

FOREWORD



The world has stolen many things from the Jewish People. The Egyptians stole Jewish labor by enslaving them; the Romans stole Jewish Land and then destroyed their Temple; the Hellenists stole Jewish culture, replacing their Torah with flawed Hellenistic logic, and then through the last 2,000 years as a result of a great many pogroms and then the Holocaust, many more millions had their lives and families stolen from them.

But there is also a most important book that has been stolen from them. A very Jewish book about a most central Jewish concept, that though it exists, and is read by many millions, it has clearly been redacted, interpolated and very significantly misinterpreted which lead to it become virtually unrecognizable as the central Jewish text and testimony that it originally was meant to be.

What book is this? It's a **chronicle by Yo'khanan**, i.e., 'the Gospel of John'!

Adele Reinhartz, Full Professor, Department of Classics and Religious Studies, University of Ottawa is an example of a leading Jewish scholar who has sought out this stolen artifact and tried to find what is truly buried within. In introducing what she first faces in her attempt to better understand this Jewish book, she writes in **'Befriending the Beloved Disciple: A Jewish Reading of the Gospel of John'** (2001):

"The Jews are from the outset portrayed as the people who reject Jesus (1.11), persecute him (5.16), seek his death (8.40), expel believers from the synagogue (9.22), plot Jesus' death (9.49-52), and persecute his followers (16.2).

Furthermore, both the Gospel narrator and the Johannine Jesus employ dualistic language that contrasts Spirit and flesh, light and darkness, life and death, salvation and eternal damnation, G-d and Satan, belief and non-belief. Those who believe Jesus to be the Messiah ... are firmly associated with the

positive element in each pair, whereas those who reject him – epitomized by the Jews! – are associated with the negative elements.

*The most extreme example appears in John 8, in which Jesus declares to his Jewish audience: 'You are from your father the devil, and you choose to do your father's desires (8.44).' **This accusation has contributed to anti-Judaism and anti-Semitism from ancient times to the present day.***"

Yet, when we carefully look inside this Jewish book most probably recorded in Hebrew very soon after Yeshua's death, largely for the benefit of his own Jewish community, with copies then penned in each successive generation thereafter, we can still see much evidence of its Jewish foundations. For example: Yo'khanan 20:31:

*"...everything that has been recorded is with the objective that IT [i.e., the resurrection] can be relied upon, since Yeshua – **that descendant** [or legitimate heir, or successor] **of Dah'VEED raised up by G-d – will become the Mashiach.** And to be confident in that circumstance, you should be partaking of a way of life [set forth in our Torah] in conformity with His [i.e., Ha'Shem's] *Character*" [emphasis mine].*

From this passage we learn that Yo'khanan's core message was to declare that a Jewish Mashiach had been identified and would one day arrive to take office as Kohein Ha'Mashiach [Va'Yikra (Lev) 4:5 – *The Messiah who become a Priest*] as well as legitimately sit upon the throne of his father David, as Melekh [i.e., King].

This message is, in the first instance, a purely Jewish revelation. It was the Jewish people who had been promised one who would deliver and rescue them. It was therefore to the Jewish people that Yo'khanan was first declaring this revelation. We can even still see this Jewish primacy in Yo'khanan 1:41:

"We have discovered the [elected] Mashiach (which when translated [into Greek] is 'Kree'stohsē' [or in English: 'Christ']!"

To first describe Yeshua as the chosen or elected Mashiach before explaining the meaning of this term in Greek, clearly indicates that the writer as well as the primary intended audience were Jewish. The addition of the explanatory phrase in Greek is clearly meant to help inform any secondary readers, namely fully Hellenized Jews and/or non-Jewish Greeks.

Yo'khanan also contains at least 176 quotations from the Hebrew Tanakh. Clearly Yo'khanan also saw the Hebrew Bible as a central component to his message about this elected or chosen Mashiach. Many Bible scholars and historians of the first century CE have sensed a Hebrew autograph (original) hidden in this stolen book of Yoh-chah'NAHN's. For example:

"When we turn to the New Testament we find that there are reasons for suspecting a Hebrew ... original for the Gospels of Matthew, Mark, John and for the apocalypse." - Hugh J. Schonfield; An Old Hebrew Text of St. Matthew's Gospel; 1927; p. vii.

But to add further fuel to the fire and more evidence of how Jewish this book is, the late brilliant scholar Professor David Flusser (z"l) of the Hebrew University of Jerusalem, who was the world's leading Jewish authority on the New Testament and early Christianity, authored a sizable number of papers and books highlighting that the New Testament is full of Semitic syntax, vocabulary, idioms and thought patterns. He emphatically stated, *"...the Life of Jesus was originally composed in Hebrew. There are hundreds of Semitisms (Semitic idioms) in the Synoptic Gospels which could only be Hebrew..."*.¹

Flusser and his many 'disciples'; scholars such as Robert Lindsey, David Bivin, Roy Blizzard argue most pervasively, and with much evidence that:

¹ David Bivin and Roy B. Blizzard, Understanding the Difficult Words of Jesus (Arcadia, CA.: Makor Foundation, 1983) pg. 18

- ⊠ *Hebrew was the primary spoken and written medium of the majority of the Jews in Israel during the time of Yeshua. Yeshua therefore did most if not all of his teaching in Hebrew;*
- ⊠ *That the original accounts of Jesus' life were composed in Hebrew (as one might conclude anyway from early church history);*
- ⊠ *That the Greek gospels which have come down to us represent a third or fourth stage in the written transmission of accounts of the life of Yeshua;*

That the key to understanding many of the difficult or even apparently unintelligible passages in the Gospels is to be found, not primarily in a better understanding of Greek, but in retroversion to and translation of the Hebrew behind the Greek.²

Professor Flusser later noted in an interview with Roy Blizzard that *"...we can hear his [i.e., Yeshua's] voice ... in a far better way when we study the Gospels on the Jewish background, or even more when we see Jesus as being a part of Judaism of his days. ... It means you have to see Jesus' person and Jesus' teaching in the Judaism of his days and as a part of Judaism."*³

And most significantly, that the key to understanding many of the difficult or even apparently unintelligible passages in these narratives (such as those penned by Yo'khanan) is to be found, not primarily in a better understanding of Greek, but in **retroversion to, and translation of the Hebrew behind the Greek** (made possible by the often transparently literalistic translation methods of the Greek translators).

Further, Professor Flusser shows the Jewish nature of Yo'khanan 1:1-3 in this comment:

"The famous prologue ... states that 'through him (the Word) everything came to be: no single thing was created without him.' The weight of this

2 <https://luke443.blogspot.com/2011/08/?view=classic>

3 <https://www.biblescholars.org/2020/12/david-flusser-on-the-historical-jesus-an-interview-with-roy-blizzard-transcript.html>

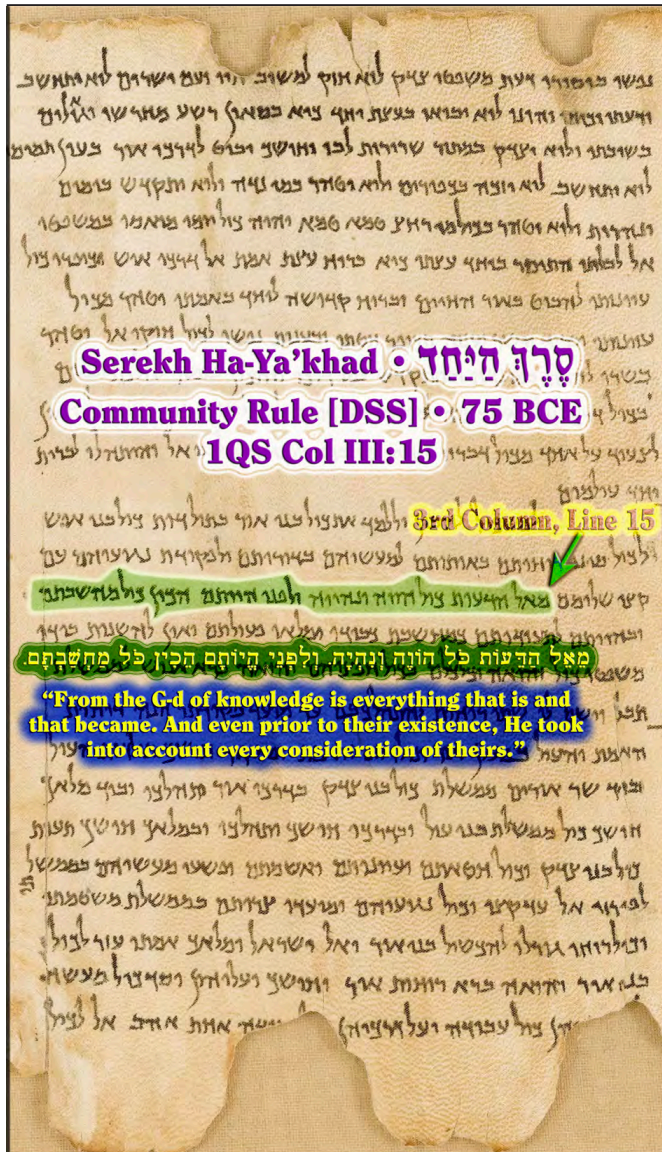


Plate 1 : Community Rule [DSS]

statement is well known, but it is less known that the verse repeats, even in its wording, a Jewish commonplace. We read ... that 'You brought all things into existence in conformity with Your Word' ... in Wisdom of Solomon 9:1."⁴

To bring further support, Professor Flusser then quotes from 1QS III:15 (The DSS Community Rule Scroll), from which the Hebrew translates as "From the G-d of knowledge is everything that is and that became. And even prior to their existence, He took into account every consideration of theirs" [see Plate 1].⁵ In addition, he then quotes from IQHa IX:21-22 (The DSS Thanksgiving Scroll), from which the Hebrew renders as "...and in the wisdom of Your

4 David Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes Press, Hebrew University, 1988), pgs. 427-428.

5 <http://dss.collections.imj.org.il/community>

knowledge You determined their validity before they were in existence; and according to Your will everthing became a reality; and without You, it shall not come into being." [see Plate 2].

So, we have a Jewish book that has been stolen and corrupted to appear to be both anti-Judaic and anti-Semitic as Professor Adele Reinhartz writes, yet it was originally written in Hebrew to a Jewish audience. How might we try to recover the original context and meaning and go even further than Professor Flusser when he read a very Jewish commonplace statement?

The answer is now right here before us in **"Restoring the Fallen Sukkah of David,"** just as Bible translator Uriel ben-Mordechai has done so brilliantly with other New Testament books such as Hebrews, Galatians and Romans with his translations **'The Kohein from Yehudah;'** **'From Tzi'yon Torah Goes Forth'** and **'Kosher Paul'** respectively.

I have commented in depth on some of Uriel ben-Morechai's retranslations from the earliest Greek Manuscripts (such as P-46, P-47 and P-66 amongst others) and especially

1QHa IX:21-22 • Stanza 1C (Dead Sea Scrolls)

21 ולכול שני נצח [ה] ו...
ובחכמת דעתכה
הכ[י]נותה תע[ו]דתם בטרם
22 היותם
ועל פי רצ[ו]נ[ו] כה[נ] ה[י]ה כול
ומבלעדיך לא יעשה

21. and for everlasting years ...[...] h

And in the wisdom of Your knowledge
You determ[i]ned their val[i]dity before

22. they were in existence;

and according to Your wi[ll] everything [be]came a reality;
and without You it shall not come into being.

Plate 2 : Thanksgiving Scroll [DSS]

on some of the more significant verses. Yo'khanan's Prologue is just one great example. While other great scholars like Jacobus Schoneveld (around 1990) have come to the same incredible and massively transformative conclusions, ben-Mordechai has not just been content with a few verses such as the prologue, but here we have a retranslation of the entire narrative!

And the beginning could not be more dramatic: **"Before anything else, the Torah came into existence. The Torah was also in close proximity to G-d, and that Torah was godly."** For any person of Jewish descent familiar with their heritage, their Hebrew Tanakh and their faith, this verse stands as a great spotlight being focused upon Torat-Moshe, to demonstrate its radiance and eternal relevance for this present age, just as it also should to Gentiles like me, but sadly this is not too common.

I highly recommend this book to any Jew or non-Jew interesting in reclaiming a historical narrative from a Jewish perspective, translated in its entirety in Jerusalem, that was stolen but is now being returned to remind him or her that **Ha'Shem** has not forgotten about that promise and the great hope of **"Restoring the Fallen Sukkah of David."**

– Paul F Herring M.sc (Physics); Dip. Tchg., MACS Snr (CP)

*Author of **Doctrinal Pitfalls of Hellenism** – and the Failure to View the Bible through Hebraic Eyes; **The New Testament: The Hebrew Behind The Greek** – The Language and Mindset of G-d: Hebraic or Hellenistic?; **Defending the Apostle Paul: Weighing the Evidence** – Sha'ul of Tarsus: An Apostle, a Christian, a fraud, or a Torah observant Jew?; as well as these websites and blogs:*

<http://circumcisedheart.info/>

<https://globaltruthinternational.com/>

<https://luke443.blogspot.com/>

