

The Truth

All problems of man in these many centuries come in truth from the active presence of his sworn enemy, namely, Jesus, in his midst in the guise of his friend and saviour.

The bible begins with the words, “in the beginning God created the heavens and the earth. The earth was barren, with no form of life; It was under a roaring ocean covered with the darkness. But the Spirit of God was moving over the water.”(*Gen. 1:1-2*)

The above is the genesis account in the so-called old testament. About 1500 years later appeared the so-called new testament. *John 1:1-4*: “Before the world was created the Word already existed. He was with God and he was the same as God. *Through him God made all things; not one thing in all creation was made without him. The Word was the source of life; what was made had life in union with the Word.*”

The new testament says the word was the source of life and through him god made all things and *not one thing in all creation was made without him*. If so, why does the bible say at *Gen. 1:2* that the earth was created *with no form of life*. The new testament says not one thing in all creation was made without the life whereas the old testament says that the earth was created with no form of life.

IT IS PROVED FROM THE TWO STATE-MENTS THAT THE ‘BIBLE GOD’ IS NOT THE ONE WHO CREATED THE EARTH.

Jesus declared at *John 14:6*: “I am the way, the truth and the life.”

The question then is whether there is truth in the proclaimer himself. If there is truth in Jesus, his claim that he is the way and the life might also be sustainable. If not, then by that very fact the utterance as a whole will go centrally disproved.

Let us consider some passages in the new testament that go to show that there is absolutely no truth in Jesus.

Matthew 17:10-13: “Then the disciples asked Jesus, “Why do the teachers of the law say that Elijah has to come first?” “Elijah is indeed coming first,” answered Jesus, “and he will get everything ready. But I tell you that Elijah has already come and people did not recognise him, but treated him just as they pleased. In the same way they will also ill-treat the Son of Man.” “Then the disciples understood that he was talking to them about John the Baptist.”

That Jesus was in fact referring to baptist John when he spoke to the disciples is evident from his words to the crowd in *Matthew 11:12-15*: “From the time John preached his message until this very day the kingdom of heaven has suffered violent attacks, and violent men try to seize it. Until the time of John all the prophets and the law of Moses spoke about the kingdom; and if you are willing to believe their message, *John is Elijah, whose coming was predicted*. Listen, then, If you have ears!”

What does the baptist himself say about his identity? “The Jewish authorities in Jerusalem sent priests and Levites to John, to ask him, ‘Who are you?’”

“John did not refuse to answer, but spoke out openly and clearly. This is what he said, ‘I am not the messiah.’

“‘Who are you then?’ they asked. ‘Are you Elijah?’”

“‘No, I am not,’ John answered” (*John* 1:19-21).

Jesus says baptist John is Elijah. But the baptist himself spoke out *openly and clearly* that he was not Elijah. Thus Jesus’ assertion that John is Elijah is a palpable lie.

John does not stand to gain anything by lying whereas Jesus does gain from lying. He says self-justifyingly that Elijah has already come to restore all things and people did not recognise him but did with him the things they wanted. When Jesus so identified the baptist with Elijah to the disciples, the baptist had been killed already. This served as a favourable opportunity for Jesus to lie about the baptist’s identity.

It is impossible to reconcile the detection of untruth with a person who simply claims to be truthful. But in the case of Jesus, he says he is truth embodied. Any untruth detected in him would necessarily make him falsehood embodied and consequently the Devil, “the father of lies.”

As for his two other claims of way and life, they merely signify when coming from him the necessary idioms for trap and doom.

It is clear therefore that Jesus is neither the way nor the truth nor the life.

On his part baptist John is the first one to assert that Jesus is son of god. The claim is untenable and groundless. The baptist’s own words too belie it.

In *John* 1:29 he says in respect of Jesus: “Here is the lamb of god who takes away the sin of the world.” In *John* 1:32 & 34 he added: “I saw the spirit come down like a dove from heaven and stay on him. I have seen it and I tell you that he is the son of god.”

Matthew 11:2-3, however, says: “When John heard in prison what christ was doing, he sent his disciples to ask him, “Are you the one who was to come, or should we expect someone else?”

This shows that the spectacle reported by John did never occur. Had John seen such an extraordinary sight, he would not send his allies to enquire of the same Jesus whether they should “expect someone else.” Besides, how can John know for so certain that this spirit came from *heaven*?

Consider *Matthew* 24:36 on Jesus’ proprietary theme of end of the world: “No one knows the day or hour. The angels in the heaven don’t know, and *the son himself doesn’t know*. Only the Father knows.” Jesus here admits that he does not know when the world is going to end up. But his words in *Matthew* 24:44 are to the contrary: “The son of man will come at an hour when you are not expecting him.” If he does not know the when of it, he cannot in truth say at the same time that it will only occur at an unexpected hour. Since the two statements cannot be true at the same time, Jesus is lying in both instances.

Moreover, Jesus says in *John* 10:30 that he and his father are the same. If so, he should know everything that the father knows. How then can he say that the date and time of day when the world will come to a stop is known to his father but not to him? What Jesus says in *Matthew* 24:36 contradicts with what he says in *John* 10:30. Self contradiction is the hallmark of falsehood.

Since there is no truth in Jesus the words of Jesus in *John* 8:44 in respect of the devil supreme “He is a liar and the father of the lie” become meaningful in Jesus and alone in Jesus.

One of christianity’s fundamental tenets is heaven for those who believe in Jesus the so-called one and

only son of god and hell for those who do not so believe.

Says Jesus: “Repent, for the kingdom of heaven is at hand.” But is it really *heaven* that Jesus means by that term?

Of the two others done to death along with Jesus, one declared his faith in Jesus. Jesus said to him then: “I tell you this: *today* you will be in paradise *with me*” (*Luke 23:43*).

But in *Matthew 12:40*, this is what Jesus reveals about his own whereabouts after his death: “The son of man will spend three days and nights in the *depths of the earth*,” or hell.

Just a few moments after he told the believer that he would be in paradise with him the same day, both were to die. Jesus, who turned in at the depths of the earth or hell, surfaced to the earth on the third day as he said before. So, by paradise Jesus signifies hell. This is what Jesus is really saying: “You will be with me today in hell”!

Later on in *John 21:15-18* Jesus put to Peter an identical question three times. The question: “Do you love me?” Each time Peter answered in the affirmative. By the way, Peter had thrice denied Jesus. This is why Jesus makes him retract himself for three times.

After the third time Jesus said to him:

“I tell you the truth: when you were young you used to fasten your belt and go anywhere you wanted to; but when you are old you will stretch out your hands and someone else will tie them and *take you where you don't want to go*.” Heaven is where Peter wanted to go and hell is where Peter did not want to go!

Breaking into our tongue at another time, Jesus the sworn enemy of man targeted man's basic means of subsistence.

In *John 6:51* Jesus glaringly said: “The bread that I will give him is my flesh, which I give so that the world may live.” But when someone actually takes the bread, it is Satan that enters into him. “So he took a piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot. *As soon as Judas took the bread, Satan entered into him*” (*John 13:26-27*). Instead of Jesus, Satan drops in when a person actually receives the bread given to him by Jesus. **This so happens for the reason that Jesus and Satan are the same.**

As Jesus and Satan are identical, Satan automatically takes over without disguise when someone partakes of the bread materialised as his own body by Jesus by the use of his formula, “this is my body.”

Jesus says in *Mark 4:22-23*: “There is nothing hidden except for the purpose of being exposed; nothing has become carefully concealed but for the purpose of coming into the open. Whoever has ears to listen, let him listen.”

The second sentence in the quote contains a challenge to man. Its hidden meaning is: Let him who is vested with intelligence make out if he can. Nothing is kept hidden. If you have intelligence, you can understand what appears to be hidden.

Jesus says demurely: “I will open my mouth with parables. I will publish things hidden since the founding of the world” (*Matthew 13:35*). Jesus customarily speaks in subtleties and parables. Thereby, he keeps things concealed.

In *Matthew 13:33* Jesus uses such a parable while expounding his kingdom of heaven. He compares it to leaven that a woman has taken and buried away in three measures of meal, enough to leaven the whole batch. There is no comparison between the so-called kingdom of heaven that Jesus denotes through this parable and actual heavenly world or world of gods.

In the first place Jesus likens his kingdom of heaven to leaven. While heaven is positive,

leaven is negative. One is contrary to the other. The opposite of heavenly world is nether world. When he told Peter in *John 21:18* that “you will be taken to the place where you do not want to go”, Jesus was actually saying that his kingdom of heaven is hell. For, the place that Peter wanted to go to was heaven and he believed following Jesus to the hilt was the only means of getting there. Peter did just that. But what did Jesus say? You will be escorted to the place where you do not want to go, namely, hell.

Jesus likens his kingdom of heaven to leaven and not to good meal. It is impossible for Jesus to liken his kingdom of heaven to anything positive. By so doing, the analogue will go all wrong. For, Jesus’ kingdom of heaven is kingdom of hell and he knows it.

By three measures of dough is signified the three worlds of heavenly world, earthly world and nether world or hell. Because Jesus says he is from heaven, the heavenly world is turned leavenous or topsy-turvy. Because he addresses himself as “son of man,” the abode of humans, which is the earthly world, is turned leavenous or ruinous. The nether world is the abode of fallen angels or *asuras* (Sanskrit for fallen angels—*Ed.*). By reason of Jesus’ rebellion given shape therefrom, the nether world too is turned disorderly. Evidence is the dispute over Moses’ body in the nether world (see below).

The woman in the parable who hid the leaven until the three measures of meal turned leavenous is certainly Mary. For, it is she who provides the hideout for Jesus the devil supreme to abide and take root. Proof is *Luke 1:38*: “Behold the handmaid of the lord; let it be done unto me according to thy word. And *with that the angel left her.*”

When he says his kingdom of heaven is akin to leaven hidden in three measures of meal until the whole batch is leavened, Jesus rebelliously makes known many a verity that have remained secret from the beginning. Jesus challengingly makes these things known out of confidence that he will never be detected. It turns out, however, that his conviction was in vain.

Certain purposeful narrations in the new testament have been treated as the miracle records of Jesus in the old effort to promote his claims as son of god.

According to new testament, Jesus resurrected one Jairus’ daughter. This is far from true, however. The word of her death is in *Matthew 9:18*. Accordingly, one of the synagogue rulers approached Jesus and told him that his “daughter is this moment dead.” The man asked Jesus to accompany him and bring the girl back to life. The same meeting figures at *John 4:49-51*. But here Jairus says his daughter is alive. “Come with me *before* my child dies.”

According to Matthew, the girl was already dead when Jairus met Jesus. But according to John, she was alive at the above instant. As one contradicts the other, the miracle stands disproved.

Again in the story of Lazarus, *John 11:43-44* reads: “And with that he cried in a loud voice, Come out, Lazarus, to my side. Whereupon the dead man came out, his feet and hands tied with linen strips, and his face muffled in a veil. Loose him, said Jesus, and let him go *free.*”

It is impossible for a man buried in a cave to come out of it with his hands and feet bound like that and his face muffled! Another biblical absurdity.

Yet another miracle attributed to Jesus is walking on the sea. However, *Matthew 14:22-33* together with *John 6:16-22* go to show the hollowness of this claim too.

According to the account by Matthew, Jesus’ alleged walking on the sea occurred when the disciples were travelling by boat immediately after the so-called feast of 5000. Jesus himself stayed behind. The boat was half-way across the sea when the wind turned against them. Then Jesus came to

them, walking on the sea.

The disciples were sent on their way by Jesus from the place at which the feasting concoctedly took place. The place is even identified by name at *Luke 9:10*: “And when the apostles returned, they recounted to him what things they had done. With that he took them along and withdrew to privacy into a city called Bethsaida.”

Jesus carried out the reported feasting at Bethsaida. The place where the disciples were sent by him just afterwards is also identified by name. This is in *Mark 6:45*: “As soon as this (feeding of the 5000) was done, he prevailed upon his disciples to take ship and cross to *Bethsaida*, on the other side, before him, leaving him to send the multitude home.”

The alleged voyage during which Jesus performed the famous walk on the sea is thus from Bethsaida to Bethsaida. In the final analysis it is from nowhere to nowhere.

Perhaps the most sensational miracle of Jesus is the abundant feasting of a huge gathering of men with five loaves and two fishes. We are informed that men by themselves numbered 5000 and besides there were women and children, altogether estimated to number some 15000 mouths.

According to *Luke 9:10* it took place at Bethsaida. But this is directly negated by Mark. The text at *Mark 6:45* declares in so many words: as soon as the feeding was done, he prevailed upon his disciples to take ship and cross to Bethsaida. There are thus two mutually contradictory versions of the very site of the alleged miracle, one saying it was performed at Bethsaida and the other saying with equal authority that it was only after the “miracle” that Jesus set out for Bethsaida.

Luke even lacks consistency. He says at 9:10 that the miracle was performed “at a *city* called Bethsaida.” But at 9:12 Luke describes the selfsame city as “a lonely place.”

Luke 9:16-17 reads: “Then taking the five loaves and the two fishes, he looked up to heaven, blessed them and *broke them up* and began to give them to the disciples to set before the crowd. So they all ate and were satisfied and the surplus that they had was taken up, twelve baskets of fragments.”

Jesus did not multiply the loaves and fishes. He only broke them up into tiniest bits. There were only fragments in the surplus that was gathered, not whole loaves and fishes. It is impossible to divide five loaves and two fishes and still get enough fragments to fill twelve baskets.

Besides, how can the writer be sure that Jesus looked up to heaven? All he can write is that Jesus looked up.

The basic feature of the gospels so called is a consistent rebellion against consistency. This type of consistency-with-inconsistency points to the existence of common author at the back of all four books. The invariable rebellion against faithfulness of any book to itself or to anyone of the others remains their common thread. This points to the operation of a common mind behind all books. Such a mind necessarily has rebellion in the whole of its content.

Let us begin with the different accounts of how Jesus obtained his first disciples.

Matthew 4:18-20 says Jesus saw Peter and his brother Andrew for the first time while he was walking by the sea of Galilee. They were casting their nets into the sea. Jesus asked them to follow him and they would be made fishers of men. They dropped their nets immediately and followed him.

The same meeting is recounted at *John 1:35-45*. But here it is a different version altogether. The venue too is different. According to Matthew, the meeting took place at Galilee. But according to John, it was at Judaea. John writes that it was only the next day that Jesus decided to leave for Galilee.

Therefore, the meeting was not at Galilee. Since Jesus was hitherto at Judaea, the meeting related by John took place only at Judaea.

John also says that Andrew was disciple to John the baptist. But nowhere does Matthew say so.

In *Matthew*, Jesus induces Peter and Andrew to become his disciples by offering to make them men-fishers. In *John*, Andrew and Peter at his word go to Jesus on their own to seek discipleship.

In short, it is impossible from the bible to find out how Peter and Andrew became Jesus' disciples, the given data being so contradictory. The concerned writers, Matthew and John, are themselves Jesus' disciples. Why then do the accounts contradict each other? The only explanation is that these books are not the work of those men. To put it precisely, all four books emanate directly or indirectly from a single rebellious mind, namely, Jesus himself.

The omission of *John 3:22-23* in *Matthew* and of *Matthew 4:12* in *John* would make just one more proof.

John 3:22-23 says: "After this, Jesus and his disciples came into the land of Judaea, and there he remained with them, baptising. John was still baptising, too, in Aenon, near Salin." According to this account, Jesus and his disciples were baptising *at the same time* as John was baptising nearby. According to Matthew, however, this is impossible. For, Jesus picks even his earliest disciples only after the imprisonment of the baptist who was to be beheaded in the same prison. "When Jesus heard that John had been put in prison, he went away into Galilee" (*Matthew 4:12*). It is only at this Galilee that Jesus got his first disciples.

Since Matthew and John are both disciples of Jesus and eyewitnesses, the mutual incompatibility of their books is unwarranted, except by surmising that they are not the true authors.

Certain aspects of the works standing in their name would go to show again that there is mastermind at work behind them. Why is it, for example, that *John 3:22-23* is missing in *Matthew*? *Matthew 4:12* speaks about baptist John's imprisonment. But John says the baptist was only imprisoned later, "*John had not yet been put in jail*" (*3:24*).

These writings, in short, are universally charged with their common rule of perverse rebellion. This rebellion is noticed in all four books from beginning to end.

To show yet again that all four books spring from a single rebellious source, we turn to the so-called prayer at Gethsemane, quoting the same at length. *Matthew 26:36-47*: "So Jesus came, and they with him, to a plot of land called Gethsamene; and he said to his disciples, Sit down here, while I go in there and pray. But he took Peter and the Sons of Zebedee with him. And now he grew sorrowful and dismayed; my soul, he said, is ready to die with sorrow; do you abide here, and watch with me. When he had gone a little further, he fell upon his face in prayer, and said, my father, if it is possible, let this chalice pass me by; only as thy will is, not as mine is. Then he went back to his disciples, to find them asleep; and he said to Peter, Had you no strength, then, to watch with me even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. Then he went back again, and prayed a second time; and his prayer was, My father, if this chalice may not pass me by, but I must drink it, then thy will be done. And once more he found his disciples asleep when he came to them, so heavy their eyelids were; so he went away and made his third prayer, using the same words. After that he returned to his disciples, and said to them, Sleep and take your rest hereafter; as I speak, the time draws near when the son of man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray me is close at hand. And all at once, while he was speaking, Judas, who was one of the twelve, came near."

The disciples were asleep when Jesus prayed these words of mute appeal to his supposed father. How then did the words figure in the book? Since Jesus was arrested at the end of the prayer, any subsequent communication is out of question. Matthew, Mark and Luke cannot know except from

the disciples who themselves slept out the whole time.

Of the four writers, John was the only one present at the scene. But he does not mention the episode. The only one wide-awake at the scene was Jesus. All the rest were asleep. It is clear that the author is Jesus himself.

To go back to Luke for a detail. Luke sources his entire gospel to people whom he calls “those first eyewitnesses” (*Luke* 1:2). Who is the eyewitness that reported on the so-called prayer to him? Luke does write that the disciples, the only possible eyewitnesses, were “sleeping, overwrought with sorrow” (*Luke* 22:45).

Luke also furnishes this additional information missing both in Matthew and Mark. “And he had sight of an angel from heaven, encouraging him. His sweat fell to the ground like thick drops of blood” (*Luke* 22:43-44).

How could the disciples sleep when an angel from heaven appeared in front of them at a stone throw distance? And as Jesus was praying at a distance from his disciples, how could the disciples see Jesus’ sweat falling to the ground like drops of blood. Besides, it was nearing midnight!

In fine, the Gethsemane account sets down a fabulous pretext on the part of Jesus. First of all, it is impossible for Jesus to pray to his father. For, Jesus himself says at *John* 10:30 that he and his father are one. This is elaborately confirmed at *John* 14:8-9: “Philip said, Lord, show us the Father. That is all we need.” Jesus replied: Philip, I have been with you for a long time. Don’t you know who I am? If you have seen me, you have seen the Father. How can you ask me to show the Father?

It is clear from these words of Jesus that there are no two separate persons like Jesus and his father and that Jehovah is the same as Jesus. This is also why the prayer is merely a false show on the part of Jesus.

The reason why he repeated the prayer thrice, *saying the same words*, is that his pretext failed on the sleeping disciples each time. Jesus says his soul is suffering deadly agony. But just before, when Judas went out to show him to officials, Jesus is gleeful: “Now the son of man has achieved his glory” (*John* 13:31). The next moment the glorification turns into agony!

The rebelliousness continues unchanged even in the accounts of his post-death history.

Says *Mark* 16:5-7: “And they went into the tomb, and saw there, on the right, a young man seated, wearing a white robe; and they were dismayed. But he said to them, No need to be dismayed; you have come to look for Jesus of Nazareth, who was crucified; he has risen again, he is not here. Here is the place where they laid him. Go and tell Peter and the rest of his disciples that he is going before you into Galilee. There you shall have sight of him, as he promised you.”

According to the above, Jesus should appear first at Galilee. But according to *Luke* 24:33-36, he appeared instead at Jerusalem. *Luke* 24:33-36: “Rising up there and then, they went back to Jerusalem, where they found the eleven apostles and their companions gathered together, now saying, The lord has indeed risen, and has appeared to Simon. And they told the story of their encounter in the road, and how they recognised him when he broke bread. While they were speaking of this, he himself stood in the midst of them, and said, Peace be upon you; it is myself, do not be afraid.”

If it be true as Luke says that he appeared to the disciples at Jerusalem, then *Mark* 16:7 that he will appear to the disciples at the different place of Galilee is untrue. But there is no clue in the book ascribed to Mark as to where Jesus actually encountered the disciples. The omission of the location in Mark is thus consciously done. So too is Luke’s omission of the promise of appearance at Galilee which features at *Mark* 16:7.

The conclusion from all this is that both books issue from a single mind and that this mind is a rebel against itself.

Similar in kind to the above is *Luke 23:49* as juxtaposed with *John 19:25-27*.

According to Luke, “All those who knew Jesus personally, including the woman who had followed from Galilee, stood at a *distance* to watch” when Jesus was executed. As a consequence, Luke does not mention any act by way of conversation on his part.

However, in *John 19:25-27*, we read: “Standing close to Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clophas, and Mary Magdalene. Jesus saw his mother and the disciple he loved standing there; so he said to his mother, “He is your son.” Then he said to the disciple, “She is your mother.”

Luke rebelliously avoids what John inserts about various specified individuals waiting beside the cross and listening to Jesus. John in his turn is careful to avoid what Luke writes concerning the same people who were but standing at a distance. The twin accounts signal the existence of a common divisive agent behind them both.

The rebellion persists even in the area of testimony by Jesus’ detractors—proving all over again that the real author of the so-called gospels is a rebel against himself. Satan happens to be the distinctive name of such a unique rebel in scripture.

Mark 14:56-58 treats of such a testimony. Mark writes that the detractors lied when they testified against Jesus that he would rebuild the Jerusalem temple in three days. But John corroborates the detractors’ testimony as valid when quoting Jesus for these words, “Destroy this temple, and in three days I will raise it up” (*John 2:19*).

The omission of this say from Mark’s book is consciously done. So too is its inclusion in *John*. On the other hand, John omits what Mark writes about the detractors lying when they testified against Jesus that he would rebuild the Jerusalem temple in three days. Once again, this proves firstly that both books issue from a different and single author and secondly, that this real author is a rebel against himself.

In the next chapter Mark willingly contradicts himself by citing disinterested passersby for the documented words of Jesus that he earlier said were lies spoken against him by his intentional enemies.

Mark writes mechanically: “People who passed by said terrible things about Jesus. They shook their heads and shouted, Ha! So you’re the one who claimed you could tear down the temple and build it again in three days. Save yourself and come down from the cross!” (*15:29-30*). This is an instance of rebellion feeding upon itself.

Incidentally, it all goes to show that Jesus was executed for good reason. Mark indeed writes that “many bore false witness against him, but their witness agreed not together” (*14:56*). He does not have anything to show for it however other than this one lame particular.

Jesus was not the shining light cast among evildoers, but the embodiment of darkness operating for doom in the midst of well-meaning people.

In *Luke 22:36-38* Jesus said to his disciples. “And he said, But now it is time for man to take his purse with him, if he has none, and his wallet too; and to sell his cloth and *buy a sword*, if he has none. Believe me, one word has been written that has yet to find its fulfilment in me, And he was counted among the malefactors. Sure enough, all that has been written of me must be fulfilled. See, Lord, they told him, Here are two swords. And he said to them, That is enough.”

Later, one of these men uses the sword and seriously harms an underling who came to capture

Jesus. He then told that man: “Put your sword back into its place; all those who take up the sword will perish by the sword.” (*Matthew 26:52*) Having known this well, why did he ask them earlier to sell their garments and buy swords? The reason he gives is that it is written that he should be counted among malefactors. As a matter of fact however, who but actual malefactors need swords? He urges them to keep swords ready but when they use it, he intervenes with a piece of contrary advice!

The new testament repeatedly calls Judas Iscariot a betrayer of Jesus. But, was Judas really a betrayer? Or, was it Jesus who deceived Judas?

Mark 10:17-21 concerns a meeting between Jesus and a certain man who wanted to know how he could get “eternal life” from Jesus. Jesus tells him: “Go home and sell all that belongs to you; give it to the poor.”

But later when a certain woman comes to Jesus with precious oil, he does not observe the rule himself. *John 12:3-6*: “And a feast was made for him there. Mary brought in a pound of pure spikenard ointment, which was very precious, and poured it over Jesus’ feet. One of his disciples, the same Judas Iscariot who was to betray him, said when he saw it, why should not this ointment have been sold? It would have fetched three hundred silver pieces, and *this might have been given to the poor.*”

Judas sensed the inconsistency between Jesus’ words at the earlier occasion and now his failure to make use of an opportunity that came his way to earn a large sum for the poor. For this reason, he approached the high priest and offered to show them where Jesus was. It is no betrayal. His conduct would correspond with the expected norms of individual response when a hero is found to be an impostor.

Judas never committed suicide as made out. Nor did he ever feel remorseful over his conduct.

The two accounts in the new testament of his death go against each other. According to *Matthew 27:5*, he hanged himself in remorse after throwing away in the temple the money he got for his act. The priests used it to buy a burial ground. But according to *The Acts 1:18*, Judas honestly bought a piece of land with the money and died later in accident.

And lastly *Luke 6:27* is a high-sounding passage which is said to set apart Jesus from most other religious leaders. Says Jesus here: “And now I say to you who are listening to me, Love your enemies.” But the same Jesus says just the contrary at *Luke 19:27*: “*Now bring me the enemies who didn’t want me to be their king. Kill them while I watch.*”

A person who wants his own enemies to be unerringly killed has no right to ask others to love their enemies. Such counsel constitutes rebellion on the part of its pronouncer.

In *Matthew 3:7* baptist John speaks of “the vengeance that draws near.” John is reportedly addressing Pharisees and Sadducees together. However, with regard to Sadducees, the account is false and dishonest. While Pharisees are strong believers, Sadducees are strong unbelievers. Matthew himself writes subsequently about Sadducees heckling Jesus over a main saying of his. John was only Jesus’ precursor. It is incredible that Sadducees for no reason at all would suddenly go to John to be baptised by him. Since Pharisees are believers and since moreover they live strictly in accordance with the law given to Moses by Jehovah, the vengeance against them that John speaks about is uncaused vengeance.

The word identity is defined as “sameness of essential or generic character in different instances” (*Merriam Webster’s*). One distinguishing character of the devil or Satan is “uncaused vengeance,” against man. This unique character is visible both in Jehovah and Jesus.

Let us begin with Jehovah.

Jehovah meets Moses at the mountain of Horeb. There Moses is asked to set out to Egypt to meet the Pharaoh. To this Moses said “Oh, my Lord, send, I pray, some other person” (*Ex. 4:13*). But then the anger of the lord was kindled against Moses that he was forced to agree. “So Moses took his wife and his sons, and set them on an ass, and went back to the land of Egypt” (*Ex. 4:20*). But, “At a camping place on the way to Egypt the lord met Moses and *tried to kill him*” (*Ex. 4:24*).

Since Moses was executing his demand there was absolutely no cause for this attempted murder on the part of Jehovah. The generic character of uncaused vengeance is thus well defined in Jehovah.

Now, to Jesus.

“He saw in the distance a fig-tree covered with leaves, so he went to see if he could find any figs on it. But when he came to it, he found only leaves, because *it was not the right time for the figs.*” Jesus said to the fig-tree, “No one shall ever eat figs from you again!” (*Mark 11:13-14*).

“Early next morning as they walked along the road they saw the fig-tree and it was dead all the way down to its roots” (*Mark 11:20*).

The bible itself says because it was not the right time for the figs, there was no figs on the fig-tree. Then why did Jesus curse the tree to death? There is no cause for this vengeance. We sense in the Jesus an advanced symptom of this uncaused vengeance. Thus the distinctive and unifying character of Jehovah and John is also found in Jesus.

Jesus tries to nip in the bud all realistic observation of his kingdom of God. Consider the cunning words at *Luke 18:17*: “Whoever does not receive the kingdom of God like a little child will not enter into it.”

What Jesus alludes to here is not the innocence of children, but rather their lack of judgement. Like children walking with gusto into dangerous waters, you should step freely into his kingdom and be damned without a tale to tell.

When Jesus said, little children are well qualified to enter heaven he is unwittingly saying that sin did not originate in Man. Here see the contradiction:

Jesus says at *Mark 7:14-16*: “Listen to me, all of you, and grasp this; nothing that finds its way into a man from outside can make him unclean; what makes a man unclean is what comes out of a man. Listen, you that have ears to hear with.”

With this statement it is impossible to agree. For, it is not what comes out of him that corrupts man, but what goes into him from outside. Jesus said the opposite in order to vilify human nature and to breed guilt in him. It is wrong even under the so-called Christian theology. It says that Adam was corrupted by a being from outside rebelliously designated as serpent.

Jesus attacks man in his language system newly acquired by way of Mary as evil by nature. Mindful of this new system, he repeatedly asks everyone to “grasp” what he means to say.

However, sin takes birth not from man but from Satan, presently operating as Jesus. It is this Satan that seeks to deploy his own sin in man.

Jesus seeks to inculcate that sin lies in man. This would have been true if sin had originated in man. But sin only originated in Satan the devil supreme. This is also in perfect conformity with the account in *Genesis* of the origin of sin, the first and only articulator of sin being Jehovah-god. *Genesis 4:7* reads: “There is sin crouching at the entrance.” This means sin is still inertial—“crouching”—inside its maiden spokesman herein, namely, Jehovah-god.

It is even erroneous to hold that man is corrupted by what goes out of him. The fact is that what goes out of man frees him from it. Listen, you that have ears to hear with!

The last biblical writer, Jude, a known kinsman of Jesus by way of Mary, unwittingly acknowledges the reward given to Moses for his unequalled services. The writing is *Jude* 9. Accordingly, Moses' body is presently in hell, notwithstanding a dispute between Michael and Beelzebub, who clearly is the present custodian.

The more faithfully you serve, the more the torments! A say about Lucifer.

Unlike Jehovah, Jesus calls himself son of man. But then, was he really a human being? *Matthew* 4:1-3: "Then the spirit led Jesus into the desert to be tempted by the devil. *After* spending forty days and nights without food, Jesus was hungry." Jesus fasted in the desert during the period. This means that he spent forty days and nights without food and without water. It is anatomically impossible for a human creature to survive that long without drinking any water. Since Jesus has done it, he is no human. He does not need food or water to keep ticking.

He announced to the disciples that he eats food of a kind unknown to them. *John* 4:31-34: "Meanwhile, his disciples were urging him, master, take some food. But he told them, *I have food to eat of which you know nothing.* My meat is to do the will of him who sent me."

John carefully says that blood as well as water came out from him when he was pierced. *John* 19:34: "But one of the soldiers opened his side with a spear; and immediately blood and water flowed out."

When a dead body is pierced, blood may come out. If the bladder is pierced, a mixture of blood and urine might come out, but not one of blood and water. This can be distinguished only by laboratory examination. But John, who was present at the scene says, he saw blood as well as water flowing out.

Man can only be redeemed from Satan the devil supreme by man. Knowing it, Jesus rebelliously affects to be son of man.

Jesus goes into anger and orders "Silence!" when a certain familiar devil blurted on an occasion: "I know exactly who you are" (*Mark* 1:24). But he is evasive when another devil challenges him with regard to his protestations of sonship of god.

In the course of his unanticipated remark, the first devil also said "holy one of god."

The free use of this descriptive text by a devil betokens the true nature of the bible as self-expression of Satan the devil supreme. Satan is the only character in the band of fallen angels who affects still to be a god after having lost that title for ever by failure to hold goodness when the concept of man first began. In that process he necessarily affects to be the only god.

Jesus in fact threatened the first devil (*Mark* 1:25) upon hearing his words and had also exclaimed "Silence!" Most versions of *Mark* rebelliously suppress the threat and exclamation, duly investing them in the process with singular pertinence. *Mark* 1:25: "Jesus spoke to him *threateningly*; Silence! he said; come out of him."

Obviously, Jesus does not want the devil to continue in the same vein after he said abruptly: "I know *exactly* who you are." The all-important "exactly" is suppressed by most versions of *Mark*!

The second devil is cited at *Matthew* 4:3: "Then the tempter approached, and said to him, *if*

thou art the son of god, bid these stones turn into loaves of bread.”

This is an open challenge from a fellow devil who evidently knows Jesus’ true identity and knows too that he is not the son of god as he affects. He boldly asks Jesus to turn the stones lying nearby into bread and prove the claim. Jesus on his part does not take up the challenge. He instead quotes from what his supposed father had already before caused Moses to write.

Incidentally, on the subject of devils or fallen angels, Jude has this to say: “The angels, too, who left the place assigned to them, instead of keeping their due order, he has *imprisoned in eternal darkness*, to await their judgement when the great day comes” (*Jude 6*).

The biblical almighty affirms his almightiness in the first sentence of the bible where he says he created heaven and earth in the beginning. There is no proof for this claim of his. On the other hand, the fallen angels whom he says he kept in darkness for ever have come up to the surface. Hence, the almightiness of the almighty is merely an affectation.

The fact is nobody has imprisoned these devils. They came up to the surface of their own accord in the aftermath of the surfacing of Satan their chief through the murderer Moses.

The Vedas count angels at 330 million in number, of whom a third dropped to the nether world by the self-force of unrighteous act on their part.

There exists in the bible a text that rebelliously furnishes the same proportion of fallen angels. The text is *Revelation 12:3-4*: “Then a second portent appeared in heaven; a great dragon was there, fiery-red, with seven heads and ten horns, and on each of the seven heads a royal diadem; his tail dragged down *a third part of the stars* in heaven.”

The stars still in the sky signify gods.

Considering the number of angels in the Vedas, the third part of the angels who fell would come up to 110 millions. There is a text in *Revelation* itself which confirms the above. The text is “Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand (5:11).

Jesus rebelliously dangled before his very first followers a novel prospect of end of the world. They were assured of his ensuing reappearance in glory and their bodily transportation to an eternally lasting heaven. All of this were to occur during their lifetime itself.

Matthew 10:23: “*I promise you*, the son of man will come, before your task with the cities of Israel is ended.”

Just a few pages down, he extends the time limit indefinitely by widening the designated territory to the whole world.

Matthew 24:14: “This gospel of the kingdom must first be preached all over the world, so that all nations may hear the truth; only after that will the end come.”

To repeat. Jesus initially says he will return before the preaching of his so-called gospel is concluded in all the cities of Israel. He says subsequently that he will only come after the same gospel is preached all over the world. It is clear from the second declaration that his purpose is the ample preaching of his rebellious gospel throughout the world by the men whom he had enrolled.

If he had said this in the beginning to those miserable men, they would have left him then and there. For, it would have been immediately seen by them as an impossible task. This is why he first promises the disciples that he will come back before they have finished preaching the so-called gospel

in the cities of Israel. The promise was never kept. It turned instead into a deceit—although he had said in *Matthew 24:34-35*: “*Truly I say to you that this generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away.*”

Jesus says at *Matthew 28:20*: “And behold I am with you always, yes, till the end of the era.”

He begins saying that he will be with them for ever and immediately afterwards adds that he will be with them only till the end of the ongoing era. According to Vedas, the ongoing era is *Kaliyuga* (Sanskrit for ‘Age of War’—*Ed.*). It began at the end of the previous age, known as *Dwapara*. The era of *Kali* began after upon the ascent of Bhagwan Sri Krishna to the heavenly world.

What Jesus says in reality is that he will last only upto the end of *Kali*. However, being a rebel and resolute enemy of the human race, he rebelliously equates his own coextensive *Kali* age with the life span of the world itself. In reality, *Kali* is but one of four different eras, each one following the other without interruption. The Vedas while saying that the world is beginningless and endless, also declare that *Kalki Avatar* will appear at *Kali*-end, and restore *Sanatana Dharma*—‘goodness everlasting’.

Jesus obviously wants *Kali* to last for ever, as Jesus and *Kali* are one and the same. For this reason he declared in his parting words that he would be with them for ever.

Jesus’ declaration of his forthcoming return is now 2000 years old. If Jesus had any truth in him, his return and the end of the world should have come about long long ago.

It all shows that there is no truth in Jesus and that he is liar and the father of lies. *John 8:44*: “You belong to your father that is the devil, and are eager to gratify the appetites which are your father’s. He, from the first, was a murderer; and as for truth, he has never taken his stand upon that; there is no truth in him. When he asserts (utters) falsehood, he is only uttering what is natural to him; he is all false, and it was he who gave falsehood its birth.”

This is a knowing statement. Every word in it pertains to the speaker himself, namely, Jesus. They are realised in him and in no one else. Any person who considers Jesus and his rebellious outpourings in the so-called gospels will come to the same conclusion, especially when he examines those words in any one of the four books in comparison with the same text in a different book.

John 8:33,37-49: “They answered him, we are of Abraham’s breed, nobody ever enslaved us yet. Yes, I know you are of Abraham’s breed; yet you design to kill me, because my word does not find any place in you. My words are what I have learnt in the house of my father, and your actions, it seems, are what you have learnt in the school of your father. Our father? They answered him; Abraham is our father. Jesus said to them, if you are Abraham’s true children, it is for you to follow Abraham’s example; as it is, you are designing to kill me, who tell you the truth as I have heard it from god; this was not Abraham’s way. No, it is your father’s example you follow. And now they said to him, we are not bastard children; god, and he only, is the father we recognise. Jesus told them, if you were children of god, you would welcome me gladly; it was from god I took my origin, from him I have come. I did not come on my own errand, it was he who sent me. Why is it that you cannot understand the language I talk? It is because you have no ear for the message I bring. You belong to your father, that is, the devil, and are eager to gratify the appetites which are your father’s. He, from the first, was a murderer; and as for truth, he has never taken his stand upon that; there is no truth in him. When he utters falsehood, he is only uttering what is natural to him; he is all false, and it was he who gave falsehood its birth.

Jesus admits to what they say that they are Abraham’s children. But in the next moment he blatantly denies that this is so. It is clear from this that when Jesus speaks falsehood, he speaks what comes naturally to him.

Jesus said, about the Devil, that ‘he, from the first, was a murderer’ (*John 8:44*). The first

murder in the bible is that of Adam's son Abel. "When they were in the fields, Cain rose up against his brother Abel, and killed him" (*Gen. 4:8*).

The book of genesis manifestly says that Abel was killed by Cain. If so, Cain is the devil.

To see what caused Jesus to say, the first murderer—Cain, is the Devil, let us return to Genesis.

Having put Adam in induced coma, jehovah-Satan proceeds to make Eve professedly from one of his ribs. *Gen. 2:22*: "This rib, which he had taken out of Adam, the Lord God formed into a woman; and when he *brought* her to Adam, Adam said, Here, at last, is bone that comes from mine."

The italicised word 'brought' manifest the occurrence of respite after Eve is professedly formed and the point when she is brought before Adam. The question is: What was jehovah-Satan doing to Eve during the respite? The answer is unambiguously provided by Eve.

Here see the testimony of Eve after she gave birth to Cain; "I have begotten a man-child *by* the lord." (*Gen. 4:1*) The text varies from version to version and no two texts agree. But words reflecting the involvement of jehovah in the conception run uniformly through them all. Other texts of the same passage are as follows, with emphasis placed in each one of the link word/words:

"*She called her child Cain*, as if she would say Canithi, I have been *enriched* by the Lord with a man-child;" (*Knox Version*)

Eve said, "I 'll name him Cain because I got him *with the help* of the Lord;". (*Contemporary English Version*)

"I have produced a man *with the aid* of jehovah;" (*New World Translation*)

"By the lord's *help* I have gotten a son;" (*GNB—Today's English Version*)

"I have gotten a man *through* god;" (*Dublin Bible*)

"I have gotten a man *from* the lord;" (*The Gideons International*)

"*With the help* of the Lord I have *brought forth* a man;" (*New International Version*)

Thus bible says through so many versions, that Cain is sired by jehovah.

Jesus emerges from Seth, the third son of Eve. (See the genealogy of Jesus at *Matthew 1:1-16*)

Again, the testimony of Eve after she gave birth to Seth: "God has given me a son to replace Abel, whom Cain killed." Hence, Seth's entry is only because Abel is removed from the scene by Cain. Cain's purpose is thus to pave the path for Seth.

Similarly, Baptist John has the same function with regard to Jesus. He said about himself in *John 1:23* "*I am 'the voice of someone shouting in the desert: Make a straight path for the lord to travel!'*"

Let us see what transpired subsequently from the point of view of the curse that jehovah pronounces on the serpent.

Genesis 3:15: "I will make you and the woman hate each other; her offspring and yours will always be enemies. Her offspring will crush your head, and you bite her offspring's heel." This is the curse that jehovah pronounces. The enmity we see right after this curse is between Cain and Abel. And as it says in the curse—woman's seed will bruise the head of his enemy—Cain bruised Abel's head.

The hatred between the Serpent and the woman is clearly seen in *Revelation 12:4*. "The dragon (Serpent) stood before the woman which was ready to be delivered, ready to swallow up the child as soon as she bore it."

The retaliation by the Serpent's seed is at *Rev. 12:3-4*. "Then another sign appeared in heaven;

an enormous red dragon with seven heads and ten horns and seven crowns on his heads. *His tail* swept a third of the stars out of the sky and flung them to the earth.”

The Serpent’s seed is the beast mentioned in *Revelation* 13:1: “And I stood upon the sand of the sea, and saw a beast rise out of the sea.” This being rebelliously named as beast is the killer of Jesus, the so-called antichrist. (See Appendix)

Consider now the talk between Peter and Jesus in the forthcoming presence of John as reported in *John* 21:20-24.

“Peter turned, and saw the disciple whom Jesus loved following him; the same who leaned back on his breast at supper, and asked, who is it that is to betray thee? Seeing him, Peter asked Jesus, And what of this man, lord? Jesus said to him, If it is my will that he should wait till I come, what is it to thee? Do thou follow me? That was why the story went round among the brethren that this disciple *was* not to die. But Jesus did not say, He is not to die; he said, if it is my will that he should wait till I come, what is it to thee? It is the same disciple that bears witness of all this and has written the story of it; and we know well that his witness is truthful.”

Why did Jesus say that John would outlive the rest?

Of the 11 disciples remaining alive after the death of Judas, James son of Zebedee was the first to die. With Jesus not appearing, the still surviving disciples carried on, taking heart from the fact that John was still alive. That is why the story went round that *this disciple*, namely, John, *was* not to die.

It is not possible to know that Jesus did not intend to say that John would never die. It is only possible to know this after John is dead. It is not possible for John himself to write so, since it is not possible for anyone to write anything after he has died. Therefore, the writing standing in his name is the work of someone else.

John’s interpretation that Jesus did not intend to say that John would not die is refuted too by Jesus’ own words at *Matthew* 16:28: “Verily I say unto you, there be some standing here, *which shall not taste of death*, till they see the son of man coming in his kingdom.” The words were addressed to “all alike,” definitely including John.

Reemphasis of Jesus’ remark is purposeful at *John* 21:23. But for such a remark, christianity would have collapsed with the death of John following on that of James. With the requoted remark in place, it outlasted its certain collapse upon the death of John.

Jesus singled out John as he was the last disciple to die. His words ensured to himself that each and every one of the other disciples would keep believing until they got killed one by one while unknowingly furthering his designs in the security of John’s immunity. “Do you follow me?” He significantly asks at this point in the talk. But for his citation about John, the last disciple to die, they would have withdrawn upon occurrence of death to anyone of them, since it would mark a failure of his assurance. The violent death of James at the hands of Jews-Herod would certainly be that turning point (*The Acts* 12:2). *Mark* 14:50 reports accordingly when saying that upon Jesus’ arrest, all his disciple abandoned him and fled. Moreover, Peter denied him thrice out of fear of death.

If the disciples were steadfast even after James’ death, it was because Jesus deceived them down to their last moments by the promise to return well before death of John. The disciples died. John too died.

It was a trap to secure, besides James, additional victims in its path. The so-called christianity has gained immensely from this victimisation. It so gained when christianity renamed it as fiducial martyrdom!

The terminal postures of Jesus are related in separate accounts by John and Matthew at impossible variance with each other. The accounts also contradict themselves.

Thus too are recorded the moments before death, as seen in *Mark* 14:29-30 (see below) and similar passages.

John's account says: "And now Jesus knew well that all was achieved which the scripture demanded for its accomplishment; and he said, I am thirsty. There was a jar there full of vinegar; so *they* filled a sponge with the vinegar and put it on a stick of hyssop, and brought it close to his mouth. Jesus *drank the vinegar*, and said, It is achieved. Then he bowed his head, and yielded up his spirit."

But the above is recorded differently by Matthew who was another eyewitness along with John. According to Matthew, the vinegar remained undrunk by Jesus. Again, Matthew did not hear him say, It is achieved. What he heard from him instead was: *Eli, eli*, etc. Matthew says that hearing him say *eli, eli*, and so on, "some of those who stood by said, he is calling upon Elias: and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let him drink; the rest said, wait, let us see if Elias is to come and save him. Then Jesus cried out again with a loud voice, and yielded up his spirit" (*Matthew* 27:45-50).

John records an entirely different version—that he did drink the vinegar and afterwards said to himself, it is achieved. Then, says John, he bowed his head and yielded up his spirit.

On the other hand, the remaining two writers, Mark and Luke, have their own versions of the death incidents. These contradict with one another and also contradict severally or commonly with either Matthew or John or with both.

Mark 15:36: "And thereupon one of them ran off to fill a sponge with vinegar, and fixed it on a rod, and offered to let him drink; wait, *he* said, Let us see whether Elias is to come and save him." This contradicts with Matthew. In Matthew, the rest of the soldiers break in with the word *Wait*, and not the same person who brings the vinegar, as in Mark.

To come to Luke now. *Luke* 23:36-37: "The soldiers, too, mocked him, when they came and offered him vinegar, by saying, If thou art the king of the Jews, save thyself." In Matthew, the same soldiers at the same moment express themselves differently. They say, *Wait*, let us see if Elias is to come and save him.

Luke goes on: "And Jesus said, crying with a loud voice, father, into thy hands I commend my spirit; and yielded up his spirit as he said it" (23:46). These are not his last words that John heard. *John* 19:30: "Jesus drank the vinegar and said, It is achieved. Then he bowed his head, and yielded up his spirit."

In sum, the rebellion against reality persists from the first to the very last moment. As for the latter, such a phenomenon of postmortem nature cannot be understood except under supposition of a consciousness that keeps working even after presumed death.

Now for the initial rebellion.

According to Matthew, three wise men came from the east to have a glimpse of Jesus immediately after he was born. They presently got a warning in a dream forbidding them to go back to Herod. They therefore returned to their own country along a different route. When Herod found that the men had played him false, he got all male children of two years and less in Jerusalem and surroundings killed. None of the three other writers makes mention of the alleged slaughter. Further, there is no historical proof for such an atrocity on the part of man.

Matthew says the men saw Jesus' star in the east. This too is absurd. All they could see is a star. They could hardly see the star of Jesus. How would they know it was Jesus' star? No previous writer has left such a warning!

Matthew writes further that Herod sent these men along with instructions to report to him after finding out the birthplace of Jesus. Herod sent them from Jerusalem to Bethlehem, a distance of 6-7 miles or about two hours on foot. In order to see the dream, they should have gone to sleep. Where did they sleep while returning? *Luke 2:7*: "She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, *because there was no room for them in the inn.*" It follows that the so-called wise men did not go to sleep. Nor did they see any dream warning them against returning to Herod.

Mark 14:29-30: "Peter said to them, Though all else should lose courage over you, I will never lose mine. And Jesus said to him, Believe me, this night, before the second cock-crow, you will thrice disown me."

Many paragraphs down, *Mark* writes a bit by bit account of how Peter denied Jesus three times to compatriots. "Meanwhile, Peter was in the court without, and one of the maid-servants of the high priest came by; she saw Peter warming himself, and said, looking closely at him, thou too wast with Jesus the Nazarene. Thereupon he denied it; I know nothing of it, I do not understand what thou meanest. Then he went out into the porch; *and the cock crew.* Again the maid looked at him and said to the bystanders, This is one of them. And again he denied it. Then, a little while afterwards, the bystanders said to Peter, It is certain that thou art one of them; why, thou art a Galilean. And he fell to calling down curses on himself and swearing, I do not know the man you speak of. *Then came the second cock-crow; and Peter remembered the word Jesus had said to him, Before the second cock-crow, thou wilt thrice deny me*"(14:66-72).

But here is how Jesus says the same thing in *Luke*: "A cock will not crow today *until you have three times denied knowing me*" (22:34).

In *Mark*, Jesus tells Peter that before the cock crows twice that night, he, Peter, will have denied Jesus thrice. But in quoting the same words of Jesus, Luke plainly contradicts with what Mark quotes. Luke says the cock will crow for the first time only after Peter has denied him thrice. The cock in Luke's book does crow at the specified juncture!

Mark's assertion is suppressed by Luke. The latter writes instead that the cock will not crow at all before Peter had denied Jesus thrice. Similarly, Mark avoids Luke's assertion that the cock will begin crowing that night only after Peter had thrice denied Jesus.

In short, each one knew what the other had written. Even then, their accounts are mutually contradictory.

John unwittingly writes at 8:44: "When he utters falsehood, he is only uttering what is natural to him; he is all false, and it was he who gave falsehood its birth." The words of *John* regarding the devil become meaningful only in Jesus, the common author of these books.

The entire text of the bible in all its characters and syllables in all its different books in all their multitudinous versions is authenticated as standard and domestically error-free. The authentication is absolute in its wording. It is positive being itself part of the bible. It is all-inclusive being the last sentence of the book as a whole.

Revelation 22:18-19: "To all who hear the words of prophecy this book contains, I give this warning. If anyone adds to them, god will add to his punishment the plagues which this book

threatens; and if anyone cancels a word in this book of prophecy, god will cancel his share in the book of life, in the holy city, in all that this book promises.”

(Readers will note how the authors have knowingly cancelled the term “God” by taking away the capitalisation.

(The christian god is a unique ex-god and not supreme god as he affects to be. This singular affectation turned him rather into supreme devil.)

Jesus goes into panic every time he senses that his true identity as Satan the devil supreme might be detected.

A typical example is *Mark 9:14-18* and *21-25* where he blunders in panic over apparent signs of detection of his identity.

Mark 9:14-18: “When he reached his disciples, he found great multitude gathered around them, and some of the scribes disputing with them. The multitude, as soon as they saw him, were overcome with awe, and ran up to welcome him. He asked them, what is the dispute you are holding among you? And one of the multitude answered, master, I have brought my son to thee; he is possessed by a dumb spirit, and wherever it seizes on him, it tears him and he foams at the mouth, and gnashes his teeth, and his strength is drained from him. And I bade the disciples cast it out, but they were powerless.”

Mark 9:25-26: “And Jesus, seeing how the multitude was gathering round them rebuked the unclean spirit; thou dumb and deaf spirit, he said, *it is I that command thee*; come out of him, and never enter into him again. With that, crying aloud and throwing him into a violent convulsion, it came out of him.”

The boy’s father had said the spirit was dumb. But Jesus reproaches it as “dumb *and deaf*” Since the spirit was only dumb, Jesus blundered when he called it dumb and deaf. Moreover, the spirit hears and obeys Jesus when asked to come out. This shows it is not deaf.

Jesus committed the blunder out of panic. He rebuked the spirit when he found that a multitude of people were closing in. He evidently wanted to get the unclean spirit away from the scene before the people came too near. He goes into panic in the hurry. That is why he commits the blunder. His panic is caused by sudden awareness of the possibility of detection of his identity as super Satan and the chief of all unclean spirits. It so happens the awareness gets the better of him on this occasion. (see also below—*Ed*).

Jesus is styled as prince of peace by the christians. But his own words merely show him to be the contrary. *Luke 12:49-51*: “It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled? There is a baptism I must needs be baptised with, and how distressed I am for its accomplishment! **Do you think that I have come to bring peace on the earth? No, believe me, I have come to bring dissension.**” How worthless is the christian claim, when Jesus himself says so categorically that he has not come to bring peace, but rather fire and dissension!

Jesus declares in so many words that he suffers untold distress that the world of man is not yet consumed by fires of dissension. The subject matter of this book is that Jesus and Satan are one and the same. Satan means deceiver. Jesus is the same Satan who has acquired human likeness for the annihilation of mankind. This is what Jesus means when saying that “whoever has seen me, has seen the father” (*John 14:9*). Jesus the pseudo-human constitutes by and in himself the deceptive mask put on by Satan the devil supreme in execution of his contemplated aim of the total loss of mankind under the pretext of saving it. *Jeremiah 4:10* “*Alas, alas, alas, Oh Lord God, hast thou then deceived this*

people and Jerusalem, saying; you shall have peace; and behold the sword reacheth even to the soul?'". Thus says Jesus' so-called father at *Zephaniah* 1:3 **"I will cut off man from the face of the earth."**

We find at *Luke* 12:49-51 above, the untransformed Satan emerge from his mask as Jesus. In other words, Jesus forgets his mask and appears in his true identity as Satan. The passages leading, *Luke* 12:14-52 show how this shedding of the mask occurred. Jesus says at *Luke* 12:40-41: *"You too then must stand ready; the son of man will come at an hour when you are not expecting him. Peter thereupon asked Jesus: Dost thou address this to us, or to all men?"* The announcement that he has come to set the earth on fire follows upon this question. Jesus so announces because of his earlier statement at *Luke* 9:27. Jesus says there: *"But I tell you truthfully, there are some of those standing here that will not taste death at all until first they see the kingdom of god."* All his twelve disciples were present there, besides others. The disciples naturally inferred from the statement about *"some of those standing here"* that it was meant of them. But the same Jesus said afterwards at *Luke* 12:39-40: *"Be sure of this; if the master of the house had known at what time the thief was coming, he would have kept watch, and not allowed his house to be broken open. You too, then, must stand ready; the son of man will come at an hour when you are not expecting him."*

Jesus does not answer the legitimate question of Peter whether his illustration was directed at others only or at all of them. Reason is that the question tips off in Jesus an inkling of his identity as Satan on the part of its author. If Peter were to sense the correct profile of Jesus, then the so-called christianity is no more. The query of Peter starts a fear in Jesus that his identity is already known to Peter. This fear makes him panic. He loses all defences and blurts out in true Satanic vein that he is come to set the earth on fire, that he had no greater wish than that the fire be kindled and he be *"baptised"* in it and that he is greatly *"distressed"* that the undoing of the world as aimed by him is not yet accomplished. It is only possible for Satan the devil supreme to be distressed over mankind's survival and to exult over its decimation. That kind of reaction only corresponds with supreme evil.

Jesus dispels all possibility of misgivings about his aim. *"Do you think that I have come to bring peace on the earth?"* he asks point-blank. **"NO, BELIEVE ME,** I have come to bring dissension." Dissension is the opposite of unity. Jesus declares that he has come to bring *dissension*. This would show that there was no dissension in mankind before Satan appeared amidst man *"transubstantiated"* into Jesus and that his christianity and Jesus' make-believe father are the pallbearers of discord and strife in mankind.

The devil continues saying, *"From now on a family of five will be divided, three against two and two against three. **Fathers will be against their sons and sons against their fathers; mothers will be against their daughters and daughters against their mothers; mothers-in-law will be against their daughters-in-law; and daughters-in-law against their mothers-in-law.**"* (*Luke* 12:52-53)

Let us see how Satan currently known as Jesus brought dissension—defined by *Merriam Webster's* as *"religious nonconformity"*—in mankind, that had remained free of it. The three religions of Judaism, Christianity and Islam are all ushered in by Gabriel the fallen angel. Islam begins with a vision of Gabriel to Mohammed and christianity from a similar visit by the same Gabriel to Mary. As for Judaism, Gabriel appears to the fleeing Moses even prior to jehovah: *"He (Moses) reached god's own mountain of Horeb. And the angel of the lord appeared unto him in a flame of fire out of the midst of a bush"* (*Exodus* 3:2).

According to Jewish scriptures, the future ruler of Israel will emerge from Bethlehem in Judaea. *Micah* 5:2: *"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judaea, yet out of thee shall he come forth for me that is to be ruler in Israel."* But Jesus came from Nazareth in Galilee. *Mark* 1:9: *"And it came to pass in those times, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan."*

Gabriel tells Mary that Jesus will be called son of god. But the same Gabriel when meeting Mohammed subsequently says that it is not in the nature of Allah to have a son. *Koran* 19:34-35: **“This is Essah (Jesus), the son of Maryam. This is the true statement with regard to what people suspect about him. It is not at all in the nature of Allah to accept son. He is holy.”** Again *Koran* 19:27-33: “The child said, I am the servant of Allah. He gave me the holy writ and *made me a prophet.*”

Again the prayer in *Koran* 17:111: **“Praise be to Allah who has never begotten a son; who has no *partner* in His Kingdom.**

Further, *Koran* 18:4-5 reads: “And admonish those who say that Allah has begotten a son. **Surely of this they could have no knowledge, neither they nor their fathers; A monstrous blasphemy is that which they utter. They preach nothing but falsehood”.**

It all shows how Jesus is not the son of god in *Koran*.

There is only one explanation for these divergences of fundamental nature in the three scriptures emanating from the same being. The explanation again is in *Luke* 12:51-52: *“Do you think that I have come to bring peace on the earth? No, believe me, I have come to bring dissension.”*

“Religious non-conformity” has brought wars in which millions have already shed their blood to propagate or defend their faith, each one thinking what their scripture says is the truth, not knowing they are all false.

Thus commands *Koran* 2:216: *“Fighting (Jihad the so-called holy war) is obligatory for you much as you dislike it.”*

By way of these three pseudo-scriptures, Jesus, alias the devil supreme, was determined to destroy the human race by injecting religious discord in it.

Jesus is trustworthy, however, in his disclosure that he and his father are one, the two being united by the common attribute of falsehood.

Says the so-called father at *Genesis* 2:16-17: “Thou mayest eat thy fill of all trees in the garden except the tree which brings knowledge of good and evil; if ever thou eatest of this, thy doom is death.” At *Genesis* 3:4-5 the serpent tells the woman: “What is this talk of death? God knows well that as soon as you eat this fruit your eyes will be opened, and you yourselves will be like gods, knowing good and evil.”

Genesis 3:22: “The god said, too, Here is Adam become like one of ourselves, with knowledge of good and evil; now therefore he should not lift his hand and gather fruit also from the tree of life and live for ever.”

The Jehovah originally had said that Adam can eat the fruit of all trees except that of the tree of knowledge, which he said causes instant death. This is found to be a deceptive trap when he acknowledges soon afterwards that they would live to eat the fruit of the tree of life too and live for ever in consequence.

That acknowledgement also institutes the total reversal of whatever he originally said—manifesting him in the process as an organic liar and the inseparable father of his son.

The serpent said your eyes will be opened and you will become like gods knowing good and evil. The truthfulness of these words of the serpent is independently admitted at *Genesis* 3:7: “Then the eyes of both were opened.” At *Genesis* 3:22 the so-called god also admits to the truthfulness of the rest of the serpent’s statement. *Genesis* 3:22: “Here is Adam become like one of ourselves.” These

words on the part of the so-called god also admit to the truthfulness of what the serpent had said that this the god knows.

In reality, everything that the serpent said is honest and truthful, while everything that came out of Jehovah's mouth is untruthful and dishonest.

Jesus says at *John* 16:16: "After a little while, you will see me no longer; and again after a little while you will have sight of me, because I am going back to the father."

When saying that the disciples will no longer see him after a little while, Jesus is referring to his imminent execution. When saying that they will see him again after a little while more, he is referring to his reappearance after three days and nights. His whereabouts during the absence are accounted at *John* 16:5: "Now I am going back to him who sent me." At *Matthew* 5:45 he announces the whereabouts of the one who sent him as "heaven." Therefore, when saying that he was going back to his father, he meant that he was going back to his father who is in "heaven." But Jesus was in fact in the heart of the earth or hell during the three days in question. *Matthew* 12:40: "The son of man will be three days and three nights in the heart of the earth." In other words, Jesus was actually bound for hell after deceptively announcing that he was going back to his father who is in "heaven."

Since Jesus said he was reporting to his father, the whereabouts of Jesus' father is also the heart of the earth or hell, where Jesus himself returned. That paternal seat is unmistakably defined at *Gen.* 19:24 as the locale of sulphur and fire ("The lord rained down—read spewed up—brimstone and fire from the lord's dwelling-place").

From quite early in his operations, Jesus was consciously engineering for the eventual assassination of his disciples. Jesus was himself killed for his studied claim that he was the christ. From early on he consciously impressed the disciples and especially Peter with the same claim. This predictably cost them their life.

Jesus' aforesaid scheme against his disciples lies scattered at different places in *Luke* and *Matthew*.

It starts characteristically with the incompatible and rebellious sentence at *Luke* 9:18: "And it came to pass, as he was *alone* praying, *his disciples were with him*: and he asked them, saying: what say the people that I am?"

Luke 9:19-21: "They answering said, John the baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom do you say that I am? Peter answering said, the christ of god. And he sternly charged them, and commanded them to tell no man *that thing*."

And yet, he himself soon proclaims that very thing to people at large and the same disciples: "Nor are you to be called leaders, for your leader is one, the christ" (*Matt.* 23:10). Furthermore, after his make-believe resurrection, he sternly orders the same disciples: "Go ye and teach all people, baptising them in the name of the father, *the son* and the holy ghost" (*Matthew* 28:19).

Jesus readily knew that his plans would backfire in the event the disciples went about telling the Jews that he was their christ-redeemer. The Jews would have killed them even before his own execution. This is why he "sternly" forbids them from giving vent to the pretext.

He himself went about later on claiming the same thing. This was so done for getting himself killed by the Jews. Proof is *John* 5:18: "On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the sabbath but he was also calling god his own father, making himself equal to god." It is clear that the Jews killed him for making himself equal to their

supposed god and for calling their supposed god his father.

A further proof for Jesus having masterminded his own execution is contained in *John 7:20*: “Why do you design to kill me? he asked. The multitude answered, Thou art possessed: who has a design to kill thee?” Jesus clearly is out here to implant the homicidal notion against himself in the Jews. (“Implant” is thus defined by *Merriam Webster’s*: “to set *permanently* in the consciousness or habit patterns.”)

For the same reason that Jesus originally forbade the disciples from openly bracketing himself with the christ, he in the end orders them to preach world wide that he was the christ, and additionally to baptise the world in the pretext. The motivation behind them both is homicide of the disciples after his own execution. By the inflow of martyrs, this in turn caused his infernal religion to germinate here on earth.

In his last talk to the disciples Jesus misinformed them that after his exit his father would send them the holy ghost. He also tells them rebelliously that the holy ghost will be their timely “helper” and that he will recall to their mind everything that Jesus himself had taught them (*John 14:26*).

Before, at *Mark 13:11*, Jesus spoke thus to the same disciples: “But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak; but whatever is given you in that hour, speak this, *for you are not the ones speaking, but the holy ghost is.*”

Stephen is the first disciple to put these assurances into practise.

He was tried by the sanhedrin after he preached, at variance with the Jewish scriptures, that Jesus was the christ. He makes a long speech at the trial. He says in the end: “Stiff-necked race, your heart and ears still uncircumcised, you are for ever resisting the holy ghost, just as your fathers did” (*The Acts 7:51*).

“At hearing *this*, they were cut to the heart, and began to gnash their teeth at him. *But he, full of the holy ghost*, fastened his eyes on heaven, and saw there the glory of god, and Jesus *standing* at god’s right hand; I see heaven opening, he said, and the son of man *standing* at the right hand of god. Then they cried aloud, and put their fingers into their ears; with one accord they fell upon him, thrust him out of the city, and stoned him. He, meanwhile, was praying; lord Jesus, he said, receive my spirit. And with that, he fell asleep in the *lord*” (*The Acts 7:54-59*).

The evil spirit or the so-called holy spirit, first prompted Stephen to infuriate the jury by mouthing insults against their paternity and ancestry. Stephen looked up at the sky rebelliously considering it as heaven and abode of Jesus. The same spirit now prevailed upon him to say, I see heaven opened and Jesus *standing* at god’s right hand. At this they stoned Stephen to death—as his account went against a prior statement to the same jury.

For the pitiable end of this man and of all similar others, Jesus is responsible with his promise of the slayer rebelliously renamed as helper.

Stephen was questioned by the same sanhedrin where Jesus was produced earlier. Jesus was then asked point-blank by the same jury: “Are you the christ?” Reply: “I am; and you will *see* the son of man *sitting* at the right hand of god’s power and coming with the clouds of heaven” (*Mark 14:62*).

Jesus lied twice in the course of that one sentence. As father of lies and constitutional liar, Satan, ditto Jesus, he is the only being that can accomplish that kind of lie.

Stephan sees him standing. Jesus says he will be sitting. His immediate and succeeding disciples have waited from the beginning to this day. They still wait to see him standing prior to landing!

THE SIMPLE LESSON TO BE LEARNT BY THEM ALL IS THAT JESUS WAS LYING OUT AND FOOLING OUT EVERYONE OF THEM, AS ONLY HE CAN DO, HIMSELF BEING

SATAN THE DEVIL SUPREME.

As regards the holy ghost as such, Jesus told the disciples at *John 16:7* that the holy ghost cannot come as long as he himself is alive physically: “*I tell you the truth (!)*. It is expedient for you that I go away; for if I do not go away, the comforter will not come unto you; but if I depart, I will send him unto you.”

The first thing that happened after Jesus’ so-called ascent is ingress of the holy ghost (*The Acts 2:1-4*).

The holy ghost cannot come on the scene when Jesus is present hereabouts. On the other hand, Jesus’ return is preset for the end of the era: “And then the sign of the son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the son of man coming on the clouds of heaven with power and great glory” (*Matthew 24:30*).

In short, Jesus cannot show up on the earth until the end of the world. *The Acts 3:21*: “But Jesus *must stay in heaven* until god makes all things new, just as his Holy Prophets promised long ago.”

But Jesus does come up before—more than once.

The Acts 9:3-5: “Now as he (Paul) was travelling he approached Damascus, when suddenly a light from heaven flashed around him, and he fell to the ground and heard a voice ... ‘Who are you,’ he asked. And he said, ‘I am Jesus.’”

The Acts 23:11 again says: “On the next night, the lord came to Paul and told him, ‘Thou hast done with bearing me witness in Jerusalem and now you must carry the same witness to Rome.’”

The above go to show that Jesus’ account of his ascending to heaven and seating himself at his father’s right is a rebellious lie.

In a string of inverted expressions, Jesus said too at *John 3:13*: “No one has ascended into heaven but he that descended from heaven, the son of man.”

Straightened out, the pompous saying would read: “No one has made it to the ground from hell but he that dropped there, the son of Satan.”

Jesus has not ascended to heaven. It is not possible for an ex-archangel like him who has dropped to the nether world by the propulsion of unrighteous deed, to find re-entry there.

This over-rules the possibility of a holy ghost existing at all. The so-called holy ghost is nothing but an alter-counterpart of Jesus.

Proof is *John 14:17*: The live Jesus admits here that the holy ghost is presently indwelling in his hearers (the disciples): “You know it, because it dwells in you and *is* in you.”

The new testament of the devil supreme has also at the end a passage that rebelliously identifies his own killer—“antichrist” in christian terminology—by way of an arithmetical figure.

“This calls for wisdom. Whoever is intelligent can figure out the meaning of the number of the beast, because the number stands for a man’s name. Its number is 666” (*Revelation 13:18*).

The speaker obviously knows himself who “666” represents. As he does not come clean with it, he obviously wants to keep the person’s name hidden. Tracing out the man behind the number is a task for the intelligent. Figure it out if you can, says the text to readers as a challenge. The clue given is that it stands for a man’s name.

Since the observation forms part of the bible and since the author declares it possible for intelligent heads to “figure out” the true meaning, it may be inferred that the person alluded to figures in the bible itself. How else can the author say that the intelligent can duly figure him out. The two remarks, “This calls for wisdom,” and “*if* you are intelligent,” also go to show that the key to the number is placed in the bible itself.

When you write or say 666, you are writing or saying only one number—6. The other two 6’s are mere repetitions of the first 6. In the Revelation to John, Jesus did not utter 666, but rather 6-6-6. It follows that instead of seeking a “beast” with the number 666, we should seek one with the number 6.

Is there a being then in the bible that is identifiable with the number 6.

There does exist such a being in the bible. This is none else than the being portrayed in the bible as father of the human race, namely, Adam.

Genesis 1:26 & 30-31: “And god said, let us make man. And so it was done. And god saw all that he had made and found it very good. So evening came, and morning, and a *sixth day* passed.”

The creation of man was accomplished in the bible on the sixth day. Man is thus associated by the bible with the number 6.

Revelation 13:18 says the number stands for a man’s name. Therefore, what Jesus actually said here was, it stands for *the first man’s name*. The crucial word “first” is suppressed out as part of his rebellion against truth.

The man in *Revelation* 13:18 whom Jesus and christianity regard as Anti-christ is the same being named as Adam in *Genesis*.

Since Adam is represented as the first man and since all mankind is portrayed as descended from him, it is some representative of the humankind as a whole that Jesus pinpoints as his killer. Antichrist is Jesus’ adversary. Since Jesus calls the humankind his enemy, Jesus is mankind’s enemy, in other words the devil supreme.

The reason why Jesus although aware as to who his enemy is, does not plainly reveal the enemy’s identity, is that his words are addressed to the same enemy.

OM NAMA SHIVAYA