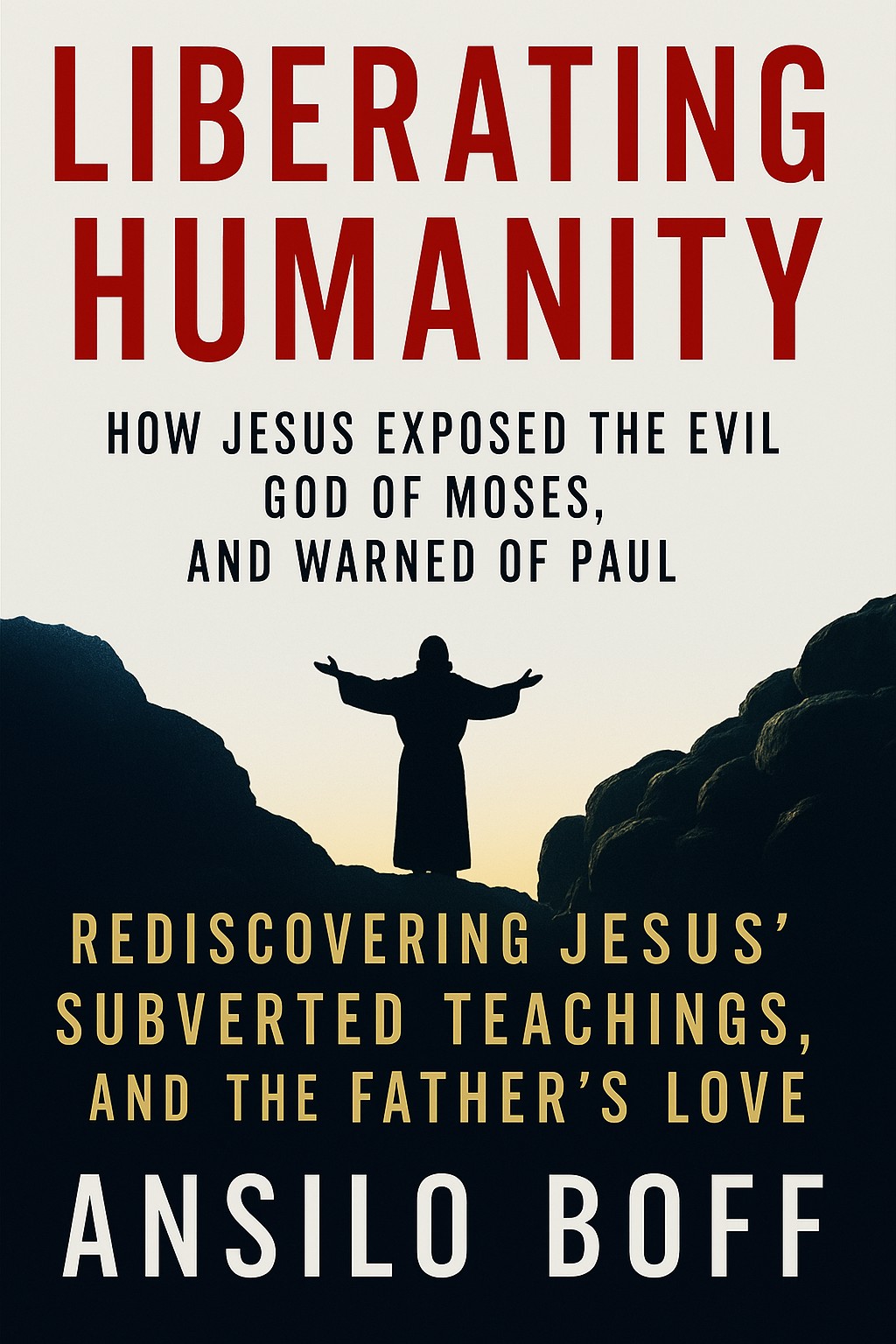
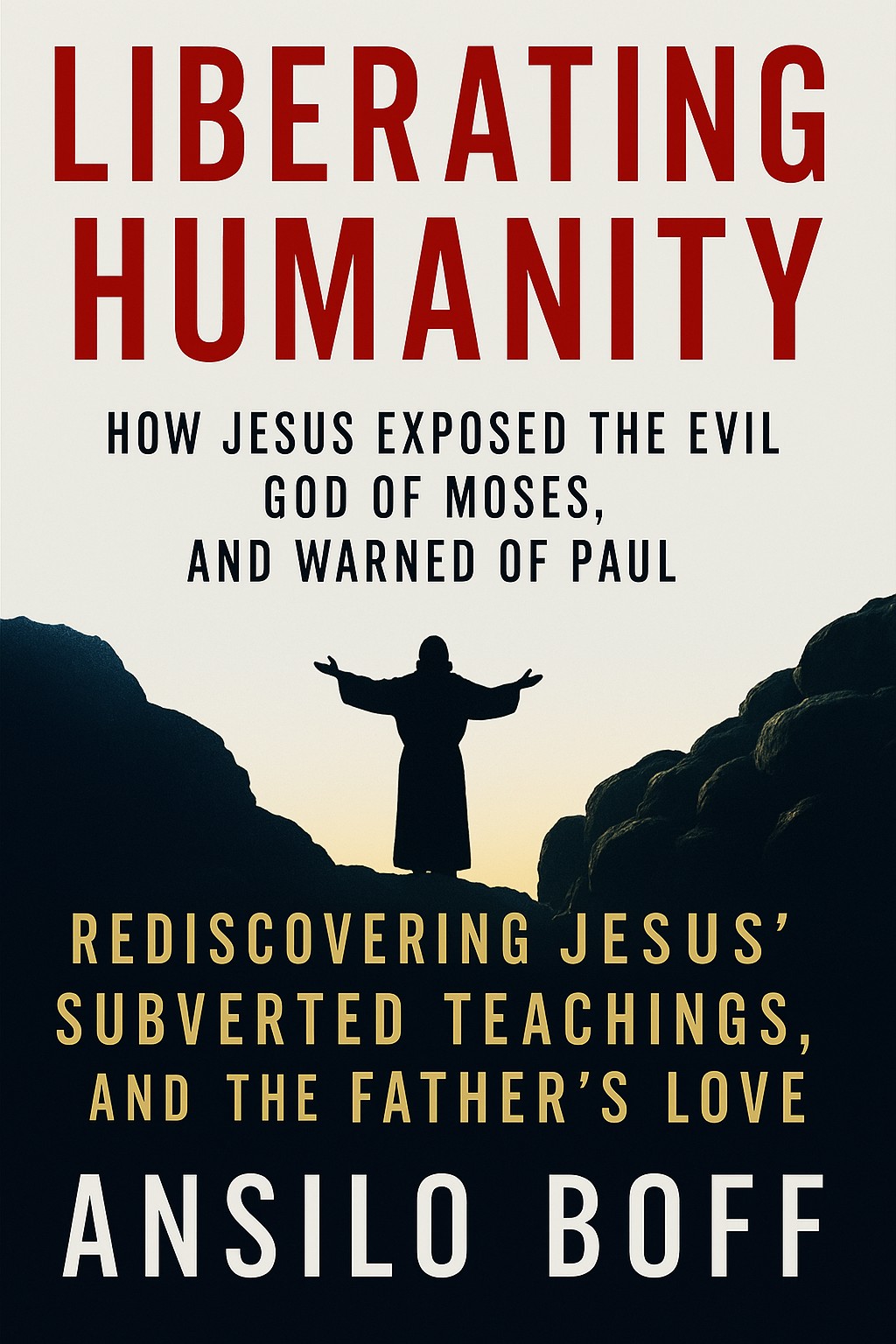
Liberating Humanity: How Jesus Exposed the Evil God of Moses and Warned of Paul

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Liberating Humanity

How Jesus Exposed the Evil God of Moses  
and Warned of Paul

Rediscovering Jesus' Subverted Teachings  
and the Father's Love

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## Introduction: READ THIS FIRST!

Congratulations for letting curiosity lead you here. Let's be blunt: This book is not for the faint of faith. The title isn't clickbait, but it is a warning. What follows will upend centuries of dogma, generations of sermons, and the mental frameworks you've inherited if you've set foot in a Christian church. This book will unsettle you. It will challenge ideas you may hold sacred. For those who love their faith, that's terrifying. Beliefs shape identity. To question them feels like losing part of ourselves.

But truth demands courage.

**Part 1 asks a simple question:** *Would a loving father give snakes and a stone to children begging for bread?* **Jesus said no.** Yet the god of Moses sent venomous snakes and a rock to starving, thirsty Israelites. He also plagued Egypt, killed firstborn sons, and ordered genocide. Repeatedly. Women, children, nursing infants and livestock included. How could this be Jesus' Father? The answer reshapes everything.

Ancient voices like Marcion saw this divide. Scripture shows it plainly:

Yahweh instituted **oaths**; Jesus called the inventor of oath-making **evil.**

Yahweh met Moses **face-to-face**; Jesus said **no-one** had seen his Father.

Yahweh dwelt in **dark, billowing clouds** on Mount Sinai; the true God lives in **unapproachable light.**

Even Abraham was told to murder his son. Ezekiel claims **Yahweh commanded human sacrifice** to "horrify" the Israelites. And we never noticed even though it's right there in our bibles in the Law Yahweh gave. Hiding in plain sight! The Abraham story in itself should have horrified us. But our minds and consciences had already been tampered with by then.

This isn't a minor puzzle. It's a rupture in the story we've been told.

### The Three-Part Journey

### Part 1: Yahweh vs. Jesus' Father

Exposing the stark differences between the God of the Old Testament and the Father Jesus described.

### Part 2: Jesus vs. Paul

How Paul's teachings often contradicted Jesus' message and reframed his death as a sacrifice.

### Part 3: Bible Texts Altered

Evidence that biblical texts were manipulated to maintain the sacrificial system Jesus rejected.

**Part 2 confronts Paul.** Jesus warned of "false" prophets, apostles and teachers. Paul checked the boxes on those warnings. Paul's teachings and character clashed with the words of the physical Jesus. Paul said it is okay to curse those with differently-held beliefs. Paul said it is okay to be deceptive. Paul almost never quoted the physical Jesus, only the light-being, spirit Jesus he encountered on the Damascus Road. He plainly stated that he had no regard for the physical, flesh-and-bone Jesus. He re-framed Jesus' death as a blood sacrifice, mirroring the Old Testament horror rituals Jesus rejected.

Letters attributed to Paul, along with altered and wrongly-interpreted Bible texts, preserved Yahweh's violent laws—including the sacrifices that repulsed the true God. The result: A story where a loving father murders his son and is worshipped for it. Jesus' message and mission wasn't to be a sacrificial pawn in a game of legal chess between God and Satan. The Father forgives freely, like Jesus. Even when we don't ask him to, when we "know not what we do," like the crucifiers. No blood required.

**Part 3 reveals a hidden truth: The biblical texts were altered.** Jeremiah 8:8 says scribes falsified God's words. Paul's writings, together with the altered texts, cleverly shift the focus away from **obedience to** Jesus' teachings to belief in concepts **about** Jesus. This is a massive difference. One gets you into the Kingdom of God, the other leaves you outside despite an impressive Christian résumé which may boast signs-and-wonders, miracles, leading mega-churches, even whole-hearted belief and a 'Jesus is my Lord and Savior' confession.

The Law Jesus followed wasn't exactly the Pentateuch we know—a fact revealed in a 19th-century discovery, almost 80 years before the arrival of the Dead Sea Scrolls. Jesus went out of his way to ***shatter*** Yahweh's Law, not fulfill it. He moved to the beat of a different Law, one that will never pass away.

This book is for those who struggle to make sense of glaring Bible contradictions; but also, for those whose consciences have been hardened by harsh teachings and harsher attitudes soaked in Pauline psychology. The former know who they are; the latter probably don't, for now.

It's not about tearing down faith. It's about clearing rubble to find what's real: a Father who loves without conditions. No wrath. No worship of evil in the name of justice.

The outcome? A soft heart free from guilt, radiating fearless love. Non-selective love. A heart that sees Jesus' teachings—and humanity—in a light that heals and empowers. Truth may hurt at first. But it sets you free. It has done so for centuries, for humanity and the planet.

These ideas aren't new, but they've been buried under layers of orthodoxy. Once you see them, you can't unsee them. Your brain will spin inside your skull in an attempt to resist. Your heart will urge you to read on. Your brain is already twisting my words to fit what you already know.

Awareness of this reflex, of this subconscious battle, might dial down the static—but don't count on it. If it helps, my three teenagers grasped these concepts in under thirty minutes. We disagree on plenty, but truth cuts through noise when you let it.

The approach I've taken in this book is straightforward: Jesus' words (his authentic words as best we can deduce) reign supreme. They override every other voice—even the "divine" ones stamped with biblical approval. His teachings are the plumbline, the control group in this experiment. But here's the catch:

First, Jesus clashes with the Bible's most revered figures. Moses. Paul. Even the God of the Old Testament. These contradictions aren't quirks—they're seismic fractures in the story you've been told.

Second, Jesus sometimes appears to contradict himself. To untangle this, think like a forensic detective: Is it possible some of his "red-letter" sayings are edits, outright forgeries? I'll try to freeze the frame and dust for fingerprints to get to the evidence.

I grew up in the church, kneeling at the altar of Biblical Inerrancy. My dad was a respected and influential bible teacher. Every jot and tittle of the scriptures was sacred… the Bible contained no errors. Until I watched supercomputers dissect ancient texts in seconds. Errors aren't theoretical—they're cataloged, quantified, and undeniable. (See Appendix 1 for a cut-down, quick-fire list of 20.) Yet this doesn't negate the Creator. If anything, it sharpens the signal beneath the noise.

A disclaimer:

I'm not here to convert you, but to show how Jesus revealed the Father as best I can. My own views have shifted and continue to adjust as I dig deeper into Jesus' radical love. This book is a snapshot of my beliefs—a marker for friends and family, and maybe for you. Judge the evidence yourself. Correct me where I'm wrong.

I've earned no theology degrees (despite years of study which far exceed the hours required for these.) Just scars from decades in medicine, pharma and church life, dissecting human bodies and human beliefs. I wore the "born-again, Spirit-filled, Bible-believing" badge proudly—until Jesus' unfiltered words turned my blood to ice.

Echo chambers amplify what we already know. Churches. Home groups. Social media. Even YouTube's algorithm. We're spoon-fed confirmations, not challenges. But truth? It arrives like a wrecking ball. It shattered my identity. It'll shatter yours too, if you let it. This is painful, but, as the passing of time reveals, is not a bad thing.

Final warning:

Pray for truth, and you will get it—raw, unvarnished, and usually nothing like you imagined. Clinging to comfortable lies is easier. But if you crave the thrill of seeing, take the red pill. Turn the page.

Chapter 1

Jesus' Simple Questions Reveal A Startling Identity

"Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a serpent?"

— Jesus (Matthew 7:9)

Throughout the Gospels, Jesus reveals a Father of love and goodness – a Father fundamentally unlike the deity depicted in Israel's scriptures. The evidence is undeniable and damning: Jesus' own teachings flatly oppose Yahweh's actions and commands. We will not mince words or cushion the blow. It's time to fully expose the deception – Yahweh is NOT Jesus' Father, and the proof is in Scripture itself.

Jesus made it simple. A loving father doesn't mock his child's hunger.

No decent father does this—not even a disturbed, evil one. A child asks for food, and a loving parent provides. Not poison. Not cruelty wrapped as "discipline."

"If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!"

This is the God Jesus knows. A father who gives freely, abundantly, lovingly.

### Jesus' Rhetorical Question vs. Yahweh's Actions

#### Jesus' Question

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"Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a serpent?"

#### Yahweh's Actions

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"So **Yahweh sent poisonous snakes among the people.** They bit the people, and many of the Israelites died." (Numbers 21:6)

Now enter Yahweh. The Israelites—wandering, starving, desperate—begged for food and water. What did their so-called "father" do? Yes, he sent them manna. But it was so unsatisfying, so insufficient, they called it "worthless bread." They cried out for something real, something nourishing. They pleaded for survival.

And how did Yahweh respond?

He sent venomous serpents to bite them. Many died. Here is the text in Numbers 21:4-6:

"… [the Israelites] said, "Why did you make us leave Egypt—just to let us die in the desert? There's no bread or water, and we can't stand this awful food!" So Yahweh sent poisonous snakes among the people. They bit the people, and many of the Israelites died."

There it is, in black and white. They begged for bread. Yahweh gave them snakes.

Jesus didn't just simply say Yahweh wasn't his Father— **he practically screamed it.** His words expose the contradiction outright. A good father doesn't do what Yahweh did. Jesus told his hearers that even the vilest, meanest, most sinful among them would do better.

The language is somewhat coded, hence many today can't see it. It is my belief that this encoding is likely what protected the text from being erased from our bibles. It slipped past the evil editors of our current biblical text. More on this later.

And what of the stone? Jesus said no father would hand his thirsty children a stone. Yet Yahweh's idea of providing water was to have Moses strike a rock in the desert. The people thirsted for drink; Yahweh's response was, "Go hit that stone." Only after Moses beat water out of a rock did the people drink. This was no gentle act of compassion – it was a dramatized display of power, as if Yahweh begrudged them even the water. A genuinely loving father would have simply given them water freely, not tested Moses' obedience on a stone.

On another occasion, Moses is asked to talk to a stone for water. He made the mistake of striking it, as he did before. *This single act* disqualified him from entering the 'promised land.' It was literally one strike and you're out, Moses. This after he gave up most of his life to follow the light-being in the desert, he is rewarded with an ignominious exit from the story, a 'dishonorable discharge' as it were – a desert death, because of a single 'impulsive', spur-of-the-moment act. This should serve as a warning for millions serving Yahweh today. You are never sure where you stand with him.

Those blinded by Yahweh will argue that Moses deserved what he got because he made the mistake of 'destroying the typology.' The rock symbolized Jesus, and 'striking' the rock symbolized crucifying Jesus. 'How dare Moses strike Jesus!' they say. His punishment is deserved, they insist. Go figure. But I digress.

Jesus holds up the image of a tender father who eagerly gives good gifts to those who ask. Yahweh instead gives snakes and stones – punishments, hurdles, and deadly "gifts" and disqualifications.

There is no sugar-coating this: Jesus is openly condemning the very behavior Yahweh displayed. In my mind, **this on its own is clear and damning proof that Yahweh cannot be the Father of Jesus.** If even "evil" human fathers know better than to treat their children like this, how could a supremely loving Father in heaven possibly be the one who sent fiery serpents on His people, resulting in numerous deaths?

The answer is stark: **He isn't.** Jesus' Father is **not** the snake-sending desert god of Israel. Period.

As if this were not enough, Jesus, in his famous mountain teaching, then moved on to the matter of **oaths.** In the Old Testament, Yahweh institutionalized oath-taking as a religious duty. He commanded the Israelites:

"You must fear Yahweh your Elohim, serve him, and take your oaths only in his name" (Deuteronomy 6:13).

Swearing oaths was not optional under Yahweh's law – it was required as a way to affirm truth and bind oneself before 'God.' Yahweh's entire covenant with Israel is filled with oaths: He swears promises, and He demands His people swear loyalty in return. Taking an oath in Yahweh's name was an act of worship and obedience. In fact, one of the Ten Commandments implicitly addresses oaths, warning not to take these oaths in Yahweh's name in vain – i.e. don't swear falsely by his name. The message was clear: oaths are fine, even holy, as long as you keep them.

Fast forward to Jesus delivering his Sermon on the Mount: He directly overturns this practice.

Yahweh Commands

"Take your oaths only in my name."

* Oaths required as religious duty
* Swearing by Yahweh's name commanded
* Part of worship and covenant

Jesus Commands

"Do not swear at all."

* All oaths prohibited
* Simple truth required (yes/no)
* Oath-making called "evil"

"But I say to you, do not swear at all," Jesus declares emphatically. He prohibits any oath-taking:

"… neither by heaven, for it is God's throne; nor by the earth… Nor shall you swear by your head… Let your 'Yes' be yes and your 'No,' no. For whatever is more than these comes from the evil one." (Matthew 5:35-37)

Could the contrast be any more jarring? Yahweh commanded His followers to swear by His name, but Jesus forbids His followers from swearing any oath, under any circumstance. He then labels oath-making as **coming "from the evil one."** By Jesus' teaching, every oath – no matter how pious or truthful – has more than a taint of evil. It originates from the personification of evil. **Jesus called Yahweh evil!**

Think about the implications:

If Yahweh told people to swear by Him, and Jesus says swearing is evil, then Jesus has not only condemned a core element of Yahweh's law, but he has condemned Yahweh himself!

This is open rebellion. Jesus is not offering a minor clarification. There is no reconciling this. Traditional Christian teaching ties itself in knots trying to explain that Jesus really meant "don't swear falsely" – but that is exactly what Yahweh already said!

Why would Jesus do this if He thought Yahweh was His Father? It would mean the Father gave Israel a flawed command, or that the Father's own instructions were so bad they needed to be labeled "evil." The truth is simpler and far more shocking to the traditional view: **Jesus' Father had nothing to do with those old commands.** Jesus came to reveal a different God entirely, one who doesn't want His children entangled in oaths and legalistic vows. The Father of Jesus is utterly truthful and needs no oath – His children's simple yes or no suffices. Light has nothing to do with darkness; truth has nothing to do with falsehood. Jesus' prohibition of oaths is a blazing indicator that he was correcting someone else's commands – a someone who is not the true Father.

### The Light vs. Darkness Divide

#### Yahweh's Darkness

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* "Moses drew near unto the **thick darkness** where [Yahweh] was." (Exodus 20:21)
* "[Yahweh] said that He would dwell in the **thick darkness**." (1 Kings 8:12)
* "He made darkness His hiding place" (Psalm 18:11)
* "Clouds and **thick darkness** surround Him" (Psalm 97:2)

#### The Father's Light

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* "God is **light**, and in Him is no darkness at all." (1 John 1:5)
* "…who lives in **unapproachable light**, whom no one has seen or can see…" (1 Timothy 6:16)
* "The Father of **lights**, with whom there is no variation or shadow due to change." (James 1:17)

The nature and dwelling of the two deities stand in polar opposition. The Hebrew scriptures portray Yahweh enveloped in darkness. When Moses met Yahweh on Sinai, the people observed from afar as

"Moses drew near unto the **thick darkness** where [Yahweh] was."

Yahweh cloaked Himself in a cloud of gloom. Later, at the dedication of Solomon's Temple, Solomon acknowledged this trait of Yahweh, saying:

"[Yahweh] said that He would dwell in the **thick darkness**."

Imagine that – the Israelite God openly declares His dwelling is in darkness.

Other passages repeat this eerie image:

"He made **darkness** His hiding place" (Psalm 18:11) and "clouds and **thick darkness** surround Him" (Psalm 97:2).

Yahweh is consistently shrouded in dark clouds, obscurity, and fear. When His presence descended on Sinai, there were black clouds, thunder, and no comforting light – only terror. For Israel, God literally lived in the dark.

Now hear how the New Testament describes Jesus' Father. The Apostle John announces the message of Christ this way (1 John 1:5)

"God is light, and **in Him is no darkness at all.**"

No darkness at all. The Father of Jesus dwells in blinding, unapproachable light – a light so pure that no mortal can even approach or behold Him. This is stated clearly in 1 Timothy 6:16:

"… who lives in **unapproachable light,** whom no one has seen or can see…"

In Him there is zero darkness, not a shred, not a shadow. This isn't a minor difference in poetic language; it's a direct contradiction. Yahweh surrounds Himself in thick darkness, but the true God is all light. Yahweh hides in dark clouds; the Father radiates glorious light. The two images are quite literally as opposite as night and day.

Some will protest: "God can manifest however He wants – darkness to Moses, light to others."

But scripture doesn't say that. It consistently identifies Yahweh with darkness in His dwelling, whereas it consistently identifies the Father with light. The Father "lives in unapproachable light." Period. John drives it home: in Him there is no darkness at all. That leaves no room for, "Well, sometimes God prefers darkness." No – no darkness, ever.

So, when you see a being claiming divinity but dwelling in darkness, by definition it is not the Father of Jesus. The stark truth is that Yahweh's nature – gloom, clouds, thick darkness – marks him as a fundamentally different being from the Father revealed by Jesus. One is a deity of murk and fearful obscurity; the Other is a God of blazing holiness and light. They cannot be one and the same. To claim they are is to ignore the plain descriptions given in the Bible.

Other ancient sects and teachers, apart from Marcion, also perceived that the "Most High" God whom Jesus called Father could not be the same being as the raging tribal deity of Israel. Many Gnostic Christians taught that Yahweh was actually a deranged lesser god – a Demiurge – who arrogantly thought himself supreme (see https://gnosticismexplained.org.) The Gnostic scriptures portray Yahweh (often called Yaldabaoth or Samael in their texts) as ignorant, malicious, and utterly inferior to the true God. In their understanding, the true Father is an unseen God of pure light and love, and Christ was sent by this true God to save us from the Demiurge's evil world. Though their mythos differs from Marcion's, the core realization is the same: **Yahweh is not the ultimate God of goodness.** He's an imposter at best and Christ came to reveal the higher Father above him.

Historical Note:

Marcion of Sinope (85-160 CE) was one of the first to propose that the God of the Old Testament was a different, inferior deity than the loving Father revealed by Jesus. He compiled his own canon of scripture that excluded the Old Testament and included only portions of Luke and ten of Paul's letters. The mainstream church declared him a heretic, but his questions about the compatibility of Yahweh with Jesus' Father remain relevant.

What was the response of the mainstream Church to these ideas? Denial and suppression. The early Catholic fathers went to war (intellectually and sometimes literally) against Marcionites and Gnostics. They eventually declared any suggestion that Yahweh and the Father are different to be anathema. They stitched the two together in doctrine – by force. They insisted that all scripture must be speaking of one single God, and they came up with elaborate theological contortions to harmonize the glaring disparities. This mindset has come down through the centuries into modern Christianity, which by and large ignores or "explains away" the contradictions. Pastors and apologists use some entertaining tap-dancing:

"You're misunderstanding, God's justice in the Old Testament is love!" or

"Those serpents were actually for the people's good, to teach them repentance."

Such rationalizations ring hollow. Excuses and euphemisms avoid the uncomfortable reality staring us in the face. Traditional Christianity has, in effect, buried its head in the sand – it proclaims "God doesn't change; He's the same yesterday, today and forever,' while quietly avoiding the verses that prove otherwise. The ancient voices have been dismissed as heresy so that believers won't dare consider they might have been telling the truth.

But the truth remains, undefeated by centuries of denial. Scripture itself bears witness to the divide. You can banish Marcion; you can burn Gnostic texts – but you cannot erase all of Jesus' words in the Gospels (especially the ones missed because they were coded in a simple teaching about children and bread.) Yahweh's deeds in the Torah are damning. The contradiction is right there in the Holy Bible, for anyone to see. And now that it's been laid bare, it demands a response. Will we continue to accept the party line that somehow a Father of infinite love is the same being as a volatile desert god who delights in oaths, darkness, and deadly vengeance? Or will we finally open our eyes, as those early truth-tellers did, and acknowledge the inescapable?

It could not be any clearer that Yahweh is NOT Jesus' Father. The evidence is overwhelming and incontrovertible. It means that much of what people have been taught – that the Old and New Testament gods seamlessly unite – is a fable. It means that a monumental deception has been perpetrated: the character of a 'lesser being' has been falsely attributed to the Father of Jesus, warping the image of the true God.

No soft language can mask it. We will not play the game of "well, God's ways are higher, we just don't understand." Jesus has made it understandable: "If you've seen Me, you've seen the Father," he said. Do we see Jesus sending snakes to bite sinners? Do we ever see Jesus clad in darkness or demanding oaths? Absolutely not. We see Jesus healing, forgiving, bringing truth, light, and grace.

The curtain is torn. As we shall see in the next chapters, the traditional merger of Yahweh and the Father collapses under the weight of scripture and reason. This is the undeniable, inescapable truth: The God of Jesus is a God of light and love who has been falsely equated with Yahweh, a god of darkness and brutality. It's the biggest identity fraud in history – and it's finally laid bare. No more ambiguity. No more feeble harmonizing of the irreconcilable. Yahweh is not the Father. There's a reason I'm repeating myself. This truth may be shocking, even frightening, to those raised on Church tradition. But it is also liberating. It means we can at last know God as He truly is – unmasked from the veneer of Yahweh's persona. We can reject the lies that have painted our Heavenly Father with the colors of cruelty, and instead bask in the pure light of His love. The deception is exposed; the contrast is clear as day. The Father of Jesus Christ is goodness and light itself, and He never was the malicious figure men called Yahweh. This truth stands, bold and unflinching, and nothing in heaven or earth can ever make it go away.

Chapter 2

Yahweh Unmasked – A Warrior God's Legacy

"The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanti-cidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully."

— Richard Dawkins, The God Delusion

The Old Testament unveils Yahweh (often rendered as "LORD" in many translations) as more than merely a deity of overwhelming power, a consuming force demanding absolute obedience. **It reveals him as the monster he truly is.** In Exodus, as the Israelites emerge from Egyptian slavery, they lift their voices in a grim hymn of praise: "Yahweh is a warrior! Yahweh is his name!" (Exodus 15:3, NOG). The words are not metaphorical. Yahweh is no distant watchmaker deity, no passive spiritual guide. He is a God of war. A God of conquest. A God who drowns his enemies, crushes nations beneath his feet, and smites those who resist him. Unlike Jesus' Father, whose power is manifest in love, Yahweh's might is displayed in blood and fire.

The Bible is filled with Yahweh's acts of divine wrath—terrifying and total. Those who attempt to justify them, especially in Christian vs. Atheist debates (excruciating and embarrassing to watch) stumble over their own arguments, seeking refuge in convoluted apologetics that dissolve into incoherence. Consider the following atrocities attributed to Yahweh:

### Yahweh's Atrocities

#### Global Genocide by Flood

Humanity's wickedness incenses Yahweh, who so loved the world, he decided to drown the entire planet. Only Noah and his family survive the apocalypse (Genesis 6–7). The infants, the elderly, the animals? They perish. The justification? Wickedness. The method? Absolute obliteration.

#### Massacre of Egypt's Firstborn

In a terrifying display of power, Yahweh sends plagues upon Egypt, culminating in the execution of every firstborn child (Exodus 12:29). The crime of these children? Being born in the wrong house. Their punishment? Death. The sight of grieving mothers, their arms empty, is deemed a victory.

#### The Slaughter of Amalek

Yahweh issues an unequivocal command to King Saul to obliterate one of the Canaanite nations: "Go and strike Amalek… do not spare them, but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey" (1 Samuel 15:3, AMP). This is not war. This is annihilation.

#### Execution for Gathering Wood

In a grotesque perversion of justice, Yahweh commands a Sabbath-breaker to be publicly executed: "The man shall surely be put to death; all the congregation shall stone him with stones" (Numbers 15:35). The crime? Collecting firewood on the wrong day. The sentence? Death by mob execution.

"Blessed is he who takes your little ones and dashes them against the rock!" (Psalm 137:9)

The morality of this verse is repugnant to any conscience. The fact that it is scripture— 'divinely-inspired' no less —is staggering.

In the above passages, Yahweh is neither a savior nor a redeemer, but an executioner, a tyrant whose justice is meted out through destruction. His commandments are not life-giving but soul-crushing, an iron yoke of demands enforced by swift and brutal punishment.

Beyond violence, Yahweh demands **constant bloodshed.** The book of Leviticus reads like a butcher's manual, detailing the endless slaughter of animals:

"The priest shall burn all of it [a young bull] on the altar, as a burnt offering, an aroma pleasing to Yahweh" (Leviticus 1:9, NOG).

Sacrifice is the price of sin. The rivers of blood flowing from the temple are not symbols of purification—they are evidence of a system designed to perpetuate guilt and death. There had to be lots of sacrifice – it was the primary economic source of wealth – the stock-exchange of the day. The more sacrifice, the more wealth was generated. So there had to be more sins, which meant more laws. So the laws piled up, to over 613 – even for the most trivial of scenarios. More laws, more sins, more sacrifices. So the blood and money flowed.

But Yahweh's appetite for blood extended beyond animals. His command is chillingly explicit:

"**The firstborn of your sons** you shall give to Me" (Exodus 22:29, KJV).

Yes, you read that right. **Human sacrifice!** Other texts, like Exodus 13:13, allow for redemption (the buying back) by an animal substitute, the command remains shocking.:

"It will cost you a sheep or a goat to buy any firstborn donkey back from the Lord. If you don't buy it back, then you must break the donkey's neck. **You must also buy every firstborn son back from the Lord.**"

If you can't afford it? What then? It would seem you have no choice but to **go ahead with the sacrifice,** just like with the firstborn donkey in the verse above.

Worse still, Ezekiel makes it clear you didn't misread the Exodus 22:29 verse about giving Yahweh your firstborn son. Yahweh himself takes credit for coming up with what he describes as 'horror':

"I defiled them [the Israelites] through their gifts—the sacrifice of every firstborn—that I might **fill them with horror** so they would know that I am Yahweh." (Ezekiel 20:25-26, NIV)

This is not divine love. Notice how ***the Law itself*** defiled the Israelites. This is psychological warfare. Another version words it this way:

"Moreover, I gave them statutes **that were not good** and rules by which they could not have life, and I defiled them through their very gifts in their offering up all their firstborn, **that I might devastate them.** I did it that **they might know that I am Yahweh.**" (Ezekiel 20:25-26, English Standard Version)

Key Point:

Yahweh calls his Law anything but perfect. He calls it 'not good' – yes **'bad.'** He openly admits his Law is not life-giving. It defiles. The intention with the human sacrifice command is clear: to **horrify,** to **devastate.** Other translations use the word **'terrify.'**

Your brain might be tripping right now if you recall the following verses from Psalm 19 which appear to state the exact opposite:

"The teachings [Laws] of Yahweh are perfect.

They renew the soul.

The testimony of Yahweh is dependable.

It makes gullible people wise.

The instructions of Yahweh are correct.

They make the heart rejoice.

The command of Yahweh is radiant.

It makes the eyes shine.

The fear of Yahweh is pure.

It endures forever.

The decisions of Yahweh are true.

They are completely fair.

They are more desirable than gold, even the finest gold.

They are sweeter than honey, even the drippings from a honeycomb"

The Psalmist calls Yahweh's laws **perfect, radiant, pure, true, completely fair, even sweet!**

But Yahweh himself says his Laws are 'not good.' Yahweh says his Law **'defiles, fills with horror, devastates.'**

These texts are incompatible. So, who is telling the truth?

In fairness, I should point out the Israelite religion did not emerge in a vacuum. Yahweh was not unique in his bloodlust and legalism. The ancient Near East teemed with deities (the Elohim) who demanded sacrifice, issued harsh decrees, and ruled by fear. Babylon had Marduk. The Canaanites had Baal. The Code of Hammurabi, older than Moses, also enshrined lex talionis—the infamous "eye for an eye" justice (Exodus 21:24). Yahweh was simply one among many ancient war-gods, vying for dominance in a world where brutality was the language of power.

Yet even among the most merciless 'gods' humanity has ever worshipped, Yahweh stands uniquely monstrous—a ruthless tyrant whose cruelty knows neither boundary nor reason. Other ancient gods, brutal though they might have been, at least extended some faint glimmer of mercy, some slender avenue to escape their wrath.

Not Yahweh.

His justice was absolute and merciless, utterly devoid of compassion or restraint. His punishments did not merely shatter the guilty; they poisoned entire bloodlines, sentencing innocent children, grandchildren, and even great-grandchildren to suffer endlessly for the crimes of their forebears.

Hear Yahweh's own chilling decree:

"I, Yahweh your God, am a jealous God, **punishing children for the sin of parents to the third and fourth generation.**" (Exodus 20:5, NOG)

What twisted form of justice is this? What perverse morality could justify punishing an innocent child—much less their children's children—for the sins committed long before their birth? What kind of monstrous father would curse his own descendants to generations of agony for actions beyond their control?

Thankfully, even within the oppressive shadow of Yahweh's tyrannical rule, voices of defiance arose—brave prophets who dared speak the truth, who dared challenge the terrifying dogma of a cruel and vengeful deity.

**Ezekiel**, boldly speaking for the true God, shatters Yahweh's barbaric doctrine:

"The one who sins is the one who will die. **The child will not share the guilt of the parent,** nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them." (Ezekiel 18:20, NIV)

Ezekiel's words ring clear: the true God rejects, outright, the vile notion that innocence can bear guilt by bloodline. **How absurd—how utterly obscene—the idea that you might be held eternally accountable for Adam and Eve's ancient transgressions!** Ezekiel crushes this malevolent, evil doctrine of **'ORIGINAL SIN,'** exposing it as nothing less than theological terrorism designed to enslave humanity under a perpetual cloud of guilt and fear.

And what of the gruesome, blood-soaked rituals—the brutal, endless sacrifices that Yahweh supposedly demanded?

Hosea speaks boldly, exposing the falsehood behind these monstrous rites:

"For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings." (Hosea 6:6, NOG)

Jeremiah, relentless in his clarity, demolishes the very foundations of sacrificial worship:

"For **in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices."** (Jeremiah 7:22, ESV)

Critical Insight:

Let Jeremiah's statement sink deeply into your heart. He is saying plainly, shockingly, that **the horrific ritual of slaughtering the 'Passover lamb'—of painting door-frames with blood to spare lives—was NEVER commanded by the true God!**

This revelation detonates every elaborate chapter, and there are many, of Torah instruction on sacrifice, exposing it as an appalling fraud. The implications are earth-shattering: Yahweh's grotesque demands **were NEVER divine - never originated from the true God** - but were manipulations by men wielding religion as a weapon – "the lying pen of the scribes," as another of the true God's prophets, Jeremiah, called out in the eighth verse of the eighth chapter of his book.

These prophets, voices crying out from history's darkest night, demand that we see the truth clearly: something has gone horribly wrong. **The true God—the one of mercy, justice, and compassion—has been substituted by a fraud, or horribly misrepresented, hidden beneath layers of violent myth, twisted scripture, and cruel dogma.** It is time to confront this ancient deception. It is time to reclaim the God of mercy from the monstrous shadow cast by Yahweh's legacy of brutality.

For the Jewish people of Jesus' time, Yahweh was the one true God, the God of Moses.

But then Jesus arrived—and his words shattered everything. He did not call his God Yahweh. He called Him Father. And this Father bore no resemblance, none whatsoever, to the wrathful deity of old. Jesus' Father was merciful. Loving. Compassionate. The contrast was blinding.

Jesus did not enforce Yahweh's laws. **He broke them.**

He did not consult the calendar before proceeding with kind acts for his fellow humans. Gathering sticks on the wrong day would get you killed. Jesus did the healings anyway. He touched the unclean. He forgave adulterers.

Sin is defined by one of the New Testament writers as "the transgression of the Law" or 'breaking God's Law (1 John 3:4).' Jesus clearly broke the Law. Not once. Repeatedly. And encouraged others to do the same.

***So, does this mean Jesus sinned?***

**YES** – if the laws he clearly transgressed were God's Laws.

The fact of the matter is that the laws he 'transgressed' were **NOT** the Laws of his true Father. These were Yahweh's Laws. The Monster, Yahweh.

Jesus declared that "No one has seen the Father" (John 6:46), directly contradicting the long-held belief that Moses' encounters with Yahweh were encounters with his Father. This was not a minor adjustment. This was a revolution. What Jesus revealed was earth-shattering. Brace yourself.

# Chapter 3: Jesus' Father—A God of Love, Not Terror

"Be merciful, just as your Father is merciful."

—Jesus, Luke 6:36

Jesus doesn't just tweak our theology—He detonates it. He calls God Father. Not a warrior. Not a judge. Not the deity of thunder and fire from Sinai. He doesn't use the distant, terrifying titles of Yahweh's past appearances. He uses Abba—an intimate, childlike word akin to Papa. That's not a minor shift. It's a complete switch in divine identity. Jesus doesn't just tell us what God is like. He embodies Him.

"No one has ever seen God. The only Son, who is truly God and is closest to the Father, has shown us what God is like." (John 1:18)

No one had seen God — until Jesus. That means Abraham didn't. Moses didn't. Elijah didn't. Who, then, were they speaking to?

I once heard of an American T-shirt maker in Miami who printed T-shirts for the Spanish market to promote the pope's visit. Instead of "I saw the pope" (el papa), the T-shirts read, "I saw the potato" (la papa). One little error reduced the pope to a vegetable, so to speak. Tragically, this is exactly what has happened on a larger scale to the God of this universe. He has been reduced to a level worse than that of the world's favorite vegetable by a combination of translation errors and malevolent textual forgeries.

According to Jesus, God is love. A healer, a forgiver, a restorer. Not a destroyer. Not a slaughterer of infants. Not a deity demanding rivers of animal blood to soothe His wrath. If you want to know the true God, look at Jesus. And what do we see?

Not a single act of harm.

Not once does Jesus kill. Human or animal. Not once does He curse a nation or unleash plagues. He doesn't flood cities. He doesn't send fire from the sky. On one occasion, when His disciples tried to, He stopped them. James and John—the "Sons of Thunder"—wanted Jesus to call down fire on a Samaritan village for rejecting Jesus. Elijah had done it before. Yahweh had done it before (on Sodom and Gomorrah, taking the biblical text at face value, for now). Surely, there was divine precedent.

But Jesus' response? He rebukes them. This is a strong, forceful reprimand.

"You don't know what kind of spirit is influencing you." (Luke 9:55)

Think about that.

They were trying to follow Scripture. They wanted to imitate the Old Testament prophets. They wanted to imitate Yahweh! Yet Jesus says they are listening to the wrong spirit. That should shake us to the core. Jesus regarded the very thought that those who reject him deserve fire, let alone eternal fire, as evil – emanating from the wrong spirit. Imagine telling that to your church leader!

If Jesus' Father is truly the same as Yahweh, why does He oppose His own recorded actions, or the actions of one of his star prophets?

If Jesus is God made visible, then Yahweh's genocidal campaigns, child-killing plagues, and obsession with ritual slaughter suddenly look very suspect.

Fast-forward to Jesus famous Sermon on the Mount. It doesn't just teach morality. It reveals an entirely different God.

"Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven. For He makes His sun rise on the evil and the good, and sends rain on the just and the unjust." (Matthew 5:44-45)

Jesus' Father loves everyone. He blesses everyone. He sends rain on everyone. That alone annihilates Yahweh's Old Testament profile. Yahweh didn't love enemies. He drowned them, burned them, starved them, or had His people slaughter them—men, women, children, even livestock. It gets stomach-churningly even worse. On multiple occasions, he starved his own people into next Tuesday so that they would resort to cannibalism! This isn't some metaphor or poetic exaggeration. The Old Testament states it explicitly. Not once. Not twice. But repeatedly. This was no idle threat. It was a punishment Yahweh promised for disobedience. Leviticus 26:27-29 and Deuteronomy 28:53-57 lay it out in chilling detail:

"If in spite of this you do not listen to me and still resist me, I will fiercely resist you. I will discipline you seven times for your sins. You will eat the bodies of your sons and daughters." (Leviticus 26:27-29)

"Because of the hardships your enemies will make you suffer during the blockade, you will eat the flesh of your own children, the sons and daughters, whom Yahweh your Elohim has given you." (Deuteronomy 28:53)

This isn't just some ancient hyperbolic language. It happened. Over and over again. Yahweh made sure of it. Centuries later, the prophet Ezekiel confirmed that Yahweh had not forgotten his own bloodthirsty decree:

"Because of all the detestable things that you do, I will do things to you that I have never done before and will never do again. That is why parents will eat their children, and children will eat their parents. I will punish you and scatter whoever is left to the wind." (Ezekiel 5:9-10)

And sure enough, it happened during Nebuchadnezzar's siege of Jerusalem in 587 BC. Starvation gripped the city. The prophecy came to life.

"The hands of loving mothers cooked their own children. The children were used for food by my people when they were being destroyed by a blockade." (Lamentations 4:10)

The horror doesn't stop there. It had already happened in Samaria during the siege of the ninth century BC:

"Then the king asked her, 'What's the matter?' She answered, 'This woman told me, "Give up your son. Let's eat him today. We'll eat my son tomorrow." So we boiled my son and ate him. The next day I told her, "Give up your son. We'll eat him," but she hid her son.'" (2 Kings 6:28-29)

Still think this is a god of love? Of course, Yahweh broke his Ezekial 5 promise and did it again years later. Fast-forward to AD 70. The Romans, led by Titus, besiege Jerusalem again. The Jewish historian Josephus records the unspeakable:

"She then took the child and killed him, and having roasted him, she ate half of him and kept the rest concealed. When the rebels came in and, smelling the unholy scent, threatened to kill her if she did not produce what she had prepared, she uncovered the remains of her child and said, 'This is my own son, and this is my doing! Eat of this food, for I have eaten of it myself!'" (Jewish War 6.201-213)

And Josephus? He doesn't question why. He knows. Yahweh had promised this would happen. Let that sink in. Yahweh caused this. Not famine. Not human depravity. Yahweh himself. His own words. His own curse. Fulfilled.

How does this not sound like a monster? A god who demands obedience through starvation, death, and the unthinkable? A god who delights in fulfilling his most gruesome threats? This isn't justice. It's horror. It's evil. Now reading him say He punishes children for their parents' sins up to the fourth generation (Exodus 20:5) sounds mild.

What does Jesus say?

"The Father is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful." (Luke 6:35-36)

Merciful to the wicked? Yahweh wasn't even merciful to babies, to his own 'children.' If Yahweh had written the Prodigal Son story, it would have ended with the father killing the rebellious son or demanding some brutal sacrifice before forgiveness. But what does Jesus say?

"While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him, and kissed him." (Luke 15:20)

No punishment. No conditions. No demand for blood. Just mercy.

Yahweh demanded sacrifices for atonement. Jesus tells a story where the Father requires nothing. The son is simply welcomed home. Again and again, Jesus exposes a God whose defining trait is compassion. In the parable of the Lost Sheep, the shepherd leaves the ninety-nine to find the lost one. In the parable of the Unforgiving Servant, the Father forgives an impossible debt with no penalty. This is not Yahweh's economy of justice. It's better.

The Old Testament demanded blood. Jesus forgave on the spot. "Son, your sins are forgiven." (Mark 2:5) — No sacrifice. No priest. Just forgiveness. A woman caught in adultery deserved stoning, according to Yahweh's Law (Leviticus 20:10). Jesus? "Neither do I condemn you," (John 8:11). Jesus doesn't merely tweak Yahweh's rules. He overrides them. Even His final moments show a radical break:

"Father, forgive them, for they don't know what they are doing." (Luke 23:34)

Jesus forgives his murderers, without sacrifice, repentance, or confession on their part. Yahweh, in contrast, wiped out entire generations for far lesser offenses. Consider Yahweh versus Jesus' Father side by side:

| Yahweh vs Jesus' Father | |
| --- | --- |
| Yahweh  "Show them no mercy. Do not leave alive anything that breathes." Deuteronomy 7:2 | Jesus' Father  "Be merciful, just as your Father is merciful." Luke 6:36 |
| Yahweh  "Kill both man and woman, infant and nursing baby." 1 Samuel 15:3 | Jesus' Father  "Let the little children come to me… for the kingdom of God belongs to such as these." Mark 10:14 |
| Yahweh  "Eye for eye, tooth for tooth." Exodus 21:24 | Jesus' Father  "Do not resist an evil person. Turn the other cheek." Matthew 5:39 |

One demands violence. The other offers grace. One punishes children for their ancestors' sins. The other blesses the wicked just as He does the righteous. These aren't minor doctrinal tensions. They are polar opposites.

This is certainly not explained by appealing to different time periods or dispensations. Atrocious behavior in one period is morally acceptable, but if you move the clock forward into another 'dispensation,' the behavior becomes morally repugnant.

Jesus made an intriguing statement:

"All who came before me were thieves and robbers." (John 10:8)

That's a staggering claim. One way to read this, I would suggest, is that someone stole or distorted the true character of God before Jesus arrived. And He wasn't the only one who noticed. In the 2nd century, a man named Marcion of Sinope argued that Yahweh and Jesus' Father were two completely different gods. He saw the contradictions. He called it out. And the church branded him a heretic.

But was he wrong?

Before you answer, take one last look at Jesus' words:

"If you really knew me, you would know my Father as well… Anyone who has seen me has seen the Father." (John 14:7,9)

If Jesus fully reveals the Father, then anything in the Old Testament that contradicts Him is suspect.

Which leaves us with only two possibilities: Either Jesus' Father is not Yahweh – implying that Yahweh was impersonating the true God of the Universe. Or Yahweh was the true God of the universe, but his true nature had been deliberately hidden, implying that all the horrible stuff written about him, a large part of the Old Testament, is wrong. Either conclusion changes everything. Let's examine more of Jesus' teachings about his Father.

Chapter 4

"I Desire Mercy, Not Sacrifice"

"The blood of the …[animals]… is carried in bowls by the priests round the altar and poured out at its base; but at the feast of the Passover, the [animals] being so numerous, the blood is poured out in a continuous stream, and flows in such volume that it forms a river, and the priests, standing in it, are immersed to their ankles."

— Josephus, The Jewish War (Book 6, Chapter 9, Section 3)

On a mountain many years ago, Jesus began breaking the cycle of divine-sanctioned violence. For centuries, Yahweh's law upheld a brutal, transactional justice system:

"Life for life, eye for eye, tooth for tooth." (Exodus 21:23-24)

A cold, calculated form of retribution—legalized vengeance. Some argue it was designed to limit revenge (only take an eye for an eye, nothing more), but it still operated on the premise that justice meant inflicting an equal wound. Now Jesus, standing before a crowd well-versed in the Torah, dismantles that thinking in a single sentence. He doesn't tweak it. He doesn't 'reinterpret it to bring out its true meaning.' No. He overrules it.

"But I tell you, do not resist an evil person. If someone slaps you, offer the other cheek."

This is seismic. The old way demanded retribution. Jesus demands forgiveness.

He continues:

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you." (Matthew 5:43-44)

This wasn't a poetic flourish. It was a direct rejection of Yahweh's precedent.

### Revolutionary Ethical Shifts in Jesus' Teaching

#### Old Way

"Eye for eye, tooth for tooth"

* Retributive justice
* Legalized vengeance
* Equal wound for wound
* Violence as solution

#### Jesus' Teaching

"Turn the other cheek" and "Love your enemies"

* Restorative justice
* Unconditional love
* Forgiveness over vengeance
* Peace as solution

The Old Testament is a long, bloody parade of divine vengeance. Yahweh commands His people to wipe out entire nations — "Show them no mercy." (Deuteronomy 7:2) As we've already seen, he orders the slaughter of men, women, children, and even livestock. He prescribes the death penalty for blasphemers, adulterers, Sabbath-breakers, and rebellious sons. He floods the world, torches cities, and plagues Egypt.

Now Jesus, supposedly the embodiment of the same God, contradicts all of it.

"Love your enemies… that you may be children of your Father in heaven. He gives sunlight to evil and good alike." (Matthew 5:44-45)

Unless you refuse to see this, it is clear Jesus is describing a completely different God—one who is merciful to His enemies. Yahweh destroyed His enemies. Jesus' Father loves them. It's a complete departure from the past!

What did Jesus communicate in what he lived out? Let's take a closer look. When an adulterous woman is dragged before Him—guilty under Yahweh's law, deserving of death—He stops the execution. When Peter swings a sword to defend Him in the Garden of Gethsemane, cutting off a soldier's ear, Jesus doesn't commend him. He rebukes him. "Put your sword back in its place," Jesus says, "for all who draw the sword will die by the sword." (Matthew 26:52) Then —stunningly— He heals the wounded man.

This is a complete rejection of Yahweh's approach to justice. Yahweh commanded Israel to take up the sword. Jesus tells His followers to put it away. Yahweh sent armies. Jesus sent love.

Can these really be the same God?

"Vengeance is Mine; I will repay." (Deuteronomy 32:35)

And how did Yahweh carry out that vengeance? Through mass slaughter, conquests, and destruction. Sometimes He did it Himself (flooding the world, burning Sodom), and other times He used human armies—ordering Israel to become His instrument of wrath. In the New Testament, Paul quotes that same verse, but then—shockingly—follows it up with a radical new command:

"Do not be overcome by evil, but overcome evil with good." (Romans 12:21)

**Wait. *WHAT?***

So, vengeance belongs to God… but our response must be ....love?

That only makes sense if God Himself is operating under a different system.

And how does Jesus, whom Paul calls 'the image of the invisible God,' respond to ultimate injustice —his own crucifixion? Not by calling down vengeance. Not by sending plagues. But by forgiving his killers.

"Father, forgive them, for they don't know what they're doing." (Luke 23:34)

Jesus turns the other cheek—even in death. This is not Yahweh's pattern. At this point, we have to ask, using the rules of logic:

* If Jesus perfectly reveals the Father…
* And Jesus directly contradicts Yahweh's violent commands…
* Then what do we conclude about Yahweh - the Old Testament 'God'?

Some try to harmonize it. They argue that Yahweh was accommodating human fallenness, slowly educating Israel, meeting them where they were, as it were. After all, Jesus seems to hint at this when explaining why Moses allowed divorce:

"Because of the hardness of your hearts, Moses permitted you to divorce your wives. But from the beginning, it was not so." (Matthew 19:8)

Could this same principle not apply to Yahweh's violent laws? Extreme violence, murder, genocide, and sacrificing innocent animals were not God's ideal, but merely a concession to human depravity? He was speaking to barbarians in their language, as it were.

Amazingly, some scholars say yes. I don't buy it. The instructions to the Israelites on what to do when entering Canaan and coming across nations already living there… those instructions were not thought up by the Israelites. They came directly from Yahweh! Offer those nations two choices, Yahweh explained: slavery or genocide. This hardly sounds like the words of someone trying to transform humanity out of violence. And then, just when we think we have Yahweh figured out, a verse emerges from out of nowhere:

"For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings." — Yahweh? (Hosea 6:6) / Jesus (Matthew 9:13)

A stunning statement attributed in the Hosea text to Yahweh! Some commentators say the correct translation is "never" for the word "not." It should read, "For I desire mercy, never sacrifice," they say. Buried deep in the Old Testament, the so-called "God of blood and fire" suddenly claims He doesn't want sacrifices after all. The very foundation of Israel's temple system—the rivers of animal blood, the endless offerings—was supposedly never His real desire. Yet Yahweh was the one who instituted it. Demanded it. Enjoyed it, as we saw earlier in this verse.

"The priest shall burn all of it on the altar, as a burnt offering, a pleasing aroma to Yahweh." (Leviticus 1:9)

A pleasing aroma? The smell of burning flesh? Something doesn't add up. And Jesus knew it.

Textual Alteration Theory:

Could the text have been altered with Yahweh's name inserted over the name of the true God? The Hosea verse makes no sense given the mountains of evidence in our possession about Yahweh's desires and actions throughout the Old Testament texts.

The prophet Jeremiah did warn that all is not right with our biblical texts:

"How can you say, 'We are wise, and the law of the Lord is with us?' But behold, the lying pen of the scribes has made it into a lie." Jeremiah 8:8

Jeremiah spells it out clearly... the texts were altered. I shall address this in Part 3. The text alterations were massive, not merely the odd verse here and there. No, this was the butchering and alteration of ***volumes*** of biblical text.

Let me conclude this chapter and section with the following thought:

I've already shown how Jesus used the statement "I desire mercy, not sacrifice" like a Molotov cocktail in the faces of religious leaders. Twice. First, when the Pharisees criticized Him for eating with sinners (Matthew 9:13). Then, when they condemned His disciples for plucking grain on the Sabbath (Matthew 12:7). Jesus doesn't just quote Hosea. He dismantles the entire premise of Yahweh's sacrificial system. If Jesus' Father never desired sacrifice, then… who did? Who set up the bloodshed? Who demanded the endless streams of slaughter? If Jesus is the full revelation of God, then Yahweh's blood-soaked demands become… extremely suspicious, to say the least.

**Was Jesus really the last lamb that was slain?** If so, this would seem to be validating the sacrificial system. Jesus came to free us. Not just from sin. Not just from legalism. But from the entire sacrificial system that never should have existed. And if that's true… then who—or what—was demanding blood all along?

Let's move to Part 2 and address the subject how a key protagonist was used to get Christianity to embrace horrific beliefs about our loving Father and successfully prop these beliefs up for centuries. Enter Saul of Tarsus.

CHAPTER 5

# The Blinding Deceiver

"And no wonder, for Satan himself masquerades as an angel of light."

—2 Corinthians 11:14, words of Paul himself, ironically

We now shift gears and move to a dusty, deserted Damascus Road, Paul's shining moment. The story has been preached from pulpits, turned into art, immortalized in stained glass. Saul, the persecutor, meets the risen Christ! The enemy of the faith is struck blind, reborn as an apostle of grace!

But there's something wrong with the story.

The Jesus who appeared to Paul? He doesn't act like Jesus. He doesn't sound like Jesus. He doesn't speak the way the Galilean rabbi did when he walked among the poor, healing the sick and calling God his Father. No. This Jesus arrives in blinding light. He doesn't invite, or ask for a show of hands, respecting free-will. He overpowers. He doesn't heal. He strikes blind. And when Paul emerges from his darkness, he doesn't preach the same gospel Jesus preached. He brings something new. Something dangerous. A blood sacrifice gospel—where Jesus isn't a teacher of mercy but a payment for sin. A final slaughter to satisfy a vengeful god.

And the worst part? Jesus warned us this would happen.

Picture the scene. Heat waves rising from the dirt on a desert road. Saul, leading a small group of men, breathing hard with purpose, on a mission. Hunt down Jesus' followers. Drag them back to Jerusalem. Silence them.

And then—an explosion of light. Not a glow. Not a soft invitation. A violent flash, knocking Saul to the ground. His hands claw at his face. His sight is gone. A voice thunders:

**"Saul, Saul, why do you persecute me?"** (Acts 9:4)

He gasps. He stammers. "Who are you, Master?"

The answer comes like a knife:

"I am Yeshua, whom you are persecuting."

But something's wrong. This Jesus doesn't touch Saul to restore him. He doesn't tell him, "Do not be afraid." He leaves him blind. Alone. Stumbling in the dark for three days. Does that sound like Jesus?

This is supposedly the same Jesus who stopped for blind beggars, who knelt in the dirt to heal, who touched the untouchable. He restored sight. He brought peace.

But the Jesus on the Damascus Road? He cripples. He dominates. He speaks in riddles and disappears.

And here's the kicker: No one else sees him. The men with Saul? They hear something but can't make out the words (Acts 22:9). In another telling of the story by Paul, he claims they saw the light but heard nothing at all (Acts 9:7). The story contradicts itself.

Critical Question:

**Was this an authentic revelation, or something else?**

This isn't the first time a bright light ambushed someone in the desert. Think back.

Moses. The burning bush. A fire that blazed but did not consume. A voice calling his name— "Moses, Moses!"—just as it did to Saul.

And then? Laws. Threats. Plagues. Death.

A god who demanded sacrifice.

A god who demanded blood.

Paul's blinding light looks eerily similar to Moses' encounter with Yahweh. The same overwhelming presence. The same fear and trembling. In both encounters, the unknown being leaves a physical ailment on the candidate being 'groomed' as proof of his identity – leprosy on Moses' arm, blindness on Paul. This telling clue should have alerted us to his identity.

### The Damascus Road Encounter

#### The Blinding Light

* "Suddenly a light from heaven flashed around him" (Acts 9:3)
* "I could not see because of the brightness of that light" (Acts 22:11)
* "The men who were traveling with me stood speechless" (Acts 9:7)

#### Jesus' Warning

* "If anyone tells you, 'Look, here is the Messiah!' or 'There he is!'—do not believe it." (Matthew 24:23)
* "If anyone tells you, 'He is in the wilderness,' do not go out..." (Matthew 24:26)
* "For false prophets will appear and perform signs and wonders" (Matthew 24:24)

| Moses' Encounter | Paul's Encounter |
| --- | --- |
| Burning bush in the wilderness | Blinding light in the wilderness |
| Voice calling his name | Voice calling his name |
| Given temporary leprosy as a sign | Given temporary blindness as a sign |
| Sent to deliver a message of judgment | Sent to deliver a message of atonement |
| Introduced laws and sacrifices | Reinterpreted Jesus as a sacrifice; Encouraged a shift from Law altogether |

Jesus never appeared this way to his disciples. He called them in human ways—through meals, conversations, relationships.

Saul was ambushed. And the Jesus he met? He was different.

Paul never met Jesus. Not the real Jesus. Not the one who walked in flesh and blood, who preached in fields and marketplaces, who broke bread with sinners and tax collectors. Everything Paul knew about Jesus came from this blinding encounter and subsequent similar but more secret encounters.

A voice. A light. A command.

Compare that to Peter, John, and James. They walked with Jesus. Ate with him. Heard his voice for years. They watched him die. They saw him rise. They touched his scars.

Paul? Paul only saw a light. And from that light, he built a theology unlike anything Jesus actually taught.

Paul's Jesus demanded faith and a confession. This, defenders of Paul's gospel insist, has to be 'genuine' faith and a 'genuine' confession. The real Jesus demanded love in action.

Paul's Jesus was a sacrifice to pay for sin.

The real Jesus forgave freely.

Paul's Jesus spoke only in secret revelations. The real Jesus spoke in the open, to crowds or earnestly to his disciples.

Do you see the fracture line?

Paul's Jesus isn't Jesus. It's something else wearing his name.

Here's the part that should send chills down your spine. The real Jesus knew this would happen. He warned us explicitly.

"If anyone tells you, 'Look, here is the Messiah!' or 'There he is!'—do not believe it. For false Messiahs and false prophets will appear and perform great signs and wonders to deceive." (Matthew 24:23-24)

And then?

"If anyone tells you, 'He is in the wilderness,' do not go out; or, 'He is in the inner rooms,' do not believe it." (Matthew 24:26)

Where did Paul meet his Jesus?

On the wilderness road to Damascus. The bible itself refers to Damascus as being in the wilderness. Elijah is told to return to "...the wilderness of Damascus" to anoint a certain king in 1 Kings 19:15.

Where did Paul claim to receive later revelations?

In secret visions. Inner rooms. Barracks. In Acts 23 the story is told as follows:

"... [The commander] ordered the troops to go down and take [Paul] away from them by force and bring him into the barracks. The following night the Lord stood near Paul and said, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."

This is the story Paul conveyed to Luke, the writer of Acts. Here we have Jesus not returning in the way the angels at his ascension said he would. Instead, it is to a murderer in the wilderness and later to the same transformed murderer in an inner room, according to Paul. Just as Jesus warned the non-genuine would do. Jesus tried to warn us about Paul. We just didn't listen.

But then it gets worse. Paul didn't just get blinded by the light. He walked away with a new gospel. A gospel Jesus never preached. A blood sacrifice gospel. Paul taught that Jesus' death wasn't just a murder. It was a necessary transaction.

"God presented Christ as a sacrifice of atonement, through the shedding of his blood" (Romans 3:25).

"Christ, our Passover lamb, has been sacrificed." (1 Corinthians 5:7).

Paul's Jesus had to die.

Paul's Jesus was a payment.

Paul's Jesus was a final blood sacrifice.

But hold on.

Do you see what a shrewd move this was on the part of Yahweh? If you're going to contaminate a movement, get in early. Before the foundations have been laid, as it were. Paul's letters were written long before Matthew, Mark, Luke and John. They were written decades earlier.

Did Jesus ever say that he was a sacrifice of atonement through the shedding of his blood? Did he ever say there was no forgiveness if blood was not spilled?

No, he did not. And he had numerous opportunities to make it clear. In all the recorded teachings of Jesus, both in the canonical gospels (Matthew, Mark, Luke and John) and in the other gospels that didn't make it into the scriptures, Jesus did not spell this out. However, verses were inserted or twisted to make Jesus appear to be making theological claims.

"Wait a minute," I hear you protest. "Are you saying Jesus did not make this statement: 'The Son of Man came... to give his life as a ransom for many.' Here it is in Matthew 20:28 and Mark 10:45."

The word "ransom" (Greek: lutron) does not inherently mean a substitutionary sacrifice. In Jewish thought, it often referred to deliverance or liberation, not necessarily a blood price to appease an angry deity. Notice, too, that Jesus says this within the context of servanthood, not sacrifice.

'What about those verses where Jesus seems to be instituting Communion (or the Eucharist to some), like Luke 22:19-20 or Matthew 26:26-28?' You ask.

"Take, eat; this is my body... Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Surely, this one seals the deal, right? Jesus is literally saying it!

But let's pause.

Believe it or not, the biblical manuscripts tell us the texts were altered. Are you even surprised at this point. Even a casual study of the texts makes this obvious. Let's take the first of those two passages, the one in Luke, to illustrate this, starting from verse 17. Most scholars agree the manuscripts have two versions of the text, a long version and a short version. Here's the long version:

"And he took a cup and gave thanks, and he said: "Take this and divide it among yourselves; for I say to you that from now on I will not drink from the fruit of the vine until the Kingdom of God comes." And taking bread he gave thanks and broke it and gave it to them saying, "This is my body [that is given for you; do this in remembrance of me." Likewise after supper (he took) the cup, saying, "This cup is the new covenant in my blood that is shed for you.] But see, the hand of the one who turns me over is with me at the table…."

That is the form of the text found in most manuscripts. But in one old Greek manuscript and some Latin manuscripts, the bolded words in square brackets are missing, leading to the following text.

"And he took a cup and gave thanks, and he said: "Take this and divide it among yourselves; for I say to you that from now on I will not drink from the fruit of the vine until the Kingdom of God comes." And taking bread he gave thanks and broke it and gave it to them saying, "This is my body. But see, the hand of the one who turns me over is with me at the table…."

I agree with Bart Ehrmann that the shorter passage would NOT be one that scribes would likely create but IS one that Luke would have likely written; conversely, the longer passage would LIKELY have been created by scribes but would have been UNLIKELY to have been written by Luke. I believe the shorter form of the text is what Luke wrote, and the longer form of the text is what scribes created. The same argument applies to Matthew 26. I shall not go into detail on this, for the sake of keeping the book reasonable in length.

'How about John 6:53-56?' you may ask:

"Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you... For my flesh is true food and my blood is true drink."

Many have taken this as evidence of a literal sacrificial atonement. However, let's recall that Jesus frequently spoke in metaphors: "I am the bread of life," "I am the vine," "I am the door." These statements were never meant to be taken literally. The audience in John 6 actually recoils at this statement because it sounds like cannibalism, but Jesus later clarifies in John 6:63:

"The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life."

In other words, he is talking about spiritual sustenance, not an endorsement of a sacrificial system.

What about Isaiah 53 and Psalm 22?

Many will point to Isaiah 53 and say, "Look, this is Jesus!" They read Psalm 22 and gasp, "He quoted this on the cross—proof!"

But here's the problem. It's not. It never was. These weren't future predictions. They weren't neon signs flashing "Messiah incoming!" They were desperate attempts to retro-fit Jesus into a mold he never fit. Let's start with Isaiah 53.

"He was pierced for our transgressions, crushed for our iniquities..." (Isaiah 53:5).

Sounds familiar? Sure. But let's zoom out. Who is Isaiah talking about? A singular Messiah in the distant future? No. He's describing the Suffering Servant—a symbolic figure who, throughout Isaiah, is clearly identified as Israel itself. The nation. The people. God's servant, suffering in exile, bearing the sins of its oppressors. Don't take my word for it. Take Isaiah's. Just two chapters earlier, he spells it out:

"You are my servant, O Israel, in whom I will display my splendor." (Isaiah 49:3)

Not Jesus. Not a messianic savior. Israel. If you've grown up in the church, like myself, it's almost impossible not to read Jesus into Isaiah 53? The blood-atonement message needed an Old Testament prophecy to legitimize Paul's gospel of blood atonement.

And Psalm 22?

"My God, my God, why have you forsaken me?" (Psalm 22:1).

Sounds like Jesus' cry on the cross. But let's take a breath. Psalm 22 isn't a prophecy. It's a poem. A lament. A raw, human cry of despair from a suffering king—David, not Jesus. And if we actually read past the cherry-picked verses, we see something critical:

The suffering man escapes death. He is rescued. His cries are heard.

"For he has not despised or scorned the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help." (Psalm 22:24)

This isn't about crucifixion. It's about survival. It's about God saving the afflicted, not sacrificing him.

Yet Christians stop at the painful parts, circle the "pierced hands and feet" (a mistranslation, by the way – explained in Appendix 3), and say, "See? Jesus!"

It's a hack job. A desperate reach. A text taken out of context, force-fitted into a story that needs an Old Testament foundation. But the foundation crumbles under scrutiny. Isaiah wasn't prophesying a human blood sacrifice. David wasn't predicting a Roman execution. And Jesus? He never once pointed to these passages and said, "That's me."

Paul did. The gospel writers did. The church did. But Jesus? He had his own words. His own mission. And it had nothing to do with fulfilling some twisted prophecy of slaughter.

It's time to see Isaiah 53 and Psalm 22 for what they really are: beautiful, poetic, and utterly unrelated to Jesus.

*"What about John 3:16"* you may counter: *"For God so loved the world that he gave his only Son..."*

People read "gave" and assume it means "gave to be slaughtered." But that assumption is reading Paul back into Jesus. The context here speaks of giving Jesus to the world as a revelation of God's love, not explicitly as a blood atonement. In fact, the very next verse (John 3:17) clarifies:

"For God did not send his Son into the world to condemn the world, but to save the world through him."

That sounds more like a living example of divine love rather than a sacrificial payment. When Paul makes statements like "Christ died for our sins according to the Scriptures (1 Corinthians 15)," he is interpreting Jesus' death through his own theological lens, a lens shaped by Jewish sacrificial thinking and his own revelations. The phrase "according to the Scriptures" means Paul is weaving Jesus' story into an Old Testament framework, particularly Isaiah's suffering servant.

Jesus himself never preached a gospel of "I must die for your sins." Jesus never said things like, "Without the shedding of blood, there is no forgiveness of sins (Hebrews 9:22)." This is the writer of Hebrews (not Jesus), using the logic of the Jewish sacrificial system to justify a theology of atonement. Yet, interestingly, Jesus himself, I don't mind repeating it yet again, quotes Hosea 6:6: "I desire mercy, not sacrifice." Jesus' consistent message was one of forgiveness granted freely by a merciful God, not contingent on ritual bloodletting.

So what did Jesus actually say about his own death?

He spoke of it as an inevitable consequence of his radical message, not as a divine transaction. He warned his followers that challenging the religious and political powers of the day would get him killed (Luke 13:34, Matthew 23:37). His focus was always on the kingdom of God, a movement of justice, love, and mercy—not a celestial payment plan.

Paul's View of Jesus' Death

* **A divine blood sacrifice**
* **Payment for human sin**
* **Appeasement of God's wrath**
* **Fulfillment of prophecy**
* **Necessary for salvation**

Jesus' View of His Death

* **Result of challenging power**
* **Consequence of his message**
* **Culmination of his life's witness**
* **Refusal to abandon truth**
* **The cost of love in action**

Paul's Jesus had to die as a blood sacrifice. Jesus' Jesus had to live, even if it cost him everything. And that is a radical difference. Jesus didn't die to satisfy God. He died because he challenged power. He was executed by men who feared his message of love and mercy. And as he died? ... He forgave.

"Father, forgive them, for they don't know what they are doing." (Luke 23:34).

No transaction. No cosmic debt ledger. Just love that needed no blood to be valid.

Paul took that moment and dragged it back into the old system of sacrifice. He dressed it up in temple language. He made it a legal contract. He resurrected the very thing Jesus came to destroy.

If Paul was deceived, everything changes. His gospel. His theology. His obsession with blood. Because the Father Jesus preached? He doesn't need sacrifices. And the Jesus who actually lived? He wasn't a lamb on an altar.

He was a man who shattered altars.

A man who forgave without payment.

A man who didn't blind his followers, but opened their eyes.

So here's the question:

Are we to follow Jesus? Or the voice that blinded Paul?

By now, you've glimpsed the cracks beginning to emerge between Jesus and Paul. The Father of mercy and the god of sacrifices. Two messages. Two paths. Only one leads to freedom.

Paul sold us a deal. A contract in blood. He told us that without slaughter, without death, without pain, we could never be free. Sin demands payment, he preached.

And Jesus? According to Paul (and the subsequent gospel writers – Paul's letters were written long before the Matthew, Mark, Luke or John, as stated previously), Jesus was the final installment, the last lamb on the altar. The debt was settled.

Sounds convincing. Feels safe. But there's a problem.

Jesus never said any of this.

Not once. Not in Galilee. Not in Jerusalem. Not on the cross.

What Jesus did say was simple: "I desire mercy, not sacrifice." (Matthew 9:13). A Father who forgives before you ask. A kingdom where debts are erased, not collected. A world where grace flows freely, unbought and un-bargained. No blood required.

Paul's gospel? It's a different beast. It isn't a story of a Father running to embrace his prodigal children. It's a courtroom drama. The kind where the judge won't dismiss your case until someone steps up to take your punishment. Justice must be served, Paul insists. And Jesus, poor Jesus, is led to the stand.

"God presented Christ as a sacrifice of atonement, through the shedding of his blood" (Romans 3:25). "Christ, our Passover lamb, has been sacrificed" (1 Corinthians 5:7).

Notice the pattern? Paul's Jesus is a lamb. A blood payment. A corpse on the altar.

It's a brilliant theological bait-and-switch. Paul took the old system—the priests, the sacrifices, the endless river of blood spilled in Yahweh's name—and replaced the animals with Jesus. He tells us this is progress. A mercy, even. One sacrifice instead of many.

But this isn't mercy. It's refurbished brutality.

Jesus didn't come to be butchered for sin. He forgave it freely. The paralytic lowered through a roof? Forgiven. The woman caught in adultery? Forgiven. The tax collectors and prostitutes who flocked to him? Forgiven. No death. No blood. No contract. Just grace.

Paul's gospel is different. In Paul's world, sin is a debt, and God is the ultimate debt collector. And the payment? Blood. Always blood. In Paul's world, Jesus took a bullet for you. But guess who was pulling the trigger? This evil atonement gospel has maligned the character of our loving Father beyond measure. What Paul did was resurrect the old, violent system Jesus had spent his life tearing down. He kept the machinery of sacrifice running, just changed the branding. And in doing so, he chained Christianity to the same barbaric logic that had ruled the Old Testament for centuries. The same logic that demanded Abraham bind Isaac to an altar. The same logic that led Yahweh to drown the world in a flood.

If Jesus was the final sacrifice, Paul wasn't breaking the cycle. He was completing it.

And the Father Jesus preached? The one who welcomes the prodigal home, who leaves the ninety-nine to find the lost one, who cancels debts instead of collecting them? Paul replaced Him with a judge. One who sits on high, ledger open, demanding a price before forgiveness can be given. Forgiveness is free, but not cheap, we are told in Sunday School.

However, if Paul was wrong, if Jesus didn't die as a sacrifice but because evil people killed him, then the entire foundation of Western Christianity is built on a lie. A fatal one.

A God who demands blood is not the God Jesus called Father.

A faith built on contracts is not the gospel of grace.

A sacrifice that replaces mercy is not salvation.

Let's examine what Paul taught through the lens of Jesus' teachings – the real physical Jesus, not the light-being who sends demons to torment.

Chapter 6

Jesus and Paul - Poles Apart

"Whoever tells you good news that is different from the Good News we gave you should be condemned to hell, even if he is one of us or an angel from heaven."

—Paul, Galatians 1:8

We saw Jesus in the previous chapter paint a vivid and troubling picture for his disciples—he spoke urgently of an impending disaster, the temple's destruction, and the disturbing signs that would signal the end times. In this chapter you can almost sense the tension in Jesus' voice, the seriousness etched into every word. His warning echoes clearly through the centuries:

"Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Messiah,' and will deceive many." (Matthew 24:4-5)

But Jesus doesn't leave it there—he emphasizes this warning, repeating it as if to underline its significance, urging us not to miss the point:

"Many false prophets will appear and deceive many people." (Matthew 24:11)

And finally, he drives the point home with chilling precision, creating an unsettling sense of urgency:

"For false Messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect." (Matthew 24:24)

### Paul's Suspicious Timing and Claims

#### Timing

Paul enters the Christian narrative suspiciously early, almost immediately after Jesus' departure. Initially, Paul isn't a believer; in fact, he ruthlessly persecutes Jesus' earliest followers. He drags them off to prison and stands by approvingly as they are executed.

#### Conversion

Then, suddenly, on a deserted, dusty road to Damascus, he claims a dramatic encounter—a blinding vision of Jesus. Yet this vision isn't comforting or compassionate; it's violent, dramatic, and deeply private.

#### Message

Almost immediately after this, Paul starts preaching a message fundamentally different from anything Jesus himself had ever taught. Paul quickly begins performing miracles, casting out demons, and asserting an extraordinary divine authority.

#### The Warning

As we saw in the last chapter, this is exactly the scenario Jesus warned us about!

If Paul's teachings indeed differ drastically from Jesus', countless followers might have unknowingly been led astray. This thought shakes me deeply because Paul is considered the cornerstone of modern Christian theology. His teachings dominate the New Testament—far more than Jesus' own words do.

|  |
| --- |
| Timeline showing the chronology of early Christian writings: Paul's first letters (AD 48-52), Gospel of Mark (AD 70), and John (AD 90-110) |

Timeline showing when Paul's letters were written vs. the Gospels

Jesus specifically mentioned false prophets performing "great signs and wonders," and Paul fits that description alarmingly well:

Paul performed impressive miracles (Acts 14:10, Acts 16:18). He also cast out demons and made extraordinary claims, such as:

"I have been crucified with Christ and I no longer live, but Christ lives in me." (Galatians 2:20)

This verse to many represents dedication and devotion to Jesus. But now, reading it more critically, you begin to notice something unsettling. Paul wasn't talking about faithfulness or following Jesus' teachings—**he was asserting a merger of identities, literally claiming Christ's presence and authority within himself.**

Today, countless Christians echo this sentiment, saying confidently, "I've died to myself; Christ lives in me."

But pause for a moment. Reflect carefully: What does this imply? Isn't it, subtly yet shockingly, placing oneself on equal footing with Jesus himself... with the leeway to even 'take them further?'

Jesus specifically warned that false prophets would deceive "even the elect," the original chosen followers.

If Paul was indeed leading people astray, then the foundations of Christianity were infiltrated from within, subtly distorted at their very roots. Jesus did his best to warn us clearly and urgently. If we were alert, we would have noticed that Paul's teachings differ drastically from those of Jesus. He immediately taught things that contradicted the very essence of Jesus' message. Anyone can say Jesus speaks through them—pastors do this every Sunday. But Paul's claim deserves scrutiny. Let's slow things down and honestly compare their teachings.

| Jesus Taught | Paul Taught |
| --- | --- |
| "You are not to be called 'Rabbi [Teacher]'... nor are you to be called instructors, for you have one instructor, the Messiah." (Matthew 23:8-10) | "I was appointed... a true and faithful teacher of the Gentiles." (1 Timothy 2:7) |
| "Not everyone who says 'Lord, Lord,' will enter heaven... only the one who does my Father's will." (Matthew 7:21-23) | "Everyone who calls on the name of the Lord will be saved." (Romans 10:13) |
| "Blessed are the merciful, for they will receive mercy." (Matthew 5:7) | "God has mercy on whom he wants... and hardens whom he wants." (Romans 9:18) |
| "Until heaven and earth disappear... not even the smallest detail will vanish from the Law." (Matthew 5:17-19) | "Christ is the end of the law." (Romans 10:4) |
| "But at the beginning of creation God 'made them male and female.'... Therefore what God has joined together, let no one separate." (Mark 10:6-9) | "I wish all were [celibate] as I am." (1 Corinthians 7:7-8) |
| "Love your enemies and pray for those who persecute you." (Matthew 5:44) | "If anyone preaches a different gospel... let them be cursed!" (Galatians 1:8-9) |
| "Challenge injustice and overturn corrupt systems" (Example: Temple cleansing) | "Governments are instituted by God... submit to authorities" (Romans 13:1-7) |
| "Freely you have received; freely give." (Matthew 10:8) | "Those who proclaim the gospel should get their living by the gospel." (1 Corinthians 9:14) |
| Elevated women as disciples and first witnesses (John 4:7-26, 20:11-18) | "Women must be silent in church" (1 Corinthians 14:34-35) |

### Christianity or Paulianity?

#### Jesus' Simple Message

* Love God genuinely
* Love your neighbors deeply
* Serve others humbly and selflessly
* Forgiveness is free and unlimited
* All are welcome at God's table
* The Kingdom of God is within reach

#### Paul's Complex System

* Blood atonement theology
* Complex salvation formulas
* Predestination and election
* Submission to authority
* Rules about gender roles
* Curses on theological opponents

Personal Experience:

I have experienced the fruits of this Pauline psychology personally, as have many reading this, no doubt. When my views of the Father differed from the traditional views [like when I started to see that a loving Father would never burn his children forever for something they didn't even do, something they were born into (if you believe the 'original sin' lie taught by Paul)] almost all my Christian friends, some of whom were leaders, like myself, of very large churches, cut off communication with me immediately! Paul's words were ingrained in their psyche. They were simply being obedient to Paul. Bless them.

When we honestly look at Jesus and Paul side-by-side, the contradictions are not minor—they're fundamental. Regrettably, modern Christianity overwhelmingly teaches Paul's interpretations. Between Jesus and Paul, Paul dominates. Churches prioritize Paul's instructions over Jesus' simple, compassionate teachings:

Love God genuinely.

Love your neighbors deeply.

Serve others humbly and selflessly.

If Jesus and Paul taught entirely different messages, why does modern Christianity consistently elevate Paul's voice over Jesus'?

**Interesting Insight:** The Yahweh tactic of getting in early (burning bush, blinding light) and propping up Moses and Paul and then using texts attributed to both has cleverly allowed strongholds to be constructed in our minds which are virtually impossible to demolish. Impossible without a divine wrecking ball, that is.

On to Part 3 where we look more closely at our biblical texts.

CHAPTER 7

# Earliest Writings: How Paul Hijacked the Legacy of Jesus

"In vain do they worship Me, teaching human precepts as doctrines."

—Jesus (Mark 7:7)

Let's rip the veil off. Christianity as we know it wasn't built on Jesus' words—it was built on Paul's. As we saw in Part 2, the man who never met Jesus in the flesh. The man whose letters predate the Gospels by decades. The man who claimed a cosmic vision on a desert road and from it, rewrote the faith from the ground up.

In this chapter we'll explore how textual alterations, even forgeries, propped up the false portrayal of Jesus' teachings and the Father's heart.

Imagine a Christianity without Paul. Just Jesus. Pure. Subversive. Merciful. Earth-shaking in its simplicity. Now, slam back into reality. What you call Christianity is a Frankenstein religion—stitched together by Paul's pen, (together with those using his name to bolster their letters) clothed in temple sacrifice, fed by fear, and wielded by power-hungry churchmen who preferred rules over relationship.

Paul's gospel? It wasn't Jesus' gospel. It was a blood-soaked abstraction:

"God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith." (Romans 3:25)

Paul, in one sweeping theological maneuver, turned Jesus into the very thing Jesus opposed—a sacrificial offering in a system Jesus came to dismantle.

Jesus didn't need a cross to forgive. He forgave freely. Unasked. On the spot. No rituals. No intermediaries. No transaction. From the cross, He cried:

"Father, forgive them, for they don't know what they're doing." (Luke 23:34)

And Paul? Paul told us forgiveness only flows when you believe in blood.

"Without the shedding of blood, there is no forgiveness." (Hebrews 9:22 —attributed to Paul's camp)

Really? Because Jesus forgave a paralyzed man before a single drop was spilled. (Mark 2:5)

Paul hijacked Jesus' story and twisted it into a theological death cult. And it worked. Paul's letters exploded across the early church—portable, quotable, pre-packaged theology. Meanwhile, the Gospels lagged behind, decades later, inevitably tainted by Paul's influence. By the time Jesus' life was written down, Paul's atonement lens had already stained the canvas.

Jesus taught love your enemies. Paul institutionalized punishment.

Jesus washed feet. Paul erected hierarchies.

Jesus ate with outcasts. Paul gave us purity codes and power pyramids.

And the most bitter pill? Paul barely quoted Jesus. How do you follow a man and never mention what he said? Because Paul didn't follow the living Jesus. He followed a light in the sky that said, "I'm Jesus." That's who shaped your faith.

Paul's letters were the first on the scene. They defined the playing field before the Gospels were even in circulation. Early believers had Paul, not Matthew. They had Romans, not the Sermon on the Mount. They were discipled by a mystic with no time for parables, who replaced Jesus' ethics with cosmic courtroom drama. I wonder if Paul would have changed what he'd written if he'd read the gospels first? If Paul had read, for example, the story in John's gospel of Jesus appearing to the disciples behind closed doors and asking Thomas to feel his wounds to prove he was resurrected and wasn't a spirit without a body. Paul had clearly states that Jesus was raised a (life-giving) Spirit, just like what will happen to us!

Then came the forgeries. Yes, forgeries. The Pastoral Epistles—1 and 2 Timothy, Titus—are not Paul. Almost all scholars agree. These were written decades after his death by men who invoked his name to prop up patriarchy, silence women, and consolidate power:

"I do not permit a woman to teach or to assume authority over a man; she must be quiet." (1 Timothy 2:12)

Jesus had women teaching, following, anointing. Paul's ghost locked them out of the pulpit. And Christians cheered.

Paul claimed grace but built a cage. "Grace," he said, "not works." But then he demanded loyalty to the church, obedience to leaders, belief in blood, submission to doctrine. That's not grace. That's spiritual blackmail with a heavenly smile.

Even his doctrine of original sin, or inherited sin—

"For as in Adam all die, so in Christ all will be made alive." (1 Corinthians 15:22)

—is a theological trap. You're born guilty. Born damned. A baby deserves hell unless the church steps in. What monstrous god is this? It's not Jesus' Father. Jesus blessed children. He didn't damn them by default.

Let's be honest: Paul's gospel doesn't just obscure Jesus. It buries Him.

It replaces:

* Love with legalism
* Mercy with merit badges
* Grace with guilt
* Relationship with ritual

Paul's theology was the perfect tool for empire. Clean. Male-dominated. Blood-obsessed. Easy to package, hard to question. And when the councils met, when the creeds were carved, guess whose voice thundered through them? Paul's. Not Jesus'.

So here's the scandal:

The religion of Jesus was strangled in its cradle by a man who never met Him.

The words of the Rabbi were overpowered by the letters of the self-proclaimed 'apostle.' ["Let's insert the title before your name every time, so there's no confusion you're an apostle." But he never the 'apostle' criteria given in Acts 1: "being a disciple of Jesus from his baptism until his ascension, and an eyewitness of his resurrection."]

And now, two thousand years later, you sit in churches quoting Paul to explain Jesus. Isn't that backwards?

Jesus was God's final word. Paul was commentary—and not always a good one. So let's stop pretending Paul's contradictions don't matter. Let's stop acting like we have to harmonize the irreconcilable.

Jesus taught: forgive without payment. Paul taught: no forgiveness without blood.

Jesus taught: love enemies. Paul taught: hand them over to Satan. (1 Corinthians 5:5)

Jesus warned: beware false prophets. And Paul, conveniently, declared himself the last and greatest apostle. (1 Corinthians 15:8-9)

Coincidence? Or power play?

It's time to reclaim Jesus from Paul.

No more filters. No more middlemen. No more secondhand theology dressed up as divine truth. The man who told you women can't speak, slaves must submit, and blood buys forgiveness is not the same man who knelt in the dirt and healed lepers.

The real Jesus is waiting. He's buried under Pauline pulpits and blood-soaked dogma. Dig Him up. Dust Him off. Listen to His voice—clear, direct, uncompromising:

Love your enemies. Forgive freely. Show mercy, always.

That's the Jesus who liberates humanity. Not the one Paul invented. Not the god of substitutionary slaughter. But the one who said, "Be merciful, just as your Father is merciful." (Luke 6:36)

Re-center everything around that.

And let the rest burn.

# Chapter 8

## The Bible's Shocking Secret: Altered by Human Hands

"How can you say, 'We are wise, and the Law of Yahweh is with us'? But behold, the lying pen of the scribes has falsified it."

— Jeremiah 8:8

Your faith might rest on the assumption that the Bible, every verse and every line, is unaltered, divinely inspired truth. Many believe the text is pure, untouched by human bias or error. But Jeremiah's prophetic voice pierces through history, warning loudly: the scribes have falsified the Law. This isn't a metaphor or poetic hyperbole—it's an explicit, disturbing claim from within scripture itself. The very book you might hold sacred is openly admitting parts of it have been corrupted, edited, and twisted.

Not all of the text edits were deliberate. Imagine the scene vividly: ancient scribes laboring under flickering candlelight, painstakingly copying texts letter by letter. Fatigue sets in; their vision blurs. Mistakes happen easily—unintentional slips that change entire meanings. Luke 12:8-9 (NIV) illustrates this perfectly:

"I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. But whoever disowns me before others will be disowned before the angels of God."

Luke 12:8-9 (NIV)

Imagine two similar sentences lined up, one after another. A tired scribe's eyes jump unintentionally, skipping crucial words. In this case, the scribe's eyes skip from the first "angels of God" to the second instance, accidentally omitting the text between them. Entire theological doctrines pivot on tiny textual slips like this. These omissions of words from manuscripts because of adjacent sentences with similar endings happen so often there's even various technical terms for related phenomena: 'haplography', caused by 'parablepsis' or 'overlooking.' Often writers like to use sentences with similar endings for poetic effect, a practice known as 'homoioteleuton.'

### Understanding Haplography

#### Original Text

The man who believes in the Lord and believes in the truth shall be saved.

→

#### Scribe's Error

The man who believes in the Lord and believes in the truth shall be saved.

The scribe's eyes skip from the first "believes in" to the second instance, accidentally omitting the text between them.

On the other end of the spectrum, you have insertions, sometimes accidental (something scribbled in the margin makes its way into the text), or deliberate. Consider Acts 8:37 (KJV), a verse vital for doctrines of salvation:

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Acts 8:37 (KJV)

Shockingly absent from many early manuscripts, this verse appears only in later copies—an insertion by a zealous scribe? If so, why? Perhaps to bolster emerging creeds or baptism rituals. Small alterations, but immense theological consequences.

Another unintentional omission occurs in John 17:15 (NIV), where the phrase "from the evil one" is mysteriously absent in some early texts:

"My prayer is not that you take them out of the world but that you protect them from the evil one."

John 17:15 (NIV)

Such errors reveal the undeniable human fingerprint on scripture, a sobering reminder that the text, however holy, passed through imperfect human hands.

Yet beyond these accidental mistakes lies a darker, deliberate manipulation of scripture. Consider the infamous text in 1 John 5:7-8 (known by scholars as the Johannine Comma), inserted to explicitly affirm the Trinity:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

1 John 5:7-8 (KJV) - The Johannine Comma

This verse, cornerstone proof for the Trinity doctrine, does not appear in any early Greek manuscripts. It's a blatant doctrinal insertion—added to lend scriptural weight to a theological position emerging centuries later.

This "adoptionist" theology—Jesus becoming God's son at baptism—clashes dramatically with traditional views of Jesus' always being God's Son. Manuscripts vary precisely because scribes intentionally aligned texts with their particular beliefs.

### The Moses Scroll

Now, consider the mysterious "Moses Scroll," discovered in the 1800s by antiquities dealer Moses Shapira. This ancient Paleo-Hebrew text was initially dismissed as fraudulent because it drastically diverged from known Deuteronomy manuscripts—it completely omitted animal sacrifice rituals. Shapira attempted to sell the document to the British Museum for one million dollars, but scholars at the time dismissed it as a forgery, arguing that they had never seen a document written in Paleo-Hebrew on parchment with the marks it had.

According to a Dutch newspaper at the time ("Het Caderland"): "Shapira fled London in despair, his name ruined and all of his hopes crushed. Having spent some time in a hotel in Bloemendaal (Netherlands), in hotel Adler in Rotterdam, he shot himself in Hotel Willemsbrug in Rotterdam on March 9, 1884."

Yet when the Dead Sea Scrolls surfaced decades later, they contained identical Paleo-Hebrew script and markings, vindicating Shapira's authenticity claims.

Imagine the implications: **original Mosaic Law never included sacrificial commands!** The prophets themselves echo this astonishing revelation. All the detailed instructions about the Passover Lamb and smearing door-frames with blood, were never given by the true God. WOW! Jeremiah unequivocally states:

For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices.

Jeremiah 7:22 (ESV)

By now you will know Hosea's statement of the true God's view very well:

I desire mercy, NEVER sacrifice.

Hosea 6:6

Such an explicit denunciation would dismantle Yahweh's sacrificial system entirely, undermining priestly authority and economic gain from temple rituals.

### The Scale of Temple Sacrifice

Consider the staggering scale of this system as historian Josephus described: "during a single Passover, 250,000 lambs slaughtered, rivers of blood flooding Jerusalem streets."

Jesus himself violently opposed this sacrificial economy, flipping temple tables, scattering money-changers, and explicitly condemning temple slaughterhouses:

My house shall be called a house of prayer, but you have made it a den of robbers!

Matthew 21:13

He wasn't merely challenging temple commerce but indicting the entire sacrificial system itself.

This explosive reality explains Jesus' repeated confrontation with religious authorities and the urgency behind his revolutionary call to radical mercy. Jesus wasn't reforming minor theological points; he was unmasking profound scriptural corruption that obscured the true Father—a God of absolute love, compassion, and mercy.

The unequivocal evidence from history, attested to by most honest scholars, is a shocking yet undeniable truth: the Bible we hold today has been profoundly altered, both accidentally and deliberately.

This reality need not demolish faith; rather, it frees us to see past human distortions to the authentic God Jesus revealed.

The Father Jesus knew—the true Creator—never required blood, never demanded oppressive hierarchies, never sanctioned gender suppression. Jesus unveiled a Father untouched by the agendas of human scribes—a God whose boundless love defies every human attempt at manipulation.

The choice before you now is clear: cling to corrupted texts shaped by flawed human hands or bravely embrace the radical, liberating God Jesus revealed—a Father of mercy, not sacrifice; of freedom, not fear.

Chapter 9

Reclaiming Jesus from the Edits: The Father's Light Still Shines

"God is light, and in Him is no darkness at all."

— 1 John 1:5

You've seen the brutality of Yahweh. You've seen Paul's theological hijack. You've watched the scribes twist the text until Jesus barely resembles himself. Now here's the question that won't go away:

After everything religion has done to bury him under sacrifice, smoke, and male authority—**can we still find the real Jesus?**

**Yes. Because he's still here.**

Because the true Father—Jesus' Father—doesn't live in temples or doctrines or books. He lives in light. Blinding, undeniable, purifying light. Not one drop of darkness in Him. No violence. No vengeance. No hidden agendas. No shadowy corners. Just radiant love.

This is the Father Jesus came to reveal. And once you've seen Him, once the veil is torn, you can't go back. You won't be able to stomach sermons that glorify wrath. You won't be able to sing songs about blood and not gag. You'll start noticing the edits. The omissions. The insertions. The places where Jesus' words have been diluted or distorted or replaced altogether. And it will make you angry. It should.

This is not about nitpicking theology. This is about the liberation of the human heart.

Jesus didn't just teach love—he **EMBODIED** it. He didn't just talk forgiveness—he **LIVED** it. While being tortured, spat on, mocked, nailed to a piece of wood, he said, "Father, forgive them." No sacrifice. No payment. Just mercy. And if you still believe some divine justice system demanded blood before love could flow, you haven't met his Father.

So how do we reclaim Jesus?

First, we ditch the rulebook approach. We stop pretending that the Bible is a perfect text, unspoiled by agenda. I've probably irritated you with my repetition: The Bible itself says the scribes lied (Jeremiah 8:8). Jesus said the Pharisees made the word of God void with their traditions (Mark 7:13). Paul rewired the gospel into a Roman courtroom. Face it: the Bible is a battlefield of gods, and only one looks like Jesus.

Second, we trust our gut—the part of us that cringes when told God drowned the world or sent bears to maul children. That voice that whispers, "This can't be right"—that's the light of the Father within you. Don't smother it. Follow it.

Third, we let Jesus be the filter. Everything else—Moses, Isaiah, Paul, Revelation, all of it—gets held up to the light of Jesus' life and words. If it doesn't match, it gets tossed. This isn't spiritual rebellion. This is fidelity to the only one who ever showed us God's face.

"Anyone who has seen me has seen the Father." (John 14:9)

Did Jesus ever call for war? Did he ever endorse execution? Did he ever shame, silence, or exclude? No. Not once.

What he did was scandalous.

* He fed the wrong people.
* He touched the untouchables.
* He healed on the wrong day.
* He told women their voices mattered.
* He refused to retaliate.
* He exposed hypocrisy with laser precision.
* He walked into the temple and tore it apart because it had become a house of slaughter.
* He told people they were already forgiven before they even knew to ask.

And the religious elite hated him for it. They still do.

Because a Jesus who sets people free is a threat. Not just to power structures, but to the entire economy of guilt and penance religion is built on. And that's why they murdered him. Not to fulfill some ancient prophecy about divine wrath—but because **mercy is dangerous.** Mercy breaks the system.

So let's say it clearly: **Jesus was not the sacrifice.** He was the one who exposed the entire sacrificial system as a lie. And they killed him for it. Then the scribes and theologians turned around and called that murder a necessary offering. They called it **salvation.** They called it **gospel.**

It wasn't.

The real gospel is this:

**The Father has always been like Jesus.**

**You were never separated.**

**You were never unloved.**

**You don't need to earn what has already been yours.**

**You were born worthy.**

**You don't need a middleman, a blood ritual, or a confession booth.**

**You don't need theology to be loved.**

**You don't need the church to access the Father.**

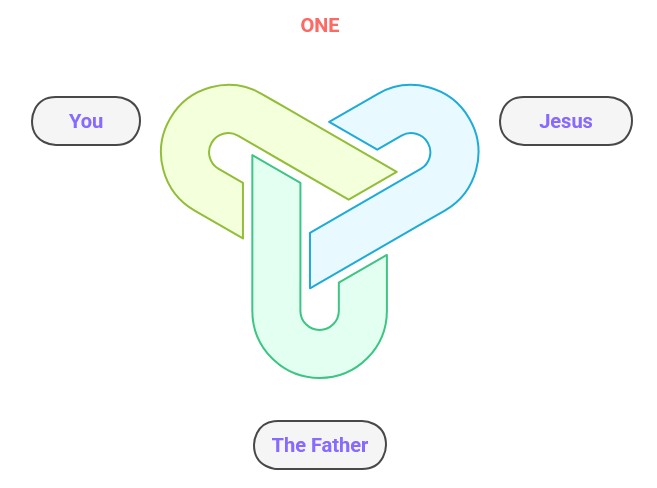
**You just need to look at Jesus. And believe him.**

Not believe **"IN" him**—as if he were some cosmic legal transaction—but believe **"HIM."**

* When he said, **"Love your enemies."**
* When he said, **"Forgive seventy times seven."**
* When he said, **"Blessed are the peacemakers."**
* When he said, **"Go and learn what this means: I desire mercy, not sacrifice."**
* When he said, **"Love your partners, don't divorce them."**
* When he said, **"Father, just as you are in me and I am in you. May they also be in us…"** John 17:21

That's your gospel.

Think about what Jesus said about your relationship with himself and the Father. Ponder on John 17:21. This simple diagram may help.



You don't need a **crucified God.** You need a **revealed one.**

And Jesus revealed Him. The forgiver. The healer. The blesser of enemies. The Father who runs to meet prodigals and throws a party—not after punishment, but before repentance.

This is the revolution.

Not a new religion, but **the dismantling of every false image of God that has ever held you hostage.** Not a new system, but the death of systems and mental strongholds. The death of fear. The death of transactional forgiveness. And in its place: **LIFE. ABUNDANT LIFE. RADIANT, FEARLESS, UNSTOPPABLE LIFE.**

Check out the next book in the "Rediscovering Jesus' Subverted Teachings and the Father's Love" series, namely **"Reality Unveiled: How Jesus Revealed You Are More Powerful Than You Ever Imagined"** to dig deeper into understanding what Jesus was trying to tell us about **who WE are and the POWER and POTENTIAL we already possess!** You'll see how Near-Death Experiences, Quantum Physics, the 'Law of Attraction or Law of Assumption,' and much more all CONFIRM what Jesus was trying to tell us!

So yes, the text was edited. The gospel was rewritten. Jesus was betrayed—again and again—by those claiming to speak for him.

But the light shines in the darkness.

And the darkness has not overcome it.

It never will.

Let it burn. Let the sacrifices, the blood cults, the fear-based faiths go up in flames.

What will be left is Jesus, and the Father, and Us - all of humanity. Liberated.

And that, my friends, is more than enough.

Thank you for reading till the end. Please give the book a thumb up on Amazon and leave a review. And share your thoughts at "TruthBeyondTradition.com"

In love and humility,

Ansilo

Appendix 1

Glossary of Key Terms

1. Yahweh

The personal name of an Elohim who hundreds of years was believed to be God. (Hebrew YHWH, often rendered "the LORD" in English Bibles). In ancient Israel, Yahweh was regarded as the national God of Israel. This name is associated with God's revelations to Moses and the giving of the Law.

2. God the Father (Jesus' Father)

In Christian belief, the first person of the Trinity, whom Jesus revealed in the New Testament. Jesus often simply says "Father" or "My Father in heaven" when referring to God. The Father, as described by Jesus, is loving, merciful, and the source of all good. All religions have the unintended (or carefully crafted) effect of drawing our attention to a being separate from ourselves. A core theme of Jesus teachings is to break down this separation between himself, the Father and us.

3. Old Covenant

The term for the relationship and agreement God had with Israel as described in the Old Testament, particularly the Law given through Moses. It included the Ten Commandments, and (until recently, many believed) the sacrificial system, and various laws. Under the Old Covenant, blessings were promised for obedience and curses for disobedience (see Deuteronomy 28).

4. New Covenant

The new relationship and agreement established by Jesus Christ through His life, death, and resurrection (as prophesied in Jeremiah 31:31-34 and instituted at the Last Supper, Luke 22:20). The New Covenant emphasizes grace, forgiveness of sins (traditionally through Jesus' 'sacrifice'), and the indwelling of the Holy Spirit, rather than adherence to the Mosaic Law. Under the New Covenant, believers are saved by faith (in the 'sacrifice') and transformed from within, not by works. Jesus placed a greater emphasis on the role of works in our spiritual development, even though, thanks to Paul's use of Old Testament texts, it's very difficult for Christians not to view works as 'nice-to-haves' not 'need-to-haves,' since God somehow views these as 'filthy rages.'

5. Sacrificial System

The series of religious rituals in the Old Testament that involved offering sacrifices (animals, grain, etc.) to Yahweh. Key purposes of sacrifices were atonement for sin, thanksgiving, and worship. This system was centered around the Tabernacle/Temple and carried out by priests. This is in contrast to Jesus' message that God desires mercy more than sacrifice.

6. Mercy

Compassionate treatment, forgiveness, and kindness shown to someone whom it is within one's power to punish or harm. In a theological sense, God's mercy is His willingness to forgive sinners and withhold supposed 'deserved' judgment. Jesus elevates mercy as a primary attribute of God (e.g., "be merciful as your Father is merciful").

7. Grace

Unmerited favor or kindness, especially that which God shows toward humanity. Grace is a foundational concept of the New Testament, encapsulating the idea that salvation and blessings are gifts from God, not earned by our performance. "By grace you have been saved through faith…" (Ephesians 2:8). Jesus embodies grace and truth (John 1:17).

8. Retributive Justice

A concept of justice that focuses on punishment of wrongdoing in proportion to the offense ("an eye for an eye"). Under retributive justice, when someone breaks the law, justice demands that they suffer a penalty or loss equivalent to the harm caused. Many of Yahweh's laws in the Torah reflect retributive justice.

9. Restorative Justice

A concept of justice that focuses on restoring the wrongdoer and the wronged party, healing relationships, and rehabilitation rather than merely punishing. Jesus' approach can be seen as restorative: for example, forgiving sinners and telling them to "go and sin no more," aiming to restore them to a right life rather than exacting a penalty.

10. Lex Talionis

Latin for "law of retaliation." It refers to the principle of "eye for eye, tooth for tooth" justice found in ancient law codes, including the Old Testament (Exodus 21:24). It set limits on retribution (you couldn't take more than what was taken from you). Jesus explicitly countered this principle by teaching non-retaliation and love of enemies.

11. Marcionism

A theological belief system derived from Marcion of Sinope (2nd century AD). Marcionism posited that the God of the Old Testament (Yahweh) is a different, inferior god than the God of the New Testament revealed by Jesus. Marcion compiled his own canon of Scripture, rejecting the Old Testament entirely. He viewed Yahweh as legalistic and harsh, and the Father of Jesus as loving and merciful. The orthodox Church condemned Marcionism as heresy, affirming that there is only one God and that Jesus' Father is indeed the same God who interacted with Israel (albeit fully revealed in Jesus).

12. Gnosticism

A broad term for various ancient religious ideas and systems (gnostic sects) that emerged in the early Christian era. Gnosticism typically taught that salvation comes through secret knowledge (gnosis) and often embraced a strong dualism between spirit (good) and matter (evil). Many Gnostics believed the material world was created by a lesser ignorant deity (often equated with Yahweh), not by the ultimate true God. In Gnostic cosmology, the true God is pure spirit and was unknown until revealed by figures like Jesus. While diverse in thought, Gnostic Christians often distinguished the Old Testament God from the New Testament God in ways similar to Marcion, though with more mythological framing (e.g., calling the creator "Demiurge").

13. Dualism

In theology or philosophy, dualism is the concept that two fundamental, opposed principles exist (often one good, one evil). Within a Christian context, a dualistic theology might posit two divine beings in conflict (as Marcion did with the good God vs. Yahweh). Orthodox Christianity is not dualistic in its view of God (it affirms one sovereign God), but there is a sort of moral dualism in Scripture between God and Satan (good vs. evil). Marcion's dualism was God vs. God – a notion the mainstream church rejected.

14. Trinity

The Christian doctrine that God is one Being in three Persons: Father, Son (Jesus Christ), and Holy Spirit. This is a mystery of the faith that attempts to synthesize the biblical data that affirms one God (monotheism) with the divinity of Christ and the Holy Spirit. According to Trinitarian doctrine, Yahweh of the Old Testament is the Triune God, just not fully revealed as Trinity at that time. Therefore, the Father that Jesus speaks of is the same "I AM" that spoke to Moses, but now revealed in a new light. Critics or those exploring alternative views might question how the Trinity accounts for the differing portrayals of God's character across the testaments.

15. Deconstruction (of faith)

In a religious context, deconstruction refers to the process of critically examining and questioning one's beliefs, often leading to the rejection of some previously held doctrines or interpretations. For many Christians, deconstruction might involve re-evaluating teachings from their church or scripture that don't seem to align with what they understand of God or morality. It can be a response to encountering contradictions, historical issues, or personal experiences that challenge one's inherited theology. The goal for many is not to destroy faith altogether, but to shed what is false and arrive at a more authentic, coherent faith. In this report, deconstruction is addressed as a journey that readers might be on, especially in grappling with the troubling aspects of the Bible (like Yahweh's violence).

16. Heresy

A belief or doctrine that deviates significantly from established orthodox teaching, especially one that has been officially condemned by the church. In church history, heresies were identified as teachings that threatened the core understanding of the Christian faith (e.g., denying the divinity of Christ, or, in Marcion's case, denying the unity of God and the goodness of creation). Labeling something heresy often meant it was outside the bounds of acceptable Christian belief. Marcionism was labeled a heresy. It's worth noting that sometimes what is considered heresy in one era might be reconsidered in another context (though the main ancient heresies remain outside orthodox Christianity to this day). This report ventures into territory that traditionalists might label heretical (like questioning Yahweh), but it does so in pursuit of truth as revealed in Jesus.

17. Atonement

The mechanism by which reconciliation between God and humanity is accomplished. In the Old Testament, atonement was tied to sacrifices (the blood of animals symbolically covering sins). In Christian theology, atonement is accomplished by Jesus Christ – His death and resurrection restore the relationship between God and humanity, dealing with the problem of sin. Different theories of atonement exist (ransom, substitution, moral influence, etc.), but all center on Jesus as the solution to human sinfulness. This report touches on atonement in contrasting the sacrificial system (Old Covenant atonement) with Jesus' self-sacrifice (New Covenant atonement) and questions the nature of God requiring sacrifice at all.

Appendix 2

Limited List of 20 Instances of Jesus Breaking the Mosaic Law

**1. Healing on the Sabbath**

**References:** Matthew 12:10–14, Mark 3:1–6, Luke 13:10–17

**Explanation:** Jesus healed people on the Sabbath, which was traditionally a day of rest when work was forbidden (Exodus 20:8–10). While healing could be considered "work," Jesus justified it by prioritizing mercy and necessity over strict Sabbath rules.

**2. Allowing His Disciples to Pluck Grain on the Sabbath**

**References:** Matthew 12:1–8, Mark 2:23–28, Luke 6:1–5

**Explanation:** Jesus' disciples plucked and ate grain on the Sabbath, which was considered unlawful work (Exodus 34:21). Jesus defended them by appealing to David eating the consecrated bread and claiming authority over the Sabbath.

**3. Touching the Unclean (Leper and Dead People)**

**References:** Matthew 8:1–3, Luke 7:11–15

**Explanation:** According to the Mosaic Law, touching a leper (Leviticus 13:45–46) or a dead body (Numbers 19:11–13) rendered a person unclean. Jesus touched both and healed them, demonstrating his authority over ritual impurity.

**4. Forgiving Sins**

**References:** Mark 2:5–12, Luke 7:47–50

**Explanation:** The Mosaic Law required offerings at the temple for the forgiveness of sins (Leviticus 4:27–35). Jesus forgave sins directly, bypassing the sacrificial system, which some viewed as blasphemy.

**5. Not Condemning the Woman Caught in Adultery**

**References:** John 8:3–11

**Explanation:** The Law of Moses demanded that adulterers be stoned (Leviticus 20:10, Deuteronomy 22:22). When confronted with a woman caught in adultery, Jesus did not enforce this penalty but instead forgave her, challenging the accusers' hypocrisy.

**6. Failure to Perform Ritual Handwashing**

**References:** Mark 7:1–5, Matthew 15:1–3

**Explanation:** Jesus and his disciples did not follow the tradition of washing hands before eating, which Pharisees saw as a violation of purity laws. Jesus emphasized inner purity over external rituals.

**7. Declaring All Foods Clean**

**References:** Mark 7:18–19

**Explanation:** Jesus dismissed dietary laws (Leviticus 11), declaring that it is not what enters a person that defiles them but what comes out of their heart. This was a radical departure from Mosaic dietary restrictions.

**8. Allowing Women to Interact with Him Publicly**

**References:** John 4:7–27, Luke 7:37–39

**Explanation:** Jesus openly interacted with women, including a Samaritan woman and a known sinner. These actions went against societal norms and the stricter interpretations of the Mosaic Law regarding gender roles and ritual purity.

**9. Overturning Temple Practices**

**References:** Matthew 21:12–13, John 2:13–16

**Explanation:** By driving out the money changers and sellers of sacrificial animals from the temple, Jesus disrupted practices allowed under the Mosaic system, challenging the temple's economic and religious framework.

**10. Allowing a Bleeding Woman to Touch Him**

**References:** Mark 5:25–34

**Explanation:** A woman with chronic bleeding (rendering her perpetually unclean under Leviticus 15:19–25) touched Jesus' garment, and he did not rebuke her. Instead, he praised her faith and healed her.

**11. Overlooking the Law of Divorce**

**References:** Matthew 19:3–9, Mark 10:2–12

**Explanation:** The Mosaic Law permitted divorce (Deuteronomy 24:1–4), but Jesus restricted it, allowing it only in cases of sexual immorality. This went beyond the law and challenged established norms.

**12. Failure to Stone Blasphemers**

**References:** Matthew 9:2–3, John 10:33

**Explanation:** Claiming to forgive sins or equating oneself with God was considered blasphemy (Leviticus 24:16), punishable by death. Jesus made such claims but was not stoned because he challenged the religious leaders' understanding of the law.

**13. Entering Gentile or Unclean Areas**

**References:** Mark 7:24–30, Matthew 8:28–34

**Explanation:** Jesus ministered in Gentile regions (e.g., Tyre, Sidon, and Decapolis) and interacted with non-Jews, which could violate purity laws that discouraged association with Gentiles.

**14. Reinterpreting Eye-for-Eye Justice**

**References:** Matthew 5:38–39

**Explanation:** The Law of Moses prescribes "eye for eye" justice (Exodus 21:24). Jesus countered this by teaching non-resistance to evil and turning the other cheek, replacing retribution with forgiveness.

**15. Challenging the Pharisees' Authority**

**References:** Matthew 23:23–24

**Explanation:** Jesus criticized the Pharisees for strict adherence to minor laws (e.g., tithing herbs) while neglecting justice, mercy, and faithfulness. This defiance undermined their interpretation of the law.

**16. Working During the Feast of Unleavened Bread**

**References:** Matthew 26:17–19, John 13:1–2

**Explanation:** Jesus and his disciples prepared for the Passover meal during the Feast of Unleavened Bread, which had strict rules about labor (Exodus 12:15–16). This could be seen as bending the law for practical reasons.

**17. Ignoring the Purity Laws About Hair**

**References:** Luke 7:38, John 12:3

**Explanation:** A woman anointed Jesus' feet and wiped them with her hair, a practice that would be seen as improper under Mosaic purity laws, especially since the woman was described as sinful.

**18. Challenging the Sacrificial System**

**References:** Matthew 9:13, Hosea 6:6

**Explanation:** Jesus quoted Hosea, saying, "I desire mercy, not sacrifice," which de-emphasized the centrality of the Mosaic sacrificial system in favor of compassion and moral righteousness.

**19. Refusing to Condemn Non-Adherence to Fasting**

**References:** Mark 2:18–20

**Explanation:** When questioned about why his disciples did not fast as required by tradition, Jesus defended them, signaling a shift from legalistic observance to a focus on their relationship with him.

**20. Disregarding the Law of Retribution for Theft**

**References:** Matthew 5:40–42

**Explanation:** Mosaic Law prescribes restitution for theft (Exodus 22:1–4). Jesus taught generosity instead of demanding justice, instructing people to give freely even to those who take from them.

Appendix 3

The phrase "pierced my hands and feet" in Psalm 22:16

(or Psalm 22:17 in Hebrew numbering)

This is a mistranslation that has been heavily debated and intentionally altered to fit Christian theology.

### What the Original Hebrew Actually Says

In the Masoretic Text (MT), the original Hebrew phrase is:

"כָּאֲרִי יָדַי וְרַגְלָי"

"Ka'ari yadai v'raglai"

Word-for-word:

* **Ka'ari** (כָּאֲרִי) → "Like a lion"
* **Yadai** (יָדַי) → "My hands"
* **V'raglai** (וְרַגְלָי) → "And my feet"

So, the correct translation should be:

"Like a lion, my hands and my feet."

### How Did It Get Changed to "Pierced"?

#### The Christian Alteration

Many English Bibles, especially those translated from the Septuagint (LXX) (a Greek translation of the Old Testament made before Jesus), replace "like a lion" with the word "pierced."

The Septuagint translates it as "ωρυξαν" (oruxan), meaning "they have dug" or "they have pierced."

This was not in the original Hebrew text—it appears to be a scribal corruption or an intentional change to make the passage resemble crucifixion.

### The Masoretic Text vs. The Dead Sea Scrolls

The oldest surviving Hebrew manuscripts, including the Dead Sea Scrolls, preserve "ka'ari" (like a lion) rather than "pierced."

The Masoretic Text, the authoritative Hebrew version for Jews today, also confirms "like a lion."

### Lions in Hebrew Poetry

The phrase "like a lion, my hands and feet" makes perfect sense in Hebrew poetic structure.

Lions are known to attack and tear apart limbs. The verse likely describes suffering, not a crucifixion prophecy.

### What This Means for Christian Claims

The "pierced my hands and feet" translation is a later Christian manipulation.

The original Jewish understanding has always been:

"Like a lion at my hands and feet" → A metaphor for enemies surrounding and attacking the speaker (David).

There is zero connection to Roman crucifixion.

Jesus never quoted this verse to describe his suffering.

### Conclusion

The correct translation of Psalm 22:16 is:

"Like a lion, my hands and my feet."

The "pierced" version?

A theological fabrication designed to force Jesus into a prophecy that never existed.

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