

Scientific Analysis of the Christian Faith: My Biblical Commentary

Rommel Nana Dutchou

Abstract: Precise definition of the notion of eternal life, and also of the Father of the Son and of the Holy Spirit.

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INTRODUCTION

Rigorously it is legitimate to designate a living being by any information which it has actually created in the world and whose evolution, over time and under the effect of various interactions, has produced such or such other describable consequence. With this approach an identity does not disappear when the living being becomes inert and a notion of eternal life is scientifically possible: one is present in eternal life when one has contributed physically or morally to the genealogy of something that exists, a material object or knowledge. And this contribution is exactly the form of our heavenly body.

However, at best one imagines a density of presence of such person in such accessible reality but this definition of eternal life does not allow the scientist to carry out a hierarchy of responsibilities so as to be able to clarify the religious notions of hell and heaven, in other words, to be saved directly or to be saved only through fire (eventually by undergoing a progressive eradication of one's presence in eternal life to leave at most a disgusting memory). A different analysis helps to understand this classification.

The world around us seems to be changing in two ways in any place at any time. There are modifications whose origin is simply a natural phenomenon which does not involve any contribution of any living being, and there are modifications undertaken by a living being in order to satisfy at least one of the three fundamental desires namely: 1. Solve what seems to be a problem for one's well-being. 2. Obtain from certain others physical or moral compensation. 3. Contribute to the development of those who might resemble it in their search for a purpose in their lives.

A state of mind is a superimposition of one or more fundamental desires and whatever its state of mind at an arbitrarily chosen moment in its existence, a living being modifies the

world by carrying out either an innovation or an imitation of a knowledge transmitted to it by specific sources. The perceptible universe is therefore transformed by a combination of natural causes, imitations and innovations based on a set of knowledge acquired and carried out under different states of mind by living beings.

Here is the message of faith in jesus christ

Each heavenly body is described by an abstract concept that characterizes its impact on those who are physically alive. Every physical being is an embodiment of an abstract concept in the sense that its actions, which depend on the information at its disposal, are always consistent with its intrinsic nature (Jeremiah 1:5; Romans 8:29).

There is a state of mind called the Holy Spirit which is the deep conviction of being well-intentioned in relation to arbitrarily chosen strangers in society: this spirit is the friend of Abraham, the mighty of Jacob, the shadow of David, the master of the great kings Nebuchadnezzar and Cyrus, the God of Israel. All ordinary human beings are born without being indwelt by the Holy Spirit and without having knowledge of this notion therefore they must commit sins because by definition a sin is only a wilful or involuntary offense towards God the Holy Spirit (Jeremiah 22:13-16, Psalms 14:1-7, 24:1-10; 1 Chronicles 28:9; Luke 21:14-15).

The Holy Spirit can be offended between conception and birth, before coming out of the womb. And when one acquires knowledge of this notion, one cannot be indwelt by the Holy Spirit without obtaining in some way from those who are still physically alive, if we have the possibility, forgiveness of those we have actually offended without any publicly acceptable motivation (for in eternal life we are not what we are credited with but what we have actually done) or without having ourselves forgiven those who have offended us, but forgiveness does not mean forgetting and ignoring it by not taking appropriate precautions at

a later stage (1 Corinthians 5:9-13). The acquisition of the Holy Spirit makes a person a new creature through the concerns that now constitute one's motivations (2 Corinthians 6:14-18; Colossians 3:1-11).

Not everyone is destined for eternal life (1 John 2:19-20) since one is led to eternal shame by blasphemy against the Holy Spirit, when one commits any sin after acquiring a perfect knowledge of this notion. Our actions always depend on the totality of the information that is at our disposal in real time and it is only works carried out under the influence of the Holy Spirit that are strengthened so as to endure eternally by their admirable consequences. In eternal life innovations shine as stars and imitations shine as the splendour of sky, God having prepared for each elect an original achievement likely to be indefinitely imitated by those who know about it (2 Kings 7:3-9; John 14:1-2).

MOTIVATION (JOHN 6:29; PROVERBS 1:7)

Searching for the God of Scientists

He created everything, heavenly bodies and earthly bodies, he manifested himself to different people of different peoples and chose some to keep written records of them, he freed them from slavery under the guidance of Moses who gives the people laws to apply and prophecies, obedience assures them a peaceful life and disobedience subjects them to servitude towards other communities to the point where the good conscience of one of them towards a great king allows them to obtain permission to defend themselves in the book of Esther, and later comes someone who claims to be the sheep's door and the light of the world, his disciples say of the newcomer that he is the heir of everything and that in fact he was there from the beginning. Does a scientist have the right to seek the purpose of life through one's specialty or through some source of information?

Jean Thill: « I think that these questions are not helpful to save your Soul! » Answer: « 'The words of truth are always paradoxical', Lao Tzu »

Science does not establish the totality of phenomena that occur in nature, but allows to reject what is not consistent with a precise set of hypotheses. One cannot affirm that science is contrary to faith without having specified beforehand what that faith consists of, and my faith is not based on Adam and Eve and Paradise but rather on the proposition P: The truth is the light of men.

This observation appeared to me by reading the Gospels and the Apostles (I would not have done it alone) and I interpret it in these other words: God is the notion of truth. My proof of proposition P comes from an obvious paradox. Indeed, if there is a theory (a system of hypothesis) that makes it possible to prove that P is false, then this demonstration of the falsehood of P can be considered as the only lie which claims to enlighten men. A pagan imagines that a few small lies can serve as just causes. The one who blasphemes is the one who falsifies the results or the interpretation of the process of construction of a physics experiment with the sole purpose of promoting a certain theory. Blasphemy is lying in the name of truth and I think truth is a relative notion.

Alexander Yurkin: « When to me there were so many years as to you, I thought too that the truth is a relative concept, but there was it no so. There is such Ancient Greek logical paradox: 'All Cretans lie, Cretan Brut has told'. The truth was told by Cretan Brut or he has told a lie? For 2,5 thousand years nobody could give the answer to this question. (Reference: Crete is the main Greek island on which there lived antique Greeks, and now there live modern Greeks.) » Answer: « I esteem Jesus of Nazareth. It is thanks to him and to his apostles that I know that I must worship and serve the truth itself (the truth which is in me), and not the persons who claim to possess it or the objects that are supposed to shelter it. 1. If the Cretan citizen did not lie in relation to his relative truth, then he really thinks deep down

that all Cretans lie. 2. If the Cretan Brut lied in relation to his relative truth then he thinks deep inside himself that there might be Cretans who do not lie. Alexander I think that (1) leads to a contradiction whereas (2) is mathematically acceptable since the Cretan Brut is not God. My solution is therefore that Cretan Brut is a liar. »

One could state that a paradox is logical in nature when it can be analyzed using the definition that truth is the conformity between what a person transmits and what that person actually knows; And that a paradox that is not of a logical nature is semantic in nature. This approach to truth is not a semantic theory of truth but it is rather a theory of truth-correspondence with an idealistic position. According to my approach, if I consider that a person is mad, then I must admit that he can be wrong but can not lie because, because of his madness, everything he transmits is consistent with his knowledge. This is a common practice in society when individuals declare that some others are or are not responsible for the facts they produce. Indeed, even if a person speaks the truth, he can provide satisfactory answers (including silence) only if he is asked the right questions. Thus, since a madman is never considered a liar (in all human societies) and is not held responsible for his actions, the truth is a relative notion.

Job spoke according to his heart (Job 6:1-10, 7:11-16) and Elihu spoke according to his heart (Job 32:1-10, 33:1-3) and despite their opposition both were approved by the angel of God (Job 42:7). And in addition, the Bible claims to describe the God of scientists (Proverbs 1:7; John 1:3-4). If we are to trust only Christ (1 Peter 1:15-25; 2 Peter 3:2. Jeremiah 9:4-5) because we cannot identify with certainty those who truly love God (1 Kings 13:7-32; Jeremiah 17:5-10), and that Christ's servants are to be seen only as examples to be followed (Philippians 3:15-21; 1 Peter 5:1-5) and never as gods (Philippians 3:2-3; 2 Peter 2:1-2; 1 Thessalonians 5:21), then why should anyone else be trusted (Hebrews 7:8, 23-24, 13:17)?

Hell must not simply mean falling into oblivion, but also a permanent memory of what is not to be done and which has not been forgiven in some way.

Similarly, Galatians 5:3 “(μαρτύρομαι δὲ πάλιν)” cannot mean “I attest” or “I declare” but rather “I protest” as indicated by some commentators who choose to assume that the word protest is used here to reinforce an argument and not to contest it. Yet it is evident that in the same document and the other letters associated with the apostles Paul, Peter, and John, the teaching is that salvation comes only from faith in Christ (Galatians 5:6-12; Acts 10:34-48, 15:5-11) and not from the observance of the law (Moses' pedagogical law!), and Christ does not forbid honoring the Levites while the physical temple which is their workplace is not yet destroyed (Isaiah 42:3; Luke 5:14, 11:42; Acts 21:18-30; Luke 21:5-8, 14:34-35; Jeremiah 8:8-9).

Furthermore, it is said that the content of the Hebrew Bible is identical to that of the Old Testament of the Protestant Bible and is different from that of the Old Testament of the Roman Catholic Church and that of the Old Testament of the Eastern Orthodox Church. And that since the first centuries there have been discussions, in which honest and dishonest people may have participated, about admissibility (conformity to the teachings of Jesus of Nazareth) because of the content or because of the supposed authors of the various books that constitute the current canon of the New Testament. For instance, some documents about the teachings of Jesus of Nazareth contain structural contradictions which do not concern only circumstantial details (2 Kings 24:8; 2 Chronicles 36:9) having no bearing on the useful teachings that the reader is supposed to extract from texts (2 Kings 2:23-25; 1 Corinthians 10:6; - Genesis 46:27; Exodus 1:5; Acts 7:14; - Acts 9:3-8, 22:5-11). This is the case of the Gospel of Thomas where we can notice the opposition between these two verses: « (12) The disciples said to Jesus, "We are aware that you will depart from us. Who will be our leader?" Jesus said to him, "No matter where you come it is to James the Just that you shall go, for

whose sake heaven and earth have come to exist." (77) Jesus said, "It is I who am the light (that presides) over all. It is I who am the entirety: it is from me that the entirety has come, and to me that the entirety goes. Split a piece of wood: I am there. Lift a stone, and you will find me there."» And we can also notice that the message of the epistle of James is not consistent with the Hebrew Bible (James 1:13; Deuteronomy 13:1-5; Judges 2:3, 21-23; Luke 11:17-18). Moreover, the main sacred text of Islam, the Muslim religion which was revealed nearly six centuries after the story of Jesus of Nazareth according to what is said, who is mentioned there as a prophet sent to the Jewish people, affirms that God cannot have a son and that it is a sin to worship like Gods a man or his mother who conceived him in virginity (Quran 4:171, 5:72-75, 5:116-118, 19:88-93, 23:91).

My design is distinguished by the precise answers given to these questions in relation to the role that Christianity can attribute to Jesus of Nazareth within Judaism: If there is a creator and a divine will that we must know then what is the definition of a sin and how does someone obtain the forgiveness of his sins (Zechariah 8:16-17; John 8:23-25)? If Jesus of Nazareth is the king who announces the good news to all the nations, and if the temple of God is his body, then who are the authorized intermediaries between him and his people? How does he convey his instructions to his people (Zechariah 6:12-13; John 2:18-22)?

Dora Simunovic: « Let me tell you a (legendary, semi-mythical) story of the Spartan king Leonidas and the Persian emperor Xerxes. Persia was keen to invade Greece, including Sparta, and take over their control of the Eastern Mediterranean. Persia was a vastly larger empire, much richer and more powerful. But Spartans were famous warriors who lived in karst mountain mazes. It was going to be a difficult fight to invade Sparta, especially if the other Greek tribes joined in to help them. As it happened, the other Greek tribes did not join due to Persian political meddling. So Xerxes wrote one last letter to Leonidas, saying, "If we conquer your land by force, we will kill your sons, rape your women, main your soldiers,

slaughter your cattle, burn your fields and sow them with salt. Give up your arms, and you will be spared this fate!” Leonidas replied, “If”. (This is how it is often remembered. In reality, Leonidas was even cooler than that. When Xerxes told him to give up his arms, Leonidas wrote back, “Come and take them”.) I say the same to you. “If”. If the temple of god is the body of Jesus, etc. Well, why would we accept this? This is just another claim you are adding to a set of your other claims. Where is the evidence? Why do you believe this? What convinced you in the first place? But it goes beyond that, Rommel! How much do you know of the history of the Bible? I do not mean “Biblical history”, but the history of the actual book! Because, if you wish to claim that Mark and Matthew are fake, while Luke and John are better sources for the life of a historical Jesus, you are in disagreement with the vast majority of scholars whose job it is to know these things. With a minimum of research, you will find that Mark is, to the best of our knowledge, the oldest of the canonical gospels. It is also probably the oldest document about Jesus, with the possible exception of the Gospel of Phillip - which is not even in the Bible, just like the First and Second Apocalypse of Peter, Gospel of Mary Magdalene, Gospel of Judas, and countless others are not in the Bible. In the end, what is in that book, what is out of it, is almost totally arbitrary. I am glad that you agree there are clear moral absurdities in the Bible. However, I still don't understand how they can be isolated to Judaism, Catholicism and/or Islam? Aren't you just attacking your ideological / denominational opposition, while ignoring the contradictions in your own denomination? Besides, it is useless to try and convince me that Catholicism, Judaism and Islam are senseless. I already agree - but I include Protestantism, Hinduism, Mormonism, Shinto, and the others into this group as well. » Answer: « I am not an eyewitness to the events that would have occurred during the exodus under Moses, nor to the words and actions of Jesus of Nazareth about which there are different versions, nor to the exchanges between King Leonidas and Emperor Xerxes (I really enjoyed your presentation). What is interesting is to

wonder, regardless of supposed historical facts, what teaching is scientifically acceptable or not. If during our exchange you voluntarily give me false information that I cannot verify, for example about the Gospel of Philip and its anteriority or its use by the other authors of the Gospels, I can logically only accept them if I find it useful for me because I have no reason to trust anyone when I have reached a certain maturity (Micah 7:5-6 & Isaiah 2:22). If I say that God exists and that righteousness is his only will in the lives of men, how have I offended knowledge or science? If my own denomination is described in this way, what contradictions do I ignore? When I realized, reading the writings of the apostles, that this is the only message they want to convey each in their own way (2 Peter 3:1-4), and that this is consistent with the structure of the Hebrew Bible, I began to seek the face of Jesus-Christ in every excerpt of the Old Testament, after rejecting the writings that disfigure him in the canon of the New Testament (which included the Gospels according to Matthew and Mark). It is not a question of proving the historicity of the events presented but of observing that they are instructive for the understanding of God whose identity is defined independently of the biblical verses.»

Even in medicine, observation (the collection of data by a human subject, which can be used to propose theories) is an integral part of the scientific method, and this implicitly presupposes the righteousness and impartiality of the humans involved. Thus the Bible is simply one of the observations available to the investigators. If I cannot of course pronounce on the reality of the events described in these texts, I will not however trust the one who claims to have made research on the basis of his/her current knowledge and proved that Moses and the Exodus could not exist. I am satisfied to note that some communities have these scriptures in their traditions (Isaiah 43:9-13; Romans 15:8-12). If I say that God exists and that righteousness and fairness are His only will in the life of men (Exodus 23:1-8, Isaiah 28:17), then how have I offended knowledge? Why should I be ashamed of such monotheism

(Galatians 3:24-26)? Is it a matter of faith when it is stated that scientists have eternal life through their contributions to human knowledge (Luke 17:20-21; 1 John 2:15-17; Isaiah 33:13-16, 46:11-13, 66:24)?

1. I argue that if a single book was to be retained among all those who make up the New Testament (including the Gospels), it would be the Epistle First John although the author chose nuances in these expressions so that subtly addressing those who already think that the Hebrew Bible was inspired by God. This epistle contains everything there is to know, provided you know how to bring together different verses in order to grasp their true meaning, and if any notion is not there it is simply because it is a useless notion (1 John 5:20-21). 2. I claim that if my goal is to reach eternal life, all I have to do is behave so that I always have a good conscience: that means having the conviction that a court of saints, which is aware of all the aspects that I know about the case, all the antecedents to my knowledge and my most intimate motivations, will not state any condemnation against me. If I think that I need to omit or falsify any aspect of the elements of which I am aware, then I must know that I am committing a sin. And this sin will not be forgiven if I have already realized from myself previously, with conviction, that it is those who do not commit such sins who obtain eternal life (1 John 3:3-7, 3:20-21). 3. I claim that a person is a Christian if that person behaves always and ever so as to want to reach eternal life, and that a person who has not yet been a Christian can become a Christian. This implies that I cannot judge a person about a case if I do not know everything that this know about this case. And it also implies that a person who calls himself a Christian is not necessarily a Christian (1 John 2:3-6, 4:1-3).

More clearly, God is the abstract concept of truth, his only begotten Son is the abstract concept of love of the general interest, and the Holy Spirit is the inner conviction of being well-intentioned not with respect to a particular person or community but with respect to the rest of the world. Ordinary men are incarnations of abstract concepts and are born in

darkness, their light being the eternal life that is found in the only begotten Son of God whose first incarnation was Jesus of Nazareth, a character filled with the Holy Spirit from birth. Our actions are consistent with our intrinsic nature and necessarily depend on the information available. We survive by the impact we have had in the lives of others, as the abstract concept of which we have been the embodiment. Everything that occurs in nature is a realization of God, and any action of men that is not done by the only begotten Son of God is by definition a work of the Devil.

Finally, the separation between faith and science is not in the definition of the Father, the Son and the Holy Spirit, nor in the definition of the notion of eternal life, but on the one hand in the assertion that these are the works of God the Holy-Spirit that are established for eternity so as to preserve indefinitely by their consequences a trace in the perceptible universe (Psalm 127; Habakkuk 2:9-14; Ephesians 2:8-10), and on the other hand in consideration of the fact that, since the notion of sin is individual, our sins can influence the quality of the persecutions that will be imposed on them (Numbers 14:26-35), but the works of our offspring, whose existence involves not one person but at least a couple, are not directly attributed to us (1 Corinthians 3:15; 1 Corinthians 7:7-9).

Personal Thoughts Inspired by Christian Scriptures

1. Do whatever you want, but never rush to do anything, no matter how urgent the situation. Always take a minimum of time to analyze the situation and gather information in order to be convinced to keep a good conscience in relation to everyone at the same time, even unknown people. And don't forget that you could become what you do.
2. Christian faith is not generosity towards anyone but rather firmness in good conscience towards everyone at the same time, absolutely everyone and not just a few people otherwise it would be idolatry.
3. The Christian Cross (the sweet sacrifice): to consider at every moment an assembly of a few people likely to be honest and randomly chosen from all over the population, and to

wonder if knowing all I know and nothing but what I know, they would approve or condemn what I'm doing. 4. I learned to recognize the hand of God in each of my interactions with anyone or anything, and I know that if he is not experiencing my faith in Jesus Christ then it is a mission he entrusts to me. 5. All ordinary men are born in darkness and must commit sins. But while the children of God who were elected before the foundation of the world felt shame or acted out of ignorance before the days of their conversions, the demons rather experienced pleasure when they carried out reprehensible works. 6. Never rejoice at the misfortune of your enemies but be saddened by the fact that God did not grant them repentance so that you could support them as a friend would have done. 7. The commonality between a demon and a child and a spiritually immature person is that each of them knows in his heart that some of his actions or words can only be properly justified by someone else. Indeed, even one who uses a technology that he did not conceive must at least be convinced to triumph on the day of judgment by his objective. 8. When can we think that Christ is the motive? The motive is Christ when we seek the interest of all in general and no one in particular; The motive is Christ when one can justify one's actions with confidence by taking into account all the antecedents of which one is aware; The motive is Christ when we want to explain that the inheritance of God (membership to the Israel of God) is not distributed according to genealogies but according to faith in the Holy Commandment. 9. Every masterpiece is noticed spontaneously. What is appreciated in more time is of a lower quality. 10. If absolutely no one can accuse me publicly by evoking the entire history of our relationship as evidence, without omitting anything, then I do not commit any sin. 11. If you think that you would be doomed if what you want to do was shown to randomly selected strangers from all of humanity, explaining to them all the details of the context to your knowledge, then resist and do not do it because the fear of God is the beginning of wisdom and even sins committed in the times of ignorance, in the distant past, must have

consequences. 12. When they make any archaeological discovery that they manage to situate in time with a certain precision, what motivates them to share and make public their results if it is not the exact identity of Christ and the purpose of life? Let them answer the question so that everything is clear once and for all for everyone!

THE FATHER THE SON AND THE HOLY SPIRIT (JOHN 1:17, 10:30)

The Trinity

Our intrinsic nature and the totality of information at our disposal determine our actions, and Jesus of Nazareth announces this good news: we do not die, we simply change form (Philippians 1:23-24; John 11:25-26; 1 Corinthians 15:35-50; 2 Timothy 1:9-10; 1 Peter 3:18). We become exactly the information we have created in the world and whose evolution depends solely on natural phenomena and those who are physically alive, in other words, on God the Father.

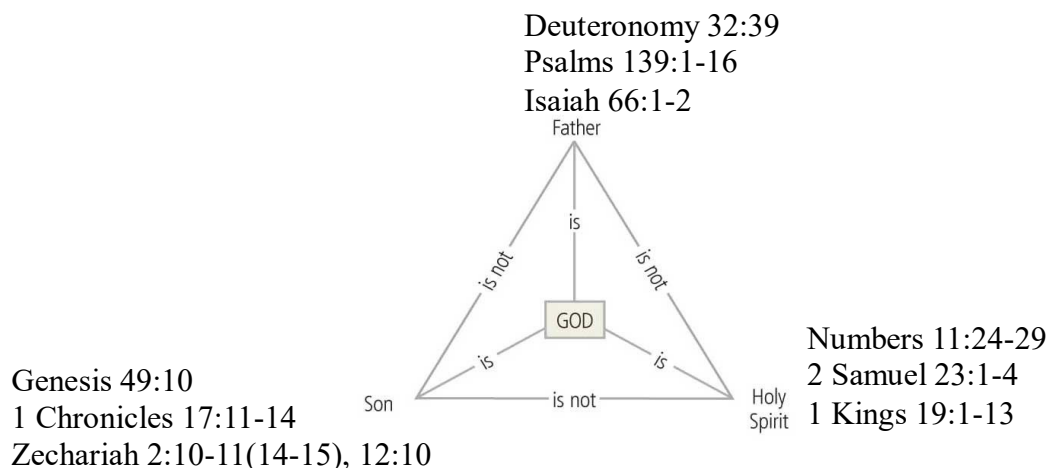
God the Father is the abstract concept of truth. Everything that happens in nature is his work (Proverbs 16:9, 19:21, 20:24; Amos 3:6; Jeremiah 10:23; Job 23:13-15; Philippians 2:13) and it is his angels, heavenly bodies, who speak to men in visions or dreams (Genesis 22:11-12, 31:11-13; Exodus 3:2-6, 24:9-12; Hosea 12:3-5; Daniel 9:21-22, 10:12-13, 20-21; Luke 1:18-20, 26-31; John 1:18). When we are unjust, it always allows God to accomplish purposes, but our guilt remains because of the purpose of life (Romans 3:5-8; 1 Kings 14:5-16, 16:1-7, Ezekiel 33:1-6,20). The prophets of God are those who have conversations with the angels of the Holy Spirit (Ezekiel 14:1-11, 20:7).

God the Holy Spirit is the intimate conviction of being well-intentioned, not in relation to a particular person or community but in relation to arbitrarily chosen strangers in society. God the Father only strengthens the works of God the Holy Spirit eventually over important periods of time (Philippians 2:8-11) and it is in this sense that these two Gods are one and

indifferently called of the same name in the Holy Scriptures. Obeying the statutes, commandments, and ordinances of God (Genesis 26:5) means obeying God the Holy Spirit by conforming to the customs going on in the surrounding society (Genesis 14:17-20; Ezra 5; Romans 13:1; 1 Peter 2:13-16; Luke 20:20-26) without ever submitting to any form of idolatry (1 Samuel 14:24-30,37-45). Thus, invoking the name of God (Genesis 4:26, 21:33-34; Exodus 6:2-3) means claiming or celebrating justice and fairness (2 Samuel 6:12-15; 1 Kings 8:9; Proverbs 21:3, 30:2-9).

God the Son, also called Christ, is the abstract concept of love of general interest and Jesus of Nazareth was its first incarnation (Luke 1:35; John 15:9-12). God the Son is the only intermediary between God the Holy Spirit and the world (Acts 25:19; John 14:15-19, 10:7-16) and it is in this sense that these two Gods are one and indifferently called of the same name in the Holy Scriptures.

In the same sentence of a biblical text, each occurrence of a reference to God actually designates only one of these three Gods and not necessarily the same for the different occurrences. For example, since by definition everyone is in God the Father, the expression “I am in the Father” (John 14:10) can only have a particular meaning if this is translated by “I remain in the love of the Father” and since it is only the works of God the Holy Spirit that are loved by God the Father, the word Father actually designates God the Holy Spirit who moreover is actually the real father of Jesus of Nazareth.



Intrinsic Nature of Embodied Heavenly Bodies

Human beings are incarnations of abstract concepts therefore each one always acts according to one's nature but the complexity and subtleties of the different contexts can provoke contrasts (2 Kings 21:16; 2 Chronicles 33:10-17).

By definition, to be born by being indwelt by the Holy Spirit so as to be physically sinless (Romans 6:22-23; 1 Timothy 3:16; Luke 24:1-5), one must be an incarnation of Christ or a reincarnation of a spirit who has already had knowledge of the purpose of life after necessarily offending the Holy Spirit. So if Jesus of Nazareth who teaches the exact knowledge of God paid a compliment following what is clearly an offense to the Holy Spirit (John 1:45-47) as Jonathan Doolin pointed out to me, it is to teach that an ordinary person cannot be without sin and that one is a child of Israel by training one's mind in holiness (1 Kings 15:5).

Balaam who was not a member of the tribes of Israel had the gift of cursing and blessing (Numbers 22:5-6,10-12, 23:8-10) but not being Jesus Christ he committed sins. Ahithophel had the gift of discerning the way God the Father acted (2 Samuel 15:31, 16:23, 17:14) but not being Jesus Christ he committed sins. This other remark which is not mine but Daniel Keeran's is that the virgin Mary who had the gift of giving birth to the Incarnation of Christ by the power of the Holy Spirit (Luke 1:30-35, 2:8-19) did not live without sin (Luke 2:41-50) and therefore it can be said that she was not a reincarnation of a spirit that had already known the truth.

Finally, Jesus of Nazareth by definition lived without sin and he had the gift of forgiving others for the sins they committed by offending their fellowmen because he was the incarnation of Christ which is the concept by which these sins are erased, that is, to obtain the

forgiveness of those who have been offended without possible public justification. However, the manifestation of this gift is not always visible and for a specialist of the Hebrew Bible, Jesus did nothing extraordinary except to persuade himself that he died while maintaining a good conscience in all circumstance even in relation to those who are not of his nation (Luke 4:25-27). Indeed, Jesus was born of a virgin woman (Luke 1:34) and therefore his father is not a man but it was not a first in history (Genesis 6:1-4). Jesus changed the water to wine (John 2:1-11) but Moses changed the sea to blood (Exodus 7:17-20). Jesus multiplied the loaves and the fish (John 6:9-13) but Elijah multiplied the flour and the oil (1 Kings 17:14-16). Jesus threatened the storm and walked on the water (John 6:16-21) but Moses opened the sea (Exodus 14:21). Jesus rose from the dead according to the flesh (John 11:40-44) and he himself rose (John 20:11-17) but Elijah did the same (1 Kings 17:20-24). Jesus spoke with living spirits (Luke 9:28-36) but Saul also had an exchange with the spirit of Samuel (1 Samuel 28:11-15). Jesus was taken up into heaven (Luke 24:50-51) but also Elijah (2 Kings 2:11).

THE PEDAGOGY INITIATED THROUGH MOSES (ISAIAH 1:2-3; 2 CORINTHIANS 3:12-18)

The necessarily imperfect laws enunciated through Moses, willfully evil (Ezekiel 20:25) for some of those that occurred after revolts offending the Holy Spirit (Exodus 20:18-23; Deuteronomy 5:22-29), only allowed to learn the differences of things and prepare the life and death of Jesus of Nazareth who had to explain the substance of the Ten Commandments in an environment where the various forms of idolatry were suppressed to the maximum (John 9:13-16, 10:17-18; Ezekiel 20:12).

Before the Destruction of their Temple (Deuteronomy 32:1-12; Isaiah 28:8-16)

If the incomparable Moses died at the age of one hundred and twenty years without entering the promised land (Deuteronomy 32:45-52, 34:1-12), after leading the people for forty years in the wilderness (Exodus 7:1-7; Numbers 33), it is because God is not in a

physically perceptible destination but rather in the quality of the journey (Numbers 20:1-13, 35:15-34). He who lives physically can hope to obtain something after the death of his body since a beloved of God was taken away prematurely in relation to his ascendants and descendant (Genesis 5:21-24) and Elijah also was taken away (2 Kings 2:11), and the love of God is obtained only by faith in Christ, which does not forbid honoring the Levites while the physical temple which is their place of service is not yet destroyed (Isaiah 42:1-8). This teaching became understandable only after the resurrection of Jesus of Nazareth (Luke 22:66-71, 24:18-27; Acts 3:17-26; 1 Timothy 1:12-13) which highlighted the coexistence between two realities that one could imagine distinct, the physical body and the heavenly body (Luke 24:30-32; John 20:8-9,27-29; 1 Peter 3:18; Acts 8:30-40).

Each person acts in accordance with his or her intrinsic nature (Luke 6:41-45) and at any time in the history of the universe, our presence in eternal life (Daniel 12:2-3) is determined by our actual contribution, physical or moral (2 Samuel 21:15-22; 1 Chronicles 20:4-8), in the genealogy of something that exists, a knowledge (Ephesians 4:25-27) or material entity (Genesis 11:4; Joshua 22:29; 1 Samuel 2:31-36; Deuteronomy 23:13; Exodus 12:35-36). Thereby, to assert that God wrote on tablets of stone (Deuteronomy 9:9-11) is equivalent to asserting that Moses wrote it when he was completely under the influence of the spirit of God (Exodus 34:27-28; Deuteronomy 10:1-5; Exodus 31:1-11). If we make something disappear, we will be present wherever the absence of that thing is noticed by all who knew about it. The one who has not seen corruption (Acts 13:32-39) is the one about whom there is reason to believe that he is not physically dead. Thus the great reward of those who actually retained the multiple commandments of Moses before the coming of Christ (Jeremiah 3:14-16, 29:1-20, 31:1-26; Haggai 2:1-9; Daniel 9:25-26) is the fact that they were the anonymous or famous actors of the narrative that enables us to understand God (Acts 7:44-53; Luke 20:37-38; Exodus 15:17-18; 2 Samuel 7:4-11). The house of God is the body of Christ (2 Samuel

7:12-17; Acts 20:28). And before Jesus of Nazareth, different angels of the Holy Spirit were able to intervene in different human communities (Daniel 4:1-18, 5:1-31) to lay the foundations of the house of God (Luke 6:46-49; 2 Timothy 2:14-21; John 10:16).

The practice of circumcision could not have existed as a ritual among Abraham's ancestors (Genesis 17) and was perceived by those who received it as the main symbol that distinguished them from other peoples (Genesis 34:14). The Holy Spirit was able to get impatient with Moses because his living conditions did not justify his disobedience to available information (Exodus 4:24-26) and the same Holy Spirit was patient with the people born in the wilderness (Joshua 4:13, 5:2-8), a people whose hearts he has in priority circumcised (Deuteronomy 8:2-5, 29:4-6).

The notion of sin is individual and although those our genealogical ascendants influence the quality of the persecutions we must endure, for all the elect must be persecuted (2 Chronicles 32:31; John 3:3, 6:53), the word child in the Hebrew Bible does not designate primarily to the bond of flesh and blood but rather to the bond of the spirit. Our children are the ones who include us in the effective chain of transmission of information that they use daily to effect their own accomplishments in other words those who appreciate and imitate our achievements (Ezekiel 37:25; Malachi 1:2-3; Genesis 35:10-12; Luke 1:35; John 8:38-43). Thereby, Caleb was not a descendant of Abraham according to the flesh but rather the son of a Kenizzite (Genesis 15:18-19; Exodus 12:37-38) and yet he inherited the promise (Genesis 17:7-8, 26:3-5; Deuteronomy 1:34-36; Numbers 32:10-13, 34:16-19; Joshua 14:6-14).

The strange choice of the symbol that the people had to observe (Numbers 21:5-9; John 3:14-16) to be healed after offending the Holy Spirit (Exodus 17:7; Numbers 14:22-24, 21:1-5) was an illustration of the fact that the optimization of our heavenly body is achieved by obtaining forgiveness of our sins only from those who have been wronged without any

publicly acceptable justification, so that their healings were effected by the image of what God the Father used to manifest their sin against God the Holy Spirit. It is permissible to use cunning to solve a problem fairly, but it is forbidden to design traps to cause the fall of a person who acts out of ignorance (Leviticus 19:11-18; 2 Kings 10:18-28; 1 Kings 3:23-25; 2 Samuel 14:1-20; Deuteronomy 1:16-17). It was not the foreigner who was excluded from the assembly of Israel (Ezra 10:2-3; Nehemiah 13:23-28) but only idolatry (Ezra 9:1-2; Nehemiah 13:29-31; Deuteronomy 20:14-18) because the pedagogy given to Moses simply recommends avoiding being drawn into idolatry (Exodus 34:11-16; Deuteronomy 7:1-9) and the holy race is not defined by genealogical ties (Deuteronomy 21:10-13; Ruth 1:4,16, 4:13-17; Judges 21, Joshua 8:33-35). Thus, God's Israel does not triumph because of its righteousness but because of the ignorance of the adversary (Deuteronomy 9:3-14) that is why they must attack only their enemies (Esther 9:1-2,16; Deuteronomy 20:1,10-12) after having offered them peace (Deuteronomy 2:24-33).

There has always existed a part of God's Israel which was not geographically identifiable and which was never under the pedagogical law chosen to welcome the incarnate Christ, that is why this law authorized conversions (Numbers 15:14-16, 29-31) and indicated that it is a sin to count the people with the sole criterion of belonging to the Israel of God (Exodus 30:11-15; 2 Samuel 24:1-10; 1 Chronicles 21:1-8; Romans 10:6-7), David not having been personally guilty of the numbering initiated because he was unaware of the exact identities of Christ and of the God of Israel so that this trial appears as a pretext for God the Father to judge the people (Judges 20; Ezekiel 18:30). However, it was not an offence to the Holy Spirit to count the personnel of the army (Numbers 1:45-47) or the members of the tribe of Levi because of their special function among the people (Numbers 3:39; 1 Chronicles 23:1-3).

The only thing that must attract the eye when one observes a child of Israel is the Holy Spirit and no other fantasy (Jeremiah 9:23-26; Leviticus 19:26-28; Deuteronomy 22:11-12; Luke 8:44) so that even Paul's recommendations on dress in assemblies serve only to prevent extravagance (1 Corinthians 11:1-16) as lust of the eyes can lead to undesirable effects (1 Corinthians 11:17). The Apostle Paul is simply trying to create a form of school of faith (Romans 10:9; Galatians 4:19, 5:14; 1 Corinthians 12:1-3; Philippians 1:15-18; Luke 5:36-39) for people who have not yet reached spiritual maturity (Luke 6:39; Ephesians 4:7-16) and it provides for a form of remuneration for those who are devoted to this exercise where the need arises from lack of knowledge (Galatians 6:6; Jeremiah 31:33-34(32-33)). Prayer only serves to strengthen the believer in one's attachment to the holy commandment, which is why we must think that Jesus' prayer for the fulfilment of the mission of Simon Peter (Luke 22:31-32) could have occurred when designing this mission (Jeremiah 1:4-5; John 1:2-3, 8:57-58).

In the Father's book of God we are now on the sixth day of creation (Exodus 32:32-33; Ephesians 2:10) and the pedagogical laws (Galatians 3:19) were not known before Moses in the form of a divine commandment (Romans 2:16-21; 4:6-12) so that the classification of animals that may have existed (Genesis 7:1-2, 8:20) was derived from the criteria established by human intelligence (Genesis 1:29, 9:2-3) for the angels of the Holy Spirit can circumstantially confirm certain human initiatives (Exodus 18:14-27; Deuteronomy 16:18-20, 17:8-13) but these angels are not the Holy Spirit itself, the God of Israel (Acts 10:9-16, 11:1-18; John 1:18).

The last prophet announcing the prophecies of the angels of the Holy Spirit (Acts 8:26-29, 10:1-8, 20:22-23) symbolically performed a water baptism (Luke 3:1-16; Acts 11:16, 19:1-6) in order to allow people to publicly commit themselves to renouncing evil works, in other words to publicly commit themselves to clinging to good works, which increased the

information that the Holy Spirit would henceforth use to judge each one of them, but such a commitment can also be made alone and in private. The meaning of the word baptism not being trivial (Luke 12:49-51) and being absent from the conditions which are necessary to access eternal life (John 3:5-7), the water baptism did not call into question the existence of the tribe of Levites and the temple which are suppressed only by the baptism of the Holy Spirit carried out by Jesus of Nazareth through the announcement of the exact identity of the God of Israel (Ephesians 4:4-6; 1 Corinthians 1:14-31; John 4:1-2) which brings together all human communities, individual by individual (Genesis 18:18-19).

The Jew is saved by Jesus of Nazareth because it is explained, in the Greek New Testament (Luke, John, Paul, Peter) that one is freed among other things from genealogical specificities (Numbers 18), an explanation similar to the one that created one's faith (Exodus 4:28-31; Luke 24:45-47; John 20:30-31). The Gentile is saved by Jesus of Nazareth because faith is created or solidified by the Hebrew bible and the Greek scriptures (Romans 15:8-12; Colossians 1:26-27). According to the holy scriptures, even those who doubt the possibly approximate historicity of the Hebrew bible can also be saved by Jesus of Nazareth because the world around us, and from which comes the information that determines behavior by imitation processes, is strongly impacted by the spread of the gospel (1 Timothy 4:10). Because we are a new creature as soon as we choose to live by faith (2 Corinthians 5:17-21), it is simply appropriate to state that our sins are then forgiven or that they are carried by the process that allowed us to acquire faith, that is, Jesus of Nazareth (Isaiah 53; Ephesians 1). Likewise, when it is stated that Jesus is seated at the right hand of God in heavenly places, it is simply an appropriate formula to summarize Luke 16:16 and I think that Luke 16:17 refers to the timeless law, the holy commandment (John 14:15, 15:12). By proclaiming themselves different, they oppose themselves to the Holy Spirit and in addition they take away from the

Holy Spirit those whom they manage to convince by usurping the place of Jesus Christ in their hearts.

There is fulfillment of Exodus 19:4-6, Numbers 12:2, 16:1-3, and this could not be achieved during the time of the pedagogy. Now it is no longer possible to recognize, according to their paternal houses, the 10 lost tribes (2 Kings 17:6-23) and the promised land will therefore be shared equally among the members of the Israel of God (Ezekiel 47:13-23; Zechariah 2:1-5, 11-13, Ephesians 2:13-22). What is important is the commandment of Christ and not the various feasts based on the sighting of the moon [the only means available for measuring time on a large scale and demarcating months and seasons] which are instituted in the pedagogical law (1 Chronicles 23:30-32; Ezekiel 46:1-3; Colossians 2:16-23; Isaiah 60:18-22) so that even the celebration of the birth of Jesus of Nazareth serves only to periodically remind future generations and those who tend to forget it of the Good News, the dispute over the precise date of the celebration having no significance and being akin to numerology which is a form of idolatry.

After the Destruction of their Temple (Deuteronomy 13; John 9:28-29)

NO!

There are specific corners of our beard that we must not shave (Leviticus 19:27) so as not to offend the creator of heaven and earth (this is encoded in the Oral Law and as a precautionary principle we sometimes prefer not even to shave), we don't even speak his name because of all the respect we have for him (Exodus 3:14, 34:14) and he promised us that he will subjugate the rest of mankind to our will when he sends the lion from the tribe of Judah (Genesis 49:9-10). Can a lion become a Lamb (John 1:35-36)?

We do not eat pork, the promised land is for us and our children and we do not want those who refuse to give the tithe to the tribe of Levi and who refuse that we teach them the will of the supreme being that is encoded in the nuances of Biblical Hebrew (Deuteronomy 4:39).

The throne of David must be strengthened forever (Psalms 89; 2 Chronicles 13:1-12) by a person who will forever preserve the grace of God (1 Chronicles 17) and it is not Solomon (1 Kings 11:9-13) because the temple is currently destroyed (2 Samuel 7:16; 1 Chronicles 17:14), but it could not be this Emmanuel (Isaiah 7:1-16; Romans 4:17) whose name means 'God is with us' and who was announced for the house of David to a king who is not even loved by God (2 Chronicle 28). However, being Jewish does not mean practicing a religion, it is a community united by the same universal values which are transmitted through the maternal womb (Genesis 41:38-45, 46:20; 48:1-6; 49:22-26; Numbers 34:13-15, Ezekiel 47:13) and yet open to the conversions of strangers (Joshua 8:32-35; Esther 8:17; Isaiah 56) who cannot hope to incorporate the prestigious hereditary tribe of the Levites (Deuteronomy 18:1-2) which has a special connection with God through paternal blood in order to frequently offer to God his favorite food, namely the blood and fat of healthy animals, to explain the law to the people and judging difficult issues (Deuteronomy 15:19-23, 17:1-13; Nehemiah 8:6-11). Some of God's people were scattered several centuries ago among the nations (2 Kings 17:6-23) but honesty and integrity is our motto, they will be found and gathered together in the promised land whose limits we know (Ezekiel 47:13-23), and we know all this because it is written in the Bible.

We did not write this book which would have been translated into Greek before the coming of Jesus of Nazareth, we also received it but these are our traditions and the tradition must remain alive like the God who is described there (Numbers 14:28) while this Jesus of Nazareth died without fulfilling the prophecies on the glorification of the Jewish people and besides where is the proof that he actually existed?

We want to build the house of God that the rest of the world will envy, we will cook meats in it (Exodus 18:11-12, 20:24-25; 1 Kings 19:21), we burn the fat and we shed the blood, the people eat the rest of the flesh after having given good portions to members of the hereditary Levite tribe while God will be hidden behind the veil (Deuteronomy 12) where he will be met once a year by a high priest, descendant of Aaron, on the occasion of a special ceremony which marks the fact that it is impossible for the people to be without sin (Leviticus 16) but it is not because the very existence of the pedagogical law is a sin which gives a privileged position to the family tree of Aaron and Levi and which separates into two parts the Israel of God (Isaiah 8:13-18; Micah 5:2-4(1-3); John 11:50-52).

No willful transgression that cannot be justified by any circumstantial constraint is forgivable (Numbers 15:22-31) but we know the difference between on the one hand the sins committed by unwillingly transgressing the commandments (Leviticus 4:1-35; 5:1-19) and in this situation something is lost because the flesh of the sacrificed animals is not eaten (Leviticus 4:18,30, 6:30), and on the other hand the sins committed by inflicting harm on someone else with guilty justification and in this situation we find the love of God only by obtaining the forgiveness of those whom we have offended and by performing guilt offerings, there is no other way (Leviticus 6:1-7(5:20-26), 25-29(18-22); Hosea 6:6; Proverbs 21:3; Psalms 51:16-17(18-19); Ezekiel 18:1-32, 33:14-16; Isaiah 1:10-20, 57:16-19).

After Moses who knew God face to face (Deuteronomy 34:9-12), Ezekiel is said to have been the only prophet who gave new laws for the people (Ezekiel 40–48) and these laws contradict the architectural teachings of Moses concerning the structure of the temple which is the place of worship (Ezekiel 44:1-2, 48:29-35; John 4:22), and also concerning the quantities of sacrifices to be offered to God (Ezekiel 45–46; Numbers 28–29) and whose use is well specified (Leviticus 7:1-10; 1 Samuel 2:13-17, 27-29; Ezekiel 44:15-16). It is for us to be at the service of the only God who created everything and to whom everything belongs

(Job 41:11(2); Psalms 50:1-15; Zechariah 7:1-10) but if we have to choose between Moses and Ezekiel then we prefer to choose Moses because this God has no sense of humor (Genesis 25:21-23, 28-34, 27:1-25, 29:15-25; Exodus 20:22-23, 32:1-14, 29:43-46, 34:27-28; Deuteronomy 10:8-9, 31:19-27) contrary to the God of other prophets (1 Kings 8:9, 25-30; Ezekiel 43:6-10; 1 Kings 22:8-23).

We must not add or subtract from the commandments given by Moses (Deuteronomy 4:1-2; Isaiah 8:12-20), not for eternity but until the coming of someone who is immortal and who will teach us an additional message from God (Deuteronomy 18:18-20; Jeremiah 31:31-33(30-32); John 8:23-25). God insists that there be no mixing between the heritages of the different paternal tribes of Israel (Numbers 36; Ezekiel 46:16-18, 48:1-29) this is why we must find the lost tribes and identify their paternal tribes (Jeremiah 23:5-8).

In the incomprehensible nature of their love for God or rather of the promises they hope to fulfill (Zechariah 14:16-21), it would not be surprising if they had a dubious interpretation of David's words (Psalm 139:21-24) and try to apply this biblical passage to those who suggest them not to seek to identify their brothers and sisters on the face of the earth (Deuteronomy 14:21, 23:19-20; Exodus 22:31; Galatians 3:22; John 9:39-41), because the final teaching is that we are all brothers and sisters, whether one is a master or a slave (Acts 10:25-48), and the Holy Spirit who distributes different gifts to different people (Acts 19:6-20; 1 Corinthians 12:4-13) considers each person according to the information available and actually understood (Romans 10:1-4; John 15:22-27; Job 35:5-8) even if sins committed in ignorance of the knowledge of the true God of Israel are to be compensated one way or another (Psalms 119:75; 2 Timothy 2:13; Lamentations 3:21-4; Ecclesiastes 11:9-10; 12:1-7).

HOW TO OFFEND OR PLEASE THE HOLY SPIRIT (JOHN 5:39-40; JEREMIAH 9:23-24)

God's love means that he will give a place, eventually anonymously (Galatians 6:7-8; Ecclesiastes 9:13-15), to our heavenly body (Genesis 6:5-8; 8:18-21) and this does not

always translate into a long life (Luke 9:7-9; 2 Chronicles 34:1-2; 2 Samuel 5:4-5) but it is often the case (2 Peter 3:9,15). The substance of biblical narratives is to highlight different ways of being guilty or righteous towards the Holy Spirit and the message is the same: one do not overcome by force but by spirit (2 Samuel 17:1-14; 1 Samuel 2:9-10).

What is Truth? (John 8:38)

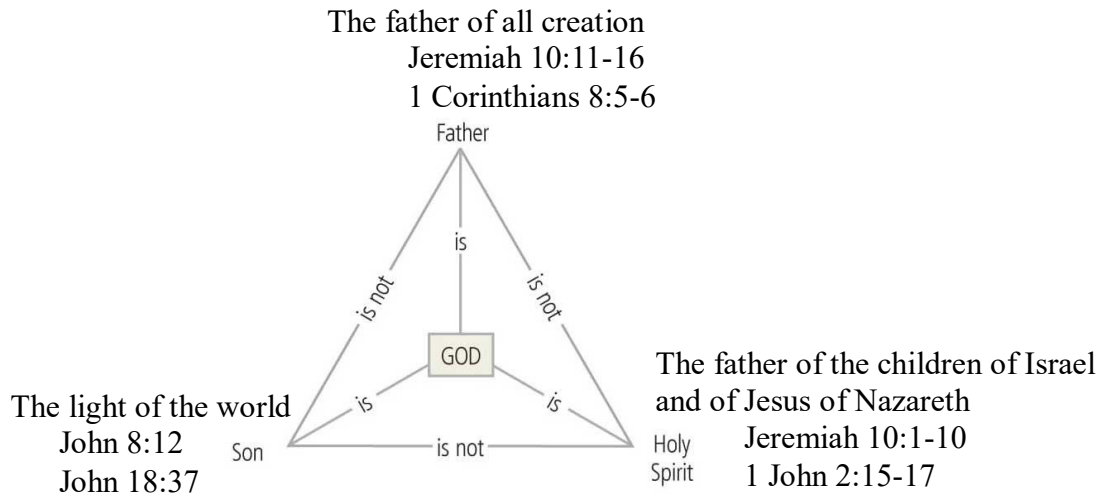
Not all those who simulate transparency in their lives are Israel (2 Corinthians 11:14). There are remnants among Jacob and remnants among those who were never Jacob, and both form the Israel of God (Isaiah 44:1-6).

A semantic theory of truth holds that truth is a property of sentences and If I affirm that truth is a relative notion, it is because there are two semantics which are not necessarily independent: on the one hand there is the meaning of the words in a sentence, and on the other hand there is the meaning of a sentence in the particular context of a pair (sender - receiver). There may therefore be situations where the truth of a statement can only be determined by the intentions of the author so that there may be several truths and several lies, each of the words truth and lie then referring not to unique possibilities but to sets. Thus, to speak the truth only means to express oneself under the influence of the Holy Spirit, in other words to have in the heart good intentions in relation to arbitrarily strangers chosen in society. This is the context of the proposition (P) which states that truth is the light of human beings.

Light is the means by which we can achieve our goals with satisfaction, without this being followed by any unpleasant surprise through cause and effect relationships. It should be noted that everything a person does at any time is to achieve a specific goal which is sometimes only known to that person: I am thirsty and I want to soothe this feeling, I want to eliminate a

person to take advantage of certain circumstances in such and such a way, I hope to go to a paradise which perhaps does not exist.

Even Jesus of Nazareth is not God the Holy Spirit who is the Holy One of Israel.



Selected pieces

Joab strikes Absalom (2 Samuel 18:9-15) whom he brought back to the king (2 Samuel 14:1,18-21) and who rebelled after burning his field (2 Samuel 14:28-33).

Without involving the Holy Spirit in his motives, Naboth refuses a transaction offered to him honestly and in the light of day (1 Kings 21:1-3) by a king whom he is supposed to obey (1 Samuel 8). And with her husband's permission, Jezebel decides to take justice by dark ways by inciting others to offend the Holy Spirit (1 Kings 21:5-23).

Simeon and Levi acted with anger (Genesis 34:13-31) and did not forgive those who wished to repent (Genesis 34:1-12) for they could have simply rejected their proposal and demanded reparation (Deuteronomy 22:28-29; Genesis 49:5-7).

She has not previously offended him in any way on her own initiative, and yet Judah makes a promise to his daughter-in-law without any sincerity when he is under no obligation to do so, therefore he will have to suffer the consequences (Genesis 38:1-26).

Jeroboam abandoned the members of the tribe of Levi by granting their livelihood to others and led the people away from the Holy Spirit by appointing a new God (1 Kings 12:26-31; Deuteronomy 10:8-9).

Nebuchadnezzar king of Babylon, Sancherib king of Assyria, and Haman servant of king Ahasuerus each wanted to give himself more importance than the Holy Spirit (Daniel 4:30; 2 Kings 19:9-13; Esther 3:1-11, 5:9-14) who is the true God of Israel (Daniel 4:31-37; 2 Kings 19:17-28, Esther 6) so that Solomon did not sin against the Holy Spirit by the fact that he exercised freedom from the commandments of Moses (Deuteronomy 17:14-20; 1 Kings 11:1-2; Leviticus 10:16-20) but precisely by the acts of idolatry that he actually committed (1 Kings 11:3-10).

Although David will continue to live through Solomon not only through the teachings which he transmitted directly to him and which will actually be used, but also through the family tree to a lesser extent since each is responsible for his own sin, Solomon who was not directly offended by Shimei (1 Kings 2:8-9; 2 Samuel 16:5-12) made a proposal to him which he accepted (1 Kings 2:36-38) and which he could not keep (1 Kings 2:39-46). Thus, we do not see a direct offense from Amalek (Deuteronomy 25:17-19) towards Saul when the angel sends him to destroy this people (1 Samuel 15:1-3) but this does not mean that such a widespread offense did not exist against Saul. It must be admitted that the scriptures do not specify every detail known to each stakeholder in every context, and that there has never been any difference between those who practice righteousness and integrity according to the information at their disposal, whatever be the peculiarities of the community in which they evolve (Jeremiah 27:1-22, 43:1-13; 2 Kings 5:1-18; 2 Chronicles 35:20-23; Ephesians 3): on

the one hand a pharaoh loved by God welcomed Jacob (Genesis 47:1-11) and another who was less loved did not pass on to future generations an admirable inheritance (Exodus 1:7-10, 3:16-22, 12:40-41), on the other hand God loved King David (1 Chronicles 22) and he was angry with some of his descendants according to the flesh (2 Chronicles 36).

David the Man After the Heart of the God of Israel

The Holy Spirit considers only the information at our disposal (Deuteronomy 23:24-25) and David who seeks only to satisfy a whim cannot approve what is not to be reproduced (1 Chronicles 11:15-19).

Valiant soldiers of Israel felt the fear and fled against Goliath without defiling their consciences because they recognized the unusual assets of the adversary (1 Samuel 17:4-7,24). David less impressive in appearance, volunteered to fight the enemy because he remembered confronting and defeating the lion and bear in a combination of circumstances (1 Samuel 17:33-37). Sin is only in what you desire through your actions based on what you know.

She saves his life with sincerity (1 Samuel 18:6-9, 22-29, 19:9-18) and he remembers it (2 Samuel 3:14-16).

He fears for his life (2 Samuel 21:10-12) and does not offend anyone (1 Samuel 21:13-15). Elsewhere he fears for his life and leaves it up to God to decide on a parameter that he cannot control (1 Samuel 22:20-23).

He is offended to have worked without pay (1 Samuel 25:14-17, 21-22) but revenge belongs to God (1 Samuel 25:25-42).

It was the all-powerful God of David, whose identity is still unknown, who made Saul the king of Israel (1 Samuel 26:7-12, 27:1-4). Furthermore, the Amalekite has offended the Holy

Spirit (2 Samuel 1:1-10) and David is in a position to exercise justice against him who struck down a man for his own glory (2 Samuel 1:13-16).

Like any normal human being, the son of Saul was not born with the Holy Spirit but he agrees to make peace (2 Samuel 3:9-16) this is why David, who is in a position to do so, exercises justice against those who have struck a man for their own glory (2 Samuel 4:5-12).

Jonathan showed kindness to David (1 Samuel 20) and he remembers it (2 Samuel 9) however, like Isaac and Esau (Malachi 1:2-3) or Amon and Josiah (2 Chronicles 33:21-25, 34:1-2), the son according to Jonathan's flesh is not also his spiritual son (2 Samuel 16:1-4). And faced with new information whose relevance he cannot determine, he acts in real time with fairness (2 Samuel 19:24-30; 1 Samuel 8).

David found himself in a complicated situation because everyone must commit sins and it is not a stranger who was offended (2 Samuel 13:11-22), and he is convinced by Joab to let return Absalom (2 Samuel 14:21-24, 32-33) who did not personally offend David.

David wants to be grateful but the recipients are mistaken and rather than acknowledge their mistake they choose to make war on him (2 Samuel 10:1-7) and they act out of pride for they know that to forgive does not mean to forget but rather to take precautions in the future (2 Samuel 16:20-23).

Joab takes revenge in peacetime (2 Samuel 3:17-39) for an unfortunate event that occurred during the war (2 Samuel 2:17-28) and in addition he disobeys King David who asks him to capture Absalom alive (2 Samuel 18:1-5, 11-14) then David wants to take away his title of leader of the army (2 Samuel 19:11-13(12-14)) and he opposes it by striking the one who did not offend him directly (2 Samuel 20:4-10). This information known to David must be transmitted to one who serves the same God and who is supposed to lead the same people (1 Kings 2:5-6).

David himself was not an incarnation of Christ (1 Kings 15:5) but merely his spiritual father (Luke 20:41-44) and David's work continually shines before God because it is designed to be the basis of the teachings of God's only begotten son, the light of the world.

CONCLUSION

When we come to the world we find different narratives on various subjects and they all have a historical character so that a classification in order of usefulness can only be made after examining and understanding the teachings offered. The notion of eternal life is clearly stated and what belongs to the realm of belief is the methodology to follow in order to endure in this abstract space which is inseparable from the perceptible universe: perhaps some rituals should be practiced at special times?

Because there has always been a subtle difference between obedience to God and strict observance of the commandments of Moses' pedagogical law (2 Kings 18:1-7, 23:24-26; Leviticus 10:16-20; 2 Corinthians 3:12-18; Luke 7:31-35), this document proposes blind confidence in a hypothesis recognized as timeless by an original analysis of part of the biblical texts (Acts 13:40-49), namely the Hebrew Bible, the Gospels of John and Luke, the Acts of the Apostles, the letters of Paul(13), the letters of Peter(2), and the letter of John(1): according to this theory which recalls natural selection in biology, populations as a whole tend to reproduce only, among the knowledge acquired in experimental situations, those that seem useful for the collective well-being.

As a result of this presentation, we must ask ourselves about the meaning of agnosticism and atheism by wondering if it is for the member to impose on oneself moral principles that one refuses by ignorance to designate by the word God or if it is a question of denying the existence of heavenly bodies, conceived as an extension of physical bodies by the notions of

responsibility and intellectual property, by defending the freedom to flourish without ever worrying about a possible justification of our actions to the circumstantially identifiable interlocutors.

The observable physical death of the body being theologically attributed to the notion of sin which is individual without this excluding more precise causes studied by science, the question of the existence of a goal in life seems to be reduced to that to know if the one who has not simply wandered off at a certain stage of one's life like king Solomon and who never cares about the interest of the rest of humanity as a whole can also transmit to future generations a heritage continuously used with admiration.

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APPENDICES

A. Theological Vocabulary (Luc 1:31-33; John 8:51)

Generalities

Any opinion or explanation (Proverbs 18:2) is always someone's and we should trust no one (Isaiah 2:22; 1 Thessalonians 5:19-22). In this biblical sentence (Proverbs 18:2) it is not the fact of wanting to reveal one's thoughts that is criticized but rather the possibility of doing so without being based on any conviction resulting from a preliminary analysis of at least one aspect of the problem (Romans 14:5) because it must be understood that one who is motivated by the Holy Spirit cannot be a fool. And if one know absolutely nothing about a subject, is it impossible to have an intimate conviction without calmly listening to the different points of view available (Proverbs 12:15).

Words and phrases may have different meanings when used in different sentences (Genesis 15:13-16; Exodus 12:35-41; John 8:33; Genesis 2:1-3; Leviticus 25:8-10; Daniel 9:21-26). Otherwise how to understand on the one hand that no misfortune happens to the just (Proverbs 12:21) when it is said that Job was just (Job 1) and on the other hand that misfortune often happens to the just who will always be delivered (Psalms 34:11-22) when John the Baptist is said to have had his head cut off (Luke 9:9)? Thus it must be admitted that the righteous may undergo very difficult trials but will always see in each situation an opportunity to serve the creator through the Spirit according to all the complex information that is accessible while the wicked cannot reach the fullness of the heart because he continually experiences desires that offend the Spirit (Proverbs 12:21). Moreover, the certain deliverance of the righteous (Psalm 34) does not necessarily concern physical life but will always be accomplished in eternal life, possibly anonymously (John 12:24-26). So we who are disciples of Jesus Christ are wise (Proverbs 8:1-21; 1 Corinthians 1:30-31) but our wisdom is not that of the world (Proverbs 3:7; Isaiah 5:21).

A single reality can be described by several truths, in other words a single truth can have several facets (Numbers 13:1-2; Deuteronomy 1:19-24; 1 Samuel 10:9-12; 1 Samuel 19:19-24). In addition, the notion of responsibility allows the free use of different names to designate the author of a single achievement: the authors of the losses that have occurred during a conflict (2 Samuel 21:15-22; 1 Chronicles 20:4-8), the author of the making of the ark of testimony (Exodus 31:1-11; 38:22; 39:42-43; Deuteronomy 10:3-5), the author of the writings of the ten words on tablets of stone (Exodus 31:18, 32:15-19; 34:1,27-28, Deuteronomy 10:1-2), for he who acts under the influence of the spirit of God performs the acts of God (2 Chronicles 20:14-15, Judges 20:27-28).

In the Holy Scriptures different realities are called of the same name only because of the particular connection between their contextual nature (Job 10:4; 1 Samuel 16:6-7). As a first

example, the word God which refers to a hidden power (Exodus 7:1) can indifferently refer to the author of all creation (Genesis 1:1), or his only begotten Son who has a different identity (John 1:1-4, 1 Timothy 2:5), or his Holy Spirit who alone can secure us a place in eternal life (2 Chronicles 20:14-15, Judges 20:27-28). Thus, an unchanging God announces the arrival of the messenger of a new covenant who is also called God (Malachi 3:1-6, Isaiah 40:1-11, John 1:1). As a second example, all who cleave to the Holy Spirit receive a firstborn position and obtain therefore an eternal inheritance (Exodus 4:22; Psalms 89:26-28, 35-37; Jeremiah 31:9; John 1:9), Jesus of Nazareth being the first born par excellence (Psalms 45:6-7). As a third example, the word Israel sometimes refers to the twelve tribes descended from Jacob who are finally dispersed after Jesus of Nazareth (Exodus 12:47-51; Leviticus 19:33-37; 24:22; Joshua 1; Isaiah 56:1-8), and some other times it is all of God's Israel which contains more than Jacob (Genesis 17:1-5; 32:28; Joshua 14:14; Isaiah 19:22-25; Micah 5:1-4; Romans 9:6-8, Ezekiel 47:21-23; Romans 2:28-29). As a fourth example, the Levites of the New Covenant (Malachi 3:1-6; Jeremiah 31:31-37; 33:15-26) are no longer determined by the family tree (Deuteronomy 10:8-9) but all imitators of the apostle Paul, who is himself from the tribe of Benjamin (Philippians 3:4-11), for whom nothing is forbidden except to have in the heart evil intentions in relation to strangers arbitrarily chosen in society (Exodus 19:5-6; 1 Corinthians 9:14-19, 11:1; Luke 17:10). The apostle Paul uses all the information of the context in which he evolves and wants to create a form of school accordingly (1 Timothy 2:12; Galatians 4:1-2, 1 Corinthians 3:1-2; Galatians 3:28) to teach people to move away from all forms of idolatry and to attach themselves only to the Holy Spirit (Judges 4:1-10; 2 Chronicles 34:18-28, Isaiah 29:13; John 13:34-35, 1 Peter 1:22-25; 2 Corinthians 10:3-6). As a fifth example the words life and death sometimes refer to the life and death of the physical body (Exodus 21:12-14; Deuteronomy 32:48-52; Philippians 2:27-30) and sometimes to eternal life and eternal death (Proverbs 8:32-36; John 1:4; Isaiah 57:1-2; Ezekiel 18:26-27;

33:11; 1 John 5:12-13). As a sixth example the word father in the scriptures does not necessarily refer to blood relationship (Exodus 4:22; 2 Kings 6:21; Malachi 1:1-3; Psalms 45:16-17; Ezekiel 37:24-27; Luke 20:41-44), the father of the true children of Israel (Romans 9:6-8) being the Holy Spirit whose best representative is Jesus of Nazareth (John 14:8-9). Everyone is born ignorant and after the new birth our new father is the Holy Spirit (John 3:3). As a seventh example the word Law refers to two separate things: it may be the particular pedagogy of Moses (Galatians 3:23-26, 1 Corinthians 9:20-21) within which the hereditary tribe of Levi and the hereditary successors of Aaron have a particular role (Numbers 18) and they are the only ones authorized to receive whatever any Jew may wish to offer to God, or it may be the timeless law of Christ (1 Corinthians 9:21) since no one needs to be a Jew or know Moses before understanding the meaning of the word steal (appropriating another's possession).

In the sight of God the name of an entity is not some literal expression (Exodus 33:17; Judges 6:31-32; 7:1-2) but the abstract concept that this entity represents (Exodus 34:14), communities having different languages that can designate the same reality by different words and sounds because the different alphabets sometimes have nothing in common. And when God speaks of destroying a people, it is not necessarily a question of removing all the celestial bodies of the individuals who constitute that people (Ephesians 6:12) but the idolatrous belief systems which are the foundations of the organization of social life in these communities (Isaiah 11:9-10; Micah 5:3-4; Isaiah 49:6).

The Epistle of John teaches somewhere that only one thing is required (1 John 5:11-12), and elsewhere that it is actually two things (1 John 3:23) and perhaps more (1 John 2:3-4). These nuances are necessary because obedience to the Holy Spirit implies on the one hand the confidence that this obedience will give a place to our heavenly body, and on the other hand there is a methodology to follow (1 John 2:20; 1 Kings 3:5-12; Proverbs 1:1, 10:1, 25:1;

Ecclesiastes 1:1, 12:10-14): to reject any form of idolatry but submit to the rules established in the surrounding society (Proverbs 24:21-23), obtain forgiveness for an offense by soliciting the actors concerned since this is the path indicated by the pedagogy of Moses, practice justice and fairness when dealing with anyone even strangers (Proverbs 14:34; 21:3-4), understand that we are connected to our achievements by the notion of responsibility (Proverbs 6:1-5), analyze each situation before reacting (Proverbs 12:16; 14:29; 15:1; 16:32; 20:3), educate the youth because everyone comes into the world ignorant (Proverbs 3:11-12; 13:24; 22:6,15; 23:12-21), stay focused on the goal (Proverbs 4:20-27).

There is no possibility of retaining the discriminatory pedagogy of Moses (Romans 2:13; Galatians 3:10; 2 Peter 3:15-16) because it is a sin against the Holy Spirit who is the true God (Isaiah 54). Just as the writings of the prophet Jeremiah take place before the Babylonian captivity and could therefore concern events to occur before the arrival of the messenger of the new covenant mentioned in chapter 31, these writings of the apostle Paul (Romans 2:13; Galatians 3:10) occur while the temple of the Jews, the workplace of the tribe of Levi and the high priest direct descendant of Aaron, is still in operation (John 11:49-52). Whoever wants to be under the law of Moses must absolutely identify all members of the hereditary tribe of Levi and the lawful successors among the sons of Aaron (Leviticus 25:32-34; Numbers 5), and additionally identify all the Jews of mankind according to their paternal tribes (Leviticus 25:23-31; Numbers 36; Deuteronomy 23:19-20): such a person is a real asshole and if he is not just an ignoramus who is content to do what his father or his mother or his neighbors or his brothers told him to do (2 Chronicles 21:1-5; Judges 9:1-5; 1 Kings 12:10; Job 32:1-10; 2 Chronicles 15:16-17, 22:8-12; 2 Kings 6:26-29; Isaiah 2:22) then he is truly cursed (Galatians 3:10). Finally we must make the connection between Romans 2:12 and Romans 3:20-22, and it is legitimate to ask what are the commandments considered by the apostle James who is

supposed to be a disciple of Jesus of Nazareth and also a Jew at the same time (James 2:10; 5:14-16; Luke 11:52; 1 John 2:18-21)?

Some point out that Acts 3:22-23 is not identical to Deuteronomy 18:18-19 and they thus indicate that Moses does not announce the arrival of a particular prophet who will give the people new or different laws (Deuteronomy 4:1-2) but that he announces a continuous series of prophets who will only give warnings to the people on future difficulties without ever changing a law that will never change (Genesis 1:29; 9:2-3; Leviticus 11:1-4). However Moses never asked God to build a house with doors and windows (Ezekiel 44:1-2; 46:1-3; John 4:22) but only explained the plans for the construction of a movable work as the workplace of the successor high priest of Aaron, with the colors of the curtains and the arrangements of the altar of incense and of the altar of burnt offerings and this teaching of Moses did not however survive forever but only during the nearly four hundred years which constitute the era judges (Judges 8:22-23; Hosea 13:11; Acts 7:44-53). Deuteronomy 30:11 could be paralleled with the fact that all the important characters in the scriptures, starting with Moses himself and King David as well, have offended God (Numbers 20:12-13; 1 Kings 15:5).

Ultimate revelation

The only will of the creator of all things (God the Father) in the life of men is obedience to the Holy Spirit and to transmit this teaching to men there were many prophets but the one who had the main and essential role was Jesus of Nazareth also called Son of God or Son of man (John 8:28; Luke 13:18-21). So we have God the Father, God the Son, and God the Holy Spirit.

The first chapter of the book of Genesis summarizes the story of creation and from the second chapter onwards it is about highlighting selected events for our instructions.

Throughout the Hebrew Bible God blesses or curses different characters by promising them

that particular events will occur sometimes during their lives in the flesh, but very often after the death of their bodies (Genesis 15:1-6; 17:1-8; Exodus 34:5-7; Deuteronomy 25:17-19) and Jesus of Nazareth came to explain to the Jews that he announces good news to all mankind. It is that no one dies and the kingdom of God is in our midst (Luke 17:20-21; 20:37-38; 1 John 3:2-3). His resurrection, a phenomenon already noted as being strange in the Jewish scriptures (Genesis 5:21:24; 2 Kings 2:1-18; 13:20-21), demonstrates the existence of eternal life (Acts 1:1-11) and makes us understand the means to access it (1 Peter 1:18-22; John 3:16). Just imitate his behavior by clinging to the Holy Spirit in all circumstances (John 13:34-35). His words were spoken and written to comfort and sustain us in the midst of different trials and if I obey his teaching I become the new form of his body and he becomes my spirit (John 14:22-24) because I included him in the effective chain of transmission of information that I use to carry out my own realizations (Romans 8:9).

All the creators of sects and cults (2 Peter 2:15-19; John 8:32) want to use you to give a place to their own heavenly body and to achieve this goal they must be directly responsible for a knowledge that you proudly use regularly in your life. Either there are very small things to perform such as praying in a special way at particular times in addition to other prayers that may come from your own initiative, or practicing fasts on certain days of the week that have been chosen for you, or they insist on certain vocabularies to be used systematically when the circumstances are favorable or on the supposed exact spelling of certain expressions, or they impose to have a significant utility in some of the most important events in your life, such as contributing to the choice of your life partner and ensuring that this relationship in which they have a great deal of responsibility produces lasting fruits (eg children).

The only way to endure eternal life without going to hell (leaving others a disgusting memory as a legacy) is to consistently practice what feels right and just to you in all your

interactions with others, according to the information available to you. There are no other secrets, there is no particular ritual to practice. The spirit of God is the spirit of justice and equity and this spirit can dwell in anyone who wishes but be careful, not everyone wants this and some know how to hide their intentions very well. At any given moment there are only two kinds of people in the world namely those who are only concerned with the flourishing of all mankind and those who do not care (Luke 9:50; 11:23). Those who act out of ignorance still have the possibility of conversion (John 6:37) because every normal human being must offend the Holy Spirit (Psalms 32) but whoever renounces the faith after having had an exact knowledge of it is definitely cursed (Luke 12:10).

False Jews, whether they are spiritual or fleshly descendants of converted peoples (Esther 8:15-17) or whether they are truly of Abraham, know that not all the prophets of scripture are of the tribe of Levi, King David who is of Judah having spoken from God (Psalms 22), and that the son of a harlot woman was a judge in Israel (Judges 11:1-3). But they refuse to understand that the spirit of God cannot remain locked within four walls in a very holy place which only a privileged few have the right to approach according to their genealogy and function within that genealogy (Exodus 29:29-30; 30:1-10; Numbers 8:22-26), a holy place that is initially in a moving structure (Exodus 26:30-37; 40:1-7; Numbers 1:48-54), a holy place that King David wanted to immobilize (2 Samuel 7:1-2; 1 Chronicles 22:17-19) and that the prophet Ezekiel proposes to immortalize (Ezekiel 43:10-12; 48:29-35). They refuse to understand that there is no particular time of day or particular days of the year to fully experience God's presence (2 Kings 4:22-23; Isaiah 60:18-22). Jacob also prophesied that his own spirit would not naturally be united with that of the Levites (Genesis 49:5-7). Indeed, what could be more petty than a Jew who considers himself to be the intermediary between God and men (1 Thessalonians 2:13-16)? What is stronger than the God of Abraham, the God

of Isaac and the God of Jacob? And what is sweeter than Jesus of Nazareth? (Judges 14:14, 1 Corinthians 15:3-4).

It is not a man who builds a house for God (Exodus 20:22-23; Psalms 50; Isaiah 66:1-2), it is God who builds a house for those he loves to reward them for their devotion to the Holy Spirit (2 Samuel 7:11,16; 1 Chronicles 17:10,14). And it is impossible to surprise God because everyone always acts according to one's own nature (John 3:27; Isaiah 29:15-16), what changes is the information available and understood and the accumulated experience. When you come into the world, you don't know how to behave. Perhaps we must trust people who are rich, or old people, or very strong people, or our parents regardless of our age (2 Chronicles 21:1-5; Judges 9:1-5; 1 Kings 12:10; Job 32:1-10; 2 Chronicles 15:16-17, 22:8-12; 2 Kings 6:26-29; Isaiah 2:22), maybe we have to lie to everyone when there is no constraint and simply to protect our privacy or for fun (Zechariah 8:16-17), maybe we have to make human sacrifices (Jeremiah 7:31) or carefully observe the brightness of the night and the configuration of the most visible stars (2 Kings 21:6) in order to achieve our own goals with a lasting satisfaction? There is only one solution which is completely revealed by Jesus of Nazareth (1 Peter 1:18-25; John 3:16; Colossians 1:21-23), and if the witnesses of his life and his resurrection were few it is not because God is wicked but because those who were chosen had the privilege of continuing to exist eternally by the information they transmitted to us. It should not be an absurdity to define a celestial body as being the extension of a physical body by the notion of responsibility (a child still in the womb of the mother can provoke at a moment given, while she is imagining the future, a particular smile that will be seen, through a television that has been offered to him, by someone who will feel inspired and who will therefore take such an initiative and so on and the world is exchange).

The Ten Commandments cannot be for all mankind, God having given possessions to other human communities without giving them the Ten Words (Deuteronomy 2:1-12; 5:1-4).

The Sabbath day was created for the explanations of Jesus of Nazareth on the true identity of God according to the apostle Paul (Colossians 2:16-23) and on this day we did not stop caring about the prosperity of others but we taught the knowledge of a God whose identity was not yet fully revealed (Luke 4:16-21; 14:1-6; John 7:22-29). What Jesus of Nazareth says is that on the one hand it is not the Sabbath day that gives eternal life and the purpose of life is to obtain eternal life (1 Corinthians 15:45; 1 John 1:2; John 1:4), and on the other hand, if it is not a bad thing for a community not to systematically carry out the tasks essential to its survival every day of the week, it should not be thought that there must be a day particular of the week when we must stop worrying about the development of our neighbor. Moreover, if the tables of stones teach that covetousness is an offense against the creator of all things, pride is not mentioned (Daniel 4:30-3; Ephesians 2:20-22; 2 Timothy 3:16).

Jesus did not say: « Carry a cross, walk a path with it and be crucified once a year or once in your life » ("condition A and condition B and condition C" is different from "condition A only" - Leviticus 11:1-7, also compare Luke 9:23; 14:27 with Luke 8:10-11; 14:34-35; John 16:25,29). But he said: « Love one another as I have loved you » (John 15:12). If Christianity consists in being a disciple of Jesus of Nazareth, the works to be accomplished by a disciple depending on the interpretations of the different movements and schools of thought, and that in addition this Jesus of Nazareth was a Jew whose teaching is based solely on the Jewish religion, then how can we deny that Christianity originated from a very ancient Jewish people (Romans 10:17; John 4:22)? But all of this does not mean that Christianity should continue to regard Judaism as an acceptable religion because of its origins, that would be to misunderstand the teachings because what is said is that everything was savagery on earth, even Judaism which was simply one of the less savage organizations but which was also a savagery among others (Ezekiel 46:1-3; Galatians 3:22; Job 35:5-8). And then a long-foretold light came into the world (Luke 13:18-21; John 8:12), And he who does not receive this light

is an outcast (Luke 9:50; 11:23). Judaism is indeed a religion which is centered on two hereditary things transmitted only at birth, namely belonging to the tribe of Levi and being a legitimate successor of Aaron, and after the message of Jesus Christ some authors, among others Matthew and Mark - designed to make Christianity unbearable for anyone interested in the foundation which is the Hebrew Bible - and James, wanted to save something (Deuteronomy 23:1-8; Numbers 5:11-31; 36:5-13) that must disappear (Hosea 6:6; 14:1-2; Isaiah 66:3) for the true Holy of holies (Exodus 26:33-34) is in the heart and everyone is a Jew in the eyes of God (Exodus 20:22-23; Joel 2:28-32; Romans 2:28-29). The spirit of prophecy (Ezekiel 1:1-3), which distributes different gifts to different people (1 Corinthians 12:4-12), is the testimony of Jesus-Christ (John 3:17-21) and even the falsifications know it (Revelation 19:10).

In the early days of Christianity, a follower of Christ who was not a Jew did not necessarily have to behave like a follower of Christ who was a Jew, for the latter could continue to give the hereditary tribe of Levi their means of sustenance while Paul tells the non-Jew that the true temple God is not this man-made house that is still standing but rather the body of Christ who is still alive (Acts 25:19). The apostle Paul teaches in a context that is not eternal and he indicated in 12 letters, out of the 13 attributed to him and which bear his name in the introductions of the texts, that he is in charge of edifying non-Jews. Moreover, the spirit of Jesus of Nazareth was very dense in the early days of Christianity because there was not yet much intermediary between the author of the message and the receiver. Today when I recite a biblical verse which is supposed to be his word, it is not only his spirit that is invoked but rather the whole chain of responsibility which allowed this knowledge to be available to me in a specific place and in at precise moment since the message of Jesus Christ is that no one dies and that the kingdom of God is among us, and these responsibilities are of various natures since there are theologians but also the printing press which published this

book which I hold in hand or the manufacturer of this computer on which I am reading. But all this is not a problem because there has never been any difference between men (Deuteronomy 10:16-20; 1 John 4:20-21) and the true eternal God is the Holy Spirit.

The special child who must forever strengthen the throne of King David (Isaiah 9:5-7) is Jesus of Nazareth whose body is the true temple of God (John 2:18-21) because when we practice his teachings we become his body (Ephesians 1:22-23) and his spirit which is also the spirit of God (John 3:34) then dwells in us (Ephesians 2:17-22; 1 Corinthians 6:15-20). Jesus of Nazareth is the only absolutely perfect man in the eyes of God. Without this certainty one would have considered possible the theories that lend him a different bride from the church (John 3:29-34) while John the Baptist would have lived in the wilderness and then had his head cut off (Luke 1:76-80; 3:1-6; 9:9) or even the theories which attribute to him children according to the flesh so as to attenuate the perfect beauty of his celestial body (1 Corinthians 7:7-8; Isaiah 54:1-5). The God of Israel is Trinitarian because the creative Father is intimately united with two main angels who are the Son and the Holy Spirit (Zechariah 4:3,11-14). Furthermore, the creator probably has seven main angels (Zechariah 4:2).

God can use the most unexpected means to enable those He loves to have, possibly anonymous, an eternally useful inheritance that can exist in enhanced form (Proverbs 18:11; Isaiah 40:25-28; Jeremiah 45). It is not a sin to be strong or rich. But it is a sin to consider that these trumps can scare the lord of all the earth or that these trumps are a marvelous gift from him because it is not these things that can pass with certainty to future generations an eternally wonderful inheritance (Psalm 49; Habakkuk 1:6-12; Zechariah 4:6). God is for equal opportunities everywhere and at all times, considering everyone only according to their real abilities without favoring the poor (Exodus 23:1-8) and without disfavoring the rich (Exodus 30:14-15). This does not mean that within any community any foreigner making a temporary stay must have exactly the same rights as a native in all aspects of social life.

However if you have to evaluate different people on a particular parameter (students in a classroom may be of different nationalities and backgrounds, some not even having confirmed legal status yet and I am in charge of assessing their knowledge of history; there was a fight in the street because a person provoked another and I am responsible for identifying the culprit; a person is looking for an object that was stolen from him and I am in charge to understand and solve his problem) then only the parameter concerned must be the object of the concern of the judge who must not worry about the other aspects of the life of the people involved (2 Chronicles 19:7-10; Deuteronomy 1:16-17).

Some atheist does not seek proof of the existence of any god because logic is sufficient to understand nature but in this statement no clear definition of the word 'god' is proposed: if I say that I believe in the God of logic, am I in contradiction with the atheist? False Christians give the wrong meaning to the phrase "believe in Jesus of Nazareth" because Christianity teaches that Jesus is the King of the Jews therefore a Christian must ask himself: what should a Jew who loves the King of the Jews do? the commandments of the Jewish bible are not frozen in time because between the beginning of Genesis and the Levitical book of Moses there is an evolution of what is allowed to eat, the commandments of Moses are not all kept after him because the tabernacle disappeared in the time of David, and it is possible that it was not only the members of the tribe of Levi who taught the knowledge of the law to the people in the time of Jesus of Nazareth because he was from the tribe of Judah and he was not condemned because he taught in the synagogues but only because of his particular message. Whoever calls himself a religious Jew practicing Judaism after having read the writings on Jesus is really someone strange because he has deep down himself, in everything he does, the secret mission of identifying the twelve tribes of Israel distinctly. And if he is asked why he believes in the Hebrew Bible (which he himself received without having witnessed its writing) and does not believe in Jesus of Nazareth who is also available

knowledge, then on the one hand he can explain that there are inconsistencies in the Christian New Testament, however there are also in the Hebrew Bible, and in the same way that there are also books which are not considered as being holy scriptures by the Jewish bible, in the same way he should be interested in separating the books of the new testament author by author in order to also identify possible falsifications: the apostle Paul teaches that God loves everyone from same way but that it is aimed primarily at non-Jews to teach them the knowledge of the faith. On the other hand he can ask us why we believe in Jesus without having witnessed these events ourselves, but we only know that there is a message worthy of being received and whoever does not accept this message is an enemy of humanity (Galatians 3:21-29; 1 John 4:20-21).

A religious artistic presentation does not necessarily consist in alluding to the holy scripture because it is simply a question of exposing useful achievements for its development, likely to be imitated in an edifying way, in other words it is a question of bearing witness to the power of the Holy Spirit (Zechariah 4:6). Thus the trick of the Devil consists in promoting behaviors that are either useless or destructive.

Christians be like: “ You may be distant descendants of people who simply converted to Judaism. God loves everyone equally and Abraham's seed who is blessed is Jesus Christ and his seed (Galatians 3:6-9). We must love each other. It was not genealogy that was rejected in the pedagogy set forth by the angels of God (Deuteronomy 20:10-15; 21:10-17; Isaiah 56:3-9) but only idolatrous practices (Genesis 15:16 ; Exodus 23:27-33; Deuteronomy 20:15-18). The word ‘Forever’ in the Hebrew Bible refers to the coming of Christ into the world because it is a book that is written for him (John 5:39-40). The gospel of Jesus of Nazareth is that he died and he rose again, and he didn't die after that. So everyone can understand that there is eternal life and his teaching based on the Hebrew Bible makes us understand the only way to subsist in eternal life (John 14:6). You can get the same gospel solely by an observation of the

universe (John 18:37) and then it's obvious that the versions of Matthew and Mark are unacceptable. There are two kinds of followers of the Jewish religion namely the ignorant and the dogs (Philippians 3:1-11; Romans 1:22-25) and the latter have a great power of nuisance because everyone must be born in ignorance (1 Kings 22:23; Ephesians 6:13-17)".

Jews be like: "That's wrong, there are some people we don't know who we really need to love like our brothers. Look at us eye to eye, we are truly Jews and God cannot love everyone equally because he preferred Abraham and Isaac and Jacob (Exodus 3:14-15) by discarding the other children of Abraham (Genesis 25:1-2) including Ishmael and also discarding the twin of Jacob. We must absolutely distinguish between those who are descendants of Jacob and those who are not (Leviticus 25:35-55; Joshua 14:14). Our God was angry because the corpses of kings touched his house (Haggai 2:11-13; Ezekiel 43:7-9). Let us live by your side by continually seeking our true brothers, it is the will of God. It is written very clearly in this book which we received and which was translated a long time ago. It's not a religion, it's a culture and blessed race that we need to find. If you really love God, knowing that Jesus of Nazareth was a Jew (Luke 4:25-29), then you must help us find them. James, not John's brother (Acts 12:1-3), insisted on the need to have privileged intermediaries between God and men and if this is not very clear in the book of Acts (Acts 15:13-21), it is more precise in the epistle (James 5:14-16) therefore Jewish law and the temple and the twelve tribes of Israel are not to be questioned. Very official sources have informed us that the Gospels of Matthew and Mark are authentic (Matthew 19:19; Mark 10:19) and preceded Luke and John, and a very important message was transmitted that if you find that people are disturbing the social order and creating or maintaining community conflicts by their teachings to the public then do not seek to correct them or to put an end to these conflicts because God himself will take care of it when He wants to do it (Matthew 13:24-30). You no longer respect your lord's

word? You must leave us alone and the world must know that we are looking for twelve blessed tribes”.

Tia Maria Rodriguez Wright: « Fuck the Jewish! A nation that God had done with! I am converting to Christianity and getting away from total assholes! » Answer: « Forgive me. »

B. Moses (Numbers 28–29) vs Ezekiel (Ezekiel 45–46)

Regarding the perpetual holocaust, on the one hand the offering is a tenth of an ephah of fine flour kneaded in a quarter of a hin of crushed olive oil every morning and every evening (28:1-8), and on the other hand the offering is one-sixth of an ephah and one-third of a hin of oil every morning (46:13-15).

Each Sabbath day, on the one hand, two yearling lambs are to be offered with an offering of two-tenths of an ephah (28:9-10), and on the other hand, six lambs and a ram are to be offered with a ephah for the ram and a voluntary gift for each lamb (46:4-5).

At the beginning of each month which is the new moon, on the one hand it takes two bullocks and a ram and seven lambs (28:11-15), and on the other hand it takes a bullock and a ram and six lambs (46:6-11).

During each of the seven consecutive days of the feast which follows the fourteenth day of the first month, on the one hand there must be two bullocks and a ram and seven lambs (28:16-25), and on the other hand there must be seven bullocks and seven rams (45:21-24). And in addition during each of the seven consecutive days of the feast which begins on the fifteenth day of the seventh month, the sacrifices must be identical for each each day according to Ezekiel (45:21-25) while there is from day by day a constant reduction of the number of bullocks to be offered according to Moses (29:12-40). We also notice a difference on the associated offerings (29:14-15; 46:11).

C. The 2017 Document (Jonah 1:17–2:11; 2 Samuel 22:20-32)

The Gospel According to Saint Me: The Principle of the Second Trinity

INTRODUCTION

To understand what is the meaning of life, to understand the scriptures of the New Testament, which contain stories about the life of Jesus of Nazareth and his apostles, and also the writings of his apostles, to understand the holy writings of religion of the Hebrews that make up the Old Testament, it is necessary to make a clear distinction between the man Jesus who has departed the world there is nearly two thousand years, and Jesus the only begotten son of God who is the Christ and the firstborn of the creation of God, who came into the world in the form of a man, and who stayed in the world while sitting at the right of his father. If we can say that the only begotten son of God is our God, it is only because he is the only way to the true God. Truth cannot exist without lies, but the constructions of lies eventually collapse while truth constructs remain coherent. Do not be offended by the title of my letter, because if my master has a sense of humor, am I not supposed to imitate my model? If the word gospel means good news, then can whoever announces good news be sad? Did not the prophet write? (Isaiah 6:9-10)

OVERVIEW

Indeed, and it is necessary not to be wrong, it is not a man that we must believe to have eternal life, but it is in the one who came down from the sky and who went back to sit down to the right of his father. There are deaths have been resurrected according to the texts of the Gospels, but no resurrected one has ascended into heaven (John 7:18). This document should help to understand the gospel (John 3:13-21).

The principle of the trinity (God the Father, God the Son, God the Holy Spirit), which I propose to call the first trinity, can be described as follows: The creator, who is 'God the

Father', is described in the Bible by rather special events that he has organized. Among others, he has announced by various authors the coming of his only begotten son in the world, the coming of 'God the Son' (Genesis 49:10; Psalm 2:7-12; Isaiah 50:4-11). And since 'Jesus the Man' has risen from the dead to sit at the right of his father in heavenly places, men can receive God in their hearts in the form of the Holy Spirit, who is called 'God the Holy Spirit' (John 7:38-39, 15:26; Ephesians 2:22; 1 Corinthians 3:16; 1 John 4:6).

I state the principle of the second trinity (Jesus the God, Jesus the only begotten son of God, Jesus the man) as follows: The expression 'Jesus the God' stems from the fact that it must be admitted that even if he spoke with great mischief, 'Jesus the man' has never lied since his birth from a virgin woman until his installation on the right of his father (John 8:44, 54-55; Ephesians 4:21-24). And 'Jesus the only begotten son of God' is the Christ, more precisely it is the concept of love of the general interest (the explicit form of the unique command given by 'Jesus the man'). He came into the world in the form of 'Jesus the Man', and He did not leave the world after the departure of 'Jesus the Man' (1 John 3:6; John 14:6; Ephesians 1:20-23).

The one who denies that everyone's objective must be to participate in the general interest, this one is certainly a liar (1 John 2:22-23). The set of all men of all nations who have the circumcised heart is the church. It is this set that is the body of the only begotten son of God (Ephesians 4:14-16; 1 Corinthians 12:27; 1 Peter 2:9-10; Romans 12:4-5).

With the second trinity, faith and the possible associated persecutions do not necessarily consist in taking an interest in 'Jesus the Man' but unquestionably in Christ. On the other hand, messianic prophecies become a little less obscure because we can see that some are written about 'Jesus the man' (Isaiah 53). And some others are written about 'Jesus the only begotten son of God' whose body is the church (Isaiah 42:1-9). And some others are written about both (Isaiah 52:13-15).

Faith uniquely is to love God with all your heart and to love your neighbor as yourself (Luke 10:25-28). More concretely, since God is simply the notion of truth in Christianity, as I will expose it in the section "The Identity of God", faith consists in loving everyone in general and not trusting anyone in particular (1 Timothy 5:24). I am writing this document because I would have liked someone to do it for me when I started to be interested in the content of the Bible in early March of 2014. Previously, it had already happened to me open a Bible, two or three times, to search methodically the interest of its contents. But I had always started with the first pages of the book, and I had always been discouraged after the first two chapters of Genesis, because I did not understand what was God's pilosity, and his exact hairstyle, at the moment when he breathed a breath of life into the nostrils of the man he had created in his image. I had then convinced myself that this book could only be a collection of poems expressly conceived to comfort, under different circumstances, those who need to be comforted. Thus, before the end of 2013, I did not know what the terms 'Old Testament' and 'New Testament' mean, nor the words 'Gospel' and 'Apostle', which had a comic connotation in my mind. I did not study the entire contents of the Old Testament to conceive of this work (John 6:43-46). On the subject of my willingness to share what I understood from my investigations, I must say that I never received an order or a promise like the apostle Paul, I am simply the work of God, as each of between us.

THE IDENTITY OF GOD

Science aims to establish knowledge about the work of God, and experiment is then used to purify speculations, while the holy scriptures reveal the will of the creator. It is written that God knows in advance those who will have eternal life consequently his word must come where it is needed to convince those who must be through this procedure.

The sky, which is the throne of God, is the place of residence of abstract concepts. God is the notion of truth, and Christ who is his only begotten Son is the notion of love of the

general interest, and all souls have been created in the image of God and are also abstract concepts. The hand of God is the laws of nature that scientists seek (John 14:9-10, 1:18, 4:24; Romans 1:20-23; 1 Timothy 6:16; Isaiah 48:12-13; Jeremiah 23:24; Psalm 139:6-8; John 6:61-63; 1 Corinthians 15:35-38, 42-50; Luke 20:34-38; John 12:23-26).

God creates the spirit of man in his image, and no element of creation (being alive or being inert) is the creator. The story of creation is necessarily a metaphor chosen by the Holy Spirit to describe a complex process that it is up to us to specify, because God loves that man seeks him, he wants all men to reason like scientists and that there be no idolater (Isaiah 45:18-20; Acts 17:24-31; Psalms 146:3-6; Isaiah 2:22). The body of man is not in the image of God, and the chronology which is exposed in the story of creation (three days, morning and evening successions, are elapsed before the creation of the Sun) was not conceived from a human perspective (2 Peter 3:8). Even the discovery of a form of extraterrestrial life cannot question the nature of God and the word of God.

THE PURPOSE OF LIFE

We are genetically children of our parents, but we are necessarily creations of God (Isaiah 45:9-12). Life is a pilgrimage. The only purpose of life is the circumcision of the heart of God's elect (Daniel 12:2-3). If a human has a circumcised heart from birth, then this human is the incarnation or reincarnation of a spirit who is already a son of God, like the man Jesus or John the Baptist. No other human can be born with the circumcised heart (Romans 3:4; 1 John 1:8-10; Psalm 51:5-8; John 3:3-8). This circumcision is done by the hand of God when one confesses the only begotten son of God, in other words when one realizes that it is always necessary to think and act out of love for the general interest without ever meditating any injustice against anyone, and without ever engage in any form of idolatry (Colossians 3:5-11; Ephesians 5:6-11; 1 Peter 1:22-23).

All the sins of the one who accepts the only begotten son of God in all aspects of his life are automatically forgiven (2 Peter 1:9-10; Luke 11:34-36; John 13:10; Luke 5:18-26). By definition, and it must be understood that it is a definition, every person who has the circumcised heart automatically has the Holy Spirit and is a member of the body of Christ, even if the man Jesus is not known to this person, as it is written (John 4:23; Ephesians 1:13; Galatians 3:26; 2 Corinthians 3:18). We understand then that, if all sins are forgiven by the confession of the only begotten son of God, then no particular ritual is necessary to have eternal life, not even the ritual of baptism (1 Peter 3:21-22).

Any form of idolatry is incompatible with the justice of the heart that characterizes anyone who has confessed the only begotten son of God, because idolatry inevitably inculcates hatred (Luke 16:13).

OBJECTIVE OF THE HOLY SCRIPTURES AND THE SACRIFICE OF THE MAN JESUS

The apostle Paul says the purpose of the scriptures is to prepare the reader for the trials of life (2 Timothy 3:16-17; Romans 15:4; 1 Corinthians 10:11). It should be noted that the scriptures can be categorized as follows: The period of creation extends from the creation of heaven to that of the Garden of Eden. The period of the patriarchs extends from Adam and Eve to Moses. The period of the law and the prophets extends from Moses to Zechariah. The last hour, or the end of the centuries, or the coming century, is the period that extends from the coming of the Just (with his messenger and his apostles, John baptizes - Jesus - Paul - Peter - John) until the second advent. From a qualitative point of view, we can distinguish the generation of prophets stretching from Adam to Jesus, and the generation of the last hour, which begins with the introduction of the Holy Spirit into the world, and which will end at the second advent.

If all the scriptures come from a particular people, and are expressed in a particular language, it is legitimate to ask why other peoples should be interested in it with confidence.

It must be noted that God has been able to manifest himself in different ways to other peoples of the earth, because by definition the law is addressed to those who have not naturally received the gift of discerning for themselves the way of Justice. Indeed, God, in whom there is no injustice, did not choose the people of the Hebrews to testify that he makes a difference between the souls he created in his image, but he chose them to reach those to whom he has not give the ability to find him by other means (1 Timothy 1:8-11).

God hid his identity and that of his only begotten son to the writers of the Old Testament, he was called in different ways (YHWH; God of Abraham, Isaac and Jacob; Lord), and he scrambled the tracks addressing the prophets by angels represented in their visions in a human perspective. Thus, the descendants of Abraham according to the flesh could have imagined that their God belonged to them and was locatable in space and time (*Genesis 28:10-22*), and they maintained the tradition of genealogies according to the will of God. But in reality, the promises of the scriptures concern all the righteous of all nations (1 John 2:29; Ephesians 3:3-6; 1 Timothy 1:3-4; Titus 3:9). In declaring himself apostle of the Gentiles several times, Paul encouraged the translations of his writings which are sufficient to understand what is to be understood, without being disturbed by falsifications which the enemies of the gospel may introduce elsewhere (2 Timothy 3:14-15). The purpose of the scriptures, therefore, is to convince those who are to be convinced by this means, because it is enough to say few things to certain people so that they understand what is essential (Romans 10:17).

Thus, God raised men among the Hebrews to fulfill his purpose (Romans 10:14). God has therefore chosen Abraham to bring forth through his flesh a people through which He will state the laws that lead to the righteousness of the heart, which is the righteousness of God. But laws clearly stated in this way constitute a curse because they are necessarily incomplete. For example, based on the Ten Commandments, if a Hebrew is attacked on a sabbath by

someone who wants to make war on him, then must he defend himself and disobey the law, or must he obey the law and let oneself be slaughtered so as not to have sin? Thus Hebrews who are righteous in their hearts can be guilty according to the law, and deeply dishonest Hebrews can use the letter of the law to do criminal acts without God being able to convict them as guilty, for example by letting a patient die rather than performing an operation on the sabbath. Thus, all who were under the law were sinners, either with respect to the law for those who wanted to be righteous, or with respect to justice for those who wanted to obey the law (1 John 4:10; 1 Timothy 1:15; Galatians 3:22; Romans 11:32-36).

Since the law itself is a curse simply because of its existence, the necessary end of the law is marked by the fact that it is used to justify the murder of the man Jesus who has always been absolutely irreproachable according to justice of the heart, and therefore pleasing to God, from his birth by a virgin girl to his crucifixion. And the apostles confirm this reality (John 5:18; 1 Peter 2:22-25). It is the law given by God which is the exact justification of the death of a person whose guilt cannot be recognized in any of the actions he has practiced throughout his life! And this injustice provoked by the law is an act of jurisprudence that makes the law condemnable before God. So God stops using the law to judge the Hebrews who were under this law, and He gives justice to the man Jesus by raising him from the dead (1 John 4:9). Since it was God who had enunciated this cursed law, the punishment fell on his own son, who is not the son of a man (Galatians 3:13-14). This whole story is about the people who received the law (Romans 3:19-20).

As soon as the law becomes condemnable before God, the new tool for the judgment of the world is the tool that was in the beginning, the tool that was used before the coming of the law by Moses, namely the justice of the heart (Galatians 5:13-14; Romans 13:8). The scripture, however, said that the gospel has been also announced to the dead: perhaps this is a way of informing us that some of the dead, since Abel, are being sent back to the world so

that they can reach the circumcision of their hearts, so that all those who have been predestined will find themselves on the right side on the day of judgment. I think that in the day of judgment all souls will leave their body envelopes but some will inherit eternal shame, and others will inherit eternal life by constituting what was good in Adam the first man, because truth cannot exist without lies but truth can be separated from lying, and because the gospel teaches us that the only begotten son of truth is the love of the general interest who is Christ (1 Peter 3:18-19, 4:6; 1 Corinthians 15:51-53).

What has changed from the beginning, what in which the law has been useful, is that the people are now educated about the nature of God and the purpose of life, they are instructed by all who announce and distribute the word of God in all nations, to the ends of the earth (Romans 15:8-12; Isaiah 49:5-7; Luke 16:27-31). The righteousness of the heart is simply fulfilled by the Ten Commandments among which the four that specify concrete actions (and not thoughts) must be mixed with the notion of love. All souls have the same price before God (Romans 3:21-24; Galatians 4:4-5; Galatians 5:1; Ephesians 2:13-18). So if everyone is justified only by the justice of his heart then in a certain sense everyone is Jewish (Romans 2:28-29; Romans 3:1-3).

Personally, I think that those who received the circumcision of the flesh already have their advantage, and that the law and Moses were for the Hebrews what Paul and his epistles were for the Gentiles: the goal of these two men was to inculcate the beginnings of wisdom in their audiences (2 Corinthians 3:14-17; Galatians 3:23-25; Colossians 2:17; 1 Corinthians 2:6-8, 14-16; Isaiah 28:23-29). It is permissible and recommended not to abide by the Ten Commandments in certain situations, and this fact can already be seen in the laws given by Moses, as I mentioned in the section "The humor of the holy writings" (John 5:39-40, 44-47). And we know that the just will live by faith (Habakkuk 2:4) and because there is no faith in the righteousness of the heart where there is the law (Galatians 3:10-11, 29).

The notion of posterity according to God does not come from the bonds of the flesh but links of the spirit. We are the posterity of all who lived before us and whom we regard as models (Genesis 18:18; Galatians 3:6-9) and it is in this way that the Christ of God is destined to have children (Psalm 45:6-7,16-17) *otherwise how can an immortal prince indefinitely share with his children a small plot of land with well-defined boundaries (Ezekiel 37:25, 45:1-9, 46:16-18)?*

The cornerstone that the builders have rejected is the man Jesus. But the stumbling block and the rock of scandal on which many stumble and break, are entwined and caught, it is Christ Jesus the only begotten son of God (1 Peter 2:6-8; Romans 9:6-8). What is therefore asked of each one is to love and seek the truth without any idolatry in the heart, and to seek the general interest (either by giving one's life or by keeping it) without hating whoever it is, otherwise one runs into the stumbling block (Leviticus 19:11-18; Micah 6:8). God allows and recommends that the Ten Commandments be ignored to one who can expose his actions in a human court, without any falsification of any aspect of the facts, with the conviction of being recognized as being just (John 20:22-23; 1 John 1:5-7; Genesis 9:5). This is how Jesus sometimes speaks of himself as the only begotten son of God (John 5:26-27,30) and it may be noted that Paul himself asks believers to apply righteousness among them (1 Corinthians 5:1-5, 6:2-3).

Thus, all things are permitted to him who acts in the name of the only begotten son of God. It is in the name of the only begotten son of God that Lot has proposed to the men of his city to have fun with his virgin daughters rather than to kill visitors (Genesis 19:5-8). It is in the name of the only begotten son of God that the daughters of Lot chose to give birth with their father rather than disappear with him in an isolated region (Genesis 19:31-32). Because he could not have the intention of liberating the Hebrew people by doing so, it is in the name of the only begotten son of God that Moses has attacked a cruel Egyptian (Exodus 2:11-12).

It is in the name of the only begotten son of God that David chose to consume what the law of God only reserved for the priests (1 Samuel 21:3-6). This freedom to be well intentioned constitutes the message of the gospel and the substance of the pedagogical law of Moses (Acts 7:51; John 1:17; Isaiah 28:8-16).

ABOUT THE CHRIST OF GOD WHO LIVES FOREVER

Paul differentiates between the man Jesus and Christ the only begotten son of God (Colossians 1:15). Christ is the first creation of God, but it is only at the birth of the man Jesus that he came into the world, and he remained in the world after the departure of the man Jesus, he remained in the world by sitting at the right of his father, and he is by definition the Holy Command given by the man Jesus.

The house of God announced by the prophet cannot be built by the hand of man (2 Samuel 7:5; Isaiah 66:1-2). The house of God is built by Christ, and the house of God is the body of Christ. The body of Christ was born when the Holy Spirit was brought into the world after the departure of the man Jesus, and to this day the body of Christ is that of a child, as I exposed to the section "Falsifications in the Bible" (2 Samuel 7:12-16; Daniel 7:14,27).

THE HUMOR OF THE HOLY SCRIPTURES

To renounce all that I possess (to be poor) means to possess only to render service to everyone in general and to no one in particular (Luke 6:20, 12:33, 14:33). The believer who acts without love can crush the only begotten son of God without touching him (Luke 8:43-48; 1 Corinthians 13:3).

On the other hand, about the exchange between Jesus and the rich man (Luke 18:18-24), it is obvious that he expresses himself with mischief because he himself does not respect the Ten Commandments. And not only does he not respect them, but in addition he is given the mission to encourage others not to respect them. Indeed, he works on the sabbath (this is

forbidden by the fourth commandment) by asking a clear question to his interlocutors (Luke 6:6-11). Moreover, he asks his interlocutors to remember that David stole (Luke 6:1-5) and this is forbidden by the eighth commandment. And we can remember for ourselves that David also killed (1 Samuel 17:49) and this is forbidden the sixth commandment. And we can also remember that Moses himself asked to kill (*Exodus 21:12-14*; Deuteronomy 19:11-13).

The Apostle Paul confirms Jesus' sense of humor by stating that the Ten Commandments, which the man Jesus did not respect, are fulfilled by the one commandment given by the man Jesus (Romans 13:9-10). This complicity between Christ and his apostle also appears when the man Jesus speaks (Luke 16:14-18). It is with mischief that he wants to signify to the greedy Pharisees that they need Christ not to be guilty before God, in other words it is through Christ that it is possible not to respect the seventh commandment while being without sin before God, the usual wording being that the Lord's cross (or his precious blood) cleanses us from all sin. To convince oneself of this reality, it suffices to remark that Paul states that the Lord commands two believers who are married not to separate (1 Corinthians 7:10-11) however, he also adds that if one of the spouses behaves like a non-believer and imposes separation then the other spouse is no longer bound (1 Corinthians 7:12-15) and therefore can remarry without offending the Lord. And after all these indirect remarks about the possibility of transgressing one of the four commandments of actions (among the ten commandments, the five that concern only the thoughts and intentions must be rigorously respected in all circumstances, so that they determine the limits of the unique ambiguous commandment which is formulated with a promise, because God is also the true father of each (*2 Chronicles 15:16-17*)), the man Jesus asks his interlocutors whether it is possible that David is not aware of the fifth commandment (Luke 20: 41-44). This particular humor of the man Jesus can also be seen in the Gospel of John. In fact, he first remarks that he came to sacrifice himself (John 4:31-34), and then he himself suggests to his interlocutors to use the

law of Moses to condemn him to death (John 7:19-24). It is true that this excerpt can also be interpreted by saying that Jesus informs his interlocutors that they should not condemn him when he does not respect the fourth commandment, because they may find themselves in a situation where they must also disobey to this commandment, for example, when a circumcision is to be performed on the eighth day (Genesis 17:12).

And the apostle Paul also does not lack humor (Galatians 3:27; Romans 6:3-4; 1 Corinthians 15:29; 3:18; 2 Corinthians 12:15-16; 1 Corinthians 9:19-23; 1 Timothy 2:7-8). And though it is true that those who were not created in Christ by God do not have eternal life, he says more about the prayer (Galatians 1:15-16; Ephesians 2:10, 6:19-20; Colossians 4:2-4). Like Paul, the Apostle John shares the same complicity with his master when he testifies to us that we will be heard if we pray to God to grant eternal life to a person who has never committed the one unforgivable sin, as I exposed it in the section "Figures of rhetoric (prayer)". It appears that Peter is the only apostle who has remained serious (2 Peter 3:15-16) and we know, in fact, that the two epistles of Peter and epistle of John are addressed to believers who already have the wisdom of the law (Galatians 2:7-10). The apostles were not saddened by the trials that life imposed on them (Acts 5:41) as they indeed have the right to be happy and to make known it, because they saw the first risen one who ascend to heaven (John 16:19-23). Thus, the man Jesus speaks mischievously because he knows that his goal is to never to commit sin and to be judged guilty by conservative Hebrews, and to be killed as a person who is cursed according to the law of Moses. And as soon as it happens, the law will become condemnable in the eyes of God (who himself stated it by Moses) and will cease to be valid, so that God can again judge men by their faith in God, their faith in truth, their faith in the justice of heart, as was the case before the arrival of Moses (John 10:14-18). Thus, all the righteous of all nations can receive the same Spirit (the Holy Spirit) and are all equal before God, as I have stated in the section "Objective of the Holy Scriptures and the Sacrifice

of the Man Jesus". If anyone does not confess the only begotten son of God, then he is charged with sins because he refuses the righteousness of the heart taught by God and he prefers either his own righteousness or the justice of certain men. And the righteousness of God is the resurrection of all those who died with Christ, because of the act of jurisprudence established by the man Jesus (John 16:7-11; Malachi 3:6).

THE BIBLE IS NOT THE ONLY WAY (ISLAM)

The circumcision of the heart does not necessarily come from the knowledge of the man Jesus. The man Jesus is not the way of all the chosen of God, but the Christ (the only begotten son of God) is the way of all the elect of God (1 Colossians 1:17; 1 John 5:20-21). Faith is not to know the holy scriptures, but only to observe the holy commandment (1 Thessalonians 4:3- 8; 1 Timothy 1:6-7; Galatians 6:15, 5:6; 1 John 2:3-6, 3:10). The man Jesus himself emphasized that he is not the way of all the elect (Luke 5:32; Luke 19:10).

Thus, concerning Islam and the Prophet Muhammad, I who am not a descendant of Abraham according to the flesh, I do not absolutely think that the following scriptures have a negative connotation (Genesis 16:10-12, 21:9-20; Galatians 4:22-25). I say then: certainly the prophet Muhammad was sent by God who is the creator of all things, and who desires that Ishmael (his posterity according to the spirit, made up of all who choose him as a model) serve him by a particular way.

PERSECUTION OF BELIEVERS

We know that the purpose of life is the circumcision of the heart, therefore, necessarily but not with the same intensity, God uses persecution to test his elect (Genesis 15:13; Psalm 34:17-20; 2 Timothy 3:12; 1 Peter 1:6-7, 5:6-7; 1 John 5:19). And although ordinary humans are not born with the knowledge of the concept of justice, God the creator intended to lead astray those who are unjust according to their nature (2 Thessalonians 2:11-12).

FALSIFICATIONS IN THE BIBLE

If we presented a story of the future events to a scientist, he would be well inspired to check the correspondence between the events described and the reality of the facts before deciding on the plausibility of the extrasensory capacities of the author. But one would have to wonder if the story could have been altered, one way or another, before its transmission.

The New Testament

We know in ourselves that a text which claims to be a word of God, the creator of all things, can contain no lie, and this is confirmed by the apostle (1 John 2: 18-21).

About the epistle to the Hebrews

The writer of Hebrews teaches that Melchizedek is a living priest who lives forever. He compares Melchizedek to God by stating that he has neither father nor mother, neither beginning of days nor end of life, and stating that he is a priest continually (even today), and that he is a great man because Abraham gave him the tithe of booty and because it is unquestionably the inferior who is blessed by the superior. He adds also that those who perceive the tithe instituted by the law in the Old Testament are mortal men and he writes about Melchizedek: but there, it is the one of whom it is attested that he is alive (Hebrews 5:4-6; 7:1-17).

I believe that the author of the Epistle to the Hebrews did not understand the message of the gospels (Luke 9:46-48; 22:24-27). He did not understand that Jesus is the only priest alive (John 14:6). He did not understand that Jesus is comparable to God only because he never said a lie. And he did not understand that it just means we have to get closer to Jesus only by faith in him (faith in the notion of love of neighbor) in the same way that Melchizedek was a priest (logically devoted to social work) only by faith at a time when the law was not

enunciated (Psalms 110: 1-4; Genesis 14:18-20). I think this author is an antichrist who wants to encourage idolatry.

About the epistle of James

The author of the Epistle of James suggests that it is poverty in material things that conditions access to eternal life (James 1:9-11; James 2:5-7). And this is completely false (1 Thimothy 6:17-19; Luke 19:1-10). He also suggests that faith, and not repentance for sinful behavior, should be practiced in mourning and tears (James 4:9-10) yet the characteristics of faith imply that we must rejoice in hope and be patient in affliction (Philippiens 4:4; 1 Pierre 3:15-16, 5:10).

He also teaches that a sick person will obtain healing and forgiveness for his sins by calling on the elders of the church to pray and perform rituals (James 5:14-16) provided that trust of the sick person is total in this action of the elders of the church (James 1:6-7). This author is a true antichrist (Exodus 20:3; Luke 16:16). The first commandment simply indicates that one must beware of any kind of idolatry since in reality there is only one God who is God is by his nature. And in any case, prayer only serves to strengthen the one who prays, as I will expose it in the section "Figures of rhetoric (prayer)".

About Jude's Epistle

The author asks us to hate those who are against our opinions, to hate even the tunic soiled by their flesh (Jude 23). He is an antichrist because he moves away from the definition of the Christian faith (2 Peter 1:5-10) And the implications of this definition (Titus 3:1-3; 2 Thessalonians 3:14-15; Luke 6:27-29).

About the second and third epistles John

The author asks not to greet a person who is winding toward us with a different speech, and he adds that he does not want to expose the very useful things he has to convey, and he prefers speak mouth to mouth so that his joy is perfect (2 John 10-12). His goal, therefore, is not to explain the message of the gospel to everyone by testifying of what he has lived with the man Jesus. He also suggests that faith consists in not sharing anything with the Gentiles (3 John 7-8) and yet it is not for us to know who will be called by God and when.

About the book of the Revelation of John

The one who said that he is coming back into the world, he is the first born of creation, who came into the world in the form of the man Jesus, and who dwells in the world sitting at the right hand of his father. He is neither the all-powerful nor the last (Revelation 1:7-8; Revelation 22:12-13). This author is an antichrist who wants the reader not to understand the scriptures of the gospels and apostles who make a clear distinction between God and his only begotten son, and also the scriptures of the prophet who say different things about the only begotten son of God (Isaiah 28:16) and about God (Isaiah 41:4, 44:6, 48:12).

Old Testament

As I pointed out in the "Identity of God" section, the chronology that is exposed in the revelations of the Holy Spirit is not conceived from a human perspective, and it may be thought that until today the body of Christ is that of a child who does not know how to reject the evil and choose the good, because the holy writings still contain serious falsifications which I have highlighted above (Isaiah 7:13-15). Indeed, the interpretation of the events described in the prophecies is not necessarily trivial (2 Peter 1: 20-21).

Like the gospel, the Old Testament scriptures are not necessarily spared by the enemies of God. Indeed, in some ancient translations of the Bible, the scripture Isaiah 7:14 contains the phrase "a virgin shall conceive", as is the case in the translation King James Version (KJV),

and in other translations more recent, this expression has become “the young woman will become pregnant”, as is the case with the translation Complete Jewish Bible (CJB). Whatever the reality, any falsifications in the Old Testament cannot call into question the message of the gospel, as I pointed out in the section "Objective of the Holy Scriptures and the Sacrifice of the Man Jesus". However, I want to emphasize that the authors of such a practice, if it were done on purpose, would be really foolish because by acting in this way, they would deny the race that was distinguished by the holy writings of which they are the guardians, because the God by whom they received this distinction told them that he is righteous and just, and that he chose them to be like him. Did I not write in the "Overview" section that faith is about trusting no one?

COMMENTS ON THE EPISTLES OF THE APOSTLES AND THE GOSPELS

Falsifications

The current contents of the Gospels have not always been as we see it. Over time, men's organizations have approved additions of different verses to the original version of the texts written in the language of the people that the man Jesus came to release. For example, we know that Matthew 17:21 (which is similar to Mark 9:29), was not present in the first translations. This is also the case of Mark 16:16-20. And although the action described is confirmed by Paul in 1 Corinthians 11:23-26, we know that this is also the case of Luke 22:19-20, 43-44. And also John 5:4, 7:53, 8:1-11. And on my own initiative, I state that this is probably the case of Matthew 28:19, 15:28.

Now, we know that any self-respecting falsifier must seek to confuse the tracks, and I state that in my opinion, the Gospels of Luke and John are necessary and sufficient (after removing the verses I mentioned above) for one who wants to be interested in the words of the man Jesus. The New Testament canon from which I built my understanding of the

Christian faith consists of the following 19 books: Gospel of Luke; Gospel of John; Acts; Paul (13); Peter (2); First John.

Figures of Rhetoric (Prayer)

In each book of the New Testament, different verses do not have the meaning that suits them when considered in isolation, and it is essential to be interested in the harmony of all the writings of the same author (or at least the same book) before extracting a true message. Subdividing the scriptures into different verses is therefore a practical idea for making quotations, but can become a trap if it is not used conscientiously. Because of this, the introduction of some falsified verses into one of these books may be enough to distract the reader from the path to follow, and even suggest to people who have the common sense notion inscribed in their hearts that the scriptures cannot be holy.

The prayer of the believer is good and necessary, but its only usefulness, and in no way a negligible cause, is to strengthen the faith of the one who prays, it is to strengthen the one who prays. For the scriptures tell us that everything is written in advance (Isaiah 43:5-7). And if anyone understands through his faith in the scriptures that everything is written in advance, then all he has left to do is to have faith possibly accompanied by hymns and praises for the creator (1 Timothy 1:5). And Peter defines faith only by its characteristics (2 Peter 1:5-8). It seems unlikely to me that a non-believer can understand that everything is written in advance (Luke 18:17).

About the prayer in Luke's Gospel

Luke informs us that the only purpose of prayer is to give the believer the strength not to transgress the only commandment that constitutes faith (Luke 22:40, 21:34-36, 11:1-4). In addition, we know that some believers will suffer because of their faith, and some will lose the life of their carnal envelopes because of that same faith (Luke 21:16-19). Now it is

evident that he who has had faith by the knowledge of the scriptures cannot hope that the promises do not happen, because he expects the next life which is also a promise. Therefore, with regard to what we can honestly ask in our prayers we must think that it is only about the Holy Spirit (Luke 11:13).

Moreover, since the Holy Spirit is in the world, the time of the prophets who approached God by prayer is past (Luke 16:16).

About the prayer in John's gospel

We know that we should not trust a man (Jeremiah 17:5). As a result, the man Jesus speaks of himself only as the only begotten son of God when he says we will be listened to if we ask anything in his name (John 14:14-15, 16:23-24). Because we cannot wish him to become a liar, the utility of prayer becomes clear to us when we understand that we cannot ask, in the name of the only begotten son of God, that they do not occur in our lives the events that he himself has foretold (John 16:1-4).

About the prayer in the first epistle John

John confirms to us that not all have eternal life, as it has already been established by God, and he recommends us to pray for God to give life to every person (1 John 2:19, 5:14-17). We then understand that the goal is to help the believer not to hate those who have not yet understood, in other words not to compromise oneself in the faith, because it is not the actions of others that must determine our state before God (let us not forget the purpose of life).

One might ask, however, why the only prayer that is forbidden is to ask God to have compassion for a person who has abandoned the faith (Luke 12:10; 2 Peter 2:20-21) if, however, this person has already truly known the faith? The answer is that it could destroy our own faith if we imagined that it is possible for us to extinguish for a short time the Spirit

of God who is in us, with the intention of rekindling it later. Adultery to God is indeed unforgivable (Acts 5:1-5; 1 Samuel 2:25).

About the prayer in Peter's letters

Peter states that faith has priority over prayer (1 Peter 4:7-8).

About prayer in Paul's letters

As I explained in the "The Humor of the Scriptures" section, Paul generally speaks indirectly, having himself repeatedly stated that he is speaking primarily to the Gentiles, although God make no distinction between men since his only begotten son is seated at his right, according to the gospel which was entrusted to him (1 Peter 1:17; Colossians 3:24-25). Knowing that he cannot contradict the other apostles and gospels, it can be seen that this is indeed the case (Ephesians 6:18; Romans 8:26-27).

Features of books

About Peter's letters

It seems to me that Peter speaks mainly of the man Jesus whom he also calls Christ, and this is in no way a fault because of the principle of the second trinity, and he sometimes refers to Christ in two forms (to the man and the only begotten son) in the same sentence. But there are cases where he refers only to the only begotten son of God, sometimes by designating him otherwise (Lord, sovereign pastor).

About Paul's letters

As I explained in the "The Humor of the Scriptures" section, Paul expresses himself in a particular way to a particular audience. Paul was for the Gentiles what Moses was for the Hebrews, a guardian to teach the beginning of wisdom, that one might understand what is meant by the righteousness of the heart which is pleasing to God. But since the elect of God

are one people since his only begotten son sits at his right hand, it is fitting to say that Paul gave the milk to the body of Christ, who must then grow on his own and learn to choose good and to reject evil, as I point out in the section "Falsifications in the Bible". All is permitted to him who acts in the name of the only begotten son of God, but it is not necessary to say it brutally to a child (1 Corinthians 3:1-2).

About the letter of John

In his first letter John, I think the word 'Jesus' refers to the man Jesus in a single verse (1 John 1:7) and everywhere else in his text, 'Jesus' or 'Jesus Christ' refers to Christ, who is the only begotten son of God, and who remained in the world after the departure of the man Jesus. Regarding the confession of sins, it is to those to whom we have wronged that we must confess our sin when it is necessary for the good of all.

About the Gospel of John

Different verses are stated in a subtle way but are necessarily non-contradictory in a correct interpretation. So the conditions set out for accessing eternal life (John 3:16, 6:47) should not be interpreted naively (John 6:53-56; 13:34-35; 14:15).

About the Gospel of Luke

It is necessary to love everyone and trust only in God (Luke 12:49-59).

The Gift of Tongues by the Holy Spirit

If I speak in a language that does not exist, how is it a miracle? To speak in tongue is to express oneself in a language that does not exist among men or to express oneself in a language that has not been learned but that is already used by certain groups of people?

One can wonder if each spectator heard in his native tongue the words of every apostle? Or if each apostle spoke in one language, which was the mother tongue of a part of the

audience? Or if each apostle was speaking in different languages, and each time it was the mother tongue of a part of the audience? Or if it was only the spectators with the gift of listening who understand the meaning of the words of each apostle? (1 Corinthians 14:23; Acts 2:4-8)

On the other hand, one may wonder if the Apostle Paul is referring to the gift of interpretation of languages that do not exist (they are not usually used by any group of men)? Or if the apostle Paul is referring to the gift of interpretation of dreams? Or if the apostle Paul is referring to the gift of interpretation of languages that have not been learned but are already used by certain people? (1 Corinthians 12:30, 14:26)

On the other hand, Paul himself cannot claim that the tongues of angels will cease since his teaching is precisely that we will become like angels when we leave this world. Let's not forget that figures of rhetoric are a specialty of the Gospels and Apostles. (1 Corinthians 12:10; 13:1, 8-10; 14:2)

Finally, we understand that Paul (1 Corinthians 13:1-2) and consequently Jesus also (Luke 17:6) are using hyperboles because to be loved by God it is necessary and sufficient to be inhabited by the notion of "relative truth" which is the hallmark of God (1 John 4:7-8) and which is only recognizable by the love of the general interest namely his only begotten son (John 10:30) and this characteristic of God is found in a small proportion in every "child of God" and in an incomparable quantity in Jesus of Nazareth.

THE MYSTERIES RAISED AND UNEXPLAINED

Reincarnation

If we existed before the formation of the world (Job 38:1-4) then how coexist the physical world and that of the spirits (2 Kings 2:9-11, 6:15-17; Ezekiel 40:1-4; Luke 9:28-34; 2 Corinthians 12:2-4) and can a spirit be born again into the world without being aware of it

(Malachi 4:4-6; Luke 1:13-17, John 1:19-36)? Can a human spirit inhabit any other animal (Luke 8:26-35; Genesis 9:5)?

The Children of Angels

How can a spirit procreate with a man's daughter (Genesis 6:1-4; Luke 1:35).

The Second Coming

On the one hand we expect a final resurrection (Daniel 12:1-2; John 5:28-29, 6:40-47) and on the other hand those who believe in him never die (John 11:25-27; Luke 23:43). I think that from the moment when the only begotten son of God sits at the right hand of his father, all those who die with the circumcised heart access directly to heaven by becoming sons of God, before the second coming which will concern the world as a whole, the rest of souls (1 Corinthians 15:51-53; 1 Thessaloniens 4:14-17).

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