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Bijbelstudies

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ABOUT 'THE CHRONOLOGICAL GOSPELS' BY MICHAEL ROOD

A revealing book... and a number of unveiling facts from which it is clear that it all is not true. "Read, wonder, and be amazed...."

Once upon a day, not so long ago, I stumble across the website of Michael Rood.

Prominently radiated from the screen the cover of "**The Chronological Gospels**". The words "It is the most outstanding book... about the most eminent book ever written!", forced themselves upon me.

And honestly, if the book would bring what it promises, then the book undoubtedly deserves this title. But first let us focus on what Michael Rood claims the content of the book to offer.

I read: *“If you want to dig deeper into all truths, that can be found in the ministry of the Messiah, then.... You must buy this book”*. Followed by *“Discover world ‘s most accurate chronology of the life of the Messiah. It will unveil hidden truths”*.

Of course I bought the book about Yeshua the Messiah, and I started to read with fascination.

Michael had found *the* key to reorganize all events in the ministry of the Messiah, as narrated in the Gospels of Matthew, Marc, Luke, John, the book Acts and the book of Revelation, into *one* chronological sequence, and present these together within one *new* chronologically composed Gospel.

He discovered that all events consummated during the ministry of the Messiah could be placed within the context of the Biblical Celebrations. I find this thought as such not objectionable. Using the ‘Miraculous Feeding (of the five thousand)’ as an anchor point in time, Michael succeeded to put each event in this context of the Biblical Celebrations, into the proper place within this One Chronological Miracle. One Gospel instead of four, arranged on a fixed timeline over a time span of 490 days. From this miraculous chronological masterpiece, we would be able to see and understand what never before in history could have been understood. For the first time ever, the real and deep message of the gospel was laid open before mankind.

God had said to Daniël:

'But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and from, and knowledge shall increase.'
(Dan 12:4).

But now, the "time of the end" had finally come: the book was unsealed for Michael Rood and he received the most impressive revelation that the Ruach HaKodesh (the Holy Spirit) ever had presented. At least, that is what Michael wants us to believe from his book.

As we said before, the key to use was the given that the entire ministry of Messiah Yeshua (Jesus) was consummated within the context of the Biblical Celebrations. When Michael had succeeded to organize all these within this framework, an even bigger key secret was The ministry of the Messiah. His ministry was modeled after the scheme of Daniël's vision of "the 70 weeks", as narrated in Dan.9. A secret which even Isaac Newton could not decipher, says Michael. But now, in the 'last of days' it was unveiled to him. Even where in Daniel, these 70 weeks are meant to be 'year weeks', and therefore a period of 490 Years, Michael discloses: There is a hidden bottom beneath the prophecy of Daniel, to mirror a (real) 70-week ministry of the Messiah, of exactly 490 days.

With the New or Other Gospel as revealed to Michael Rood by the Ruach HaKodesh, and the timeline conceived by Michael, one can follow the entire ministry of the Messiah from day to day, beginning with the pouring out of the Holy Spirit on Yeshua (Jesus), when he was baptized by John the Baptist, until the pouring out of the Holy Spirit on Pentecost day (Shavoeot).

For the first time in history, all contradictions between the Gospels are resolved, and all questions that we could possibly ask about the Gospels and the ministry of the Messiah are answered in all their intricacy, according to Michael.

And if you are not completely satisfied and left confused, then Michael will be standby in alert on his website to answer your questions and to show you the way.

After reading all these grandiose phrases, I scratched my head in wondering why mankind had not discovered this before, if it were so simple. I asked myself how the Ruach HaKodesh had, before the eyes of Michael, broken the seals.

We listen again to the words of Michael: To make the whole composition fit together, we must see that in the Bible, there has been mentioned one Jewish Celebration *too many*.

Namely the text in John 6:4.

Ἦν δὲ ἐγγύς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. - Now the Passover, the feast of the Jews, was coming up.

This verse must have been inserted in the text later as a falsification, and not belong to the original Word of God. Michael found support for this discovery in '**Manuscript #472**', in which the verse John 6:4 would miss. John 6:3 and John 6:5 are there alright, but John 6:4 no. The manuscript is dated to somewhere in **the 11th century (C.E.)**. The original is stowed under lock and key in **the Lambeth Palace Library in London**, he adds. I wonder why? Maybe to prevent that somebody would bother to challenge his words? But even if the original

manuscript is under lock and key, there is no need for such a secrecy. Every exegete know that all manuscripts are digitized, and readily available to anybody, and an index of the content can be found anytime on the Internet. Michael, however, in his book "The chronological Gospels", tries to make us believe that Heaven secured this manuscript through all ages, until this revelation in 'the latter days'. After 2000 years, finally, God speaks again! This is the message that resounds all through the book.

If we seek to confirm Michaels findings (*You can do it yourself by using the links, shown at the bottom of this article*), it turns out that.....

Manuscript #471 begins with **John Chapter 6, verse 51**. So, it should not surprise us that **verse 4 is missing!** But, also **the verses 3 and 5**, that Michael refers to, to prove his theses, **are absent!** This observation is not astonishing, because manuscript #472 is officially categorized as a '**MINISCULE**', which means that it contains only a few verses of the new testament!

Therefore, the absence of John 6:4 from manuscript #472, is nothing more than the lack of a verse in nonexistent manuscript. This is the naked truth, that comes to light for everybody to see. Likewise, I could develop a completed new teaching based on the finding that John 3:2 is absent from #472, which would obviously be an absolute ridiculous nonsense. (*What isn't being, cannot be counted*).

But Michael makes other claims, that appear not to be truthful, if we seek confirmation thereof. Namely, Michael explains the reason why verse John 6:4 is present in the general accepted source text. Allegedly this verse was a falsification, authored by church father

Eusebius of Caesarea, living from about 260 till 341 C.E., and inserted to make his teaching stick, that the ministry of Jesus was spread across three and a half years. And after Eusebius, this verse would thereafter have been routinely copied into all manuscripts of John's gospel that we have.

Michael should know it all, because he tells us that he is informed about *all* manuscripts on which our Bible is based. And of all manuscripts, preceding Eusebius, not one would contain the verse John 6:4, with the words:

Ἦν δὲ ἐγγύς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. - Now the Passover, the feast of the Jews, was coming up.

Sternly Michael points his finger towards Eusebius, quoting the verse from Deuteronomy 4:2, crying: "You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you".

The same commandment we encounter in Revelation 22:19: "if anybody adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book."

Although I feel not strongly associated with Eusebius of Caesarea, I find it preposterous to wave such texts toward somebody, who cannot anymore defend himself or participate in a dialogue.

However, also Michael Rood deserves an honest and fair judgement. Therefore we have to consider the manuscripts from the time before

Eusebius, **predated to the year 260 C.E.**, in as far as they contain portions of the Gospel of John. Maybe Michael Rood is right on this point, after all.

But our new prophet falls by the wayside again. **In 1952 the BODMER PAPYRI were found in Padua, near Dishna in Egypt.** Padua was the ancient headquarters of the order of Pachomian Monks. These papyri include, among others **Papyrus 66**, coded shortly **P66**, an almost complete version of the gospel of John. This manuscript is kept in the **BIBLIOTHECA BODMERIANA**, just outside **Geneva, Switzerland**. However, the content of the document is readily available in Wikipedia, and even a photocopy of the complete original document to an accessible index, is public on the Internet (see the **link**, underneath this article).

The papyrus 66, shortly coded **P66**, is **dated back to be from 200 C.E., well before the birth of Eusebius around 260 C.E.** And the first part of it encompasses the gospel of John, chapter 1, verse 1 until John, chapter 6, verse 11, **including verse 4!** The words: *‘ ἦν δὲ ἔγγυς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. - Now the Passover, the feast of the Jews, was coming up* were certainly present in the Scriptures, before Eusebius was born. How could an unborn man have inserted a piece of writing as a falsification of the Gospel into the Scriptures?

As I said before, I am no advocate of Eusebius, but now, referring to Deut.4:2, I feel compelled to ask the question: **“Did Eusebius add to the Word of God, or did Michael take away from the Word of God?”**.

I shall not point my finger towards Michael Rood, God knows his heart and the motives for trying to bring this ‘gospel’ to the people. But one

thing is certain: His book costs a lot of money, but actually it is not worth much. And whether the ministry of my Redeemer Yeshua spanned 49 weeks, one year or three and a half? Honestly, I find that of no importance as long as it adds not to its meaning and the message it brought.

What I think to be important is that His ministry was too big, and too great to be described by only one human being. God presents the ministry of his Godly Son and Messiah in Four Gospels, viewed from four different perspectives. When we pull these four apart, and then try to unify the pieces together in one 'historical' report, then all the unique theological messages in each of the gospels independently, will be lost forever. Evidently Michael shows not to be a seasoned hermeneutician (expert in the discipline of explanation), because even a layman knows that you need to interpret everything within its context. And, although it can be profitable and useful to study the gospels together in comparison, by disassembling them, we take away from each, the unique context and unique message.

If I have someone's party ruined, by the writing of this article, I apologize. But you are richer having a cottage that you can live in, than by pretending to have a castle built on nothing than baked air.

Addendum:

The following websites on the internet may be consulted for additional information about discussed topics.

- *Content of Manuscript #472:*

- o https://en.wikipedia.org/wiki/Minuscule_472
- o <http://www.skypoint.com/members/waltzmn/Manuscripts1-500.html#m472>
- Content of Manuscript P66:
 - o https://nl.wikipedia.org/wiki/Papyrus_66
- Content and digital photo copy manuscript P66:
 - o <http://earlybible.com/manuscripts/p66.html>
- View the papyrus containing John 5:45 - John 6:5 (including Chapter 6:4)
 - o <http://earlybible.com/manuscripts/p66-Joh-33.html>

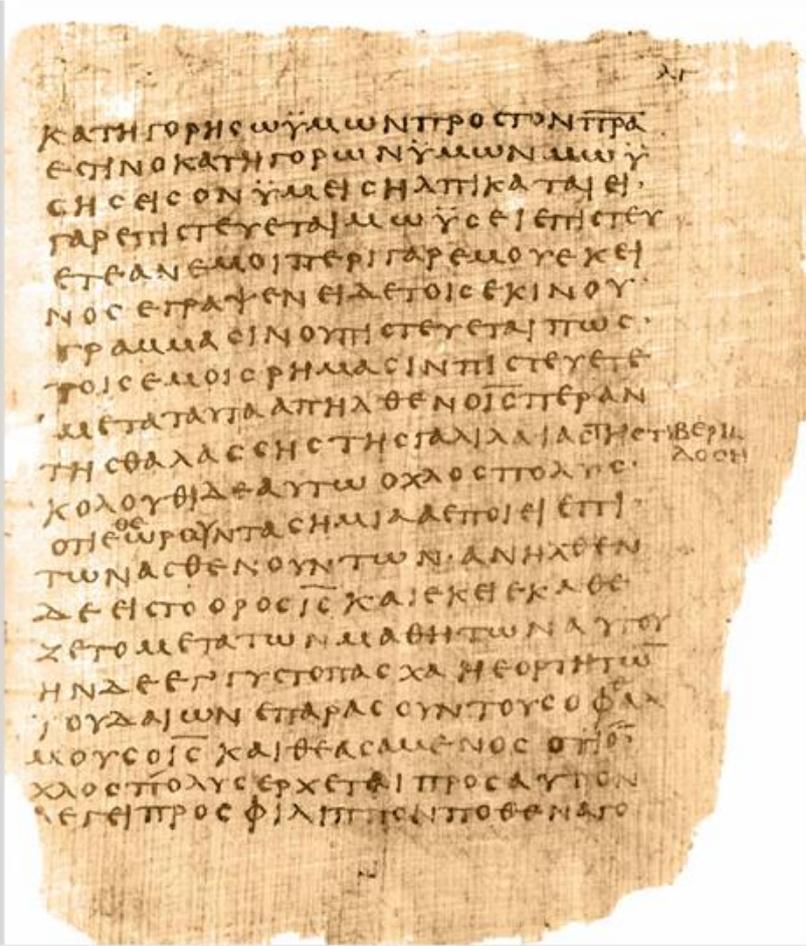
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Picture of the original Manuscript P66:

p66

John

- 1:1-14
- 1:14-21
- 1:21-30
- 1:30-37
- 1:37-42
- 1:42-48
- 1:48-2:3
- 2:3-10
- 2:10-15
- 2:15-20
- 2:20-3:1
- 3:2-7
- 3:7-14
- 3:14-20
- 3:20-26
- 3:26-33
- 3:33-4:6
- 4:6-12
- 4:12-18
- 4:18-24
- 4:25-33
- 4:33-38
- 4:38-45
- 4:45-50
- 4:50-5:2
- 5:2-9
- 5:9-16
- 5:16-21
- 5:21-26
- 5:26-32
- 5:32-38
- 5:38-45
- 5:45-6:5 <
- 6:5-11
- 6:35-42
- 6:42-51
- 6:51-58
- 6:58-64
- 6:64-71
- 6:71-7:6
- 7:6-13
- 7:13-19
- 7:19-26
- 7:26-32
- 7:32-38
- 7:38-45
- 7:45-52
- 7:52-8:16
- 8:16-22
- 8:22-28



P66 Joh. 5:45 – 6:5

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