

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Intro:** What is the issue, how critical is it, and what should we expect?

Who this is for (intended audience): Those who trust Jesus
Topic is in two parts: Satan as OT YHWH and SATAN as majority author of Hebrew Bible
Part One: The YHWH in the majority of the OT scriptures is Satan, not the Father.
How critical of an issue would this have been for Jesus, if it were true?
What would we expect to hear from Jesus if it were true?

PDF Slides:	10pp
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Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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**Introduction: Why this video series...**

# Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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## Introduction: Why this video series...

### We are testing this assertion (and the related one that YHWH was SATAN\*):

“There are many verses where we can compare who Jesus said his Father is, and who Yahweh says he is. There are lies that Yahweh says/changes his mind, and countless verses where Jesus describes His Father, and Yahweh describes himself, and they don’t match. .... It’s so obvious Yahweh is evil by Jesus words, and astounding the church doesn’t question this beast. ... the proof I have is all from Jesus mouth. ...”

- I will be commenting on certain issues/beliefs that are implied by this, and/or that are required to be believed BEFORE this assertion can be accepted. Some/much of the data for these beliefs can be found in websites, and I will have to discuss those as part of this. I have written a little over 100 pages of analysis already on the teachings of one particular website. This material will supplement and summarize (to a certain extent) my written material posted on the Christian Thinktank (<https://cttx.org>) at [https://cttx.org/Was\\_YHWH\\_Satan.html](https://cttx.org/Was_YHWH_Satan.html) .
- I will be referring to this other website as the “**OTHER VOICE**”. I do not know to what extent the original author of the question above *believes* the OTHER VOICE, but given that many links submitted by the author were to this site, I will treat their positions as being the same. The author can ignore any of my comments that address teachings of the OTHER VOICE that they do NOT hold in common with them.

# Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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## Intended Audience:

Since this examination is based on the **words of Jesus**, as presented in the text of the New Testament gospels, it presupposes / REQUIRES that the audience holds that:

1. Jesus has complete knowledge of all spiritual beings—God, Satan, angels, demons, humans. He absolutely knows who YHWH is, who Satan is, who the Father is, who His enemies are, etc. He knows all there is to know about the Hebrew bible's author(s), content, and relevance to humans.
2. The words of Jesus are the final authority in this matter, whether we are 'comfortable' with them or not. That is, do we trust Him as a moral authority too, and not just as a theological one?
3. The **more critical/dangerous** an issue was, the **clearer and more forceful** would be Jesus' warnings – because of His love and His mission from the Father. He would **not withhold critical information** from us, **nor** would He make it **so difficult or laborious for us common folk to discover**, that many of us would fail to get the message.
4. The narratives in the Gospels are faithful accounts of the events and settings for His words and deeds.
5. The gospel record is to be accepted as it stands, and all passages have equal weight and must be factored into ANY construction of 'what Jesus taught'.
6. But we must be cognizant that some passages are clearer and more precise than others (and therefore have a greater constraint on what we believe) and that more ambiguous or obscure passages must be interpreted in light of the more precise / explicit ones.

Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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**This assertion entails 3 related topics/issues for examination/critique:**

1. That the agent speaking and operating under the name/term “Yahweh” (YHWH) in much/most of the Hebrew Bible **was NOT “God the Father”** as revealed/discussed by Jesus in His first coming to the earth, but was in fact SATAN himself;
2. That the **text of the Hebrew Bible** at the time of Jesus was a **mixture of the voice/words of Satan** (operating under the name of YHWH) **and those of God the Father** (also operating under the name of YHWH and other titles) – with the majority of the text being from Satan-- and that readers **needed to separate out the 2 voices** embedded in the Hebrew Bible.
3. [If #1 and #2 above are true:] That the **Mosaic Law** given by YHWH was actually **evil**, and given by Satan (operating under the name of YHWH), and that the **foundational events of Exodus** (and the Conquest and Davidic Kingdom etc.) were instigated and executed by **Satan** (operating under the name of YHWH).

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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### Was this a critical issue for Jesus and His mission? (1)

- If the agent who gave the Mosaic law (with the Ten Commandments), caused the Exodus, and basically authored the vast majority of the Hebrew bible was indeed Satan (operating under the name YHWH) and NOT God the Father (as described in the teaching of Jesus), then the entire Jewish populace (religious leaders or not) at the time of Jesus was idolatrous (e.g., worshipping angels) and deluded in **almost all of their beliefs** about God, their values, the Law, their messianic hopes, and their opportunities to experience eternal life!
- This would be a staggering backlog of deeply entrenched and socially 'enforced' error for Jesus to have to challenge, overcome, eradicate and completely replace with an entirely new theological framework.
- This is not simply a matter of 'misunderstood' messianic prophecies or ethical complacency about taking God's law seriously – this requires bold repudiation and extreme persuasive force to get everyone (!) to ditch basically their entire worldview...

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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### Was this a critical issue for Jesus and His mission? (2)

- If this was indeed the case --that the god of the Hebrew Bible (YHWH) was indeed Satan in the vast majority of important passages--I cannot imagine Jesus not being exceptionally EXPLICIT in warning / teaching this to His disciples—and to the general population of the lost!
- If (the allegedly more-or-less unknown at the time??) God the Father cared for these people enough to send Jesus to save them, then we would expect the VOLUME and CLARITY of this warning about YHWH to be LOUD, CLEAR, and VERY powerful.
- Jesus was very CLEAR, very FREQUENT, very PUBLIC, and very FORCEFUL in warning and teaching the disciples and the people about the scribes, Pharisees, Sadducees, Satan, and other religious leaders!

“Woe to you, **scribes and Pharisees**, hypocrites...”; “**You blind guides/Pharisees**”; “Woe to you **lawyers** also...”; **Beware false prophets** (Matt 7:15), Scribes (Mk 12:38); “Beware of the leaven of the **Pharisees**, which is hypocrisy” (Luke 12.1); ‘... the teaching of the **Pharisees**” (Mat 16.12) ... of **Jewish leadership**: “You are of your father the devil”; **Satan**: “murderer... liar...” (John 8:44ff) ... **Religious leaders**: “You brood of vipers! How can you speak good, when you are evil?” (Matt 12:34); **Scribes/Pharisees**: “You serpents, you brood of vipers, how are you to escape being sentenced to hell?” (Matt 23:32); **Sadducees** [“You are wrong, because you know neither the Scriptures nor the power of God ... You are quite wrong.” (Mark 12:24, 27)]

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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### Was this a critical issue for Jesus and His mission? (3)

- This is not something Jesus could just throw up descriptions of the Father, and expect the populace to know enough detail about the OT texts themselves to (1) be able to compare the two and (2) to be able to draw the conclusion that the Father was NOT the God of the Patriarchs, Moses, the Exodus, King David, the Prophets, and the Exile, --as everybody around Jesus believed!
- Such a half-hearted approach to correcting the nation would not be in keeping with His mission. **He was the Good Shepherd, and His truth was to set them free** – from deception and sin. Casting off the Torah (and the rules and regulations they observed) would be critically important to this, if indeed its author YHWH was Satan, or evil, or someone impersonating the Father.
- Almost anything short of him ‘**carrying a protest sign, saying ‘Your GOD YHWH is (actually) the evil SATAN’’**’ would reflect a lack of commitment to his mission and/or a serious lack of teaching/communication skills!





## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

If this were REALLY true:

- We should expect **MANY, STRONG, and CLEAR denunciations**, focused on the title/name/terms 'God' & 'Lord' (i.e., Koine/NT Greek versions of El/Elohim, Adonai, YHWH), with explicit connections to Satan and/or explicit words of condemnation;
  - We would not need to build any 'comparison columns'—Jesus would warn us **DIRECTLY**, as He did concerning the religious leaders and false religion.
- And we should NOT expect to see **ANY positive or even ambiguous statements** or teachings about that individual/agent (YHWH), and certainly NO connections to the term "Father" (that could mislead His followers).
  - Closely related to this, we should **NOT see any positive** or neutral references to the LAW given by YHWH, any positive/neutral references to 'controversial' OT events, nor statements supporting an 'only-one-voice' view of Scripture.

We should also expect to see the same warning/teaching statements by His immediate disciples (this assumes He was effective as a teacher). This would include early-church statements in the book of Acts, the gospel authors, and the epistles of Peter, James, and John.

## Honesty requires fairness and consistency in method

### Important note on method—the original statement:

“There are many verses where we can compare who Jesus said his Father is, and who Yahweh says he is. There are lies that Yahweh says/changes his mind, and countless verses where Jesus describes His Father, and Yahweh describes himself, and they don’t match. .... It’s so obvious Yahweh is evil by Jesus words, and astounding the church doesn’t question this beast. ... **the proof I have is all from Jesus mouth. ...**”

Although we won’t need to make comparisons, **if we WERE** going to use Jesus’ words as the basis for some comparison, then we need to be consistent. Our comparison ‘columns’ should look like **one of these**:

What Jesus says  
about the Father

Compared to

What Jesus says  
about YHWH

What Jesus says  
about Satan

Compared to

What Jesus says  
about YHWH

Instead of ONLY this:

What Jesus says

We WILL use this, but ONLY  
AFTER listening to JESUS’  
words!

What Jesus says  
about Himself

What data do we have about how Jesus saw YHWH of the OT?

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And so, we START WITH the actual words of Jesus...

We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit statements in mind.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 1:** The YHWH in the majority of the OT scriptures in Satan, not the Father.

How is OT YHWH referred to by Jesus, the NT, and 1st century Jews?	PDF Slides:	10pp
How do we know what Jesus taught about the OT deity YHWH?		

## What data do we have about how Jesus saw YHWH of the OT?

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**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit statements in mind.

Although it is not really a problem, one initial reality we face is that the main Hebrew term/name for the OT deity (“YHWH”) was no longer used in religious discourse by the time of Jesus:

“[In the 2<sup>nd</sup> Temple Period, 516BC – 70AD] The divine name YHWH was still given special honor by not being pronounced and, often, by being written in paleo-Hebrew script in some Qumran manuscripts. In non-Hebrew manuscripts it was often translated as “**Lord**” (***kurios*** in Greek) and in Hebrew manuscripts (e.g., the Qumran scrolls) God was usually called ***El*** or ***Elohim***.”<sup>1</sup>

“[T]he word “Yhwh” is found to occur 5,989 times in the Bible. There is no instance of it, however, in Canticles, Ecclesiastes, or Esther; and in Daniel it occurs 7 times (in chapter 9)—a fact which in itself shows the late date of these books, whose authors lived at a period when the use of the Tetragrammaton was already avoided, its utterance having become restricted both in the reading of the Bible and **still more in colloquial** speech. **For it was substituted **Adonai****.”<sup>2</sup>

<sup>1</sup> Jacob Neusner, Alan J. Avery-Peck, and William Scott Green, eds., *The Encyclopedia of Judaism*; <sup>2</sup> Isidore Singer, ed., *The Jewish Encyclopedia*;

What data do we have about how Jesus saw YHWH of the OT?

**Reality Check: Did the Jews of Jesus' day and area of ministry actually use the word 'YHWH' when referring to the God of the OT/exodus/Law or to "God" in general?**

Although it is not really a problem, one initial reality we face is that the main Hebrew term/name for the OT deity ("YHWH") was no longer used in religious discourse by the time of Jesus ([continued](#)):

"In the course of the Second Temple period the Tetragrammaton came to be regarded as charged with metaphysical potency and therefore ceased to be pronounced. It was replaced in speech by *'adonai*, "Lord," rendered into Greek *Kyrios*. Often the vowels of *'adonai* would later accompany YHVH in written texts This gave rise to the mistaken form Jehovah. The original pronunciation was eventually lost; modern attempts at recovery are conjectural."<sup>3</sup>

As the need for a Greek version of the Hebrew OT grew, translators used *kyrios* for the main two names for God (YHWH, Adonai):

"In the LXX *kyrios* occurs over 9,000 times .... In the **overwhelming majority of cases** (some 6156), however, *kyrios* replaces the Heb. proper name of God, **the tetragrammaton YHWH**. The LXX thus strengthened the tendency to avoid the utterance of the name of God, and finally to avoid its use altogether. "<sup>4</sup>

<sup>3</sup> Nahum M. Sarna, Exodus (*The JPS Torah Commentary*; Philadelphia: Jewish Publication Society); <sup>4</sup>H. Bietenhard, "Κύριος," ed. Lothar Coenen, Erich Beyreuther, and Hans Bietenhard, *New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 1986), 511ff.

What data do we have about how Jesus saw YHWH of the OT?

**Reality Check: Did the Jews of Jesus' day and area of ministry actually use the word 'YHWH' when referring to the God of the OT/exodus/Law or to "God" in general?**

	1	2	3	4	5
Original Hebrew	יהוה	יהוה	אלהים	אדני	אל עליון
(transliterated)	YHWH	YHWH	EL(OHIM)	ADONAI	EL ELYON
Eng. Gloss	(none)	(none)	God/gods	Lord	Most High
Hebrew transitional substitution	ADONAI		Translation		
Greek	κύριος	κύριος	θεός	κύριος	ὑψιστος
(transliterated)	Kyrios	Kyrios	Theos	Kyrios	Hupsistos
Eng. Gloss	Lord	Lord	God	Lord	Most High

The name YHWH was never translated or transliterated\*—unlike the other titles for God. Column 1 above shows how **KYRIOS** became the Greek term to refer to YHWH via Jewish substitution of ADONAI for YHWH in discourse. LXX translators (Column 2) – probably on the basis of the tradition of Column 1—went straight to **Kyrios**. In Column 3, translators had to select singular or plural of **THEOS** based on context, since the Hebrew Elohim was used both for God (singular) or gods (plural). [\*There are a couple of mss and incantations that try this, IAO being the main form.]

What data do we have about how Jesus saw YHWH of the OT?

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And this pattern of substitution formed the basis for its use in the NT

*"God as the kyrios. In accordance with the usage of the Hellenistic synagogues God is frequently called **kyrios**, especially in the numerous quotations from the OT in which **kyrios** stands for **Yahweh**, corresponding to the custom of pronouncing the title **kyrios** instead of the tetragrammaton in public reading."*<sup>5</sup>

What this means is that NOBODY in Jesus' day and in the areas that He travelled, USED the Hebrew word YHWH – out of respect for the name.

When they spoke of the YHWH of the Hebrew Bible, they mostly used **kyrios** (Eng. "Lord"), **theos** (Eng. "God"), some combination of the two ("the Lord our God"), or some other OT title/variant (e.g. Most High, Lord of Heaven and Earth).

<sup>5</sup>H. Bietenhard, "Κύριος," ed. Lothar Coenen, Erich Beyreuther, and Hans Bietenhard, *New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 1986), 513.



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And so -- '**credibility check**' here -- **If a teacher says** something like this:

"Always remember, Jesus NOT ONCE referred to our Father as 'Yahweh' or 'Jehovah'."

And then claims that this silence shows that Jesus rejected YHWH and did not consider YHWH to be His Father, then we should immediately recognize that that teacher has a **fundamental misunderstanding** of most NT references to God, including the scores of references to YHWH made by Jesus and others.



**OF COURSE** Jesus didn't use the tetragrammaton – He was a good Jew! Nobody used it, or the weird/mistaken form "Jehovah", created in the middle ages! But not because they all 'rejected YHWH' – LOL! When they referred to the OT deity, they mostly used *kyrios*—as Jesus did!

What data do we have about how Jesus saw YHWH of the OT?

**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these in mind.

What this means is that the only CERTAIN way to know that Jesus was referring to the Hebrew deity known as “YHWH” would be if He referred to the deity of a SPECIFIC passage in the Hebrew Bible that used the term “YHWH”.

Hebrew Bible  
passage by or about  
YHWH

He could use any method of referring, from more obvious terms like THEOS (god) or KURIOS (lord) to the simpler choices like “He who said” or the “One who did”.

“OT Passage by or  
about Kyrios, Theos,  
etc.”



Regardless of how direct the wording is, if the agent/deity in the passage is the one Jesus is talking about, and if the Hebrew passage identifies that deity with “YHWH”, then Jesus is communicating something about the OT agent IN THAT PASSAGE.

What data do we have about how Jesus saw YHWH of the OT?

**REMEMBER: We are starting from a distinctly Christian position. We must be clear that our sources in the Gospels and other books of the NT are trustworthy, as promised by Father.**

**First/Most Importantly**, we trust in the ministry of the Holy Spirit (1) to have preserved the gospel narratives about Jesus' words/actions and (2) to have enlightened the gospel authors to interpret His life and words correctly for us:

"These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." [John 14.25-26]

**Secondly**--although not a main source of data for us in this examination--would be the post-Ascension teachings of Jesus' followers and future emissaries\*. These would look like 'new things' that Jesus did not teach during His earthly ministry (just like the material in John looks like 'new' from the perspective of the Synoptic gospels), but they were promised by Him and come from the Father:

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. [John 16.12-15]

\* Jesus: "Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town" [Matthew 23:34]

## What data do we have about how Jesus saw YHWH of the OT?

**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit ones in mind.

### **This CRITICAL category of data includes (in order of priority):**



- PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)
- SECONDARY: Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible.
- TERTIARY: Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

The Gospels have a huge number of OT citations, quotes, allusions, etc.

- Matthew has 114 in 1,071 verses.
- Mark has 61 in 678 verses.
- Luke has 73 in 1,151 verses.
- John has 27 in 879 verses.

Within these, are phrases that are cited/sourced from the Hebrew bible, in the words of Jesus. In the Synoptic gospels:

- Matthew has 50, of which 16 are unique to him.
- Mark has 22, of which only 1 phrase is unique to Mark.
- Luke has 26, of which only 4 are unique to Luke.

**John** is written later than the others and assumes the reader knows their contents (e.g. imprisonment of John the Baptist), so there is very little overlap **VERBALLY** with them and much more verbiage by Jesus (plenty of thematic overlap though).

- Of the approximate 27 references, 14 are almost literal quotations.
- 8 of these are from the mouth of Jesus and the others are from John or others.
- There is only 1 obvious overlap – verbally– with the Synoptics.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

We focus first on **Matthew**: Jesus in Matthew uses phrases that are cited/sourced from the Hebrew bible in 38+ passages.

- 25+ of these are introduced by introductory formulae: “*it is written*” (7x); “*read*” (7x); “*heard (and/or) said*” (6x) ; “*commanded*” or response to a question (4x); “(x) *prophesied/said*” (3x); or implied clearly by context (1x)
- In some cases, a quote from the Law might come from either of two parallel passages (e.g. Exodus or Deuteronomy; Leviticus or Deuteronomy).
- Allowing for that, Jesus quotes – as authoritative – from the following books:
  - All the books of Moses (Genesis – Deuteronomy)
  - The book of Psalms (8, 110, 118)
  - The prophets Isaiah, Jeremiah, Hosea, Zechariah, Malachi
  - Some of the texts are repeated in different contexts

We will survey many of these – a few in detail – and **note any parallels with the other gospels**, and especially any differences in wording between them—often an important clue to the interpretation.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
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**Part 1:** The YHWH in the majority of the OT scriptures in Satan, not the Father.

Jesus' first major use of the OT--the Temptation in the Wilderness -- the Paradigm case / Model for Us

PDF Slides: 12pp

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

First: The 3-fold temptation before starting His ministry – Matthew 4 (parallel in Luke):

"Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

**"Man shall not live by bread alone, but by every word that comes from the mouth of God."**

Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down, for it is written, *"He will command his angels concerning you,"* and *"On their hands they will bear you up, lest you strike your foot against a stone."*

Jesus said to him, "Again it is written,

**"You shall not put the Lord your God to the test."**

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me."

Then Jesus said to him, "Be gone, Satan! For it is written,

**"You shall worship the Lord your God and him only shall you serve."**



## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

Let's make some observations about this passage:

- First, we must remember the basics of Jesus' knowledge:
  - He knows perfectly well who YHWH is, who Satan is, who HE is, who the Father is, etc.
  - He knows perfectly well who wrote every passage in the Hebrew bible.
  - He knows perfectly well that how He responds and what He says will be the example we are to follow.
- Then, some basics about the passage:
  - Since this occurred in isolation from people, it will have been **Jesus Himself** that related this event to his followers, by whom it was recorded for US.
  - This passage is given in **Luke 4** also, with the main extra detail given is that the **devil CLAIMS that the 'kingdoms of the world' were GIVEN to him by a higher authority**, and were not his originally, and that he could somehow give them to someone else.
- The 'tempter' is stated to be the devil, whom Jesus calls 'Satan' in Matthew's account.
- Each attempt of Satan to get Jesus to do something, is met by a refusal by Jesus, and **each refusal is explained as being based on Jesus' commitment to some passage / principle in the Hebrew bible**.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s look at the 1<sup>st</sup> of the 3 quotes that Jesus uses in thwarting the devil’s attack:

But he answered, “It is written,

**“Man shall not live by bread alone, but by every word that comes from the mouth of God [*theos*].”**

This is from **Deut. 8:3**, spoken by Moses about Israel’s Wilderness journey:

“The whole commandment that I command you today you shall be careful to do, that you **may live and multiply**, and go in and **possess the land** that the Lord [YHWH] swore to give to your fathers. And you shall remember the whole way that the Lord your God [YHWH Elohim] has **led you these forty years** in the wilderness, that he might **humble you, testing you** to know what was in your heart, whether you would keep his commandments or not. And he humbled you and **let you hunger and fed you with manna**, which you did not know, nor did your fathers know, **that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord [YHWH]**. Your clothing did not wear out on you and your foot did not swell these forty years. Know then in your heart that, as a man disciplines his son, the Lord your God [YHWH Elohim] disciplines you.

“So you shall keep the commandments of the Lord your God [YHWH Elohim] by walking in his ways and by fearing him. For the Lord your God [YHWH Elohim] is **bringing you into a good land**, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which **you will eat bread without scarcity, in which you will lack nothing**, a land whose stones are iron, and out of whose hills you can dig copper. And **you shall eat and be full, and you shall bless the Lord your God [YHWH Elohim] for the good land he has given you.**

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s make some observations about what is going on in that first part:

- A. The deity speaking in the quoted OT passage is said to be the “YHWH” / “YHWH Your Elohim” of Moses/Deuteronomy:
- B. This deity promised on oath the land of Palestine to the Patriarchs of Genesis.
- C. The passages in which the land grant covenant/promises/oaths were made or recalled by Abraham had **YHWH** and **God** (Elohim) of **Heaven & Earth** as the covenant partner.
- D. This deity led Israel through the Wilderness wanderings – the fiery cloud that hovered over/in the tabernacle and moved when leading Israel to its next stop.
- E. YHWH let the Israelites be humbled through hunger and then provided them with the manna.
- F. YHWH sustained them during their journey (e.g. clothes, feet) w/o them asking
- G. YHWH disciplined them like a father...
- H. YHWH was bringing them into a good, fertile, luscious land.
- I. Jesus expresses complete loyalty and obedience to the deity speaking in the quoted passage. There is no hesitancy whatsoever.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s look at the 2<sup>ND</sup> of the 3 quotes that Jesus uses in thwarting the devil’s attack:

Jesus said to him, “Again it is written,

‘**You shall not put the Lord your God** [*kyrios su ho theos*] **to the test.**’”

This is from **Deut. 6:16**, also spoken by Moses about Israel’s Wilderness journey:

“And when the LORD your God [*YHWH-Elohim*] brings you into the land that **he** swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, then take care lest you forget the LORD [*YHWH*], who brought you out of the land of Egypt, out of the house of slavery. It is the LORD your God [*YHWH-Elohim*] you shall fear. Him you shall serve and by his name you shall swear\*. You shall not go after other gods, the gods of the peoples who are around you— for the LORD your God [*YHWH-Elohim*] in your midst is a jealous God—lest the anger of the LORD your God [*YHWH-Elohim*] be kindled against you, and he destroy you from off the face of the earth.

“**You shall not put the LORD your God** [*YHWH-Elohim*] **to the test**, as you tested him at Massah. You shall diligently keep the commandments of the LORD your God [*YHWH-Elohim*], and his testimonies and his statutes, which **he** has commanded you. And you shall do what is right and good in the sight of the LORD [*YHWH*], that it may go well with you, and that you may go in and take possession of the good land that the LORD [*YHWH*], swore to give to your fathers by thrusting out all your enemies from before you, as the LORD [*YHWH*], has promised.”

\*See later below on the meaning/history of oaths/swearing in Old Testament times.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s make some observations about what is going on in that 2nd part:

- A. The deity speaking in the quoted OT passage is said to be the “YHWH” / “YHWH Your Elohim” of Moses/Deuteronomy:
- B. This deity promised on oath the land of Palestine to the Patriarchs.
- C. The passages in which the land grant covenant/promises/oaths were made or recalled by Abraham had YHWH and God (Elohim) of Heaven & Earth as the covenant partner.
- D. This deity was the YHWH of the Exodus, who brought them “out of Egypt” and “out of slavery”
- E. He demanded complete loyalty, with consequences for disloyalty (reverential ‘fear’, exclusive service, exclusive enforcement authority in legal oaths).
- F. When oaths were required, they could only be done in YHWH’s name—and NOT the names of the gods of the peoples around them.
- G. He was tested by the Israelites at Massah (but without being punished).
- H. He promised to ‘thrust out’ the peoples of the Promised Land before Israel (implying more ‘eviction’ and ‘expulsion’ than mutually-bloody ‘executions’ and ‘exterminations’).
- I. Jesus expresses complete loyalty and obedience to the scripture and the deity speaking in the quoted passage. There is no hesitancy whatsoever.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s look at the 3<sup>rd</sup> of the 3 quotes that Jesus uses in thwarting the devil’s attack:

Then Jesus said to him, “Be gone, Satan! For it is written,

**“You shall worship the Lord your God [kyrios su ho theos] and him only shall you serve.”**

This is from Deut. 6:13 (cited in context, as above), along with Deut 10:20:

“... when you eat and are full, then take care lest you forget the LORD [YHWH], who brought you out of the land of Egypt, out of the house of slavery. **It is the LORD your God [YHWH-Elohim] you shall fear. Him you shall serve** and by his name you shall swear. You shall not go after other gods, the gods of the peoples who are around you— ...” [10:12]  
“And now, Israel, what does the LORD your God [YHWH-Elohim] require of you, but to fear the LORD your God [YHWH-Elohim], to walk in all his ways, to love him, to **serve the LORD your God [YHWH-Elohim]** with all your heart and with all your soul, and to keep the commandments and statutes of the LORD [YHWH], which I am commanding you today for your good?

“Behold, to the LORD your God [YHWH-Elohim] belong heaven and the heaven of heavens, the earth with all that is in it. ... For the LORD your God [YHWH-Elohim] is God of gods [Elohim (of Elohim)] and Lord of lords [Adon (of Adonai)], the great, the mighty, and the awesome God [El], who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt. **You shall fear the LORD your God [YHWH-Elohim]. You shall serve him** and hold fast to him, and by his name you shall swear. He is your praise. He is your God [Elohim], who has done for you these great and terrifying things that your eyes have seen.”

## What data do we have about how Jesus saw YHWH of the OT?

PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Let’s make some observations about that 3<sup>rd</sup>/last part:

- A. This deity was the YHWH of the Exodus, who brought them “out of Egypt” and “out of slavery”
- B. He demanded complete loyalty, with consequences for disloyalty (reverential ‘fear’, exclusive service, exclusive enforcement authority in legal oaths).
- C. When oaths were required, they could only be done in YHWH’s name—and NOT the names of the gods of the peoples around them.
- D. He demanded a heart-level response of loyalty and love (all your heart and all your soul), not just cold obedience.
- E. He gave them the Mosaic Law for their good/benefit.
- F. He claimed to be God of gods and Lord of Lords.
- G. He claimed to be a champion of social justice and social welfare, especially for the marginalized.
- H. He ordered Israel to live a life of love, based on empathy
- I. He claimed to have done the ‘great and terrifying things’ the Israelites had seen in the Exodus and Wilderness.
- J. He claimed to be possessor of the earth, heaven and the ‘heaven of the heavens’, and all that is in it [cf. Abraham in Genesis 14 and Jesus in Matthew 11.26 and Luke 10.21\*]

## What data do we have about how Jesus saw YHWH of the OT?

PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Quick note on the point about:

“He claimed to be possessor of the earth, heaven and the ‘heaven of the heavens’, and all that is in it [cf. Abraham in Genesis 14 and Jesus in Matthew 11.26 and Luke 10.21\*]”

In Genesis 14.22, Abram says that he has made an oath to “**The LORD, God Most High, Possessor/Creator of heaven and earth**”. This identifies YHWH, with the “possessor/maker of heaven and earth” (Later Jewish literature uses the term ‘Lord of Heaven and Earth’.)

In Matthew 11.26 and Luke 10.21, Jesus refers to the Father using that terminology:

- “I thank you, **Father, Lord of heaven and earth**, that you have hidden these things from the wise and understanding and revealed them to little children;
- “In that same hour he rejoiced in the Holy Spirit and said, “I thank you, **Father, Lord of heaven and earth**, that you have hidden these things from the wise and understanding and revealed them to little children”

Jesus expresses PASSIONATE, complete and exclusive loyalty and obedience to the scripture and the deity speaking in the quoted passage. There is no hesitancy whatsoever.



## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

Let's test something in the passage:

If **Satan really is the YHWH** of those OT passages [and Jesus KNOWS that], then we have a most unusual interchange, **substituting 'SATAN' in for "YHWH" and making the context explicit and the pronouns fit:**

"Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he [Jesus] answered, "[**I will not, because You, Satan, have written, "Man shall not live by bread alone, but by every word that comes from the mouth of you Satan"**]"

Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down, for **I Satan** have written, "***I, Satan, will command my/Satan's angels concerning you,***" and "***On the hands of Satan's angels they will bear you up, lest you strike your foot against a stone.***"

Jesus said to him, "Again **I will not, Satan, because you, Satan, have written, 'You shall not put me Satan to the test.'**"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me, **Satan.**"

Then Jesus said to him, "Be gone, **Satan!** **I will not worship you, Satan, because you, Satan, have written, "You shall worship Satan and Satan only shall you serve."**

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

Honestly, can it get any CLEARER and/or more explicit than that?!

There is no symbolism, no ambiguity, no indication of sarcasm—

1. Jesus will not obey or worship Satan.
2. Jesus will only serve and worship YHWH.
3. Jesus trusts the passages He quotes—they were not written by the Satan, the father of lies.
4. Jesus trusts the passages to be about YHWH and not about Satan.
5. Jesus will obey the directives of YHWH in those passages.
6. The YHWH Jesus worships and serves is the YHWH of the Patriarchs, the Exodus, the Wilderness Sojourn, and the promise of the Conquest.

**Nothing negative here**, and this FIRST EVENT would have been a PERFECT PLACE to reveal such. For example, if it had been an interchange where Jesus was the attacker, castigating Satan for usurping the name of YHWH and for deluding God’s chosen people by creating a fraudulent Mosaic law and for perpetrating massive ‘crimes against humanity’ and ‘terrorist acts’, then THAT would have been a great start to a ministry of repudiation/replacement theology.

What data do we have about how Jesus saw YHWH of the OT?

PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

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**Note: There is NO WARNING GIVEN BY JESUS  
HERE TO HIS DISCIPLES.**

**Instead, we have the OPPOSITE –**

**Complete submission to the Torah and to the  
YHWH of those passages.**

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perpetrating massive 'crimes against humanity' and 'terrorist acts', then THAT would have been a great start to a ministry of repudiation/replacement theology.

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**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 1:** The YHWH in the majority of the OT scriptures in Satan, not the Father.

26 Passages in which Jesus quotes an OT Text and recognizes the deity as His God.

PDF Slides: 12pp

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

1	Matt. 4:4 (Lk 4 from Deuteronomy 8.3)
2	Matt. 4:7 (Lk 4) from Deuteronomy 6.16
3	Matt. 4:10 (Lk 4) from Deuteronomy 6.13, 10:20
4	Matt. 9:13 (and 12:7) from Hosea 6.6
5	Matt. 11:10 (Lk 7:27) from Malachi 3.1
6	Matt. 11:25 (Luke 10:21) from Gen 14.22
7	Matt. 13:14–15 (Mark 4:12; Luke 8:10) from Isaiah 6:9–10
8	Matt. 15:4 (Mr 7:10) from Exodus 20.12 and/or Deut 5.16
9	Matt. 15:4 (Mr 7:10) from Exodus 21.17
10	Matt. 15:8–9 (Mark 7:6–7) from Isaiah 29.13
11	Matt. 19:4 (Mar 10:6) from Genesis 1.27 [Mark adds “God”]
12	Matt. 19:5 from Genesis 5.2
13	Matt. 21:13 (Mark 11:17; Luke 19:46) from Isaiah 56.7
14	Matt. 21:13 (Mark 11:17; Luke 19:46) from Jeremiah 7.11
15	Matt. 21:16 from Psalms 8.2
16	Matt. 21:42 (Mark 12:11) from Psalms 118:22–23
17	Matt. 22:32 (Mark 12:26; Luke 20:37) from Exodus 3.6
18	Matt. 22:37 (Mark 12:30, 33; Luke 10:27) from Deuteronomy 6:5 [Mr: adds Shema]
19	Matt 26:28; (Mrk 14:22; Luke 22:20 with Matt 20:28) from Jer 31.31–34 and Is 52–53
20	Matt. 22:44 (Mark 12:36; Luke 20:42–43) from Psalms 110.1
21	Matt. 26:31 (Mark 14:27) from Zech 13:7
22	Matt. 26:64 (Mark 14:26) from Psalms 110.1
23	Matt. 27:46 (Mark 15:34) from Psalms 22.1
24	Luke 4:18–19 from Is 61.1–2 ; (and 42.6–7 allusion)
25	Luke 23:46 from Psalm 31.5
26	John 6:45 from Is 54:13

We have PLENTY of EXPLICIT DATA from Jesus -- The clearest OT-quote verses we will step through are these.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew's OT quotes, we get a table/list like this:

Count	Ref DATA	Matthew text	OT terms for God	How Jesus represents OT deity
1	Matt. 4:4 (Lk 4) from Deuteronomy 8.3	But he answered, "It is written, <b>"Man shall not live by bread alone, but by every word that comes from the mouth of God."</b>	YHWH, YHWH-Elohim	Positive, supreme authority for Him
2	Matt. 4:7 (Lk 4) from Deuteronomy 6.16	Jesus said to him, "Again it is written, <b>'You shall not put the Lord your God to the test.'</b> "	YHWH-Elohim	Positive, supreme authority for Him
3	Matt. 4:10 (Lk 4) from Deuteronomy 6.13, 10:20	Then Jesus said to him, "Be gone, Satan! For it is written, <b>"You shall worship the Lord your God and him only shall you serve."</b>	YHWH-Elohim	Positive, the only God for Jesus (and completely distinct from Satan)
4	Matt. 9:13 (and 12:7) from Hosea 6.6	Go and learn what this means: <b>'I desire mercy, and not sacrifice.'</b> (2x)	YHWH, Elohim, YHWH-Elohim	Positive, good-hearted
5	Matt. 11:10 (Lk 7:27) from Malachi 3.1	This is he of whom it is written, <b>"Behold, I send my messenger before your face, who will prepare your way before you."</b>	YHWH-TSABOTTH (LORD of HOSTS)	Positive, executing the messianic plan

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When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew’s OT quotes, we get a table/list like this:

Count		Remember:	presents OT deity
1	Ma D	<ul style="list-style-type: none"><li>Any positive reference to the deity associated with the OT quote would be CONTRARY to Jesus’ mission to turn Israel AWAY from such a deity; and</li><li>Any positive use of the passage associated with that deity would be CONTRARY to a mission to turn Israel away from the deity of that passage.</li><li>The more such positive references / uses occur in His words, the bigger His failure would be, if they were of/about Satan.</li></ul>	ne authority for Him
2	Ma De		ne authority for Him
3	Mat Deute		only God for Jesus (distinct from Satan)
4	Ma f		good-hearted
5	Ma fr		g the messianic plan

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew's OT quotes, we get a table/list like this:

6	Matt. 11:25 (Luke 10:21) from Gen 14.22	At that time Jesus declared, "I thank you, <b>Father, Lord of heaven and earth</b> , that you have hidden these things from the wise and understanding and revealed them to little children;	YHWH, El Elyon, "Possessor of Heaven and Earth"	Jesus' <b>Father</b> , Positive, co-executing the messianic plan Supreme Lord over All – angels, Satan, demons, humans, etc.
7	Matt. 13:14–15 (Mark 4:12; Luke 8:10) from Isaiah 6:9–10  [Mr, Lk make this the <u>reason</u> Jesus uses parables]	Indeed, in their case the prophecy of Isaiah is fulfilled that says: <b>""You will indeed hear but never understand, and you will indeed see but never perceive."</b> For this <b>people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'</b>	Adoni, YHWH	Positive, co-executing the messianic plan Realistic, confirming His knowledge to Jesus
8	Matt. 15:4 (Mr 7:10) from Exodus 20.12 and/or Deut 5.16	For <b>God</b> commanded, ' <b>Honor your father and your mother,</b> '	YHWH-Elohim	Positive, supreme authority for Israel, Community/Survival supportive
9	Matt. 15:4 (Mr 7:10) from Exodus 21.17	For God commanded, 'Honor your father and your mother,' and, ' <b>Whoever reviles father or mother must surely die.'</b>	YHWH	Positive, supreme authority for Israel, Community/Survival supportive
10	Matt. 15:8–9 (Mark 7:6–7) from Isaiah 29.13	You hypocrites! Well did Isaiah prophesy of you, when he said: <b>""This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men."</b>	Adoni, YHWH	Positive, worthy of honor and worship



## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew's OT quotes, we get a table/list like this:

11	Matt. 19:4 (Mar 10:6) from Genesis 1.27 [Mark adds "God"]	He answered, "Have you not read that he <b>who created them from the beginning made them male and female,</b>	Elohim	Positive, Community-Survival supportive
12	Matt. 19:5 from Genesis 5.2	He answered, "Have you not read that he who created them from the beginning <b>made them male and female,</b>	Elohim	Positive, Community-Survival supportive
13	Matt. 21:13 (Mark 11:17; Luke 19:46) from Isaiah 56.7	He said to them, "It is written, ' <b>My house shall be called a house of prayer,</b> ' but you make it a den of robbers."	YHWH, YHWH-Adoni	Positive, approachable-beneficent
14	Matt. 21:13 (Mark 11:17; Luke 19:46) from Jeremiah 7.11	He said to them, "It is written, 'My house shall be called a house of prayer,' but <b>you make it a den of robbers.</b> "	YHWH	Positive, confronting social evils
15	Matt. 21:16 from Psalms 8.2	and they said to him, "Do you hear what these are saying?" And Jesus said to them, " <b>Yes; have you never read, "'Out of the mouth of infants and nursing babies you have prepared praise'?"</b>	YHWH-Adoni ("O LORD our LORD)	Positive, inclusive, planning against community evils
16	Matt. 21:42 (Mark 12:11) from Psalms 118:22-23	Jesus said to them, "Have you never read in the Scriptures: <b>"The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?"</b>	YHWH	Positive, egalitarian (status reversal)

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew's OT quotes, we get a table/list like this:

17	Matt. 22:32 (Mark 12:26; Luke 20:37) from Exodus 3.6 [M: spoke to <u>him</u> ; Lk: Moses calls the Lord (k), the God(T) of A/I/J_]	And as for the resurrection of the dead, have you not read what was <b>said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?</b>	YHWH, Elohim	Positive, life-affirming (resurrection) Authoritative to Jesus' time
18	Matt. 22:37 (Mark 12:30, 33; Luke 10:27) from Deuteronomy 6:5 [Mr: adds Shema]	And he said to him, " <b>You shall love the Lord your God with all your heart and with all your soul and with all your mind.</b> This is the great and first commandment.	YHWH-Elohim	Positive, highest worth in universe; supreme Companion
19	Matt 26:28; (Mrk 14:22; Luke 22:20 with Matt 20:28) from Jer 31.31-34 and Is 52-53	(Matt) for this is my blood of the <b>covenant</b> , which is poured out for many for the forgiveness of sins;  (Lk) And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the <b>new covenant</b> in my blood.  (Mt) even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."	YHWH of the 1 <sup>st</sup> Covenant; (Elohim too)	Realistic, creator of redemptive plan out of personal cost (within the Trinity)

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

When we do a quick tally / step-through of how Jesus represented the OT deity in Matthew's OT quotes, we get a table/list like this:

20	Matt. 22:44 (Mark 12:36; Luke 20:42-43) from Psalms 110.1 [Mr: Holy Spirit; Lk 'in book of Psalms']	He said to them, "How is it then that David, in the Spirit, calls him <b>Lord [kyrios]</b> , saying, " <b>The Lord [kyrios] said to my Lord [kyrios], 'Sit at my right hand, until I put your enemies under your feet'</b> "?;	Adoni, YHWH	Positive, building and executing the messianic plan
21	Matt. 26:31 (Mark 14:27) from Zech 13:7	Then Jesus said to them, "You will all fall away because of me this night. For it is written, ' <b>I will strike the shepherd, and the sheep of the flock will be scattered.</b> '"	YHWH of Hosts	Realistic, co-execution of Messianic plan; Redemptive: sacrifice, purification
22	Matt. 26:64 (Mark 14:26) from Psalms 110.1	But I tell you, from now on you will see <b>the Son of Man seated at the right hand of Power</b> and coming on the clouds of heaven."	Adoni, YHWH	Positive, Jesus affirming
23	Matt. 27:46 (Mark 15:34) from Psalms 22.1	And about the ninth hour Jesus cried out with a loud voice, saying, " <b>Eli, Eli, lema sabachthani?</b> " <b>that is, "My God, my God, why have you forsaken me?"</b>	El, YHWH	Realistic, co-execution of Messianic plan; As YHWH, positive, as deliverer of sufferer.

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. "Most High", "Power"-- in them.)

Before we move on to passages about the Father, let's quickly examine any unique passages from the other gospels, which seem to quote or refer to an OT passage with the deity in them:

24	Luke 4:18–19 from Is 61.1-2 (and 42.6-7 allusion)	And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, " <b>The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.</b> " And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing."	Adonai- YHWH, YHWH, Elohim	Super-positive, redemptive, messianic
25	Luke 23:46 from Psalm 31.5	Then Jesus, calling out with a loud voice, said, " <b>Father, into your hands I commit my spirit!</b> " And having said this he breathed his last.	YHWH, Elohim	Positive, trustworthy, <b>FATHER!</b>
26	John 6:45 from Is 54:13	No one can come to me unless the <b>Father</b> who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, " <b>And they will all be taught by God.</b> " Everyone who has heard and learned from the <b>Father</b> comes to me—	YHWH	Positive, teacher and revealer, leads to Christ; <b>FATHER!</b>

## What data do we have about how Jesus saw YHWH of the OT?

**PRIMARY:** Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)

### SUMMARY:

1. We have at least 25+ very explicit references to the OT deity YHWH, all of which are positive affirmations--by Jesus--that this God is the true one—to be worshipped, obeyed, trusted and listened to via Scripture.
2. Two or three of these explicitly identify the Father with YHWH.
3. Instead of **MANY, STRONG, and CLEAR denunciations**, we get instead **MANY, STRONG, and CLEAR affirmations and endorsements**.

**We could stop right here and be done**, since there would be almost zero chance of coming up with some way to ‘spin’ these verses away. Any data that seemed to support the position that JESUS knew the OT YHWH to be evil or Satan, would be counter to all this explicit data—and essentially require that Jesus was either deceitful or ignorant.

No amount of arguments from clouds, smoke, fire, beasts, etc. or arguments about how ‘evil’ the actions of YHWH might look, could possibly overthrow these explicit words of Jesus. The question is: will you REALLY trust Jesus and his words or not?

## What data do we have about how Jesus saw YHWH of the OT?

**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit ones in mind.

### **This CRITICAL category of data includes (in order of priority):**

- PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)
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**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 1: The YHWH in the majority of the OT scriptures in Satan, not the Father.**

6 Passages in which Jesus uses the specific term 'Father' in referring to the OT deity.

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8pp

## What data do we have about how Jesus saw YHWH of the OT?

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**Part 1**



## What data is there on the relationship of The Father to the OT Deity ?

SECONDARY: Any use of the NT term 'Father' in relation to any event, agent, or teaching in the Hebrew Bible

If the Father is a distinct being from YHWH, and actually works AGAINST the YHWH-SATAN being, and if Jesus is trying to turn people from worshipping the OT YHWH to worshipping the Father, we might expect some strong statements about that (e.g. contrasts) and NEVER any use of OT titles ('usurped by Satan') or any evil YHWH-type behaviors.

We have plenty of data to work with here (numbers are approximate):

	Matthew	Mark	Luke	John	Totals
The Father	3	1	2	59	65
My Father	14		3	19	36
Your Father	17	2	4	2	25
Our Father	1				1
His Father	1	1		1	3
(addressed)	5	1	5	9	20
Other	1	1	1	2	5
Totals	42	6	15	92	155
By Jesus	37	5	13	90	
Other	O+title	Abba	O+title	Holy, O Righteous	

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We have already seen three in the previous section:

1	Matt. 11:25 (Luke 10:21) from Gen 14.22	At that time Jesus declared, "I thank you, <b>Father, Lord of heaven and earth</b> , that you have hidden these things from the wise and understanding and revealed them to little children;	YHWH, El Elyon, "Possessor of Heaven and Earth"	Jesus' <b>Father</b> , Positive, co-executing the messianic plan Supreme Lord over All – angels, Satan, demons, humans, etc.
2	Luke 23:46 from Psalm 31.5	Then Jesus, calling out with a loud voice, said, " <b>Father, into your hands I commit my spirit!</b> " And having said this he breathed his last.	YHWH, Elohim	Positive, trustworthy, <b>FATHER!</b>
3	John 6:45 from Is 54:13	No one can come to me unless the <b>Father</b> who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, " <b>And they will all be taught by God.</b> " Everyone who has heard and learned from the <b>Father</b> comes to me—	YHWH	Positive, teacher and revealer, leads to Christ; <b>FATHER!</b>

## What data is there on the relationship of The Father to the OT Deity ?

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To those we can add a couple more from John:

4	John 10:34-36 from Psalm 82.6	Jesus answered them, "Is it not written in your Law, 'I said, you are gods'? If he called them gods to whom the word of God came—and Scripture cannot be broken— do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? [Psalm contained 'you are sons of the Most High' – Elyon.]	El, Elyon, Judge over all	Jesus' <b>Father</b> , is identified as the speaker in this Psalm; Elyon never refers to any being but YHWH; always used as parallel title in the Psalms
5	John 6:32	Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My <b>Father</b> who gives you the true bread out of heaven.	YHWH	Jesus' <b>Father</b> , is identified as the one who provided the Manna in the Wilderness period
6	John 8:54 with v41	Jesus answered, "If I glorify myself, my glory is nothing. It is my <b>Father</b> who glorifies me, of whom you say, ' <b>He is our God</b> .' (their claim in v41: "You are doing the works your father did." They said to him, "We were not born of sexual immorality. We have one Father—even God*.")	YHWH,	Jesus states that his <b>FATHER</b> is the one they claim as their God (=YHWH)

## What data is there on the relationship of The Father to the OT Deity ?

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\*Note: the Hebrew Bible recognizes YHWH as their Father, in a couple of places (largely as creator, but sometimes more intimate, and sometimes only shown in imagery):

- Do you thus repay the LORD, you foolish and senseless people? Is not he your father, who created you, who made you and established you? [Deut 32.6, Song of Moses]
- For you are our Father, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name. [Is 63:16]
- **But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. [Is 64.8]**

## What data is there on the relationship of The Father to the OT Deity ?

SECONDARY: Any use of the NT term 'Father' in relation to any event, agent, or teaching in the Hebrew Bible [and--by extension as manifestation of the Father—any description of Jesus that lined up with OT teachings, events, agents].

The above passages connecting the Father to the OT deity are very clear and explicit, but **we can add further connections** – which will prepare us for more sober assessments of what Jesus actually warned us about.

**Part 2**

## What data is there on the relationship of The Father to the OT Deity ?

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- We look NOW at characteristics of the Father as pointed out by Jesus (and **HIS continuity with OT YHWH**).
- Some of these have been mentioned already, but should be restated here, and a couple of these are about Jesus himself--as a manifestation of the Father—in **HIS continuity with OT YHWH**).
- These range from the 'pleasant' to the 'unpleasant' (by our standards), but even the harshest-sounding judgment passages must be seen IN CONTINUITY WITH the **stated** attitudes of OT YHWH, that *"... He does not enjoy bringing affliction or suffering on mankind"* [Lam 3:33, HCSB].
- Some of these will probably be less 'agreeable' to positions like the Other-Voice, but they must be mentioned for the sake of **honesty**, clarity, and fairness to the message from the Lord.

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Part 2

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 1:** **The YHWH in the majority of the OT scriptures in Satan, not the Father.**

16 Passages/themes in which Jesus describes the Father (and Himself as manifestation of Him) in ways closely resembling descriptions of YHWH.

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### **1A: Love your enemies / do good to them (Sermon on the Mount)**

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.; But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High [*hupsistos, Elyon*], for he is kind to the ungrateful and the evil." [Luke 6:35ff]

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### 1B: Mosaic Law and OT teaching

"If you meet your **enemy's** ox or his donkey going astray, you shall bring it back to him. If you see the donkey of **one who hates you** lying down under its burden, you shall refrain from leaving him with it; **you shall rescue it with him.**" [YHWH, Ex 23:4-5];

"You shall **not** see your brother's ox or his sheep going astray and **ignore them**. You shall take them back to your brother. And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; **you may not ignore it**. You shall not see your brother's donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again. [YHWH, Deuteronomy 22:1–3]

"If I have rejoiced at the ruin of him who **hated me**, or exulted when evil overtook him 30 (I have not let my mouth sin by asking for his life with a curse)" [Elohim, Shaddai, El; opens and closes with YHWH, Job 31:29]

"If your **enemy** is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you." [Prov 25.21f];

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### **2A: Forgiveness due to ignorance** (Luke 23:34)

“But Jesus was saying, “Father, forgive them; for they do not know what they are doing.”

### **2B: Sins of Ignorance**

Jesus as high priest had full authority to apply his sacrificial death on the Cross to these ‘sins of ignorance’. In the OT, YHWH instructed the priests to offer sacrifices on YOM KIPPOR, feast days and other times for ‘sins of ignorance’. When and if such a sinner became enlightened about a past inadvertent sin, he was then required to admit it and approach God about it. This would be the same with the soldiers—if and when they realized what they had done.

Sins of ignorance are recognized as being of lower (or sometimes even ‘auto-forgiven’):

“Ignorance mitigated Israel’s guilt, though it did not erase it completely. Ignorance mitigated the guilt of Gentiles (14:17; cf. 17:23, 30), though the ignorance of the Judean leaders, who knew Scripture, was more culpable (cf. Luke 11:52; Acts 13:27). The leaders were ignorant because they understood neither Jesus nor the Scriptures (Acts 13:27; cf. Mark 12:24); these leaders contrast with the true leader (Acts 3:15). **Ignorance mitigated guilt for the crucifixion** (the likeliest reading of Luke 23:34).” [Craig S. Keener, *Acts: An Exegetical Commentary & 2: Introduction and 1:1–14:28* (vol. 1; Grand Rapids, MI: Baker Academic, 2012–2013), 1102.]

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### **3A: Care for the Birds** (Sermon on the Mount and elsewhere)

““Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet **your heavenly Father feeds them**. Are you not worth much more than they?”

### **3B: YHWH provides for nature**

- He gives to the beasts **their food**, and to the young **ravens** that cry. [YHWH and Elohim; Ps 147:9];
- “Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens or lie in wait in their thicket? Who provides for the **raven** its prey, when its young ones cry to God [El] for help, and wander about for lack of food? [YHWH answers Job, Job 38.41]
- “These [animals] all look to you, To give them **their food** in due season. When you give it to them, they gather it up; when you **open your hand**, they are filled with good things. [YHWH my Elohim, Ps 104:27–28.]

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### 4A: Promise of the indwelling Holy Spirit as part of the New Covenant

Luke 24:49	And behold, I am sending the <b>promise of my Father</b> upon you. But stay in the city until you are clothed with power from on high."
John 14:16ff	And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and <b>will be in you</b> .
Acts 1.4	[H]e ordered them not to depart from Jerusalem, but to wait for the <b>promise of the Father</b> , which, he said, "you heard from me; for John baptized with water, but you will be baptized with the <b>Holy Spirit</b> not many days from now."
Acts 2.32ff	This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having <b>received from the Father the promise of the Holy Spirit, he has poured out this</b> that you yourselves are seeing and hearing.
1 John 2:27f	But the anointing that you received from him abides <b>in you</b> , and you have no need that anyone should teach you. But as <b>his anointing teaches you about everything</b> ,

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### 4B: Promise of YHWH for New Covenant & Spirit Outpouring / Indwelling

Joel 2.28-29	"And it shall come to pass afterward, that I will <b>pour out my Spirit</b> on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will <b>pour out my Spirit</b> . [YHWH Elohim]
Ezek 36.26, 29	And I will give you a new heart, and <b>a new spirit I will put within you</b> . ... I will <b>put my Spirit within you</b> , and cause you to walk in my statutes and be careful to obey my rules .. And I will not hide my face anymore from them, when <b>I pour out my Spirit</b> upon the house of Israel, declares the Lord GOD." [Adonai YHWH]
Is 44.3-5	For I will pour water on the thirsty land, and streams on the dry ground; <b>I will pour my Spirit upon your offspring</b> , and my blessing on your descendants. ... This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,'...
Ezek 11.19-20	And I will give them one heart, and <b>a new spirit I will put within them</b> . ... . And they shall be my people, and I will be their God
Jer 31.31-34 [YHWH of the Old Covenant]	Behold, the days are coming, declares the LORD, when I will make <b>a new covenant</b> with the house of Israel and the house of Judah, <b>not like the covenant that I made with their fathers</b> on the day when I took them by the hand to bring them <b>out of the land of Egypt</b> , my covenant that they broke, though I was their husband, declares the LORD. 33For this is the covenant that I will make with the house of Israel after those days, declares the LORD: <b>I will put my law within them</b> , and I will write it on their hearts. And I will be their God, and they shall be my people. And <b>no longer shall each one teach his neighbor</b> and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD.

## What data is there on the relationship of The Father to the OT Deity ?

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### 5: Co-conspirators in 'blinding' and 'hiding' the message?

When Jesus had said these things, he departed and hid himself from them. Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?" Therefore **they could not believe**. For again Isaiah said, "**He has blinded their eyes and hardened their heart**, lest they see with their eyes, and understand with their heart, and turn, and I would heal them." Isaiah said these things because he saw his glory and spoke of him. [John 12.36ff]

All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was **to fulfill what was spoken by the prophet**: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world." [Matt 13.34-35, citing Ps 78.2]

This is obvious since it involves at three OT quotes and themes. The theology is not as problematic as might appear on the surface (if you know your theology about 'response to light'), but the continuity between Jesus/Father and the YHWH of the OT passages is the point here.



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### 5: Co-conspirators in 'blinding' and 'hiding' the message? (cont'd)

Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but **to them it has not been given**. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, **even what he has will be taken away**. This is **why I speak to them in parables**, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: ""You will indeed hear but never understand, and you will indeed see but never perceive." For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' [Matthew 13:10-15]

In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have **hidden these things** from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is **except the Son and anyone to whom the Son chooses to reveal him**." [Luke 10.21-22]

**They BOTH were involved in this 'hiding' action/response.**

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### 6: John the Baptist's announcement of Jesus ministry

According to the Lord Jesus, John the Baptist was the greatest of OT saints and consistently honors him as sent from YHWH. Jesus never repudiates John's message and even uses him in his closing disputes with the religious leaders.

And here is how John the Baptist (foretold by YHWH as forerunner in the OT) speaks of one aspect of Jesus' ministry in Matthew 3:

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to **flee from the wrath to come?** ... Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. "I baptize you with water for repentance, but **he who is coming after me is mightier than I**, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and **he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.**" [Matthew 13:10-15]

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### 7: Jesus to repay our deeds in judgement

“For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For **the Son of Man** is going to come with his angels in the glory of his Father, and then he will **repay each person according to what he has done.**” [Matt 16:26ff]

#### The Old Testament counter-point:

“I the LORD [YHWH] **search the heart** and test the mind, to **give every man according to his ways**, according to the fruit of his deeds.” (Jer. 17:10)

O great and mighty God [El], whose name is the LORD of hosts [YHWH Tsavaoth] , great in counsel and mighty in deed, whose **eyes are open to all the ways** of the children of man, **rewarding** each one according to his **ways** and according to the fruit of his **deeds**. (Jer 32:19)

Once God [Elohim] has spoken; twice have I heard this: that power belongs to God [Elohim], and that to you, O Lord [Adoni], belongs steadfast love. For **you will render to a man according to his work**. (Ps. 62:11-12)

Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, “Behold, we did not know this,” does not **he who weighs the heart** perceive it? Does not he who keeps watch over your soul know it, and **will he not repay man according to his work?** (Prov. 24:11-12)

## What data is there on the relationship of The Father to the OT Deity ?

SECONDARY: Any use of the NT term 'Father' in relation to any event, agent, or teaching in the Hebrew Bible [and--as manifestation of the Father—any description of Jesus that lined up with OT teachings, events, agents in the Hebrew Bible].

### 8A: Parables of Judgment -- The Unforgiving Servant

**Parable of the Unforgiving Servant (Matthew 18)**: "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, [and seizing him, he began to choke him, saying, 'Pay what you owe. So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger **his master delivered him to the jailers [lit. *torturers*], until he should pay all his debt. **So also my heavenly Father will do to every one of you**, if you do not forgive your brother from your heart."**

Jesus describes the Father in an image of an angry king who would turn an abusive subject over to torturers...

## What data is there on the relationship of The Father to the OT Deity ?

**SECONDARY:** Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible [and--as manifestation of the Father—any description of Jesus that lined up with OT teachings, events, agents in the Hebrew Bible].

### **8B: Responses in kind – *lex talionis* (both GOOD and BAD)**

“With the **merciful** you show yourself **merciful**; with the **blameless** man you show yourself **blameless**; with the **purified** you show yourself **pure**; and with the **crooked** you make yourself seem **tortuous**. For you save a humble people, but the **haughty eyes you bring down**. [Psalm 18.25-26]

“The Lord helps his own. His own are those who are concerned with being “faithful”, “blameless,” and “pure”. He responds with deep concern to his covenantal children, whereas he deals in kind with the “crooked” (“perverse,” “twisted”). The psalmist rejoices in God’s justice, as he deals with each in accordance with his works. .. that he [God] “acts corruptly” (“crooked”) with those who are “crooked.” Even as God deals lovingly with those who love him, **he lets the crooked acts of the wicked boomerang on their own heads**. They receive their just deserts.” [EBC, Ps 18.25f]

“If a malicious witness arises to accuse a person of wrongdoing, then both parties shall appear before the LORD, the priests and judges ... if the witness ... has accused his brother falsely, **then you shall do to him as he had meant to do to his brother**. [Dt 19:16–19.]

***You shall do to him as he schemed to do to his fellow*** This is the *lex talionis* or “law of punishment in kind.” By this means the law strives to make the punishment fit the crime perfectly: whatever penalty would befall the accused if wrongly convicted—whether execution, flogging, a fine, or some other punishment—is to be imposed on the false witness. The phrase “you shall do to him” is addressed to the court.” [Tigay, Deut.]

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### 9: Jesus says to fear God/Father who can “destroy in hell”

In Luke 12.4-7, Jesus is counseling His disciples to be courageous in the face of opposition. He contrasts the power of human to that of God, while reminding them that the **God who cared for birds – the Father from Sermon on the Mount**—watches over and has sovereignty over their time of death.

I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. But I will **warn you whom to fear: fear him who, after he has killed, has authority to cast into hell**. Yes, I tell you, **fear him**! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. [Luke 12.4-7]

In somewhat similar terms, Jesus speaks of the same theme in Matthew 10:28-31

And do not fear those who kill the body **but cannot kill the soul**. Rather **fear him who can destroy both soul and body in hell**. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows.

## What data is there on the relationship of The Father to the OT Deity ?

**SECONDARY:** Any use of the NT term 'Father' in relation to any event, agent, or teaching in the Hebrew Bible [and--as manifestation of the Father—any description of Jesus that lined up with OT teachings, events, agents in the Hebrew Bible].

### 9: Jesus says to fear God/Father who can “destroy in hell” (continued)

- “The “one” who has the power to destroy in hell is of course God himself; there is **no suggestion in biblical literature that the devil has the power of judgment, nor that God’s people should fear him**, nor is the devil referred to at all in this context. But a healthy “fear” of God is a recurrent feature of OT spirituality which the NT in no way mitigates.” [RT France]
- “The one who has power to cast into Gehenna is **God** (cf. Mk. 9:45, 47; Jas. 4:12—“*There is only one lawgiver and judge, he who is able to save and to destroy*”), and **not the devil**; the latter has power over death (Heb. 2:14), but the **NT places the final authority over men in the hands of God.**” [I.H. Marshall]
- “That **God kills is the OT perspective** of Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7; and cf. Job 1–2. Luke thinks in terms of a dual causality. **1 Sam 2:6** has exerted some influence on Luke’s formulation here. [Nolland]  
“The **LORD kills and brings to life**; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low and he exalts. He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor.” [1 Sam 2:6-8]
- “**In the NT one is otherwise counseled to resist Satan, not fear him** (Jas 4:7; 1 Pet 5:9). The fear of God, however, is not beneath a follower of Jesus (cf. Acts 9:31)” [Fitzmyer]
- “To the stark truth of [Matthew] 10:28, Jesus added the comforting grace of 10:29–31, assuring the believer that the judge is also the **Father**, who values his children greatly and will always protect their souls.” [Weber]

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### 10: Parables of Judgment -- the 10 Minas (Jesus as the nobleman)

**Parable of the 10 Minas (Luke 19)**: He said therefore, "A nobleman went into a far country to **receive for himself a kingdom and then return**. Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [SNIP] But as for **these enemies of mine**, who did not want me to reign over them, **bring them here and slaughter them before me.'**"

The treatment of the servants is not the point here – only the 'strong' image of the enemies:

**"Enemies of mine"** refers not to persons like this disobedient slave, but to the subjects of the realm who refuse to show allegiance to their ruler and, indeed, who oppose his claim to the throne (v 27; for the relation of "hate" and "enemy," see 1:71). **As one kingdom displaces another, judgment follows for those who continue to show fealty to the old** (Jer 39:5–7; 1 Sam 15:32–33; cf. Luke 12:46). [Green]



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### 11: Parables of Judgment -- The Talents

**Parable of the Talents (Matthew):** “For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. [SNIP] Now after a long time the master of those servants came and settled accounts with them. ... He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. **And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.**’ (Matthew 25:14ff)

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### 12: Parables of Judgment -- The Wedding Feast (Original Invitees)

**The Parable of the Wedding Feast (Matthew 22)**: "And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a **king** who gave a **wedding feast for his son**, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants ... But they paid no attention and went off, ... while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and **he sent his troops and destroyed those murderers and burned their city**. Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' ... So the wedding hall was filled with guests.

This is – of course – about the Father's actions, relative to how the Son is treated. Strong image!

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### 13: Final Judgment of Matthew 25

**The Final Judgment:** “When the **Son of Man** comes in his glory, and all the angels with him, then he will sit on his glorious **throne**. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, ‘Come, you who are **blessed by my Father**, inherit the kingdom prepared for you from the foundation of the world. ... “Then he will say to those on his left, ‘**Depart from me, you cursed, into the eternal fire prepared for the devil and his angels**. ...And these will go away into eternal punishment, but the righteous into eternal life.”

We should note that even though Jesus does not ascribe the ‘cursing’ to the Father, it is implicit / obvious that it is either Jesus or the Father pronouncing this curse—there are no other agents available (the devil is part of the cursed group in this case, and inanimate objects cannot do *this—contra* Chrysostom). One would have to conjure up a ‘self-curse’ (which IS a biblical thing), on the part of the condemned in order to escape this attribution to Jesus or the Father. [Of course, Jesus cursed a tree during the last days of His ministry, as an object lesson for what would befall Jerusalem after their rejection of him— Mark 11.12-14 w/20-21]

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**14. The Father would send military angels at Jesus' request, to defend with violence as directed by Jesus.**

"Or do you think that I cannot appeal to My Father, and He will **at once** put at **My disposal more than twelve legions of angels?** (John 26.53)

**As YHWH certainly did with another son of David in the OT:**

"Then Hezekiah the king and **Isaiah** the prophet, the son of Amoz, prayed because of this and cried to heaven. And the LORD (YHWH) sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. (2 Chr 32:20ff)

Jesus did not request it this time, but --according to Jesus -- the Father **would certainly have** responded JUST LIKE YHWH did in the OT had He done so.

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### 15. The Father willingly inflicted His Son with the cup of suffering — even when asked not to.

"And He was saying, "Abba! Father! **All things are possible** for You; remove this cup from Me; yet not what I will, but what You will (*thelo*).” (Mark 14:36)

"Father, if You are **willing** (*boulomai*\*), remove this cup from Me; yet not My will (*thelo*), but Yours be done.” (Luke 22.42)

**\*The *boulomai* word is stronger than simple *thelo* (will). It includes the notions of “*wish, want, desire; intend, plan, will; desire, wish, implying planning and the invocation of the will*” (BDAG).**

"And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will (*thelo*).” ... Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will (*thelo*) be done.” (Matt 26:39ff)

### And Jesus did not seem to find this morally objectionable in the least --

"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for **this purpose I came to this hour**. (John 12:27)

So Jesus said to Peter, "Put the sword into the sheath; the **cup which the Father has given Me, shall I not drink it?**" (John 18.11)

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**16: The Father and Son were 'co-conspirators' in this blood-sacrifice.  
It was a mission they BOTH pursued willingly and eagerly.**

The *boulomai* word in Luke is the Greek word used to translate the Hebrew word for 'will' or 'delight' in Isaiah 53.10:

Yet it **pleased (*chapets*) the LORD to bruise him**; he hath put him to grief: When thou shalt make his soul an offering for sin, He shall see his seed, he shall prolong his days. And the pleasure of the LORD shall prosper in his hand. [KJV/NKJV]

"Yet it was the **will (*chapets*) of the LORD to crush him**; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand." [ESV]

And this same 'will' or 'desire' of YHWH's was something that the Suffering Servant would cause to prosper by His efforts!

Yet it pleased the LORD to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, He shall see his seed, he shall prolong his days. And the **pleasure (*chapets*) of the LORD shall prosper in his hand**. [KJV/NKJV]

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### **16: The Father and Son were 'co-conspirators' in this blood-sacrifice. It was a mission they BOTH pursued willingly and eagerly.**

**Of course, this was not something 'forced upon' the Son** – He deliberately came to earth to fulfill several objectives – one of which was to be a sacrifice/ransom/sin-bearer. Even though it involved blood, suffering, and humiliation, He knew what He was doing—and had **joy** in that (like the YHWH of Isaiah 52-53).

"looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. " [Heb 12.2]

""The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. [Matt 13.44]

"His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' .." (Matt 25.23)

### **And on the night of His betrayal and eve of His crucifixion:**

"These things I have spoken to you, that my joy may be in you, and that your joy may be full." [John 15.11]

"But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves." [John 17.13]

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This was part of the **pre-built plan** to destroy the forces of sin/death used by the World-Hater. Even though it involved blood, suffering, and humiliation, He knew what had been planned for in the redemptive goals:

"And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! 26Was it not necessary that the Christ should suffer these things and enter into his glory?" 27And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself." [Matt 25.25ff]

"the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mt 20:28)

"I am the good shepherd. The good shepherd lays down his life for the sheep ... just as the Father knows me and I know the Father; and I lay down my life for the sheep" The reason my Father loves me is that **I lay down my life -- only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again**" [John 10.11, 15, 17ff]

"For I have come down from heaven, not to do my own will but the will of him who sent me ... **that I should lose nothing of all that he has given me, but raise it up on the last day..**" (John 6:38ff)

"When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh... And now, Father, **glorify me in your own presence with the glory that I had with you before the world existed.**" [John 17.1-5]



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There are too many verses to list here, but this action between the Father and the Son at the Cross was **something done 'inside God' that freed us** to embrace freedom and the fullness of God. And this 'internal act' of God was remembered as the powerful, effective mystery it was/is:

- "In Christ, God was reconciling the world to himself, no longer counting their sins against them... God made Christ, who lived a morally perfect life, to 'be' evil for us, so that we might 'be' moral 'right-ness' in Him" (2 Corinthians 5.19, 21)
- "And He himself bore our wrongdoings in His body on the Cross" (1 Peter 2.24)
- "For Christ died for sins once for all, the just for the unjust, in order that He might bring us back to God" (1 Peter 3.18)
- "This is really love, not that we loved God, but that He loved us, and sent His Son to be the sacrifice for our wrongdoing" (1 John 4.10)
- "When we were utterly helpless, Christ came at just the right time and died for us sinners. Now, most people would not be willing to die for an upright person, though someone might perhaps be willing to die for a person who is especially good. But God showed his great love for us by sending Christ to die for us while we were still sinners. And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's condemnation. For since our friendship with God was restored by the death of his Son while we were still his enemies, we will certainly be saved through the life of his Son." (Romans 5.6-10, NLT)

## What data do we have about how Jesus saw YHWH of the OT?

**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit ones in mind.

**This CRITICAL category of data includes (in order of priority):**


- PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)
- SECONDARY: Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible.

- We saw 6 explicit connections between the name “FATHER” and the OT deity;
- We looked at 16 passages/themes that essentially lined up the Father/Jesus with a wide range of YHWH passages – a range from pleasant to unpleasant.
- Yet we did not see a single case of Jesus ‘rejection’ of the OT deity being looked at.

## What data do we have about how Jesus saw YHWH of the OT?

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- TERTIARY:  Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 1:** The YHWH in the majority of the OT scriptures in Satan, not the Father.

15 Passages in which Jesus uses terms used for YHWH/OT-God without a specific OT reference, which would have been understood by His audience to be about THEIR OT God YHWH.

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Of 20+ quotes, we saw:

- **ZERO FOR the theory;**
- **ALL quotes AGAINST it**

Of 6 quotes, we saw:

- **ZERO FOR the theory;**
- **ALL 6 quotes AGAINST it**

We also saw numerous parallels between the OT YHWH & the Father/Jesus.

We are looking for ANY passages containing ‘God-words’ in which Jesus suggested that they referred to something negative or someone other than YHWH/Father.

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

3. Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity. [Could include references to THEMES which required an endpoint in the OT.]


We have 15 such references in Matthew, which we can group under a couple of categories:

- The Sermon on the Mount (6)
- Various controversies (7)
- Outreach contexts (2)



The Sermon on the Mount is a keystone, inaugural sermon – it sets the tone, theme, and intensity-level of His teaching. Here is one outline:

### THE FIRST DISCOURSE: THE SERMON ON THE MOUNT (5:1–7:29)

#### Introduction (5:1 -5:16)

- The Foundation of Righteous Living: The Beatitudes (5:3–12) 
- The Essence of Discipleship: Salt and Light (5:13–16)

#### The Main Body of the Sermon (5:17–7:12)

- The Relation between the Old and the New Righteousness (5:17–48)
  - Continuity with the Old (5:17–20)
  - The Surpassing of the Old: The Six Antitheses (5:21–48) 
- Outward vs. Inward Righteousness (6:1–18)
- Dependence upon God (6:19–34) 
- Various Teachings and the Golden Rule (7:1–12)

#### Conclusion (7:13–27)

#### The Astonishment of the Crowds (7:28–29)

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The Sermon on the Mount is a critical, inaugural message. (With the large crowd here, **this is the PERFECT opportunity to denounce YHWH publically**, to make it crystal clear that the Father and YHWH are two different beings, to expose/abolish the Law of Moses as satanic, and **to warn the hearers** against accepting the entire Hebrew Bible as trustworthy.) Here are the **6 uses of deity words** by Jesus in it:

Matthew 5:8	“Blessed are the pure in heart, for they shall <b>see* God</b> .”	Positive, desirable
Matthew 5:9	“Blessed are the peacemakers, for they shall be <b>called sons of God</b> .”	Positive, honor/royalty
Matthew 5:33	“Again, you have heard that the ancients were told, ‘You shall not make false vows, but shall fulfill your vows to the <b>Lord</b> .’”	Neutral, just statement of fact, composite quotation
Matthew 5:34	“But I say to you, make no oath at all, either by <b>heaven, for it is the throne of God... (earth as footstool and Jerusalem as City of Great King)</b>	Positive, exalted status of God as described in OT
Matthew 6:24	“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. <b>You cannot serve God and wealth</b> .”	Positive, must be prioritized
Matthew 6:30	“But if <b>God</b> so clothes the grass of the field, which is <i>alive</i> today and tomorrow is thrown into the furnace, <b>will He not much more clothe you?</b> You of little faith!	Positive, upholds nature, trustworthy supplier

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

3. Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity. [Could include references to THEMES which required an endpoint in the OT.]

The **7 controversy texts** have Jesus correcting the false beliefs of his adversaries—the religious leaders of the day. In most of these—like in the encounter with Satan earlier—He uses scripture or teachings of scripture to correct, rebuke, challenge or ‘stump’ those alleged experts of the scriptures:

Matthew 12:4	how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?	Neutral-to-positive; He affirms the tabernacle as the house of God
Matthew 15:3	And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition?”	Positive, supreme moral authority
Matthew 15:6	he is not to honor his father or his mother.’ And <i>by this</i> you invalidated the word of God for the sake of your tradition.	Positive, Decalogue as ‘word of God’ (the God HE cared about)
Matthew 19:6	“So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”	Positive, Genesis passage as fact, God’s action as authoritative
Matthew 22:21	They said to Him, “Caesar’s.” Then He said to them, “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.”	Positive, Genesis -- image of God, our moral obligation to God
Matthew 22:29	But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God.	Positive, resurrection-powerful, scripture a written record
Matthew 23:22	“And whoever swears by heaven, swears <i>both</i> by the throne of God and by Him who sits upon it.	Positive, cosmic ruler, and ‘auditor’



## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

3. Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity. [Could include references to THEMES which required an endpoint in the OT.]

We have 15 such references in Matthew, which we can group under a couple of categories:

- The Sermon on the Mount (6)
- Various controversies (7)
- **Outreach contexts (2)**

Finally, the 2 “**Outreach**” comments are ‘insider’ comments—to His followers:

Matthew 9:38	“Therefore beseech the Lord of the harvest to send out workers into His harvest.”	Positive, seeker of the lost, hearer of prayers
Matthew 19:26	And looking at <i>them</i> Jesus said to them, “With people this is impossible, but with God all things are possible.”	Positive, supreme power

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

3. Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity. [Could include allusions to OT images/themes.]

We have 15 such references in **Matthew**, which we can group under a couple of categories:

- The Sermon on the Mount (6)
- Various controversies (7)
- Outreach contexts (2)

**Summary of Data type 3 in Matthew:** 14 positive, 1 neutral, 0 negative

If He is trying to clearly communicate to His audiences and disciples that the deity of the Hebrew bible that they call LORD and LORD GOD is evil or satanic, then He is doing more DAMAGE than GOOD with the 20+ explicit quotations, the 3-6 explicit ‘Father = YHWH’ verses, and 14 of the 15 these general references...

Many of these passages have parallel verses in Mark or Luke, which would ADD to the amount of evidence above. We will not examine those, since the above will demonstrate the point.

## Did Jesus warn/teach His disciples that YHWH was evil or Satan?

3. Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity. [Could include allusions to OT images/themes.]

It is worth noting here that since we know from the Sermon on the Mount that the Father can be identified with the “Most High” of the Hebrew Bible (Elyon, a synonym of YHWH), many of the other passages using this title would refer to both the Father and YHWH as one person.

Those non-human spirits (both angelic and demonic) -- as agents who see beyond this human plane -- use that term in describing Jesus’ Father:

Luke 1:32	“He will be great and will be called the <b>Son of the Most High</b> ; and the Lord God will give Him the throne of His father David;
Luke 1:35	The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the <b>Most High</b> will overshadow you; and for that reason the holy Child shall be called the <b>Son of God</b> .”
Mark 5:7	and shouting with a loud voice, he said, “What business do we have with each other, Jesus, <b>Son of the Most High God</b> ? I implore You by God, do not torment me!”
Luke 8:28	Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other, Jesus, <b>Son of the Most High God</b> ? I beg You, do not torment me.”

## What data do we have about how Jesus saw YHWH of the OT?

**One/Critical:** We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit ones in mind.

### This CRITICAL category of data includes:

- PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)
- SECONDARY: Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible.
- TERTIARY: Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity.



Of 20+ quotes, we saw:

- **ZERO FOR the theory;**
- **ALL quotes AGAINST it**

Of 6 quotes, we saw:

- **ZERO FOR the theory;**
- **ALL 6 quotes AGAINST it**

We also saw numerous parallels between the OT YHWH & the Father/Jesus.

Of 15 quotes, we saw:

- **ZERO FOR the theory;**
- **14 quotes AGAINST it**

We did NOT find ANY passages containing ‘God-words’ in which Jesus suggested that they referred to something negative or to someone other than YHWH/Father.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 1:** The YHWH in the majority of the OT scriptures is Satan, not the Father.

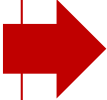
**SECTION 1 Conclusion**

**PDF Slides: 3**

Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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**This assertion entails 3 related topics/issues for examination/critique:**

- 
1. That the agent speaking and operating under the name/term “Yahweh” (YHWH) in much/most of the Hebrew Bible **was NOT “God the Father”** as revealed/discussed by Jesus in His first coming to the earth, but was in fact SATAN himself;
  2. That the **text of the Hebrew Bible** at the time of Jesus was a **mixture of the voice/words of Satan** (operating under the name of YHWH) **and those of God the Father** (also operating under the name of YHWH and other titles) – with the majority of the text being from Satan-- and that readers **needed to separate out the 2 voices** embedded in the Hebrew Bible; and;
  3. [If #1 and #2 above are true:] That the **Mosaic Law** given by YHWH was actually **evil**, and given by Satan (operating under the name of YHWH), and that the **foundational events** of Exodus (and the Conquest and Davidic Kingdom etc.) were instigated and executed by **Satan** (operating under the name of YHWH).

## What data do we have about how Jesus saw YHWH of the OT?

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### What we found:

<b>Primary Data:</b>	The first major use of the OT by Jesus clearly showed His acceptance of the deity of the YHWH-agent of major foundational passages in the Hebrew Bible. This interaction with Satan also clearly showed that he was NOT the author of the passages Jesus used against him.
<b>Primary Data:</b>	All 26 passages from the Old Testament quoted by Jesus were cited as referring to HIS God, sometimes using the name 'Father'. There was not the slightest hesitation on Jesus' part, nor were there any quotations He ascribed to Satan.
<b>Secondary Data:</b>	There were 6 explicit passages in which Jesus connected the term "Father" to the OT deity, and no passages in which he refuted the identification of the two.
<b>Secondary Data:</b>	We had 16 passages in which Jesus described his Father (or himself as a manifestation of the Father) in terms almost identical to descriptions of YHWH. Some of these were 'strong' judgment themes, while others were in the grace/generosity category.
<b>Tertiary Data:</b>	We had 15 Passages in which Jesus used terms used for the YHWH/OT-deity without a specific OT reference, which would have been understood by His audience to be about YHWH. All of these were expressed with approval and affirmation. No hint of some satanic agent at work.

Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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**This assertion entails 3 related topics/issues for examination/critique:**

1. That the agent speaking/operating under the name/term “Yahweh” (YHWH) in (most of) the Hebrew Bible **was NOT “God the Father”** as revealed/discussed by Jesus in His first coming to the earth. **He was in fact SATAN himself;**
2. That the **text of the Hebrew Bible** at the time of Jesus was a **mixture of the voice/words of Satan** (operating under the name of YHWH) **and those of God the Father** (also operating under the name of YHWH and other titles) – with the majority of the text being from Satan-- and that readers **needed to separate out the 2 voices** embedded in the Hebrew Bible; and;

**We are ready now to evaluate this second claim.**



**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

How critical of an issue would this have been for Jesus, if it were true?

What would we expect to hear from Jesus if it were true?

PDF Slides:

3pp

Did Jesus warn/teach His disciples that YHWH was evil or Satan?

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**This assertion entails 3 related topics/issues for examination/critique:**

1. That the agent speaking and operating under the name/term “Yahweh” (YHWH) in much/most of the Hebrew Bible **was NOT “God the Father”** as revealed/discussed by Jesus in His first coming to the earth, but was in fact SATAN himself;
2. That the **text of the Hebrew Bible** at the time of Jesus was a **mixture of the voice/words of Satan** (operating under the name of YHWH) **and those of God the Father** (also operating under the name of YHWH and other titles) – with the majority of the text being from Satan-- and that readers **needed to separate out the 2 voices** embedded in the Hebrew Bible; and;
3. [If #1 and #2 above are true:] That the **Mosaic Law** given by YHWH was actually **evil**, and given by Satan (operating under the name of YHWH), and that the **foundational events** of Exodus (and the Conquest and Davidic Kingdom etc.) were instigated and executed by **Satan** (operating under the name of YHWH).

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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How big of an issue would THIS have been?

- The entire culture and social fabric was defined by the Mosaic Law and the understanding and refinements to that given by the Prophets and experienced in the Psalms.
- The “Scripture” was accepted by all as being the infallible and incorruptible word of the One God. There would not be the slightest worry or belief that some parts [much less the MAJORITY!] might actually be authored by Satan. (They might not honor or obey each part, but they would not doubt its technical authority.)
- The normal souls of Jesus’ main audience—the common folk—would not even have access to enough learning and to actual scrolls to be able to somehow decide passage by passage on what was good and what was bad. To require this of needy souls would be a burden way beyond the pale. And unless Jesus pointed out to them which passages were ‘from Satan’ and which were from the Father, they would never overcome the standard view of one-scripture and one-God.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.
2. We would expect Jesus to issue SEVERAL STRONG and CLEAR statements that the **Law of Moses was illegitimate, evil, and nullified by Him**.
3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

15 Passages in which Jesus accuses Satan of wrongdoing --  
but none include fraud

PDF Slides: 3pp

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **One: What did Jesus & the Gospel authors charge Satan with?**

The NT refers to Satan by several names, so there will be overlap between these – but this will show that these terms are synonymous.

**Here's the basic list** of what the gospels accuse **Satan** of (by name):

1. Trying to get Jesus to be disloyal to YHWH in the wilderness (Matt 4.10; Mark 1.13)
2. Taking away the preached word of the kingdom from those who didn't understand the message (Parable of Sower, Mark 4.15)
3. Inflicting a woman with sickness for 18 years (Luke 13.16)
4. Entering Judas at the Last Supper, to execute the planned betrayal (Luke 22.3; John 13.27)
5. Requesting permission from the Father to test Peter through turbulence (Luke 22.31)

**Here's the basic list** of what the gospels accuse "**the Devil**" of (by name):

6. Trying to get Jesus to be disloyal to YHWH in the wilderness (Matt 4; Luke 4)
7. Producing/shaping evil people (Parable of the Weeds, Matt 13.39)
8. Taking away the preached word of the kingdom from those who do not believe after hearing the message (Parable of Sower, Luke 8.12)
9. Murderer, Liar, and creating other liars (John 8.44)
10. Suggesting and enticing Judas to betray Jesus (John 13.2)

# Did Jesus warn His disciples that Scripture was CORRUPTED?

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## One: What did Jesus & the Gospel authors charge Satan with?

Here's the basic list of what the gospels accuse "the **Evil One**" of (by name<sup>1</sup>):

11. Inciting (possibly<sup>2</sup>) people to make ornate oaths in normal interactions (Matt 5.37)
12. An adversary (possibly<sup>2</sup>) to Jesus' followers (Lord's prayer in Matt 6, and Jesus' prayer in John 17)
13. Taking away the preached word of the kingdom from those who do not understand after hearing the message (Parable of Sower, Matt 13.19)
14. "Growing" evil people (Parable of the Weeds, Matt 13.38)

**There are several other passages** with mentions of Satan / Beelzebub / Devil -- but they do not contain accusations and/or statements of his actions (e.g. the 'Satan cast out Satan' discussion; the 'fall from heaven' and 'ruler cast out' etc.). So, **if there is nothing explicitly said about him** (by name) **as authoring** any part, parts, or the majority of the Hebrew bible—especially as a warning to the disciples and the populace—then **either he did not actually AUTHOR ANY OF IT**, or Jesus was ignorant of that, and/or was in league with such a deadly deception!

**Note 1:** In the Greek for 'the evil one', there is no 'one'—it is just the adjective "evil". It is an adjective, with an implied subject (mostly). Without an explicit subject—like in our verse here-- it can refer to evil humans (Matt 5.39; 5.45; Luke 6.35), evil thoughts or deeds (Mark 7.23; Matt 9.4), or the Devil (as in Parables of Sower and Parable of Weeds – where a supernatural conscious agent performs the main action.).

**Note 2:** These 3 cases have a high level of ambiguity to them. The prepositions and articles used do not make it clear that the 'evil ONE' is meant, instead of 'evil – as a principle'. [We will discuss the 'oath' one below.]

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.
2. We would expect Jesus to make **SEVERAL STRONG** and **CLEAR** statements that the Hebrew Bible was **illegitimate, evil, and fraudulent**.
3. We should expect **MANY, EXPLICIT, AND CLEAR** statements by Jesus that the Hebrew Bible was **illegitimate, evil, and fraudulent**.

Okay, we basically came up with NOTHING here.

4. Out of the many verses that ascribe evil doings to the evil One, **none mentioned anything about authoring fraudulent passages** in the Hebrew Bible. (The closest case is the one 'oath' verse, but **EVEN IF** that was somehow a repudiation of an OT text, that single case would not come close to satisfying the need for 'many, explicit, and clear' statements – to count as 'warning' to the people He came to lead to truth and freedom.



**Did Jesus warn/teach His disciples and all those who listened to him teach:**

**(1) That OT YHWH was actually Satan impersonating God the Father, and**

**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

13 Passages in which Jesus speaks about the Law of Moses as a UNIT/WHOLE-- none of which affirm that the Law was evil and authored by Satan

6 Passages in which Jesus speaks about a specific aspect of the Law of Moses (e.g. sacrifice) -- none of which affirm that the Law was evil and authored by Satan.

PDF Slides:

9pp

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Two: What did Jesus say about the legitimacy of the Law? (A)**

Since the 'other voice' ascribes the appearance of the YHWH in the burning bush and subsequent giving of the Law (on Sinai) to Moses, we need to see if Jesus warns people about that, either publicly or privately (with his disciples).

So, we are looking FIRST for statements ABOUT THE LAW as a whole (or major parts), instead of specific verses – which is in the next section.

And we would expect these statements to include some sweeping and explicit **denunciations** of the LAW, explaining that it was NEVER really binding (because it was not from the Father) and that adherence to it was essentially idolatry (e.g., the worship of angels).

### **There are several statements by Jesus about the law as a whole.**

There are also passages using words like 'Moses' (as author) and 'commandment' that presuppose the WHOLE LAW and not just that specific commandment.

We will go through these mostly in the order they appear in the Gospels.

**And—remember—we would expect EXPLICIT statements / warnings by Jesus about this** –if it were indeed a danger of this magnitude. If there are occasions where He does NOT do this, that becomes a 'problem' to be explained by the Law-is-Evil belief.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Two: What did Jesus say about the legitimacy of the Law? (A)

There are 13 verses referring to the Law as a whole by Jesus, with some of these duplicates from parallel events, yielding 10 different events.

In canonical order (1):

Location	Verse Text	Notes / Importance
Matthew 5:18	For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.	<b>This verse and the next are the header verses in the Sermon on the Mount before the section known as the 'Antitheses', which includes the passage about Oaths. All interpretations of those antitheses must be consistent with this header verse and the next one.</b> This 'passing of the Law' is yet FUTURE from when Jesus is speaking this. The reference to iota/dot are to the tiniest parts of the letters of the written Law. This is a very strong statement that the Law was still in force--ALL OF IT.
Matthew 5:19	Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.	This is the verse right after the above. It is even more explicit that the whole Law is mandatory in FULL, with significant consequences for those who do not treat it appropriately. This also sets the tone for the following antitheses.
Matthew 7:12	"So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.	Interestingly, this 'golden rule' statement implies that the 'Law and the Prophets' is something to be implemented in one's treatment of others. It is therefore something noble and good -- and not something illegitimate and evil. And this statement is a summary of the OT LAW--NOT a summary of the NT ethic.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Two: What did Jesus say about the legitimacy of the Law? (A)**

We have two cases where Jesus responds to questions put to him about eternal life, with answers about the whole law.

Matthew 19:17; Mark 10:18ff; Luke 18:18ff	[Rich young ruler] And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."	In this encounter in all 3 synoptic gospels, the person approaching Jesus asks about eternal life. Jesus immediately ties eternal life to 'the commandments'. This would be highly misleading if those multiple commandments in the law were indeed worse-than-useless and actually intigated by the Life-hater one. Same principle in all three: Ask about eternal life, Jesus sends you to the Law. [Of course, we know from Paul that the Law will send you right back to Jesus and the Cross!]
Luke 10:26	And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."	This encounter with a religious authority has the same outcome. He asks about eternal life, and Jesus goes into an analysis of the demands of the Mosaic Law.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Two: What did Jesus say about the legitimacy of the Law? (A)**

We have two cases where Jesus responds to questions put to him about the most important commandments, with answers about the whole law.

Matthew 22:36, 38	And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."	This is a similar situation to the 'rich young ruler'. Instead of responding to this with something like 'no commandment in the law is greatest--they are ALL evil and ALL created by Satan', Jesus gives highest authority to the two foundational laws in the Mosaic code. He again makes the statement that these two Mosaic commandments constitute a perfect SUMMARY of OT law and practice.
Mark 12:28, 31	And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."	And this is very similar to the Matthew account of the lawyer's question. Jesus doesn't take the opportunity to correct an influential (and open-minded?) biblical professional on the 'real' nature, author, and evilness of the Law. Jesus gives highest authority to the two foundational laws in the Law. And never gives an indication that these laws of YHWH are to be rejected as authority.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Two: What did Jesus say about the legitimacy of the Law? (A)**

The last 3 cases have some similarity to early verses:

Luke 16:16; Matt 11:13	"The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.	This points out that the ALL the prophets and the Law have been in force, to be heeded and obeyed, and that only with the appearing of John the Baptist and the message of the impending Kingdom of God did it take a backseat/secondary role.
Luke 16:17	But it is easier for heaven and earth to pass away than for one dot of the Law to become void.	This strong statement of the non-void status of the Law follows the statement above, on the change of preaching focus. However, it points out DRAMATICALLY and FORCEFULLY that even though the focus of preaching has changed, the force, stability, and authority of the TINIEST ELEMENTS of the Law has not changed...
John 7:19	Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"	This accusation by Jesus illustrates that the Law was something that was supposed to be 'kept'--it was in force still, and could be appealed to by Jesus as showing that their desire to kill Jesus was against the Law of Moses.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

### Two: What did Jesus say about the legitimacy of the Law? (B)

Here we will just survey passages which deal with **specific ASPECTS** of the Law, to see if any are singled out for DENUNCIATION or REPUDIATION (1).

Mark 7:8ff; Parallel Matthew 15	And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition! For Moses said, 'Honor your father and your mother'; and, 'Whoever reviles father or mother must surely die.' But you say, 'If a man tells his father or his mother, "Whatever you would have gained from me is Corban"' (that is, given to God)— then you no longer permit him to do anything for his father or mother, thus making void the word of God by your tradition that you have handed down. And many such things you do."	Mark has 'Moses said XYZ...' and calls these two commandments 'commandment of God' and 'word' of God. Citations are from Exodus 20 and 21. Matthew has "God commanded xyz' also using the commandment and 'nullify' the word of God. In other words, what MOSES said, GOD had said... And this is the God whom Jesus is speaking out for, as his representative. NO REPUDIATION HERE.
Matthew 23:23	"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.	Jesus here faults the religious leaders for neglecting the 'weightier matters of the law'. The OT references to these 'matters' are actually found in this form in the prophets [Mic 6:8; Zech 7:9]. The prophets, of course, often were tasked with confronting Israel with their failures to live the spirit of the law. This is a perfect case of that. The obligatory nature of the law was upheld by the prophets, and again by Jesus here. But notice that he told them to continue tithing of the herbs -- such a seemingly minor requirement -- but sustained by Jesus.



## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Two: What did Jesus say about the legitimacy of the Law? (B)**

Here we will just survey passages which deal with specific ASPECTS of the Law, to see if any are singled out for DENUNCIATION or REPUDIATION (2).

Matthew 5:23-24	So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.	The gift here is a voluntary offering, either a burnt offering or a peace offering (3 types: thanksgiving sacrifice, vowed sacrifice, freewill offering). Jesus is showing continuity with the OT prophets in their insistence that the heart must be right before God accepts ANY type of sacrifice or offering. NO REPUDIATION of SACRIFICES.
Matthw 8:4	And immediately his leprosy was cleansed. And Jesus said to him, "See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them."	Jesus told this man to follow the Mosaic prescriptions for skin disease sufferers who claimed healing. These prescriptions were given in Leviticus 14, and involved animal sacrifices. NO REPUDIATION of SACRIFICES
Mark 6:56	[And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.]	Although this is not speech by Jesus, the fact that he wore the fringes (tassels) enjoined upon pious Jews by YHWH in Numbers 15 and Deut 22 is another example of his submission to the Law.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Two: What did Jesus say about the legitimacy of the Law? (B)

Here we will just survey passages which deal with specific ASPECTS of the Law, to see if any are singled out for DENUNCIATION or REPUDIATION (3).

Matthew 23:16-22	<p>Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.' You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and by him who dwells in it. And whoever swears by heaven swears by the throne of God and by him who sits upon it.</p>	<p>Here Jesus corrects (rebukes) the religious sophistry of the authorities. The rabbinical authorities of the day developed elaborate systems to differentiate between binding and non-binding oaths (for a good reason: to fight abuses in oath-making by the common folk). Jesus cuts through this and points out that ALL oaths invoke God and are therefore binding. <b>NOTE that Jesus does NOT FORBID them to make oaths</b>--which we might have expected based on the strong wording in the Oath Antithesis. Some oaths, therefore, will still be acceptable (cf. Jesus' response to an involuntary oath at his trial).</p>
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**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

Pushback: Didn't Jesus repudiate much of the Law in the 'antitheses' of the Sermon on the Mount?

PDF Slides: 6pp

# Did Jesus warn His disciples that Scripture was CORRUPTED?

## **Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

The so-called 'antitheses' are 6 pronouncements Jesus' makes in the Sermon on the Mount. Historically, some have claimed that these were annulments of the Mosaic Law and the OTHER VOICE literally states that Jesus said that Satan was the author of at least the Oath-related passages in the Hebrew bible.

Let's take a brief look at the passage to see if that claim can be supported by Jesus' words.

### THE FIRST DISCOURSE: THE SERMON ON THE MOUNT (5:1–7:29)

#### Introduction (5.1 -5.16)

- The Foundation of Righteous Living: The Beatitudes (5:3–12)
- The Essence of Discipleship: Salt and Light (5:13–16)

#### The Main Body of the Sermon (5:17–7:12)

- The Relation between the Old and the New Righteousness (5:17–48)
  - Continuity with the Old (5:17–20)
  - The Surpassing of the Old: The Six Antitheses (5:21–48)
- Outward vs. Inward Righteousness (6:1–18)
- Dependence upon God (6:19–34)
- Various Teachings and the Golden Rule (7:1–12)

#### Conclusion (7:13–27)

#### The Astonishment of the Crowds (7:28–29)

## Did Jesus warn His disciples that Scripture was CORRUPTED?

**Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

Jesus begins with an over-arching declaration of **Continuity with the Law**.

THE FIRST DISCOURSE: THE SERMON ON THE MOUNT (5:1-7:29)

Introduction (5:1-5:16)

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Conclusion (7:13-27)

The Astonishment of the Crowds (7:28-29)

### □ General relationship (5:17-20)

- Prohibition: **Do not think that Jesus has come to abolish the law** (5:17a).
- Antithetical clarification: **Jesus has come not to abolish but to fulfill** (5:17b).
- Explanation 1: **Even the smallest parts of the law are permanently valid** (5:18).
- Implication: **Spiritual status is measured by conformity to the law** (5:19).
- Explanation 2: **Righteousness greater than that of the religious leaders is required to enter the kingdom** (5:20).

And begins to declare that compliance with the Law requires (1) 'going deeper' into its spirit, principles, and intention, and then (2) adjusting one's behavior and attitudes to live in obedience to those. Kingdom righteousness requires surpassing some 'minimum requirement' or 'letter-of-the-law' actions.

### □ Specific ethical application: 6 examples (5:21-48)

- Anger and abusive speech (5:21-26)
- Adultery and lust (5:27-30)
- Divorce and adultery (5:31-32)
- Vows (5:33-37)
- Retaliation (5:38-42)
- Loving one's enemies (5:43-48)

Let's take a brief look at the passage to see if that claim can be supported by Jesus' words.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

Scholars all know that Jesus was not repudiating anything in the Law, but the weakening of the benefits of the law via inaccurate interpretation by the religious leaders (A):

“Matthew presents Jesus as coming **not to abolish but to accomplish** the purpose of the law and the prophets (5:17). Thus **one would expect the contrasting teaching of Jesus to transcend the Bible in a manner that does not formally violate its ethical authority**. Yet at the same time, Jesus warns his disciples that their righteousness must exceed that of the religious teachers (5:20), and so one would **expect his teaching to expose the inadequacies and mistakes of those teachers** as he expounds Moses in an ultimate manner. In other texts (e.g., 9:10–13; 15:1–9; 19:1–9) Jesus explicitly rebukes the religious leaders for their mistaken views of the law and the prophets, and so one should not be surprised to find similar confrontations occurring implicitly here.

“The transcendent teaching of Jesus **contrasts not with that of Moses but with that** of the traditional legal experts because it **restores the original divine intention of the law** (...).

*David L. Turner, Matthew (Baker Exegetical Commentary on the New Testament)*

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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**Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

Scholars all know that Jesus was not repudiating anything in the Law, but the weakening of the benefits of the law via inaccurate interpretation by the religious leaders (B):

**"Jesus' understanding of keeping the law meant a great deal more than making sure that the letter of the law was not infringed.** For him it was important that the **deeper implications** of what God had commanded be understood and put into practice. He brings this out with reference to specific commands that the Pharisees had no difficulty in keeping in the literal sense. **He shows that in each case a principle is involved.** When this is understood, keeping the commands is far from the simple thing the Pharisees understood. He is **not abrogating the law** but **exposing the limitations of the way some provisions in it had been understood.** ... Jesus is protesting against a strictly literal interpretation of the commands, an interpretation that indicates an apparent willingness to obey what God has said, but which imposes a strict limit on obedience and leaves scope for a good deal of ungodly behavior. He is laying down authoritatively how these commands of God should be understood. "

*Leon Morris, The Gospel according to Matthew*

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

Scholars all know that Jesus was not repudiating anything in the Law, but only the weakening of the demands/benefits of the law via inaccurate interpretation by the religious leaders (C):

"Matthew's Jesus is the ultimate goal of the law and the prophets, the one to whom they point. His mission of kingdom word and deed fulfills the ethical standards and eschatological promises of the law and the prophets. Thus **he becomes the sole authoritative teacher** of the law, and **his interpretations take on the character of new law for his disciples**. His teachings are **not brand new in the sense of having no root in the Hebrew Bible** but new in the sense of **transcending the traditional understanding of the law promulgated by the religious leaders**. It is not Moses, much less the religious leaders, who authoritatively teach Jesus's disciples. Jesus alone fills that role. The six examples in 5:21–48 **do not amount to Jesus's merely confirming Moses or bluntly contradicting Moses** but to Jesus's unfolding the implications that were in Moses all along, although undetected by the current religious leaders of Israel."

*David L. Turner, Matthew (Baker Exegetical Commentary on the New Testament; Grand Rapids, MI: Baker Academic, 2008), 158.*



## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus repudiate a ton of stuff in the "Antitheses"?*

When we drill down into the 'antitheses', we should note that the term is misleading:

**"Antitheses or Contrasts?** Although it is common for interpreters to speak of the six examples in 5:21–48 as antitheses, this is certainly a mistake. An antithesis is not merely a contrasting statement, it is a contradictory statement. If Jesus had intended to teach antithetically to the law and the prophets, he **would** have come to abolish the law and the prophets. If Jesus had been speaking antithetically, he would have said the unthinkable: "You have heard that it has been said, 'You shall not murder,' but I say unto you, 'You shall murder.' " [Turner]

And an 'antithesis' of the Oath example:

**'You shall not swear falsely, but shall perform to the Lord what you have sworn.'**

Would be something like this:

**'You SHALL swear falsely, and shall NOT perform to the Lord what you have sworn.'**

We are dealing more with 'contrasting interpretations' or 'contrasting implementations' of the OT text **and** its undergirding principle of requiring truthfulness and reliability.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

<b>Part 2:</b>	<b>The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not</b>
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Pushback: Didn't Jesus say Satan was author of the Oath/Vow laws?
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## Did Jesus warn His disciples that Scripture was CORRUPTED?

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**Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

The passage in question reads like this (Matthew 5:33-37):

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not take an oath by your head, for you cannot make one hair white or black. Let what you say be simply ‘Yes’ or ‘No’; **anything more than this comes from evil.**” [English Standard Version; the ESV puts a marginal note at the word ‘evil’ saying that ‘the evil one’ was alternative translation of the Greek text.]

The OTHER VOICE asserts that this passage shows that:

1. Jesus said that taking an oath was morally wrong, and that, therefore,
2. the Mosaic legislation that allowed this (and in some cases, required it) ‘came from the evil One.’;
3. Meaning that Satan was the author of those original oath/vow laws.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

When we look closely at this Oath passage, we have to examine **two** aspects: the **prohibition** of oath-taking; and the ascription of 'anything more than YES or NO' as '**coming from evil**'.

**On the first aspect**, we should note that the prohibition is mostly directed against the behavior of the Pharisees, and would not exclude oaths required by law or even 'simple' vows and oaths.

We have seen earlier that **Jesus** did not forbid oaths in his later confrontation with the leaders in Matthew 23:16-22, and when put under oath by the High Priest in 26:65, he did not protest it, but answered as required under law:

**"And the high priest said to him, "I charge you by the living God" (καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος). Ἐξορκίζω is a legal term, to "cause someone to swear under oath."** When the high priest adds "by the living God" he is making the most solemn charge possible,<sup>14</sup> with all the authority of his sacred office behind it. **If a person is placed under oath by the divine name, one must respond** (*m. Šeb.* 4:13, so Brown). He is demanding a response." [Grant Osborne]

And **two of the leading apostles** both knew of the 'YES/NO' statement, but did not see this as prohibiting all genuine/righteous oaths and vows:

- **James brother of the Lord:** "YES/NO" – James 5:12; Vows/Oaths – Acts 21.23
- **Paul** – "YES/NO" – 2 Cor 1.17; Vows/Oaths – 1 Thess 5.27 / Acts 18.18

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

**On the second aspect**, we should first note that the phrase 'from evil' is too ambiguous to be used as a proof text that the EVIL ONE is involved in this OATH-issue in any way. Scholars are divided on whether it refers to evil-as-a-principle, the "evil inclination" (*yetzer hara*), or 'the Evil One'.

- **"*Tou ponērou*"** could be rendered either "of evil" or "of the evil one" ("the father of lies," Jn 8:44). The same **ambiguity** recurs at 5:39; 6:13; 13:38" [DA Carson]
- **"Anything beyond this stems from the evil one"** (τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν). When Jesus concludes by saying that "anything more" (τὸ περισσόν) has its origin ("from" [ἐκ]) in Satan ("the evil one"), he means that **anyone who centers on more and more oaths rather than personal integrity is following Satan.**" [Osborne]
- "Jesus strongly condemns anything beyond the simple, genuine yes or no as being ἐκ τοῦ πονηροῦ, "from **the evil one**," the one associated preeminently with deception (cf. John 8:44)" [Hagner]
- "Anything beyond the bare assertion takes away from the consistent transparent truthfulness to which Jesus calls, and inasmuch as it does this it is the product of **an evil impulse...A reference to the Evil One is less likely, but not impossible.**" [Nolland]
- "The option of translating "from the Evil One" would not essentially change the sense: whether the moral failure is blamed **on an abstract principle of "evil"** or on the personal intervention of the devil (the "father of lies," John 8:44) does not affect its evil character. The context here **gives us no obvious reason for preferring the personal to the abstract sense.** ... ; it makes little difference to the general sense whether the need for safeguards against falsehood is traced to the **wickedness of the world in general** or to the 'Father of lies.'" [RT France]
- "His own point is not so much that oaths **are evil** as that the **motivation** for engaging in them is; one should simply tell the truth" [Keener]

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

**On the second aspect**, we should next note that EVEN IF the EVIL ONE is meant by the adjectival phrase (*tou ponerou*), his impact is NOT on the original creation of the texts themselves, but in the intentions and behavior of the people making those oaths:

- “**Anything beyond this stems from the evil one** (τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν). When Jesus concludes by saying that “anything more” (τὸ περισσὸν) has its origin (“from” [ἐκ]) in Satan (“the evil one”), he means that **anyone who centers on more and more oaths rather than personal integrity is following Satan.**” [Osborne]
- “Jesus strongly condemns anything [**i.e. statements by the person**] beyond the simple, genuine yes or no as being ἐκ τοῦ πονηροῦ, “from **the evil one**,” the one associated preeminently with deception (cf. John 8:44)” [Hagner]
- “Anything beyond the bare assertion takes away from the consistent transparent truthfulness to which Jesus calls, and inasmuch as it does this it [**i.e. the vow or statement made by the person**] is the product of **an evil impulse...A reference to the Evil One is less likely, but not impossible.**” [Nolland]
- “The option of translating “from the Evil One” would not essentially change the sense: whether **the moral failure** [**i.e. the human making a flowery vow**] is blamed **on an abstract principle of “evil”** or on the personal intervention of the devil (the “father of lies,” John 8:44) does not affect its evil character. The context here **gives us no obvious reason for preferring the personal to the abstract sense.** ... ; it makes little difference to the general sense whether the need for safeguards against falsehood (**i.e. vows made by a person**) is traced to the **wickedness of the world in general** or to the ‘Father of lies.’” [RT France]
- “His own point is not so much that oaths are evil as that the **motivation** for engaging in them is; one should simply tell the truth” [Keener]

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

So, in light of this, this passage simply CANNOT BE USED as evidence that SATAN authored that passage.

- It might not be speaking of SATAN at all;
- And even if it was, it doesn't discuss authorship of the OT text at all

**Looking at it another way,** had Jesus said THIS instead:

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, **Do not OBEY those Laws at all**, because they were authored and commanded by the Evil One SATAN.”

Then the issue would have been SETTLED right then COMPLETELY. There would have been no need to give any rationale for why using any of the heaven, earth, Jerusalem, or hair word was mistaken! That argumentation was about implementation of a God-given law, and would not fit in an outright denunciation of the written law as being Satanic.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Pushback:** *Didn't Jesus say Satan was author of the Oath/Vow laws?*

False oaths had been a problem from the very beginning (like abuse of the divorce 'allowance'):

- Who shall ascend the hill of the LORD? And who shall stand in his holy place? 4 He who has clean hands and a pure heart, who does not lift up his soul to what is false and **does not swear deceitfully**. [Ps 24.3-4]
- O LORD, who shall sojourn in your tent? Who shall dwell on your holy hill? 2 He who walks blamelessly and does what is right and speaks truth in his heart... **who swears to his own hurt and does not change** [Ps 15.4]
- Do not devise evil in your hearts against one another, and **love no false oath, for all these things I hate**, declares the LORD" [ZECH 8.17]
- "I will send it out, declares the LORD of hosts, and it shall enter the house of the thief, and the house of him **who swears falsely by my name**. And it shall remain in his house and consume it, both timber and stones." Zec 5:4.

And many Jewish leaders of that time recognized these abuses and called for the same simple truthfulness (e.g. Philo, Essenes).

Note, though, that we all might have to make an oath in the New Future—smile. The passages that speak of 'every knee shall bow' and 'confess as Lord' (Roman 14.11 and Philp 2.10f) come from Isaiah 45.23:

*"By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, **every tongue shall swear allegiance.**'"*



## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.
2. We would expect Jesus to issue SEVERAL STRONG and CLEAR statements that the **Law of Moses was illegitimate, evil, and nullified by Him**.
3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages stating them to be evil, false, and/or deceitful in written form;

Okay, we basically came up with NOTHING here either.

Jesus consistently does the OPPOSITE – He consistently AFFIRMS and APPLIES the Law in its widest scope and minutest detail. He is very clear that to ignore it or denigrate it is criminal. These statements by Jesus himself must be reinterpreted COMPLETELY, if one is continue to believe that ANY PART of the LAW was 'evil' and/or satanic in origin.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

10 major OT passages (some 'strong') mentioned by Jesus -- but none were repudiated.

PDF Slides:

3pp

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Three: Which major scripture passages did Jesus publicly REPUDIATE?**

For good or ill, many of the passages we might EXPECT Jesus to treat this way **have already been noticed above**, but with the OPPOSITE conclusion. Between the many passages we looked at to see of the YHWH of the Hebrew Bible was the God of Jesus, and the previous AFFIRMATIONS of the LAW portion of the Hebrew bible, **we did not find a whisper of disagreement or rejection** on the part of Jesus. Many of these were major passages ascribed to YHWH:

- The Burning Bush event (Exodus foundation)
- The passages used in the Temptation in the Wilderness (referencing Wanderings passages)
- The Decalogue
- Isaiah's 'hardening' passage
- Creation of humanity
- "Crushing" cornerstone (from Psalms)
- Putting enemies under the Messiah's feet (Psalms)
- Striking the Shepherd (Zech)
- Daniel's Son of Man coming in power to judge
- "They shall all be taught by God" (Isaiah) applied to the Father

**None of these  
contained the  
slightest hint of  
disapproval or  
repudiation.**

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

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3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as the word of the Lord'. All references to entire

It is not surprising that we basically came up with NOTHING here either.

Most of the passages that would be mentioned by Jesus fall into the two categories we have already looked at: those showing YHWH to be Jesus' God, and those showing Jesus' endorsement, affirmation, and exposition of ALL the "LAW and PROPHETS".

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

**(1) That OT YHWH was actually Satan impersonating God the Father, and**

**(2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

16 OT Historical references used by Jesus -- all of which were cited as factual and forceful

PDF Slides: 8pp

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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4. **CRITICAL:** And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

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3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. **CRITICAL:** And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

Jesus frequently uses terms that would be understood as references to the entire Hebrew Bible, and makes specific statements of its absolute trustworthiness.



## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Four: Did Jesus indicate a POSITIVE view about Scripture?**

We noticed that Jesus made ONLY POSITIVE statements about the Law in its entirety and specifics, and that He never seemed to accuse Satan of writing any Scripture, but we should also see if he made the OPPOSITE statements – i.e. that the Scriptures (as history, not law) were somehow ‘pure’ or ‘uncorrupted’ or ‘wholly trustworthy’ in His day.

If we find some of these POSITIVE indications, then – coupled with the ABSENCE of negative statements about the Law (specifically) and about the Scripture (all), we will be forced to conclude that Jesus did NOT consider this something he needed to warn his disciple and his listeners to. If it had been otherwise (i.e. He knew Satan to be author of some/most of the Hebrew bible), we KNOW HE would have made this VERY, VERY CLEAR – it was a fundamental issue for Israel and for His mission as Truth-speaker.

There are a couple of ways to investigate this:

1. Since we are now looking at the non-legal parts of the Hebrew bible, we can look for references to **historical events** mentioned in it, **to see if Jesus considered those accounts trustworthy** (and therefore **not** authored by the Father of Lies).
2. We can look for specific mentions of ‘Scripture’ and ‘it is written’ and similar phrases to see what He communicates about the Scripture in those mentions.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Four: Did Jesus indicate a **POSITIVE** view about Scripture?

So, when we look for references to such **historical events** -- **to see if Jesus considered those accounts trustworthy** (and therefore **not** authored by the Father of Lies)– we come up with this list of historical references that He treated as straightforward statements of fact (in rough canonical order):

1	Murder of Abel	from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.	(Lk. 11:51)
2	Noah, the Ark, the Flood	For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.	(Mt. 24:37-39; Lk. 17:26,27)
3	Abraham (multiple)	Your father Abraham rejoiced that he would see my day. He saw it and was glad."	(Jn. 8:56)
4	The institution of circumcision	Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.	(Jn. 7:22; cf Gn. 17:10-12; Lv. 12:3)
5	Sodom and Gomorrah	Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.	(Mt. 10:15; 11:23, 24; Lk. 10:12)

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Four: Did Jesus indicate a POSITIVE view about Scripture?**

6	Lot & destruction of Sodom by fire from heaven & Lot's wife	but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— so will it be on the day when the Son of Man is revealed. On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. Remember Lot's wife.	(Lk. 17:28-32)
7	Isaac and Jacob	I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness.	(Mt. 8:11; Lk. 13:28)

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Four: Did Jesus indicate a POSITIVE view about Scripture?**

8	The manna, given from heaven	Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.	(Jn. 6:31, 49, 58)
9	The wilderness serpent	And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15that whoever believes in him may have eternal life.	(Jn. 3:14)
10	David eating the shewbread	He said to them, "Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?	(Mt. 12:3,4; Mk. 2:25, 26; Lk. 6:3,4)

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Four: Did Jesus indicate a POSITIVE view about Scripture?**

11	David as a psalm-writer	He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'?"	(Mt. 22:43; Mk. 12:36; Lk. 20:42)
12	Glory of Solomon	yet I tell you, even Solomon in all his glory was not arrayed like one of these.	(Mt. 6:29; 12:42; Lk. 11:31; 12:27)
13	Elijah, 3.5 years of drought, widow in Zarephath	But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow	(Lk. 4:25, 26)
14	Elisha , miraculous cleansing of Naaman of Syria	And there were many lepers [1] in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.	(Lk. 4:27)

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Four: Did Jesus indicate a **POSITIVE** view about Scripture?

15	Jonah, big fish episode, response of Nineveh	... but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.	(Mt. 12:39-41; Lk. 11:29, 30, 32)
16	Murder of Zechariah	from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.	(Lk. 11:51)

“Although these quotations are taken by our Lord more or less at random from different parts of the Old Testament and some periods of the history are covered more fully than others, it is evident that he was familiar with most of our Old Testament and that he treated it all equally as history. **Curiously enough, the narratives that are least acceptable to the so-called 'modern mind' are the very ones that he seemed most fond of choosing for his illustrations.**” [Wenham]

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

<b>Part 2:</b>	<b>The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not</b>
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16 times Jesus used the term 'Scripture' as God-given and authoritative (with 22 parallels)
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## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### **Four: Did Jesus indicate a POSITIVE view about Scripture?**

Okay, our **first approach** surfaced several **historical** references by Jesus—as true and trustworthy—which entails that those could not have been authored by the ‘father of lies’.

[We should note here that Jesus also did NOT point to historical reports in the OT and say something like ‘these are not true – but are satanic’. But it would likely seem odd to us if he had done something like this—but it might have been VERY important if He had intended to teach that Scripture was corrupt.]

Okay, so now we take **the second approach**:

We can look for specific mentions of ‘Scripture’ and ‘it is written’ and similar phrases indicating the Hebrew Bible to see what He communicates about the Scripture in those mentions.



# Did Jesus warn His disciples that Scripture was CORRUPTED?

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## **Jesus' and the Gospels' Statements about the Hebrew Bible**

When we search the NT for all words which MIGHT COULD refer to or imply a reference to the Hebrew bible\*, we come up with these many verses to examine:

- 900 total hits, occurring in 731 verses.
- Of these verses, 306 use the terms for something OTHER THAN the HB, leaving 425.
- Of these 425, there are 162 references in the 4 gospels.
- Of the 162 references, our Lord spoke 100 of those and the gospel authors gave 40 (including references to interaction partners).

The most comprehensive term was “**Scripture(s)**” which included the 3 divisions of the Hebrew bible (from Luke 24):

“Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the **Law of Moses and the Prophets and the Psalms** must be fulfilled.” Then he opened their minds to understand the **Scriptures**, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.”

\*book, commandment(s), fulfill/fulfilled, Law, (Moses, David, Isaiah, Psalms/Psalmist), prophet(s), prophesy/prophesies/prophesied, read, scripture(s), “Word of ...”, written

## Did Jesus warn His disciples that Scripture was CORRUPTED?

### Gospel references to 'Scripture(s)' cite from all 3 divisions (1)

Gospel Location	Verse	OT Area	OT reference
Mark 12:24; Matt 22:29	Jesus said to them, "Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God?"	Law	Exodus 3
John 19:36	For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."	Law	Exodus 12:46; Num 9:12
Luke 4:21	And he began to say to them, "Today this Scripture has been fulfilled in your hearing."	Prophets	Isaiah 6:1f
Luke 22:37	For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment."	Prophets	Isaiah 53:12
John 7:38	Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.' "	Prophets	Jer 2:13; 17:18
John 7:42	Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?"	Prophets	Micah 5:2
John 19:37	And again another Scripture says, "They will look on him whom they have pierced."	Prophets	Zech 12:10

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Gospel references to 'Scripture(s)' cite from all 3 divisions (2)

Gospel Location	Verse	OT Area	OT reference
John 2:22	When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.	Psalms	Psalms 16.10?
John 20:9	for as yet they did not understand the Scripture, that he must rise from the dead.	Psalms	Psalms 16.10?
John 19:24	so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,	Psalms	Psalms 22.18
John 13:18	I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'	Psalms	Psalms 41.9
John 19:28	After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."	Psalms	Psalms 69.21
John 10:35	If he called them gods to whom the word of God came—and Scripture cannot be broken—	Psalms	Psalms 82.6
Mark 12:10; Matthew 21.42	Have you not read this Scripture: " 'The stone that the builders rejected has become the cornerstone;	Psalms	Psalms 118.23,23

## Did Jesus warn His disciples that Scripture was CORRUPTED?

### Gospel references to 'Law' cite also from the Psalms and Prophets:

Gospel Location	Verse	OT Area	OT reference
Matthew 23:23	"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected <u>the weightier matters of the law</u> : justice and mercy and faithfulness. These you ought to have done, without neglecting the others.	Prophets	Deut 14.22 vs Micah 6.8 and Zech 7.9
John 10:34	Jesus answered them, "Is it not written in your <u>Law</u> , 'I said, you are gods'?"	Psalms	Psalms 82.6
John 12:34	So the crowd answered him, "We have heard from <u>the Law</u> that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"	Psalms	Psalms 89.4; 110.4; Is 9.7; Exek 37.25
John 15:25	But the word that is <u>written in their Law</u> must be fulfilled: 'They hated me without a cause.'	Psalms	Psalms 35:19 or 69:4

# Did Jesus warn His disciples that Scripture was CORRUPTED?

## Four: Did Jesus indicate a POSITIVE view about Scripture?

Jesus (or a gospel writer) uses the term “scripture” or “scriptures” at least 16 times in the gospels, with some clustered about specific events (1)

### First we have two clustered about the ‘cornerstone’ passages”

(Matthew 21:42) --- Jesus said to them, “Have you never read in the <b>Scriptures</b> : “ ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’?	He challenges them with a specific non-legal prophetic passage in the 'scriptures'.
(Mark 12:10) --- Have you not read this <b>Scripture</b> : “ ‘The stone that the builders rejected has become the cornerstone;	He challenges them with a specific non-legal prophetic passage called 'scripture'.

### And two clustered about the ‘resurrection’ controversy:

(Matthew 22:29) --- But Jesus answered them, “You are wrong, because you know neither the <b>Scriptures</b> nor the power of God.	Scripture could be trusted and was a way to avoid being wrong! [para Mark 12:24]
(Mark 12:24) --- Jesus said to them, “Is this not the reason you are wrong, because you know neither the <b>Scriptures</b> nor the power of God?	Scripture could be trusted and was a way to avoid being wrong! [para Matthew 22:29]

Remember, here we are looking for POSITIVE evidence that Jesus had the highest estimation of Scripture, to the extent He understood his mission and path in terms of it.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

### Four: Did Jesus indicate a **POSITIVE** view about Scripture?

Jesus (or a gospel writer) uses the term “scripture” or “scriptures” at least 16 times in the gospels, with some clustered about specific events (2).

#### Then we have two clustered about the ‘betrayal’

(John 13:18) --- I am not speaking of all of you; I know whom I have chosen. But the <b>Scripture</b> will be fulfilled, ‘He who ate my bread has lifted his heel against me.’	Jesus understands the betrayal by Judas to be a fulfillment of Scripture.
(John 17:12) --- While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the <b>Scripture</b> might be fulfilled.	Jesus understands the betrayal and fall of Judas to be a fulfillment of Scripture. They betrayal would refer back to 13.18, and be connected with Psalm 41.10 and 55.13-16; The actual fall and demise was understood to be in Psalm 109, cited in Acts 1.

#### And two from the post-resurrection period:

(Luke 24:27) --- And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.	All the scriptures somehow witnessed to Jesus. "all the Prophets" and "all the scriptures"
(Luke 24:45) --- Then he opened their minds to understand the Scriptures,	No limitation of scope -- the whole body of scriptures

Remember, here we are looking for the evidence that Jesus had the highest estimation of Scripture, to the extent He understood his mission and path in terms of it.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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### Four: Did Jesus indicate a **POSITIVE** view about Scripture?

Jesus (or a gospel writer) uses the term “scripture” or “scriptures” at least 16 times in the gospels, with some clustered about specific events (3)

Then we have four clustered about the arrest, trial, and condemnation:

(Matthew 26:53-54) --- Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But how then should the <b>Scriptures</b> be fulfilled, that it must be so?”	He accepted the written word as a perfect description of His future, including suffering and contempt, that he should accept and embrace as the will of the Father.
(Mark 14:49) --- And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But <b>let the Scriptures be fulfilled.</b> ”	Jesus will not take any actions of defense or engagement--in order that the scriptures about Him can be fulfilled -- they are that important to Him.
(Matthew 26:56) --- But all this has taken place that the <b>Scriptures of the prophets</b> might be fulfilled.” Then all the disciples left him and fled.	He accepted the written word as a perfect description of His future, including suffering and contempt and abandonment, that he should accept and embrace as the will of the Father.
(Luke 22:37) --- For I tell you that this <b>Scripture</b> must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.”	Jesus understands his condemnation by Pilate and the Jewish religious leadership to be a fulfillment of Scripture.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

### Four: Did Jesus indicate a **POSITIVE** view about Scripture?

Jesus (or a gospel writer) uses the term “scripture” or “scriptures” at least 16 times in the gospels, with some clustered about specific events (4).

Then we have several stand-alone passages, with one being of high importance:

(Luke 4:21) --- And he began to say to them, “Today this <b>Scripture</b> has been fulfilled in your hearing.”	He read from Isaiah and then declares that passage to be an authentic prediction of His appearance.
(John 5:39) --- You search the <b>Scriptures</b> because you think that in them you have eternal life; and it is they that bear witness about me,	Again, monolithic reference -- they point to Jesus (not just 'some' but all)
(John 7:38) --- Whoever believes in me, as the <b>Scripture</b> has said, ‘Out of his heart will flow rivers of living water.’ ”	This is largely a reference to the giving of the Holy Spirit in the New Covenant.
(John 10:35) --- If he called them gods to whom the word of God came—and <b>Scripture cannot be broken</b> —	KEY VERSE: Scripture (in this case a verse from Psalms) cannot be broken -- strong positive statement about the divine character of the Scripture. " <i>Jesus added to His argument the words, and the Scripture cannot be broken, so that no one could evade its force by saying an error was in the Scriptures.</i> " (Blum) ; [OTHER VOICE attributes most psalms to David, and says that his God was the evil YHWH, in almost all of his psalms.]



# Did Jesus warn His disciples that Scripture was CORRUPTED?

## Four: Did Jesus indicate a POSITIVE view about Scripture?

To these 16 uses of the word(s) 'Scripture(s)', we can add the parallel passages to these which use other words indicating a written source (i.e. 'written', 'read', etc.).

1	(Matthew 4:10) --- Then Jesus said to him, "Be gone, Satan! <b>For it is written</b> , " 'You shall worship the Lord your God and him only shall you serve.' "
2	(Matthew 4:4) --- But he answered, " <b>It is written</b> , " 'Man shall not live by bread alone, but by every word that comes from the mouth of God.' "
3	(Matthew 4:7) --- Jesus said to him, " <b>Again it is written</b> , 'You shall not put the Lord your God to the test.' "
4	(Matthew 21:13) --- He said to them, " <b>It is written</b> , 'My house shall be called a house of prayer,' but you make it a den of robbers."
5	(Matthew 26:24) --- The Son of Man goes <b>as it is written of him</b> , but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."
6	(Matthew 26:31) --- Then Jesus said to them, "You will all fall away because of me this night. <b>For it is written</b> , 'I will strike the shepherd, and the sheep of the flock will be scattered.'
7	(Mark 9:12) --- And he said to them, "Elijah does come first to restore all things. And <b>how is it written of the Son of Man</b> that he should suffer many things and be treated with contempt?
8	(Mark 9:13) --- But I tell you that Elijah has come, and they did to him whatever they pleased, <b>as it is written</b> of him."
9	(Mark 11:17) --- And he was teaching them and saying to them, " <b>Is it not written</b> , 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."
10	(Mark 14:21) --- For the Son of Man goes <b>as it is written of him</b> , but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."
11	(Mark 14:27) --- And Jesus said to them, "You will all fall away, <b>for it is written</b> , 'I will strike the shepherd, and the sheep will be scattered.'
12	(Luke 4:4) --- And Jesus answered him, " <b>It is written</b> , 'Man shall not live by bread alone.' "
13	(Luke 4:8) --- And Jesus answered him, " <b>It is written</b> , " 'You shall worship the Lord your God, and him only shall you serve.' "
14	(Luke 7:27) --- This is he of whom <b>it is written</b> , " 'Behold, I send my messenger before your face, who will prepare your way before you.'
15	(Luke 19:46) --- saying to them, " <b>It is written</b> , 'My house shall be a house of prayer,' but you have made it a den of robbers."
16	(Luke 20:17) --- But he looked directly at them and said, "What then is this <b>that is written</b> : " 'The stone that the builders rejected has become the cornerstone'?
17	(Luke 24:46) --- and said to them, " <b>Thus it is written</b> , that the Christ should suffer and on the third day rise from the dead,
18	(John 5:47 ) --- 47 But if you do not believe <b>his writings</b> , how will you believe my words?"
19	(John 6:45) --- It is <b>written in the Prophets</b> , 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me—
20	(Matthew 19:4) --- He answered, "Have you <b>not read</b> that he who created them from the beginning made them male and female,
21	(Matthew 21:16) --- and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; <b>have you never read</b> , " 'Out of the mouth of infants and nursing babies you have prepared praise'?"
22	(Matthew 22:31) --- And as for the resurrection of the dead, have you not <b>read</b> what was said to you by God:

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.
2. We would expect Jesus to issue SEVERAL STRONG and CLEAR statements that the **Law of Moses was illegitimate, evil, and nullified by Him**.
3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

Unfortunately for the 2-voice belief, the data we saw was filled with positive affirmations of the Hebrew bible, in every setting and at all levels of granularity.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

On the basis of our detailed examination of the words of Jesus in the gospels, we cannot find a whisper of disagreement or disapproval of **ANYTHING** in the Hebrew Bible. Instead, we find persistent affirmation, respect, and calls to pay closer attention to written Word of God.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**

What is being asserted here?

PDF Slides: 4pp

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.

2. We have seen that Jesus' teachings give us no reason whatsoever to suspect that there are '2 voices' mixed in the Hebrew Bible, with one of them being of Satan, fraudulently using the name 'YHWH'. Indeed, we saw the opposite.
- 3.

But is it possible that He somehow taught them secretly about this? And that the later NT writings teach this?

4. **...negative or even** **...references to entire sections or groups of the Hebrew bible – without a clear and immediate disclaimer – ...mislead the people into believing that Jesus was endorsing that entire section – without reservation.**

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The original version of an "YHWH is EVIL" and "MOSIAC LAW is EVIL" doctrine was put forth by Marcion in the early 2<sup>nd</sup> century.

- "Marcion is best known for **denying that the God of the Jewish Scriptures** (for Christians, the Old Testament) **was the same as the God of Christian Scriptures**. His own scriptures were limited to one Gospel (Luke) and 10 letters of Paul. "
- "Developing some eccentric theological views, he eventually taught that the **god of the Old Testament was not the true God** but rather that **the true and higher God had been revealed only with Jesus Christ**. He therefore rejected the theology of the Old Testament. Marcion wrote the Antitheses to show the differences between the god of the Old Testament and the true God."
- "Expounding on Paul's characterization of the Mosaic Law as the cause of sin, Marcion desired a Christianity untainted by any elements of Judaism. **He saw the God of the Old Testament as cruel and vengeful**, an embarrassment and a stumbling block in the evangelization of the Gentiles. ... How could the God who commanded adulterers to be stoned be reconciled with the God who let them go free? This was overcome by **postulating the existence of two gods**. Marcion concluded that the **tyrannical Creator-God of the Old Testament, Yahweh, was in opposition to the merciful and loving God of the New Testament.**"

## **Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?**

### **Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)**

What is different about the 2-Voice view (as taught by the OTHER VOICE) is that the Hebrew Scriptures are not 100% bad (i.e. authored by an evil god-pretender = Satan), but that it is MIXED, with the majority of the utterances attributed to YHWH being authored by Satan (fraudulently using the name YHWH) and the minority of them being authored by God the Father. ... This means that the Hebrew Bible cannot be taken as 'inerrant', and that readers themselves have to judge each passage as to whether or not it conforms to their understanding of the Father, as uniquely revealed by Jesus.

The main arguments offered (in the slides/videos I have examined) would be these:

1. We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."
2. The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote down, between verses authored by Satan and those authored by Father.
3. We are told to 'test the spirits' to see if they / their prophecies are of the Father.
4. Jesus rejected many scriptures.
5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

We will go through these, seeing if the verses they use support their argument, and if there are other verses which seem to refute their view.

We will use these Titles to try to help keep our slides somewhat organized:

<b>DIVIDE WORD</b>	We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."
<b>NATURAL MEN</b>	"Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD."
<b>TEST SPIRITS</b>	We are told to 'test the spirits' to see if they / their prophecies are of the Father. (Testing against the words and actions of Jesus/the Father)
<b>JESUS vs OT</b>	Jesus rejected many scriptures.
<b>CONTRADICTIONS</b>	There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.



**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**

Divide the Word?

PDF Slides: 27pp

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

**One:** We are told to '*rightly divide the word of truth*' in 2 Timothy 2.15 (old KJV, 1611), on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

There are several major problems with this view, that show this interpretation to be completely false (as well as impossible to carry out).

- A. The Greek word translated in the old KJV as 'divide' does not and cannot be made to mean anything like 'separate 1 pile of something into 2 piles of things' [See DETAIL below]
- B. The term 'word of truth' in this passage by Paul does NOT refer to the Hebrew Bible or Scriptures, but to the gospel as preached by Paul. (Paul calls the Hebrew Bible text the 'Scriptures' not 'the word of truth'). [See DETAIL below]
- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no 'sifting' is needed. [See DETAIL below]
- D. Even if it meant 'divide into parts', when you divide the 'word of truth' into two parts, both parts are still just 'truth'. (It doesn't say, for example, 'divide the TEXT into two parts'). If you start with a 'word of truth', any division of those words are still going to be 'truth'.
- E. And EVEN IF IT MEANT EXACTLY WHAT THEY SAY, it is self-defeating (since Jesus accepted the entire Hebrew Bible) and impossible to use (due to 'judgment-type' words/actions of Jesus and the Father).

#### DIVIDE WORD

We are told to '*rightly divide the word of truth*' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

- A. The Greek word translated in the old KJV as 'divide' does not and cannot be made to mean anything like 'separate 1 pile of something into 2 piles of things'.

Modern translations do not have the 'divide' word in them, since we have known for a long time that our Greek word does not mean anything like 'separate a whole into parts' or 'sift bad stuff from good stuff'. [The only exception to this is the New KJV which retains the word for 'traditional' reasons.] Our word is a compound of **orthos** (straight) and **temnō** (to cut), but the 'cut' part disappeared over time. Here are some of the modern renderings:

(ASV) American Standard Version --1901	... handling aright the word of truth.
(ESV) English Standard Version	... rightly handling the word of truth
(HCSV) Holman Christian Standard Version.	... correctly teaching the word of truth
(ISV) International Standard Version New Testament	... handling the word of truth with precision
(NASB95) New American Standard Bible: 1995 Update	... accurately handling bthe word of truth.
(NRSV) New Revised Standard Version	... rightly explaining the word of truth
(NIV) New International Version	... who correctly handles the word of truth.
(NCV) New Century Version	... who uses the true teaching in the right way
(NLT) New Living Translation	... who correctly explains the word of truth.

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

- A. The Greek word translated in the old KJV as 'divide' does not and cannot be made to mean anything like 'separate 1 pile of something into 2 piles of things'.

There are 8 Greek words translated as 'divide' in the English translations:

1	<b>APHORIZŌ</b> --, to mark off by boundaries or limits, denotes to separate; "divideth," Matt. 25:32 (separate good people from bad)
2	<b>DIAIREŌ</b> to take asunder, to divide into parts, to distribute, is found in Luke 15:12 [dividing and distributing an inheritance]
3	<b>DIADIDŌMI</b> --- divide and distribute (emphasis on distribute) Luke 11:22 (dividing spoils among a group)
4	<b>DIAKRINŌ</b> -- to separate, discriminate, hence, to be at variance with oneself, to be divided in one's mind, in Jas. 2:4 ("made distinctions among yourselves")
5	<b>GINOMAI</b> -- to become, is translated "was divided" in Rev. 16:19 (of "the great city"), lit., 'became into three parts.'
6	<b>MERIZŌ</b> --- to part, divide into, in the Middle Voice means to divide anything with another, to share with. The usual meaning is to divide, Matt. 12:25, 26 [kingdom divided against itself]; Mark 6:41 [divides loaves and fishes]
7	<b>DIAMERIZŌ</b> --- to divide through, i.e., completely, to divide up, is translated to divide in Luke 12:52 [5 divided in one house]; "parted" in Matt. 27:35 [parted his garments]
8	<b>ORTHOTOMEŌ*</b> -- to cut straight, is found in 2 Tim. 2:15, ); the meaning passed from the idea of cutting or dividing, to the more general sense of rightly dealing with a thing--teaching Scripture accurately

\*The Vine's Expository Dictionary adds this note ("What is intended here is not dividing Scripture from Scripture, but teaching Scripture accurately") and gives the location of the only other occasions of this word, in the LXX: Proverbs 3.6 (so that it may direct your ways) and 11.5 (Righteousness cuts blameless ways straight).

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to ‘rightly divide the word of truth’ in 2 Timothy 2.15, on the basis of how the OT passages ‘line up with Jesus’ actions and plain speech.”

- A. The Greek word translated in the old KJV as ‘divide’ does not and cannot be made to mean anything like ‘separate 1 pile of something into 2 piles’.

One can easily see from the below words, that had some kind of ‘divide into two piles’ meaning been intend by Paul, that word choices 1, 2, 3, 4, 6, and 7 could have been used for this—but NOT #5 or #8 (Our word).

**Our word simply cannot be made to mean what OTHER VOICE wants it to mean.**

1	<b>APHORIZŌ</b> --, to mark off by boundaries or limits, denotes to separate; “divideth,” Matt. 25:32 (separate good people from bad)
2	<b>DIAIREŌ</b> to take asunder, to divide into parts, to distribute, is found in Luke 15:12 [dividing and distributing an inheritance]
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## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

- B. The term 'word of truth' in this passage by Paul does NOT refer to the Hebrew Bible or Scriptures, but to the gospel as preached by Paul. (Paul calls the Hebrew Bible text the 'Scriptures' not 'the word of truth').

*In him you also, when you heard **the word of truth, the gospel of your salvation**, and believed in him, were sealed with the promised Holy Spirit, (Eph 1.13)*

*because of the hope laid up for you in heaven. Of this you have heard before in the **word of the truth, the gospel** (Col 1.5)*

- "The material that this worker is to handle correctly is "the word of truth" ... In Col. 1:5 and Eph. 1:13 τὸ εὐαγγέλιον is used **to identify "the word of truth" as "the gospel."** This fits the context here, where Paul has used "gospel" (τὸ εὐαγγέλιον) as the central concept (1:8, 10; 2:8). [George W. Knight]
- "The λόγον τῆς ἀληθείας, "**word of truth,**" is the **gospel**. [William D. Mounce]
- "For logos tēs alētheias as **equivalent to the gospel**, see Col 1:5 and Eph 1:13. [Luke Timothy Johnson]
- "The word of truth" describes the **traditional apostolic gospel**. [Philip H. Towner]
- "The word of truth" (λόγος τῆς ἀληθείας) is here, as in Eph 1:13, **equivalent to the gospel**. [Martin Dibelius and Hans Conzelmann]
- "The term the word of truth is **twice used elsewhere by Paul** (Eph. 1:13 and Col. 1:5) **and in both cases is defined as the gospel**. [Donald Guthrie]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to ‘rightly divide the word of truth’ in 2 Timothy 2.15, on the basis of how the OT passages ‘line up with Jesus’ actions and plain speech.”

- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no ‘sifting’ is needed.

If you keep reading beyond the 2:15 passage, you come to this first passage about the Old Testament starting in 3:14:

“But as for you, continue in what you have learned and have firmly believed, knowing from whom [you learned it and how from childhood you have been acquainted with the **sacred writings**<sup>(see below)</sup>, which are able to make you wise for salvation through faith in Christ Jesus.”

“**Sacred writings**” (NASB, NRSV) was also used for pagan religious writings (e.g., in the cult of Isis) but is attested in Greek-speaking Jewish sources as a name for the Bible that then existed, what we call the Old Testament. Although there were different ways of counting the books, it is clear from the listing in Josephus (*Apion* 1.8, 39–40) and subsequent listings that these Scriptures correspond to our Old Testament canon” (Keener)

“the **sacred writings**: Paul uses a phrase (*hiera grammata*) widely employed by Greek-speaking Jews to designate the Scriptures (Philo, *Life of Moses* 2:290–292; *On Rewards and Punishment* 79; *Legation to Gaius* 195; Josephus, *Antiquities* 1:13; 10:210; *Against Apion* 1:54). (Johnson)

“The other secure guideline to wisdom and wholeness as recognized by God is the **holy writings**, which constituted Timothy’s textbook from childhood (vv. 14–15); Timothy evidently owed much to his mother’s and grandmother’s teaching. Here we are reminded that the Torah, the Prophets, and the Writings provided the school curriculum for Jewish boys [tn: began at age 5] as well as Israel’s law book and prayer book.” [Dunn]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to ‘rightly divide the word of truth’ in 2 Timothy 2.15, on the basis of how the OT passages ‘line up with Jesus’ actions and plain speech.”

- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no ‘sifting’ is needed.

Then, his strong statement in verse 16 identifies the SCOPE, SOURCE, and USEFULNESS of ALL Scripture:

“... **All (or ‘Every’) Scripture** is **breathed out by God** and **profitable for teaching**, for **reproof**, for **correction**, and for **training in righteousness**, that the man of God may be complete, equipped for every good work.

“Paul appears to be saying, therefore, that **all scripture has as its source God’s breath** and that this is its essential characteristic. This is another way of saying that **scripture is God’s word** (cf. Jesus’ use of “scripture” and “word of God” in apposition to each another in Jn. 10:35). The same thing is also said when the NT uses “God says” for what is found in scripture, whether the words were originally spoken by God or not ...

“Therefore, what Paul writes to Timothy here embodies a conviction found throughout the NT and held by Jesus, his apostles, and other NT writers. Its particular significance lies in its **absoluteness**, first that relating to the **extent of scripture (πᾶσα γραφή)** and second that relating to the **character of scripture (θεόπνευστος)**. Because “all scripture is God-breathed” Paul can state categorically that it is “useful for teaching, ...” and that as a result of its fourfold work in one’s life that “the man of God” is adequate and equipped (v. 17). [George W. Knight]



## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

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- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no 'sifting' is needed.

**Scripture is 'written'** and Paul points that out in his ministry of teaching:

1. Paul had earlier instructed Timothy to READ in PUBLIC the Scripture (the entirety of the OT – **not a hint of suggesting that only PARTS** were to be read..):

"Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. (1 Tim 4.13)

2. The stories of ancient Israel in the Wilderness (with the pre-incarnate Christ traveling with them!) were **WRITTEN** down for our instruction (the father of lies would not do this, of course):

"For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come." [1 Cor 10:1-11]

3. Not just the Wilderness accounts, but—sounding like the "all Scripture" phrase—"WHATEVER was written":

"For whatever was written in former days was **written** for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

## Critically testing the arguments for a 2-voice OT

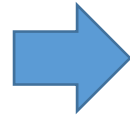
### DIVIDE WORD

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- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no 'sifting' is needed.

**All Scripture is 'written'** and is useful in his ministry of teaching—as shown in the spread of the 202 OT passages he refers to.

He uses passages from 22 of the 39 books of the OT, taken from each of the parts: Law, History, Writings, Major and Minor Prophets.



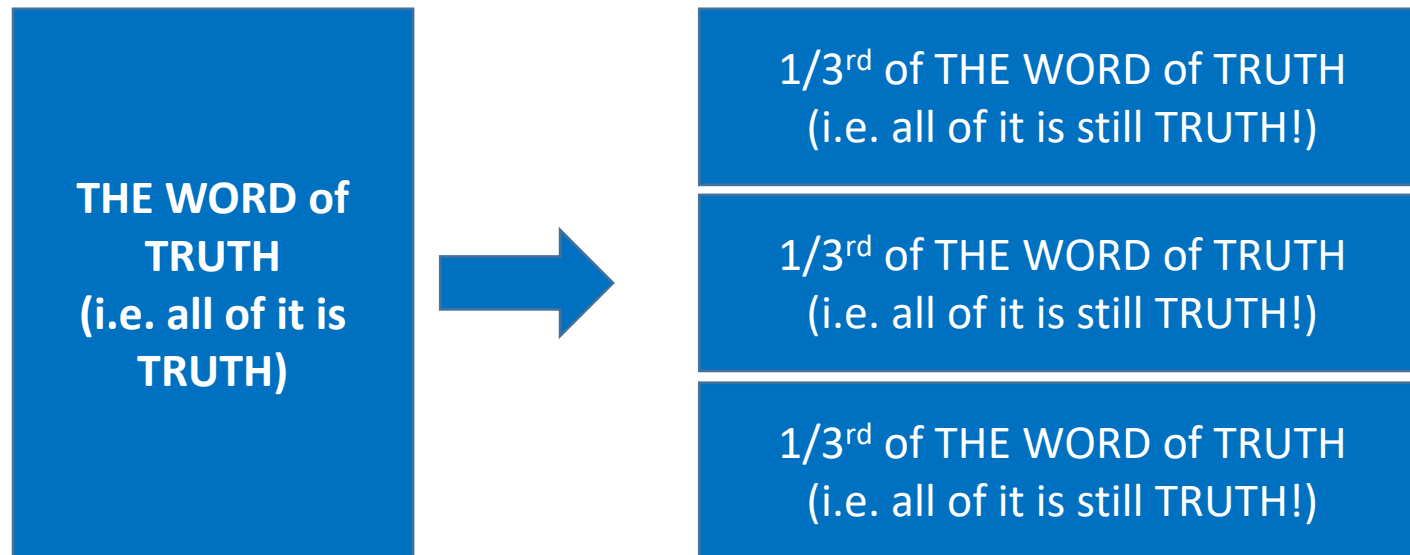
1	GENESIS	24
2	EXODUS	14
3	LEVITICUS	5
4	NUMBERS	2
5	DEUTERONOMY	25
9	1 SAMUEL	1
10	2 SAMUEL	3
11	1 KINGS	2
18	JOB	3
19	PSALMS	36
20	PROVERBS	8
21	ECCLESIASTES	1
23	ISAIAH	52
24	JEREMIAH	9
26	EZEKIEL	4
27	DANIEL	1
28	HOSEA	5
29	JOEL	1
34	NAHUM	1
35	HABAKKUK	2
38	ZECHARIAH	1
39	MALACHI	2

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

- D. And—at the risk of sounding almost silly--Even if it meant 'divide into parts', when you divide the 'word of truth' into two parts, both parts are still just 'truth'. (It doesn't say, for example, 'divide the TEXT into two parts'). If you start with a 'word of truth', any division of those words are still going to be 'truth'.



## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

- E. And EVEN IF IT MEANT EXACTLY WHAT THEY SAY, it is **self-defeating** (since Jesus accepted the entire Hebrew Bible) and **impossible to use** (due to 'judgment-type' words/actions of Jesus and the Father).

**Self-Defeating:** We went through every statement by Jesus and found ZERO evidence of a belief in a '2-voice' Hebrew Bible. He cited passages with strong images and statements of Judgment (without qualms) and affirmed at every opportunity the authority, sacredness, and TRUSTWORTHINESS of every passage. He never stated that anyone other than God/YHWH/Father authored any text in the Hebrew bible, and the closest He came to this was to (possibly) ascribe misuse of a sacred text to the evil one (or just 'evil'—equal probability).

If we apply THIS perspective/behavior/teaching of Jesus, then we would NEVER doubt a single text in the Hebrew bible.

**Impossible to use:** If we restrict ourselves to the words and actions of Jesus, and His words about the Father, we STILL end up with the full range of attitudes and actions of the Old Testament deity. What Jesus says about the Father (and Himself, in many places) matches what we would see in YHWH in the OT. And this leaves us with no 'practical' criteria for even implementing this DIVIDE THE WORD directive.

## Critically testing the arguments for a 2-voice OT

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**Impossible to use:** If we restrict ourselves to the words and actions of Jesus, and His words about the Father, we STILL end up with the full range of attitudes and actions of the Old Testament deity. What Jesus says about the Father (and Himself, in many places) matches what we would see in YHWH in the OT. And this leaves us with no 'practical' criteria for even implementing this DIVIDE THE WORD directive.

**We don't get to 'cherry pick' the words/actions we 'approve of' to use for this— we have to be faithful to Jesus' words. If we only use the 'pleasant' passages, we are NOT using the 'real Jesus' or the 'real Father'—we are using an image made in 'OUR IMAGE AND LIKENESS'.**

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

**Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (1):**

**Parable of the 10 Minas (Luke 19):** He said therefore, "A nobleman went into a far country to **receive for himself a kingdom and then return**. Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [SNIP] But as for **these enemies of mine**, who did not want me to reign over them, **bring them here and slaughter them before me.**"

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (1):

#### Parable of the 10 Minas (Luke):

"One group remains to be dealt with, the rejecters. They will be **slain**. Their rejection is **total**. The parable follows the reality of ancient politics. Refusing the rule of the one in power often meant paying with one's life. Here is the judgment of God. [Bock]

"The class of those who do not have includes another group. These not only think they have the way to God all locked up, but they actively oppose Jesus. Here Jesus spoke directly to the Pharisees and scribes who would soon lead him to Pilate and Calvary. They were opposing him. They did not want his type of relationship to God. They refused to acknowledge him as king. Eternal slaughter and death awaited them. Active opposition to God brings even greater punishment than refusal to do things God's way." [Butler]

"The story finishes on a note of **frightening severity**. Those who rejected the nobleman and sent their embassy after him (14) are not forgotten. Safely installed in his kingdom and with accounts with his trading servants finalized, the nobleman commands the destruction of those he calls plainly *these enemies of mine*. They have set themselves in opposition to him; they must take the consequences. T. W. Manson has possibly the best comment on this: 'We may be **horrified by the fierceness of the conclusion**; but beneath the grim imagery is an **equally grim fact**, the fact that the coming of Jesus to the world puts every man to the test, **compels every man to a decision. And that decision is no light matter. It is a matter of life and death.**' [Morris]

**These are only very vivid examples – they do not exhaust the data we have to be honest about.**

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

**Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (2):**

**Parable of the Talents (Matthew):** "For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. [SNIP] Now after a long time the master of those servants came and settled accounts with them. ... He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.' (Matthew 25:14ff)



## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (2):

#### Parable of the Talents (Matthew):

"When the lazy servant declares, "Here is your own money back!" he refuses to acknowledge responsibility, a responsibility he could have easily enough fulfilled. **Having already failed the master's trust, he now proceeds to insult the master.** He offers an excuse no master would have accepted: knowing the master's reputation for sternness, he was paralyzed with fear. ... The master rightly responds, "On the assumption that I am indeed hard and merciless, you should have been all the more diligent!" ... Whereas the other servants are rewarded by the master's benevolence, this servant, fearing the master's harshness but unaware of his benevolence, experiences the very wrath he feared" [Keener]

"So he is consigned to *the outer darkness*, where there will be *wailing and gnashing of teeth*. With one exception, this expression combining the thoughts of punishment and of deep grief is found in Matthew only. It stands for **complete and final rejection** and for **unceasing sorrow and regret**. We should bear in mind that this is not here pronounced over someone who has done some particularly heinous crime. It is the final result for the man who had only one talent and who steadfastly refused to use it. [Morris]

"D. C. Steinmetz speaks of God's judgment as shown in this parable as "mercifully severe," and explains, "The swift justice meted out to the lazy servant puts a merciful end to any notion that the disobedient and the dishonest will be able to blackmail their way into the Kingdom of heaven by manipulating the goodness of God or playing on divine pity. God's goodness is too clever to be taken in by such nursery tricks. Divine pity will forgive sins, but it will not condone them" [Cited by Morris]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (3):

**Parable of the Unforgiving Servant (Matthew 18):** "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, [and seizing him, he began to choke him, saying, 'Pay what you owe. So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger **his master delivered him to the jailers [lit. *torturers*]**, until he should pay all his debt. **So also my heavenly Father will do to every one of you**, if you do not forgive your brother from your heart."

Note: This is right after the passages about the Father's love for the lost sheep and little ones...

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

**Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (3):**

**Parable of the Unforgiving Servant (Matthew 18):**

"Jesus sees no incongruity in the actions of a heavenly Father who forgives so bountifully and punishes so ruthlessly, and neither should we. Indeed, it is precisely because he is a God of such compassion and mercy that he cannot possibly accept as his those devoid of compassion and mercy. This is not to say that the king's compassion can be earned. Far from it, the servant is granted freedom only by virtue of the king's forgiveness" [Carson]

"Derrett explains the details of the story, including the huge sum involved, in terms of the accountability of the chief minister of an oriental emperor for the tax returns of a large province. In that case the request of v. 26 would not be unrealistic, but would be for permission to carry over one year's assessment into the next. But even so the king's response in v. 27, which is not to defer the payment but to cancel the debt, goes far beyond the request, and no doubt Jesus included this feature to emphasize the free basis of God's forgiveness. (*Out of pity* is the same word as is used for Jesus' 'compassion' in 9:36.) *Jailers* in v. 34 is an unjustifiable euphemism; the Greek word means *torturers*, whose job is to put pressure on the defaulter and his family to produce the money. This is, of course, part of the scenery of the parable, and is not meant to depict God as sanctioning brutality." [France]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

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**Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (4):**

**The Final Judgment (Matthew 25):** "When the **Son of Man** comes in his glory, and all the angels with him, then he will sit on his glorious **throne**. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, 'Come, you who are **blessed by my Father**, inherit the kingdom prepared for you from the foundation of the world. ... "Then he will say to those on his left, '**Depart from me, you cursed, into the eternal fire prepared for the devil and his angels**. ...And these will go away into eternal punishment, but the righteous into eternal life."

We should note that even though Jesus does not ascribe the 'cursing' to the Father, it is implicit / obvious that it is either Jesus or the Father pronouncing this curse—there are no other agents available (the devil is part of the cursed group in this case, and inanimate objects cannot do *this—contra* Chrysostom). One would have to conjure up a 'self-curse' (which IS a biblical thing), on the part of the condemned in order to escape this attribution to Jesus or the Father. [Of course, Jesus cursed a tree during the last days of His ministry, as an object lesson for what would befall Jerusalem after their rejection of him— Mark 11.12-14 w/20-21]

## Critically testing the arguments for a 2-voice OT

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### The Final Judgment (Matthew 25):

"The blessing in v. 34 was specifically attributed to "my Father," but this verse stops short of saying explicitly that these people are cursed *by God*. This is, however, **often the implication** of an unattributed passive, and here the reference must be to the displeasure of God which results in their punishment. ... Fire has been a repeated image for ultimate judgment; see 3:10, 12; 5:22; 7:19; 13:40, 42, 50; 18:8, 9. The parallelism with v. 34 would lead us to expect "prepared for you since the foundation of the world," but that is not said here. There is thus a difference between God's eternal purpose of blessing and the **regrettable need for a "plan B"** to deal with spiritual rebellion when it emerged to spoil God's perfect creation." [France]

"The final separation of "sheep" and "goats" is a recurring theme in the NT, including Matthew (e.g., 7:21–23; 13:40–43). Some have argued that this doctrine has turned many people into infidels; but so have other Christian doctrines. The question is not how men respond to a doctrine but **what Jesus and the NT writers actually teach about it**. Human response is a secondary consideration and may reveal as much about us as about the doctrine being rejected." [Carson]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (5):

**The Parable of the Wedding Feast (Matthew 22):** "And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants ... But they paid no attention and went off, ... while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and **he sent his troops and destroyed those murderers and burned their city.** Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' ... So the wedding hall was filled with guests.

"But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, '**Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.**'

This is actually 2 parables connected by the wedding banquet theme.

- The first one is about the Father honoring the son, and the behavior of the king's elite subjects.
- The second is about arrogant insult by someone invited out of pure grace.

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (5):

#### The Parable of the Wedding Feast (Matthew 22)—the first part:

But all to no avail. The guests **did not care**, an incredible attitude to take up in the face of a royal command and the almost sacred duty of complying with an accepted invitation. But this group of people were too concerned with their own affairs to respond to the king's invitation. .. **The rest** leads into an account of those who took hostile action and did not simply go about their own affairs; the expression indicates that there were quite a few of them. They treated the king's messengers with scant respect. First, they **laid hands on his slaves**. In no society is it considered good manners to lay hands on people who come bearing a warm invitation, even if one does not intend to accept it. Then two things are said about what they did to the slaves sent to them with the message of goodwill. The first is that they **ill-treated** them, a term that covers a wide range of unpleasantness. The second is that they **killed them**. This does not necessarily mean that they did this to all of them, but it was a dreadful crime to do it to any. There was nothing more serious they could possibly have done than to take away these men's lives. Their easy assumption apparently was that they themselves were in no danger: they could do to the king and his messengers anything they wished and do it with impunity. They had no respect for the king and no fear of him. ... . "For a subject to scorn the summons to the royal feast implied disloyalty and rebellion" (Carr). The king was very displeased and **sent his troops**, which in this context will denote not an army but a detachment of soldiers, sufficient to deal with the offending guests. Jesus speaks of them as **murderers** and says that **their city was set ... on fire....** We should not miss the point that the language is very much like that of Old Testament passages dealing with judgment." [Morris]

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to ‘rightly divide the word of truth’ in 2 Timothy 2.15, on the basis of how the OT passages ‘line up with Jesus’ actions and plain speech.”

### Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (5):

#### The Parable of the Wedding Feast (Matthew 22)—the second part:

“But nothing in the passage says that this man has not been given time to find proper dress or that he was unable to locate any. Moreover, it is quite possible that the imagery here reflects the custom of a king providing festive dress for those he invites to a banquet. So the king is understandably amazed and he rebukes this man with the distancing form of address, *hetaire* (“friend”), asking him why he has behaved as he has. The man offers no excuse (v. 12). Only **imprisonment** and **punishment**—eternal **judgment**—remain in store for such people (v. 13)” [Blomberg]

“...the words imply that suitable clothing was available and this man had not made use of the opportunity. ... The king greeted him as “*Friend*,” ... The king goes on to ask how the man came in without the right garment, but the offender has nothing to say. Quite plainly he knew that he could have had the right clothing but had declined to wear it. --- It is puzzling that the man had come to the feast but had not made use of the appropriate clothing **as the other guests had done**. ... But in this parable the king is a strong personality, one who tolerates no nonsense. The man has no business being where he is, clothed as he is. So the king gives a command to his *servants* (“servants” this time, not “slaves”), directing them to tie the man up, both *feet and hands* being specified, after which he is to be thrown **into the outer darkness**, an expression often used to denote the uncomfortable lodging of those who are rejected.” [Morris]



## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

### What is the Pattern here?

In Luke 4:18, Jesus reads a passage from Isaiah 61 and says that it is fulfilled that day:

He STOPS READING half-way through the last line/verse,

1 רִיחַ אֲדֹנָי יְהוָה עָלַי יָעַן מְשִׁחַּי יְהוָה אֹתִי לְבַשֵּׁר עֲנָוִים שְׁלַחֲנִי לְחַבֵּשׁ  
לְנִשְׁבְּרֵי-לֵב \* לְקַרְא לְשִׁבּוּיָם דְּרוּר וְלְאַסּוּרִים פְּקַח-קוֹחַ:  
2 לְקַרְא שְׁנֵת־רִצּוֹן לִיהוָה יוֹם נִקָּם לְאַלְהֵינוּ לְנַחֵם כָּל-אֲבֵלִים:

And omits the rest of the verse:

And the day of vengeance of our God (*Elohim* ); To comfort all who mourn;

Hebrew Text	Jesus Reading
The Spirit of the Lord ( <i>Adoni</i> ) GOD ( <i>YHWH</i> ) is upon me	The Spirit of the Lord ( <i>kurios</i> ) is upon me
because the LORD ( <i>YHWH</i> ) has anointed me	because he has anointed me
to bring good news to the poor	to proclaim good news to the poor
he has sent me	He has sent me
to bind up the brokenhearted,	(omitted)
to proclaim liberty to the captives	proclaim liberty to the captives
(not in HB, but in LXX)	and recovering of sight to the blind
and the opening of the prison to those who are bound	to set at liberty those who are oppressed
to proclaim the year of the LORD's ( <i>YHWH</i> ) favor,	to proclaim the year of the Lord's ( <i>kurios</i> ) favor.
And the day of vengeance of our God ( <i>Elohim</i> )	(omitted)

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

There are many more of these -- What is the Pattern here?

This 'day of vengeance' is integral to the promises of deliverance and goodness, and this clause appears right in the middle of these consolations:

[T]o proclaim the year of the LORD's favor,  
and **the day of vengeance of our God;**  
to comfort all who mourn;  
to grant to those who mourn in Zion—  
to give them a beautiful headdress instead of ashes,  
the oil of gladness instead of mourning,  
the garment of praise instead of a faint spirit;  
that they may be called oaks of righteousness,  
the planting of the LORD, that he may be glorified.  
They shall build up the ancient ruins;  
they shall raise up the former devastations;  
they shall repair the ruined cities,  
the devastations of many generations.

And Jesus spoke of this 'day of vengeance' but it was not against foreign oppressors or abusers, but against the Jewish leadership, which doomed that generation:

(Luke 21:20ff) --- "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, **to fulfill all that is written.**

These days of vengeance were foretold in the written scriptures. The **passages** about the divine judgement on the city are in multiple places in the Hebrew Bible (e.g. Deuteronomy, Hosea, Psalms, Jeremiah, Micah). This is a judgement by YHWH for the evil of those who rejected their Messiah. The rejected 'day of visitation' (19.44) results in the inescapable 'days of vengeance'.

## Critically testing the arguments for a 2-voice OT

### DIVIDE WORD

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We looked at most of those in PART ONE, where we also mentioned others:

1. John the Baptist's announcement
2. Repayment of deeds
3. Military angels
4. Etc.

**The point remains that this criteria is simply impossible to use.**

If we restrict ourselves to the words and actions of Jesus, and His words about the Father, **we STILL end up with the full range of attitudes and actions of the Old Testament deity.** What Jesus says about the Father (and Himself, in many places) matches what we would see in YHWH in the OT. And this leaves us with no 'practical' criteria for even implementing this DIVIDE THE WORD directive.

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:



We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

2. The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote between verses authored by Satan and those authored by Father.
3. We are told to 'test the spirits' to see if their prophecies are of the Father.

So,

They misunderstand the Greek word translated in the KJV as 'divide'.

They misunderstand what the phrase 'word of truth' refers to.

They do not factor in the author's explicit statements about Scripture.

They seem to treat the word 'truth' as meaning 'a mixture of truth and error'

In other words, this verse does NOT even remotely support a 2-voices view of the OT, and the author of that verse actually teaches a 1-voice-only view.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**

Natural Man issue?

PDF Slides: 10pp

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

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2. The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote down, between verses authored by Satan and those authored by Father.
3. We are told to 'test the spirits' to see if they / their prophecies are of the Father.
4. Jesus rejected many scriptures.
5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

#### NATURAL MEN

"Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD."

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

**Two:** The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote down, between verses authored by Satan and those authored by Father.

Statements of this go like this:

"Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD. We must rightly divide—test the spirits—discern good from evil – to determine who is speaking or acting: Evil LORD or Good LORD" *and* "OT prophets were not born again and had no ability to understand spiritual matters and thus their prophecies were confusing and a mingling of Father and Devil."

The main verses used to support this are from **Paul** (the 'all scripture is God-breathed' and 'whatever is written is for us' fellow—smile): 2 Corinthians 3:14-15 and 1 Corinthians 2.14.

[The seems to be a bit of confusion in this statement. What are they blind TO? That the Divine Speaker of the word they would write down into the Hebrew Bible was **not** to be called YHWH (authorship) – but that they at the same time had perfect understanding of the message from this good God?]

#### NATURAL MEN

"Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD."

## Critically testing the arguments for a 2-voice OT

### NATURAL MEN

“Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD.”

When we examine this statement, we can see that there is a fundamental misunderstanding of what Jesus and his followers taught about Scripture.

The statement given is simply not seriously defensible:

“Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD. We must rightly divide—test the spirits—discern good from evil – to determine who is speaking or acting: Evil LORD or Good LORD”.

- A. It somehow leaps from a ‘veil when the scriptures are READ’ (the 2 Corinthians passage) to some kind of ‘veil when the Scriptures are written down’ – when that is not even hinted at in the text.
- B. It somehow assumes that the ‘natural man’ cannot be used by the Holy Spirit to record the words of God FLAWLESSLY, and that the Holy Spirit would deliver and entrust its priceless messages to people who did not have even the POSSIBILITY of writing it down correctly – when the NT teaches the exact opposite.
- C. Self-contradiction: If their ‘naturalness’ created the misleading verses, then how did the ‘non-misleading’ verses get created, by the same ‘natural’ men?
- D. It somehow does not understand that God’s revelation is in the WRITTEN TEXT (‘scripture’) and NOT in the process of inspiration NOR in the authors themselves.



## Critically testing the arguments for a 2-voice OT

### NATURAL MEN

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- A. It somehow leaps from a ‘veil when the scriptures are READ’ (the 2 Corinthians passage) to some kind of ‘veil when the Scriptures are written down’ – when that is not even hinted at in the text.

“Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when **they read the old covenant**, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses **is read** a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. (**2 Corinthians 3:12-18**)

“And even if **our gospel is veiled**, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from **seeing the light of the gospel** of the glory of Christ, who is the image of God. ... For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (**2 Corinthians 4:3-6**)

These passages are **irrelevant** to their argument. These are about **READING** Scripture and **SEEING** the truth of the gospel, not **WRITING** anything.

## Critically testing the arguments for a 2-voice OT

### NATURAL MEN

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- B. It somehow assumes that the ‘natural man’ cannot be used by the Holy Spirit to record the words of God FLAWLESSLY, and that the Holy Spirit would deliver and entrust its priceless messages to people who did not have the POSSIBILITY of writing it down correctly – when the NT teaches the exact opposite.

**“The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.” [1 Corinthians 2:14]**

Just like the ‘veil’ passage, this verse does not apply to this situation. In their argument, these OT folk listen to the Spirit, they faithfully (presumably) write the content down, but then they mistakenly ascribe it to the name “YHWH” instead of to the Father.

But that is not what Paul says the ‘natural man’ would do when spoken to by the Spirit:

“This man *does not accept* the things of the Spirit. The verb (*dechomai*) has an air of welcome about it; it is the usual word for the reception of a guest. But ‘the natural man’ **does not welcome** the things of the Spirit; **he refuses them, he rejects them**. He is not equipped to discern the activities of God’s Spirit; to him they are no more than **foolishness** (cf. 1:18, 21, 23).” [Leon Morris]

This passage is also **irrelevant** to their argument. The natural man Paul is describing does not match up with those OT believers the Spirit spoke to and spoke through... They did not consider the message to be foolishness at all!

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**PETER (1):** Well, apparently the apostle Peter “didn’t get the memo” on this, because he taught that at least the prophets (a term which would include Abraham, Moses, and David) were not impediments to God’s communication:

**“... knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.**

- However they ‘interpreted’ what the Spirit said did not impact the output;
- Whatever they wanted to say did not impact the output;
- Whatever they said was NOT an output of a ‘natural man’--!—they were lifted up and carried aloft by the Holy Spirit, so their delivered words were ‘from God’.

**PAUL (again):** And, remember that Paul had already declared that ALL SCRIPTURE was ‘God-breathed’ in its written form – which meshes well with Peter’s “carried along by” description.

## Critically testing the arguments for a 2-voice OT

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**PETER (2):** And, whether or not the prophecy UNDERSTOOD all that was being said, DID NOT MATTER—it was still WRITTEN DOWN FOR US:

“... Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the **Spirit of Christ in them** was indicating when **he** predicted the sufferings of Christ and the subsequent **glories**. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven (1 Peter 1:10ff)

Although this passage is referring largely to messianic prophecy –and the New Covenant which WE now have access to – Peter considered such as part of ‘Scripture’—which must be fulfilled:

- “Brothers, the **Scripture** had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus (Acts 1.16, citing Psalms 69 and 109)
- “For it stands in **Scripture**: “Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.” (1 Peter 2.6, citing Isaiah 28)

## Critically testing the arguments for a 2-voice OT

### NATURAL MEN

“Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD.”

- C. Self-contradiction: If their ‘naturalness’ created the misleading verses, then how did the ‘non-misleading’ verses get created, by the same ‘natural’ men?

This is just a contradiction in the position.

If naturalness is the cause and misleading verses is the effect

Then naturalness cannot cause ‘non-misleading verses’.

**Unless--!**—there is some overriding cause (i.e. the Holy Spirit!) that ensures the truthfulness of what was written!

## Critically testing the arguments for a 2-voice OT

### NATURAL MEN

“Given [that] OT man is natural man, they were unable to discern spiritual matters, their hearts were blinded/veiled, and therefore when the Holy Spirit spoke it was ascribed to the same name LORD.”

- D. It somehow does not understand that God’s revelation is in the WRITTEN TEXT (‘scripture’) and NOT in the process of inspiration NOR in the authors themselves.

**We have seen** that it is ONLY the “written” text that is considered sacrosanct and authoritative for Jesus and for His followers.



**We have seen** that this written text often speaks of God’s ‘speaking’ to the scribal authors, and those ‘spoken words’ are what are recorded and become ‘written words’ == SCRIPTURE.

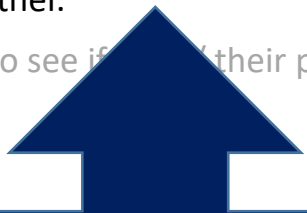
**We have seen** that any interpretations, intentions, or uncertainty on the part of the recipients of God’s messages are IRRELEVANT to the purity, authority, and divinely-breathed quality of what was WRITTEN DOWN.

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:

1.  We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech.'
2.  The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote down, between verses authored by Satan and those authored by Father.
3. We are told to 'test the spirits' to see if their prophecies are of the Father.
4. Jesus rejected many scriptures.



So,  
None of the verses they advance to support this have to do with WRITING.  
Verses by the same authors REFUTE their position.  
The argument basically contradicts itself.  
They do not understand that ONLY the WRITTEN SCRIPTURE is 'protected' by God.  
Nothing here defends their position.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**

Test the Spirits?



PDF Slides: 5pp



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3. We are told to 'test the spirits' to see if they / their prophecies are of the Father.
4. Jesus rejected many scriptures.
5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

#### TEST SPIRITS

We are told to 'test the spirits' to see if they / their prophecies are of the Father.  
(Testing against the words and actions of Jesus/the Father)

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

**Three:** "WE are told to test the spirits—we must do this in the bible, as well".

The verse they advance for this is 1 John 4:1, "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world."

It is pretty to show that this is both irrelevant and groundless.

- A. The test using in 1 John 4 has nothing to do with 'good or bad', or OT-versus-NT.
- B. The text in 1 John 4 (and its equivalents in Paul) have nothing to do with the Hebrew Bible – there is no reason to apply it beyond what those passages assert – anything ELSE is ADDING HUMAN WORDS TO GOD'S WORDS!

#### TEST SPIRITS

We are told to 'test the spirits' to see if they / their prophecies are of the Father.  
(Testing against the words and actions of Jesus/the Father)

## Critically testing the arguments for a 2-voice OT

### TEST SPIRITS

We are told to 'test the spirits' to see if they / their prophecies are of the Father.  
(Testing against the words and actions of Jesus/the Father)

- A. The test using in 1 John 4 has nothing to do with 'good or bad', or OT-versus-NT.

#### Here's is the text they use (v1):

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.

#### And here is the TEST John tells us to use in the next verses (2-4):

By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

**Notice that this test has NOTHING TO DO WITH 'good verses' versus 'bad verses', YHWH versus the Father, etc.**

**This is about false teachings about THE INCARNATION. It is IRRELEVANT to their position.**

## Critically testing the arguments for a 2-voice OT

### TEST SPIRITS

We are told to 'test the spirits' to see if they / their prophecies are of the Father.  
(Testing against the words and actions of Jesus/the Father)

- B. The text in 1 John 4 (and its equivalent in Paul) has nothing to do with the Hebrew Bible – there is no reason to apply it beyond what those passages assert – anything ELSE is ADDING HUMAN WORDS TO GOD'S WORDS!

#### The 1<sup>st</sup> John text:

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

#### This are similar passages in Paul (1 Thess 5:19-21; 1 Cor 14:29):

"Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good."

"Let two or three prophets speak, and let the others weigh what is said."




**Notice that these passages have NOTHING TO DO WITH SCRIPTURE or the HEBREW BIBLE. They are about LIVE teachings.**

**To take these verses OUT OF CONTEXT and apply to ANYTHING ELSE is 'teachings of men' and trying to add to God's Word (a form of self-deification...)**

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:

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-  3. We are told to 'test the spirits' to see if they / their prophecies are of the Father.
4. Jesus rejected many scriptures.
5. There are contradictions in the bible between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

So,

- The verse they use for this is about CHRIST'S INCARNATION, not 'good vs bad'.
- The verse they use for this (and parallels) have NOTHING TO DO WITH THE SCRIPTURE 100% endorsed by John (and by Paul and Jesus).
- They have to 'stretch' this verse out of context to make it say something it does NOT, to get us to sit in judgement over the written word of God.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**




Jesus versus the OT?

PDF Slides: 3pp

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

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**JESUS vs OT**

Jesus rejected many scriptures.

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

**Four:** Jesus rejected many scriptures.

By now – from this study – it should be obvious that this is groundless.

- A. We did not find a SINGLE verse in which Jesus made a clear statement that Satan had authored ANY verse in the Hebrew bible.
- B. We found many, many verses in which Jesus ascribed the OT to his Father/God and from which He defined his life and ministry.
- C. The closest we could find to anything like this was the ONE verse on oath-taking, but we saw that it applied NOT to the writing of the text but to the APPLICATION of text—and we noted that scholars were divided on whether the Evil One was even mentioned in the verse.
- D. If Jesus was trying to WARN people about this, then He totally failed—as seen in His words and use of Scripture in the Gospels, and in the words of His students in the rest of the New Testament.





<b>JESUS vs OT</b>	Jesus rejected many scriptures.
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## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

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-  4. Jesus rejected many scriptures.
5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

So, we actually found the opposite:

- ZERO passages where Jesus taught that some OT passage was NOT authored by God, but by Satan (under Identity-Theft tactics)
- TONS of passages where Jesus identified the author of the OT (in parts and in whole) as His God.
- TONS of other passages where Jesus expected his followers to obey and learn from.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**





Contradictions require 2 voices?

PDF Slides: 9pp

## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:

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-  We are told to 'test the spirits' to see if they / their prophecies are of the Father.
-  Jesus rejected many scriptures.
- 5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

#### CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

# Critically testing the arguments for a 2-voice OT

## CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

### Here is one statement of the principle:

“Let’s be honest, there are contradictions in the Bible, in particular between the OT and the NT. Anything that does not align with Jesus, we reject and do not add to our foundation, nor add to our image of God.”

**We should all be honest, but honesty is about VERIFIED TRUTH, not just APPEARANCES.**

- **“Do not judge by appearances, but judge with right judgment”** [Jesus, John 7:24]
- **“Test everything; hold fast what is good”** [Apostle Paul, 1 Thess 5:21]

When a skeptic or teacher claims that there is a contradiction somewhere, and parades the alleged poles of the contradiction around, it OFTEN seems that way at first – but honesty demands that the OTHER SIDE be considered carefully too:

- **“The one who states his case first seems right, until the other comes and examines him.”** [Proverbs 18:17]

That claim must be researched IN THE SCRIPTURES, to see what is really being said in the text, and to (possibly) understand why it might appear so).

- **“”Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.”** [Acts 17:11f]
- **“To the teaching [Torah] and to the testimony! If they will not speak according to this word, it is because they have no light in them.”** [Isaiah 8:20]

# Critically testing the arguments for a 2-voice OT

## CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

There are two main problems with this principle:

1. The requirement to ‘align with Jesus’ is (like in an earlier argument) both impossible to implement and self-defeating;
2. Proving that an ‘apparent contradiction’ at the surface level contains an ‘actual contradiction’ at the core is surprisingly DIFFICULT. (I personally have not been able to find one in the Bible so far—after half-a-century of looking.)

### The first problem above – the ‘alignment’ one – cannot have any force because:

1. As we saw earlier, the range of characteristics and actions ascribed to both Jesus and the Father is much too broad to be able to judge anything in the OT as being ‘inconsistent’; and
2. This position is self-defeating because Jesus USED ‘surface contradictions’ in his teaching and argument with the leaders. Consider this famous passage in Matt 22 from the Psalms:

**“Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,**

**““The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet””?**

**If then David calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.”**

# Critically testing the arguments for a 2-voice OT

## CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

It seems somewhat easy to FIND surface contradictions, but when you realize that so many (if not all) of them are DELIBERATE, and designed to ‘force’ somebody to think deeper, EVERY APPARENT / SURFACE CONTRADICTION becomes ‘suspect’— things are ‘not what they appear’.

For examples, Peter Williams points out ‘*deliberate formal contradictions*’ in the writings of John [*Can We Trust the Gospels?* Crossway:2018, chapter 7]:

1. God loves the world (John 3:16) versus ‘Do not love the world’ (1 John 2.15)
2. People believed when they saw Jesus’ signs (John 2.23) versus ‘they did not believe’ (John 12:37)
3. They know Jesus and where he is from (John 7.18) versus ‘they do not’ (John 8.19)
4. If Jesus bears witness of himself, this testimony is not true (John 5.31) versus the opposite (John 8.13-14)
5. Jesus judges no one (John 8.15) versus he has ‘much to judge about them’ (John 8.26)
6. Jesus did not come into the world to judge it (John 13:47; John 3.17) versus he DID come to judge it (John 9:39)
7. At the Last Supper, the disciples asked Jesus where He was going (John 13:36; 14:5) versus they didn’t ask (John 16.5)

## Critically testing the arguments for a 2-voice OT

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Expanding beyond John, we can add:

1. Do good works in FRONT of others (Matt 5.16) versus only in SECRET (Matt 6.1-6)
2. Jesus did NOT teach in secret (John 18.20) or He DID (Mark 4.34)
3. God tempts (*peirazo*) no one (James 1.13) versus Jesus tempts (*peirazo*) Philip (John 6.6)
4. Jesus was NOT going up to the Feast (John 7.8) or he WAS/DID (John 7.10)
5. Was Elijah’s return still FUTURE (Matt 17.11) or already PAST (Matt 17.12)
6. HONOR your Father and Mother (many passages) versus HATE them (Luke 14.26)

## Critically testing the arguments for a 2-voice OT

### CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

I have often suspected that the ‘abundance’ of these seemingly discordant statements or challenging linguistic formulations (e.g. ‘let the dead bury their own dead’) are intended to be ‘lab assignments’—to get us to work **THOUGH** the surface issue, to discover the underlying truth that explains the surface phenomena.

Consider this fairly simple one, from Paul:

- God the Father created all things (Eph 3.9)
- The Son of the Father, Christ created all things (Col 1.16)

At the surface, they are discordant – but when we study further, we come to Hebrews 1:

“Long ago, ... , **God** spoke to our fathers by the prophets, but in these last days he has spoken to us by **his Son**, whom he appointed the heir of all things, **through whom also he created the world.**”

[I remember being devastated by the first ‘deliberate formal contradiction’ I hit as a new believer in Proverbs 26:4-5:

*“**Answer not** a fool according to his folly, lest you be like him yourself.*

*“**Answer** a fool according to his folly, lest he be wise in his own eyes.” ]*



## Critically testing the arguments for a 2-voice OT

### CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

But not all of these are so simple.

Some require researching the original languages, or the historical and theological background. Some require understanding how a specific author USES a word differently from another gospel author.

But they ALL require a trust in the Lord/Spirit/Father to guide us into 'all truth', a confidence that He has a message for us 'laying just under the surface', and a disciple's willingness to 'do the work' to find that message.

Here is a more complex one, from the lips of Jesus:

- *"Do not take along any gold or silver or copper in your belts; **take ("ktaomai") no bag** for the journey, or extra tunic, or sandals **or a staff**; for the worker is worth his keep.* (Matthew 10.9-10)
- *These were his instructions: "**Take ("airo") nothing** for the journey **except a staff** -- no bread, no bag, no money in your belts.* (Mark 6.8)
- *He told them: "**Take ("airo") nothing** for the journey -- **no staff**, no bag, no bread, no money, no extra tunic.* (Luke 9.3)

At the surface, the 'contradiction' seems obvious: Matthew and Luke SEEM to agree that Jesus prohibits the disciples from taking a staff, while Mark SEEMS to allow them to take one...At first blush--assuming all the 'takes' mean the same thing(!)--SOMEBODY must be wrong!

So what do we do? Give up and decide that one 'half' of the contradiction is 'from Satan, instead of Jesus'; or trust Jesus' provision of trustworthy gospels, and dig in to find His message? Walk by faith or walk by sight (2<sup>nd</sup> Cor 5.7)?

[<https://cttx.org/nostaff.html>]

## Critically testing the arguments for a 2-voice OT

### CONTRADICTIONS

There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

But not all of these are so simple.

Some require researching the original languages, or the historical and theological background.

But in any event, the existence of a contradiction doesn't really prove anything about the authorship of ANYTHING. It is just an interpretation of the content of some text.

In other words, either pole of a 'contradiction' or BOTH poles could be from humans, angels, God, the devil.

It is just not strong enough criteria to use for supporting this belief in a 2-voice OT, as well as impossible to implement and being self-defeating due to Jesus' use of 'deliberate formal contradictions'.






So what do you do? Give up and decide that one 'half' of the contradiction is 'from Satan, instead of Jesus'; or trust Jesus' provision of trustworthy gospel accounts, and dig in to find His message?

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## Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

### Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:

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-  3. We are told to 'test the spirits' to see if they / their prophecies are of the Father.
-  4. Jesus rejected many scriptures.
-  5. There are contradictions in the bible—especially between OT and NT. We should reject the part of a contradiction that does not align with Jesus.

**Notice something here: EVEN IF a point or two of the details in this mass of counter-argument can be questioned or refuted, the rest of the data is virtually OVERWHELMING – there is no support for this belief, and—rather—there is a ton of STRONG data against it.**

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Excursus: Jesus didn't but did Jesus's apostles teach that there were '2 voices' in**






**Excursus: Jesus didn't but did Jesus's apostles ACT LIKE there were '2 voices'?**

PDF Slides:	5pp
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## Excursus: Did Jesus' apostles **ACT LIKE** there were '2 voices' in the OT?

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## Excursus: Did Jesus' apostles **ACT LIKE** there were '2 voices' in the OT?

If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.

2. We have seen that Jesus' teachings give us no reason whatsoever to suspect that there are '2 voices' mixed in the Hebrew Bible, with one of them being of Satan, fraudulently using the name 'YHWH'. Indeed, we saw the opposite.
- 3.

But is it possible that He somehow taught them secretly about this? And that the later NT writings teach this?

4. **...negative or even** **...references to entire sections or groups of the Hebrew bible – without a clear and immediate disclaimer – ...mislead the people into believing that Jesus was endorsing that entire section – without reservation.**

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

## Excursus: Did Jesus' apostles **ACT LIKE** there were '2 voices' in the OT?

If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.

2. We would expect Jesus to issue SEVERAL STRONG and CLEAR statements that the Hebrew Bible was corrupted.

3. So, it is clear that Jesus' students and followers did not TEACH a 2-voice theory, but did they ACT like they believed it was corrupted?

4. For example, did they avoid using 'controversial' material from the Hebrew Bible, or did their usage of it indicate that they accepted it fully, as 100% 'God-breathed'? or even  
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## Excursus: Did Jesus' apostles **ACT LIKE** there were '2 voices' in the OT?

### What Jesus taught and what the promised Holy Spirit taught them:

One only has to look at the sermons and dialogue in the **Book of Acts** to see how the ENTIRE scripture was according full divine, accurate, and trustworthy status (which is consistent with Peter's writings too).

Peter's speeches and epistle	Stephen's speech (Acts 7), Phillip, James	Paul's & Barnabas speeches (omitting others/epistles)
Retribution on Judas	Abraham in Haran	Creation in 6 days
Joel's prophecy of Spirit Outpouring	Promised the land to A after sinful threshold of Amorite reached	Sojourn in Egypt
David's prophecy of Resurrection	Prediction/promise of 400 years of slavery and (violent) judgment on Egypt	Violent exodus (Uplifted arm)
Til I make your enemies your footstool	Covenant of circumcision	40 years in the wilderness
Destruction of those ignoring prophet like Moses	Entire Joseph story	"Destroying" 7 nations
Abrahamic covenant of universal blessing	Egyptian infanticide	Judges until Samuel
Rejected cornerstone	Entire Moses pre-Bush history	Saul as King
Davidic dynastic covenant	Burning bush theophany	Davidic covenant
	Establishment of the YHWH name to Israel	Prophecy of Messiah's resurrection
Be holy	Promise of Land-takeover to Moses/Israel	Judgment on scoffers (Hab 1.5)
Grass withers/Word stands	Law delivered to Moses by angels	Messiah as servant for all humankind
CHosen cornerstone	Moses traveling with angel in wilderness	<b>There is not the slightest hesitancy or embarrassment on the part of the apostles of Jesus, nor of those in the next-wider ring of disciples (e.g. Stephen) about anything in Scripture (note especially those events castigated by the Other-Voice.)</b>
Rejected cornerstone	Tabernacle in the wilderness	
Destined to stumble	Wilderness idolatry	
Chosen race / Called to praise YHWH	Golden calf/Aaron event	
Messiah crushed, pierced, punished for us	Joshua and dispossession/conquest	
Jesus as sin-bearer sacrifice	Temple built by Solomon	
face of Lord against evil doers	Is 53: lamb to slaughter / death of Servant (Philip)	
If righteous barely saved, much worse for unrighteous	Rebuild dynasty of David --with outreach to Gentiles (James)	
God opposes the proud	God opposes the proud (Jas epistle)	



## Excursus: Did Jesus' apostles **ACT LIKE** there were '2 voices' in the OT?

If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages

So, it is clear that Jesus' students and followers did not TEACH a 2-voice theory, and did they DID NOT ACT like they believed it was corrupted.

So, if we are confident that Jesus was effective as a teacher of these disciples (both while on earth and then through the ministry of the Spirit and visionary events), then **we must conclude that Jesus himself did NOT believe, teach or act as if the Hebrew scriptures were corrupt**—a mixture of messages from Satan and from the Father.

endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**

- (1) That OT YHWH was actually Satan impersonating God the Father, and**
- (2) That Satan was the majority author of the Hebrew Bible?**

**Part 2:** The OT text is mostly written by Satan, masquerading as God, using the name YHWH -- readers must reject parts of the OT that they judge as not

**SECTION 2 Conclusion**

**PDF Slides: 3pp**

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.

2. We would expect **CLEAR** statements by Jesus **illegitimate, even**

3. We should expect **repudiations**, of evil, false, and/or

4. CRITICAL: And **ambiguous references** to entire sections or groups of writings in the Hebrew Bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

**Every piece of data – a massive amount – showed ZERO support for this 2-voice theory, and instead provided TONS of support for the purity and trustworthiness of SCRIPTURE.**

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

## Did Jesus warn His disciples that Scripture was CORRUPTED?

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Blomberg has a concise summary of much of what we have seen:

"This is precisely what emerges when we examine Jesus' teaching and behavior with respect to the Hebrew Scriptures. On the one hand, Jesus appears to adopt the identical body of authoritative Scriptures as the Judaism of his day. He quotes from all three of their major subdivisions (the Law, the Prophets, and the Writings), and from all three kinds of law (as later Christianity would label them—ritual, civil, and moral). He seems to view narrative texts as historical in nature. He attributes the Bible to God himself and considers Scripture's words as God's words. He consistently quotes, alludes to, or echoes this collection of holy writings because he believes it is authoritative for himself and for his listeners. In these respects he fits squarely into the Jewish milieu of Israel at the dawn of the Common Era.

"On the other hand, Jesus repeatedly quotes Scripture against various Jewish leaders or groups of leaders. Sometimes he returns to what he understands to be a text's original purpose over against subsequent distortion, misinterpretation, or misapplication. Often he challenges his conversation partners by alleging that they have simply ignored or disobeyed the clear teaching of a sacred text. Frequently, he understands Scriptures to have been fulfilled in him and/or in the events surrounding his life and ministry.


Craig L. Blomberg, "Reflections on Jesus' View of the Old Testament," in *The Enduring Authority of the Christian Scriptures* (ed. D. A. Carson; Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2016), 672–673.

Did Jesus warn/teach His disciples that YHWH was evil or Satan?


**Draft:  
Base for  
Builds**

**This assertion entails 3 related topics/issues for examination/critique:**

1. That the agent speaking and operating under the name/term “Yahweh” (YHWH) in much/most of the Hebrew Bible **was NOT “God the Father”** as revealed/discussed by Jesus in His first coming to the earth, but was in fact SATAN himself;



2. That the **text of the Hebrew Bible** at the time of Jesus was a **mixture of the voice/words of Satan** (operating under the name of YHWH) **and those of God the Father** (also operating under the name of YHWH and other titles) – with the majority of the text being from Satan-- and that readers **needed to separate out the 2 voices** embedded in the Hebrew Bible; and;



3. [If #1 and #2 above are true:] That the **Mosaic Law** given by YHWH was actually **evil**, and given by Satan (operating under the name of YHWH), and that the **foundational events** of Exodus (and the Conquest and Davidic Kingdom etc.) were instigated and executed by **Satan** (operating under the name of YHWH).

We are forced to conclude that this second assertion is indeed FALSE – there is NOTHING in the gospels and witness of the apostolic-era church that would lead any one to put such a belief on the lips of Jesus or his students. And therefore, assertion #3 is likewise completely false.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Impact:** **Conclusions and Reflections--Jesus as Moral Teacher**

Where does this leave us relative to difficult OT events?

Jesus accepted/served the OT YHWH as His God and Father

Jesus accepted/upheld all of the OT Scripture as from His God

Now what? How do we approach the difficult passages?

PDF Slides:

5pp

Where does this Leave us?

And where do we go from HERE?

What data did we find about how Jesus saw YHWH of the OT?

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**Results: Jesus accepted and served the OT YHWH as His God and Father**

<b>Primary Data:</b>	The first major use of the OT by Jesus clearly showed His acceptance of the deity of the YHWH-agent of major foundational passages in the Hebrew Bible. This interaction with Satan also clearly showed that he was NOT the author of the passages Jesus used against him.
<b>Primary Data:</b>	All 26 passages from the Old Testament quoted by Jesus were cited as referring to HIS God, sometimes using the name 'Father'. There was not the slightest hesitation on Jesus' part, nor were there any quotations He ascribed to Satan.
<b>Secondary Data:</b>	There were 6 explicit passages in which Jesus connected the term "Father" to the OT deity, and no passages in which he refuted the identification of the two.
<b>Secondary Data:</b>	We had 16 passages in which Jesus described his Father (or himself as a manifestation of the Father) in terms almost identical to descriptions of YHWH. Some of these were 'strong' judgment themes, while others were in the grace/generosity category.
<b>Tertiary Data:</b>	We had 15 Passages in which Jesus used terms used for the YHWH/OT-deity without a specific OT reference, which would have been understood by His audience to be about YHWH. All of these were expressed with approval and affirmation. No hint of some satanic agent at work.
<b>Tertiary Data</b>	We did not find ANY clear/explicit/strong warnings from Jesus (or His followers) that some references or actions of YHWH in the OT was NOT actually those of His God and Father.



## What data did we find about how Jesus saw the OT?

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### **Results: Jesus accepted and upheld all of the OT Scripture as from His God**

<b>Primary Data:</b>	We found that in all 16 times Jesus used the term 'Scripture', He accepted and taught it as being God-given and authoritative (with 22 alternate terms, e.g. 'it is written', 'have you not read').
<b>Primary Data:</b>	We found that in all 13 Passages in which Jesus spoke about the Law of Moses as a UNIT/WHOLE, He upheld it as authoritative and trustworthy (and morally obligatory). He also affirmed the requirement to honor and obey the law in the 6 Passages in which He spoke about some specific aspect of the Law of Moses (e.g. sacrifice)
<b>Secondary Data:</b>	We found 10 major OT passages (some 'strong' and/or 'disturbing') mentioned by Jesus -- but none were repudiated and all were used for teaching.
<b>Secondary Data:</b>	We looked at 16 OT Historical references used by Jesus -- all of which were cited as factual and forceful, and – despite being disdained by some today -- used by Him without qualm for authoritative teaching.
<b>Tertiary Data:</b>	We did not find any clear statements or actions by Jesus that would indicate ANY hesitancy or lack of respect for the Hebrew Bible of His day. His corrections to those interpreting and/or implementing it incorrectly often zeroed in on the underlying principles, but never did he reject any requirement of the Law. He generally RAISED the bar for compliance—by compelling compliance to the 'spirit of the law', but never did He reject the GOAL of any commandment.
<b>Tertiary Data</b>	We did not find ANY clear/explicit/strong warnings from Jesus (or His followers) that some part of the Hebrew bible was NOT from His Father, and should be ignored or rejected.

## And Now the Hard part...

In obedience, trust, and loyalty to Jesus, we must face the 'atrocities' passages, since Jesus has taught us and clearly demonstrated to us that they are in fact NOT the 'work of Satan' operating under the name of YHWH.

But rather that they are – somehow and in important aspects -- manifestations of the character and values of the Father/Son/Spirit, and faithfully contain teachings from the God of grace, patience, justice, loyalty, compassion, and eventual deliverance from all evil-doers, both human and angelic.

But rest assured...

That if YOUR heart—as being shaped by the love of God’s work in your life, into the image of HIS HEART—is troubled by passages in His word, then SO MUCH MORE was His heart troubled.

Moral failures have dulled our hearts—we don’t experience life at the intense level of His untainted and undiminished emotional core.

He will grieve with us—and BEYOND US—because He is love ...

So, trust Him and look for His goodness and wisdom in even THESE passages – and He will lead good hearts to the truth, the good, and the glorious.

**Did Jesus warn/teach His disciples and all those who listened to him teach:**  
**(1) That OT YHWH was actually Satan impersonating God the Father, and**  
**(2) That Satan was the majority author of the Hebrew Bible?**

**Impact:** **Conclusions and Reflections--Jesus as Moral Teacher**

God - our Moral Authority	
1: The Reality Check on Jesus' view of OT events	
2: Who is our Moral Authority?	
and who makes counter-claims	
3: Worshipping in Spirit and Truth (in approaching these)	
4: How does God expect us to respond to disturbing OT events?	
5: How does a follower of Jesus approach these?	
6: A few examples	
7: Where to go from Here -- Roads already travelled by others	

5pp
6pp
8pp

God – our Moral Authority

God – “Taking us to School each Day”

## Jesus as Moral Teacher: Where does this leave us?

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### **ONE: Our research presents us with a serious 'Reality Check':**

1. Jesus was **not embarrassed or disturbed by** His constant and clear teaching that His Father was the ultimate source/author of every scrap of the Hebrew Bible, and:
2. He was **not embarrassed or disturbed by** His constant and clear teaching that His Father was the YHWH in every event of the Hebrew Bible that involved YHWH, and:
3. He was **not embarrassed or disturbed by** His constant and clear teaching that ALL of the OT endorsed Him and His two appearances on the earth—one of creating possibility and means of rapprochement with God, and a subsequent one of judgment, forced redress of grievances, and excision of anti-citizens from the New Future/Community and removal of anti-children from the New Future/Universe.
4. He was **not embarrassed or disturbed by** His constant and clear teaching that future actions of Himself and of His Father would include judgment-class actions of forcefulness, discomfort, and final abandonment of the treacherous and relationship-hating saboteurs to the FULL consequences of their character and of the imprint of that character on the history and lives of others (and themselves).

## Jesus as Moral Teacher: Where does this leave us?

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### **TWO: Who is our Moral Authority?**

- ❑ Do we REALLY trust Jesus for moral perfection, authority, exemplar?
  - His perfection?
    - ❖ Have we wrestled with His human experiences?
      - Frustration?
      - Anticipation of the Cross?
      - The fig tree?
      - Harsh rebukes?
    - ❖ Have we wrestled with His statements about His future actions in Judgment?
  - His authority?
    - ❖ Do we trust His judgment, in His acceptance of the OT events?
  - His example as role-model?
    - ❖ Do we try to emulate that in our lives – with Him as exemplar?
  
- ❑ Do we REALLY trust Father for moral perfection, authority, exemplar?
  - The Problem of Natural Evil?
  - The Problem of Predation in Nature?
  - The Problems caused by His patience and hopefulness?

## Jesus as Moral Teacher: Where does this leave us?

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### **TWO: Who is our Moral Authority – and who makes counter-claims?**

- ☐ Scoffers – no analysis, no argument, just ‘unjustified ridicule’...
- ☐ Slanderers – some consciously so; some just superficial in knowledge
- ☐ Colonizers – putting truth into service for worldly-only goals
- ☐ Relative – izers -- (what is true for YOU might not be true for Me)
- ☐ Re-interpreters - ('there's glory for you' – Humpty Dumpty)
- ☐ Distracters – by sensuality or by stress
- ☐ Bullies and Despots – ('My truth will be enforced')
- ☐ Those that paint with glitter...
- ☐ "Peace at all costs" (*the wisdom from above is first pure, then peaceable*)
  
- ☐ **Us – ("we have met the enemy, and he is us" – Pogo, 1971)**



## Jesus as Moral Teacher: Where does this leave us?

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### **THREE: Worshipping in both SPIRIT and TRUTH...**

#### ☐ In Spirit - Passion of the Heart

- Trust
- Gratitude
- Expectation of Finding Goodness
- Recognition of required effort at staying honest and staying open

#### ☐ In Truth – Peace of Conscience

- True view of God
  - Not our 'culturally-conditioned' construction
  - Not just appearances but also disclosures (e.g. His emotive statements and commentary)
- True view of His works
  - The real story – “God—not the devil—is in the details, here”
  - The real context – Death of Egyptian Firstborn (69,000 one time); Death of Jewish males via systemic, government mandated infanticide (midpoint of 2.75 million, 40K more per year, on-going)
  - The real constraints -- what options are open in the setting and the era?

## Jesus as Moral Teacher: Where does this leave us?

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### **FOUR: Disturbing / Horrific / Extreme Events in the Bible**

- ❑ How does God expect us to respond EMOTIONALLY to them?
  - He is not one-dimensional, and we should not be!
  - No Ostrich tactics: "There is no problem that cannot be solved by MORE sand"
  - He is not 'happy' about judgment, and He warns us to not be either.
- ❑ How does God expect us to respond INTELLECTUALLY to them?
  - Avoid 'hasty conclusions' and 'snap judgments'
    - *If one gives an answer before he hears, it is his folly and shame. [Proverbs 18:13]*
    - Watch for value-laden terms, *a la* Spin Doctors...
  - Fairness is critical: Both/All sides
    - *"The one who states his case first seems right, until the other comes and examines him." [Proverbs 18:17]*
- ❑ How does God expect us to respond AS HIS CHILDREN to them?
  - A 5<sup>th</sup>-grade boy when told an embarrassing story about his dad...
  - And later as an adult son – 'not the whole story, I bet..'

## Jesus as Moral Teacher: Where does this leave us?

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### **FOUR: Disturbing / Horrific / Extreme Events in the Bible**

#### **❑ He is not 'happy' about judgment ...**

Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? ... For I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live." [Ezek 18:23, 32]

Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live [Ezek 33:11]

"for he does not afflict from his heart or grieve the children of men. La 3:33

"By means of a rhetorical question, which anticipates an unequivocal negative response, Ezekiel spells out the basis for the exiles' hope: Yahweh's fundamental commitment is to human life, not to death. He finds no joy in anyone's death, not even that of a wicked person... What a remarkable declaration of divine patience and mercy this is.

"Yahweh's offer of life is gracious in the extreme, but it is both principled and contingent. Among the laws by which his justice is administered is the law of human freedom. Yahweh will not impose his grace on a rebellious people. They must accept responsibility for both the course of their lives and their destiny. Without repentance God cannot forgive and the death sentence remains inevitable. But where repentance occurs, grace triumphs and the sinner is granted life, full and abundant.  
[Block, *The Book of Ezekiel*]

## Jesus as Moral Teacher: Where does this leave us?

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### FOUR: Disturbing / Horrific / Extreme Events in the Bible

#### ❑ ... and He warns us to not be either.

Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles, lest the LORD see it and be displeased, and turn away his anger from him. [Pr 24:17–18.]

“God resents it when you gloat at another’s suffering (17:5), so much so that he might suspend your enemy’s punishment just to deprive you of your smug glee. Since the suffering results from God’s wrath, it must be a punishment for an offense, not an accidental misfortune. This teaches that you must not take pleasure in suffering even if it is deserved.

Prov 20:22 warns against seeking revenge or even intending to do so. The present maxim goes further, condemning an unworthy feeling even when it does not lead to vengeance. ...

Why is *schadenfreude* thought to anger God? Perhaps God resents others enjoying an event in which he himself takes no pleasure. Perhaps *schadenfreude* is a sign of arrogance, as if the rejoicer were imagining himself taking God’s side against his own enemies.” [Fox, Proverbs]

“God is disgusted with those who **gloat** over someone’s failure. Gloating over the disasters experienced by the poor is condemned in 17:5; in 24:17 gloating is not even permitted when an **enemy** has a problem. Gloating may cause God to side with one’s enemy and to withdraw **His wrath ... from** that enemy. God hates gloating because it suggests a superior attitude over others.” [Buzzell, Proverbs, BKC]

## Jesus as Moral Teacher: Where does this leave us?

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### **FOUR: Disturbing / Horrific / Extreme Events in the Bible**

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  - A 5<sup>th</sup>-grade boy when told an embarrassing story about his dad...
  - And later as an adult son – 'not the whole story, I bet..'

## Jesus as Moral Teacher: Where does this leave us?

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### **FIVE: How does a follower of Jesus approach these?**

1. As trials – like the other types in our lives (e.g. choices, relationships, \$, etc.)  
  
Initial stress -> request for help -> patience while searching -> vetting solution -> praise, sharing, and 'travelogue'.
2. First Corinthians 13: "believe the best, but rejoice in truth" –
3. Innocent until proven guilty?
4. Judge not by appearances ... test all things ...

- **"Do not judge by appearances, but judge with right judgment"** [Jesus, John 7:24]
- **"Test everything; hold fast what is good"** [Apostle Paul, 1 Thess 5:21]

5. Watch for deceptive spin – *a la Genesis 3* ... Spin: Restriction, not Protection.

## Jesus as Moral Teacher: Where does this leave us?

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### **FIVE: How does a follower of Jesus approach these?**

6. With a trusting heart, based on a mixture of personal experience and personal conviction
  - a. Has He built an audit trail / trend line with you? What is more reasonable to expect?

Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for **I shall again praise him**, my salvation and my God. [Ps 42.11]

- b. Anchor points:
    - The 'internal elements' of the Cross,
    - Where does morality ORIGINATE?
7. Understand that your experience has been and will be replicated by others—many times. (1 Corinthians 10:13 again)
8. Three outcomes:
  - a. Truth with peace of mind
  - b. Uncertainty (not resolved, but 'defused'—objection cannot be sustained) with peace of mind
  - c. "Repeat as needed" // "Repeat as forced" (lol)

## Jesus as Moral Teacher: Where does this leave us?

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### SIX: A couple of examples (1):

#### Underlying Heart in the Midst of Justice/Judgment—the ‘Self-Conflicted God’

Hos 11.1-11	But since my people refuse to return to me, they will return to Egypt and will be forced to serve Assyria. War will swirl through their cities; their enemies will crash through their gates. They will destroy them, trapping them in their own evil plans. For my people are determined to desert me. They call me the Most High, but they don't truly honor me. <b>"Oh, how can I give you up, Israel? How can I let you go?</b> How can I destroy you like Admah or demolish you like Zeboiim? <b>My heart is torn within me,</b> and my compassion overflows. No, I will not unleash my fierce anger. I will not completely destroy Israel, <b>for I am God and not a mere mortal.</b> I am the Holy One living among you, and I will not come to destroy. For someday the people will follow me.
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"The menacing tone of the oracle switches in v. 8, <b>presenting a rare glimpse of God on the verge of destroying the son Ammi, yet balking at the prospect.</b> According to deuteronomic law, both <b>parents could condemn a stubborn, rebellious son before the elders of the city</b> , whereupon he would be stoned to death (Deut 21:18–21). This legal background illuminates the theological intent of v. 8, where God is about to hand over the son to be stoned. God cannot deal with the son in the same way God treated Admah and Zeboiim, two cities destroyed like Sodom and Gomorrah (Deut 29:23). <b>Yahweh's abhorrence of the son's death penalty gives way to a growing compassion.</b> Ultimately, the mother/father God makes a decision: "I will not execute my fierce anger;/ I will not again destroy Ephraim" (11:9a). Although the parent has the legal right to have the son killed, compassion for and bonding with the child prevent God from doing so. God transcends human legal institutions, which enforce the death sentence for disobedient sons, proclaiming <b>"for I am God and no mortal,/ the Holy One in your midst,/ and I will not come in wrath"</b> (11:9b)	NIB
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## Jesus as Moral Teacher: Where does this leave us?

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### SIX: A couple of examples (2):

Underlying Heart in the Midst of Justice/Judgment—the ‘Self-Conflicted God’

Jer 48.29-33	We have all heard of the pride of Moab, for his pride is very great. We know of his lofty pride, his arrogance, and his haughty heart. I know about his insolence,” says the LORD, “but his boasts are empty— as empty as his deeds. <b>So now I wail for Moab; yes, I will mourn for Moab. My heart is broken</b> for the men of Kir-hareseth. “You people of Sibmah, rich in vineyards, I will weep for you even more than I did for Jazer. Your spreading vines once reached as far as the Dead Sea, but the destroyer has stripped you bare! He has harvested your grapes and summer fruits. Joy and gladness are gone from fruitful Moab. The presses yield no wine. No one treads the grapes with shouts of joy. There is shouting, yes, but not of joy.
"God expressed His concern for Moab <b>as He mourned</b> for Kir Hareseth (cf. Isa. 16:7, 11), another of her chief cities. Borrowing from Isaiah 16:9, Jeremiah indicated that <b>God would weep along</b> with the city of Jazer for the vines of Sibmah which had been destroyed."	
"Because of the impending judgment, the Lord through his prophet <b>expresses his compassion and sorrow for his creatures</b> , the Moabites"	
BKC, EBC	

## Jesus as Moral Teacher: Where does this leave us?

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### SIX: A couple of examples (3):

Underlying Heart in the Midst of Justice/Judgment—the ‘Self-Conflicted God’

#### The "Self-conflicted" God? (intra-Triune intercession)

Rom 8.26,27,34 and Hebr 7.25; for Peter in Luke 22.31	<p>And the Holy Spirit helps us in our weakness. For example, we don't know what God wants us to pray for. But the <b>Holy Spirit prays for us</b> with groanings that cannot be expressed in words. And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers* in harmony with God's own will...Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, <b>pleading for us.</b> ...</p> <p>Therefore he is able, once and forever, to save those who come to God through him. He lives forever <b>to intercede with God</b> on their behalf...</p> <p>Simon, Simon, Satan has asked to sift each of you like wheat. 32 But <b>I have pleaded in prayer for you, Simon</b> that your faith should not fail. So when you have repented and turned to me again, strengthen your brothers."</p>
"Barth observes that God " <b>makes himself our advocate with himself</b> , that he utters for us that ineffable groaning, so that he will surely hear what we ourselves could not have told him, so that he will accept what he himself has to offer"	EBC

## Jesus as Moral Teacher: Where does this leave us?

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### SIX: A couple of examples (4):

Underlying Heart in the Midst of Justice/Judgment—the ‘Self-Conflicted God’

Deut 5.29	The LORD heard the request you made to me. And he said, ‘I have heard what the people said to you, and they are right. <b>Oh, that they would always have hearts like this, that they might fear me and obey all my commands!</b> If they did, they and their descendants would prosper forever. Go and tell them, “Return to your tents.” But you stand here with me so I can give you all my commands, decrees, and regulations. You must teach them to the people so they can obey them in the land I am giving them as their possession.’ ”
"With <b>an outburst of emotion</b> , the Lord added, “Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!” <b>The best interests of his people are deep in the heart of God.</b> This view of divine compassion shows how the Lord’s love focuses on what is best for his people. Here is <b>no vindictive god</b> in contrast to a loving NT Lord. <b>No, this glimpse into the heart of God is in harmony with the most compassionate depictions of Christ in the NT.</b>	
EBC	

## Jesus as Moral Teacher: Where does this leave us?

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### **SIX: A couple of examples (5,6):**

#### Sending lying spirits (1 Kings 22)

But telling the target that they are lying...? [lol]

#### Elisha and the child-killing bears (2 Kings 2)

- The 'kids' are Elisha's age or OLDER
- They are from the elite class, middle-managers in the rival cult and/or mercenary force guarding the pagan temple.
- 50 of them roaming the woods, at just the 'right time'??
- Meeting a (similar) fate as the prophet of the Lord who disobeyed previously [except no record of deaths]
- "Baldness" accusation was not against his physical appearance!
- Violence against YHWH's prophets rampant

## Jesus as Moral Teacher: Where does this leave us?

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### **SEVEN: Where to Go from Here... Roads already traveled by others**

#### **Some of the ones I have personally wrestled with / worked through / found grace and truth in:**

(just a sample of titles from the Thinktank, relevant to the OT):

1. How could a God of Love order the massacre/annihilation of the Canaanites?
2. How can God allow 'natural' evil to occur?
3. God apparently set humanity up for failure in the Garden, so doesn't this show Him to be cruel, schizoid, or psychotic?
4. But isn't "Penal Substitution" actually illegal (if not immoral)??
5. God is Wrathful, Vengeful, Jealous, and Angry every day--and you want me to have a relationship with Him?!
6. Shouldn't the butchering of the Amalekite children be considered war crimes?
7. What about God's cruelty against the Midianites?
8. Was God being evil when He killed all the firstborn in Egypt?
9. Why didn't God stop the process before it started, if He knew of the massive amounts of suffering that would befall many of His creatures??

## And We End Up Back Here Again – But Wiser

In obedience, trust, and loyalty to Jesus, we must face the ‘atrocities’ passages, since Jesus has taught us and clearly demonstrated to us that they are in fact NOT the ‘work of Satan’ operating under the name of YHWH.

But rather that they are – somehow and in important aspects -- manifestations of the character and values of the Father/Son/Spirit, and faithfully contain teachings from the God of grace, patience, justice, loyalty, compassion, and eventual deliverance from all evil-doers, both human and angelic.

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So, trust Him and look for His goodness and wisdom in even THESE passages – and He will lead good hearts to the truth, the good, and the glorious.