

**Title: Matthew, Mark, Luke Vs the False Gospel of John**

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Summary: A clear explanation of the contradictions between John, and the synoptic gospels.

With a careful examination of Yeshua's character within Matthew, Mark and Luke, we can clearly see an overall matching concept within the first 3; yet on examining John it is a completely different character, with numerous contradictions in theology and testimony overall.

Yeshua answered in parables, there are no real parables within the gospel of John.

The destroying of the temple, and then the bit about 'it being rebuilt in 3 days' is a lie, made up by false witnesses, according to both [Matthew](#) and [Mark](#); whereas in [John](#) it is told as truth, and claimed to be in reference to the body. When it is entirely clear from the witness statements, that [Yeshua stated](#): "not one brick shall stand on top of another." Clearly he didn't say 3 days, as the temple still hasn't been rebuilt.

Within the synoptic gospels, we find Yeshua turning over the money tables, and quoting scripture at them. Within John we find jesus being accused of tying knots at the end of a chord, thus making a whip, and then driving them out; this is used to portray Yeshua as being violent.

jesus in the gospel of John is said to be asked to a party by his disciples, which he answers no to; he then goes to the party secretly; this is used to say that he lied.

When asked about eternal life, [Yeshua stated](#) to follow the commandments and what's more to give up wealth and follow him. In John all you need to do is believe in his name, and that God sent him to the Jews.

Yeshua stated to receive grace, you should give grace, and should do good works without questioning reward. John creates the statement the lamb of God, which people then think overall implies you get grace from a human sacrifice.

Where as Yeshua sent his disciples out into the lost sheep of Israel; in John they are sent out into the world.

Where as within the synoptic gospels and in prophecy, 'he was lead up silently' to Pilate and spoke a word in response. In John there is a long conversation about being 'the king of Israel, thus giving Pilate reason to kill him'.

Yeshua warns against those that would come after in all 3 gospels, and use the term "ego i-mee" (I Am) to deceive many; which is used 7x ([+1](#)) within John. These statements are then used to portray jesus as claiming himself to be God. If we examine the synoptic gospels in Greek, we can see that Yeshua used that term for God.

Yeshua said 'call no man on this earth your father'; whereas in John we find 'i, and the father are one' and 'that he whom has seen me, has seen the father'.

Throughout the Tanakh, and then in the synoptic gospels, the holy spirit existed; why would jesus then need to send it in the gospel of John.

Yeshua relates all doing the work of God (peacemakers), can become children of God; we find the term 'the only begotten son' used only within John.

This is still only a start to the many contradictions within John, as clearly there are numerous errors in

theology throughout...

Take into account, that who ever wrote the gospel of John, had a good knowledge of everything spoken behind closed doors of the pharisees and high council; as it records word for word, conversations that were private.

It also is only found within the gospel of John, about a private meeting between Nicodemus the pharisee, and jesus at night. It is not even mentioned in the synoptic gospels about being 'born again'; so the only person likely able to record the conversations found within the gospel of John, would be Nicodemus.