

Dear John

There are a number of problems with the gospel of John. This one is rather trivial, and there may very well be a perfectly logical explanation. Still, it's worth noting.

John 2:12-13:

After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

The Passover of the Jews was near, and Jesus went up to Jerusalem.

In verse 12 Jesus went from Cana to Capernaum, which is north of Cana. Yet the author says Jesus went *down* to Capernaum. In verse 13 Jesus went from Capernaum to Jerusalem, which is south of Capernaum. Yet the author says Jesus went *up* to Jerusalem.

Maybe that's just the way Jews did things in those days. Or maybe it shows that the author didn't know the geography of Palestine.

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John 14:27:

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

Matthew 10:34:

Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

Which is it? Did Jesus come to bring peace or violence?

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John 17:9:

I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.

John 17:20:

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,

Another contradiction. Verse 20 sounds like he's asking on behalf of the world, which verse 9 says he isn't doing. Which is it?

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John 19:25:

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

Three Marys standing at the foot of the cross. Okay. But two of them are sisters. Jesus' mother Mary, and her sister Mary, Jesus' aunt. Two Marys in the same family? I don't think so. Is it possible John was saying there were four women there? 1-Mary, Jesus' mother, 2-her sister, 3-Mary (wife of Clopas), and 4-Mary Magdalene. Not likely. If that's how John meant it, he would have said "and", as in "and Mary the wife of Clopas", like he did the others. More likely, it's just another goof by someone relaying oral traditions, not describing actual events which he witnessed.

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John 20:22-23:

When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Mark 2:7:

“Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?”

The disciples had the authority to forgive sins? I had always heard that judgment was the exclusive jurisdiction of God. Apparently the Jewish leaders thought so, as well. If the disciples / apostles had the power to forgive sins, does that mean all Christians have the same power or authority? Priests seem to think they have that power. But what makes them think other Christians don't have the same authority?

If Christians have the power to forgive sins, there is no need for a priest to perform last rites on a dying person. Any old Christian, like a relative, can git-r-done just as well. Why don't Protestants make use of this authority to go around forgiving the sins of their friends and relatives? Who needs the Church?

What about *judge not, lest you be judged*? Isn't forgiving sins (or not) a judgment call? Oh well, don't get tangled up in technicalities and semantics. Go forth, Christians, and forgive sins. After all, you have the power to help keep people out of hell. Make the most of it. Make that power work for you. You forgive someone's sins, maybe they do a little favor for you in return. See how that can work?

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John 20:17:

Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”

John 20:27:

Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.”

Why did the freshly resurrected Jesus tell Mary Magdalene not to touch him, but he told Thomas to touch him? Why one and not the other? Because he hadn't ascended yet? He still hadn't ascended when he told Thomas to touch him. Another contradiction.

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But none of that stuff really matters much. It is insignificant. It's not surprising that there would be these kinds of problems with the gospel of John. Because there is a much bigger problem, and it **does** matter. The author of the gospel of John is a fraud.

How do I know that? It's easy to prove. In fact, the author proves it for me.

John 21:20-24:

Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?”

This is the disciple who is testifying to these things and has written them, and we know that his testimony is true.

Who is this *disciple whom Jesus loved*? There are a number of theories, and all of them are wrong. We have the answer right there in those verses. He claims to be one of the twelve disciples. In fact, he claims to be the one sitting (reclining) next to Jesus at the last supper. And he tells us that he is the

author of the gospel of John. There are two huge problems with those claims. They prove that this author is a fraud and a liar.

For one thing, John's gospel doesn't say anything about the last supper. He just skips right on past that little episode. The last supper was the Passover meal. But this fourth gospel says Jesus was crucified before the Passover. Unlike the synoptics, John's gospel has Jesus crucified on the Day of Preparation for the Passover. (And, coincidentally, the Day of Preparation for the Sabbath.) Big oops.

But even more telling is the fact that the disciples were illiterate Jewish peasants who spoke Aramaic. This author speaks Greek, is obviously educated, and he therefore could not possibly have been one of the disciples. Furthermore, this gospel wasn't written until 90 to 95 years after the death of Jesus. Another dead giveaway.

Here's a touching little scene the author hopes will help him sell his fraud.

John 19:26-27:

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

He wants us to believe that he is one of the twelve disciples, that Jesus had a special affection for him, and that Jesus' mother also was so fond of him that she went to live with him. Boy, if he was that special, we can be sure he's an honest guy who's giving us an accurate eyewitness report of the events of Jesus' life.

Why would this phony go to all the trouble of committing such a fraud? What's he really up to? That's easy. He gives us the answer to that, as well.

John 20:30-31:

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah,

the Son of God, and that through believing you may have life in his name.

Notice he doesn't say that these are the things he saw and heard for himself as one of Jesus' inner circle. He doesn't say here's what happened; make of it what you will. No, he has an agenda. He is selling you on the emerging Christian propaganda. He wants you to believe. Not because it happened, or because it's true. He just has a product he is selling, and he hopes the readers will buy it. It's pure propaganda. It's fraud. He's a liar, and his product is a fraud. Nothing in the gospel of John is reliable in any way. It's pabulum.