

**New Testament**  
**Commentary by a**  
**Mathematician**

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# Chapter 1 Preface

In this book I am going to tell you my thoughts on the New Testament, so you will know the same mysteries as me.

Throughout, I will note all interesting or important things I have discovered in the New Testament that are not trivial. In other words, things that are not readily evident without engaging in a scrutinized study.

I lay no claim to infallibility, for to do so would be presumptuous. Rather, what is written is the personal opinion of Victor Porton. I am a man and may err.

Bible quotes are taken from the World English Bible unless otherwise specified.

Unlike some other Bible commentaries, this book is grouped by topics rather than the order of verses.

If you have never taken the time to read the New Testament in its entirety, I highly recommend you read it prior to continuing on with this book. Although there are a large variety of translations available, I recommend World English Bible.

## Chapter 2 Gospel about one's own validity

Throughout this work I will use the titles *Gospel* and *New Testament* interchangeably to refer to the 27 books that comprise the canon of scripture that was finished a little less than 2,000 years ago. Using the Gospel, I will show that it approves its own validity as God's word.

Certainly we cannot simply conclude that the Gospel is true just because it claims to be true. If that were so, then any number of ancient texts from various cultures would have an equally valid claim. However, we can infer something from the fact that the Gospel asserts its own validity: namely that it cannot be half-true. If the Gospel is something only near to the truth, then its assertion to be errorless and thus God's word should make us believe that it truly is errorless. By contrast, if it were not near to the truth, it would be made even farther from the truth by its own assertion of divine authorship while containing untruths.

**“Heaven and earth will pass away, but my words will not pass away.”** (Mt. 24:35)

**“Heaven and earth will pass away, but my words will not pass away.”** (Mrk. 13:31)

**“Heaven and earth will pass away, but my words will by no means pass away.” (Luk. 21:33)**

**“But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you.” (Jn. 14:26)**

As they were reminded by the Holy Spirit, the authors of the Gospels described the words of Jesus exactly and without errors.

**“I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit.” (Rom. 9:1)**

Peter equates Paul's letters with former (Old Testament) scriptures: (2Pet. 3:16) **“as also in all of his letters, speaking in them of these things. In those are some things hard to be understood, which the ignorant and unsettled twist, as they also do to the other Scriptures, to their own destruction.”**

Thus you are faced with a stark choice: Believe the Gospel accounts in their entirety or reject them as nothing more than an historical myth.

## **Gospel about validity of Old Testament**

If one truly believes what is recorded in the Gospel, this belief also necessitates a belief in the accounts recorded in the Old

Testament. The reason being, oftentimes the New Testament refers to the Old Testament as a proof text for many of its claims. Here are some examples:

**“For most assuredly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.”** (Mt. 5:18)

**“But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall.”** (Luk. 16:17)

**“The book of the generation of Jesus Christ, the son of David, the son of Abraham. ...”** (Mt. 1)

**“... for thus it is written through the prophet...”** (Mt. 2:5)

**“that it might be fulfilled which was spoken by the Lord through the prophet.”** (Mt. 2:15)

See also Mt. 12:17; Mt. 3:3; 4:7; 4:14-16; 8:17; 13:14; 13:35; 15:7-8; 21:4-5; 21:42; 22:32; 22:43-44; 27:9-10; Mrk. 1:2-3; Mrk. 7:6-7; 12:10-11; 12:36; 14:27; Luk. 1:55; 1:70; 2:23; 3:4-6; Luk. 7:27

**“He said to them, ‘This is what I told you, while I was still with you, that all things which are written in the law of Moses,**

**the prophets, and the psalms, concerning me must be fulfilled.”** (Luk. 24:44)

cf. Jn. 1:23; Jn. 12:14-15; Jn. 12:38-41; 15:25; 19:24; 19:28; 19:36-37; Act. 2:16-21; 2:25-28; 4:25-26; 7:43; 7:48-50; Rom. 1:2; 3:4; 3:10-18; 4:3; 4:17; 9:25-29; 9:33; 10:5; 10:15; 10:19-21; 11:8-11; 11:26; 14:11; 15:9-12; 15:21; 1Cor. 1:19; 2:9; 9:9; 15:3-4; 1Tim. 5:18

**“Every writing inspired by God is profitable for teaching, for reproof, for correction, and for instruction which is in righteousness.”** (2Tim. 3:16)

Cf. Heb. 8:8; 10:16; 10:30; 1Pet. 2:6-8, 2Pet. 3:2

## Chapter 3 Gospel: Life, death, and resurrection

Because the New Testament is God's word, there are no contradictions (nor any other errors) in it.

That being said, there are a significant number of seeming contradictions throughout the New Testament. For instance, it records how Christ died, yet goes on to proclaim He is alive and will never die again. To understand this dichotomy, which is one of the foundational elements of the Christian faith, we need the God's word resolution of this as well as other supposed contradictions. The resolution is that Christ resurrected. The scripture refers to Jesus as the firstborn from the dead, meaning he is the first person who will ever die that will never die a second time. Jesus established the pattern where he lived, died then lived again, never to die.

**“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”** (Jn. 1:1-2)

This passage plainly refers to Jesus Christ, who St. John identified by the use of the word “logos,” (literally “word” in the English language) the deity of ancient Greek philosophers. Although I am not quite certain, I think this can also be applied to



any part of God's word, including the Gospel. Thus I conclude that the Gospel should follow the same pattern as Christ himself: the Gospel lives, dies, and is resurrected.

This means that our first interpretation of a passage lives for a period of time, but then dies when we realize that our first understanding was wrong. Then, after a period of time, it should resurrect! When this occurs it means that our first understanding was correct, it just was not compatible with our overall philosophy.

I submit that the New Testament is inherently filled with things which look like contradictions when in reality, all it is doing is following this life-death-resurrection pattern, which is nothing more than seemingly improbable combinations of things. In human logic, life is not compatible with death, but the Gospel teaches about resurrection, that is, merging two seemingly incompatible things (life and death) together.

You should try to always follow this life-death-resurrection pattern when interpreting the Gospel, otherwise you too will easily fall into contradictions. However, I must confess that I have not always followed this pattern, because my knowledge of the Bible is not perfect.

One may reasonably ask the question: If a passage of the Gospel dies, and then resurrects, can it ever die again? No, it can't be:

**“knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!”** (Rom. 6:9) This means we don't need to overload our mind with repeated deaths and resurrections again in our understanding of the Gospel. So the pattern life-death-resurrection in our understanding of the Gospel is simple enough for us to understand. (There is only three stages, not an infinite sequence of repeated deaths and resurrections.)

## **Prosperity Gospel as an example**

Some Christian denominations, primarily Charismatics, believe in the Prosperity doctrine or Prosperity Gospel. Other denominations, both evangelical and liberal, such as Methodists or Baptists, reject this teaching and even say that it is a heresy.

For those who may be unaware of what this teaching is; the *Prosperity Gospel* is the belief that faith, when combined with following certain commandments, primarily those involving giving money to God's work or those who need it, results in making the giver prosperous, not only in heaven but also in this world. This prosperity takes the form of earthly wealth and influence.

Proponents of this doctrine point to Bible verses, such as the well-known “blessing of Abraham” (who was a rich man by the

standards of his day). Likewise, opponents quote other Bible verses to support their case.

**Provided our faith is correct**, I do not doubt that with God's help we can obtain everything we request. **“Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels?”** (Mt. 26:53); **“... how much more will your Father who is in heaven give good things to those who ask him”** (Mt. 7:11); **“All things, whatever you ask in prayer, believing, you will receive.”** (Mt. 21:22); **“Therefore I tell you, all things whatever you pray and ask for, believe that you receive them, and you shall have them.”** (Mrk. 11:24); **“Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it.”** (Jn. 14:13); **“If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.”** (Jn. 15:7); **“... that whatever you will ask of the Father in my name, he may give it to you.”** (Jn. 15:16); **“... Most assuredly I tell you, whatever you may ask of the Father in my name, he will give it to you.”** (John 16:23)

During the first few years after my conversion to Christ I lived in extreme poverty. Things were so bad I was afraid I would die of hunger. Even later when I believed the Prosperity doctrine and was asking God to give me money, I wasn't receiving the promised

blessings. I was in conflict with everybody, because I was constantly quarreling about the Bible with anyone who would listen. The verses are plain in their promises, so if they were not evident in my life the problem is not the bible, rather my faith was wrong. (Or do you think having the right faith leads to a meaningless death by starvation?) I could be not a preacher, because if I preached in a church, all of my sermons would be “how to behave in such a way as to conflict with everyone and die of hunger.” I was living a life of following a self-contradictory doctrine. It was all about me: **“For let that man not think that he will receive anything from the Lord. He is a double-minded man, unstable in all his ways.”** (James 1:7-8)

Now I have no doubt that if a person’s faith is correct and they pray for money then God will answer.

The question is should we ask God to give us large sums of money? Should we practice the commandments of prosperity for the sake of prosperity?

It looks like that Gospel indicates that the answer is a resounding **no!** **“But having food and clothing, we will be content with that. But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction.”** (1 Tim. 6:8-9)

This verse is the *death* of the Prosperity doctrine.

But remember, in the Gospel death is followed by a resurrection! **“Count it all joy, my brothers, when you fall into various temptations, knowing that the testing of your faith produces endurance. Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing.”** (Jam. 1:2-4) In this passage, “various” includes the temptation of richness. So when God gives us richness we should accept it with great joy. We should lack in nothing (be rich) according to the above Bible quote. Also, **“Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.”** (Jam. 1:12)

**“But let the brother in humble circumstances glory in his high position; and the rich, in that he is made humble, because like the flower in the grass, he will pass away”** (Jam. 1:9-10). This is the reverse of what we thought.

Those who have riches should understand that they are tempted more than those who have little or nothing. **“Come now, you rich, weep and howl for your miseries that are coming on you.”** (Jam. 5:1)

One may ask: Why does the author believe that we should come into temptations? The answer is found in James 1:2-4 quoted above. I will say more about going through temptations later in this book.

See chapter Chapter 9 for more on the Prosperity Gospel.

# Chapter 4 Christ and God

## Foreword

Obtaining a human understanding of God is difficult. At times it seems that a human can only reason about God through the use of analogies.

Many different analogies for God have been proposed to help explain God. Some of them are quite helpful while others are completely pointless.

The first analogy which comes to mind concerns a comparison of God to a human being. This is natural for Abrahamic religions as it states “**God said, “Let us make man in our image, after our likeness”** (Ge. 1:26).

The comparison of God with a man is a good analogy, but it lacks a proper explanation of Holy Trinity. It was proposed that the trinity is similar to a mentally disordered person having three personalities, but in my opinion this analogy is entirely pointless.

I propose a different analogy to describe God. God is similar to a *civilization*. To be sure, this is indeed a very deep analogy. In this analogy there is even a place for analogies of Christ, which is similar to a “contact” of a civilization that is to a less advanced civilization making *contact* with a more advanced one or to contact

between parts of an advanced civilization and by comparing the Holy Spirit to the *technology* of a civilization. This is not to suggest we are able to come to a knowledge of the existence and properties of Christ and the Holy Spirit based solely on philosophical grounds without the help of the Bible; but nevertheless Christ and Holy Spirit (and therefore the Holy Trinity) have a natural place in this philosophy.

With this theology there is a good fit for mankind's purpose and position in the universe as being unlimitedly developed with God's help.

As such, I consider a *civilization* to be the best known analogy for studying God.

Let us examine some similarities and differences between a civilization and God.

Note that when speaking about civilizations and outside contact, I will make not mention of aliens from outer space, because we are mostly interested in the common properties of civilizations and God, not in how a civilization may be split into parts. “**For there is no partiality with God**” (Rom. 2:11). This verse indicates that analyzing God through the use of an analogy of something split into parts may be not effective.



## God as a civilization

I am using the word *universe* to refer to the totality of physical reality. In other words, the universe consists of anything that physically exists. This would include galaxies, stars, atoms, electrons, everything. I refer not only to the visible part of universe which astronomers can see, but the entire universe including hidden dimensions. Astronomers have long debated the size of the universe. The leading theory in vogue is that the universe is finite. However, I believe the universe is infinite because (as I demonstrate below) an infinite Christ lives inside the universe.

Consider the ramifications of an infinite Universe. Within it various civilizations have reached different levels of development.

Because the Universe is infinite, it is natural to assume the existence of civilizations at all possible levels of development. Extending this reasoning, we may conclude that there exist civilizations of infinitely high level of development.

The natural question arises, does there exist several different civilizations at this infinite level of development or is there only one united civilization at the infinite level of development. If we call a civilization with this infinite level of development *god*, this question gets reformulated: whether there are several different gods or one god? (More exactly, an infinitely developed

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