Title: John was a Pharisee
Subtitle: Religious Resolution

Author: wizanda
Date: 2006/8/6
URL: https://www.wizanda.com/modules/article/view.article.php/c3/42

Keywords: Pharisee,John,Bible,Perdition,Murderer,Liar,Anti-Christ

Summary: The author of the books of John, where written by a member of

Now to many this may come as a shock, as this is what you have been ta
Christian belief. Yet what I have to say is the truth and can be proved by
have. The books of John have been written by a Pharisee and not by Joh
many now believe.
So why do I say this, at first I believed that John was one of the disciple
Christian circles. Yet after discovering that Paul is the Anti-Christ and t
against God, as told by the rest of the prophets in the Bible, it still didn
I re-read over all the books of Mathew, Mark, Luke and John. While readi
me how many times The author of John had known things that only a Phar
and what's more, a Pharisee who had been part of the council that sente
knew about private conversations they had, amongst them selves.
So let's go through these and you will see why I say such things that the
the Pharisees:
Quote:

John 1:19 and this is the witness of John, when the Jews sent priests an
ask him, who are you?

How would John Mark the disciple, know where they were sent from? Only
when they were sent, would know. Also no other disciple mentioned that
Quote:

John 1:24 and they who were sent were from the Pharisees.

Again knowing who was sent and where from, these are small points, yet
you read on and see the bigger picture.
Quote:

John 2:18-20 Then the Jews answered and said to Him, What sign do you
these things? (19) Yeshua answered and said to them, destroy this tem
raise it up. (20) Then the Jews said, this temple was forty-six years bu
in three days? (21) But He spoke of the temple of His body. (22) There
the dead, His disciples remembered that He had said this to them, and th
and the word which Yeshua had said.

This is blatantly obvious that it is made up by the Jewish council, as we
one of Yeshua's disciples that it was false.

Quote:

Mar 14:55-59 and the chief priests and all the Sanhedrin sought for witne
Him to death. And they found none. (56) For many testified falsely agai
were not identical. (57) And certain ones rose up and bore false witnes
(58) we heard Him say, I will destroy this temple that is made with hands
build another made without hands. (59) But neither was their testimony

This by Mark makes it clear that the destroying of the temple is made up
is also repeated in Matthew, yet not in as much detail. This is probably t
the books of John can't be trusted. If this is clearly made up to disgrace
that he was killed for this, what else is made up?
Quote:

Mat 26:59-61 And the chief priests and the elders and all the Sanhedrin
Yeshua, in order to put Him to death. (60) But they found none; yea, th
came, they found none. But at last two false witnesses came up (61) and
able to destroy the temple of God and to build it in three days.

Now as you see in both Mathew and Mark (disciples) they tell us that it w
discredit him, so how then could John later say, "that then the disciples
the disciples say it was false witness, meaning made up.
Quote:

John 3:1 and there was a man of the Pharisees named Nicodemus, a rule

This is the first mention of what is presumably, the second name of the a
disciples wouldn't have known his name unless told. There are many poin
book, which only someone of that rank within the Jewish council or Phari
known.
Quote:

John 3:9 Nicodemus answered and said to Him, How can these things be?

Again clear of who was saying things from a Pharisee perspective, not as
that it simply, was a Pharisee. This whole account John 3:1-21, is the pr
Nicodemus is said to have had with Yeshua in the night. There are many
conversation, which are contrary to what Yeshua taught the disciples. If
during this conversation, they would have surely included these things, a
salvation according to the book of John. Yet in the other three books, th
these things, in fact the points that are contained, are contrary to the re
of Yeshua, according to Mathew, Mark and Luke.
Quote:

John 7:32 The Pharisees heard that the crowd murmured such things conc
Pharisees and the chief priests sent officers to seize Him.

This is clear that it is only a Pharisee, who would have been present, wh
discussed and acted on by them.

Quote:

John 7:35 Then the Jews said among themselves, where is he about to go
Is he about to go to the Dispersion of the Greeks, and to teach the Greek

Here this is even saying that it was a private conversation between the J
Quote:

John 7:45-52 then the officers came to the chief priests and Pharisees. A
have you not brought him? (46) The officers answered, never did any m
(47) Then the Pharisees answered them, Also, have you not been deceiv
not any of the rulers or of the Pharisees have believed into him? (49) B
the Law, is cursed. (50) Nicodemus said to them, (he who came to Yesh
them), (51) Does our law judge the Man before it hears Him and knows w
answered and said to him, Are you also from Galilee? Search the scriptu
has not been raised out of Galilee.

There is no disciple present here and this is a discussion between the Ph
Nicodemus prominent in what is being said, almost defending him self aft
help.
Quote:

John 9:13-34 they brought him who once was blind to the Pharisees. (14
when Yeshua made the clay and opened his eyes. (15) Then again the P
how he had received his sight. He said to them, He put clay upon my eye
(16) Therefore some of the Pharisees said, this man is not from God, be
Sabbath. Others said, how can a man, a sinner, do such miracles? And th
them. (17) They said to the blind man again, what do you say about him
eyes? He said, He is a prophet. (18) But the Jews did not believe conce
blind and had received his sight, until they called the parents of him hav
they asked them, saying, is this your son, whom you say was born blind?
see? (20) His parents answered them and said, we know that this is our
blind. (21) But by what means he now sees, we do not know. Or who has
not know. He is of age, ask him. He will speak for himself. (22) His par
because they feared the Jews, for the Jews had already agreed that if an
was Christ, he should be put out of the synagogue. (23) Therefore his p
ask him. (24) Then a second time they called the man who was blind an
God. We know that this man is a sinner. (25) He answered and said, wh
not know; one thing I do know, that being blind, now I see. (26) Then th
did he do to you? How did he open your eyes? (27) He answered them,
you did not hear. Why do you want to hear it again? Do you also desire t
Then they reviled him and said, you are his disciple, but we are Moses' d
God spoke to Moses, but we do not know from where this man is. (30) T
to them, why, this is a marvelous thing, that you do not know from where
my eyes. (31) But we know that God does not hear sinners, but if anyon
His will, He hears him. (32) From everlasting it was not heard that anyo
who was born blind. (33) If this One were not of God, He could do nothi
and said to him, you were altogether born in sins, and do you teach us?

This whole account here is by the Pharisee and again clear that it is writ
present when this account happened.
Quote:

John 10:19-21 then a division occurred again among the Jews because of
many of them said, He has a demon and is insane. Why do you hear him?
are not words of one who has been possessed by a demon. A demon is no
blind ones.

I pray by now, you can see that these accounts are starting too added up
private conversations between the Jewish council and Pharisee. Meaning
indeed one of them and the next bit shows in some ways they chooses fo
Quote:

John 11:45-53 then many of the Jews who came to Mary, and had seen th
believed on Him. (46) But some of them went to the Pharisees and told
done. (47) Then the chief priests and Pharisees gathered a Sanhedrin,
For this man does many miracles. (48) If we let him alone this way, all
Romans will come and take away both our place and nation. (49) And or
the high priest of that year, said to them, You do not know anything at a
that it is expedient for us that one man should die for the people, and no
perish. (51) And he did not speak this of himself, but being high priest
Yeshua should die for the nation; (52) and not for that nation only, but
together in one the children of God who were scattered abroad. (53) Th
counsel together that they might kill Him.

This is the most important, as this was discussed when the author of Joh
clearly shows that it was the Jewish councils idea to kill Yeshua. Does t
Yeshua, to not say something at this point, if he could see that he is and
fulfils prophecy as spoke in Isaiah 53 and makes it apparent why he grie
a sin offering, as this is a Pharisee version of the events.
Quote:

John 12:9-11 then a great crowd of the Jews learned that he was there. A
Yeshua' sake only, but also that they might see Lazarus, whom he had ra
But the chief priests consulted that they might put Lazarus to death also
Jews went away and believed on Yeshua because of him.

This is clear that the author of John was among the chief priests as who
wanted to put Lazarus to death. This definitely wouldn't be made public k
would be appalled, to hear such things. That a man brought back to life,
he was brought back to life. How can we trust someone, who has even th
Then in other books talks about love, is this someone who understands w
Quote:

John 12:19 Then the Pharisees said among themselves, Do you see how y
the world has gone after Him.

Again a private conversation between the Pharisee, so unless you were a

be known.
Quote:

John 12:42 Still, however, even out of the rulers, many did believe on Hi
Pharisees they did not confess, lest they should be put out of the synago

The writer knows the feelings of many of the council, unless you were fri
know how they felt about Yeshua?
Quote:

John 18:10 Then Simon Peter, having a sword, drew it and struck the hig
his right ear. And the servant's name was Malchus.

The writer knows whose servant it was and even their name.
Quote:

John 18:13-14 and they led Him away to Annas first, for he was father-in
the high priest that year. (14) And Caiaphas was he who gave counsel t
expedient that one man should die for the people.

Clearly showing that the writer not only knew who everybody was, yet the
families as well.
Quote:

John 18:24 Then Annas had sent Him bound to Caiaphas the high priest.

This makes it apparent that who ever wrote this, knew what happened to
leaving the disciples. Where and who he was sent to with their names.
Quote:

John 18:26 One of the servants of the high priest, being kinsman to him
said, Did I not see you in the garden with him?

This is a clear statement that only a Pharisee or someone within the Jew
servant was related to the person, who had their ear cut off.
Quote:

John 19:39 and Nicodemus also came, who at the first came to Yeshua by
mixture of myrrh and aloes, about a hundred pounds.

This again shows that Nicodemus was trying to help, after the event and
may have been written by him. Else why would you include detail such as
and ingredients?
Quote:

Act 4:6 And Annas the high priest, and Caiaphas, and John, and Alexand
the kindred of the high priest, were gathered together at Jerusalem.

This when included with all the points shown, makes it clear that John, w

of the Pharisee high priests.
There is alone within this, points that make the books of John not trust w
foundation though, we can begin to see that what is taught to today, is u
the gospels of Mathew, Mark and Luke and what Yeshua actually said.