will look at the evidence to find out who wrote them, a disciple of an apostle, or a Bishop of the Church much later. If we find that a Bishop wrote those words, we must entertain the idea that they were written for the benefit of the catholic Church, to prove some point of doctrine as opposed to the doctrine of competing religions.

The Greek Papyri

I have looked at the Greek Papyri from the period 1 AD to 400 AD (100 manuscripts) to see what words in the King

James Version New Testament were supported by ancient manuscripts.

When you read the quotations by an Apostle later on, you will see that I highlight the chapter. and verse—in **red** if there is a papyrus with that saying, such as **ch1 vs 5** ¶
52.

Where there is no evidence of a saying in any papyrus, I mark the **Ch. and Verse in Gray.**

| Dates of Papyri of New Testament | | | | |
|---|--------|--|--|---|
| Books | 0 - 99 | 100-199 | 200-299 | 300-400 |
| Matthew missing: Ch 4,7,8,9,15 6,17,22,27, 28 | | 21:34-37, 43, 45? | 12:24-26,32-33 P ²¹ 3,5,26 23; 13:55-56, 14:3-5 1:1-9, 12 and 13:14-20 P ¹ 20-21, 25-26 26 2-3, 11-12, 24 | 26, 25 18-19 11,19 5; 10-11 |
| Mark | | | 4-9, 11-12; P ⁴⁵ 2 | 2 |
| Luke missing 22:43-44 1:1-57 2:2-5 | | 3-18-24:53 P ⁷⁵ Bodmer | 6-7,9-14 22, 1:58-59, 1:62-2:1, 2:6-7, 3:8-4:2, 4:29-32,34,35, 5:3-8, 5:30-6:16 | 4:1-2, 7:32-34,37-38 |
| John missing | | 18:31-33; 37-38 18:36-19:1; 19:1-7 1-15 P ⁷⁵ Bodmer,(extensive portions) | 1,16,20 [OL, SSyriac New Testament 200AD] 15-16 6, 8 4-5,10-11 3:34, 1,19 | 1:1-6:11; 6:35b-14:26 29-30 15:2-26 16:2-4 6-7; 16:10-20:20 22-23 20:25-21:9, 12,17 1:49-2:1; 1 Jo 1; 21;13 |
| Paul missing Ch Ro 7 | | | Ro 5-6, 8-16; Ro 1; 1Co 2Co;Gal;Eph;Php; Col; 1 Th; Heb P ⁴⁶ 1, Co 7-8 Ro 8-9; 1Th 4-5; 2Th 1; Ro 1-4, 6,9; Eph 4-5; 1Th 1-2; Ro 15-16; Heb 1, 13:12-13 1Co 7:36-39; 1 Co 8:10-9:3;9:14-17;9:27-10: 6 | Ga 1 1 Co 14-15 Heb 6,9 Ro 1 Heb 13:12-13, 19-20 |
| Acts missing Ch1,2,3,20, 21,22,24,25, 27,28 | | | 26 4-17 23 9-10 2:30-37 4-6 | 4-5 4-6 8-10 18-19 |

You can see from the table that no papyrus is from the 1st. century

In the 2nd century we find a number of papyri with a few words that sound like the *Gospel of John*.

The dating of the papyri with Pauline material is not precise enough to state whether it is 2nd or 3rd century. We know that Bp. Marcion had copies of ten letters and a gospel 140 AD.

There is very little papyri of Matthew and Luke.

You must understand that none of the papyri has a name or chapter and verse marking, some don't even have spaces between words. The name of "Jesus" is shown only as a cryptogram such as IC.

Following is a list showing the incredible amount of material on Jesus that was available to the writers of the New Testament but very little used directly.

List of ancient Gospel writers

Here is a listing for the first 250 years to give you some idea of what the Vatican Library has.

50-95 Book of Hebrews

50-120 Didache

50-140 Gospel of Thomas

50-140 Oxyrhynchus 1224 Gospel

120-140 1 Thessalonians¹

120-140 Philippians

¹ Pauline material dates may be too early, because no one has found any papyrus dated before mid 2nd century.

120-140 Galatians
120-140 1 Corinthians
120-140 2 Corinthians
120-140 Romans
120-140 Philemon
120-140 Colossians
50-200 Sophia of Jesus Christ
65-80 Gospel of Mark
70-100 Epistle of James
70-120 Egerton Gospel
70-160 Gospel of Peter
70-160 Secret Mark
70-200 Fayyum Fragment
70-200 Testaments of the Twelve Patriarchs
73-200 Mara Bar Serapion
80-100 2 Thessalonians
80-100 Ephesians
80-100 Gospel of Matthew
80-110 1 Peter
80-120 Epistle of Barnabas

80-130 Gospel of Luke
80-130 Acts of the Apostles
80-140 1 Clement
80-150 Gospel of the Egyptians
80-150 Gospel of the Hebrews
80-250 Christian Sibyllines
90-95 Apocalypse of John
90-120 Gospel of John
90-120 1 John
90-120 2 John
90-120 3 John
90-120 Epistle of Jude
93 Flavius Josephus
100-150 1 Timothy
100-150 2 Timothy
100-150 Titus
100-150 Apocalypse of Peter
100-150 Secret Book of James
100-150 Preaching of Peter
100-160 Gospel of the Ebionites

100-160 Gospel of the Nazoreans

100-160 Shepherd of Hermas

100-160 2 Peter

100-200 Odes of Solomon

101-220 Book of Elchasai

105-115 Ignatius of Antioch

110-140 Polycarp to the Philippians

110-140 Papias

110-160 Oxyrhynchus 840 Gospel

110-160 Traditions of Matthias

111-112 Pliny the Younger

115 Suetonius

115 Tacitus

120-130 Quadratus of Athens

120-130 Apology of Aristides

120-140 Basilides

120-140 Naassene Fragment

120-160 Valentinus
120-180 Apocryphon of John
120-180 Gospel of Mary
120-180 Dialogue of the Savior
120-180 Gospel of the Savior
120-180 2nd Apocalypse of James
120-180 Trimorphic Protennoia
130-140 Marcion
130-150 Aristo of Pella
130-160 Epiphanes On Righteousness
130-160 Ophite Diagrams
130-160 2 Clement
130-170 Gospel of Judas
130-200 Epistle of Mathetes to Diognetus
140-150 Epistula Apostolorum
140-160 Ptolemy
140-160 Isidore
140-170 Fronto
140-170 Infancy Gospel of James
140-170 Infancy Gospel of Thomas

140-180 Gospel of Truth
150-160 Martyrdom of Polycarp
150-160 Justin Martyr
150-180 Excerpts of Theodotus
150-180 Heracleon
150-200 Ascension of Isaiah
150-200 Acts of Peter
150-200 Acts of John
150-200 Acts of Paul
150-200 Acts of Andrew
150-225 Acts of Peter and the Twelve 150-225
Book of Thomas the Contender 150-250 Fifth
and Sixth Books of Esra 150-300 Authoritative
Teaching
150-300 Coptic Apocalypse of Paul
150-300 Discourse on the Eighth and Ninth
150-300 Melchizedek
150-400 Acts of Pilate

150-400 Anti-Marcionite Prologues 160-170
Tatian's Address to the Greeks 160-180

Claudius Apollinaris
160-180 Apelles
160-180 Julius Cassianus
160-250 Octavius of Minucius Felix 161-180
Acts of Carpus
165-175 Melito of Sardis
165-175 Hegesippus
165-175 Dionysius of Corinth
165-175 Lucian of Samosata
167 Marcus Aurelius
170-175 Diatessaron
170-200 Dura-Europos Gospel Harmony
170-200 Muratorian Canon
170-200 Treatise on the Resurrection
170-220 Letter of Peter to Philip
175-180 Athenagoras of Athens
175-185 Irenaeus of Lyons
175-185 Rhodon
175-185 Theophilus of Caesarea
175-190 Galen

178 Celsus
178 Letter from Vienna and Lyons 180 Passion
of the Scillitan Martyrs 180-185 Theophilus of
Antioch
180-185 Acts of Apollonius
180-220 Bardesanes
180-220 Kerygmata Petrou
180-230 Hippolytus of Rome
180-250 1st Apocalypse of James
180-250 Gospel of Philip
182-202 Clement of Alexandria
185-195 Maximus of Jerusalem
185-195 Polycrates of Ephesus
188-217 Talmud
189-199 Victor I
190-210 Pantaenus
193 Anonymous Anti-Montanist 193-216
Inscription of Abercius
197-220 Tertullian
200-210 Serapion of Antioch

200-210 Apollonius

200-220 Caius

200-220 Philostratus

200-225 Acts of Thomas

200-250 Didascalia

200-250 Books of Jeu

200-300 Pistis Sophia

200-300 Coptic Apocalypse of Peter

203 Acts of Perpetua and Felicitas 203-250

Origen

Bp. Irenaeus (180 AD) suggested that there be four gospels only.

Making the Master's bread

Bread making as a metaphor

Knowledge about The Father comes only from doing the work that Jesus describes in his 30 least commandments.

Jesus told them they had to **do** the work in order to get to know The Father. It was in the doing of good work that the goodness and justice of the Father was manifested. Others who watched the disciples would be encouraged also to do good work. **You see, in order to do the work of a disciple it was necessary to watch what Jesus did, and then to copy Him.**

Jesus is like the master potter, and you are a student with your hands around the

clay and your feet on the treadle, waiting for Jesus to place his hands on yours and help you form the clay into something useful, like a water pitcher.

Or you can imagine that Jesus is showing you how to bake bread from scratch.

Baking bread using Jesus's methods is a simile for becoming holy using Jesus's methods. Read [*Making the Divine Bread*](#) at Hwylcom.org for detailed instructions on what I think Jesus demonstrated.

. But in the New Testament there are no details on how Jesus made bread. **None of the authors of the New Testament were**

allowed to include what Jesus showed his disciples. The methods were kept hidden within the Church. Jesus said **‘keep’** my words [‘sacred’]

Although we can argue about the meaning of New Testament, such as which words might be authentic, or what an Aramaic expression means in English today; such a discussion won’t help us to make *bread* the way Jesus wants us to make it (i.e. to become holy.)

So, how can we ever know what Jesus showed the disciples?

Someone has to train you. You need a halfway competent “baker” who will walk you through this ‘bread-making process.’ You may not end up with exactly what Jesus wanted, but you will be able to train

another person how to get close to what Jesus wanted.

That means it's not a DIY project. You won't get very far trying to do it with a book in your hand, sitting alone. Jesus said He would be present where two or more people were gathered together in his name. And it better be two people who share a love for Jesus, and a belief in The Father.

Doing the Gospel

Reading the text is not *doing* the Gospel. Sitting in the pew is not *doing* the Gospel.

Getting together with friends for a meal **is** doing the Gospel. Sharing in the Eucharist with friends is sharing a meal with Christ. Training to be a doctor **is** doing it. Giving

spiritual support to a friend who is despondent **is** doing it. Giving a relative, or friend, house room for a while is also doing it. *Teaching* is the best way to learn how to do the Gospel like Jesus.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Mt 28:20).

Reading the Bible doesn't show you how to make *bread* (become holy.) Studying it and dissecting it may be fun, but it probably won't get you any closer to making *bread*. You need some stimulus that makes you want to get up and do something about your ignorance.

As Jesus said, “I talk to the multitudes so that they won’t know the truth, but to my trusted disciples I reveal everything the Father has taught me.”

What I am telling you is not hidden. Anyone who is inquisitive can hear Jesus.

The Our Father prayer

Take prayer, for instance. Most Christians know the prayer by Jesus in Gethsemane - *the Our Father*, but Jesus has shown us that our entire life must be prayer. “Pray always,” Jesus said (Lu 21:46.) Understand this: everything we do, say or think can be prayer if we make The Father and Jesus the center of our everyday life.

The purpose of the Our Father prayer was to teach the Disciples or pray to *The Father* and not to Hashem. If a man would recite it with a disciple, then he was one of the brethren and not an enemy.

The words spoken by Apostles

But here let us begin our journey with the actual words that are assigned to each Apostle—words that he “spoke” in the canonical Gospels. We will try to understand what their speech was meant to convey to us.

You are now aware from the table above that there is very little hard evidence in the way of papyri from before the 4th century that confirm that the words of our King James Version began with the apostles. Where there is a papyrus from the 2nd through 4th centuries that supports the

words in our Bible I highlight the chapter and verse in **red** followed by the number of the papyrus as ¶⁵². If there is no pre-Nicene² papyrus to support the words, I highlight **ch. and verse in gray**.

My thought is that where there is Pre-Nicene papyrus to support a verse, then the words may be a reflection of the words spoken by the Apostles and transmitted by oral tradition to the Bishops, but if there is no papyrus, then the words may have been crafted by the Church and claimed to be words spoken to Jesus.

² Pre-Nicene, or ante-Nicene means something written prior to the council of Nicaea in 325 AD. This council created the Trinitarian formula, and shortly after this the first Greek Catholic Bibles were created, called Vaticanus, and Sinaiticus.

Who were the Apostles?

The word Apostle mean messenger ³ - someone who has miraculous powers ⁴ and who carries the Gospel to others. Now, in the synoptic Gospels there is a group of men called The Twelve, not necessarily “Apostles.” The twelve were “disciples” according to Luke.

There were seven true Apostles according to the Gospel of John, and also seven mentioned in Acts (AC 21:8.)

3 Strong's 652. apostolov apostolos ap-os'-tol-os; from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):-- apostle, messenger, he that is sent.

4 power and authority over all devils, and to cure diseases. Lu 9:1

Other disciples were later declared to be *Apostles* and this brought the number of declared Apostles to twelve, but as I said, not all of them performed miracles, nor did they all carry the Gospel to others. Let's find out who they were beginning with the original seven as described in John.

The First Seven Apostles

According to the *Gospel of John* there were **seven** Apostles.⁵ Each of them taught a unique Gospel. Six of them have books named after them. All of their writings apart from John's Gospel were banned by the Catholic Church in 397AD. John's Gospel was adopted by the Church.

5 cf: Ac 21:8 "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." John mentions also Judas Iscariot as one of the twelve (Jo 6:71.) also Judas not Iscariot (Jo 14:22) who was with Jesus near the end of Jesus ministry. But Judas Iscariot never actually became an Apostle. There is no evidence in the New Testament that Judas bro of James (Thaddeus,) Bartholomew, Simon the Canaanite, Matthew, Matthias. had miraculous powers and actually spread the Gospel:

Andrew, (Simon Peter's brother) follower of John Baptist, brought Peter to Jesus home. (Read also *Acts of Andrew*.)

Peter (named **Simon**, also S. Barjona or son of Jona/John/Johanan, Cephas), a fisherman, follower of John Baptist before Jesus arrived and partner to James and John, fishermen. Jesus healed his mother. (read also the *Gospel of Peter*.)

James "the greater", a son of Zebedee, a "son of thunder", "Boanerges" older brother of John, mother Salome, fishing partner of Peter - recruited by Jesus while "fishing" with Peter. (read also the *Secret Book of James*)

John, (St. John the Evangelist) a son of Zebedee, a "son of thunder", "Boanerges", fishing partner of Peter and recruited by

Jesus with Peter's help while fishing. Mother Salome. Read also the *Gospel of John*.)

Philip, of Bethsaida of Galilee found by Jesus after meeting Peter, baptized by John Baptist (read also the *Gospel of Philip*.)

Nathanael, of Cana in Galilee found by Philip, previously baptized by John Baptist

Thomas, who is called **Judas** (no history - but took gospel to India, see also the *Gospel of Thomas*).

Why are there only seven Apostles in the Gospel of John?

The Gospel of John

I think the Gospel of John was an earlier tradition. It certainly seems more like those early Gospels of Philip and Thomas - more mystical, more Gnostic in that Jesus walks

through walls, and walks on water, Jesus certainly appears to be more God-like in the Gospel of John.

From the table of papyri you can see that words from John appear more frequently in 2nd. century papyri, than any other Gospel. This suggests that the Gospel of John was written earlier than the synoptics.

In 250 AD Origen in Alexandria, wrote 32 'books' of commentary on John. I have books 1-10, 13-32 (ends at Joh 21:25) in my library.

His commentary on John requires two volumes, but it does not cover every verse that we have in the KJV. ⁶

⁶ Joh 1:7-8 are not commented on. No papyri ever discovered contains these verses.

Origen wrote some 6000 documents. He wrote 15 books on the Gospel of Mark but only vols. 12-15 survive.



This fragment from the Gospel of John P^{52} is the oldest papyrus of any Gospel. It is thought to be a copy made in 125 AD.

So, let us say that John P^{52} was written before 120 AD and before the synoptic Gospels (the earliest fragment of Matthew is dated 150 AD P^{104} .) Apparently John knew only seven Apostles.

When did the others Apostles appear in the New Testament ⁷ and what were their roles?

The Twelve in name only?

According to the Gospel of Luke and the Gospel of Matthew there were either *twelve* disciples, or there were twelve apostles.

Luke 6:13 called them *disciples*, although he, or someone later, has inserted “whom he

⁷ Please remember this: the New Testament was written for the Church by members of the Church, and it was edited to contain those sayings of Christ and the Apostles, that would confirm what the Church was already teaching.

also named apostles;” But in Luke 9:1 he again called them disciples. ⁸

Lu 6:13 ¶⁴ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

(Lu 6:14 -16) these names were listed by the Church and appear in Vaticanus 350 AD.

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of

⁸ Origen in 250 AD taught that an “Apostle” was one who was sent by God or by Christ to deliver the Gospel.

James, and Judas Iscariot, which also was the traitor. .

Lu 9:1* Then he called his twelve disciples together,



This fragment of papyrus P^4 of Luke contains 6:13 and is the only early papyrus

to list the names of The Twelve disciples. It is dated 175 - 250 AD.

This is probably 50 years after the names of The Seven appeared in Papryrus ⁷⁵

Matthew's List of the Apostles:

The list of apostles taken from Luke also appears in Matthew in a 4th century Bible called *Vaticanus*. There are some differences, Judas the brother of James in Luke becomes Thaddeus here.

Mt 10:2 -4 “Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, [whose surname was] Thaddaeus; ⁹ Simon the Canaanite, and Judas Iscariot, who also betrayed ¹⁰ him.”

Were the reference to twelve baskets and **seven** baskets in the parables metaphors for the **seven** Apostles named in John, who were also called the Twelve? Was the term

⁹ “whose surname was” is not in the oldest Bibles Codices Sinaiticus and Vaticanus so must have been added later than 350AD. see <http://greeknewtestament.net/mt10-3>

¹⁰ Sinaiticus has παραδους “delivered him up.”

‘The Twelve’ originally a title meaning a perfect grouping of disciples, a group chosen by The Father, not necessarily twelve in number? And only later were the names added to bring the seven named in John to twelve (or more) named Apostles.

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. (*see Jo 6:13*) And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? (Mr 8:18-21).

The other seven disciples

These other people were named as being among the Twelve.

8. **Matthew** (aka Levi the tax collector.)
9. **Judas Iscariot** the son of “Simon” (Simon Peter or Simon Zealots read also the Gospel of Judas.)
10. **James** the son of Alpheus (aka the brother of the Lord wrote the catholic Epistle James)
11. **Jude** - the brother of James Lu 6:16; aka Judas not Iscariot; aka **Thaddeus** (see p.14) wrote Jude.

These members of *the twelve* had no books named after them

12. Bartholomew

13. **Simon** the Canaanite
(Zelotes)

14. Matthias

What roles did these men play in the New Testament. Why were they included, and what sort of conversation did they have with Jesus and the others?

I was surprised to find from searching my electronic KJV, that five of them, spoke no words to Jesus at all in the New Testament.

- James son of Alphaeus
- Bartholomew
- Simon the Canaanite Zelotes
- Matthew (aka Levi)
- Matthias

Yes, that's right, the "Apostle" Matthew spoke not a word to Jesus in the New Testament.

Some "Apostles" spoke only a few words. Here are their words with some comments by me as to why these sayings were probably included by the Church in the Gospels. I am not looking at the epistles just the Gospels.

NATHANAEL spoke 26 words

Joh 1:46* ... "Can there any good thing come out of Nazareth?"

The earliest document containing this verse is Codex Sinaiticus 350 AD.

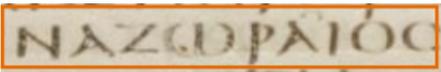
The birth of Christ, we know, was not in *Nazareth* but *Bethlehem*. Perhaps the writer of John was correcting a misunderstanding of

the Greeks. in the original New Testament, Philip said that Christ was called “Jesus the Nazarene.” Nazarenes were people of the circumcision who *believed*.¹¹ The Nazarene sect was also called “The Way.”

The Greek writers thought that the prophecy “He shall be called a Nazarene,” (Mt 2:23)¹² meant he came from Nazareth. But the Old Testament prophecy was that the Messiah would arise from Bethlehem, not Nazareth. (Mic 5:2) Bethlehem was the *city of King David*. There is no mention of any place called *Nazareth* in Jewish chronicles of the 1st. century. In the New Testament, Mary was said to have

11 Ruach Quadim by Gabriel Roth p.29.

12 a mistake by the writer of Matthew, as there is no such saying in the Old Testament

come from *Nazareth*. The Codex Sinaiticus ¹³ from which many modern Bibles have been translated reads  which was transliterated as Nazoraios. which was the equivalent of Nazarene. So the description of Jesus as a Nazarene was documented in the 4th. century.

Jesus of Nazareth Joh 18:7

13 It contains the Septuagint Greek Old Testament which was rejected by the Catholic Church in the 5th. cent, after Jerome visited Bethlehem for a number of years and discovered that the Greek Old Testament had been rejected by the Hebrews. He subsequently translated the Old Testament from the Hebrew. The Hebrew Old Testament is contained in both the Roman Catholic and the English Bibles (Vulgate and KJV. Practically all Bibles printed in America contain the Greek Old Testament.

The phrase Jesus of Nazareth does not occur in the oldest Bibles. Even the Greek Textus Receptus from which the KJV was translated says ***Jesus the Nazarene***. The Sinaiticus (4th. century) says ***Jesus the Nazarene***, as does the Aramaic New Testament (***Jesus the Nasraya.***)¹⁴

So, the original manuscripts from John's Gospel stated that **he was a Nazarene**, not that he was from Nazareth.

There is no mention of any *Nazareth* in the Old Testament. The Greek writers of the New Testament obviously did not know that

14 Nazarene's did not cut their hair. Jesus is often shown with a beard and long hair in Medieval paintings.

Nazareth ¹⁵ was not even a village in the 1st. century ¹⁶ An excavation of the area called Nazareth discovered a single small house from the time of Jesus.

So, in summary, the saying from Nathanael may have the purpose of

¹⁵ The Tyndale version of 1526 and the Geneva 1560 also a Tyndale version, state Iesou of Nazareth. Perhaps the error began with Tyndale. (Iesou is the original name of Christ, pronounced ee-shoe by his family. Read http://hwylcom.org/Christianity/Theology/Entries/2010/4/4_The_Name_Jesus.html)

¹⁶ In Luke, Nazareth is called a city (Lu 1:26) which had a synagogue (Lu 4:16) But no-one in the New Testament apart from Mary Joseph and Jesus ever travelled to Nazareth. The New Testament says Jesus was expelled from Nazareth at the beginning of his ministry and went to Capernaum - a real city (Lu 4:31.)

correcting a misunderstanding about where Jesus was born.

Nathanael again: Joh 1:48* ...

“Whence knowest thou me?”

Joh 1:48 “Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.”

Under the fig tree is an Aramaic colloquialism which means “when you were conceived.” So Jesus is saying that he had known Nathanael before conception i.e as a spirit. This spirit to Spirit connection with Jesus inspires Nathanael to say:

Joh 1:49* ... “Rabbi, thou art the Son of God; thou art the King of Israel.”

The earliest document that contains this phrase “King of Israel,” is the Codex Vaticanus 350 AD. The Constantine Church wrote this Bible, so it is probable that the Church added this verse. We have found no earlier document with this verse.

These two statements by Nathanael were used to show that as far as the Church of the 4th. century was concerned, we should understand that Jesus was the Messias.

Nathanael disappears from the New Testament thereafter. Nathanael didn't spread the Gospel and he didn't heal anyone, so did not qualify as an Apostle. But he did the job of supporting the doctrine of the Church that Jesus was the promised **Messias** who came from **Bethlehem**.

Did those 1st century Pharisees and disciples understand that Jesus was the Messiah prophesied? The Judeans in Jerusalem in the 1st. century were confused as to whether Jesus was the Messiah or not.

ANDREW said 26 words

Andrew was the brother of Simon Peter, and he was a fisherman in Galilee. It was said that Andrew was a follower of John The Baptist (Jo 1:37) Andrew is mentioned in the Nag Hammadi papyri ¹⁷.

¹⁷ Andrew appears in the “Gospel of Mary” a Nag Hammadi papyrus discovered in 1945. Some Papyri date to the 2nd century and are older than the canonical Gospels. Some of the writings may be 100 years older than the oldest New Testament Gospels. Eusebius also lists the *Acts of Andrew* in his *The Church History* page 115 of pub. ISBN 0-8254-3328-2 The Acts of Andrew was quoted by Gregory. <http://gnosis.org/library/actandy.htm>.

“The Holy Apostles of our Savior were scattered across the whole world. ... **according to tradition** ¹⁸ **Andrew** was allotted Scythia...” *Bp. Eusebius (260 - 339 AD) The Church History Book 3.*

Joh 1:41 ¶¹²⁰ “... **We have found the Messiah,**”.

This last phrase “we have found the Messiah,” was used to give scriptural support to the tradition that The Master was a human descendent of King David and not a

¹⁸ The phrase **according to tradition** means that the Church has taught this idea even though there is no scriptural evidence. In the Catholic Religions of the world (Roman, Orthodox, Anglican) **tradition** is as important as scripture in defining the Religion.

divine *being* ¹⁹ as gnostics were then teaching. It was essential to the catholic Church that The Master was thought of as a human “just like us except he had no sin” who gains a resurrected body. This idea gives hope to Christians. It is a precursor of their own eventual resurrection.

Joh 6:9 ¶²⁸ Andrew said: **“There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?”**

I think that this refers to a prophecy of the difficulties that the seven will have in spreading the gospel of Jesus to the multitudes. Barley was the earliest

¹⁹ Christ is defined by the Nicene Creed to have a divine nature.

crop, and is a metaphor for five of the apostles who had been baptized by John the Baptist already. The two small fishes is a metaphor for the young James and John who were fishermen discovered by Jesus. Jesus was warning the seven that His message would be rejected by the multitudes.

JUDAS ISCARIOT said 19 words

Mt 26:25 ¶³⁷ “**Master, is it I?**”

The Catholic Church in Medieval times portrayed Judas Iscariot as a traitor, who was responsible for the arrest of Jesus. Yet there are hints about another role for Judas Iscariot in the New Testament. Jesus allows only one disciple to kiss him, and he calls only one disciple “Friend.” That disciple was

Judas Iscariot. In Gethsemane Jesus agreed with The Father that Judas was only betraying ²⁰ him to fulfill a prophecy ²¹ Judas would be castigated by the Church for his part in the death of Jesus. Much later, The Roman Catholic Church at Vatican II declared that Jews were not to be held responsible for the death of Jesus, and the Church apologized to the world for teaching such a thing.

²⁰ Betray means also to tell something that the person wants to keep secret - usually a truth. That he was the rightful King of Judea, perhaps. That is what Pilate approved to be written on the cross “Jesus the King of Judea.”

²¹ Joh 17:11, 12) The prophecy taken from Psalm 41:9 foretells that a friend would betray the Messias..

The Quran (600 AD) says that Jesus was not crucified at all. Someone else took his place. One Muslim tradition (not popular) is that Judas Iscariot took the place of Jesus on the cross.

Joh 12:5 “Why was not this ointment sold for three hundred pence, and given to the poor?”

This statement is echoed by the disciples in the other Gospels, and Augustine suggests Judas is speaking for all the others, who agree with him. The sentiment is a good one, for three hundred pence would go a long way to help the poor ²² (>\$30,000 in 2016.) Often this passage is used to prove

²² pence=denarius = a days wages which today is more than \$100. Today Spikenard is only \$160 /lb and readily available. But then it was extremely rare.

Judas was thinking of using the money himself (“thief”) but that seems unfair if all the disciples felt this way.

Jesus said that Mary was doing the right thing.

Joh 12:7 -8 “Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.”

You can read here that Jesus is talking to the group (“ye”, “you”,) and not just to Judas Iscariot.

Now read these statements:

Joh 12:3 ,9“... the house was filled with the odour of the ointment. “Much people of the Jews therefore knew that he was there: ...”

So, the text is suggesting that the smell of the Spikenard both from Jesus's feet and from the burial of Lazarus filled the house, which brought the Jews and the chief priests inside the house to see Jesus and the risen Lazarus.

Joh 12:11 "... many of the Jews went away, and believed on Jesus." Joh 12:19 "The Pharisees therefore said ... behold, the world is gone after him."

And many became followers. And the oil was an instrument in bringing this about. ²³

So, here oil was used to attract ordinary Judeans and Galileans to become followers of Jesus.

²³ Spikenard is still used in some Churches for anointing people to bring them to health.

JOHN said 125 words

(Mr 9:38 -40) **“Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.”**
But Jesus said, “Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”

As you know, Mark was the secretary to Peter and his job was to memorize what Peter’s experience had been. Peter and Paul had been in discord over the many differences between Jesus’s gospel and the gospel which Paul called ‘my gospel.’

Perhaps this is a way that the Church could suggest that Paul's gospel was acceptable as an alternative to Jesus's gospel.

Paul hardly mentioned Jesus in his writings, and never quoted His sayings from any Gospel.

(Mr 10:35 -40) And James and John, the sons of Zebedee, come unto him, saying, "**Master, we would that thou shouldest do for us whatsoever we shall desire.**"

And he said unto them, What would ye that I should do for you? They said unto him, "**Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**"

But Jesus said unto them, “Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?”

In order to join Jesus in the Kingdom of God a man had to be perfect—a virgin and pure.

“The pure in heart shall see God.” And only the ‘virgins with oil in their lamps’ were admitted by Jesus.

The 144,000 who come down from heaven with Jesus in the Revelations were all male virgins who had never been polluted by women.

The question Jesus asks them is ‘are you pure enough? Because if you are **not** any attempt to “see god,” may kill you.’

This was also the belief of mystical Jews at that time.

And they said unto him, **“We can.”** And Jesus said unto them, **“Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

After confirming their purity—they were young men when Jesus found them—Jesus agrees they can try to enter the Kingdom of God, but whether they can also sit with Jesus in the Kingdom of God has already been determined by The Father, and it wasn't going to be them.

But to sit on my right hand and on my left hand is not mine to give; but it

shall be given to them for whom it is prepared.”

(Mr 13:3 -27) And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, **“Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?”**

You should know that there were many private conversations with each apostle that were seldom written in the Gospels, but did appear in other apostolic writings such as *the Gospel of Thomas*, and the *Book of Thomas the Contender*.

Then Jesus gives dire warnings to Peter and Andrew, James and John of what to

expect—Nathanael, Thomas and Philip were not with them.

The verses here are perhaps a lead-in to the warnings in book of revelations. For two centuries the book of revelations was not accepted by the Eastern Church, maybe this was a statement to make Revelations more acceptable.

(Lu 9:49 -50) And John answered and said, **“Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.”** And Jesus said unto him, **“Forbid him not: for he that is not against us is for us.”**

As I said before. Perhaps this is a way that the Church could suggest that Paul’s gospel

was acceptable as an alternative to Jesus's gospel.

(Lu 9:54 -56) And when his disciples James and John saw this, they said, **“Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”**

They were children, they did not think like an adult. Jesus chastised them.

But he turned, and rebuked them, and said, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.” And they went to another village.

(Lu 22:8 -12) And he sent Peter and John, saying, “Go and prepare us the passover, that we may eat.”

And they said unto him, **“Where wilt thou that we prepare?”** (125)

And he said unto them, “Behold, when ye are entered into the city, ... there make ready.”

THOMAS said 18 words

Joh 20:28 “My Lord and my God.”

There is no ancient papyrus with these words. None of the Church Fathers, before 300 AD mentions this phrase.

Later Fathers Ambrose (d. 397,) Athanasius (d. 373,) Augustine (d. 430,) Gregory the Great (d. 604,) and Cyril of

Alexandria (d. 444.) wrote about its meaning. This expression was probably taken from **the Acts of Thomas** and added to the Bible by the Church after Nicaea. From the Acts of Thomas ²⁴ here is Thomas speaking.

“And the apostle stood, and began to pray and to speak thus: **My Lord and my God**, that travellest with thy servants, that guidest and correctest them that believe in thee, the refuge and rest of the oppressed, the hope of the poor and ransomer of captives, the physician of the souls that lie sick and saviour of all creation, that givest life unto the

²⁴ <http://reluctant-messenger.com/acts-of-thomas.htm>

world and strengthenest souls; thou knowest things to come, and by our means accomplishest them: thou Lord art he that revealeth hidden mysteries and maketh manifest words that are secret: thou Lord **art the planter of the good tree**, and of thine hands are all good works engendered: **thou Lord art he that art in all things and passest through all**, and art set in all thy works and manifested in the working of them all. Jesus Christ, Son of compassion and perfect saviour, Christ, Son of the living God, the undaunted power that hast overthrown the enemy, and the voice that was heard of the rulers, and made all their powers to quake, the **ambassador that wast sent from the height**

and camest down even unto hell, who didst open the doors and bring up thence them that for many ages were shut up in the treasury of darkness, and showedst them the way that leadeth up unto the height: I beseech thee, Lord Jesu, and offer unto thee supplication for these young persons, that thou wouldest do for them the things that shall help them and be expedient and profitable for them. And he laid his hands on them and said: The Lord shall be with you, and left them in that place and departed.”

The Gospel of Thomas is another book by the followers of Thomas - not a biography of Jesus but some 114 sayings of Jesus,

many of which appeared in the canonical Gospels. The Gospel of Thomas ²⁵ was the source for many of the stories of Jesus in the Synoptic Gospels. ²⁶

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

This is the lead-in to “I am the way, the truth and the life..’ saying of Jesus.

²⁵ The Gnostic Gospel of Thomas by Tau Malachi ISBN 978-0-7387-0499-9. There are many others.

²⁶ The Book *The Five Gospels* interleaves the Gospel of Thomas with the four Gospels. ISBN 0-06-063040-x

PHILIP said 67 words

Now, this is interesting. The five sayings by “Philip” are all to do with providing proof (i.e. scripture,) for the doctrine that the Roman Church was already teaching.

- That Jesus was really the Messiah.
- That The Father was the Image of the Son and were ONE.
- That the Priests have no money to feed the poor, but can instead offer them spiritual food.
- That the Church must interpret the scripture even for educated people.
- That baptism and the belief that Jesus is the Son of God is necessary.

Joh 1:45 ¶¹⁰⁶ **“Philip ... We have found him, of whom Moses in the law, and**

the prophets, did write, Jesus of Nazareth,²⁷ the son of Joseph.”

Here we have another scriptural support for the Church’s doctrine that Jesus was the Messias. Nathanael had said the same, so had Peter this made three witnesses to the idea.

Joh 14:8 “ Lord, shew us the Father, and it sufficeth us.”

Here Philip does not understand what Jesus means by the Father. Probably this was a question of many followers who wanted an answer from Jesus himself. You can read his answer in the following verses. But here let me remind you that the Father is not visible.

²⁷ [but Greek TR manuscripts say Jesus the Nazarene]

Joh 6:7 “ Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.”

Jesus had asked him “Whence shall we buy bread, that these may eat?. A penny is a denarius which is equal to a days wages. Even at \$100 a day for an manual laborer, 200 pennyworth would be equal to \$20,000.

Remember when Mary poured the oil on Jesus that was worth more than \$30,000, and Jesus said she was doing the right thing, rather than sell it to feed the poor as Judas said?

And remember Jesus quote the Old Testament to the devil ‘man shall not live on bread alone but by every word that proceedeth from the mouth of God?’

Philip is saying we don't have the money to feed them on real bread.

For me the meaning is 'people can be sustained by the word of God. Let them hunger for the word first.'

JUDAS (aka. Jude - bro of James)

said 16 words

What we know about Judas the brother of James? According to tradition he wrote *Jude 1* and refers to himself as *brother of James* in this epistle. In the Douay Rheims Bible he is known as "**Jude** the brother of James." aka Thaddeus (Mt 10:3; Mk 3:18.) In Catholic commentaries he is referred to as Judas Jacobi of Luke 6:16, because the Greek reads *Jacobos*, and should have been

translated Jacob not *James* in the KJV. So, it should be Judas the brother of Jacob.²⁸

Joh 14:22 “... “Lord, how is it that thou wilt manifest thyself ²⁹ unto us, and not unto the world?”

Joh 14:21 -24 “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **Judas** saith unto him, not Iscariot, **Lord, how is it that thou**

²⁸ This translation of Jacobos for James rather than Jacob is frequent in the KJV.

²⁹ The Greek of the TR states rather “what has occurred that you are about to reveal yourself to us and not to the world?” As far as we have evidence, this question was not asked and its answer not given until the Church wrote the Codex Sinaiticus at Constantinople in the 4th. century

wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Jude 17 "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;"

Jude is Judas the brother of James. Judas's question is answered here in two places - John and in Jude. Here the Church is telling its priests through the speech of Judas, the importance of **keeping** the words of Christ

safe, which means never to change them or corrupt them, and not to divulge them to any unworthy person. The Church warns its priests: only those people that **keep** the words of Christ will ever “see” Christ and The Father.

PETER spoke in Gospels

Peter spoke 471 words in the Gospels.

Peter’s prime purpose is to reinforce the idea that Jesus was the Christ and also **the Son of God**.

Mt 14:28 -33 “And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. ... he cried, saying, Lord, save me. ...

saying, Of a truth thou art **the Son of God.**" (24)

Mt 15:15 "Then answered Peter and said unto him, Declare unto us this parable."

Mt 16:16 "And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**"

Mt 16:22 "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." (51)

Mt 17:4 "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." (81)

Mt 17:26 “Peter saith unto him, Of strangers.”

Mt 18:21 “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” (98)

Mt 19:27 “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?”

Mt 26:33 ¶³⁷ “Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.” (126)

Mt 26:35 ¶³⁷ “Peter said unto him, Though I should die with thee, yet

will I not deny thee. Likewise also said all the disciples.”

Mt 26:70 -74 “But he denied before them all, saying, I know not what thou sayest. ... he denied with an oath, I do not know the man ... Then began he to curse and to swear, saying, I know not the man. (161)

Mr 14:67 -71 “... he denied, saying, I know not, neither understand I what thou sayest. ... But he began to curse and to swear, saying, I know not this man of whom ye speak.”the man. ... Then began he to curse and to swear, saying, I know not the man.” (184)

This denial of Jesus seems to me to be a fiction. It seems to serve no purpose as far as the Lord is concerned. But the Church may have found it a useful fiction. But why?

Mr 8:29 ¶⁴⁵ “... And Peter answereth and saith unto him, **Thou art the Christ.**”

Mr 9:5 ¶³⁷ “And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.”

Mr 10:28 “Then Peter began to say unto him, Lo, we have left all, and have followed thee.” (203)

Mr 11:21 ¶³⁷ “And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.”

Mr 13:4 “Tell us, when shall these things be? and what shall be the sign

when all these things shall be fulfilled?”

Mr 14:29 -31 “But Peter said unto him, Although all shall be offended, yet will not I. ... If I should die with thee, I will not deny thee in any wise.” (257)

Mr 14:68 -71 “But he denied, saying, I know not, neither understand I what thou sayest. ... But he began to curse and to swear, saying, I know not this man of whom ye speak.”

Lu 5:8 “When Simon Peter ... saying, Depart from me; for I am a sinful man, O Lord.”

Lu 8:45 “... Peter and they that were with him said, Master, the multitude

through thee and press thee, and sayest thou, Who touched me?"

Lu 9:20 ¶³⁷ "... Peter answering said, **The Christ of God.**" (293)

Lu 9:33 ¶³⁷ "... Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said." (319)

Lu 12:41 ¶³⁷ "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?"

Lu 18:28 ¶³⁷ "Then Peter said, Lo, we have left all, and followed thee." (338)

Lu 22:57 -60 "And he denied him, saying, Woman, I know him not. ...

And Peter said, Man, I am not. ...
And Peter said, Man, I know not
what thou sayest.”

Joh 6:68 -70 “Then Simon Peter
answered him, Lord, to whom shall
we go? thou hast the words of
eternal life. And we believe and are
sure that **thou art that Christ, the
Son of the living God.**” (384)

Joh 13:6 -9 “Then cometh he to Simon
Peter: and Peter saith unto him,
Lord, dost thou wash my feet? ...
Peter saith unto him, Thou shalt
never wash my feet. ... Simon Peter
saith unto him, Lord, not my feet
only, but also my hands and my
head.” (398)

Joh 13:36 -37 “Simon Peter said unto
him, Lord, whither goest thou? ...

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.”

Joh 18:17 “ He saith, I am not.”

Joh 18:25 “He denied it, and said, I am not.”

Joh 21:3 “Simon Peter saith unto them, I go a fishing.” (430)

Joh 21:15 -17 “... Yea, Lord; thou knowest that I love thee. ... Yea, Lord; thou knowest that I love thee. ... Lord, thou knowest all things; thou knowest that I love thee.”

Joh 21:20 ¶¹⁰⁹ “Then Peter, ... said, Lord, which is he that betrayeth thee?

**21 Peter seeing him saith to Jesus,
Lord, and what shall this man
do?" (471)**

In all four Gospels *Peter* states that Jesus is the Son of God. In Acts Peter says that Jesus was a man and a prophet.

None of these sayings about Jesus being the Son of God are supported by papyri. Only in Luke 9:20 does Peter say Jesus is the Messiah (Christ). The oldest mention of Jesus as the Son of God is Codex Sinaiticus which was written by the Church under Constantine c 350 AD. Though there are some twelve papyri containing material that made it into ACTS written prior to 500 AD, none of them contains the passages in which Peter speaks. I suspect that the Catholic Church wanted to make Peter the most

important Apostle rather than Paul, and supplemented Acts with these sayings. The oldest record of these sayings is in the Codex Sinaiticus.

Of course you must realize that these records were just small pieces of papyrus, sometimes a page or so, but there were no chapter or verse identifications, or even a title. Each page was entirely separate. They were cobbled together to make books for the 4th. century New Testament. There was often no logical connection between the pages, no continuous story. The Bishops put the papyri into order, and added many pages of their own, That is why we can't find many of the verses in our New Testament from writings of the 2nd and 3rd centuries - they aren't missing - they were never

written. And this is so evident from the verses spoken by Peter in ACTS, almost none of what we have of Peter in modern ACTS has ever been discovered in the ACTS papyri. Obviously Peter has been made to say things for the first time as the Church constructed the 350 AD New Testament .

JOHN (160 words app.)

Mr 9:38 “... saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.”

Mr 10:35 -39 “And James and John,... saying, Master, we would that thou shouldest do for us whatsoever we

shall desire. ... Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ...And they said unto him, We can.”

Mr 13:4 “Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?”

Lu 9:49 “And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.”

Lu 9:54 “... Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”

**Joh 1:29 “... and saith, Behold the
Lamb of God, which taketh away
the sin of the world.”**

The Gospel of John is all about John the Baptist and Jesus. John of Zebedee never speaks to Jesus in the Gospel of John.

I hope you see now that what is spoken in the Gospels by the Apostles is written in such a way for us to accept the Dogma of the Catholic Church as a true representation of the Gospel message.

**END OF WHAT THE APOSTLES
SAID**

NOTES:

Nature of Christ in 431 AD

from Council of Ephesus second letter of Cyril to Nestorius 22nd June 431 AD.

1. We too ought to follow these words and these teachings and consider what is meant by saying that the Word from God took flesh and became man. For we do not say that the nature of the Word was changed and became flesh, nor that he was turned into a whole man made of body and soul. Rather do we claim that the Word in an unspeakable, inconceivable manner united to himself hypostatically flesh enlivened by a rational soul, and so

became man and was called son of man, not by God's will alone or good pleasure, nor by the assumption of a person alone. Rather did two different natures come together to form a unity, and from both arose one Christ, one Son. It was not as though the distinctness of the natures was destroyed by the union, but divinity and humanity together made perfect for us one Lord and one Christ, together marvellously and mysteriously combining to form a unity. So he who existed and was begotten of the Father before all ages is also said to have been begotten according to the flesh of a woman, without the divine nature either beginning to exist in the holy virgin, or needing of itself a second

begetting after that from his Father. (For it is absurd and stupid to speak of the one who existed before every age and is coeternal with the Father, needing a second beginning so as to exist.) The Word is said to have been begotten according to the flesh, because for us and for our salvation he united what was human to himself hypostatically and came forth from a woman. For he was not first begotten of the holy virgin, a man like us, and then the Word descended upon him; but from the very womb of his mother he was so united and then underwent begetting according to the flesh, making his own the begetting of his own flesh.

2. In a similar way we say that he suffered and rose again, not that the Word of God suffered blows or piercing with nails or any other wounds in his own nature (for the divine, being without a body, is incapable of suffering), but because the body which became his own suffered these things, he is said to have suffered them for us. For he was without suffering, while his body suffered. Something similar is true of his dying. For by nature the Word of God is of itself immortal and incorruptible and life and life-giving, but since on the other hand his own body by God's grace, as the apostle says, tasted death for all, the Word is said to have suffered death for us, not as if he himself had experienced death as

far as his own nature was concerned (it would be sheer lunacy to say or to think that), but because, as I have just said, his flesh tasted death. So too, when his flesh was raised to life, we refer to this again as his resurrection, not as though he had fallen into corruption--God forbid--but because his body had been raised again.

So we shall confess one Christ and one Lord. We do not adore the man along with the Word, so as to avoid any appearance of division by using the word "with". But we adore him as one and the same, because the body is not other than the Word, and takes its seat with him beside the Father, again not as though there were two sons seated

together but only one, united with his own flesh. If, however, we reject the hypostatic union as being either impossible or too unlovely for the Word, we fall into the fallacy of speaking of two sons. We shall have to distinguish and speak both of the man as honoured with the title of son, and of the Word of God as by nature possessing the name and reality of sonship, each in his own way. We ought not, therefore, to split into two sons the one Lord Jesus Christ. Such a way of presenting a correct account of the faith will be quite unhelpful, even though some do speak of a union of persons. For scripture does not say that the Word united the person of a man to himself, but that he became flesh. The

Word's becoming flesh means nothing else than that he partook of flesh and blood like us; he made our body his own, and came forth a man from woman without casting aside his deity, or his generation from God the Father, but rather in his assumption of flesh remaining what he was.

This is the account of the true faith everywhere professed. So shall we find that the holy fathers believed. So have they dared to call the holy virgin, mother of God, not as though the nature of the Word or his godhead received the origin of their being from the holy virgin, but because there was born from her his holy body rationally ensouled, with which the Word was

hypostatically united and is said to have been begotten in the flesh. These things I write out of love in Christ exhorting you as a brother and calling upon you before Christ and the elect angels, to hold and teach these things with us, in order to preserve the peace of the churches and that the priests of God may remain in an unbroken bond of concord and love.