

Jesus – Jewish Apostate

“Christianity is a Jewish dream that has gripped much of humanity”

I have been accused of slandering Jesus, spitting at him, and being sarcastic about him. So I assure my readers that this is not true. I treat Jesus exactly as a cultural prosecutor treats an accused person in the courtroom. So I decided to sue him in absentia, make him answer for a number of his public statements, which were largely wrong or controversial, which I will show later. If I were in the courtroom in the role of a prosecutor, I would address him in this way: *“Jesus, why did you identify yourself with God so much? After all, you’ve made mistakes, you were not a model of wisdom and infallibility. The time has come to take a closer look at your teachings and evaluate them accordingly. To this day, many people regard you as a god and pray to you. But have you really deserved such deification?”*

This study is the fruit of my long research and reflections. I am aware that the theses expressed in it may seem shocking, even offensive to many Christians, as the figure of the biblical Jesus of Nazareth is greatly mythologized and idealized in today’s world. However, I assure you that these are not just my own discoveries. From time to time, films presenting him in a similar way, i.e. as a controversial figure, appear on the Internet and in television programs. But the problem is that Protestant fundamentalists, who worship him more than God, do not want to watch these films. They prefer to admire his greatness, without further consideration whether there are grounds for this.

I will start by saying that reading of the four gospels causes considerable embarrassment to many sober, skeptical readers. They see that their main character preaches things that are contrary to the Jewish law. He completely abolishes the division of the Jewish rules between clean and unclean foods and presents the Pharisees in a very bad light. But what is most astonishing is that he says things that are contrary to the key issue, which is his authority and rank in the divine hierarchy. So I will try to explain these three points one by one, as they are, in my opinion, the most important.

Point 1

Jesus’ rank in the divine hierarchy

Let’s take, for example, gospel of John chapter 5. Jesus identifies with God, he proclaims that he has divine authority, divine power and competence, just like God he raises the dead to life and just like God he has the right to receive divine honor and glory. Therefore, we may feel very puzzled when we read in the Gospel of Mark (10:18) his statement: “Why do you call me good? No one is good but God alone.” So the question arises – if he doesn’t even consider himself good, how can

he be worshiped on an equal footing with God? Can we ignore such inconsistency? This is a crucial issue, isn't it? Christians who believe in the Triune God and worship Jesus as a God incarnate also seem to ignore his other important statements on this subject. In the same gospel of Mark (12:28-34) he praises a certain scribe for his wise statement about the unity and indivisibility of God. Yet this calls into question the very dogma of the Trinity, doesn't it ! And in the Gospel of John (14:28) he says directly: "The Father is greater than me" and "My Father, who has given them to me, is greater than all. And no one can snatch them out of my Father's hand." (10.29) The Catholic Church explains this inconsistency by stating that Jesus, as a man, i.e. as a human being living in a human body in this world, was not equal to God, but acquired divine status only after his resurrection.

One source says otherwise: [1]

"This is another passage that directly teaches us about the superiority of the Father's position over the Son. The fragment is all the more valuable because it was spoken by the Savior himself. As in other such cases, however, Trinitarians now narrow down its meaning only to the human nature of the Lord Jesus, although through the ages Tertullian, Novatian, or Origen seem to have applied these words to the Son in His prehuman form, which clearly proves that they taught subordinationism. When considering this matter, it is also worth asking: how did the audience understand this statement? Did they bow their heads down and think, "um, surely the Lord says that in reference to his human nature, not divine one"? Or did they take it in the simplest possible way of expressing God's Son's glory as being lower than that of his Father's? After all, the Lord Jesus did not say that his Father is greater than only a part of his essence or only greater than his earthly nature. The subject in this statement is himself, his person as a whole (and thus including the supposed divine and human nature), not an abstract impersonal nature. It is worth considering whether the audience treated the Savior in this way – as an integral person who, like everyone else in heaven and on earth, has one center of consciousness and simply affirms the mere fact that for all his power and might, he is inferior in authority and position to his Father?"

Point 2

Division into clean and unclean foods

Not only was Jesus wrong about the time of the coming of God's kingdom, as I will show later, but he also believed in his divine, messianic mission so firmly that he felt he had the right to correct Moses, through whom Yahweh had passed down his laws for the nation of Israel, and even to correct Yahweh himself. The purity of food has always been of utmost importance to Jews. In the Mosaic Law, the distinction between clean and unclean food is clearly marked. In the book of Leviticus (20:25-26) we read:

“You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean. ‘Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine.’”

And in chapter 11 of this book there is a quite detailed division into clean and unclean animals. But let us look at the passage in the gospel of Matthew (15:10-20):

“After Jesus called the crowd to Him, He said to them, “Hear and understand. ‘It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.’ Then the disciples came and said to Him, ‘Do You know that the Pharisees were offended when they heard this statement?’ But He answered and said, ‘Every plant which My heavenly Father did not plant shall be uprooted. Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.’ Peter said to Him, ‘Explain the parable to us.’ Jesus said, ‘Are you still lacking in understanding also? Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man.’”

So bravo, you can eat anything ! There are no unclean foods! But from the point of view of the Jews – followers of the law given to them by Yahweh – he preached heresy about food. And as we see, he defended his position so strongly that he even condemned in harsh words the Pharisees who criticized him for doing that, calling them the blind ones and the guides of the blind, the wild plants not planted by God that will be uprooted. And the disciples, who also seemed surprised by his teaching on this subject, he rebuked for their dullness.

He also preached **other teachings that were contradictory to the Jewish law** – on divorce, the law of retaliation and attitudes towards enemies, as I will show later. And in doing all this he said “For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” As for the changes he made to the Mosaic Law, the Catholic Bible says that Jesus did this in order to “perfect” it. This is of course a misinterpretation. Because, how can the implementation of such fundamental changes in the Law be called perfecting or improving it?

Regarding this statement made by Jesus about the purity of all foods, Karol Fjałkowski says: [2] “For me it means changing the Law.” And I share his opinion. In any case, the Jews had the right to be scandalized by his theology and consider him an apostate. Let us therefore look at this passage from the book of Haggai (2:11-14):

“Thus says the Lord of hosts, ‘Ask now the priests for a ruling: ‘If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?’ And the priests answered, ‘No’. Then Haggai said, ‘If one who is unclean from a corpse touches any of these, will the latter become unclean?’ And the priests answered, ‘It will become unclean ... ‘So is this people. And so is this nation before Me,’ declares the Lord, ‘and so is every work of their hands; and what they offer there is unclean.’”

Jews have always been sensitive to the purity of food. In Canada and the US, where many of them live, they have their own grocery stores where they shop very often, and even in large, general grocery stores there are racks and shelves set aside for them, marked “Kosher Products”.

Let’s look at other corrections Jesus allowed himself to make to the Mosaic law. In his famous Sermon on the Mount, he emphasizes its inviolability and incontestability, by saying: “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. (Matt 5:17:18), and at the same time he makes some fundamental changes in it. Right after that he adds:

– about attitude towards enemies:

“You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ “But I say to you, love your enemies and pray for those who persecute you.”
(Mat 5:43-44)

– on the law of retaliation:

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth. But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.”
(Matt 5: 38-39)

– on divorce:

“It was also said, ‘Whoever sends his wife away, let him give her a certificate of divorce’; but I say to you that everyone who divorces his wife, except for the reason of adultery, makes her commit adultery; and whoever marries a divorced woman commits adultery. (Matt 5:31-32)

Thus he undermines the entire Law and establishes his own.

Another time, when asked by the Pharisees whether one is allowed to divorce, he replies:

“Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.” (Matt 19: 3-9)

When he said, “You have heard that it was said,” he obviously had in mind the statutes of the Mosaic law.

For a long time I thought that Jesus was a reformer of Judaism. But after re-examining his teachings more carefully, I came to the conclusion that he was an apostate. As I said, by preaching such things, he undermined the entire Law, cut its root. Because the tree undercut like that could no longer flourish, his followers planted a new one and called it "Christianity". However, we cannot blame the Jews for refusing to agree to such a "transplantation" of their tree. This would mean a complete departure from their religion. This sermon has always raised doubts in me. How could he, I wondered, teach in such a way – to strongly emphasize the authority of the Mosaic Law and his loyalty to it, and then introduce such serious corrections in it, in matters that are important, even crucial for faith and spiritual life?! And how could he allow himself to use such phraseology as: "But from the beginning (that is, from the dawn of time, from the foundation of the world) it was not so," or "you have heard it said (in your Law), but I tell you..." etc. ? As I said, in this way he undermined the authority not only of Moses, but even of Yahweh himself, whom he called his father.

Christian exegetes misinterpret that his statement. They say that he was going to perfect or improve the Law (Catholics), or to abolish it (some Protestants). But let's look more carefully at this part: "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." The Greek word *plērōsai* used here, translated as "to fulfill", means in this context to follow its decrees, to obey its statutes. Therefore, Jesus makes it clear that he came to respect the Mosaic Law and follow it, like any other Orthodox Jew of his time.

Point 3

Attitude towards the Pharisees

Jesus' opinions about them were clearly wrong. Because, what can we think of a god in a temporarily human form who curses and sends to hell those people who, as history teaches, played a positive role in the history of Judaism? The Jews say that it is mainly thanks to the Pharisees that they survived, as a nation, so many centuries of diaspora. But Jesus condemned them, called them hypocrites, religious pests, children of the devil, and even threatened them with fire of hell. In the Gospel of Matthew, chapter 23 he says to them:

"Woe to you, blind guides" (v. 16)

"You blind fools!" (v.17)

"Woe to you, scribes and Pharisees, you hypocrites!" (v.23)

"... You are like whitewashed tombs" (v.27)

"... on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness" (v.28)

"... You snakes! You brood of vipers! How will you escape the sentence of hell?" (v.33)

And in the Gospel of Luke chapter 11, we read:

“You Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness” (v.39)

Then, in the Gospel of John chapter 8, he says:

“... Why do you not understand what I am saying? It is because you are unable to accept My message. You belong to your father, the devil, and you want to carry out his desires. He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the father of lies.” (v. 42-44)

It is because of these Jesus' bad opinions about the servants of this religious order that the word “Pharisee” is associated today, quite commonly, with hypocrisy and backwardness.

Point 4

Prophecies regarding the kingdom of God

The question of the kingdom of God also comes to the fore, because Jesus spoke about it very often during his life and ministry. In fact, all of his teaching, and that of his disciples, focused on this subject. He said: “The time is fulfilled [...] and the kingdom of God is near. Repent and believe in the gospel!” (Mark 1:15) [...] “As you go, preach this message: ‘The kingdom of heaven is near.’” (Matt 10:7) [...] “Truly I say to you, there are some of those standing here who shall not taste of death until they have seen the Son of Man coming in His kingdom. (Matt 16:28) [...] “Truly I tell you, this generation will not pass away until all these things have happened.” (Matt 24:34; Mark 13:30, Luke 21:32). He even taught to pray, “Thy kingdom come.”

But was the kingdom of God so close at hand during his life and ministry on Earth? Of course not. Speaking about it so often, Jesus was simply deceiving his listeners, giving them false hopes for its imminent coming. It's a pity, because most of them were simple people, oppressed by the then occupying Roman power. The apostle Paul also clearly says in his two letters that he will return to Earth during the life of the members of his churches.

“By the word of the Lord, we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep. For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise. After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words. (1 Thess. 4:15-18)

“Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Cor. 15:51-52)

The Christian religion was therefore born on the basis of hope that Jesus will return soon in glory. But many contemporary Christians, living in XXI century, still believe that he will come soon. Isn't it strange?

Apostle Peter also speaks on this subject, though in a slightly different manner than Paul. It is worth wondering at this point whether the two letters of the New Testament, written in elegant Greek, were actually penned by this simple fisherman? Many researchers doubt this. In their opinion, it was some educated priest impersonating Peter. But regardless of who wrote them, let's look at this passage:

“...what was foretold by the holy prophets and commanded by our Lord and Savior through your apostles. Most importantly, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. ‘Where is the promise of His coming?’ they will ask. ‘Ever since our fathers fell asleep, everything continues as it has from the beginning of creation.’ But they deliberately overlook the fact that long ago by God’s word the heavens existed and the earth was formed out of water and by water, through which a the world of that time perished in the flood. And by that same word, the present heavens and earth are reserved for fire, kept for the day of judgment and destruction of ungodly men. Beloved, do not let this one thing escape your notice: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow to fulfill His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance. But the Day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed by fire, and the earth and its works will be laid bare.” (2 Peter 3:2-10)

Roman philosopher Celsus refutes this prediction, saying: [3]

“Here lies the reason for their erroneous thinking, hence their assertion that God will descend like a executioner armed with fire... Stupid is their faith that when God, like a cook, ignites a fire, everything will be baked, and only they will survive, and not only those alive, but also those who had died before, will come out of the ground clothed with their own flesh. Hope indeed worthy of worms.”

He warned the world of the danger of the new Christian religion just in time. He saw it as a serious threat to the state. And he was not, it is worth noting, some “scoffer following his own desires”, an atheist or an ungodly person. He was a Roman philosopher, a follower of Stoicism and Platonism, and an heir to the emperor and the philosopher-stoic Marcus Aurelius. He spoke positively about other religions and the religious tolerance prevailing in the Roman Empire.

Because Jesus spoke so often and so clearly about the imminent coming of God’s kingdom, theologians could not ignore this fact. Unable to find a better explanation, they determined that the end times is the period that lasts from the day of his ascension to heaven until now, i.e. almost exactly 2,000 years. A bit too long for one generation, don't you think so?

But many Christians still believe this today. I know that because I have had many discussions with Christians on this subject. Few of them have I managed to convince, most of them grasped the words of this alleged Peter (who, by the way, misquotes a passage of Psalm 90) as a “last resort” and replied: “One day with God is like a thousand years.” And at this point our discussion usually ended. It was just impossible to argue with such a ridiculous statement. Henry Miller rightly said: “You can fight evil, but in the face of stupidity you become helpless and speechless.”

Theologians also often argue that by saying “Truly I tell you, this generation will not pass away until all these have happened” (Matt 24:34; Mark 13:30, Luke 21:32), Jesus meant a certain future generation of humanity. I call such exegeses “a hair splitting”. Why should we do this? This statement is very clear. And in making this false promise, he firmly assured his listeners of its veracity, adding, “Heaven and earth will pass away, but my words will not pass away.” Moreover, he also spread **false predictions of the imminent end of the world**. In any case, he did not try to correct his disciples when he saw that they associated the destruction of the great Jerusalem Temple with this event. In the Gospel of Matthew (24:1-3) we read:

“As Jesus left the temple and was walking away, His disciples came up to Him to point out its buildings. ‘Do you see all these things?’ He replied. ‘Truly I tell you, not one stone here will be left on another; every one will be toppled [...] While Jesus was sitting on the Mount of Olives, the disciples came to Him privately. ‘Tell us,’ they said, ‘when will these things happen (i.e. things that include the destruction of the temple), and what will be the sign of Your coming and of the end of the age?’”

Firstly, the destruction of this temple, which took place several decades after his death during the Jewish Revolt against Rome, was not the beginning of the end of the world, and secondly, it was not destroyed completely. To this day, its large fragment remains – the great Wailing Wall under which the Jews pray every day.

However, let’s look how he behaved when he was pressed by the Pharisees with a question about it. We read: “Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, Look, here it is! or, There it is! For behold, the kingdom of God is in your midst.’” (Lk 17:20-21) Also another time, during his interrogation before the Roman prosecutor Pilate, he says, “My kingdom is not of this world” (John 18:36). He knew then that he was facing death, so there is some justification for this. But even earlier, during his prayer in Gethsemane, he trembled with fear of death. Why? After all, he knew that soon afterward he would go to the glory of his father in heaven.

In any case, both of these Jesus’ answers are twisted, evasive and contrary to what he himself had preached before, and what the Israeli prophets had spoken. Politicians often behave like that when

they are in troublesome situations, but is it appropriate for someone who considered himself even bigger than Abraham to act like that? Judge for yourselves.

The Old Testament prophets, his disciples and the early Christians understood the idea of the kingdom of God unambiguously, namely as the reconstruction and renewal of the kingdom of Israel on Earth. The Angel Gabriel in the Annunciation Scene also spoke about this kingdom in this manner. But it suddenly it turns out that it is some abstract kingdom that does not come “with signs to be observed”, and it “is not of this world.”

Nevertheless, many Christians have firmly embraced these words of Jesus and invented some abstract kingdom of God. They came to the conclusion that since it comes imperceptibly, without any visible external signs, it is primarily a spiritual experience. And this is what matters most – so there is no need to worry too much about the kingdom that is to come and rule in Jerusalem. I know many Christians who think like that. But according to the prophecy of Isaiah, after the coming of the Messiah, a new era was to come, a universal peace was to prevail in the world, because he was going to put an end to all wars and conflicts between nations. Jews, who had been waging wars with all their neighbors for centuries, were looking forward to the fulfillment of this prophecy. Meanwhile, after the coming of biblical Jesus, no universal peace prevailed, just the opposite.

Point 5

The character of Jesus

He was unstable and inconsistent both in his words and actions. Here are some examples:

He exalted Peter above the other apostles, appointed him the rock of the church, saying: “Blessed are you, Simon son of Jonah! For this was not revealed to you by flesh and blood, but by My Father in heaven. And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven.

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matt 16:17-19) But right after that he says to him: “Get behind Me, Satan! You are a stumbling block to Me. For you do not have in mind the things of God, but the things of men” (Matt 16:22-23). Very improper behavior as for someone who considered himself the Son of God, don’t you think so?

But from the Acts of the Apostles, we learn that the first-century apostles living in Jerusalem had two leaders – Peter and James, who was Jesus’ brother (Acts 21:17-18). This is also confirmed by the Gospel of Thomas, rejected by the Roman Church but considered by scholars to be older and more reliable than the four canonical gospels.

We read: “Asked by the disciples: Who will be our leader when you leave?’ Jesus replies: ‘Where have you gone, you will go to Jacob the Just; heaven and earth were created because of him.’”

(verse 12 of this gospel). So the question arises – whom did Jesus finally appoint as his successor, Peter or Jacob? And if both of them, why didn't he say that clearly? Perhaps he finally came to the conclusion that Peter was really half-devil and James would be better than him.

Anyway, this is too serious a matter to be taken lightly; it casts a shadow on the primacy of Peter – a teaching that is of fundamental importance for the Catholic Church. Josephus Flavius, a well-known Roman chronicler who lived and wrote in the 90s of the first century AD, also speaks of Jacob the Righteous, but he does not say anything about Peter. He does not even mention Jesus – the central figure of Christianity. The so-called *Testimonium Flavianum* is considered, quite commonly, as a later interpolation made by some Christian scribe, probably Eusebius of Caesarea.

Next, Jesus-the preacher **is very haughty**, he announces great vengeance and punishment from God for the cities that did not want to listen to his teachings (Matt 11:20-24), and at the same time he says: “Learn from me, for I am gentle and humble in heart (Matt 11:29). So the question arises – can someone who so often threatens his opponents be a model of meekness and humility? I don't think so.

He also spoke: “Whoever is not with me is against me” (Luke 11:23; Matt 12:30), and then to his disciples: “For whoever is not against us is with us” (Mark 9:40).

His **attitude towards violence** was also variable. On one occasion he forbids using it, saying ““For all who draw the sword will die by the sword” (Matt 26: 52)” (Matt 26:52), and on another occasion he tells his disciples to equip themselves with swords (Luke 22:36-38). The authors of the gospels make no secret that his disciples were armed with swords. And yet, many Christian preachers still try to make us believe that Jesus was a pacifist and the prince of peace.

He also says contradictory things about **the value of human life**. Once he says: “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?” (Matt 6:25-34). And another time he says: “Whoever loves his life will lose it, but whoever hates his life in this world will keep it for eternal life” (John 12:25).

So how is it in the end?! Are we to highly value our life in this world, or hate it?

He also wasn't prone to follow his principle of turning the other cheek. When he was slapped on the face during his trial before the Sanhedrin (John 18:19-23), he defended himself instead of doing it.

His **teachings on forgiveness** are also strange. He teaches to forgive your brother or neighbor his sins many times a day:

“Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother who sins against me? Up to seven times?’ Jesus answered, ‘I tell you, not just seven times, but seventy-seven times!’” (Matt 18:21-22) [...] “If your brother sins, rebuke him; and if he repents,

forgive him. Even if he sins against you seven times in a day, and seven times returns to say, 'I repent,' you must forgive him." (Luke 17:3)

But at other time he warns that you can end up in hell even for calling him "a fool":

"You have heard that it was said to the ancients, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' will be subject to the Sanhedrin. But anyone who says, 'You fool!' will be subject to the fire of hell." (Matt 5:21-22)

He was also **impatient**, sometimes even **cruel**. He showed no compassion towards people beaten to death or victims of fatal accidents.

"At that time, some of those present told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. To this He replied, 'Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered this fate? No, I tell you. But unless you repent, you too will all perish. Or those eighteen who were killed when the tower of Siloam collapsed on them: Do you think that they were more sinful than all the others living in Jerusalem? No, I tell you. But unless you repent, you too will all perish'" (Luke 13:1-4).

He was also impatient toward his disciples. He rebuked them for their little faith and for being too slow to learn from him (cf. Mark 9:17-17; Mark 8:14-21; Matt 16:5-12)

Yet the most baffling is his parable of the talents. (Matt 25:14-30) One talent in those days was ca. 26 kg of silver coins. It was therefore a unit of weight, not a synonym for "ability" or "skill" as some Christian preachers wrongly teach. He recommended his disciples and listeners to live in poverty, saying: "Sell your property and give alms! [...] It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven [...] Do not gather treasures on earth, where moth and rust destroy and where thieves break in and steal. Store treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. For where your treasure is, your heart will be there" (Matt 6:19-21, Luke 12:33-34; Matt 19: 24-25). But in this parable he sets as a model, a ruthless "capitalist" who cruelly punishes a man for failing to increase the part of his wealth that he had entrusted to him. And he concludes this parable with these words: "For everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he has will be taken away from him. And throw that worthless servant into the outer darkness, where there will be weeping and gnashing of teeth."

He was also **intolerant**. He often threatened his enemies, i.e. those who would not listen to him and his disciples, even by sending them to the fire of hell. He said: "And if anyone will not welcome you or heed your words, shake the dust off your feet when you leave that home or town. Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town." (Matt 10:14-15, Luke 10:10-12)

We know from history that many religious leaders, such as Buddha and Socrates, were victims of persecution. They were often criticized, insulted, and even killed. But they did not threaten their enemies. They were just wiser, more tolerant than Jesus.

Point 6

Attitude towards other religions and the promise of immortality

He said:

“No one comes to the Father except through me” (John 14:6), and: “Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him.” (John 3:36).

In this way **he negated all other religions**. I don't know what you think about it, but in my opinion it was his biggest mistake.

He also said:

“Whoever lives and believes in me shall never die” (John 11:26)... Truly, truly, I say to you, whoever keeps my words will never see death; (John 8:51)... This is the bread that came down from heaven; it is not like the bread that your ancestors ate and died. Whoever eats this bread will live forever” (John 6:58, KJV).

What does he mean by that? It seems quite clear that he wants to say that a man who believes in him becomes immortal. But all the Christians that I know have died a natural or tragic death. None of them was taken alive to heaven like Elijah, Enoch or Muhammad.

Point 7

Contradictions in words and actions

Only after his resurrection does Jesus tell his disciples to preach the gospel to the whole world. We read: “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15). But earlier, during his earthly life and ministry, he behaved like a typical Orthodox Jew, he forbade them to convert and evangelize the Gentiles, saying: “Do not go onto the road of the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel” (Matt 10:5). He even explicitly ordered them to bypass their cities, and called them “dogs” on one occasion (Matt 15: 21-28). He also said, “I was sent ONLY to the lost sheep of the house of Israel” (Matt 15:24). But as we see, his mission proved ineffective. Jews still do not believe in him. Until the end of his life he adhered to this principle, as evidenced by the fact that even shortly before his death, in his last prayer in the Garden of Gethsemane, he said: “I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. (John 17:9, ESV)

What an inconsistency! What a rapid turnaround in his attitude towards the world of Gentiles. I've never met a Christian who would give a deeper thought to it and try to explain it. And yet, this is a matter of vital importance, right? It raises suspicion bordering on the certainty that some forger hurriedly added these words at the end of the Gospel of Mark to justify the foundation of the Church. There are more suspicious additions like that at the end of the four canonical gospels. To some of them I have pointed out in my other articles.

Moreover, not only **did he not obey the fourth commandment of the Decalogue** "Honor your father and your mother", as I will show later, but he even advised breaking it when the faith in him was at stake. He taught: "If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters – yes, even his own life – he cannot be My disciple." (Luke 14:26). Hating one's wife or siblings is reprehensible, but hating one's parents is not only reprehensible, but even contrary to this commandment. Besides, he broke it himself, as evidenced by these two scenes.

First scene

Having learnt that his mother and brothers are standing outside and want to see him, he answers: "Who are My mother and My brothers?" (Mark 3:31-35)

Second scene

"Then He said to another man, "Follow Me." The man replied, "Lord, first let me go and bury my father." But Jesus told him, "Let the dead bury their own dead. You, however, go and proclaim the kingdom of God." (Luke 9:59-60)

I have always been astounded by these words. I think that giving such advice to a person mourning the death of his parent is terrible, inhumane.

Point 8

Attitude towards the slave system

What was the relationship of this god in human flesh to it? This was, after all, the number one problem in the Greco-Roman world in which he also lived. Did he try to fight, as the Son of God, against the evil of slavery? Of course not. In his sermons he only used the euphemism "unworthy servant". This shameful, inhumane system has survived many centuries after his death, right up to our times. It still exists but in a more camouflaged form. However, the silence of the biblical Jesus on this subject seems understandable. Jesus-the abolitionist would not have gained popularity in the Roman empire in the early centuries of common era, where a slave system prevailed and political and ecclesiastical interests were closely intertwined. After all, the leaders of the first Councils of the Church were pagan Roman emperors – guardians of the slave system.

Point 9

Ambiguous or false predictions.

Here are some examples:

“Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent. ‘Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades! For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you.’” (Matt 11:20-24)

The history of these three small Israeli cities located near the northern shore of Lake Gennesaret is little known, and no historical source states that any major plagues or disasters have hit them over the past twenty centuries, i.e. since Jesus uttered these words. But Jerusalem suffered much more. He said about this city:

“O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you were unwilling. Look, your house is left to you desolate. And I tell you that you will not see Me again until you say, ‘Blessed is He who comes in the name of the Lord’” (Luke 13:34,35).

So he foretells that he will soon return to this city as a king to rule in it. But somehow he’s still nowhere to be seen. Jerusalem is a city that has been divided into zones of power for many centuries and it is governed now by the followers of three monotheistic religions – Judaism, Christianity and Islam. Only Christians could greet him so enthusiastically. But what about the Jews, who still do not believe in him, and the Muslims, who did not even exist in Jesus’ time? After all, Islam was born only in the 7th century.

Further, in the synoptic gospels (Matthew chapter 24, Luke chapter 21 and Mark chapter 13) Jesus predicts:

– wars, famines, plagues, earthquakes.

When weren’t they on this planet?

– persecution of his followers.

History has shown that Christians were more likely to persecute dissenters and atheists than the other way around. They even persecuted and fought each other. Someone said: “There has never been made a list of the holy martyrs, the victims of Christianity, and it would be very long.”

– the rise of many false prophets.

Let me ask again: when weren’t they on this planet?

– preaching the gospel all over the earth, as a testimony to all nations.

In a sense, this prediction has already come true since radio, television and the Internet are in common use around the world. Only this “end” somehow has not come yet.

He also says: “If you see Jerusalem surrounded by armies, then know that its devastation is near.” This indeed happened several decades after his death during the Jewish Revolt against Rome, that was brutally suppressed by the Romans. But this city was besieged and devastated many times after that. It was invaded by Arabs, Crusaders, Britons, Turks and others. Dominion and control over this city has changed many times since then. Its bloody, tragic history is widely known. It is a pity that Jesus did not predict the future fate of this city more precisely.

Then he continues: “There will be terrible phenomena and great signs in the sky.”

Some unusual phenomena in nature have indeed taken place. For example, in the Polish Tatra mountains, once a yellow snow fell, in Russia there were snowfalls in orange, green and yellow colors, and in China and a few other countries the rivers turned red.

But what does all this have to do with the end of the world? Let me repeat – all these cataclysms and disasters that were to precede the second coming of Jesus in glory and the great Judgment of God over the world, such as wars, famines, pestilences, earthquakes and persecutions, have always taken place on this planet. There have also been many tribulations and wars during the twenty centuries that have passed since his death.

He also predicted the imminent coming of **a great tribulation** “such as has not occurred since the beginning of the world until now,” which would precede his second coming in glory and the great judgment of God (Matt 24:15-22). Of course, there has never been such tribulation so far. And it is worth noting that, speaking about these disasters that were to fall upon this godless world, Jesus adds: “Truly I tell you, this generation will not pass away until all these things have happened... Heaven and earth will pass away, but My words will never pass away. (Mark 13:30-31; Luke 21:32-33)

Therefore as we see, all his apocalyptic visions and predictions should have come to pass in the 1st century AD. Meanwhile, practically none of this has come true so far, and chroniclers living in the first century, i.e. contemporary to Jesus, write nothing about him. His prophecies have turned out to be either completely false or or vague and ambiguous. His lofty, pompous phraseology only proves how deeply was this prophet from Galilee immersed in delusions about his great, divine mission.

Point 10

Incorrect prayer

Here I will show that the “Our Father” prayer, which Jesus taught his disciples and told them to say, is unhealthy and incorrect because of the phrase: “And lead us not into temptation” (Matt 6:13,

Luke 11: 4). How can one believe that God is able to act like that?! And yet, Christians have been saying it mechanically for centuries, without giving much thought to it. My father made me learn this prayer by heart when I was a child, and of course I said it occasionally.

The religious tradition in which one was raised is very strong. This can be proven by the Polish film "Katyń", which shows scenes of the execution of Polish officers. I do not know whether it was really like that, or it was just a fantasy of the screenwriter, but almost every one of them, in the last moments of his life, just before being shot by the Soviet (in the back of the head with a gun), was saying this prayer.

However, let's reflect for a moment, what it means to "lead into temptation." It simply means to deliberately give someone a chance to commit an offence, or wrongdoing. But the one who first did this, i.e. led man into temptation, was Yahweh – the god to whom Christians and Jews pray. He did it in Paradise. He purposely sent therein a cunning, talking serpent to see what would come of it. But isn't it practically tantamount to tempting someone personally, on one's own initiative? Thus, by putting the first people to such a test, Yahweh is acting like that serpent-tempter. And yet this sin, called to this day the "original sin" caused the fall of the First Man and, consequently, of all humanity, which suffers until now because of that. This is at least what the priests and pastors preach and tell their flocks to believe. They do not say, however, that the accomplice to the fall of man in Paradise is god, to whom they all pray. Jesus probably had in mind this mistake of his heavenly father when he taught them to pray "And lead us not into temptation, but deliver us from the evil."

How then can we reconcile this with the letter of James (1:13), where we read: "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does He tempt anyone"? This appears to have been the response of some early Christians to the "Our Father" prayer. Although James interprets this prayer in his own way, he is not tempted to alter or reword it. This was only done in the 20th century by translators of the Catholic Millennium Bible (Biblia Tysiąclecia), where we read: "And don't let us yield to temptation, but deliver us from evil!" It can be interpreted – do not allow us to enter into temptation, don't let it happen.

But all other Bibles that I found on the Internet, both Polish and English, translate this place differently, correctly. For example, on the "Bible Hub" [4] website you can quickly check rendition of a selected biblical passage in as many as 25 English Bibles. In eighteen of them we read: "and lead us not into temptation", and in six "and bring us not into temptation", which means practically the same. Also all other Polish Bibles that I found on the web render this place correctly, with the exception of the aforementioned Millennium Bible.

Therefore, the phrase "lead us not into temptation" is a request addressed to God not to expose us to temptation, not a plea to Him "Do not to allow us to fall into temptation" or "Keep us from temptation." The difference between these translations is too important to be ignored, isn't it? How

can one allow oneself to falsify the text of the prayer so important to all Christians?! Catholic translators turned out to be frauds not only in this case. They also mistranslated two other important passages concerning Marian cult (John 2:4; Luke 11:27-28). I showed it in the article „Falszerstwa w przekładach biblijnych” (Forgeries in Bible Translations).

As I have said, God is too great in every way to play such low games. Couldn't he make the first two people obey him since he is almighty? And would he be so vile as to allow the evil serpent to deceive two innocent people whom he Himself created? Christians and Jews somehow don't think about it. I think that the words "like you led Adam and Eve" could be added here; so it would read: "And lead us not into temptation, like you led Adam and Eve." It would sound better, wouldn't it? But the question is, how many Christians would be willing to say such prayer?

Point 11

Teachings contrary to human nature and the natural order of things

This is evidenced *inter alia* by his attitude towards violence. As I have mentioned before, he said:

“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.”
(Matt 5:38-39; Luke 6:29)

Can we easily put up with this command, living in the world so full of violence? Self-defense is, after all, a natural human reaction. How many Christians do you know, who are willing to turn the other cheek?

Next, he taught people not to worry about tomorrow, because manna will fall from heaven for them by itself. We read:

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air: They do not sow or reap or gather into barns – and yet your Heavenly Father feeds them. Are you not much more valuable than they? [...] And why do you worry about clothes? Consider how the lilies of the field grow: They do not labor or spin. Yet I tell you that not even Solomon in all his glory was adorned like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the furnace, will He not much more clothe you, O you of little faith? [...] For the pagans strive after all these things, and your Heavenly Father knows that you need them.” (Matt 6:25-32)

It sounds beautiful, doesn't it? Christians like to hear these words, especially during Sunday service, when they want to take a break from the duties and chaos of everyday life, even though they subconsciously know that these teachings are impractical and unrealistic. Some of them, perhaps on the same day, before going to church, checked their bank accounts on the computer.

Also people in the first century who believed Jesus' words that the kingdom of God is close at hand, it would come soon, before their generation had died out, may have found such teachings convincing.

Moreover, he taught that in the life of a believer nothing happens by chance, i.e. without the will of God; because the heavenly Father cares for them very much, surrounds them with His protection, and without His will not even a hair will fall from their heads (Matt 10:29-31). If so, how can we explain the fact that Christians encounter so many misfortunes, miseries and tragedies in their lives, no less than atheists and followers of other religions?

He goes on to say:

– We will answer to God for every vain, useless word (Matt 12:36-37)

Woe to the talkers.

– Sometimes, for your own good and for the salvation of your soul, you should cut off your hand or pluck your eye (Matt 5: 29-30).

How many Christians that we know have been willing to do this?

– Sometimes, for your own good and the salvation of your soul, you have to cut off your own hand or gouge out your eye (Matt 5:29-30).

How many Christians are ready to do this?

Erich von Däniken, in his book "Miracles of the Gods" writes:

"Matthew (chapter 5 of the gospel) gives advice that, as far as I know, even the most devoted Christians have never followed, and they would not even listen to it, despite their "divine" character: 'If your right eye causes you to sin, gouge it out and throw it away [...] And if your right hand causes you to sin, cut it off and throw it away [...] I tell you not to resist an evil person. If someone slaps you on your right cheek, turn to him the other also [...] if someone wants to sue you and take your tunic, let him have your cloak as well [...] if someone forces you to go one mile, go with him two [...].' I am always astounded when, in the context of daily events, the Master's teachings are placed in a perverted sense and presented as God's commands. I have not yet met a single preacher who would take these maxims literally."

Christian theologians actually say that some of Jesus' teachings should not be taken literally. They only indicate a certain direction. However, I would not advise anyone to take such teachings seriously or in any other sense. They are impractical, even absurd. There is no doubt about that.

Summary and final conclusions

In view of this study, it is fair to say that Jesus was an apostate. He does not fit the category of a reformer of Judaism, because a reformer is someone who makes certain changes in a law, or in a

moral or legal system, but does not permit himself to introduce any fundamental changes. In other words, he acts like a gardener who cuts off some of the diseased branches of a tree, but does not touch the trunk.

His great mistake was that he he was preparing his contemporaries for the **imminent end of the world and entering a new era of God's kingdom**, as I showed in point 3. Many Christian commentators interpret his clear-sounding statements and predictions on this subject in a strange and twisted way. But it should be emphasized that when speaking about the kingdom of God that would soon be manifested in full power and glory, Jesus had in mind the day when he would return as king and take over the reign on Earth, and specifically in Jerusalem, in accordance with numerous earlier predictions of the Israelite prophets. He certainly did not have in mind the kingdom of God headquartered somewhere in Rome or Constantinople.

Let me remind you of some of his contradictory and controversial statements and actions:

- he appoints Peter the rock of the Church, and right after that calls him a Satan.
- he says that he is sent only to the Jews, tells his disciples to avoid the cities of the Gentiles, and then tells them to preach the gospel, not only to the Gentiles, but even to the entire creation.
- he teaches not to use violence against anyone, and at the same time he tells his disciples to equip themselves with swords.
- he proclaims that the Mosaic Law is holy and inviolable, and at the same time undermines its fundamental principles. In the Point 2, I showed that he ignored the division of foods into clean and unclean ones, a rule that was very important for the followers of Judaism, and changed three other commandments, important not only for them, but also for all Christians. They concern the attitude towards enemies (Matt 5: 43-44), the right to revenge (Matt 5:38-39) and the admissibility of divorce (Matt 5:31-32).
- he preaches contradictory things about **the value of human life** – once he says that we must love it, and other times that we should hate it, in order to achieve salvation and eternal life (punkt 5).

But did the historical Jesus, the one whom his disciples and witnesses of his public activity knew personally, really so ostentatiously violated important religious laws? I doubt it. We know that early Christians gathered in synagogues and were considered the members of one of the Jewish sects. Therefore, they could not preach things that were fundamentally contrary to Judaism. If they had entered the synagogue with a sausage and the good news about the Trinity, they would have hit the stone with a scythe. Jews would not have allowed them to cut the roots of their religion. The unity and indivisibility of God and the purity of foods have always been the basic dogmas and rules of their faith.

Next:

– once he proclaims that the greatest commandment is to love your neighbor and tells you to forgive him up to seventy-seven times a day (Luke 17:3, Matt 18:21-22), and then he warns that you can end up in hell just for calling your brother a fool (Matt 5:22).

– then, he teaches people not to be anxious for tomorrow and live only for today, that the chances of entering the kingdom of God are virtually nil for the rich, even advises them to give away their material goods (Matt 19:24); but on the other hand, he draws patterns from “capitalism”, as in the scandalous parable of the talents (Cf. Luke 12:22-34, Matt 6:24-34 and Matt 25:14-30).

– he also says about himself that he is quiet and humble of heart, but in fact he is impatient, gloomy, whimsical, narcissistic and prone to condemning others.

Next, the greatest evil of the Greco-Roman world, in which Jesus also lived was undoubtedly the inhumane slave system that prevailed in it, not the sins of the small Jewish nation. As I mentioned earlier, he did not condemn it at all. He is therefore guilty of a grave sin of omission.

Another serious mistake he made was harshly condemning the Pharisees, who went down in history as patriots and progressives. For this reason, as I mentioned, the word “Pharisee” is still quite commonly associated today with hypocrisy and backwardness, while for the Jews it is associated with everything that is best and holiest in their history.

When analyzing his promises and prophecies, we should remember that he had made them publicly not 2 months or 2 years ago, but... 2,000 years ago. This is a vast expanse of time, not the end times, or the end days, as many modern theologians claim. If Jesus really said everything that is reported in the gospels, we would have to conclude that he was not only a fallible man, but also chimerical, inconsistent and detached from reality. It seems that he was also cowardly – he was afraid of death, as evidenced by the words of his prayer in Gethsemane and his behavior during the interrogation before Pilate.

In connection with the above, questions also arise – whether he was a true prophet or a false one, a miracle worker or a charlatan, a good shepherd or a deceiver, and whether he had the right to use such lofty, pompous phraseology as: “Heaven and earth will pass away, but My words will never pass away.” [...] I am the way, the truth, and the life. No one comes to the Father except through Me” [...] Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him”?

Two millennia, i.e. 2000 years, have passed since his death, but as we see, Heaven and Earth have not passed away, they still exist in the same unchanging, eternal form, and despite climate changes that worry us today, there is no indication that all of this would soon be burned, destroyed by god, devil or some man-made bombs. Only the promises and predictions of Jesus have not come true, they have passed away...

As for his character and behavior, we read in the gospels that his mother and siblings were concerned about his mental state. But his birth was supposedly announced by an angel, and after his birth, angelic choirs were heard and the wise men from the end of the world arrived in a poor stable thanks to the guidance of a miraculous star in the sky. Did Mary have a short memory and forgot who she had given birth to? And yet, they were worried about him. And **if a mother is worried about her child's mental health, there must definitely be something to it.**

Some people believe that he was a schizophreniac because schizophreniacs often have delusions about their great divine mission. But our knowledge of Jesus is limited. The four canonical gospels and some apocrypha are all the sources that are available for us. This is too little to be able to diagnose him. In any case, he is a character in which various contradictory traits are focused. One commentator summed him up as follows:

“The moral teachings of Jesus are characterized by extreme variability of mood. He will give great speeches about love, and in a moment he will put himself in the role of an executioner who will carry out the cruel judgments of God. He makes an impression of a man who one moment loves people and the next moment hates them. Personally, I would have more trust in someone who does not preach maximalist moral principles about loving enemies, turning the other cheek and overcoming evil with good, but also does not scare people with hell and eternal torment... A moralizer who preaches such love for a neighbor, but threatens to cast all those who do not believe in him into hellfire does not deserve acceptance and recognition.”

And did Jesus really perform such great miracles in public as the gospels report, and gained so much popularity because of it, that people wanted to proclaim him king? (John 6:14-15). The behavior of the residents of Jerusalem during his triumphal entry into this city on a donkey seems to confirm this. But the first-century chroniclers are unanimously silent about this. There is no clue of these events in their writings. And yet the first century AD was not a period of ignorance and backwardness, and neither were the next two centuries. In the Greco-Roman world, whose part was Palestine at that time, lived writers and chroniclers who are known till today. They certainly would not have missed great things described in the New Testament, if had they heard about them. Therefore, it is not true, as some commentators try to make us believe, that the reason that few people heard about Christ at that time and the lack of information about these events in secular sources is that Judea was then a Roman province isolated from the world.

It is also worth noting that more than half of his life is shrouded in mystery. Nobody knows where he was or what he did from the age of 12 to 30.

In the Gospel of John (3:16) we read:

“For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life.”

How beautiful this promise sounds, it edifies, speaks to the heart, doesn't it? But how are we to respond to his other statements, such as:

“Do not assume that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household” (Matt 10:34-36).

“If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters – yes, even his own life – he cannot be My disciple.” (Luke 14:26).

I don't know what you think, but these words don't edify me at all, they actually terrify me.

I hope that after reading this study, many readers will verify their current views about Jesus. If they do not completely reject Christianity, they will at least recognize that the central figure of their religion does not deserve such great deification. I know some people who considered him a god, they said they had been building their lives on that rock that Jesus is, but time showed that they had been building on sand. Their construction collapsed like a house of cards.

Looking at the cult of Jesus, so common in today's world, the words of a certain publicist come to mind: “Will humanity survive its own insanity? We don't know, but we do know that it is worth looking for a cure to it, before it's too late.

Jerzy Sędziak, October 2022

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