

Superina Paolo

JESUS CHRIST
THE SON OF YAHWEH
A MAN

**The only human son of Yahweh,
the Only Creator Almighty
of everything and everybody**

c || c
== + ==
u || c
||
||

**THE CHRISTIAN CHURCH
AND
THE UNIVERSAL COMMUNION**

In the Name of the Father and of His Son, Jesus Christ



As, at the beginning, there was perfect harmony between Yahweh and His whole creation, so it will be at the end, when all will live a new life of full spiritual communion with Yahweh and with each other

c || c
== + ==
u || c
||
||

THE CHRISTIAN CHURCH
AND
THE UNIVERSAL COMMUNION
In the Name of the Father
and of His Son, Jesus Christ

JESUS CHRIST
THE SON OF YAHWEH
A MAN

**The only human son of Yahweh,
the Only Creator Almighty of everything and everybody**

A selection (from The Gospel of Jesus Christ, The Acts of the Apostles, The Letters of Peter and Paul's Thought) of the most important and clear passages demonstrating that Jesus Christ, the Son of Yahweh, was a man, a divine being, yet not "God"

Introduction from: Thoughts (cogito ergo credo)

Quotations and comments from: The Gospel of Jesus Christ, The Acts of the Apostles, The Letters of Peter and Paul's Thought

Superina Paolo

INDEX

Introduction (from: Thoughts -cogito ergo credo) Page 3

QUOTATIONS AND COMMENTS:

From: The Gospel of Jesus Christ 13

From: The Acts of the Apostles 40

From: The Letters of Peter 43

From: Paul's Thought 44

Jesus Christ's Relatives, Apostles, Disciples, Friends 49

PERSONAL INTRODUCTION: What follows is not intended and does not want to be a new or original study of the Bible global message, but simply what I have learned from it and of it, then put in writing.

Note 1: To God, His Name is given back: Yahweh.

Note 2: The word “love” (and its derivatives: to love, loved, etc.) is used in many situations and takes on many, even deeply different meanings. In this book it is used only in two cases: 1) In the man-woman relationship. 2) In the parents-children relationship. In all other cases, other words are used, depending on the context: affection, fondness, benevolence, goodwill, to be fond of, to cherish, to like, etc.

Note 3: For a proper comprehension of some New Testament passages and concepts which do not appear to be “Christian” or “Good News,” is important to remember that:

1) We usually don’t realize how near Christianity was to becoming only another kind of Judaism. All the first Christians were Jews and all their traditions would have convinced them to keep the Good News for them-selves, excluding completely the Gentiles.

2) All New Testament writers viewed the whole period beginning with Jesus Christ’s birth as “the last days.” They understood this period to be the “last” of the days because neither former prophecy nor new revelation concerning the history of salvation indicated the coming of another era before the return of Jesus Christ.

3) The actual meaning of what they wrote is still too often concealed by considerations derived from Old Testament ideas -it could not have been easy, for the writers of the New Testament Books, to detach themselves immediately and completely from the ideas they grew up with.

JESUS CHRIST, THE SON OF YAHWEH, A MAN**INTRODUCTION** (from: THOUGHTS -cogito ergo credo)

In the canonical Christian tradition, Jesus Christ is considered to be one of the three Persons of the Trinity (“God”); that he himself is true “God” while, at the same time, he is said to be true man. Essentially, this leads to the absurd situation of “God” sacrificing Himself on the cross -in one of the three Persons- for the good of the human race and to demonstrate to Satan the existence of a man -who, in this case, would also be “God”- capable of withstanding him.

In short, there are three possible arguments and objections supporting the proposition that Jesus, in spite of being the Son of Yahweh, is only a man, and not “God” Himself:

- 1) It is absurd that “God” could have died sacrificing Himself; “God” cannot die.
- 2) If it were possible and it really happened, no demonstration at all would have been given to Satan, as it is obvious that “God” can resist him.
- 3) The demonstration had to be given by a man; therefore, he could not and did not have to be “God.”

As the first and absolutely necessary consideration, we have to focus on the reason, meaning, and necessity of Jesus Christ's life, death, and resurrection. For this reason, it is essential to remember that the very existence and essence of our religion, and of the reality of the life, sacrifice, death, and resurrection of Jesus Christ are a direct consequence of the rebellion of the cherub Lucifer, Satan, and of his further activity. Without this, there would have not been any necessity for Jesus Christ to sacrifice Himself on the cross for the redemption of the human race which, in this case, would not have had any necessity to be redeemed.

As we know very well, in the beginning, Yahweh created the universe with the full involvement and collaboration of all the angels who implemented and realized His design by following His instructions and working under His supervision. The top responsibility for the practical implementation of the creation of our part of the universe, let's say the Solar System, was given by Yahweh to the cherub Lucifer, the one who, in this part of the universe, was second only to Yahweh Himself. The consequence of this responsibility is that the Solar System was "given" to him from the beginning, and that, consequently, he had, and has, power over it. All this power made him rebel against Yahweh, desiring the worship of the Solar System for himself and considering to be at the same level of his Creator. From that moment on-ward, the perfect and beautiful Lucifer -the shining

one- became Satan -the resister, the adversary- and was banished from Heaven, from the continuous contact with Yahweh. But, even after he rebelled, Satan did not lose his authority and power over the Solar System; on the contrary, as it is fully described by the Bible, he worked very hard to turn the creation against Yahweh. At a certain point, he was allowed by Yahweh to go and tempt Adam and Eve, the progenitors of the human race, to try and convince them to do the only one forbidden thing; not to obey the only one order Yahweh gave them. He was able to convince them and, as a consequence, he became the master of the human race.

The only possibility of removing him from such a position of power was by demonstrating the existence of at least one man having the capacity to resist all his temptations, till the last moment of his life, and without the smallest hesitation; a man capable of showing Satan, once and for ever, his total and full faith in Yahweh. Obviously there were, and there are, plenty of good and faithful people, but no man born of human parents has ever been able to make true this objective in all the necessary fullness; men, without the specific and individual help of Yahweh, of the Spirit of Yahweh, were, are, and will always be unable to withstand Satan's temptations.

For this reason, Yahweh, Who is fond of men and wants all of them to live a life of eternal communion with Him, decided to generate a man with whom He would be in special spiritual communion and who could withstand Satan's temptations for the final redemption of the human race. This man was Jesus Christ, the human Son of Yahweh. He was a man because only and exclusively a man -not "God," not an incarnation of Yahweh- had to give the demonstration of being able to resist Satan. Furthermore, to make this demonstration final and total, he had to resist till the very last moment of his earthly life -till his death- in order not to leave room for even the slight-est doubt about the possibility of his losing the battle against Satan at that very moment. It was essential not to leave Satan any possible residual doubt; only by resisting and dying, this man could provide the final demonstration of his total faith in Yahweh. Another reason why Jesus Christ was definitely a man -not "God," not an incarnation of Yahweh- is that Yahweh, even Yahweh incarnated, cannot die; a "God" who dies is a so-called "semi-god," who is so common in many mythologies, but who does not have anything to do with Yahweh, the Creator. Jesus Christ, who is Son of Yahweh with the human race, is not "God." We can say -even if the term is clearly inappropriate- that he is a Semi-God; the only one of the human race with Yahweh. There were, and probably there still are even now, plenty of other semi-gods generated by unions between fallen angels and women. Of course, we do not have to confuse the Son of Yahweh with the sons of the angels, fallen or not.

There is another idea about Jesus Christ which is totally wrong and that is absolutely necessary to clarify: the idea that, to placate Yahweh's anger against the human race for the "offense" committed against Him by Adam and Eve, it was necessary to sacrifice -to dedicate to Yahweh through killing- a being at the same level with Yahweh and that Jesus Christ was this "necessary high level sacrifice." This idea is both absurd and wrong. Absurd because it depicts Yahweh as revengeful, deprived of any affection; and Who, to satisfy a formality, was waiting to be offered the sacrifice of Himself -there is only one being at the level of Yahweh: Yahweh Himself. But Yahweh cannot die, therefore such a sacrifice cannot take place. Moreover, if feasible, it would have been the worst sin ever possible to commit; absolutely not comparable to an act of disobedience, as Adam and Eve's was. Wrong because, actually, Yahweh was not angry with men; it was exactly the opposite, as Yahweh was and is so much fond of men that He decided to generate His own human Son and to give him the task of redeeming the human race and opening once and for ever His Reign to everybody, to have all men there, living for ever in communion with Him:

"For Yahweh was so fond of the world that He gave His one and only Son, that whoever believes in him shall not perish but have eternal life.

For Yahweh did not send His Son into the world to condemn the world, but to save the world through him." (John 3:16-17)

Jesus Christ -who is the only Son of Yahweh and of the human race- being Son is, as any other son, equal in nature but subordinate in obedience to his Father. In the meantime he is, as any other son, an independent being, different from his Father. Furthermore, being son, he was not created, but generated of a woman with the special and direct involvement of Yahweh; that is, of His Spirit:

"This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Spirit of Yahweh." (Matthew 1:18)

"Yahweh sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph... The Virgin's name was Mary... The angel said to her, '...You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High... The Spirit of Yahweh will come upon you and the Power of the Most High will overshadow you.'" (Luke 1:26-35)

Jesus' body and soul were generated, as for any other man, by his parents' bodies and souls. As a consequence, they were fully human and fully divine; he inherited both the human and the divine nature. This should not sur-

prise or create problems since, as we know very well, at the beginning man -male and female- was created by Yahweh to be like Him and to resemble Him. Furthermore, in the future life, all men will live in the Reign of Yahweh; in spiritual communion not only with all other human beings and angels, but even with Yahweh Himself. This means that there is "compatibility" between men's bodies and souls and Yahweh's Body and Spirit. Actually, in particular, men's souls come straight from Yahweh's Spirit; therefore, they are of the same "nature." For what refers to Jesus' body, it is clear and obvious that He Who had the power to create the universe has also the full capacity to join His genetic physical patrimony to that of a woman. Even the angels, at least some of them, had and used this capacity.

Jesus Christ was and is Son of Yahweh, not "God." He has inherited the divine nature from his Father, but he is not "God;" furthermore, he never claimed to be "God" and always kept himself in a position of obedience to the Father:

"Jesus gave them [the Jews] this answer: 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does, the Son also does.'" (John 5:19)

"Jesus answered, 'My teaching is not my own. It comes from Him Who sent me.'" (John 7:16)

"Jesus said to them, '...I have not come on my own, but He [Yahweh] sent me.'" (John 8:42)

"Jesus answered, 'The miracles I do in my Father's name'" (John 10:25)

"[About the end of the age], 'No one knows about that day or hour, not even the angels in Heaven, nor the Son, but only the Father.'" (Mark 13:32 - Matthew 24:36)

(Mark 13:32 - Matthew 24:36)

"For I did not speak of my own accord, but the Father Who sent me commanded me what to say and how to say it. I know that His command leads to eternal life. So whatever I say is just what the Father has told me to say." (John 12:49-50)

The main difference between Jesus and his Father consists in the fact that Yahweh is eternal from ever in the past to ever in the future, while Jesus had a beginning and is eternal for ever in the future. Here, it is of fundamental importance not to confuse Yahweh -the Only Eternal Creator Almighty- with His divine nature; Jesus has the full divine nature, he is a divine Being, even though he is not "God." The only difficulty in understanding this concept -and reality- is due to the fact that, actually, we do not know what the "divine nature" is and what its characteristics are, even if we can, without any doubt, say that Yahweh can -He is Almighty- transfer His divine nature to other beings, as He did with His Son Jesus Christ; yet this does not make them "God."

Jesus was conceived and born of a woman on Earth. We have to note that this woman, Mary, was not taken to Heaven to conceive and give birth, to emphasize both the human nature of Jesus and his earthly mission, which had full validity precisely because he was a truly human being. A human being has to be conceived and born on Earth or, anyway, within the physical universe. By having had a human mother, Jesus was conceived at a certain moment of "time," thus beginning his existence. Again, without this beginning he would have not belonged to the human race. His "sacrifice" on the cross and its results are valid precisely because of the fact that he was a man. A man, and only a man, had to demonstrate his total faithfulness to Yahweh, and Jesus Christ was born and was, fully and totally, a man. Furthermore, having Yahweh as one parent, Jesus was in communion with Him in a way that will be possible to other men only after entering the Reign of Yahweh.

Without any doubt, due to his Father's genetic contribution, his body was in particularly good shape and his mind particularly acute; anyway, both had to develop following the rules imposed by the human nature. His soul, as everybody's soul, was both human and divine; men's souls are human because they are generated by their parent's souls and are divine because, at the beginning, Adam's soul was originated by Yahweh's Spirit. When Jesus was a small boy, he was a small boy and that's all; he had to grow and develop as any other child. The difference was a better intelligence, giving him the capacity to learn and reason with unusual profit and acumen. Only at a certain point of his physical and intellectual development, he began feeling his spiritual communion with Yahweh; and he was sure of his special relation with Him because of Yahweh's declaration immediately after his baptism:

"As soon as Jesus was baptized [by John the Baptist]... he saw the Spirit of Yahweh descending on him on bodily form like a dove and lighting on him. And a voice came from Heaven and said, 'You are My Son, whom I love; with You I am well pleased.'"

(Mark 1:10-11 - Matthew 3:16-17)

Jesus was fully and totally a man and, before accepting and beginning his special mission, he lived a normal terrestrial life, working to support himself and his family.

Immediately after Yahweh's declaration which followed his baptism, Jesus had to begin his mission demonstrating to Yahweh -and to Satan- his total and complete faith in Him:

"Then Jesus, full of the Spirit of Yahweh, returned from the Jordan and at once was led by the Spirit of Yahweh in the desert, were for

forty days he was tempted by the devil. He ate nothing during those days, and at the end of them, after fasting forty days and forty nights, he was hungry. The tempter, the devil, came to him and said, 'If you are the Son of Yahweh, tell these stones to become bread.'

Jesus answered...

Then the devil took him to Jerusalem, the Holy City, and had him stand on the highest point of the Temple. 'If you are the Son of Yahweh,' he said, 'throw yourself down from here. For it is written: "He [Yahweh] will command His angels concerning you..."'

Jesus answered him...

Again, the devil took him to a high place, a very high mountain, and showed him in an instant all the kingdoms of the world and their splendor. And he said to him, "All this I will give you, if you will bow down and worship me. I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours."

Jesus answered him, "Away from me, Satan! For it is written: "Worship Yahweh your Lord, and serve Him only."

When the devil had finished all this tempting, he left him until an opportune time." (Mark 1:12-13 - Matthew 4:1-11 - Luke 4:1-13)

Satan was allowed by Yahweh to tempt Jesus in a way appropriate to his being the Son of Yahweh, with the most important things he had the authority to offer him:

- a) Personal, material satisfaction; using his powers exclusively for himself.
- b) Personal, intellectual satisfaction; using his powers for the pleasure of using and showing them off to everybody.
- c) Terrestrial power; on condition that he worshiped Satan, in this way recognizing Satan's preeminence on Yahweh.

Jesus was able to stand against all these temptations and, even if he was helped and strengthened by being in spiritual communion with Yahweh, there is no "was able for sure" here; those were actual temptations, and he had all the freedom to accept Satan's proposals and to reject Yahweh's mission.

This episode offers fundamental proof of the fact that Jesus was a man, not "God" -as a Person of the Trinity- not an incarnation of Yahweh. The temptations he was subjected to only make sense if addressed to a man; because, in fact, only a man can be tempted. Yahweh cannot and, furthermore, surely not with the offer of what already belongs to Him -the whole universe. Surely, Satan will never even think of tempting Yahweh: now, how can he even think of proposing that Yahweh worship one of His creatures -the

same Satan? When he tempted Jesus, he did it with Yahweh's approval; sure that he was tempting the man Jesus Christ, not Yahweh Himself.

At the moment of Transfiguration, Jesus was in the Reign of Yahweh; in full communion with his Father, Who gave him a complete explanation of the meaning and purpose of his mission:

"A voice came from the cloud saying, 'This is My Son, whom I have chosen and whom I love; with him I am well pleased. Listen to him!'"

(Mark 9:7 - Matthew 17:5 - Luke 9:35)

And he knew of his imminent suffering, death, and resurrection and of the ensuing prize; the opening of the Reign of Yahweh -where he was to be second only to the Father- to all people of the past, the present, and the future. And he fully and freely accepted the proposed mission.

The fact that his acceptance of the imminent suffering was complete and total does not mean it was easy and fearless; on the contrary, it was -as had to be due to his human nature- extremely difficult and fearful. All this is fully described by the Gospels where we can see that, even if Jesus was

"Deeply distressed and troubled," (Mark 14:33)
with his

"soul overwhelmed with sorrow at the point of death;"

(Mark 14:34 - Matthew 26:38)

he, nevertheless, confirmed his decision to follow Yahweh's will,

"Abba, my Father, everything is possible for You. If it is possible, if You are willing, take this cup from me. Yet not as and what I will, but as and what You will be done."

(Mark 14:36 - Matthew 26:39 - Luke 22:41-42)

The last step of his earthly mission was to go through arrest, Sanhedrin and Pilate's judgment, scourging, and crucifixion as final confirmation of his total faith in Yahweh. He was continuously tested by Satan, for the whole duration of his ordeal, on his body as well as on his mind. On his body, by the scourging and the crucifixion. On his mind, more than by the mockery of the soldiers, it was by the insults of his own people,

"You who are going to destroy the temple and build it in three days, come down from the cross and save yourself, if you are the Son of Yahweh!" (Mark 15:29-30 - Matthew 27:40)

and of the chief priests and teachers of the law,

"He saved others, but he can't save himself! He's the King of Israel!

If he is the Son of Yahweh, the Chosen One, let Christ, this King of

Israel, come down now from the cross, that we may see and believe in him." (Mark 15:31-32 - Matthew 27:42 - Luke 23:35)

Furthermore, his special communion with Yahweh was an obstacle to the

final, doubtless demonstration of his faith; so Yahweh had to leave him alone,

"[Yahweh] My God, my God, why have You forsaken me?"

(Mark 15:34 - Matthew 27:46)

to stand the last test,

"Now leave him alone. Let's see if Elijah comes to take him down and to save him." (Mark 15:36 - Matthew 27:49)

Man as any other man, alone as any human being can be, he was able to withstand Satan till the very last moment of his life,

"Father, forgive them, for they do not know what they are doing"

(Luke 23:34)

and, after declaring his earthly mission completed,

"It is finished" (John 19:30)

he died professing again his faith in Yahweh,

"Father, into Your hands I commit my Spirit." (Luke 23:46)

The Gospels focus very much on his having been actually dead and buried, giving details of facts, places, and witnesses:

"When he had said this, Jesus bowed his head, breathed his last and gave up his Spirit." (Mark 15:37 - Matthew 27:50 - Luke 23:46 - John 19:30)

"A rich man named Joseph, a prominent member of the Council... as evening approached... went boldly to Pilate and asked for Jesus' body... then, with Pilate's permission, he came, took down the body, and took it away. He was accompanied by Nicodemus... Taking Jesus' body, the two of them wrapped it, with the spices, in strips of clean linen cloth. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb... they laid Jesus there."

(Mark 15:42-46 - Matthew 27:57-60 - Luke 23:50-54 - John 19:38-42)

Mary Magdalene and the other Mary... followed Joseph and, sitting opposite to the tomb, saw the tomb and where and how his body was in." (Mark 15:47 - Matthew 27:61 - Luke 23:55)

It was absolutely necessary for Jesus to die, as all human beings have to experience death. If Jesus was truly and completely a man, then death had to be unavoidable even for him. Furthermore, a rescue received even a short moment before death would have left open the doubt about the possibility of Jesus losing his battle against Satan precisely at that moment. Only his death canceled totally and completely any possibility of such a doubt.

By dying on the cross, Jesus "sacrificed" himself with a "sacrifice" that was fully voluntary as he was fully aware of all the suffering he had to go

through to accomplish his mission, which he always had all the freedom to reject by accepting Satan's proposals. By means of his "sacrifice," Jesus gave Yahweh the final and complete possibility -demonstrating to Satan that there was a man fully and totally faithful to Him- to open for ever His Reign to everybody. In other words, we can say that, by suffering and dying, Jesus paid the price for releasing the whole human race from Satan's domination; that he paid the price of everybody's ransom:

"While we were still sinners, Jesus Christ died for us. Since we have now been justified by his blood... When we were Yahweh's enemies, we were reconciled to Him through the death of His Son..."

(Romans 5:8-10)

"For Jesus Christ died for sins once for all, the Righteous for the unrighteous, to bring you to Yahweh." (1 Peter 3:18)

"The result of the one act of righteousness was justification that brings life for all men." (Romans 5:18)

"Jesus Christ died for our sins..." (1 Corinthians 15:3)

"All this is from Yahweh, Who reconciled us to Himself through Jesus Christ." (2 Corinthians 5:18)

"We have been made holy through the sacrifice of the body of Jesus Christ once for all." (Hebrews 10:10)

After his death, Jesus was resurrected by Yahweh to demonstrate to all people on Earth that he really was the Son of Yahweh, and to let everybody know that:

"All authority in Heaven and on Earth has been given to me. Therefore go... and make disciples of all nations."

(Mark 16:15 - Matthew 28:18-19)

"The Father judges no one, but has entrusted all judgment to the Son... And He [Yahweh] has given him [Jesus] authority to judge..."

(John 5:22,27)

In other words, Jesus is second only to the Father, Who gave him two tasks:

- a) To improve -as much as possible in spite of the competition still existing between Yahweh and Satan- the human physical and spiritual condition on Earth by convincing more and more people to live a "Christian life."
- b) To make everybody suitable to enter His Reign by administering justice, both during life and after death, so that, at the end of "time," all men and angels will live together an everlasting life in the Reign of Yahweh, in full spiritual communion with Him and everybody else. And he did pass these tasks to his disciples, telling them:

"Go into all the world and preach the good news to all creation"

(Mark 16:15)

and to Simon Peter, in particular:

"Feed my lambs... Take care of my sheep... Feed my sheep."

(John 21:15-17)

Jesus' physical resurrection was an act of Yahweh, Who raised him from the dead; as a man he had no power to rise himself. As Yahweh was active in the birth and life of Jesus, so it was for his Resurrection. When he was on Earth, Jesus could not reach the mind, heart, and conscience of men everywhere; he was confined by the physical limitations of place and time of his earthly body. On the contrary, the Risen Christ came and went at will, not any more subject to the previous limitations:

"Two of them [of the disciples] were walking in the country. Jesus... appeared in a different form and walked along with them."

(Mark 16:12 - Luke 24:13-15)

"And they recognized him [Jesus]. And he disappeared from their sight."

(Luke 24:31)

"On the evening of that first day of the week, when the disciples were together, with the doors locked... and while they were still talking about this, Jesus himself appeared to the Eleven... and stood among them."

(Mark 16:14 - Luke 24:36 - John 20:19)

"A week later... Though the doors were locked, Jesus came and stood among them." (John 20:26)

He was real, yet he could appear when and how he wished to whom he wished; nothing any more on Earth was a barrier or an obstacle to him. In other terms, the divine nature of Jesus Christ was freed from the limitations of the physical human one only after his resurrection.

QUOTATIONS AND COMMENTS

from: THE GOSPEL OF JESUS CHRIST:

The Son of Yahweh

(Mk1:1) *The... Gospel about Jesus Christ, the Son of Yahweh.*

(Jn1:1) *At the beginning there was Yahweh's Logos(*), and the Logos was with Yahweh, and the Logos was Yahweh. (2)The Logos was with Yahweh at the beginning.*

(3) *Through Yahweh all things were made; without Him nothing was made that has been made. (4)In Him was Life, and that Life generated the Light of men.*

(10) *He came in the world, and though the world was made by Yahweh, the world did not recognize him. (11)He came to that which was Yahweh's own, but Yahweh's own did not receive him.*

(14) *Yahweh generated a man who made his dwelling among us. We have seen his glory, the glory of the One and Only begotten Son, who came from the Father.*

(*): John's "Logos" -usually translated as "Word"- is left un-translated because of the impossibility of rendering it by one word only. (See comments to Jn 1:1-2 and 1:3).

Mk 1:1. '*Gospel about of Jesus Christ*': Mark's opening words clearly identify the subject of his writing, "Jesus Christ" and his most important characteristic, "Son of Yahweh."

Jn 1:1-2. '*At the beginning*': This phrase identifies the beginning of Yahweh's creation and has to be read in parallel to Genesis 1:1-2. It is, then, clear and evident that John's "Logos" is Genesis' "Spirit of Yahweh." The Greeks used "Logos" not only for the spoken word, but also to indicate the rational principle that governs all things. The Jews used "Word" also as a way of referring to Yahweh, as a periphrasis for the Name of God, Yahweh, which could not be pronounced. Thus John used a term which was meaningful to both Jews and Pagans. '*The Logos was with Yahweh*': The Spirit of Yahweh is Yahweh Himself. Repetitions on Jn 1:1-2 reinforce this concept.

Jn 1:3. '*Through Yahweh...*': He, Yahweh, is the Creator of everything and everybody. By reading Psalm 33:6 we can understand the exact meaning of "Yahweh's Logos" when applied to His creative activity: "By the WORD of the Lord were the heavens made, their starry hosts by the BREATH of His

mouth." Due to the verbal structure typical of the Hebrew language, when the text speaks of "the Word of the Lord", an action, namely the action accomplished by the Word, is always implied at the same time.

Jn 1:4. *'In Him was Life'*: Yahweh is the Creator of all living beings; is the Generator of life. Yahweh has given birth -that is, life- to His Son Jesus Christ, the Light of men. And from Jesus comes all spiritual illumination.

Jn 1:10. *'He came in the world'*: The human Son of Yahweh, Jesus, born on Earth, came to the world, to the people of the world. But most of men, in spite of Jesus' divine descent, did refuse him and his Father.

Jn 1:11. *'Yahweh's own'*: Everything was created by Yahweh, everything is His own, beginning with Israel.

Jn 1:14. *'Yahweh generated'*: Yahweh did generate His Son Jesus of a human mother. And Jesus did spend his life on Earth, man among men. *'We have seen'*: The disciples have seen Jesus' glory (by the miracles performed and by his resurrection), the glory of the Only Son of Yahweh.

The birth of Jesus foretold

(Lk1:30) *"Mary... (31)You will be with child and give birth to a son, and you are to give him the name Jesus. (32)He will be great and will be called the Son of the Most High. The Lord Yahweh will give him the throne of his father David, (33)and he will reign over the house of Jacob for ever; his Kingdom will never end.*

(35)The Spirit of Yahweh will come upon you, and the Power of the Most High will overshadow you. So the Holy One to be born will be called the Son of Yahweh."

Lk 1:30-31. *'Mary...'*: This section speaks clearly of the virginal conception of Jesus, which was due to the direct involvement of Yahweh (the Spirit of Yahweh was specially present and operative). The angel Gabriel is sent to Mary to announce that she was chosen by Yahweh and will have a child whose father will be Yahweh Himself. Yahweh had decided to make a special entry in the world, conceiving a Son who will be, at the same time, both human and divine.

Lk 1:32. *'The Son of the Most High'*: Jesus will be the Son of Yahweh and the promised Messiah. *'Throne of David'*: As promised in the Old Testament, the Messiah will descend from David. In effect, Mary was a descendant of David, as was Joseph. So Jesus could rightly be called a son (descendant) of David.

Lk 1:33. *'He will reign... for ever; his Kingdom will never end'*: Jesus will be given a position of high authority (second only to the Father) in Yahweh's Kingdom, which will never end.

Lk 1:35. *'The Spirit of Yahweh will come upon you' and 'the Power of the Most High will overshadow you' are synonymous. This double repetition of the same concept is typical of Jewish literature. The child to be born will actually be the Son of Yahweh with the human race through Mary.*

The birth of Jesus Christ

(Mt1:18)*His mother Mary... was found to be with child through the Spirit of Yahweh.*

(20)*An angel of the Lord... said, "what is conceived in her is from the Spirit of Yahweh."*

Mt 1:18. *'To be with child through the Spirit of Yahweh':* Matthew stresses the fact that the birth of Jesus is the work of Yahweh, of His Spirit. Both in Hebrew "ruach" and in Greek "pneuma" the word for "breath" and "spirit" is the same. The Spirit of Yahweh, described as His Breath in the Old Testament, is the Creator of the world, of the universe, and the Giver of life.

Mt 1:20. *'Conceived... from the Spirit of Yahweh':* The announcement of Jesus' special conception is given to Joseph, who will be his legal father.

The baptism of Jesus

(Mk1:10-11)(Mt3:16-17)(Lk3:21-22)*As soon as Jesus was baptized... Heaven was torn opened, and he saw the Spirit of Yahweh descending on him in bodily form like a dove and lighting on him. And a voice came from Heaven and said, "**You are My Son, whom I love; with you I am well pleased.**"*

Mk 1:10-11. Mt 3:16-17. Lk 3:21-22. *'Heaven... open':* Symbolic. Because of the direct communication from Yahweh (in Heaven) to Jesus (a physical man on Earth), it had to be Heaven to "open" and enter in some way in communication with the physical realm of Earth. *'The Spirit of Yahweh descending on him':* This is Jesus' official anointing for his ministry, a consecration he will claim in the synagogue of Nazareth (Jesus rejected at Nazareth. Lk 4:15-30). The Spirit of Yahweh came upon Jesus to equip him for his work as the divine-human Messiah. At that time the Spirit of Yahweh descended on him "like a dove," and Luke specifies "in bodily form." There is a certain symbolism here. The dove is the symbol of peace, of gentleness. Jesus Christ will conquer, but his conquest will be the conquest of affection. *'You are My Son, whom I love':* Here Yahweh Himself proclaims Jesus as His own Son. In the moment of his baptism, Yahweh spoke personally and directly to him. Surely, not only the few words recorded by the Gospels, but

much more. The voice of Yahweh came to him and told him about his position and his mission. Actually, the initial part of it is a quotation from Psalm 2:7. Every Jew accepted that Psalm as a description of the Messiah, the mighty king of Yahweh who was to come. *'With you I am well pleased'*: This is a quotation from Isaiah 42:1, which is followed by a description of the Suffering Servant of the Lord. So in his baptism there came to Jesus two certainties, that he was indeed the Chosen One of Yahweh and that the way in front of him was the way of the Cross.

The temptations of Jesus

(Mk1:12-13a)(Mt4:1-2)(Lk4:1-2) Then Jesus, full of the Spirit of Yahweh, returned from the Jordan and at once was led by the Spirit of Yahweh in the desert, were for forty days he was tempted by the devil.

(Mk1:13b)(Mt4:11)(Lk4:13) When the devil had finished all this tempting, he left him until an opportune time.

The temptation story shows Jesus rejecting the way of power and glory and accepting the way of complete obedience to Yahweh. The whole point of Jesus' temptations is that they could have come only to a man who could do astonishing things, whose powers were unique, and who had to decide how to use them. The significance of Jesus' temptations, especially because they occurred at the beginning of his public ministry, has to be understood in terms of his choosing and deciding which kind of Messiah he wanted to be. Jesus was Yahweh's Messiah, and he knew it, but he had to decide -on his own- which methods to follow. Satan was trying to push him to wrongly use his powers, in this way jeopardizing his mission. Jesus' temptation was real, not merely symbolic. Even if he had no inward desire or inclination to sin, he was tempted in every way, just as we are. He was confronted by the tempter with a real opportunity to sin. And Jesus, the Son of Yahweh, defeated Satan by using a weapon that everyone has at his disposal: the Word of Yahweh. He met all three temptations with Scriptural truth from Deuteronomy. He would not accomplice his mission by using his supernatural powers for his own needs (changing stones into bread), or to win a large following by miracles or magic (flying down the Temple pinnacle), or by compromising with the world (bowing down and worshipping Satan).

Mk 1:12-13a. Mt 4:1-2. Lk 4:1-2. *'Full of the Spirit of Yahweh'*: Jesus, who was coming back from his baptism, was in full spiritual communion with his Father. *'Was led by the Spirit'*: This testing of Jesus, which was decided by Yahweh his Father, has as its primary background Deuteronomy 8:1-5, from which Jesus also quotes his first reply to the devil. There Moses

reminds the Israelites that the Lord led them in the desert for 40 years "to humble you and test you in order to know what was in your heart, whether or not you would keep His commands." *'Tempted by the devil'*: Yahweh surely tests His people, but it is the devil who surely tempts them to do evil.

Mk 1:13b. Mt 4:11. Lk 4:13. *'He left him until an opportune time'*: Satan continued his testing throughout Jesus' ministry, culminating in the supreme test at Gethsemane.

Jesus prays in a solitary place and heals the sick

(Mk1:38)(Lk4:43)Jesus replied, "I must preach the Good News of the Kingdom of Yahweh to the other towns also, because that is why I was sent. Let us go somewhere else -to the nearby village- so I can preach there also. That is why I have come."

Mk 1:38. Lk 4:43. *'I must preach. I was sent'*: Jesus' mission was to go around preaching and healing, not to stay in one place only, waiting for people to come to him. He was moving from village to village, bringing the Word of Yahweh to everybody.

Jesus heals a paralytic

(Lk5:17)And the power of the Lord was present for him to heal the sick.

Lk 5:17. *'The power of the Lord...'*: It was because of his deep spiritual communion with Yahweh, his father, that Jesus had the power to heal.

Crowds follow Jesus, Yahweh's Chosen Servant

(Mt12:18)"Here is My servant whom I have chosen, the One I am fond of, in whom I delight; I will put My Spirit on him."

Mt 12:18. *'My servant whom I have chosen'*: Jesus was sent by Yahweh to bring men Yahweh's offer of spiritual salvation.

Jesus sends out the Twelve. Warnings and encouragements

(Mt10:32)(Lk12:8)"I tell you, whoever acknowledges me before men, I, the Son of Man, will also acknowledge him before the angels of Yahweh, my Father in Heaven. (Mt10:33)(Lk12:9)But whoever disowns me before men, I will disown him before the angels of Yahweh, my Father in Heaven.

(40)He who receives you receives me, and he who receives me receives the One who sent me."

Mt 10:32-33. Lk 12:8-9. '*I, the Son of Man... Yahweh, my Father in Heaven*': A clear declaration that Jesus Christ has a double nature; that he is a man of divine descent.

Mt 10:40. '*The One who sent me*': It is Yahweh who decided to generate His own human Son and to give him the task of redeeming the human race and opening once and forever His Kingdom to all men.

Rest for the weary

(Mt11:25)(Lk10:21)*At that time Jesus, full of joy through the Spirit of Yahweh, said, "I praise You, Father, Lord of Heaven and Earth.*

(Mt11:27)(Lk10:22)*All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son.*"

Mt 11:25. Lk 10:21. '*I praise you, Father...*': Jesus, as everybody should do, thanked Yahweh for the actual situation of life in which he was put. And he didn't ask for anything different.

Mt 11:27. Lk 10:22. '*All things... committed to me...*': Yahweh gave Jesus full authority over the whole creation, with the specific task of making all men (in this life or after physical death) suitable to enter His Kingdom. '*No one knows...*': This verse tells of the unique relationship -the deep spiritual communion- between Jesus and Yahweh. This is what the Gospels intend when Jesus says, "I and the Father are one," or, "He who has seen me has seen the Father."

Jesus the Bread of Life

(Jn6:27)*"The Son of Man. On him Yahweh the Father has placed His seal of approval.*

(29)*The work of Yahweh is this: to believe in the one He has sent.*

(38)*For I have come down from Heaven not to do my will but to do the will of Him who sent me. (39)And this is the will of Him who sent me, that I shall lose none of all that He has given me, but raise them up at the last day. (40)For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.*

(57)*Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.*"

Jn 6:27. '*Seal of approval*': Yahweh's approval was demonstrated by Jesus Christ's wonderful actions.

Jn 6:29. *'The work of Yahweh is...'*: Believing in Jesus Christ, having faith in him, was and is the indispensable "work" Yahweh asks for -the one that leads to eternal life. And having faith in Jesus means being in a relationship of friendship with Yahweh and, furthermore, recognizing Him as Father.

Jn 6:38. *'Not to do my will but the will of Him who sent me'*: A statement, a confirmation that Jesus was working following the will of his Father, a will that he had always fully accepted.

Jn 6:39-40. *'This is the will... that I shall lose none... but raise them up... at the last day'*: This is another confirmation that Jesus Christ's salvation will, at the end, be given to all people. As soon as a person will recognize, in this physical life or in the next, that Jesus is the Savior, that person will be saved for ever and accepted in the Kingdom of Yahweh. And, because of Jesus' activity both in this physical life -by means of the terrestrial Church- and in the next one -by Jesus himself going to the spirits of the dead who have still to accept him- at the moment of the universal resurrection everybody will already be with Jesus in the Kingdom of Yahweh.

Jn 6:57. *'Just as the living Father...'*: Here we have a perfect depiction of the universal communion -which will include everybody, at the end of time, in the Kingdom of Yahweh. There Jesus will be in spiritual communion with the Father, and all people will be in spiritual communion with Jesus and, through him, with the Father and with everybody else.

Life through the Son

(Jn5:19)"I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. (20)For the Father loves the Son and shows him all He does. Yes, to your amazement He will show him even greater things than these. (21)For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. (22)Moreover, the Father judges no one, but has entrusted all judgment to the Son, (23)that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

(25)I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of Yahweh and those who hear will live.

(30)By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but Him who has sent me.

Jn 5:19-20. *'The Son can do nothing...'*: Jesus' "equality" was based not on identity but on complete obedience. Jesus never did what he wanted to do

but always only what Yahweh wanted him to do. *'The Father loves... and shows him...'*: The Father revealed to the Son his plans and purposes, and the Son obediently carried them out. Jesus' obedience was based not on submission but on love. The unity, the spiritual communion between Jesus and Yahweh is a unity of love. There is such a complete identity of mind and will that Father and Son are "one."

Jn 5:21-23. *'As the Father raises... so the Son'*: This is one of the three great functions (bringer of life, bringer of judgment, receiver of honors and worship) which belong to Jesus Christ as the Son of Yahweh. He is the bringer of eternal life: After this life is ended, for the man who has accepted Jesus Christ there opens a life still more full and wonderful; while for the man who has refused Jesus Christ there comes that death which is separation from Yahweh. But Jesus, the bringer of spiritual life, brings life both in this world and in the world to come; so the separation from Yahweh will last only till that man accepts the saving action of Jesus. *'The Father... has entrusted all judgment to the Son'*: Jesus is the bringer of judgment: A man's judgment depends on his reaction to Jesus. If he finds in Jesus a person to admire and to follow, he is on the way to life. If he sees in Jesus an enemy, he has condemned himself. *'All may honor the Son just as... the Father'*: Jesus is the receiver of honors and worship: Jesus, whom Yahweh appointed Master and Savior of the human race, is the receiver of all the honors which are traditionally given to Yahweh. The Christians have to worship Jesus Christ as they worship Yahweh the Father.

Jn 5:25. *'The dead will hear the voice of the Son of Yahweh and...'*: This was a forecast, an anticipation, of what Jesus would do immediately after his crucifixion and death, before his resurrection. After Jesus' death his body lay in the tomb waiting for Resurrection, while his Spirit -his Soul- went to the "Land of the Dead" to preach to their souls. In the Old Testament, the "Land of the Dead," in Greek "Hades," in Hebrew "Sheol," did not represent hell, but the place where men's souls were going after their physical death. And Jesus' spirit went there, to preach to the souls of the dead (all the dead), announcing the Good News and declaring the remission of sins. All who believed in him were immediately admitted to the Kingdom of Yahweh.

Jn 5:30. *'By myself I can do nothing'*: Jesus stressed his dependence on the Father. He judges only as he is instructed by the Father, and this makes his judgment perfectly fair. Jesus' judgment is true and final because he has no desire to do anything other than the will of Yahweh, so his judgment is actually Yahweh's judgment. Yahweh alone knows the standards by which each man must be judged. And Yahweh alone has the full knowledge, and judgment can be perfect only when it takes into account all the circumstan-

ces. Jesus, who judges following his Father's instructions, judges with Yahweh's perfect knowledge, perfect holiness and perfect sympathy.

Testimonies about Jesus

(Jn5:36) "The very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me. (37)And the Father who sent me has Himself testified concerning me. (38)You do not believe the one He sent. (43)I have come in my Father's Name, and you do not accept me.

(7:16) My teaching is not my own. It comes from Him who sent me. (17) If anyone chooses to do Yahweh's will, he will find out whether my teaching comes from Yahweh or whether I speak on my own. (18) He who speaks on his own does so to gain honor for himself, but he who works for the honor of the One who sent him is a man of truth; there is nothing false about him."

Jn 5:36. *'The very work... testifies':* Jesus' miracles testified who he was and which his divine mission was. Jesus cited his works, not to point to himself but to the power of Yahweh working in him and through him. His supreme witness is Yahweh.

Jn 5:37-38. *'The Father... has Himself testified':* Yahweh had given His testimony at Jesus' baptism. *'You do not believe...':* The Jews did not recognize what Yahweh was saying, as their failure to believe Jesus showed.

Jn 5:43. *'I have come in my Father's Name':* There had been plenty of impostors claiming to be the Messiah, and every one of them had plenty of followers, because the claims of those impostors corresponded to the desires of the Jews. They came promising empires and victories and material prosperity; Jesus came offering a Cross. The characteristic of the impostors was the offer of the easy way; on the contrary, Jesus offered men the hard way of Yahweh.

Jn 7:16. *'My teaching is not my own...':* Jesus claimed to be Yahweh-taught. It was in fact a claim he made again and again during his ministry.

Jn 7:17. *'If anyone chooses...':* Jesus went on to proclaim a fundamental truth. Only the man who does Yahweh's will can truly understand his teaching. In effect this is not only a theological but a universal truth. In religious matters, as in any other human field, if we wait until we have understood everything, until we have known everything, we will never start at all. But if we begin by doing Yahweh's will as we know it at that moment, Yahweh's truth will become clearer and clearer.

Jn 7:18. *'He who speaks...':* Jesus was speaking in the Name of Yahweh, totally following His will. So, he couldn't be accused to be false.

The Transfiguration

(Mk9:7)(Mt17:5)(Lk9:35)"This is My Son, whom I have chosen and whom I love; with him I am well pleased. Listen to him!"

Mk 9:7. Mt 17:5. Lk 9:35. *'This is My Son...'*: Yahweh spoke using the same words spoken from Heaven at Jesus' baptism. Practically, Yahweh said to Jesus, "My Son, you are acting properly, go on." On the mountain of the Transfiguration Jesus was assured that he had chosen the right way. He saw not only the inevitability, but the essential rightness of the Cross.

Who is the greatest in the Kingdom of Heaven?

(Mk9:37)(Mt18:5)(Lk9:48)"Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the One who sent me."

Mk 9:37. Mt 18:5. Lk 9:48. *'Whoever welcomes... does... welcome... the One who sent me'*: Actually, Jesus said, "If a man does something good to the poor, ordinary people, the people who have no influence, no wealth and no power, the people who need assistance, he is doing it to me and, more than that, to Yahweh."

Is Jesus the Christ?

(Jn7:28)"You know me, and you know where I am from. I am not here on my own, but He who sent me is true. You do not know Him, (29)but I know Him because I am from Him and He sent me.

(33)I am with you for only a short time, and then I go to the One who sent me."

Jn 7:28-29. *'You know me'*: Jesus made two statements, shocking both the people and the authorities. He said that it was quite true that they knew who he was and where he came from; but it was also true that he had been sent directly by Yahweh. Furthermore, he said that they did not know Yahweh, but that he -and only he- did. It was a bitter reproach to tell Yahweh's chosen people that they did not know Him. And it was an incredible claim that he alone knew Him and that he stood in a unique relationship to Yahweh.

Jn 7:33. *'I am with you... then I go'*: Jesus' mission on Earth was near to end.

The validity of Jesus' testimony

(Jn8:16)"But if I do judge, my decisions are right, because I am not

alone. I stand with the Father, who sent me.

(26)But He who sent me is reliable, and what I have heard from Him I tell the world.

(28)When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me. (29)The One who sent me is with me; He has not left me alone, for I always do what pleases Him."

Jn 8:16. *'If I do judge...':* If and when Jesus had to judge, his judgment would not be a human one; but it would be Yahweh's because, being so much in communion with Him, he would base it on the complete knowledge coming from Yahweh.

Jn 8:26. *'He who sent me is reliable, and...:'* At the moment Jesus might look like the outlawed carpenter of Nazareth; but the day will come when his listeners will see him as judge and understand who and what he is.

Jn 8:28-29. *'When you have lifted up...':* It was when Jesus Christ was crucified that they finally had the opportunity to see who and what he really was. *'I do nothing on my own... I always do what pleases Him':* The obedience of Jesus to Yahweh's will was perfect and complete. *'The One who sent me is with me':* Not only Jesus was always perfectly obedient to the will of his Father, but there was also perfect and total spiritual communion between the two of them.

The children of Abraham

(Jn8:39)"Abraham is our father," they answered.

"If you were Abraham's children," said Jesus, "then you would do the things Abraham did. (40)As it is, you are determined to kill me, a man who has told you the truth that I heard from Yahweh. Abraham did not do such things.

Jn 8:39-40. *'Abraham is our father':* Traditionally, all the Jews descended from Abraham. *'If you were...':* They could not call themselves the descendants of Abraham when their conduct was so very different from the way in which Abraham acted. *'As it is, you are determined... Abraham did not so...':* They were looking for a way to kill Jesus, the messenger of Yahweh; and that was exactly the opposite of what Abraham did. When a messenger from Yahweh came to him, Abraham welcomed him with all his reverence.

The children of the devil

(Jn8:42)Jesus said to them, "If Yahweh were your Father, you would

be fond of me, for I came from Yahweh and now am here. I have not come on my own; but He sent me."

Jn 8:42. *'If Yahweh were...':* Jesus' answer to the claim of the Jews -that they were Yahweh's children- was that it was false; and the proof was that if Yahweh was really their Father, they would have loved and welcomed him. Here there is one of the key thoughts of John's Gospel; the moral standing of a man is put in evidence by his reaction to Jesus. To be confronted with Jesus is to be confronted with judgment; he is the touchstone by which Yahweh's judgment is applied to all men. And it is not Jesus who actually judges, it is a man's reaction to Jesus which is in itself a judgment. If a man finds in Jesus a person to admire and to follow, he is on the way to life. But, if he sees in Jesus an enemy, he has condemned himself.

The claims of Jesus about himself

(Jn8:49)"I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me.

(54)If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the One who glorifies me. (55)Though you do not know Him, I know Him. If I said I did not, I would be a liar like you, but I do know Him and keep His word.

(58)I tell you the truth before Abraham was born, I am!"

Jn 8:49. *'I am not... But I honor...':* Jesus' answer was that, so far from being a servant of the devil, his only aim was to honor Yahweh, while the conduct of the Jews was dishonoring Yahweh's Messiah. He said in effect: "It is not I who serve the devil; it is you."

Jn 8:54. *'Jesus replied':* Here, Jesus declared that all true honors can and must come only from Yahweh. Humanly speaking, it is not difficult to honor oneself -in fact, it is quite easy. Neither it is too difficult to win honor from men, as the world honors the successful man. But the real honor is the honor that only Yahweh can give; and the measuring rod of Yahweh is not the measuring rod of men.

Jn 8:55. *'You do not know him, I know him':* Here Jesus claimed to know Yahweh as no one else has ever known or ever will. And he would not lower that claim, for to do so would be a lie. This means that the only way a man has to know Yahweh is through Jesus, for only in him men can see what Yahweh is like. *'I... keep His word':* He claimed complete obedience to Yahweh.

Jn 8:58. *'Before Abraham was born, I am!':* We must note carefully that Je-

Jesus did not say: "Before Abraham was, I was," but "I am." This was not a claim of Jesus to be timeless, that he had always existed -in effect, Jesus was born into this world at Bethlehem, in a specific moment of time. The meaning is that, exactly because Abraham had a vision of the future story of Israel and of the coming of the Messiah, Jesus' coming was "already existing," because planned by Yahweh, even before Abraham's birth.

Jesus heals a man born blind

(Jn9:4) "As long as it is day, we must do the work of Him who sent me."

Jn 9:4. *'As long as it is day...':* For Jesus it was true that he had to press on with Yahweh's work in the "day," for the "night" of the Cross lay ahead. But this is true for every man. We are given only a limited time. Whatever we have to do must be done within it. The Christian's duty is to use the time he has -and nobody knows how much it will be- with the service of Yahweh and of his fellow-men.

The shepherd and his flock

(Jn10:17) "The reason my Father loves me is that I lay down my life -only to take it up again. (18)No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

Jn 10:17-18. *'The reason my Father...':* Jesus saw his whole life as an act of obedience to Yahweh. Yahweh had given him a task to accomplish, and he was prepared to carry it out, even if it meant his death. *'I lay down my life... to take it up again':* Jesus always saw the Cross and the glory together. He never doubted that he must die, and he never doubted that he would rise again, because he had faith in Yahweh and was sure that Yahweh would never abandon him. *'No one takes it from me...':* Jesus' death was entirely voluntary. He was not the victim of circumstances; he laid down his life because he chose to do so.

The unbelief of the Jews

(Jn10:25) "The miracles I do in my Father's Name speak for me. (29)My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. (30)I and the Father are one. (32)I have shown you many great miracles from the Father. (36)You accuse me of blasphemy because I said, 'I am Yahweh's Son.' (38)Do not believe me... believe the miracles."

Jn 10:25. *'The miracles I do...'*: Further to his words, there were his deeds, which corresponded to Isaiah's dream of the Golden Age, when the blind, the deaf, the dumb, and the lame will be healed (Isaiah 35:5-6).

Jn 10:29. *'My Father, who has given them to me'*: Jesus had just been speaking about his sheep and his flock; he had just been saying that no one will ever take them from him, that he is the shepherd who will keep the sheep safe for ever. But he did not stop there, and said that it was his Father who gave him his sheep; and both he and his sheep were in his Father's hand. Jesus was sure of himself because he was sure of Yahweh; he was confident in himself because he was confident in Yahweh.

Jn 10:32. *'I have shown you...'*: Jesus reminded them that he was spending all his days doing acts of affection; healing the sick, feeding the hungry, comforting the sorrowing. And that all his deeds were due to the power coming from Yahweh. So, why did they wish to condemn him?

Jn 10:36. *'Jesus answered'*: He said: "I have been set apart for a special task; I have been sent into the world by Yahweh; how can you then object if I call myself the Son of Yahweh? I am only doing what the Scripture already does." This is one of those biblical arguments which to a Jewish rabbi would have been entirely convincing.

Jn 10:38. *'Do not believe me... believe the miracles'*: Jesus went on and invited them to make the final test. He said: "I do not ask you to accept my words. But I do ask you to accept my deeds." Jesus' miracles testified about the communion between him and the Father.

Jesus raises Lazarus from the dead

(Jn11:41)"Father, I thank You that You have heard me. (42)I knew that You always hear me, but I said this for the benefit of the people standing here, that they may believe that You sent me."

Jn 11:41-42. *'Jesus looked up and said...'*: Jesus prayed to the Father, clearly declaring that the power which flowed through him was not his; it was Yahweh's. Jesus sought always and only the glory of Yahweh; and he always declared that all his miracles were due to the power of Yahweh and designed to show His glory.

Jesus again predicts his death

(Mk10:33-34)(Mt20:18-19)(Lk18:31,33) "The Son of Man... on the third day, he will be raised again to life!"

Mk 10:33-34. Mt 20:18-19. Lk 18:31,33. *'He will be raised again'*: Jesus' three predictions include and finish with the confident assertion of his Resurrection on the third day. After the suffering, the glory would follow; after the Cross, the Crown; after the defeat, the triumph; after death, life. It is important to notice that Jesus never foretold the Cross without foretelling the Resurrection. He knew that shame lay before him, but he was equally certain that glory lay before him, too. He knew what the malice of men could do, but he knew also what the power of Yahweh could do. It was in the certainty of the ultimate victory that he faced the apparent defeat of the Cross. He knew that without a Cross there can never be any crown.

The request of James and John

(Mk10:40)(Mt20:23) Jesus said to them, "To sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."

(Lk22:27) I am among you as one who serves. (Mk10:45)(Mt20:28) For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Lk22:29) And I confer on you a Kingdom, just as my Father conferred one on me."

Mk 10:40. Mt 20:23. *'Is not for me to grant'*: Jesus would not usurp his Father's authority and so he told them that the ultimate decision always belongs to Yahweh, is His prerogative. And, as first example, there is Jesus' own life, which was one long act of submission to Yahweh's will.

Lk 22:27. *'I am... the one who serves'*: To reinforce his words Jesus pointed to his own example. With such powers as he had, he could have arranged life entirely to suit himself, but he had spent himself and all his powers in the service of others.

Mk 10:45. Mt 20:28. *'Even the Son of Man...'*: Jesus came to this world as a servant -as "indeed, The Servant"- who would suffer and die for everybody's redemption, as Isaiah clearly predicted (Isaiah 52:13-53:12). *'Ransom'*: Jesus gave his life to release all men from bondage to sin and spiritual death. Before him, men were in the grip of the power of evil, a power which they could not break; their sins totally separated them from Yahweh. And it did cost the life and the death of Jesus Christ to bring all men back to Yahweh, into His affection.

Lk 22:29. *'I confer on you a kingdom'*: Their faith and their obedience to Jesus would have been recognized in the Kingdom of Yahweh, as it was Jesus' obedience to the Father.

Jesus predicts his death

(Jn12:27)"Now my heart is troubled, and what shall I say? 'Father, save me from this hour!' No, it was for this very reason I came to this hour. (28)Father, glorify Your Name!"

Then a voice came from Heaven, "I have glorified it, and will glorify it again."

Jn 12:27-28. *'My heart is troubled...':* In this passage John shows Jesus' tension when he was fighting his battle with his human longing to avoid the Cross, and what turned tension into triumph. No one wishes to die at thirty-three; and no one wishes to die on a cross. There would be no virtue in Jesus' obedience to Yahweh, if it had come easily and without cost. Real courage does not mean not being afraid. It means to be terribly afraid, and yet to do the thing that has to be done. *'A voice came from Heaven...':* To note that the voice of Yahweh came to Jesus at all the great moments of his life. At his Baptism, at his Transfiguration, and now when his human flesh and blood had to be strengthened before the ordeal of the Cross.

The Jews continue in their unbelief

(Jn12:44)Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the One who sent me. (45)When he looks at me, he sees the One who sent me. (49)For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. (50)I know that His command leads to eternal life. So whatever I say is just what the Father has told me to say."

Jn 12:44-45. *'Believes in me':* Jesus makes the claim which is the basis of his whole life, that in him men see Yahweh, that in him Yahweh meets man and man meets Yahweh. *'The One who sent me':* Jesus' mission, as well as the deep communion of the Father and the Son, is stressed all throughout John's Gospel.

Jn 12:49. *'The Father... commanded me what to say':* Jesus' hearers have a great responsibility. His "Word" is that which the Father commanded him to say. To reject it, therefore, is to reject Yahweh.

Jn 12:50. *'His command':* Yahweh wants the spiritual salvation of all men. *'So...':* Jesus said what he did in order to fulfill the will of the Father.

The greatest commandment

(Mk12:29-30)(Mt22:37)"The most important one," answered Jesus, "is this: 'Hear, O Israel; the Lord Yahweh, our God, the Lord is One. You'll

be fond of the Lord Yahweh your God with all your heart and with all your soul and with all your mind and with all your strength."

(Mk12:32)"Well said, teacher," the man replied. "You are right in saying that Yahweh is One and there is no other but Him."

Mk 12:29-30. Mt 22:37. *'The most important one'*: Here Jesus takes two great commandments and puts them together. *'Hear, O Israel...'*: In this single sentence there is the real creed of Judaism (Deuteronomy 6:4). This quotation came to be known as the Shema, named after the first word of Deuteronomy 6:4 in Hebrew, which means "hear." The Shema became the Jewish confession of faith, which was recited by the Jews every morning and evening. It is the declaration that Yahweh is the only God, the foundation of Jewish monotheism.

Mk 12:32. *'Yahweh is One and there is no other but Him'*: And the expert of the law confirms his belief in the One only God.

The day and hour unknown

(Mk13:32)(Mt24:36)"No one knows about that day or hour, not even the angels in Heaven, nor the Son, but only the Father."

Mk 13:32. Mt 24:36. *'No one knows'*: Knowing the future would be a hindrance, not a help, to faith. Previously, the description of certain signs has been given (The signs of the end of time. Mk 13:1-31; Mt 24:1-35; Lk 21:5-38), but not for the purpose of making detailed predictions. *'That day'*: An Old Testament expression for the day of the Lord's intervention, referring to the coming of the Son of Man. *'Nor the Son'*: While on Earth, even Jesus lived by faith, and obedience was the hallmark of his ministry. This section states quite definitely that no one knows the time of the second coming; not the angels, not even Jesus himself, but only Yahweh.

The Lord's Last Supper. Jesus washes his disciples' feet and predicts his betrayal

(Jn13:3)Jesus knew that the Father had put all things under his power, and that he had come from Yahweh and was returning to Yahweh.

Jn 13:3. *'Jesus knew that the Father had put all things under his power'*: As he knew of his imminent suffering, so Jesus knew that Yahweh had already decided to give him full authority on the human race and that he was going to be in Heaven, second only to his Father. Here, John again emphasizes the fulfillment of Yahweh's plans and Jesus' knowledge of the situation.

Jesus predicts Peter's denial

(Jn13:31)When he [Judas Iscariot] was gone, Jesus said, "Now is the Son of Man glorified and Yahweh is glorified in him. (32)If Yahweh is glorified in him, Yahweh will glorify the Son in Himself, and will glorify him at once."

Jn 13:31-32. '*Glorified*': Here the idea of glory refers to Jesus' sacrificial death on the Cross and to the salvation of all men that would result with his resurrection. '*Yahweh is glorified in him*': In the Christian concept, the glory of the Father is closely bound to that of the Son; the glory of Jesus was the consequence of his sacrifice on the Cross, and it was Jesus' obedience which brought glory to Yahweh. It follows that the law of sacrifice is not a law of Earth only; it is a law of Heaven and Earth. '*Yahweh will glorify the Son*': At the moment the Cross was the glory of Jesus, but more glory would come from what Yahweh would do for His Son, first with the Resurrection and the Ascension and, at the end of time, with the full and final triumph of Christ at his second coming.

Jesus the way to the Father

(Jn14:10)"I am in the Father, and the Father is in me. The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing His work. (11)Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves."

Jn 14:10. '*I am in the Father, and...*': This means that there is a deep spiritual communion between and uniting the Son and the Father. '*Not just my own*': Jesus' teaching was not of human origin, and there was an inseparable connection between his words and his work. '*It is the Father, living in me, who is doing His work*': The things he said and did came straight from Yahweh; not from Jesus, but throughout him. Jesus is the channel by which Yahweh comes to men.

Jn 14:11. '*Believe... or at least believe on the evidence*': Jesus said to Philip, "Even if you cannot believe in me because of what I say, surely you will be convinced by what I have done."

Jesus promises the help of the Spirit of Yahweh

(Jn14:23)Jesus replied, "If anyone is fond of me, he will obey my teaching. My Father will cherish him, and we will come to him and make our home with him. (24)He who is not fond of me will not obey my teaching. These words you hear are not my own; they belong to the Father

who sent me.

(25)All this I have spoken while still with you. (26)But the help of the Spirit of Yahweh, which the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

(28)You heard me say, 'I am going away and I am coming back to you.' If you were fond of me, you would be glad that I am going to the Father, for the Father is greater than I. (31a)But the world must learn that I love the Father and that I do exactly what my Father has commanded me."

Jn 14:23-24. *'Jesus replied':* Another repetition and a summary of previous concepts. For a man, to be fond of Jesus is to obey him. As a result, Yahweh will cherish this man and will be in spiritual communion with him. On the contrary, the demonstration of no affection is no obedience. *'If anyone is fond of me, he will obey...':* To John affection, like faith, cannot be separated from obedience. To him there is only one test to affection, and that is obedience. It was by his obedience that Jesus showed his love of Yahweh; and it is by their obedience that men must show their affection of Jesus. Real affection of Jesus is not a matter of mere words, it is not an easy thing; it is realized and shown only in true obedience. *'Words... not my own':* These declarations of Jesus are true because he only refers the words Yahweh gives him.

Jn 14:25-26. *'Spoken while still with you. But the help of...':* The communion with the Spirit of Yahweh will give to the believers much more than Jesus was able to during his physical, terrestrial life. *'Remind you of everything I have said':* To remember Jesus' teachings was and is crucial for the life of the Christian Church on Earth.

Jn 14:28. *'I am going to the Father':* If the disciples were really fond of him, they would be glad that it was so as he was being released from the limitations of this world; going to receive his full glory. *'The Father is greater than I':* Again confirming the subordinate role Jesus always accepted.

Jn 14:31a. *'I do exactly what my Father has commanded me':* With these words Jesus was going to fulfill his mission. Jesus had stressed the importance of his followers being obedient, and he set the example. At the moment men saw in the Cross only his humiliation and his shame; but the time will come when they would understand and see in it his obedience to Yahweh and his affection to men.

The vine and the branches

(Jn15:8)"This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

(9)As the Father has loved me, so have I had been fond of you. Now re-

main in my affection. (10)If you obey my commands, you will remain in my affection, just as I have obeyed my Father's commands and remain in His love. (14)You are my friends. (15)I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."

Jn 15:8. *'To my Father's glory':* The Father is glorified in the work of the Son, and He is also glorified in the fruit-bearing of the disciples. By being in communion with Jesus, a good Christian not only enriches his life, being a fruitful branch, but he also brings glory to Yahweh.

Jn 15:9. *'Affection':* Jesus had explained what his affection is, and he wishes that all men will share of it.

Jn 15:10. *'Obey... as I have obeyed':* Again the importance of obedience, and again the example of Christ. *'My affection... His love':* Obedience and love-affection go together.

Jn 15:14-15. *'You are my friends. No longer... servants':* In the Old Testament, to be slaves of Yahweh was not a title of shame; on the contrary, it was a title of the highest honor. And now Jesus says that he has something even greater for his followers; they are no longer slaves, they are his friends, friends who have the closest and the most intimate connection with him. A servant is simply an agent, doing what his master commands and often not understanding his master's purposes. But Jesus takes his friends into his total confidence. *'Everything... I have made known to you':* Jesus had let his disciples know as much as they were able to absorb of the Father's plan. Of course, at the time of Jesus' preaching, the revelation was not yet complete; only their communion with the Spirit of Yahweh (fully possible only after Pentecost) would allow them to understand more and deeper.

The world hates the disciples

(Jn15:21)"They do not know the One who sent me."

Jn 15:21. *'The One who...':* Yahweh, Who has the full initiative.

The work of the Spirit of Yahweh

(Jn16:5)"Now I am going to Him who sent me."

Jn 16:5. *'Him who sent me':* Yahweh.

Jesus prays for himself

(Jn17:1)Jesus... looked toward Heaven and prayed:

"Father, the time has come. Glorify Your Son, that Your Son may glorify You. (2)For You granted him authority over all people that he might give eternal life to all those You have given him. (3)Now this is eternal life: that they may know You, the Only True God, and Jesus Christ, whom You have sent. (4)I have brought You glory on Earth by completing the work You gave me to do. (5)And now, Father, glorify me in Your presence with the glory I had with You before the world began."

Jn 17:1. *'He looked toward Heaven'*: A customary attitude in prayer. *'Glorify... may glorify'*: The glory of the Father and that of the Son are closely connected, and the death by which Jesus would glorify Yahweh would lead to eternal life for all believers. For Jesus, terrestrial life had a climax, the Cross, which was his glory because it was the completion of his work. In effect, for him to have stopped short of the Cross would have been to leave his task uncompleted. Furthermore, the Cross glorified Yahweh too, because the only way to glorify Yahweh is to obey Him. And Jesus brought glory and honor to Yahweh by his perfect obedience.

Jn 17:2. *'Granted'*: This point stresses the concept that all tasks and all responsibilities come from Yahweh. *'Those You have given him'*: Again Yahweh's initiative is stressed, in this case referred to men's salvation.

Jn 17:3. *'Eternal life'*: The Greek word used here for "eternal" is "aionis," which has a meaning, not only of duration, but also of quality. The eternal life Jesus makes available to men is a life having the same characteristic of duration and quality as the life of Yahweh. *'Know... Yahweh'*: Men could never have known Yahweh unless Jesus had come to tell of Him. Most important, to know Yahweh means to have an intimate personal relationship, to be in spiritual communion with Him. And without Jesus, such intimacy with Yahweh would have been unthinkable and impossible. It is Jesus who taught men that Yahweh is not remote and unapproachable, but the Father whose real nature is affection.

Jn 17:4. *'I have brought You glory'*: Jesus' mission was not self-centered. *'The work You gave me'*: Here again Jesus emphasized the supreme place of the Father.

Jn 17:5. *'Glorify me...'*: The Cross was not the end; there was the Resurrection to follow, which was the vindication of Jesus, the proof that men can do their worst, and that Jesus could still triumph. The glory of the Resurrection obliterated the shame of the Cross. For Jesus the Cross was also the way to his Father, to the divine part of his double nature (he was fully human because of his mother Mary and fully divine because of his Father Yahweh). *'World'*: Here, the whole universe created by Yahweh. *'The glory*

I had with You before the world began': Jesus' saving action was part of Yahweh's plans for the salvation of men. As such, the glory of Jesus' action had been always existing.

Jesus prays for his disciples

(Jn17:6) "I have revealed You to those whom You gave me out of the world. They were Yours; You gave them to me and they have obeyed Your Word. (7) Now they know that everything You have given me comes from You. (8) For I gave them the words You gave me and they accepted them. They knew with certainty that I came from You, and they believed that You sent me. (9) I pray for them. I am not praying for the world, but for those You have given me, for they are Yours. (10) All I have is Yours, and all You have is mine. And glory has come to me through them. (11) I will remain in the world no longer, but they are still in the world, and I am coming to You. Holy Father, protect them by the power of Your Name -the Name You gave me- so that they may be ones as we are one.

(14) I have given them Your Word. (18) As You sent me into the world, I have sent them into the world. (19) For them I sanctify myself, that they too may be truly sanctified."

Jn 17:6. *'They were Yours'*: All men belong to Yahweh who "gives" them to Jesus by the work of His grace; by awakening their faith.

Jn 17:7. *'Now they know...'*: Only when people see the Father at work in Jesus they can have a proper concept of Yahweh. And the disciples had at last reached this level of understanding.

Jn 17:8. *'I gave them the words...'*: The disciples accepted Jesus' teaching, unlike the Pharisees and the others Jews who heard it but refused it. Acceptance of the revelation led them further into the truth. They believed in Jesus; they realized that Jesus came from Yahweh, and that in his words there were Yahweh's words, in his actions Yahweh's actions.

Jn 17:9. *'Those You have given me'*: The disciples were given to Jesus by Yahweh, who had moved the heart of those people to the appeal of Jesus.

Jn 17:10. *'All I have is Yours...'*: The first part of the sentence is natural and easy to understand, for all things belong to Yahweh. The second part is understandable only considering the deep spiritual communion between Son and Father. *'Glory has come to me through them'*: The men whom Jesus has redeemed bring honor to him by their conversion.

Jn 17:11. *'Holy Father'*: A form of address found only here in the whole New Testament. *'That they may be one'*: This part of the prayer strongly emphasized the necessity of spiritual unity among his disciples. Their unity is

to be like that between the Father and the Son. Where there are divisions and competition among the Churches and the men of Church, the cause of Christianity is harmed and the prayer of Jesus frustrated.

Jn 17:14. *'Given them Your Word'*: Jesus' teaching is actually Yahweh's teaching.

Jn 17:18. *'As You sent me... I have sent them'*: Jesus' mission is one of the dominant themes of John's Gospel and it is given as the pattern for his followers' mission. *'Into the world'*: Christians may long for Heaven, but it is on Earth that their work is done.

Jn 17:19. *'I sanctify myself'*: "Sanctify," from the Greek "Hagiazo," means "set apart for sacred duty," or "holy." In the Old Testament this verb was used for the consecration of priests and sacrifices. Jesus solemnly "set himself apart to do Yahweh's will," which at this point meant his death. *'They too... sanctified'*: Jesus died on the Cross not only to save, but also to consecrate his followers, and all men, to Yahweh's service.

Jesus prays in the Gethsemane on the Mount of Olives

(Mk14:34)(Mt26:38) Then he said to them, "**My soul is overwhelmed with sorrow to the point of death.**"

(Mk14:35-36)(Mt26:39)(Lk22:41-42) Going a little farther, he withdrew about a stone's throw beyond them, knelt down, fell with his face to the ground and prayed that if possible the hour might pass from him. "Abba, my Father," he said, "**everything is possible for You. If it is possible, if You are willing, take this cup from me. Yet not as and what I will, but as and what You will be done.**" **(Lk22:43)** An angel from Heaven appeared to him and strengthened him. **(44)** And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

(Mk14:39)(Mt26:42) He went away a second time and prayed the same thing, "**My Father, if it is not possible for this cup to be taken away unless I drink it, may Your will be done.**"

Mk 14:34. Mt 26:38. *'My soul is...'*: Certain things appear clearly from this passage. Jesus did not want to die. He was only thirty-three. He knew what crucifixion was like. He had had the time to do so little and there was a world waiting to be saved. Anyway, even if Jesus did not know all the details of what was going to follow, he knew beyond any doubt that this was the will of Yahweh and that he must go on. Jesus, too, had to make the great venture of faith; he, too, had to accept what he could not fully understand. *'Sorrow to the point of death'*: Here, in the Gethsemane, Jesus had his supreme struggle to submit to the will of Yahweh.

Mk 14:35-36. Mt 26:39. Lk 22:41-42. *'Prayed that if possible...'*: Clearly, Jesus submitted himself to the will of his Father. *'Abba'*: It is the Aramaic word for "My father," and it is this word that makes all the difference. Jesus was not submitting to a terrible God, he was submitting to his Father. *'This cup'*: A symbol of deep sorrow and suffering.

Lk 22:43 *'An angel'*: As the angels ministered to Jesus at the close of his fasting and temptation, so even here an angel came to comfort him.

Lk 22:44. *'Drops of blood'*: Probably perspiration in large drops mixed with blood, or hematidrosis, the actual mingling of blood and sweat in cases of extreme anguish, strain or sensitivity.

Mk 14:39. Mt 26:42. See comment to Mk 14:35-36. Mt 26:39. Lk 22:41-42.

Jesus arrested

(Jn18:11) *"Shall I not drink the cup the Father has given me?"*

Jn 18:11. *'Shall I not drink...'*: This was Yahweh's will, and that was more than enough. Jesus was faithful till death. Jesus' death was by his own choice. He came to Jerusalem for the Passover Feast. He went deliberately to teach in the Temple courts, in defiance of the Jewish authorities. He went to the garden, his usual place of rest and meditation, where it was easy to find him. Every step of those last days makes it clear that Jesus laid down his life and that his life was not taken from him against his will. And he chose to do so because he knew that his death was necessary to work out the purpose of Yahweh. *'Drink the cup'*: It points to suffering and trial sent by Yahweh. *'The Father has given me'*: Everything came from the Father; Yahweh was in control, not the Jews, not Judas, not Satan.

Before the Sanhedrin. Jesus taken to Annas. The High Priest questions Jesus

(Mk14:62)(Mt26:64)(Lk22:69) *"In the future, from now on, you will see the Son of Man sitting at the right hand of Yahweh the Mighty One and coming on the clouds of Heaven."*

Mk 14:62. Mt 26:64. Lk 22:69. *'The Son of Man sitting ...'*: Jesus quoted Daniel 7:13, with its account of the ultimate triumph and kingship of Yahweh's Messiah.

The Crucifixion

(Mk15:24)(Mt27:35)(Lk23:34)(Jn19:23) *And when they had crucified*

him, Jesus said, "**Father, forgive them, for they do not know what they are doing.**"

Mk 15:24. Mt 27:35. Lk 23:34. Jn 19:23. *'Father, forgive them...':* The idea that this terrible action was done in ignorance runs all through the New Testament.

The death of Jesus

(Mk15:34)(Mt27:46) *And... Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" -which means, "[Yahweh] my God, my God, why have you forsaken me?"*

(Mk15:37)(Mt27:50)(Lk23:46)(Jn19:30) *And when he had received the drink, Jesus said, "It is finished," and he called out again with a loud voice, "Father, into your hands I commit my spirit." When he had said this, Jesus bowed his head, breathed his last and gave up his spirit.*

Mk 15:34. Mt 27:46. *'My God, my God...':* The words of Psalm 22:1 were spoken in Aramaic, the most common language spoken in Palestine in Jesus' days.

It was necessary for Jesus to die; a rescue even a fraction of a moment before his death would have left open the doubt about the possibility of Jesus losing his battle against Satan just in that one moment. Furthermore, his special communion with Yahweh was an obstacle to the doubtless demonstration of his faith; so Yahweh had to leave him alone to stand the last test, "[Yahweh]... why have You forsaken me?" And Jesus was able to withstand Satan alone, till the very last moment of his life.

Mk 15:37. Mt 27:50. Lk 23:46. Jn 19:30. *'It is finished':* In Greek "Tetelestai," which is the victor's shout; the cry of a man who had completed his task; who has won through the struggle. So, then, Jesus died as a victor with a shout of triumph on his lips and, his task accomplished, he went to Yahweh as a triumphant victor. *'With a loud voice':* The strength of the cry indicates that Jesus did not die the ordinary death of those crucified, who normally suffered long periods of complete exhaustion and unconsciousness before dying. *'Father, into Your hands I commit my spirit':* That is Psalm 31:5 with one word added -Father.

After having being scourged, beaten and crucified, Jesus died and then was buried. It was absolutely necessary for Jesus to die, as all human beings have to go through death. If Jesus was truly and completely man, then he had to experience it. By dying on the cross, Jesus "sacrificed" himself by a

fully voluntary "sacrifice." With his "sacrifice," Jesus gave Yahweh the final and complete possibility -demonstrating to Satan that there was a man fully and totally faithful to Him- to open forever His Reign to all people. By suffering and dying, Jesus paid for the cost of releasing the whole human race from Satan's domination; he paid the price of everybody's ransom.

The Resurrection. The empty tomb. Jesus appears to Mary Magdalene

(Mt28:2)An angel of the Lord came from Heaven...

(Lk24:7)'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'

(Jn20:17)Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

Mt 28:2. *'An angel of the Lord ...':* Jesus' resurrection was an act of the will of Yahweh, who sent His angels to take the necessary actions.

Lk 24:7. *'Be raised again':* Jesus had predicted his death and resurrection on a number of occasions. In effect, his Resurrection was in Scripture and, thus, was due to the will of Yahweh.

Jn 20:17. *'Do not hold on to me':* Once she had recognized Jesus, she went to him with all her affection, touching him, to make sure he was real, and not a ghost. The actual meaning of Jesus' phrase is, "Stop touching me. In a short time I am going to my Father, and I want to meet my disciples as often as possible before then. Go and tell them that none of the time we should have together may be wasted." *'My brothers':* Surely the disciples, as the members of his family did not yet believe in him, though they became disciples not long after this (The Ascension. Mk 16:19-20; Lk 24:50-53; Ac 1:9-14). *'My Father and your Father':* Yahweh is Father both of Jesus Christ and of all believers, but in a different way.

The great commission

(Mk16:15)(Mt28:18)Then Jesus came to them and said, "All authority in Heaven and on Earth has been given to me."

Mk 16:15. Mt 28:18. *'All authority... been given to me':* Jesus assured his disciples of the legitimacy of his power. Now they were the servants of a Master whose authority on Earth and in Heaven was beyond question.

The commission confirmed

(Lk24:49)(Jn20:21)(Ac1:4)Again on one occasion, while he was eating

with them, Jesus said: "Peace be with you! As the Father has sent me, I am sending you."

Lk 24:49. Jn 20:21. Ac 1:4. *'On one occasion...':* Clearly, this episode took place in Jerusalem, as Jesus tells his disciples not to leave the city. *'As the Father sent me, I am sending you':* By these words Jesus confirms the mission assigned to his men (The great commission. Mk 16:15-18; Mt 28:16-20; Lk 24:44-48).

The Ascension. Jesus taken up into Heaven

(Mk16:19)(Lk24:50-51)(Ac1:9) *The Lord Jesus... lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into Heaven before their very eyes, and a cloud hid him from their sight, and he sat at the right hand of Yahweh.*

Mk 16:19. Lk 24:50-51. Ac 1:9. *'Taken up into Heaven':* It was essential that something of that kind should happen. In effect, it was unthinkable that the appearances of Jesus would continue for ever or would at a certain point simply stop. There had to come a day when the Jesus of Earth finally became the Christ of Heaven. *'He sat at the right hand of Yahweh':* A position of authority second only to Yahweh.

QUOTATIONS AND COMMENTS

from: THE ACTS OF THE APOSTLES:

Peter addresses the crowd

(Ac2:22)Men of Israel, listen to this: Jesus of Nazareth was a man accredited by Yahweh to you by miracles, wonders and signs, which Yahweh did among you through him, as you yourselves know. (23)This man was handed over to you by Yahweh's set purpose and foreknowledge; and you, with the help of those not having the Law, put him to death by nailing him to the cross. (24)But Yahweh raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

(36)Therefore let all Israel be assured of this: Yahweh has made this Jesus, whom you crucified, both Lord and Christ.

Ac 2:22. '*Accredited... by miracles, wonders and signs*': The works done by Jesus, which were well known to everybody around there, were signs showing that the Messiah had come.

Ac 2:23. '*Yahweh's set purpose*': Everything was due to Yahweh's initiative, to His plan. '*Those not having the Law*': The Romans.

Ac 2:24. '*Yahweh raised him. It was impossible for death...*': Again, everything was due to Yahweh's initiative.

Ac 2:36. '*Yahweh has made this Jesus... both Lord and Christ*': Not only Jesus was the expected Messiah of Yahweh, he was also appointed by Yahweh Master -Lord- of the human race.

Peter speaks to the onlookers

(Ac3:13)The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus. (14)... the Holy and Righteous One. (15)... Yahweh raised him from the dead. (22)For Moses said, 'The Lord Yahweh your God will raise up for you a prophet like me from among your own people.' (26)When Yahweh raised up His servant [Jesus Christ], He sent him.

Ac 3:13-15. *The God of Abraham... raised him from the dead.* A very short summary of the main facts leading to, and justifying Christian faith.

Ac 3:22. *Moses said...* A quotation from Deuteronomy 18:15, 18-19.

Ac 3:26. *Yahweh... sent him.* Spiritual salvation was offered -by Yahweh, through His Messiah Jesus Christ- to the Jews and to all other peoples.

Peter and John before the Sanhedrin

(Ac4:10) It is by the name of Jesus Christ of Nazareth... whom Yahweh raised from the dead.

Ac 4:10. *It is by...* As usual, Peter acted as the spokesman, confirming officially, in front of the Sanhedrin, that they were acting in the name of Jesus Christ, who had been acting in the name of Yahweh.

The believers' prayer

(Ac4:27) Your holy servant Jesus, whom You anointed. (30) Your holy servant Jesus.

Ac 4:27,30. *Your holy servant...* Jesus Christ is the fulfillment of Yahweh's promises and prophecies.

The apostles persecuted

(Ac5:30) [Yahweh] the God of our fathers raised Jesus from the dead. (31) Yahweh exalted him to His own right hand as Prince and Savior.

Ac 5:30-31 *[Yahweh]... raised... exalted...* As usual, Peter points to the fact that Jesus Christ was following the orders of Yahweh who, later, gave him his position of high authority in Heaven.

Stephen's speech to the Sanhedrin

(Ac7:37) This is the Moses who told the Israelites, 'Yahweh will send you a prophet like me from your own people.'

Ac 7:37. *A prophet... from your own people.* Jesus Christ, the human Son of Yahweh, His Messiah.

Peter at Cornelius' house

(Ac10:36) The message Yahweh sent to the people of Israel, telling the Good News of peace through Jesus Christ, who is Lord of all. -(38) Yahweh anointed Jesus of Nazareth with His Spirit and power, and he went around doing good and healing all who were under the power of the devil, because Yahweh was with him. (40) Yahweh raised him from the dead on the third day. (42) He [Jesus Christ] commanded us to preach to the people and to testify that he is the one whom Yahweh appointed as judge of the living and the dead.

Ac 10:36,38,40. *The message...* A summary of the most essential facts, from John's baptism to Jesus' resurrection.

Ac 10:42. *He commanded us.* They had to bring their physical and spiritual testimony to all people.

In Pisidian Antioch

(Ac13:23)From this man [David]'s descendants Yahweh has brought to Israel the Savior Jesus, as He promised. (30)But Yahweh raised him from the dead, (31)and for many days he was seen...

(32)*We tell you the Good News: What Yahweh promised to our fathers (33)He has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:*

'You are My Son; today I have become your Father.'

(34)*The fact that Yahweh raised him from the dead, never to decay, is stated in these words: 'I will give you the holy and sure blessing promised to David.'* **(35)***So it is stated elsewhere: 'You will not let Your Holy One see decay.'* **(37)**the One whom Yahweh raised from the dead did not see decay.

Ac 13:23. *As He promised.* Through the prophets.

Ac 13:30-31. *Yahweh raised him... he was seen....* Jesus' resurrection, legally testified by many witnesses, was the proof of the undefeatable purpose and power of Yahweh.

Ac 13:32-33. *What Yahweh promised... He has fulfilled.* His help and deliverance (Isaiah 40:9; 52:7). *You are My Son...* A quotation from Psalm 2:7.

Ac 13:34-35,37. *The fact that...* Here Paul has used a purely Jewish argument. Jesus is Yahweh's Messiah and his resurrection is the fulfillment of prophecy because the promises made to David -which were obviously not fulfilled in him- were fulfilled in Jesus Christ. *I will give you...* A quotation from Isaiah 55:3. *You will not...* A quotation from Psalm 16:10.

In Athens

(Ac17:31)For He [Yahweh] has set a day when He [Yahweh] will judge the world with justice by the man [Jesus Christ] He [Yahweh] has appointed. He [Yahweh] has given proof of this to all men by rising him [Jesus Christ] from the dead.

Ac 17:31. *For He has set a day when...* Yahweh did not condemn men for having worshipped false gods in their past ignorance. But now His new intervention ("by the man -Jesus Christ- He has appointed") signed the end of the time of ignorance. *Proof... by rising him from the dead.* Without Jesus Christ's physical resurrection Christian faith would not exist at all.

QUOTATIONS AND COMMENTS

from: THE LETTERS OF PETER:

1 PETER

Praise to Yahweh for a living hope

(1Pe 1:3)*Praise be to Yahweh, God and Father of our Lord Jesus Christ!*

1Pe 1:3. *Praise be to Yahweh, God and Father of our Lord Jesus Christ! A perfectly clear declaration -found so many other times in the New Testament- that there is only One God and that Jesus Christ is subordinate to Him -Jesus Christ, the Son of Yahweh and of a human woman, the appointed Lord of the human race, is not "God."*

Be holy

(1Pe 1:21)*who, through him, believe in Yahweh, who raised him from the dead and glorified him, so that your faith and hope are in Yahweh.*

1Pe 1:21. *Yahweh ... raised... glorified him.* The initiative belongs to Yahweh, not to Jesus Christ.

Submission to rulers and masters

(1Pe 2:23)*Insulted, he did not retaliate; made suffer, he made no threats; but entrusted himself to Him [Yahweh] who judges justly.*

1Pe 2:23. *Insulted... made suffer...* Prominent examples of our Lord Jesus Christ's silent submission.

2 PETER

Introduction

(2Pe 1:2)*Grace and peace be yours in abundance, in the knowledge of Yahweh and of Jesus Christ our Lord.*

2Pe 1:2. *Knowledge of Yahweh and of Jesus Christ our Lord.* Again (as in 1Pe 1:3) a perfectly clear declaration -found so many other times in the New Testament- that there is only One God and that Jesus Christ is subordinate to Him -Jesus Christ, the Son of Yahweh and of a human woman, the appointed Lord of the human race, is not God.

QUOTATIONS AND COMMENTS

from: PAUL'S THOUGHT:

Paul's thought about Jesus Christ

At the beginning of all his letters Paul always clearly refers to Jesus Christ as the Son of Yahweh, showing that he believed that Jesus Christ stood in a unique relationship with Yahweh. And, in his letters, Paul often equates the love, the gospel, the grace and the work of Jesus Christ and of Yahweh, but he never identifies Jesus Christ and Yahweh.

By writing that "In Jesus Christ all the fullness of the Deity lives in bodily form" (Col 2:9), Paul clearly states that Jesus Christ is a different person than Yahweh, a person having both a physical, human body -from his mother, a woman- and the divine nature -from Yahweh, his Father.

Further than that, Paul always declares that Jesus Christ is subordinate to Yahweh. He writes, "The head of every man is Jesus Christ, and the head of Jesus Christ is Yahweh" (1 Co 11:3). And, "You are of Jesus Christ, and Jesus Christ is of Yahweh" (1 Co 3:23). And, in his picture of the end of things, "When... the Son himself will be made subject to Him [Yahweh]" (1 Co 15:28). The work of the Son is always done in obedience to the Father. Yahweh stands behind every word, action and event in the life of Jesus.

A very important concept in Paul's thought, a concept which is often badly misunderstood, is the so called "pre-existence" of the Son. When he writes of "His [Yahweh's] eternal purpose which He accomplished in Christ Jesus" (Eph 3:11), Paul actually says that even before the creation of time and of the world, the work of Jesus Christ was in the mind, was part of the plan and the purpose of Yahweh. This means that Yahweh did not begin the redemption of men when Jesus Christ came into this world, but that His redeeming action had been at work throughout all ages; in other terms, that Yahweh did never condemn men but was always fond of them.

Another very important concept in Paul's thought, again too often badly misunderstood, is the so called "incarnation" of the Son. "Incarnation" means that in Jesus Christ Yahweh came into this world, into the physical life of man. The actual explanation is that, apart from Yahweh's genetic contribution in His Son's Conception, when Jesus Christ lived on Earth, between Father and Son developed a very deep spiritual communion, which allowed Yahweh to "see" the world through His Son's human eyes.

It is clear that for Paul the death of Jesus Christ on the Cross stood at the center of the Christian faith. Paul was certain that Jesus Christ died on behalf of all men, that his death achieved something for men that men by

themselves could never have achieved. Paul is clear that it was the death of Jesus Christ which brought reconciliation between men and Yahweh, restoring the lost relationship of intimacy and affection. He writes, "In him [Jesus Christ] we have redemption through his blood, the forgiveness of sins" (Eph 1:7). And, "Jesus Christ died for our sins according to the Scriptures" (1 Co 15:3). Furthermore, for Paul, Jesus Christ's death was clearly a sacrifice, as "Jesus Christ was fond of us and gave himself up for us as a fragrant offering and sacrifice to Yahweh" (Eph 5:2). The idea here is that the physical death of Jesus Christ was the fact that saved men from the spiritual death in which their sins had involved them. Jesus Christ's death was an action of Yahweh Himself, by which Yahweh made it possible for the sinner to come home to Him, and for Himself to accept the sinner when he came.

It is obvious that Jesus Christ's Resurrection was for Paul, as it was and is for all Christians, central to the Christian faith. By reading the Gospels, we find that Jesus Christ never foretold his death without foretelling his rising again. He never thought of the shame without the triumph. The humiliation of the Cross and the glory of the Resurrection were integrally and inseparably connected. And Paul thought of Jesus Christ as the Savior who died and the Lord who rose again. He mentions specifically this connection in all his letter. Furthermore, for Paul, the Resurrection was an act of Yahweh, who raised Jesus Christ from the dead; a demonstration of Yahweh's power and of His decision of redeeming all men; the final proof that Jesus Christ was Yahweh's Messiah. To a Jew the Resurrection was the demonstration that, in spite of the way in which the Cross contradicted the accepted idea of Messiahship, Jesus Christ was really and truly The Anointed One of Yahweh.

To the Ephesians

(Eph 1:17)I keep asking that Yahweh, the God of our Lord Jesus Christ, the glorious Father, may give you spiritual wisdom and revelation, so that you may know Him better. (18)I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, (19)and the incomparable greatness of His power for us who believe. That power will work as the mighty strength (20)which He exerted in Christ Jesus when He raised him from the dead and seated him at His right hand in the heavenly realms.

God of our Lord Jesus Christ. Distinguishing between Yahweh the Father and His Son, who is divine but not God.

His... great power. Here Paul emphasizes the divine power by which Jesus Christ was raised from the dead, the same power which will work in the believers.

His right hand. The symbolic place of highest honor and authority.

To the Corinthians

(1Co 8:6) *Yet for us there is but One God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, for whom all things came and through whom we live.*

One God... from whom... one Lord, Jesus Christ, for whom all things came. Yahweh is the ultimate source of all creation -all things come from Him- and Jesus Christ, after his death and resurrection, has been given by Yahweh complete responsibility over all of His creation -all things were created to be under him.

(2Co 1:3) *Praise be to Yahweh the Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort.*

Yahweh the Father of our Lord Jesus Christ. Clearly distinguishing between Yahweh the Father and His Son, who is divine but is not God.

To the Romans

(Ro 8:3) *For what the law was powerless to do in that it was weakened by the sinful nature, Yahweh did by sending His own Son in the likeness of sinful man to be a sin offering. And so He condemned sin in sinful man, (4) in order that the righteous requirements of the law might be fulfilled in us, who do not live according to the sinful nature but according to His Spirit.*

In the likeness of sinful man. Jesus Christ, the Son of Yahweh, was truly a man.

To be a sin offering. Jesus Christ died on the Cross on behalf of all men, and his death achieved something for men that men could never have achieved by themselves: reconciliation between men and Yahweh, restoring the lost relationship of intimacy and affection.

(Ro 10:9) *That if you confess with your mouth, "Jesus Christ is Lord," and believe in your heart that Yahweh raised him from the dead, you will be saved*

Yahweh raised him from the dead. An essential truth, at the center of the apostolic preaching.

To the Hebrews

(Heb 1:1)*In the past Yahweh spoke to our forefathers through the prophets at many times and in various ways, (2)but in these last days He has spoken to us by His Son Jesus Christ, whom He appointed heir of all things, and for whom He made the world. (3)The Son is the radiance of Yahweh's glory and the exact representation of His being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty of Yahweh in Heaven.*

His Son Jesus Christ. The superiority of the Son's revelation (that is, of the New Testament over the Old Testament) is demonstrated by seven following statements about him:

1. *Appointed heir of all things.* Having performed the work of redemption, after his death and resurrection, Jesus Christ was given the responsibility of the whole world.
2. *For whom He made the world.* Yahweh -the Creator of everything and everybody- has created the world for His Son Jesus Christ, the "heir of all things."
3. *Radiance of Yahweh's glory.* Jesus Christ's glory (the miracles he performed and his resurrection) derives directly from his Father's glory.
4. *Exact representation of His being.* Jesus Christ has said: "Anyone who has seen me has seen the Father."
5. *Sustaining all things.* Having been "appointed heir of all things" Jesus Christ was given the power ("his powerful word") for taking care of all that has been created by Yahweh.
6. *Provided purification for sins.* Through his redeeming death on the Cross.
7. *Sat down at the right hand of the Majesty of Yahweh in Heaven.* As such, indicating that Jesus Christ is actively ruling with Yahweh as Lord of all.

(Heb 4:15)*For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -yet he was without sin.*

Has been tempted in every way, just as we are. This phrase stresses the parallel between Jesus Christ's temptations and men's. Jesus Christ's temptations were real, and he had to fight to overcome them.

To the Philippians

(Php 2:5) *Your attitude should be the same as that of Christ Jesus:*

(6) *Who, having the very nature of Yahweh, did not consider equality with Yahweh something to be grasped, (7)but made himself nothing, taking the very nature of a servant, being made in human likeness. (8)And being found in appearance as a man, he humbled himself and became obedient to death -even death on a cross!*

Having the very nature of Yahweh. Jesus Christ, the human Son of Yahweh, has fully inherited by his parents both natures, human and divine.

Not... equality with Yahweh. Even if Jesus Christ has inherited the divine nature of Yahweh, he is not God, and he never said he was God.

Made himself nothing. Jesus Christ, putting aside the prerogatives of his divine nature -his powers- accepted the humiliation of the Cross.

Nature of a servant. Jesus Christ himself has said, "The Son of Man did not come to be served, but to serve."

Appearance as a man. Jesus Christ, born of a human mother, was fully a man.

Humbled himself... obedient to death... on a cross! Jesus Christ, who always followed his Father's will, accepted to physically die on a cross, which at the time was the most degrading kind of execution that could be inflicted on a person.

JESUS CHRIST'S RELATIVES, APOSTLES, DISCIPLES, FRIENDS

Relatives:

Yahweh (Jesus' Father)

Mary (Jesus' mother)

Joseph (Mary's husband, from Bethlehem)

James }

Joseph } (Jesus' younger half-brothers and sisters, children of Joseph

Simon } and Mary)[names of sisters are not known]

Judas } [see Mk 6:3; Mt 13:55-56; Ac 1:14; 1Co 9:5; Ga 1:19]

Sisters }

John the Baptist (son of Zechariah and Elizabeth)

Zechariah (John the Baptist's father)

Elizabeth (John the Baptist's mother; cousin, aunt or other relation of Mary, Jesus' mother)

James (the Older. Apostle. Jesus' cousin, son of Zebedee and Salome)

John (Apostle. Evangelist. Jesus' cousin, son of Zebedee and Salome)

Salome or Mary (Jesus' aunt, mother of the apostles James and John)

Zebedee (Salome's husband, father of the apostles James and John)

The Twelve Apostles:

Peter (Simon, son of John, called **Cephas** or **Peter** by Jesus, from Bethsaida)

Andrew (son of John, Peter's brother, from Bethsaida)

James (the Older. Jesus' cousin, son of Zebedee called Boanerge -Son of Thunder- Simon's partner)

John (Jesus' cousin, son of Zebedee, called Boanerge -Son of Thunder- Simon's partner, evangelist)

Philip (from Bethsaida)

Bartholomew (called **Nathanael**, from Cana)

Matthew (Levi, son of Alphaeus, tax collector, evangelist)

Thomas (called **Didymus**)

James (son of Alphaeus, called **James the Younger**)

Thaddaeus (or **Judas son of James**)

Simon (the Zealot)

Judas Iscariot (from Keriot)

Disciples:

Nicodemus (member of the Sanhedrin, has buried Jesus)

Joseph (member of the Sanhedrin, from Arimathea, has buried Jesus)

Matthias (chosen to replace Judas Iscariot as 12th apostle)

Joseph (called **Barsabbas** or **Justus**, proposed to replace Judas Iscariot as 12th apostle)

Friends:

Lazarus }

Martha } (brother and sisters, from Bethany)

Mary }

Mary (wife of Clopas)

Mary Magdalene (from Magdala)

Mary (mother of the apostle James the younger and of Joses)

Joanna (wife of Cuza, the manager of Herod's household)

The Christian Church and the Universal Communion

www.ccofuc.com

Available books:

I- Thoughts -cogito ergo credo

Where do we exist? Which is the origin and the reason of our existence?

Why to believe in the Christian God? Why has the Christian God created the universe?
Why man?

Why to believe in Jesus Christ? Which is the reason and purpose of Jesus Christ's life, death and resurrection? Who really was and is Jesus Christ?

What will happen to men after physical death?

II- The Gospel of Jesus Christ

A unified Gospel, according to Mark, Matthew, Luke and John.

Jesus Christ's life and teaching made easier to read and understand by merging the four Gospels' narrative into one.

III- The Acts of the Apostles Peter and Paul at the beginning of the Christian Church

The most important facts and events in the development of the early Church.

The letters of Peter, James, John and Jude to the Christian Church

Peter, James, John and Jude's advices and exhortations, in their letters addressed to all believers.

IV- Paul's thought

From Paul's letters: 1&2 Thessalonians, Galatians, 1&2 Corinthians, Romans, Ephesians, Colossians, Philippians, Philemon, 1&2 Timothy, Titus. And from the letter to the Hebrews.

Paul's thought made clear and understandable by merging all his letters into one.

V- The Revelation of John -disclosed

Which is the real meaning of this cryptic book? Does it carry a true "Christian" message?

Is it in line with the message of the Gospel of Jesus Christ?

VI- Jesus Christ, the Son of Yahweh, a man

The only human son of Yahweh, the Only Creator Almighty of everything and everybody.

A selection (from: The Gospel of Jesus Christ, The Acts of the Apostles, The Letters of Peter and Paul's Thought) of the most important and clear passages demonstrating that Jesus Christ, the Son of Yahweh, was a man, a divine being, yet not "God."

VII- The Last Week and the Resurrection

The most important facts and words of Jesus Christ's life in the merged narratives of the four Evangelists.

Taken from: The Gospel of Jesus Christ.

VIII- Miscellanea

Articles on various topics.

IX- History of the Western Christian Church. A chronological summary study

A chronological study of the two millennia of history and evolution of the Christian Church in the western world with the purpose of understanding the present situation and its fundamental differences from early Christianity.

X- Haggai Zechariah Ezra Nehemiah Malachi. Post-exilic prophets of Yahweh

A simple study, to understand who they were, what they did, and why.

XI Teachings and deductions from the New Testament

A selection of particularly significant and enlightening passages.