

The true God is love

I believe in a God whose definition is "love" (1 John 4:8).

I believe in a God who is just and who does not punish innocent people because of the sin of their ancestral.

I believe in a God who does not make favoritism of people nor races (Acts 10:34).

I believe in a God who attends everyone who searches for him with sincerity.

I believe in a God who does not despise the ones that appeals to Him.

I believe in a God who did not lose his sanctity when he was with the publicans and sinners (Mathew 9:11).

I believe in a God who does not have repugnance of the sinners (Mark 2:15-17).

The "god" of OT, Jehovah, killed a man called Uzzah, because this man extended his hand and touched in the ark, which symbolized the presence of Jehovah (2 Samuel 6:6- 8).

On the other hand, an ill hemorrhagic woman was cured simply by touching in the edge of vestments of Jesus (Mathew 9:19-22).

The conclusion is - the "god" Jehovah is not the same as Jesus, therefore whereas some "touched" in Jehovah and were killed, the ones that "touched" in Jesus were cured.

Jehovah and Jesus are not same. Jehovah admitted revenge and the "eye for eye, tooth for tooth" principle, but the Gospel of Jesus is different.

I trust Jesus when He claims what He can do for us because He is able to sympathize with our weaknesses (Hebrew 5:15). He is not distant from us, nor untouchable like Jehovah, who prohibited Moses to approach towards him because of his "holiness" (Exodus 3:5).

By the other hand, Jesus authorized children to be beside him (Luke 18:16).

In the Parable of the Good Samaritan the differences between Jesus and Jehovah are very clear.

The law of Jehovah is typified both by the Levite and the Priest who **PASSED BY ON THE OTHER SIDE, IGNORING THE POOR MAN** (Luke 10:31 and 32). His law forbade them to come near to those who were about to die (Leviticus 22:4).

Jesus **HAD NO SCRUPULOUSNESS** to come near to those who were about to die (Matthew 8:6 to 13), as well as those who were already dead (Luke 7:14), because **MORE IMPORTANT** than observing the Law is to make goodness (Matthew 12:9 - 12).

The Gospel of Jesus is typified by the Good Samaritan who **CAME WHERE THE POOR MAN WAS AND HELPED HIM** (Luke 10:33). Jesus came near to the sinners and prostitutes to preach them about the Kingdom of Heaven (Matthew 21:31).

Jehovah's law served only to point out the sins of men (Romans 7:7 to 11), but Jesus' mercy provided reconciliation to the men with God Father (Romans 5:11; 2 Corinthians 5:18 and 19).

In the synagogue at Nazareth (Luke 4:14 to 21), Jesus took the scroll of the prophet and read Isaiah 61:1 and 2, where the Tetragrammaton is originally used, but He intentionally omitted the name "Jehovah".

Whenever Jesus referred to God, He used the expression "Father". This is a clear proof that Jesus' ministry is linked to the Father, but not to Jehovah.

Jesus also substituted the word "vengeance" from that original text of Isaiah by the word "favor", (as you have also claimed!) because his ministry is founded in love and mercy; not on vengeance and revenges like Jehovah's ministry.

I believe in a God who said: "I am the light of the world" (John 8:12).

There is an amazing meaning regarding the light. The light is not contaminated by the darkness. On the contrary, the darkness fades away when the light comes.

In the same way, Jesus was not "contaminated" when He was with the sinners.

In spite of being with rejected and discriminated people, Jesus was not influenced by them. On the contrary, many of those sinners were saved when the light of Jesus came over them.

Jesus said: "It is not the healthy who need a doctor, but the sick. For I have not come to the righteous, but sinners (Matthew 9:12).

The law of OT forbade priests of being close to the moribund people (Leviticus 21:11). However, Jesus did not fear about the possibility of being near to those who were hopeful about him, because that was the reason of his ministry among the men.