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It's all about Jesus

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”

BOOK ONE

THE FAITH OF JESUS

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“The Way” of Jesus

Jesus taught His Apostles to live the life of a holy man, and to go out and train apprentices ‘the way of Jesus’ which was to travel the Royal Road towards a knowledge of The Father.

Joh 14:4 * And whither I go ye know, and **the way ye know.**

Joh 14:5 * Thomas saith unto him, Lord, we know not whither thou goest; and **how can we know the way?**

Joh 14:6 * Jesus saith unto him, **I am the way,** the truth, and the life: no man cometh unto the Father, but by me.

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Mr 12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest **the way of God in truth**: Is it lawful to give tribute to Caesar, or not?

Lu 1:79 * To give light to them that sit in darkness and in the shadow of death, to guide our feet into **the way of peace**.

Ac 16:17* The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Ac 18:25 * This man was instructed in **the way of the Lord**; and being fervent in the spirit, he spake and taught

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diligently the things of the Lord,
knowing only the baptism of John.

Ac 18:26 * And he began to speak boldly
in the synagogue: whom when Aquila
and Priscilla had heard, they took him
unto them, and expounded unto him **the
way of God** more perfectly.

Ac 24:14 * But this I confess unto thee,
that after **the way which they call
heresy**, so worship I the God of my
fathers, believing all things which are
written in the law and in the prophets:

2Pe 2:21 For it had been better for them
not to have known **the way of
righteousness**, than, after they have
known it, to turn from the holy
commandment delivered unto them.

The Comforter

After the Master left the scene, He asked The Father to send the Comforter to teach the Apostles everything and to remind them of all the training methods He had shown them. The Bishops calls this training “**The Faith of Jesus.**” This is a phrase that Paul used in his letters to the churches, and it appears in both English and Latin Bibles, and is in every Bible printed by the Church of England. It is also in every King James Version printed in America.

A man who lives ‘Life’ follows Jesus into the Kingdom of Heaven. A man who actually is

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obedient to the Faith of Jesus may enter into Eternal Life.

Starting on The Way - Life

‘Life’ is Jesus Christ - to enter into a life with Christ is to live in the Kingdom of Heaven. We cannot enter into the Kingdom of Heaven alone - not by studying the Bible, not by wishing and hoping for the best.

We must do everything together with *Jesus* , who is our ‘neighbor,’ (read the Good Samaritan [here](#)) and we must depend upon and trust *The Holy Spirit* to answer all our questions, to guide us rightly, by listening to our own conscience.

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If we trust *The Father of the Son*¹ we become brethren to Jesus. We must allow our Father to guide us in everything we think and do, and accept from Him the virtues of Jesus, so that we can spiritually enter into the Kingdom of God - into the spiritual presence of the Father. When we accept the virtues of Jesus, and live a virtuous life (a victorious life,) then we will be declared righteous by *The Father of the Son*.

All these things Jesus showed to John the son of Zebedee, who said that Jesus's teachings could not be contained within all the books in the world.

¹ I will use the phrase The Father of the Son to identify the Deity that Jesus calls My Father.

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Some of Jesus's lessons have been referenced in the New Testament, though no details are given - perhaps one percent of what he showed to John has been revealed to us in the New Testament. Only two hours of Jesus's speech has been made public. He talked mostly with Peter and John. What he said privately to Matthew, Matthias, Bartholomew, Simon Zelotes, and James son of Alphaeus (five of the Twelve,) has not been made public in the Holy Bible - there is not one word of what these disciples spoke to Jesus.

Paul has a lot to say in the other books, but not what Jesus showed the Apostles. Paul never quotes anything Jesus actually said, apart from one message about the Eucharist.

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Paul ‘talks’ for four hours in the Epistles, twice as many words as Jesus speaks in the Gospels, but never speaks about what Jesus did. ²

Progress to Eternal Life

What we must do to inherit Eternal Life from The Christ. These Ideas come from the traditional Bibles, King James Version and the Vulgate (Douay-Rheims)

What Paul said about faith OF Jesus

Paul is the author of seven authentic Pauline epistles. Romans, 1 and 2 Corinthians,

² Probably because nothing Jesus said had yet been written down.

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Galatians, Philippians, 1 Thessalonians, and Philemon. In these authentic letters of Paul, he says that it is the faith of Jesus, faith of God, faith of Abraham that is important, not the believers own faith.

Ro 3:3* For what if some did not believe? shall their unbelief make **the faith of God** without effect?

Ro 3:22* Even the **righteousness** of God which **is by faith of Jesus Christ** unto all and upon all them that believe: for there is no difference:

Ro 4:12* And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that **faith of our**

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father Abraham, which he had being yet uncircumcised.

Ro 4:16* Therefore it is **of faith**, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of **the faith of Abraham**; who is the father of us all, [*meaning Israelites descended from Jacob*]

Ga 2:16* Knowing that a man ³ is not justified by the works of the law, but by **the faith**

³ 'man' here means an Israelite descended from Adam and Seth, who is under the Covenants of Abraham and Moses. Gentiles were not included in the word 'man,' according to the Pharisees. Gentile men are called 'Goyim' by Orthodox Jews meaning cattle. AT the time of Jesus, gentile women were considered to be equal to prostitutes, and were treated as such under the Law.

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of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified by the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified. (Marcion)

From the faith of Jesus Christ that *The Father of the Son* has offered to Apostles, that have believed in His Son.

Ga 2:20* I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by **the faith of the Son of God**, who loved me, and gave himself for me. (Marcion)

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Paul says “I live by the Faith of the Son of The Father.”

What Paul said about faith in his other authentic letters

1 and 2 Corinthians, Philippians, 1 Thessalonians, and Philemon

Php 1:27* Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for **the faith of the gospel**;

Php 3:9* And be found in him, not having mine own

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righteousness, which is of the law, but that which is **through the faith of Christ**, the **righteousness which is of God** by faith:

Paul's other letters were written by others (catholic Church in Rome) who did not agree with all of Paul's theology, especially when he supported the need to observe the Law of Moses.

What James the head of the Jerusalem Church said about faith.

Jas 2:1* My brethren, have not **the faith of our Lord Jesus Christ**, the Lord of glory, with respect of persons.

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What John said about faith.

John never mentioned faith.

Faith OF Jesus vs faith in Jesus

We learn about **how to live a life with the Father and The Son** by following the Faith of Jesus, not by having faith in Jesus.

Let me explain with a similitude:

Let us imagine you are trying to make water boil using wi-fi to control the kettle. Yes there actually is a kettle and an application to do this..

You put water on the electric kettle and set it on its base.

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And you initiate the controller and wait for it to boil. You have faith in the technology that it will boil. You wait ten minutes and it still has not boiled, so you wait

longer having faith that eventually it will boil, but after fifteen minutes nothing has happened, so you restart the application. But an hour later nothing has happened, yet you are bound and determined to make the application work.

After a fruitless day of trying and retrying you give up, and put on your coat and drive to Starbucks. You tell your fellow coffee drinkers that the app should work but it doesn't. Your

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friends put their heads together and suggest what might be wrong. ‘What does the manual say?’ I have read it twice and it doesn’t mention anything about the application’

‘Have you upgraded the app?’ You get the latest version. The download says you need the latest OS on the phone. You upgrade the OS on the phone and try the app again.

You call your wife and ask her if the kettle is now heating the water. She says ‘nothings happening.’ Your friends start to give suggestions. ‘check the web for problems with the app.’ You all peer into the reviews for the app. Some people are using iPhones and some using Samsung. The people using Galaxy 8 with Marshmallow version of Android seem to

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be having the most issues, but Lollipop users seem to be ok.

You have just upgraded to Oreo and there are no comments on that. ‘Maybe you should go back to Lollipop version,’ one friend said. Another says, ‘you need an iPhone, there are no issues with the latest iPhone version.’

‘I don’t know, you say, ‘that’s going to be expensive, and anyway all my friends use Android OS and I need to stay in touch with them.

That is what happens to people who try to solve problems alone at first and then by listening to their friends advice. The problem doesn’t go away, and what the friends say makes it harder to decide what to do.

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This is life for many people you meet. Things are going wrong in their own life, and the manual doesn't address their particular problem. They get a new Bible, which is different, they still don't understand the instructions.

They ask their friends for advice, but the advice doesn't help.

They are told that all they need is a little more faith in Jesus and everything will work out. Their Pastors agree.

In desperation they turn to God. 'How can I have more faith,' they ask. But they are often asking the wrong person.

Here's a fun story from a holy man.

Faith by Anthony De Mello

A Pastor wants to win the lottery so that he can expand the facilities at his church. He prays to God and asks to win the lottery, but nothing happens. So he determines to pray more earnestly. Nothing happens. He gets on his knees and implores God to let him win the lottery, but after doing this for three months nothing happens. Finally he cries out to God . ‘Father I am a good man, I read the scriptures every day, I never miss a Sunday service, I have prayed and prayed to win the lottery. Why haven’t you listened to me, why can’t I win the lottery.?’

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The voice of God bellows out. You idiot. You have to buy a lottery ticket first!’

Advice from Jesus

If you don’t know Jesus’s rules, you can’t win. Jesus has laid down the rules for Life which are called ‘the Faith of Jesus.’ If you call yourself a Christian and ignore His rules you can’t “win the lottery.”

Now back to the story of the kettle that won’t boil water

Having the Faith of Jesus

This is what it is like **when you ‘have’ the Faith of Jesus.**

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Jesus says: “you have several problems here that are preventing the kettle from boiling and if you follow my instructions we can watch it boil together. It is not a problem caused by the phone and the app.”

“The kettle doesn’t have enough water in it to actuate it, so fill it above the minimum level. The wi-fi router is too far from the kettle, or the door to the wi-fi room is closed and the signal is poor. Open the door and move the kettle to another spot.”

How Jesus teaches us

This is how Jesus teaches us, by standing with us and explaining the proper way to do things.

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Picking up the instruction manual (New Testament) and reading it by yourself isn't going to bring Jesus to help with the problem. Jesus said there has to be two people talking about His teachings: 'when two or more are gathered together in my name, I will be present.'

And Peter warned that going it alone is dangerous.

The danger of going it alone

Peter warns us 'many people who read the scripture especially Paul's writings are going to misunderstand and it will lead to their destruction.'

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...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (2Pe 3:15 -16).

Paul said when you read the New Testament be wary. The words on the page can kill your spirituality. You must have Jesus with you, to guide you.

Who also hath made us able ministers of the new

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testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (2Co 3:6) .

For where two or three are gathered together in my name, there am I in the midst of them. (Mt 18:20) .

The New Testament - a users guide

The New Testament is like a user's guide to knowing **The Father of the Son** but, unfortunately like many user's guides, it is translated from a foreign language - I'm sure you have experienced manuals like this.

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Jesus has given us instructions on what to do, but he gave them to the disciples in Aramaic. The instructions were memorized by the disciples and over many years these were written down by Egyptians and Greeks. By the 3rd. cent. there were more than a hundred books detailing Jesus's teaching about The Father of the Son. When the King James Version was written, by Williams Tyndale none of the Greek or Coptic original documents were available to him. Only the theologians in the Vatican knew of those documents. So, William Tyndale just translated the Latin Bible written by Jerome in the 4th century.

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What we got in his New Testament was only two hours of Jesus's instructions to the Apostles.

All the teachings from the beginning of Christianity that Jesus taught to the Apostles is called **The Faith of Jesus**.

We must live by the Faith of Jesus if we want to call The Father 'Our Father,' and if we want to be called a brother or sister to Jesus, and if we want to be called a 'child of God.'

Whatever little faith we have about anything is not important to Jesus or The Father.

The Father has already provided all the faith we need by sending His Son to explain life to

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the world. All men need to do is listen to His Son and do what He tells them.

Salvation comes from The Father and The Son, and has been offered to all people of the world. People only have to accept it, and live the Life described by Jesus in the Sermon on the Mount chapters 5,6,7,and 8 of Matthew. Read my book “Just Jesus Book Two.”

These rules of Jesus are non-denominational. All people can live according to these rules, regardless of their religion.

These ‘rules’ are what Jesus means by being a good person. All good people go to heaven. People who live by the rules all their life will be rewarded with Eternal Life.

The teaching of Apostles

Jesus, The Mysteries and The Father

Now we move on to learn what taught His Apostles.

Notes: Sometimes I use the name 'lesu' for the Master (pron. ee-shoe.)

Jews use the name Hashem for יהוה in the Jewish Tanakh ('bible') for the name of the God who made Adam. I will use Hashem when referring to יהוה
When I mention Apostles, I am referring specifically to those men mentioned in the *Gospel according to John* who were trained by Jesus to spread His Gospel, and to heal people. They are: Peter Andrew, John, James, Nathanael, Philip and Thomas.

Early writings

There exists a tremendous quantity of early writings about Jesus that we don't get to read in the normal course of our religious life. More than two hundred Bishops wrote about Jesus during the first three centuries, beginning with the Didache in AD 70. All of them were written before the first New Testament was assembled in AD 350, and many of them became classics of instruction for new priests. Books such as *The Shepherd of Hermas*, *The Gospel of Thomas*, *The Gospel of Philip*, and books by *Andrew, Peter, and James*. *And writings by Clement, and Barnabas*, and later Apostles.

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In the early centuries of the Jesus movement, His followers were instructed one on one by the Apostles and these people became Elders who carried on spreading the teaching of Jesus, doing healing miracles, and taking on new apprentices.

In Jerusalem alone there were fifteen Elders taught by the original Apostles.

Everything was at first passed on by demonstrations and memories of the sayings of Jesus. Three generations of followers had to memorize what Jesus taught, because there was no Hebrew/Aramaic written language that could capture the Aramaic expressions of Jesus. Aramaic written language had no vowels.

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But after the Christians and Jews were expelled from Jerusalem in AD 135, they travelled into Greek and Coptic lands where there were scribes who not only understood Aramaic but could write down those ideas in their own language. So, the first writings about Jesus were in those languages. There is the Gospel of Thomas, the Gospel of Philip, and dozens of others.

But in the Roman Empire, the ‘Gospel’ was taught by followers of Paul and Paul’s gospel became the basis of the Western Catholic traditions in Rome.

By the beginning of the 4th century, the Roman Church started to write the very first New Testament based on the writings of Paul,

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with additions of Acts of the Apostles, and various Epistles. These books described the tradition beliefs of the Roman Catholic Church. These books comprise 2/3 of the New Testament.

The synoptic Gospels were added from writings of hundreds of Bishops from the 2nd through 3rd centuries. Some of Jesus's teaching were included, but not many. You can read them all in two hours. Most of His teachings were kept away from the public eye.

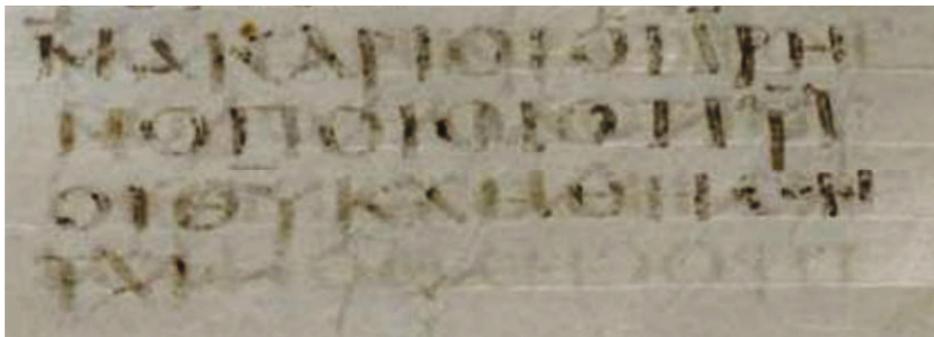
This first attempt at writing a New Testament was a disaster, as no-one could understand the Greek language that had been used, except the writers. Priests couldn't use it.

Here I will give you an example of what it said:

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It is taken from the *Sermon on the Mount*

This is how the original looked in the original Greek Bible:



The first word is **makarios**. As you can see there is no punctuation, no word spacing. Only the person writing it knew where a word began and ended. It was converted to modern Greek in 1890.

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μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοί] υἱοὶ θεοῦ κληθήσονται.

[Bless-belonged](#) [the-ones](#) [peace-doers](#), [to-which-a-one](#) [[them](#)]
[sons](#) [of-a-Deity](#) [they-shall-be-called-unto](#).

This is the W-H translation into literal English done in the 19th century. It doesn't sound like anything from the King James Version does it?

This Bible was so bad that of the fifty copies paid for by Constantine, 48 were destroyed. Two were kept, one was put into the Church archives in the 4th century, and one was rescued from being used as a fire lighter in the 19th century.

Jerome's Latin Bible

Pope Damasus in Rome in 375AD was unhappy with this Greek Bible and he commissioned Bishop Jerome to rewrite the Bible into Latin so the clergy could understand.

Jerome spent twenty two years of his life trying to make sense of this Greek New Testament and finally came up with something that made sense.

Jerome wrote:

"Blessed are the peacemakers:
for they shall be called the
children of God." Matthew
5:9, DRV.

Of course he wrote in Latin but this is a faithful translation into English.

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This is from the English version of the Catholic Vulgate, called the Douay-Rheims Bible.

Jerome and the Bishops attached names to each of four Books: Matthew, Mark, Luke and John.

It didn't seem to matter to the Bishops that Jesus had never met Mark and Luke, so never taught them anything. Nor did it matter that Mark was not a disciple. Matthew doesn't even speak to Jesus in the New Testament.

The Bishops didn't think it was necessary to explain where they obtained the sayings of Jesus—they actually came from Thomas and Philip and a document never found called 'Q.' None of the original seven Apostles were

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credited with the sayings that went into ‘Matthew.’ In fact the Bishops wanted to hide anything that those Apostles had learned. They ordered destroyed all copies except a few kept to enable theologians to publicly criticize the writings.

We now have hundreds of commentaries that criticize the early teachings, so we know what the original Apostles were teaching, but for a long time we didn’t have any original.

Following is a list is what was written by the early Bishops.

What they wrote came from their own understanding of Jesus’s teachings. Their writings don’t always reflect Church traditions.

List of ancient Gospel writers

Here is a listing for the first 250 years to give you some idea of the documents that Jerome had at his disposal. All of them were about Jesus's teaching.

Hardly any of these writings were released to the public in the New Testament.

50-95 Book of Hebrews

50-120 Didache

50-140 Gospel of Thomas

50-140 Oxyrhynchus 1224 Gospel

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- 120-140 1 Thessalonians⁴
- 120-140 Philippians
- 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

⁴ no one has found any papyrus of a Gospel or of Paul's letters dated before mid 2nd century.

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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

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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

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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

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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

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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

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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

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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

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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

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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

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200-300 Coptic Apocalypse of Peter

203 Acts of Perpetua and Felicitas

203-250 Origen's 600+ writings

We know a lot about what Jesus was teaching but very few of these writings were chosen by the Bishops to be made public in the New Testament.

Less than two hours of Jesus's conversations with the Apostles was put into the New Testament. That's it!

The New Testament was a reminder of the key points of Catholic doctrine which they wanted to confirm with various stories in the New Testament such as the virgin birth in

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Bethlehem; the miracles; the circumstances surrounding the crucifixion; the physical resurrection: All these were ideas of the Bishops mid 2nd century, which they wanted to support with scripture. Not that there was anything underhanded in this, because these ideas had been around as oral traditions among the disciples. It was just that dozens of religious groups had different traditions that contradicted the Catholic teachings.

So the Church set about writing these traditions into the scripture of the New Testament. They put these ideas into the mouths of Mark, Luke and Matthew.

Mark and Luke had never met Jesus, and Matthew had never spoken to Him—at least

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there is nothing said about them speaking to Jesus.

Any teachings of Jesus from Thomas and Philip or any of the other Apostles that agreed with the Dogma of the Church were dovetailed into the narrative of the canonical gospels without attributing the source.

We can see the writings of Thomas in the Gospel of Matthew, but the sayings were not attributed to Thomas nor were his explanations carried over to Matthew.

So, the sayings of Jesus without the explanations of Thomas and Philip are mysterious, and this was intended, so that no competing religion could use the New Testament writings to support their own

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religious ideas which often came from Thomas and Philip directly.

Only within the cloisters of the Church were monks and clergy taught the full Gospel.

Let me give you an example of what the clergy would be taught in the privacy of the Monastery.

Blessed are the Peacemakers

Jesus said: Blessed are the **peacemakers** for they shall be called **the children of God**.⁵

⁵ This is Mt 5:9, Remember what I said about the word God, Jerome wrote Deus - a Deity.

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If you want to understand the phrase ‘children of God’ by reading the New Testament you find these passages

“And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.” John 11:52, KJV.

‘Children of God’ seems to relate to the dispersed Israelites, doesn’t it? Here is another statement in the New Testament:

“And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world,

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and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are **the children of God**, being the children of the resurrection." Luke 20:34-36, KJV.

Here Luke is saying the children of God don't marry. Confusing isn't it? And what about this idea that those who don't marry can't die?

You see these ideas came from traditions outside the canonical New Testament, and the explanation came from the Bishops who helped to construct the New Testament. It was a teaching of the Church that a priest had to be

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celibate, and so this is what ‘Luke’ is made to say. Was this a directive from Jesus?

Jesus did advise the Apostles to stay celibate in order to be able to spread the Gospel, to be free of any family obligations. But was it a requirement that any man had to be celibate to enter the Kingdom of God?

We don’t get the full explanation of this saying of Jesus from the New Testament.

Here are two explanations about the meaning of ‘blessed are the peacemakers...’ from **Church Fathers.**

Augustine: he wrote after the New Testament was written. He had a this explanation for the clergy. He taught that since children had no

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carnal lusts, neither should the Apostles (and Priests) have any carnal lusts.

“It is the perfection of peace, where nothing offers opposition; and the children of God are peacemakers, because nothing resists God, and surely children ought to have the likeness of their father. Now , **they are peacemakers in themselves who**, by bringing in order all the motions of their soul, and subjecting them to reason –i.e. to the mind and spirit – and by having their carnal lusts thoroughly subdued, **become a kingdom of God:** in which ... mind and reason, is brought under subjection to something better still, which

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is the truth itself, the only-begotten Son of God. ... this is the peace which is given on earth to men of goodwill; **this the life of the fully developed and perfect wise man.** From a kingdom of this sort brought to a condition of thorough peace and order, the prince of this world is cast out, who rules where there is perversity and disorder.

If you read the New Testament alone you would never understand what Augustine understood of the requirements for ‘children of God.’

Jesus is saying that to be called a **child of The Father**, you must be celibate. Augustine said

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you must become **perfect** and **wise** to enter the Kingdom of God.

Jesus also said ‘be ye perfect as your Father.’

The early followers were indeed mostly men and mostly celibate, though Philip had two children and Peter was married. The requirement of celibacy led to the demise of the many religions, for the men had no children, Catholics required clergy to be celibate, but encouraged the Laity to have children.

But is celibacy a requirement to enter the Kingdom of God ?

Origen had a different understanding:

Origen: he wrote 100 years before the New Testament was written. He was the head of the

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catechetical school in Alexandria and taught priest all about Jesus. Origen was taught by Clement of Alexandria, who was taught by Polycarp, who was also an ‘auditor’ of John himself, so they say.

This is how Origen explained what Jesus meant. Peacemaking was to do with keeping harmony between the various books of the Bible. Nothing here about the necessity of being celibate, though Origen himself was celibate his entire life.

"Blessed are the peacemakers...."

" To the man who ... sees therefore abundance of peace in all the Scriptures, even in those which seem to be at

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conflict, and in contradiction with one another.

And likewise he becomes a third peacemaker as he demonstrates that that which appears to others to be a conflict in the Scriptures is no conflict, and exhibits their concord and peace, ... For, also, according to the Preacher, all the Scriptures are "words of the wise like goads, and as nails firmly fixed which were given by agreement from one shepherd; " and there is nothing superfluous in them.

A peacemaker, sees in accordance with the Scripture the peace of it all, and

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implants this peace in those who rightly seek and make nice distinctions in a genuine spirit." *Origen*

The Apostles were not all celibate, as Peter and Philip were married. Good people can be 'peacemakers' and can become 'perfect and wise' and have children yet they can still enter the Kingdom of God in this life.

After Origen (250 AD) had explained what Jesus meant, his explanation was included in the teaching curriculum at the catechetical school. When the Bishops came to write the New Testament they only needed to put in a short reminder of that teaching, and the priests would recollect what Origen had taught.

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If you want to understand the saying ‘Children of God’ you have to study explanations of Church Fathers such as Origen and Augustine.

Now that you understand what ‘children of God’ means, you will not be confused by the phrase ‘children of men’ none of who is “righteous.” Ps 14:2. God didn’t say that the **children of God** were unrighteous, just the children of men. So many people were righteous. Just as Jesus said “From blessed Abel to Zachariah.” Mt 23:35; Mt 9:13; 13:17.

A similar mistake that people make is thinking that Jesus meant the Jewish God when He said

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“I am the way...no one comes to the Father but by me.” But Jesus was talking about The Father of the Son, not the Jewish God Hashem. Hashem has no son. The understanding of who is The Father is muddled in the King James Version because Tyndale when he wrote the King James Version in 1525 mistranslated the Greek and Hebrew titles for the various gods of the Jews and the Christians. Before Tyndale it was clear in older Bibles which god was which.

For a full understanding of this read on. Or [jump to this chapter](#).

Important Gospel teachers

Other important teachers were: Peter, Thomas, John, James, Andrew, Philip, Judas,

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Hermas, Polycarp, Papias, Clement, Irenaeus, and Jerome.⁶

Don't expect to understand Jesus's sayings by only reading the King James Version.

Why did the Church give the explanations of Jesus to the clergy only and not put it in the public New Testament? Because Jesus said so.

Jesus told his apostles to **keep** his teaching to themselves .

(Joh 14:23) Jesus answered and said unto him, If a man love me, he will **keep my**

⁶ Their writings have been translated into English and you can buy their books on Amazon. Many are free from CCEL.org or from 'Fathers of The Church' web sites. Do a google search.

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words: and my Father will love him, and we will come unto him, and make our abode with him.

When it came time to write the New Testament, the Bishops wrote a narrative of Jesus's life and included a few of His sayings without the explanation of what Jesus meant.

Jesus had warned the Apostles 'don't cast pearls before swine.' And He said 'only give crumbs to the Gentiles.'⁷

When the Catholic Church was formed, it had to compete with dozens of other churches, and they didn't want to give anything valuable to

⁷ He called them 'dogs,' as the Pharisees did.

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competitors, certainly not any explanations from Peter, who had heard most everything the Master said. Priests had to attend seminary to hear what Peter understood from Jesus, and they weren't allowed to speak about it outside the Church

Catholic Dogma in New Testament

The Church included sayings and stories in the New Testament to bolster its own dogma and to criticize the doctrine of competing churches. If you don't recognize what they were doing, you will misunderstand the stories. The Bishops were making statements to squelch the teachings of competing religious groups, and supporting them with scripture.

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Nowadays you can read the Church Fathers' explanations of the proper meaning of the stories, but at that time these explanations were kept secret from 'enemies.'

For example: Here is a story whose meaning is complete hidden from the casual bible student. But competing religious groups in those days would understand the significance.

When Jesus was on the cross he said to the thief "this day you will be with me in Paradise."

He wasn't offering Paradise to one thief and not the other. Jesus was compassionate, merciful, loving. He would never promise to one and not the other.

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In any case it was a fact that all people who were martyred by Romans were automatically guaranteed a place in Paradise.

The purpose of the saying was to make a statement that Jesus was human, just like the thief. Competing religions were teaching that Jesus was divine and not human except in appearance. Thomas also taught this. All divine 'gods' by-passed Paradise and were translated directly to heaven. If Jesus had bypassed Paradise that would have proven he was not human.

The Church had to prove Jesus was human, against the arguments of other 'christian' religions. The argument was that Jesus had to go to Paradise first, just like every human. His

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statement to the thief meant “see, I am just like every human and have to go to Paradise before I can enter heaven.”

How could an ordinary bible scholar possibly get it right from just reading the King James Version?

My religious library

I have \$8000 worth of Religious books in my library, that is where I get my information.

Over the last twelve years I have studied these books and have taught many priest and lay people what the Church Fathers’s say about Jesus. You can read my stuff and be educated on Jesus. I have written three million words

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about Jesus. Some I have posted on my web site hwylcom.org, enough to keep you busy for a few months.

But there is much that I have not posted and not made public and have written only for my family and friends because Jesus said:

(Joh 14:23) 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.

Which meant “keep my words to yourselves , keep them secret from the Pharisees and the enemies of The Father , only teach the secrets

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to the brethren” And He defined ‘brethren’ as those “who do the will of my Father.”

I am supposed to reveal the explanations to only those people who are trying to do the will of the Father. And so I do.

The Bishops agree to secrecy

Bishop Clement of Rome wrote that Jesus had told the disciples not to ‘cast pearls before swine,’ and he took this to mean that disciples should not divulge Jesus’s wisdom to the public. He was himself reluctant to even lecture to priests about Jesus’s teaching, because some ideas might leak out to ‘enemies’ of the Church.

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Jesus also had said not to give to the Gentiles anything but the crumbs of his teaching.

He said the ‘children’s bread’ should not be given to ‘dogs’ (dogs and pigs were unclean, so were gentiles.)

So, the Church had forbidden its clergy to teach ‘unclean’ peoples the meaning of Jesus’s mysteries.

Lay people were expected to listen to their priest, and just do as they were told. And everybody was happy.

Then came Martin Luther and happiness was no longer a goal of Christianity, so they said. People were born in sin and were going to stay in sin. Many people were going to hell, they

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said. In fact God had chosen some for salvation and some for hell and there was nothing they could do about it. Everybody must throw themselves on the mercy of Jesus and have faith and hope that they would be chosen for salvation.

Salvation

Protestantism believed that as long as a man was baptized and accepted Jesus, his own sins would be hidden from God and therefore he would not face any kind of punishment. ‘Once saved, always saved,’ was the Baptist mantra.

Protestants said it was unnecessary to do any good work ‘to be saved.’ In fact, John Calvin a

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Frenchman, said that people were pre-ordained for either heaven or hell, and nothing they did would change that decision by God. So, there was no point in trying to live like Jesus, and become a saint, if God had already decided who was going to Heaven.

Now why would anyone take Calvin's words over Jesus?

Not all Protestants agree with Calvin, but most did believe that salvation was a gift from Jesus to those who accepted Him as a personal savior.

Protestants believe that good works don't count towards 'salvation.' Most Protestant groups in America have only an passing interest in the teachings of Jesus. There seems to be no

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need to read the Church Fathers to hear more of Jesus, they say.

But, of course, that was the idea of Luther and Melanchthon in the 16th century, not Catholic teaching at all.

According to Jesus, Origen, Pope Francis, and other holy men, automatic salvation is guaranteed to **all good people**, even to Atheists if they are good people.

A person's reward is evaluated from the number and quality of the good works that they do. Jesus said 'salvation is of the Jews.' to the woman at the well.

What you do in this life determines whether you are good or not. Jesus said even the worst

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of spirits will be refined after death and made righteous. Peter gave an example:

The spirits that had been confined to Spirit Prison after being drowned by Hashem in the great flood—these were the children of Cain—were released by the Spirit of Jesus and brought to Paradise, (1Pe 3:19-20) so that all spirits are in Paradise today, some are naturally righteous, some were refined and made righteous.

Remember Jesus said He came to free those in prison? That was one of His promises kept.

Reward of Eternal Life

The reward of Eternal Life in this life which is given by Jesus, requires a demonstration of a persons goodness in this life. Traditional bibles

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were very clear on the necessity of doing good works to obtain the reward of Eternal Life.

In order to understand what ‘good works’ means, a man has to read the Church Fathers’ explanation, because Eternal Life is only briefly described in the sayings of Jesus. Ordinary uneducated lay people do not understand what Jesus meant. Even the educated Pharisee in the story of the Good Samaritan didn’t understand –there is nothing about Eternal Life in Oral Torah. Eternal Life comes from Jesus.

For the most part, Protestants have not read the Church Fathers writings about Eternal Life and don’t want to know.

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Pastors are happy enough to admit they don't know what Jesus meant, but they believe that He said it!

Protestant Church-goers in America are not required to understand Jesus. The average person is not educated enough to read the Church Fathers—ecclesiastical terms pepper their writings. There are many references to Greek and Latin phrases. It is as if the Fathers didn't want to be understood by anyone outside the Church.

Pastors don't expect people to understand Jesus, and apparently it is not important for them. Mostly Pastors talk about Paul who was concerned with building up congregations and waiting for The Christ to return. He never

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knew what Jesus showed the Apostles. Paul expected the end of the world was coming, so why bother to learn what to do in a world that will end very soon?

Paul was quite wrong, of course—about the end coming within his lifetime. But some people even today believe that the end is coming soon.

Pastors don't talk much about **Eternal Life in this life**. They mention life everlasting after death, but this is not the same thing at all, is it.

Or perhaps you don't know what is Eternal Life. Here is [one of my articles](#). An excerpt here from a sermon by St. Augustine...

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“Eternal life” is a term sometimes applied to the state and life of grace, even before death; this being the initial stage or seed, as it were, or the never-ending life of bliss in heaven, which, by a species of metonymy, is regarded as being present in its first stage, that of grace. This, if we are true to ourselves and to God, is sure to pass into the second stage, the life eternal. ...This is the life eternal which is promised us.

...It is no great thing then to live long, or to live for ever; but to live blessedly is a great thing. Let us love eternal life, and hereby may we know how greatly we ought to labour for eternal life.

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,, and eternal life consists in that contemplation in which God is seen, not for punishment, but for everlasting joy;

Jesus and The Father

We are going to start off with the commandments in Matthew's Gospel that Jesus gave to the disciples, and which apply to all those who want to follow Jesus. As you should guess by now, the source for this gospel is a collection of sayings from the Bishops of the Empire during the 2nd and 3rd centuries, and from other Apostles, especially Thomas and Philip. The name 'Matthew' attached to this book is a fictitious name, added in the late 4th

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century. No Matthew is known by John, and there is no record of any conversation by Matthew with Jesus. The Gospel should have been associated with Thomas, as it contains many of his sayings, but a Church under Thomas was already flourishing in Syria and India and had been since 52 AD, and what Thomas taught did not suit the Catholic Bishops. So, they had to come up with a name that was not associated with *any* of the original seven Apostles.

The revelation of the Father

Jesus said to the disciples that two things were vital if they were going to follow Him. First they must trust that *The Father* actually **did** exist,

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even though the Pharisees knew nothing about The Father.

Second, they must **believe** that He, Jesus, is *The Son of the Father*, sent to them by **The Father**.

The first mystery was the existence of **The Father** who was not known to any Israelite, but which Jesus revealed through His demonstration of the healing of the man born blind. A miracle that no previous god had been able to perform.

The other miracles were not as convincing. When he made the paralytic walk, the onlookers thought that this was the result of Jesus's own powers, they remained ignorant of The Father's presence.

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The Apostles were called by The Father to enter with Jesus into the Kingdom of The Father where they could experience His presence directly. No-one outside the circle of Jesus's apostles could experience **The Father** because Jesus could only reveal His existence to those within the Kingdom of The Father.

Disciples who had not yet completed their apprenticeship in the Kingdom of Heaven must believe in the presence of The Father but were unable to experience this presence directly, only through Jesus, by watching Him at work.

At first the apostles were mystified about who was *The Father of Jesus*.

Jesus said 'before I came to you no one knew of *The Father*, not the Pharisees, not the

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Prophets of old. You few Apostles have been blessed to be the first to know *The Father.*'

He said to them 'blessed are you poor for yours is the Kingdom of God'

He said to them 'you have been called to enter into the Kingdom of God.' whereas the others disciples have only been blessed with entry into the Kingdom of Heaven.' Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.'

Jesus made it very clear to the Apostles that they were to worship *The Father* and not Hashem. He taught them how to address their prayers to The Father.

'Our Father who art in Heaven ...' and He taught them how to worship the Father, and not

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the gods Elohim, or YHWH (Hashem) of the Jews.

Pope Clement of Rome AD 100 warned his priests that they might be praying to the wrong God, depending on whether they had good or evil intentions in their hearts. If they were thinking evil then *The Father* would not recognize them as his child, but YHWH (Hashem,) or Satan might.

Let's say this another way:

For you to be recognized as a child of The Father, you must be perfectly good, committing no sin, and with nothing evil in your heart—no anger or resentment towards a brother, no worldly ambitions, no desire for

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attachments, no hatred towards others, no envy, and so on.

Otherwise you are not a child of The Father — He will not recognize you as His child.

In order to help the Apostles understand about The Father, Jesus explained that ***The Father*** was a Spirit which existed both within righteous men and throughout the Universe. No one could come to know what is The Father — He was beyond man's comprehension.

In traditional bibles The Father was called 'a Deity', with no description and no name, for even to know a name means that you know something.

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Jesus called Him **Abba** in Aramaic. He was **Deus** in the Latin bible, and **Theos** in the Greek bible, but He was never a named god like YHWH or Adonai or Hashem. Even the El-ohim of Ge 1:1 had the names of Angels, Micha-el, Archang-el, and Gabri-el. The ‘el’ attached to a name means a Jewish ‘god.’

The Father was a Deity whose presence could only be experienced, but who could not be known by men in any way. Only Jesus knew The Father.

The Jewish god, on the other hand was describable. Moses had seen Hashem. Three hundred thousand men had heard His voice. His name was known and spoken as **Hashem** which identified His status among gods—He

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was, the rabbis say, less powerful than the **Elohim** who created the world.

The Elohim were gods (Angels) who created the world in Ge 1:1 from existing matter. It was a void and covered with water.⁸

Hashem (also known as YHWH, Adonai) appears in Ge 2:4 for the first time. He is the God who **made** Adam from dust, and Eve from Adam's rib. Hashem was the God who made a contract with Abraham.

Unlike The Father who was present in all the Universe always, and had been present before

⁸ This idea came from the Babylonians who taught that all the planets of the solar system were covered in water. They may have been right, as science has shown that water was present at one time on many of them.

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Space-Time was created. Hashem was dependent upon the existence of a material Universe in order to exist, and could only be in one location at a time. When Hashem was on the Earth He rested between the cherubim on the Ark of the Covenant. Hashem was limited by time and space. Without time and space Hashem could not exist. Time and space are creations of Supreme God of the Universe whom Jesus called Our Father.

Hashem was unknown outside of His creation of Adam, and Seth and his descendants—The Jews.

Britons, Indians, Chinese, and the rest of the 14 million people in the world at the time of Adam, knew nothing of Hashem.

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As you can read in my book *From YHWH to The Father*, the name of the Jewish God was unknown to the world. There are no writings about Hashem in any document prior to the writing of Torah in 440 BCE.

According to the rabbis: **Hashem** created the Garden; Adam. the tree of knowledge; and the serpent. It was **Hashem** who drowned the descendants of Cain in the flood (but not the descendants of Seth, who was the ancestor of the Jews—so the rabbis teach.)

Hashem killed the Canaanites to make room for the Israelites. **Hashem** made Pharaoh stubborn, and when he refused to release the Israelites, Hashem killed all Egyptian first born children.

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None of these events were the work of the Father or the Son.

Jesus said ‘**The Father** is merciful and He is just and loves all people equally.’

Jesus said: (Mt 5:45 b) ... he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

LORD and Lord confusion in the Bible

Jesus made comparisons between the spiritual **Father** and the earthly **Hashem**.

He told stories of the man who was born blind; the raising of Lazarus. Jesus did many

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healing miracles in the name of The Father to illustrate the difference.

Yet, in many popular Protestant bibles the difference between **The Father** and Hashem has been obscured. The name of the Jewish god has been changed from **YHWH/Adonai/Hashem**, as it is in Hebrew bibles, to **LORD** as it is in the King James Version.

When the English Church was being formed in the 16th century, the writers of the English Bible changed the Jewish name of Hashem to **LORD**. And to add more confusion, the Bishops also called Jesus, **Lord** (Capitalized lower case.) In Church a listener would not realize that **LORD** and **Lord** were different

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beings. Only in the Latin Bible were the differences obvious.

The result is that English speaking Pastors are confused—some teach that *Jesus the Lord*, was also the LORD who made Adam in Ge 2:4.

People in the pews have been told by their Pastor that it was actually *Jesus* who made the world and everything in it, rather than *God The Word* as it states in John 1.

Some Pastors teach that Jesus actually had been present from the beginning of time, and was in the garden of Eden.

Pastors had interpreted the Old Testament to say that Jesus himself was known by the prophets, even that Jesus may have been

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present with the prophets. They said that it was Jesus who spoke to Moses and gave the Law.

Rabbis say that no one but Hashem was present with Moses at Sinai when he received the Law.

There was nothing in the traditional bibles to suggest these ideas. But during the Reformation a new Bible was printed called the Geneva Bible. It was outlawed in England but the Puritans loved it. The Geneva Bible had been written to counter the Catholic teaching about The Father. The Geneva Bible supported the Protestant idea that Jesus existed before Abraham, even that Jesus was the God who created the world. By adding a comma into the sentence ‘before Abraham was I am’ they

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suggested that the ‘I am’ referred to Jesus who created the World.

But there was no comma in the original bibles.

Jesus in that passage was referring to the existence of **The Father** before Abraham was born, not himself.

The Geneva Bible was the Bible of the Reformation and was carried to America by the Pilgrims, so the ‘rot’ about *Jesus* being the creator ‘god’ rather than the Word being the God through whom all things were made, was started by the Pilgrims.

Jesus was not in the Old Testament

This notion; that Jesus existed from the beginning of time, required a re-write of the

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Hebrew scriptures, because the original Hebrew has nothing about The Father, nor Jesus. ⁹

Rabbis deny there is any prophecy about Jesus or The Father in Isaiah. Prophecies in the Christian version of Isaiah were re-writes of the Hebrew Tanakh.

Jesus told the Apostles that the prophets knew nothing about the Father.

All these distortions of the truth have made it difficult for Christians to recognize who is their

⁹ Series: Let's Get Biblical by Rabbi Tovia Singer
Paperback: 428 pages \$18 Amazon
ISBN-10: 0996091300

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spiritual Father. Many equate The Father with the Jewish God.

Jesus teaches about The Father

Jesus told his disciples that until He was sent, no one knew about the existence of *The Father*. No one could really know the Father . They could only experience The Father by watching Jesus do the Father's work.

Experience of *The Father* came from copying what Jesus did. And from entering the Kingdom of God. Man's brain is too feeble to conceive what The Father is.

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Jesus showed examples of how the disciples could share in the goodness and justice of The Father. He said:

‘Give a cup of water to one who asks,’ and experience how The Father similarly meets you simplest needs.

‘Give to Him who asks of thee,’ and experience the generosity of The Father who will give you whatever you ask for, without questioning your motive. Jesus said:

‘Loan people what you can spare,’ and He said ‘walk the extra mile with them,’ to experience how the Father will also treat you.

Jesus gave dozens of other teachings that require you to do something in order to

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experience the nature of the goodness and justice of the Father.

Why Jesus was sent

Jesus didn't **come** of His own will. The Father **sent** Him to finish His work. Following are ten statements from the King James Version of why He was sent.

1. Joh 4:34* Jesus saith unto them, My meat [food] is to do the will of **him that sent me**, and to finish his work.
2. Joh 5:36* But I have greater witness than that of John: for **the works which the Father hath given**

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me to finish, the same works that I do, bear witness of me, that the **Father** hath **sent** me.

The word “**sent**” comes from Greek *Apostello* Strong’s # 649 and means “set apart,” to go on a mission.

What was it that The Father was unable to finish without Jesus? The Father had given man free will to make choices, and man had made poor choices. Though The Father would not force man to do His will, men might be persuaded to re-think their choices if they had better information. So The Father ‘sent’ The Word to take on human form and do this work.

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The Father sent the Logos (The Word,) to tell about Him. And He did this through Jesus the human, who was tasked with revealing The Father to those lost sheep of Israel who were probably going to listen, and not kill the messenger.

Jesus could not go public with His knowledge of The Father, because that would be blasphemy in Galilee and Judea. He could be tried and killed for saying there was another god besides Hashem.

The revelation of The Father had to be done outside the religious circles of Pharisees, Scribes and Sadducees.

Jesus was introduced to a few people who were ready to listen to Him without blabbing

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about it to the authorities. Jesus said, much later, that The Father had actually selected these men. There were seven. They were mostly fishermen Simon-Peter, Andrew his brother, James of Zebedee and John his younger brother. All had ben rejected by the Pharisees as ‘sinners,’ unsuitable to attend synagogue.

Jesus took them under His wing and began to reveal The Father’s nature to them. His first demonstration was at the marriage at Cana, where He changed water in to wine.

Jesus told His seven disciples that He was Himself quite powerless to do anything, but that He depended on The Father to provide the

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power to do things like change water in to wine. ¹⁰

3. Joh 5:30* **I can of mine own self do nothing:** as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the **Father** which hath **sent** me.

4. Joh 12:49* For I have not spoken of myself; but the Father which **sent** me, **he gave me a commandment, what I should say, and what I should speak.**

¹⁰ To make the Apostles understand this He stripped them of any resource, and sent them out with just a cloak to cover them, totally dependent on the Father for everything.

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The first thing that Jesus told them was that The Father whose nature could be seen from the care that He took for the fowls of the air and lilies of the field, was invisible to them and that they could not know Him at all, except through Jesus who could point to His existence in various demonstrations, especially in the healing of others.

5. Joh 5:37* And the **Father** himself, which hath **sent** me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**
6. Joh 7:28* Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am:

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and I am not come of myself, but he that **sent** me is true, **whom ye know not**.

7. Joh 17:25* **O righteous Father, the world hath not known thee:** but I have known thee, and these have known that thou hast **sent** me.

Jesus differentiates His Father from Hashem, the god of Israel who was seen by Moses and heard by 304,805 people. ¹¹ His Father cannot be known, He does not even have a name.

But the seven who followed after Him had been chosen by The Father.

¹¹ Rabbis say: Each man present at Sinai had his name in the Book, each letter represented one name.

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

He was sent, He said, only for the lost sheep of Israel, not for the righteous Pharisees, Scribes and Sadducees, nor the righteous people who attended at the Temple, all of whom observed the Covenant.

He was sent for Israelites who were ‘sinners,’ for the disparaged poor, for harlots, for publicans, for fishermen and all others who had lowly jobs, and for those who were slaves. He would make them all ‘free.’

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He was sent to make the ‘blind’ see, and those who could see ‘blind.’ He was sent to cure the souls of all those who were sick at heart.

He was sent to reveal that they had a Father who loved them and cared for them, and who would bring them home to the world to come, just like the righteous people, if only they would listen to Jesus and do what He told them.

The seven disciples were to reveal The Father to sinners, and to show them how to become acceptable to the Father, to be able to ‘dine at the banquet’ with Jesus that The Father had planned for them all. And to live in a place in the world to come that the Father had prepared for them after death. He, Jesus would have to soon leave them to get things ready for them.

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9. Mt 15:24* But he answered and said, I am not **sent** but unto the lost sheep of the house of Israel.
10. Joh 7:33* Then said Jesus unto them, Yet a little while am I with you, and **then I go unto him that sent me.**

He said that they would teach even harlots and publicans how to enter the Kingdom of God ahead of the righteous Pharisees.

The Apostles were sent abroad

Though Jesus was sent only to the lost sheep of Israel, The Father would give His disciples authority, after Jesus left them, to take the

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knowledge of The Father to distant lands and people, even to Britannia and India.

What of the rest of mankind?

Man has always known that a Deity of some sort has been responsible for the creation of every living creature. Evidence of this idea has been recognized in all civilizations since the beginning of mankind, which was tens of thousands of years ago. When Adam was born there were 14 million people living on the planet. We know this from archaeological findings.

The Britons were farming. herding livestock and burying their dead in religious fashion. They were building the foundations of Stonehenge when Adam was placed in the

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world by Hashem. Read my book *The Brits came before Adam*.

Great civilization have been created around the World, all of them the result of the work of The Father through divine inspiration of individuals who did not know the source of the inspiration until revealed by Jesus, and his Apostles.

Jesus selected only a few

Jesus did not reveal *The Father* to everyone. Those who had ‘ears to hear’ were people who had been prepared by *The Father* to accept the message of Jesus. There were very few of them. On the eve of Jesus’s arrest, only the original apostles remained.

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It was up to them to spread the ‘good news. about The Father’ These disciples who had been ‘called’ to follow Jesus were: John, James the Greater, Simon Peter, Andrew, Philip, Thomas and Nathanael. They carried the news about The Father.

Strange isn’t it that apart from John you hardly know anything about what Jesus told these other apostles?

Each of them understood Jesus in a different way and trained new apprentices in their own manner.

- James who remained in Jerusalem for the longest time, trained fifteen apostles—we know this because we have their names. They were all circumcised Jews.

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- John moved to Ephesus, and began a school to train priests.
- Peter went to Rome, they say, and taught Caesar's equerries, and other disciples. He was the first Pope.
- Philip married and had two daughters who became prophets.
- Thomas travelled to India and taught Buddhists—he is buried at Madras. His church was founded in AD 52 and operates today. ¹²
- Andrew and Nathanael spread the Gospel throughout Syria and the East.

¹² Check out the web site of the Mar-Thoma religion <http://marthoma.in/>

The Mysteries of Jesus were to be kept

Whenever they joined him ‘**in the house,**’ Jesus revealed the meaning of parables to the apostles. Being in the house with Jesus was to enter into a mental state in which the mind could understand the meaning of the parables and similitudes.

‘In the house’ the disciples were in the Kingdom of God with Jesus, while any followers ‘outside’ were in the Kingdom of Heaven.

‘In the house,’ Jesus also showed them a mystery – a procedure that would allow them to harness some power of The Father.

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On the mountain while they were ‘*in the house*’ with Jesus a transfiguration was shown to Peter James and John for their eyes only—it was a vision that explained that the Law and the prophets were to eventually be replaced by the ‘Way’ of Jesus, but not immediately.

The Apostles were sworn to keep these mysteries secret until Jesus released them.

But they were **never** to say He was Jesus The Christ to any man.

Everything Jesus showed them was to be memorized, nothing was to be written down for fear that public exposure would lead to the deaths of many followers. They had no resources to write anything down. They owned nothing and they had no money to buy papyrus,

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nor pay anyone to write for them. Jesus knew it would be dangerous for apostles to leave notes which might reveal mysteries accidentally to the authorities who would accuse them of blasphemy, which could be a death sentence.

It was also a deadly sin in Judaism to preach that God had a divine son like Jesus.

So Jesus warned His disciples never to say it. Jesus said call me 'son of Adam,'¹³ and you won't get into trouble.

Nothing of the mysteries was released to the public in the King James Version Bible. Mysteries were only passed on to priests.

¹³ In the King James Version it is written 'Son of man,' but Adam is Hebrew for 'man.'

More about Jesus - a manual for converts

In the 1st century the disciples created a guide book which describes the procedures pagans must follow to be allowed to join the Jesus movement and to learn the mysteries. It has its counterpart in the Church missal of today which instructs priests the way to educate converts, and of the procedures for baptism, confirmation, marriage and so on. The worship service introduces a few mysteries to the congregation.

The meaning of the Last Supper - a mystery

One ‘mystery’ is central to the worship service –the Eucharist.

Now you may be a dyed in the wool Fundamentalist and may never experience this mystery, but it was a ritual that Jesus demonstrated to his disciples whenever they were together.

The eucharist is to remind a person of the presence of The Father. It is a reminder of where is The Father and where is Jesus at that moment in time.

The Last supper in the New Testament was a demonstration of The Father at work among

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the Apostles—in real time, we might say. The Father was present because the Son was present, and the disciples finally realized it, whereas before they were puzzled about where was the Father. Philip has asked Jesus ‘show us the Father and we will understand.’ and Jesus had said ‘Philip how long have I been with you and you still do not understand. You see me you see The Father’

And now Philip understood, at the last supper.

And today at the altar rail people understand where is The Father, because they are

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reminded that The Son is present when they swallow the wafer.¹⁴

You see, the Eucharist is not only symbolic, but it reveals the presence of The Father through the Son, something that Fundamentalists are not sensitive to in their worship. For them The Father is way outside somewhere. They say that there is a wide gulf between them and The Father. They only can call on His mercy through Jesus.

But Jesus explained to his disciples that The Father was with Him always, and was also with them, even if they weren't sensitive to His

¹⁴ This connection is often missing in Protestant worship.

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presence all of the time. At the Last Supper I am sure they felt it.

So this mystery of the Eucharist is another demonstration of the presence of The Father in our lives; that somehow He is immediately present in each person who does good.

Any believer in a supreme God can experience His presence any place in the world. A priest just makes it easier for catholics to experience The Father the they are in Church.

It's difficult to have such an experience sitting in your pew sipping water and swallowing a piece of ordinary bread. Somehow it just doesn't feel like anything special..

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I have labored on this mystery long enough for you to realize that a mystery is something that you do, that enables you to experience the presence of The Father immediately.

Apostles knew the mysteries

Jesus demonstrated many mysteries and described many of the mysteries to his apostles: Thomas, Philip, Peter and John, Andrew James and Nathanael.

The Church decided not to reveal them publicly in any writing. They were only shown to celibates. Now where does that leave a man who don't want to become a celibate priest?

If a man is active in his Protestant church, and is depending on the Pastor to teach him, it

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leaves him in the wilderness where he is prey to ‘wolves.’ His life will be ‘sacrificed’ for the benefit of others and eventually he will be used to ‘feed’ the Pastor’s ambitions, as Jesus warned in the gospel of Thomas.

Read my book called ‘The Lost Sheep.’ (not yet in iPhone format.)

Goodness and The Father

Jesus is always present in **anyone who is doing good**, that is why people **do** good—it is the result of Jesus’s presence in the life of that person. You may think it is the The Holy Spirit within you, but this is not the same as having

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the Father and The Son within you as Jesus promised to his apostles who ‘keep His words.’

Few people realize the source of goodness, – it is the presence of The Father and Son within them.

Jesus said ‘don’t you realize that the Kingdom of God is within you?’ and Thomas added ‘and also outside you?’

The mysteries are shown to man to enable him to experience the presence of The Father within him. For example in the Eucharist.

Jesus also told this mystery to the Apostles: ‘if you keep my words, I and The Father will make our abode in you.’

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Just remember His words, and keep them as sacred sayings; not to be bandied about with anybody for no good reason, but to be pondered about, and to be absorbed into a man's life. These words will remind a man of the presence of The Father and Son within.

A good man is not essentially good, but behaves that way because of the goodness of The Father which he experiences in himself.

Jesus said 'why call me good? Only the Father is good.'

Goodness comes from the love of The Father.

Love of The Father

A Christian who experiences the love of The Father does not worry.

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On the other hand a Christian who is afraid, has forgotten The Father.

The opposite of love is not hate, it is fear.

The cause of fear and worry in any person was illustrated in the parable of the storm in the Sea of Galilee. Read my book at hwylcom.org.

End of book ONE

Now read [book TWO](#). It is all about what Jesus means when He says ‘be good.’

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