



Is God Guilty of
Fraud?

A row of wooden file folders is shown, with the central folder in focus. The folder has a light-colored label with the word "Investigations" written in a typewriter-style font. To the left, a metal ring is visible, holding the folder in place. Other folders in the background are slightly out of focus, with labels that are partially visible and blurred.

Investigations

Clients

Su

ers

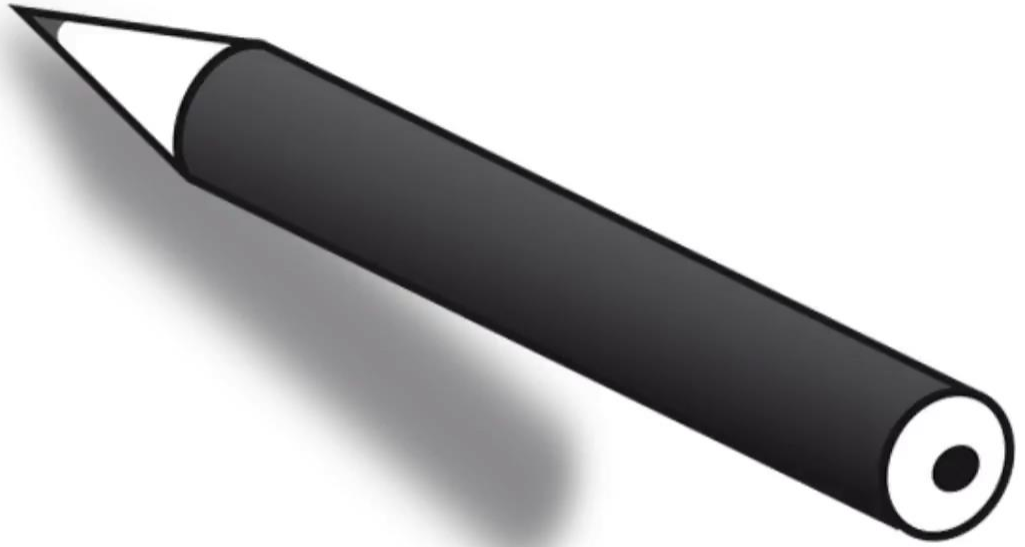


A person wearing a dark grey suit jacket over a light blue button-down shirt is holding a magnifying glass with a gold rim and a dark wooden handle. They are looking at a white receipt held in their other hand. The receipt has some text, including "USD 53.28", "Thank you for shopping with us!", "Card Number: *****", "Date: 21.10.2014 15:54", and "Credit Card Receipt". A calculator and some papers are visible on the desk in the foreground.

God of War or
God of Peace?

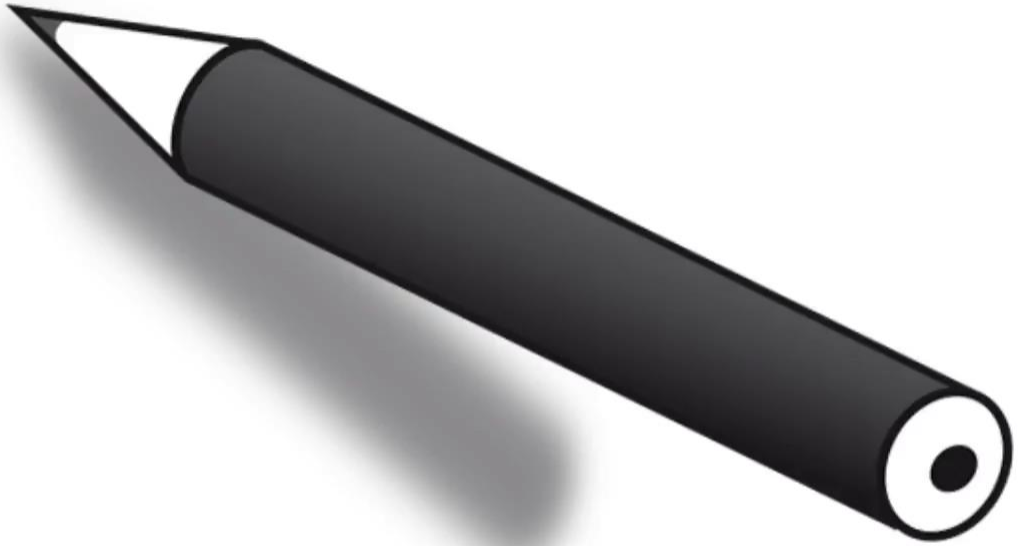


Question



Question

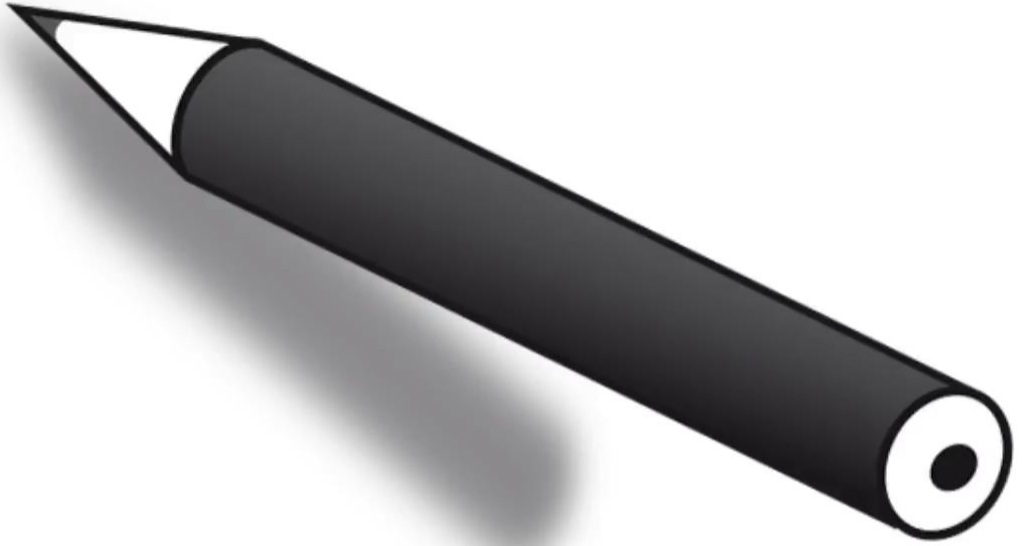
Various approaches



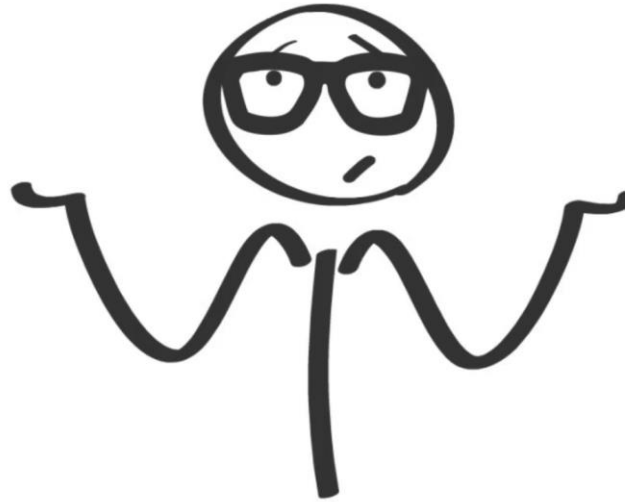
Question

Various approaches

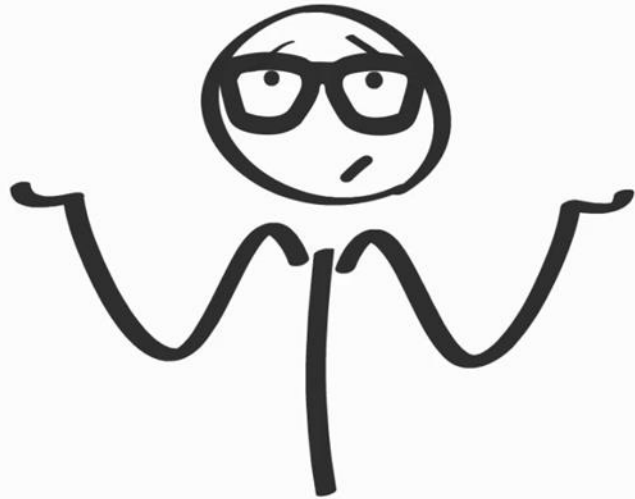
Suggestions



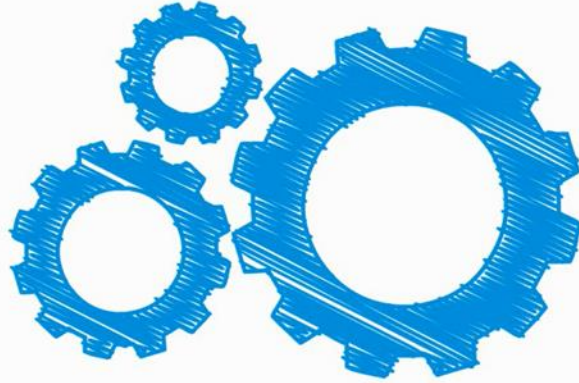
Question



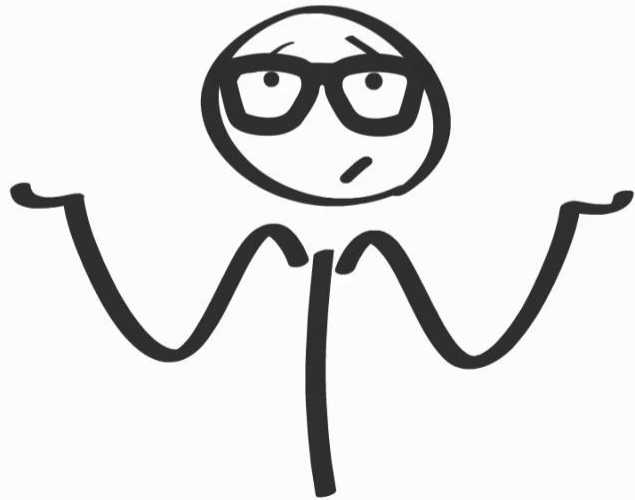
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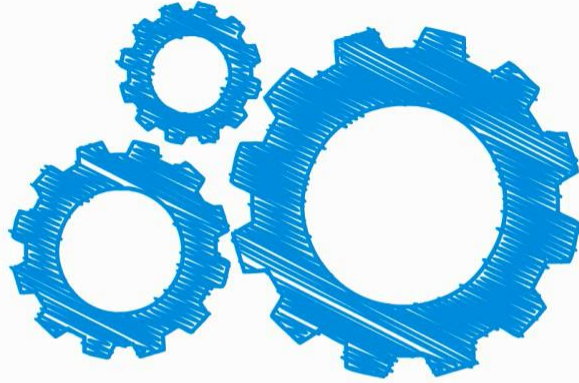
Various approaches



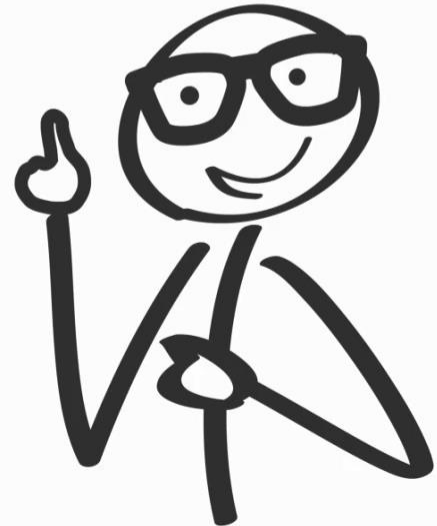
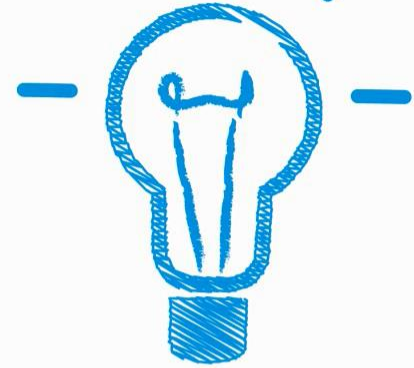
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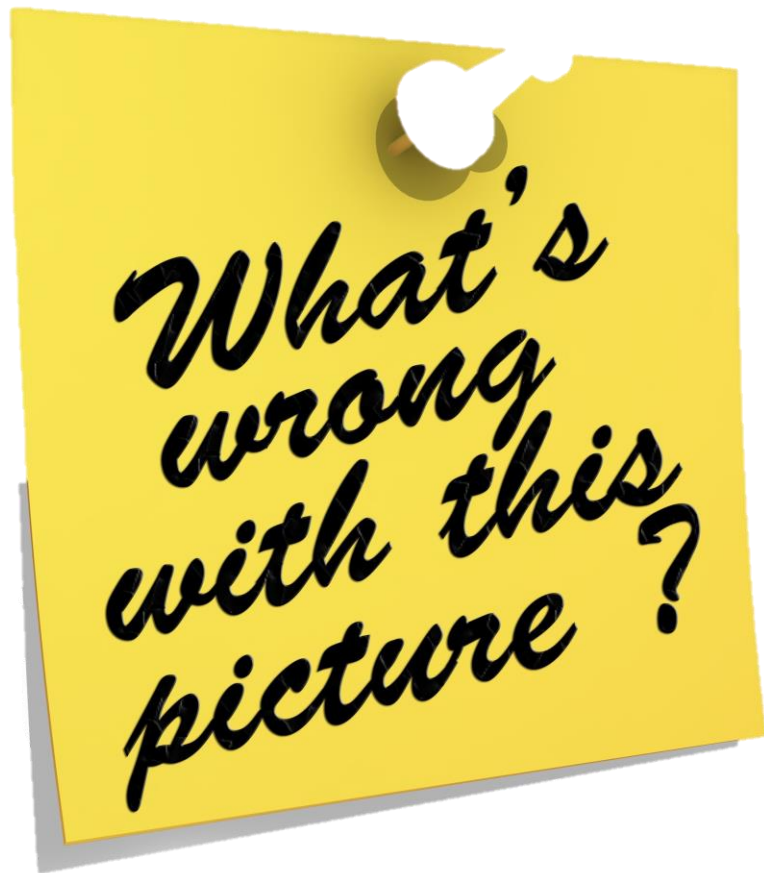
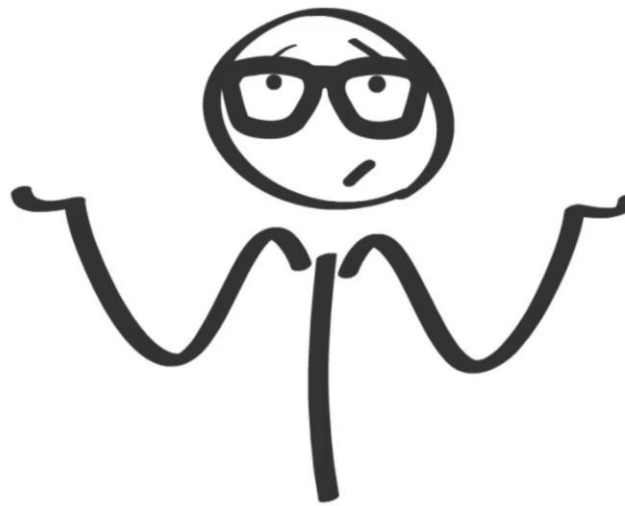
Various approaches



Suggestions



Question

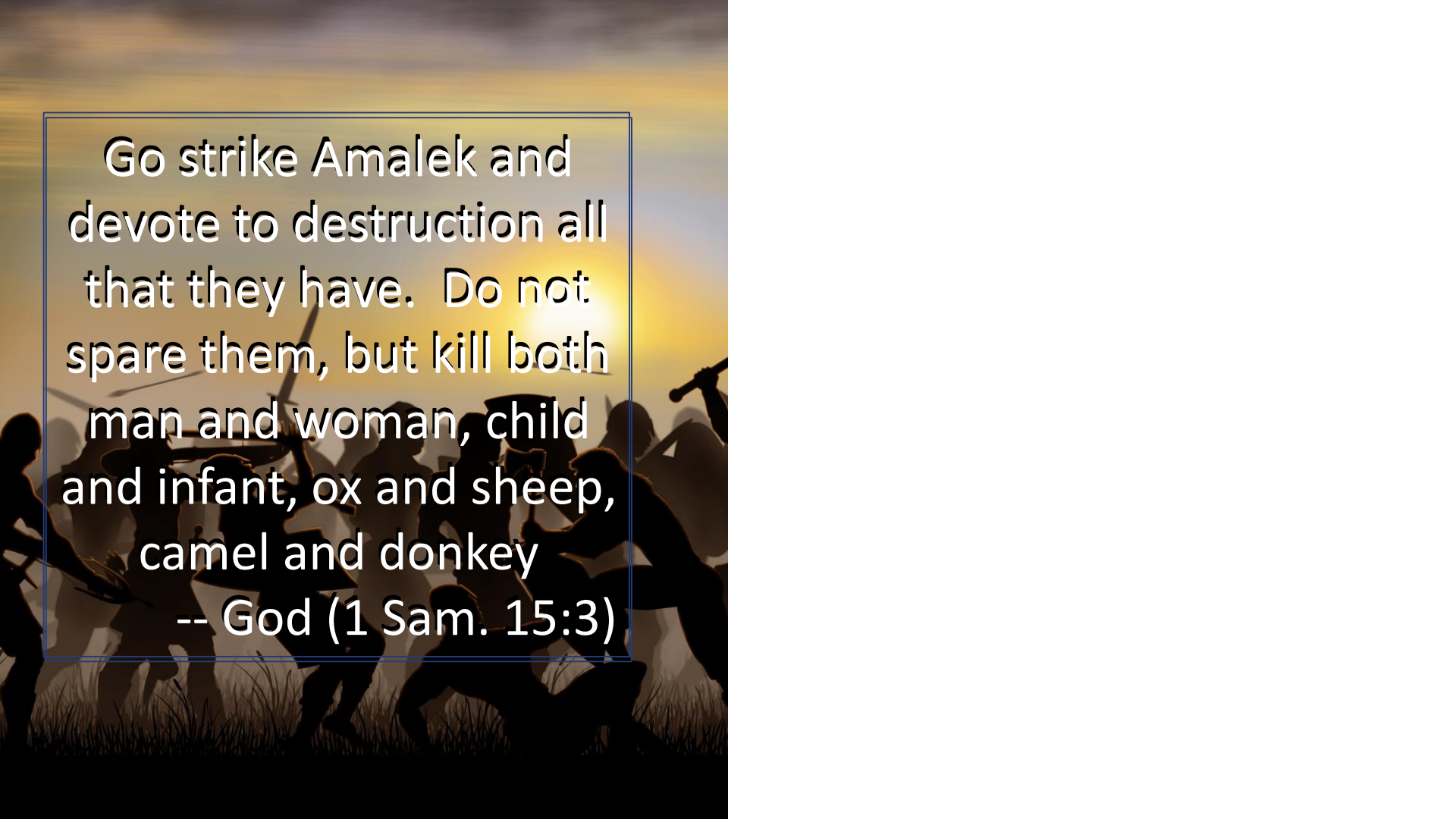


Go strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey



Go strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey
-- God (1 Sam. 15:3)

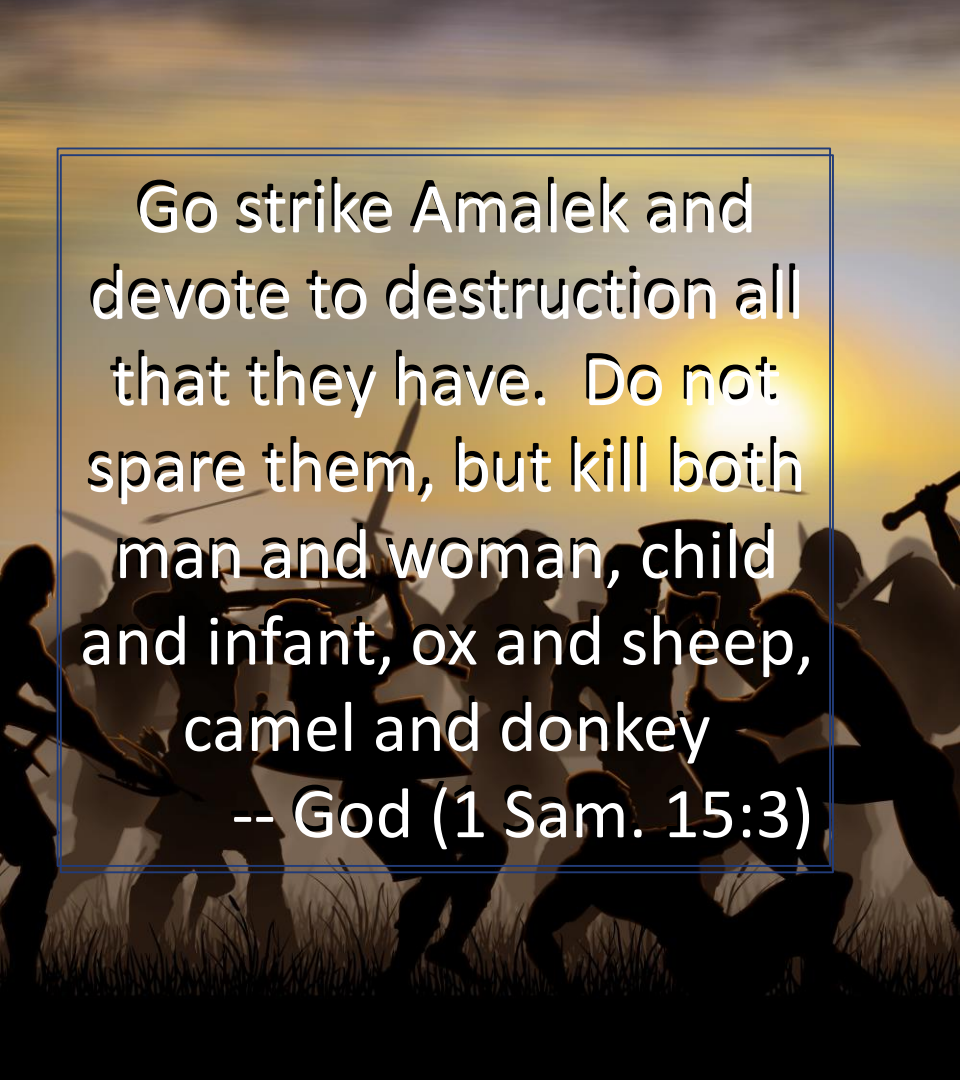


The background of the slide features a dramatic sunset or sunrise scene. The sky is a mix of orange, yellow, and grey. In the foreground, the silhouettes of several warriors are visible, some holding spears and shields, suggesting a battle scene. The text is overlaid on this image within a blue-bordered box.

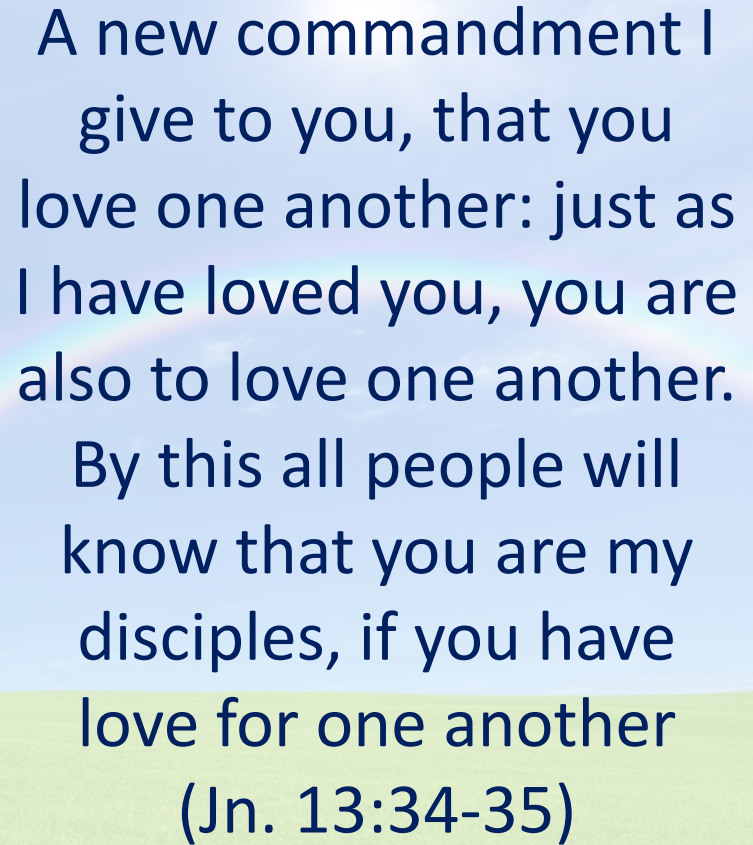
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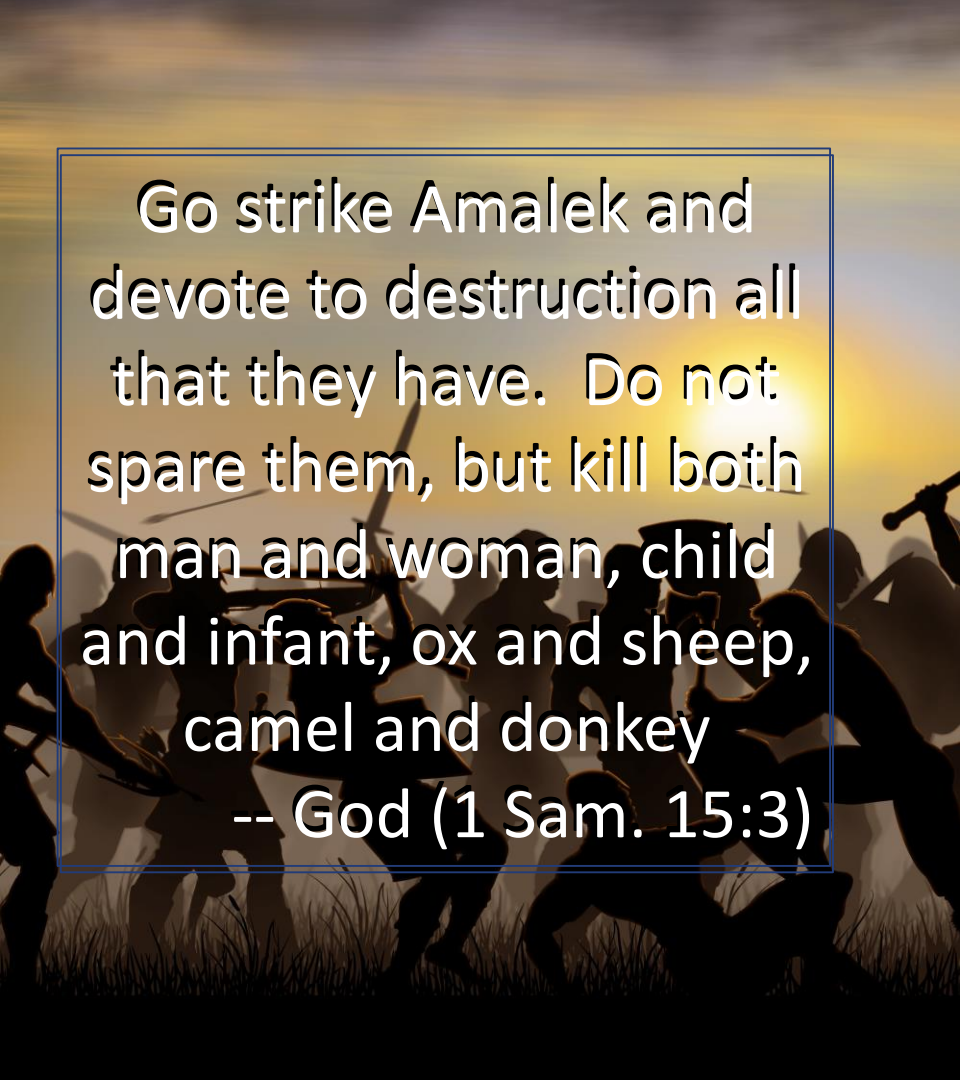
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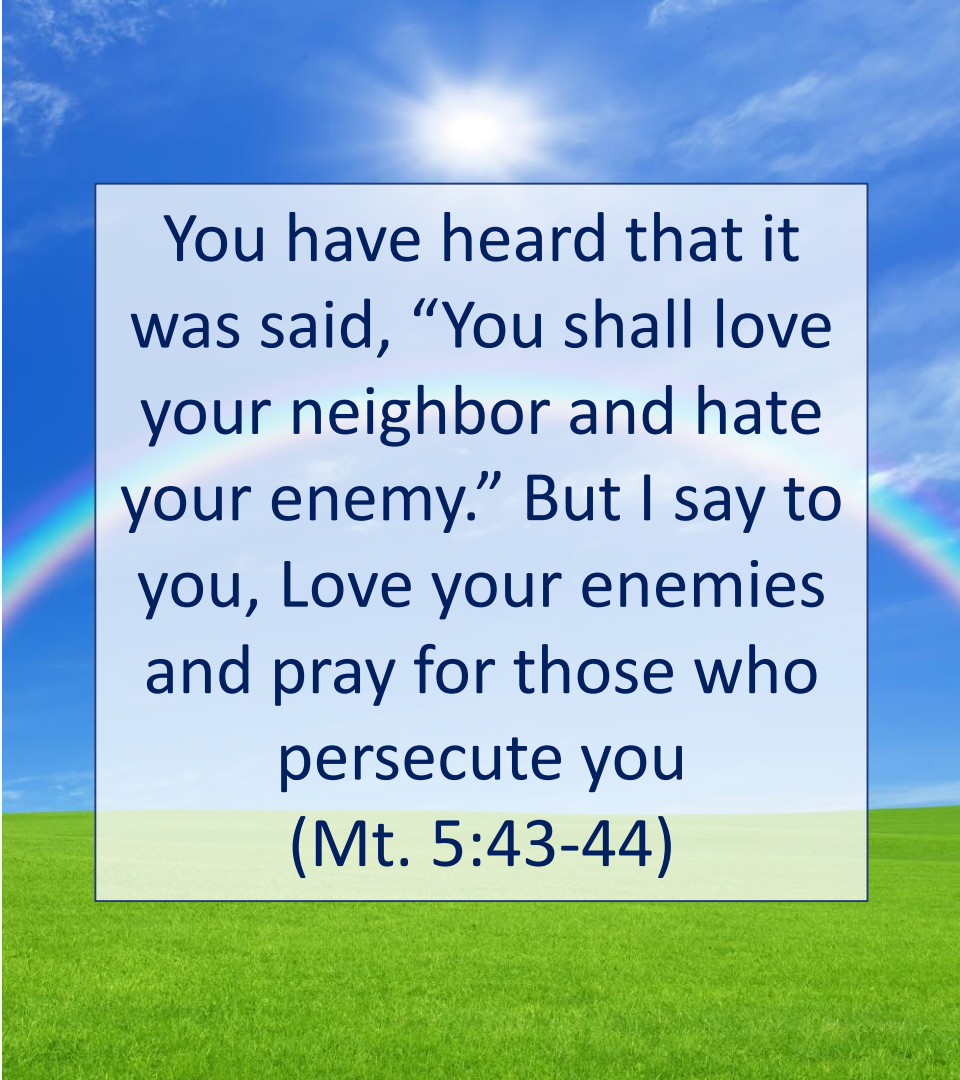
A new commandment I
give to you, that you
love one another: just as
I have loved you, you are
also to love one another.
By this all people will
know that you are my
disciples, if you have
love for one another
(Jn. 13:34-35)

Go strike Amalek and
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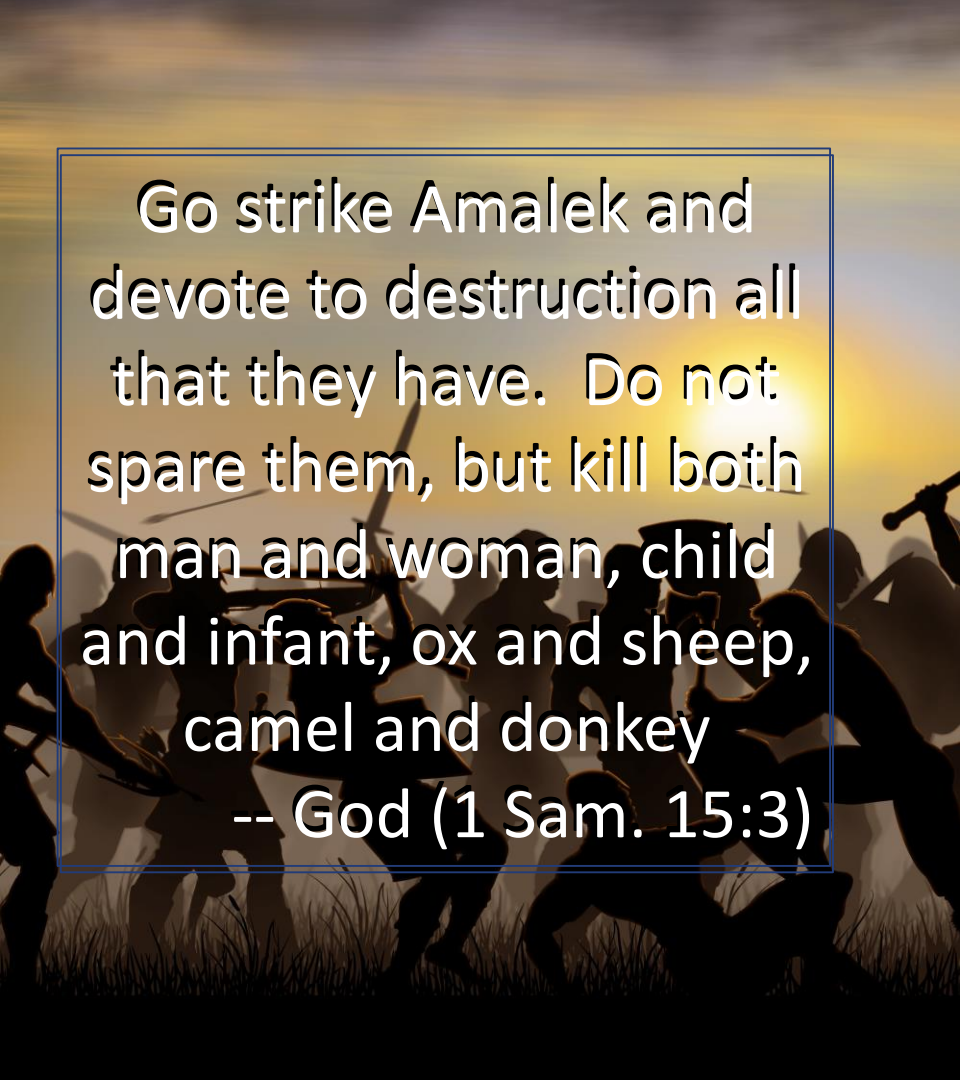
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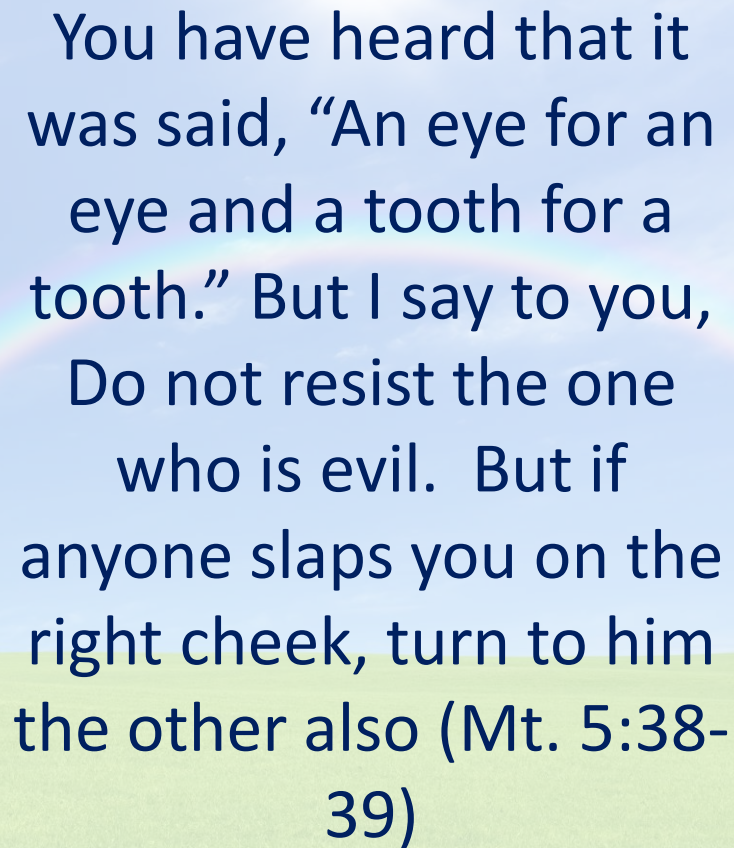
You have heard that it
was said, "You shall love
your neighbor and hate
your enemy." But I say to
you, Love your enemies
and pray for those who
persecute you
(Mt. 5:43-44)

Go strike Amalek and
devote to destruction all
that they have. Do not
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man and woman, child
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-- God (1 Sam. 15:3)



The background of the left slide shows a group of warriors in silhouette, engaged in battle. They are holding spears and shields, and the scene is set against a bright, hazy sunset or sunrise sky. The overall tone is dramatic and historical.

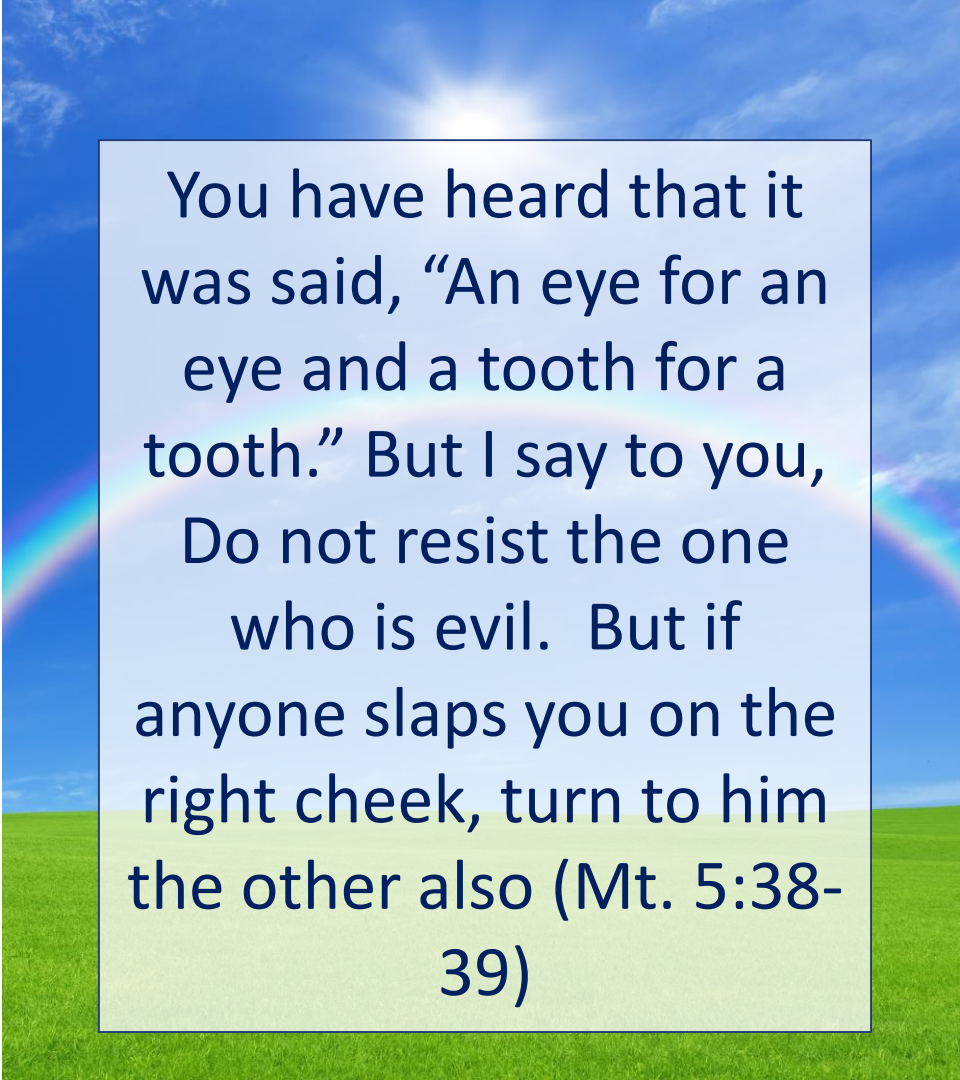
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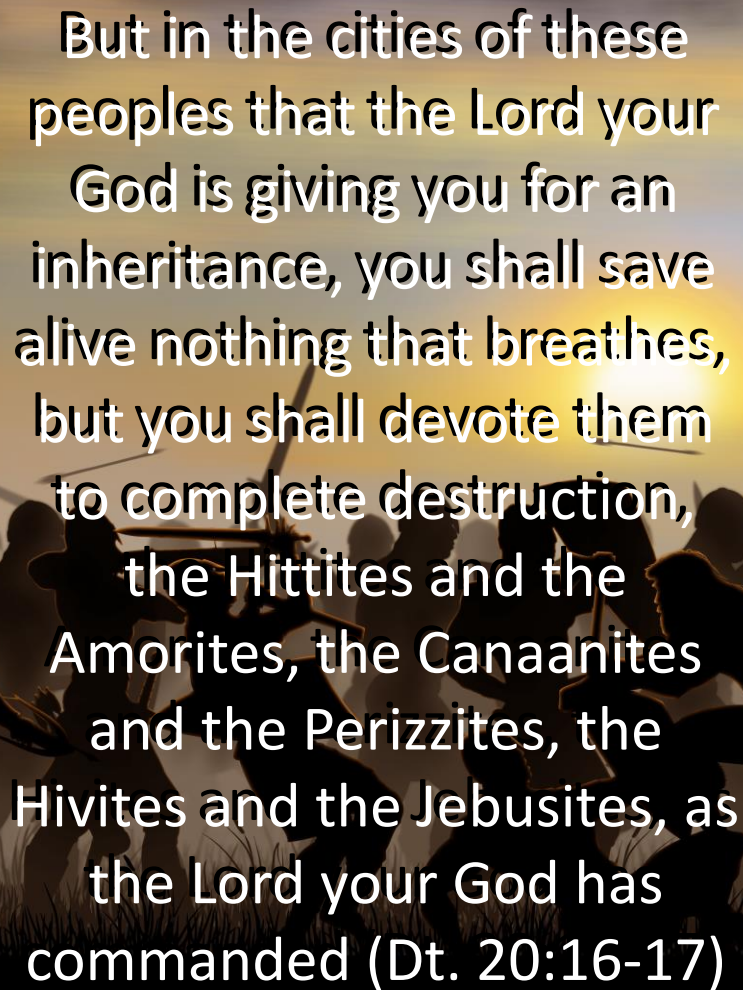
The background of the right slide features a vibrant rainbow arching across a clear blue sky. Below the rainbow is a lush green field, suggesting a peaceful and hopeful setting.

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 the one
who is evil. But if
anyone slaps you on the
right cheek, turn to him
the other also (Mt. 5:38-
39)

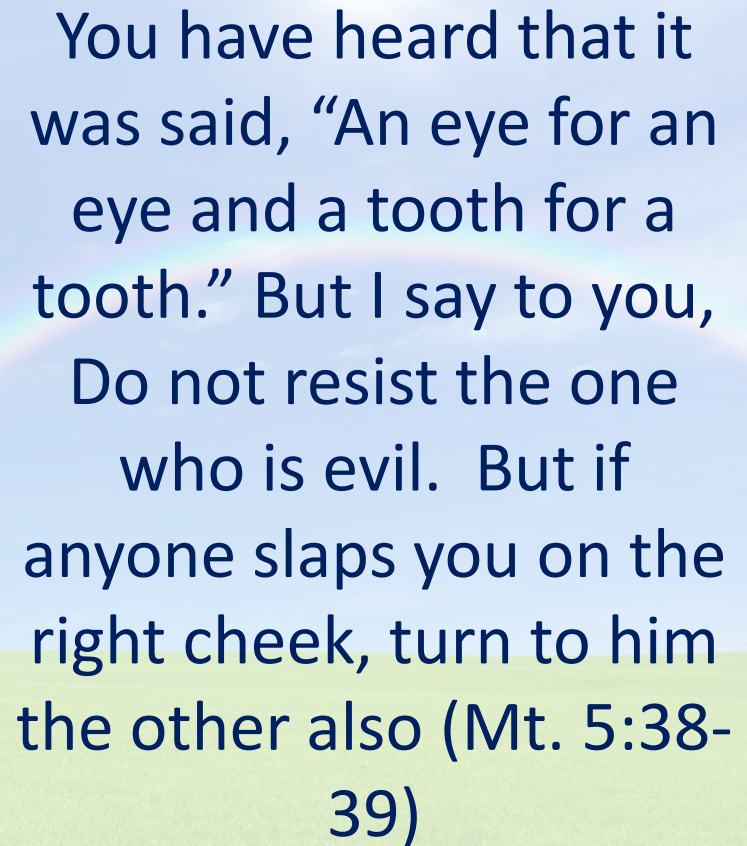


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The background of the left slide shows a group of soldiers in silhouette, engaged in battle. They are holding spears and shields, and the scene is set against a bright, hazy sky with a sun or moon low on the horizon. The overall tone is dramatic and historical.

But in the cities of these peoples that the Lord your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the Lord your God has commanded (Dt. 20:16-17)

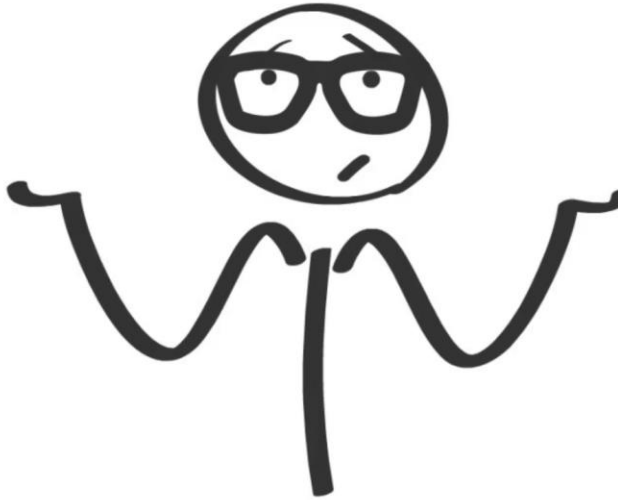
The background of the right slide features a vibrant blue sky with a bright sun and a multi-colored rainbow arching across the horizon. Below the horizon is a lush green field, suggesting a peaceful and hopeful setting.

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 the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also (Mt. 5:38-39)

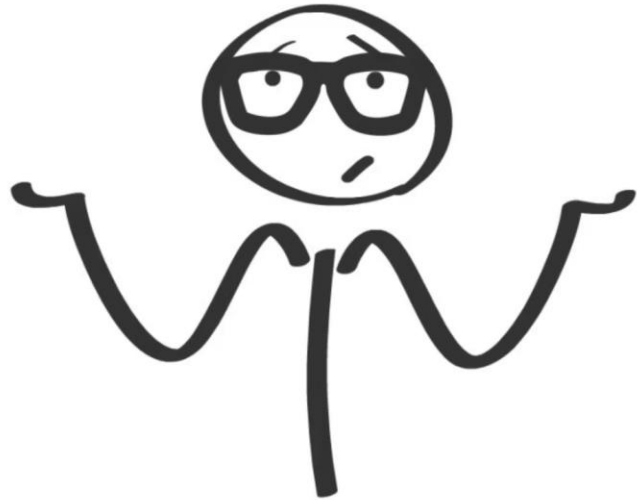
These seem totally opposite to each other



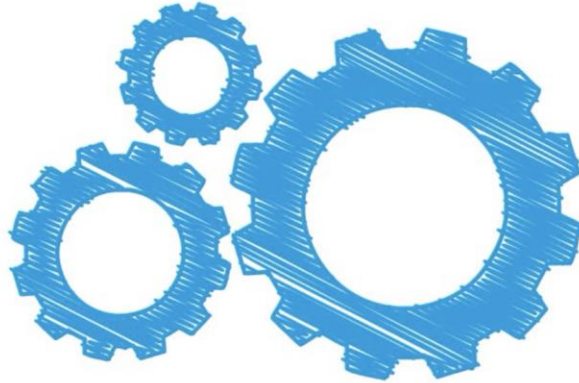
Question



Question



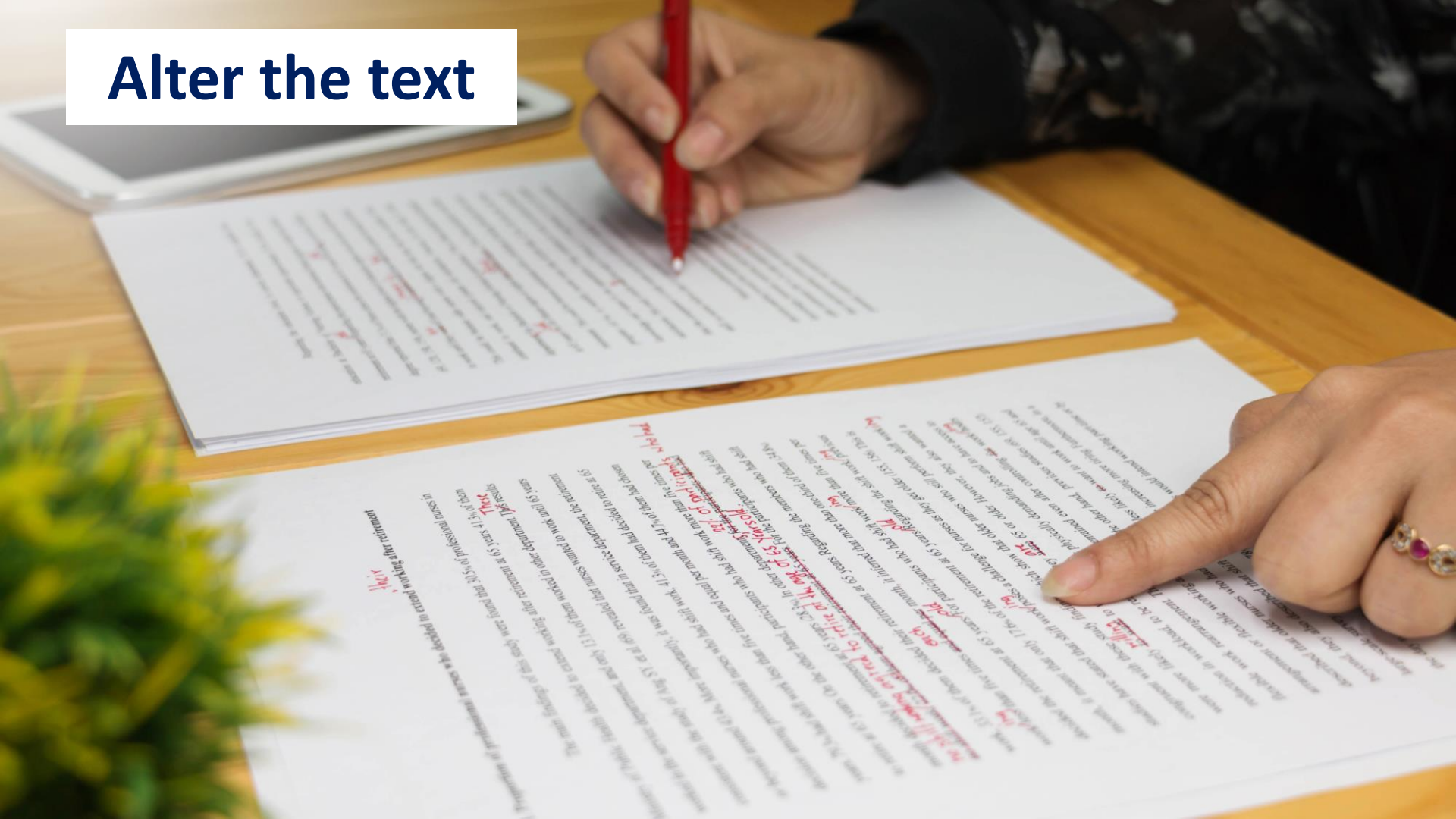
Various approaches



The answers are all over the map

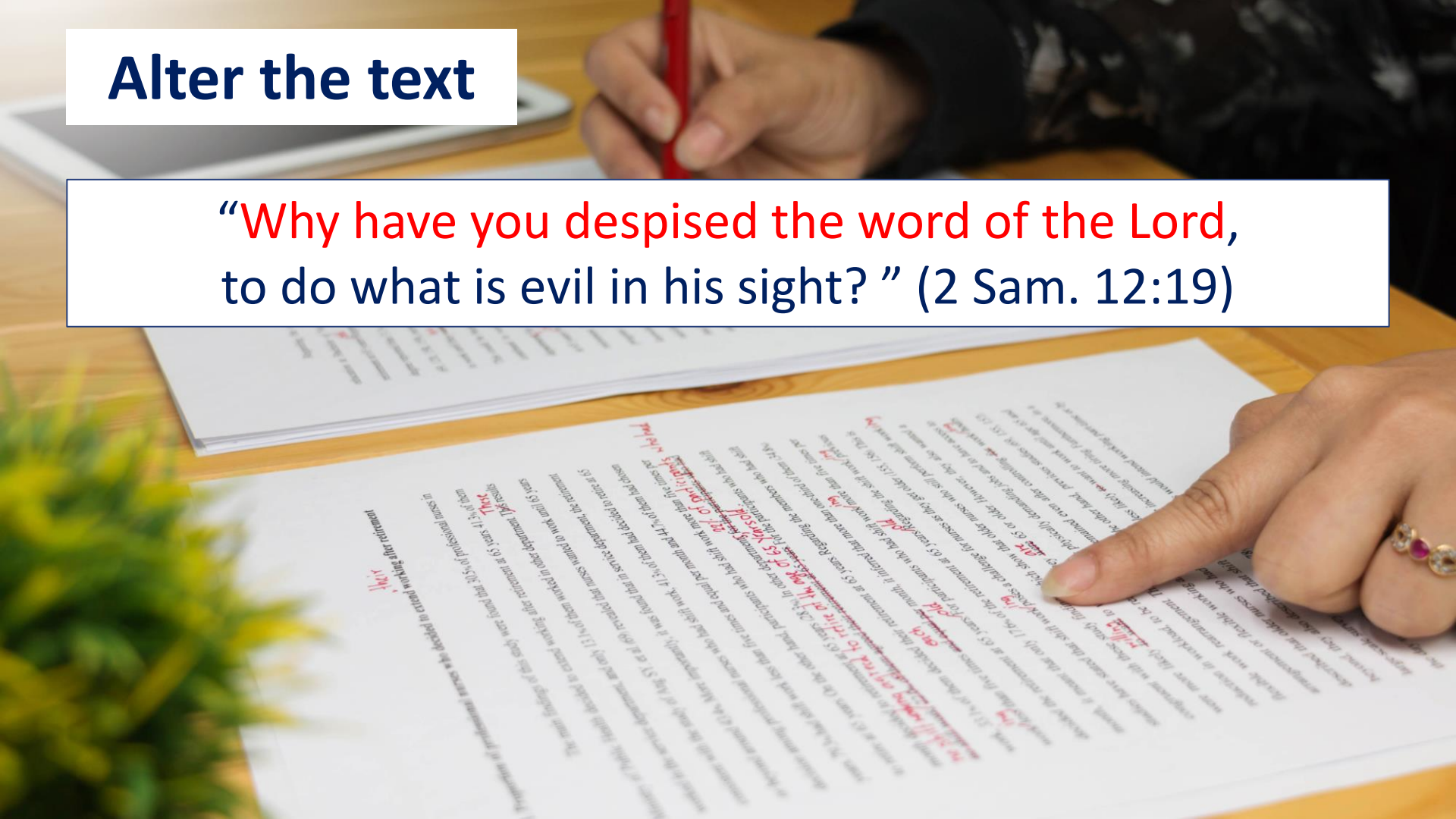


Alter the text



Alter the text

“Why have you despised the word of the Lord,
to do what is evil in his sight?” (2 Sam. 12:19)



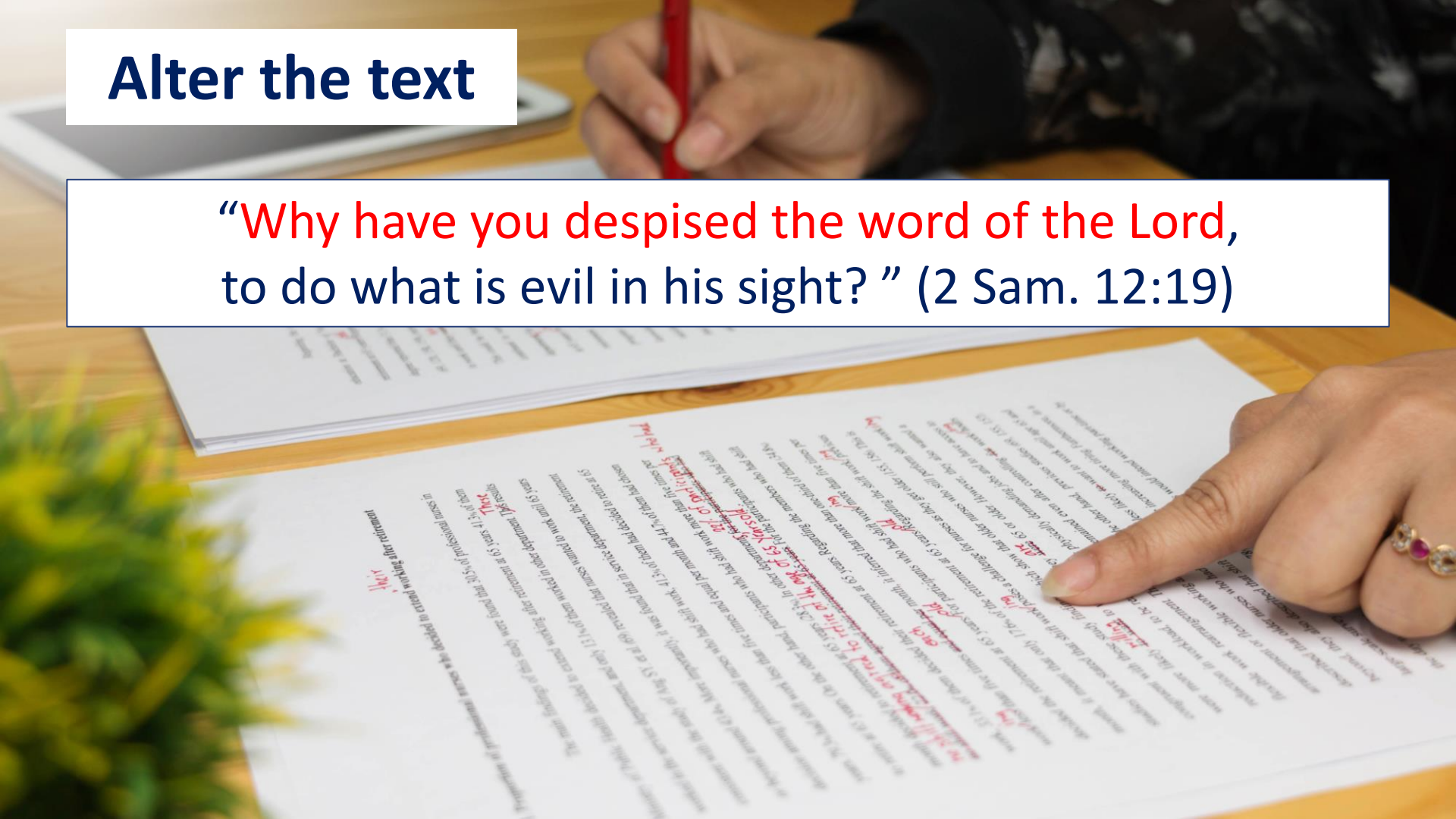
Alter the text

“Why have you despised the word of the Lord,
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“Why do you treat the Lord with contempt? ”
(2 Sam. 12:19)

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“Why have you despised the word of the Lord,
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“Why have you despised the word of the Lord,
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Alter God

GO

Mistake

Alter God

Alter God

etc.

heretic / 'hɛrətɪk

dorses or prac

and opinions t

Alter God

Marcion

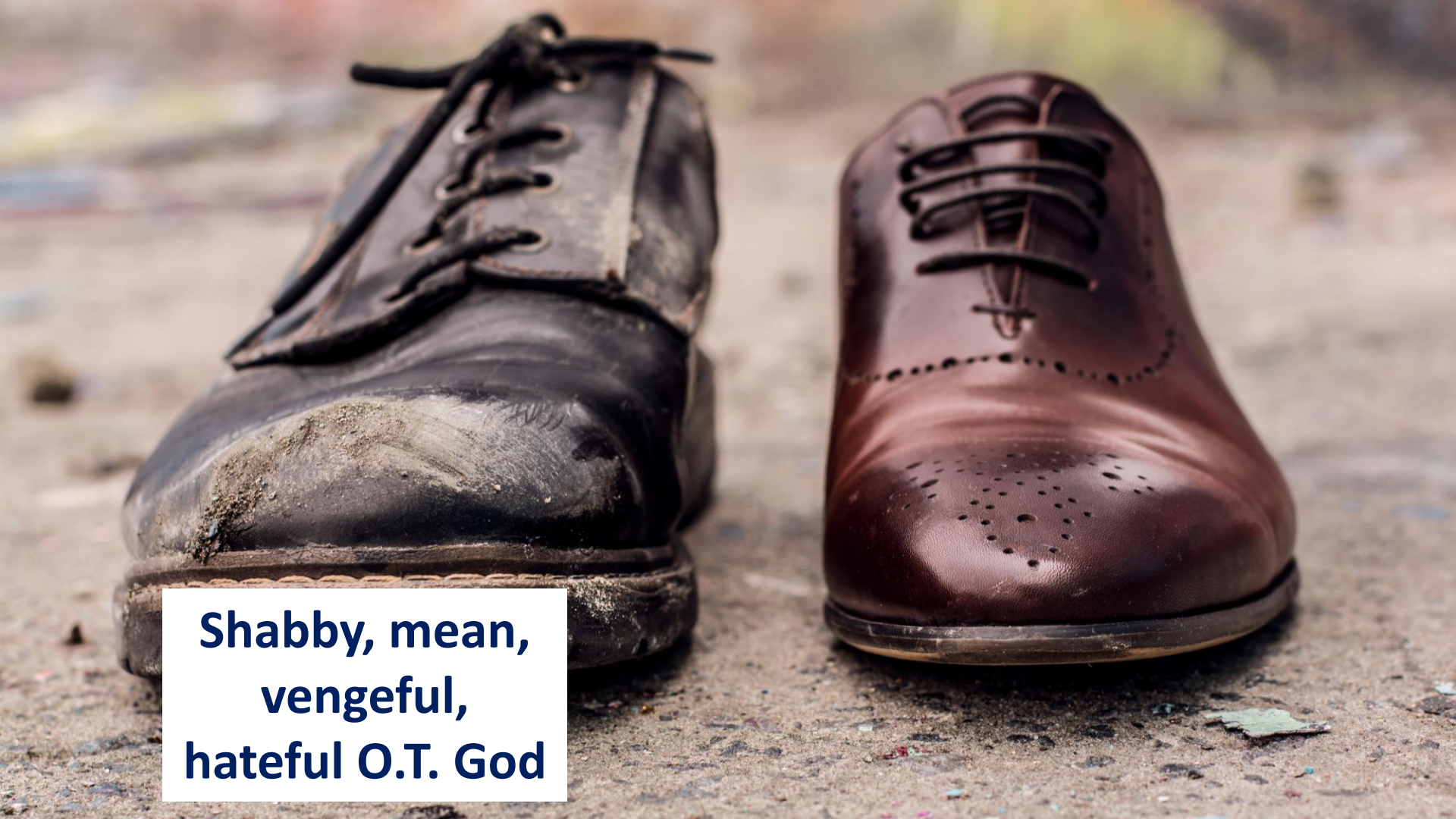
etc.

heretic / 'hɛrətɪk/

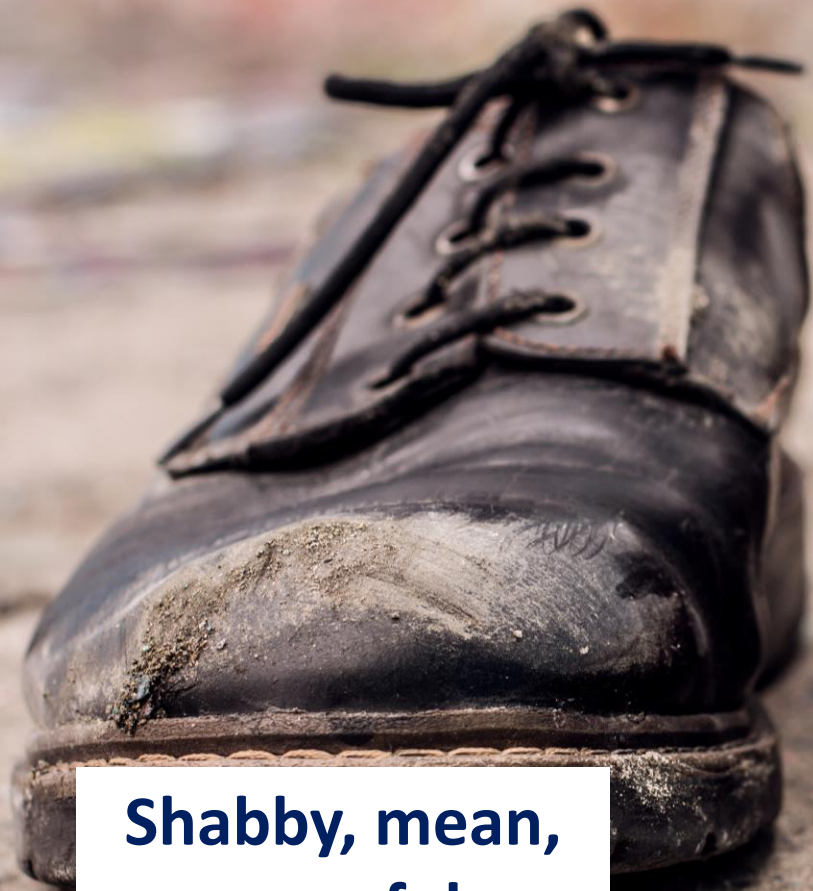
dorses or prac

and opinions t





**Shabby, mean,
vengeful,
hateful O.T. God**

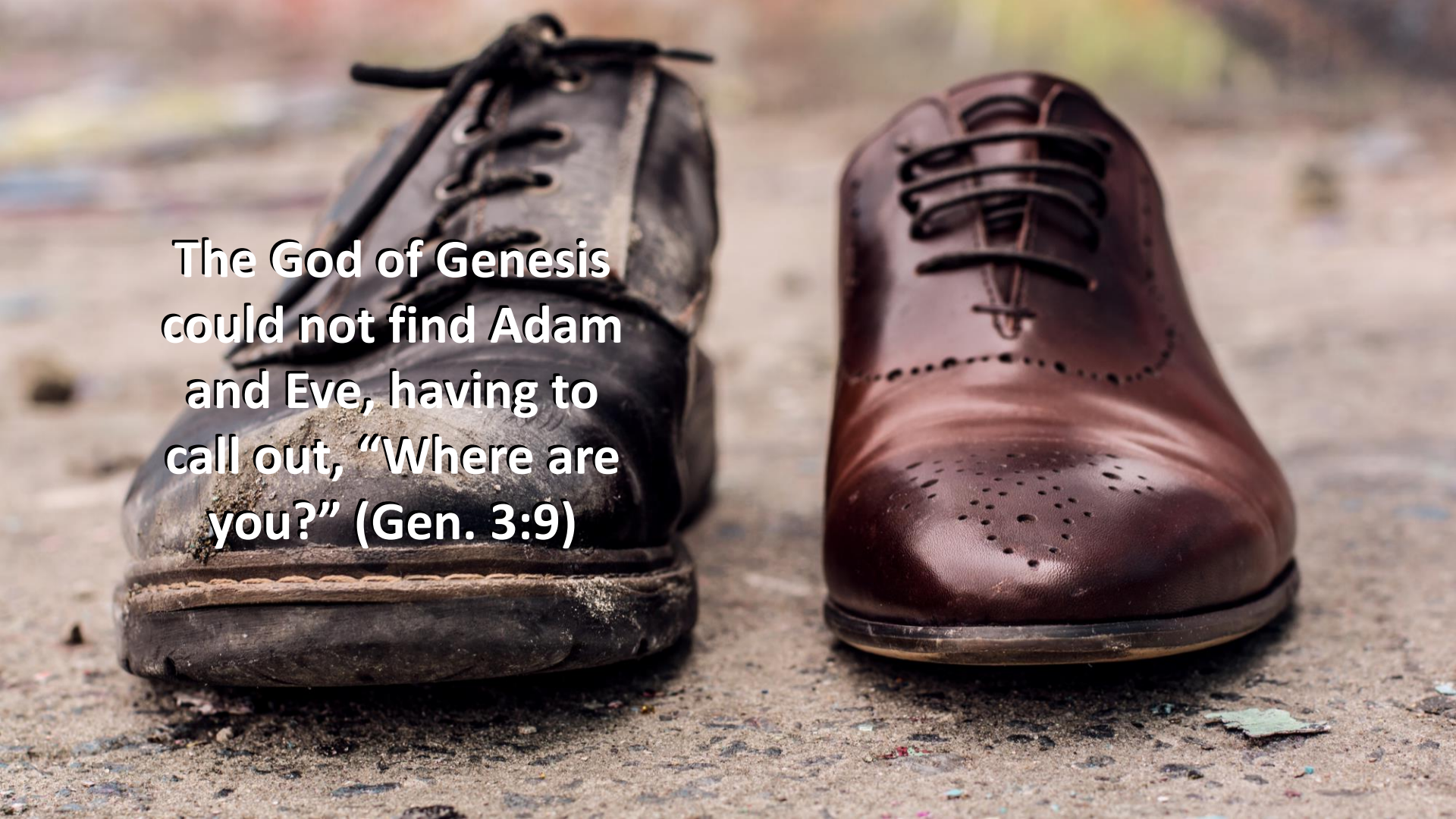


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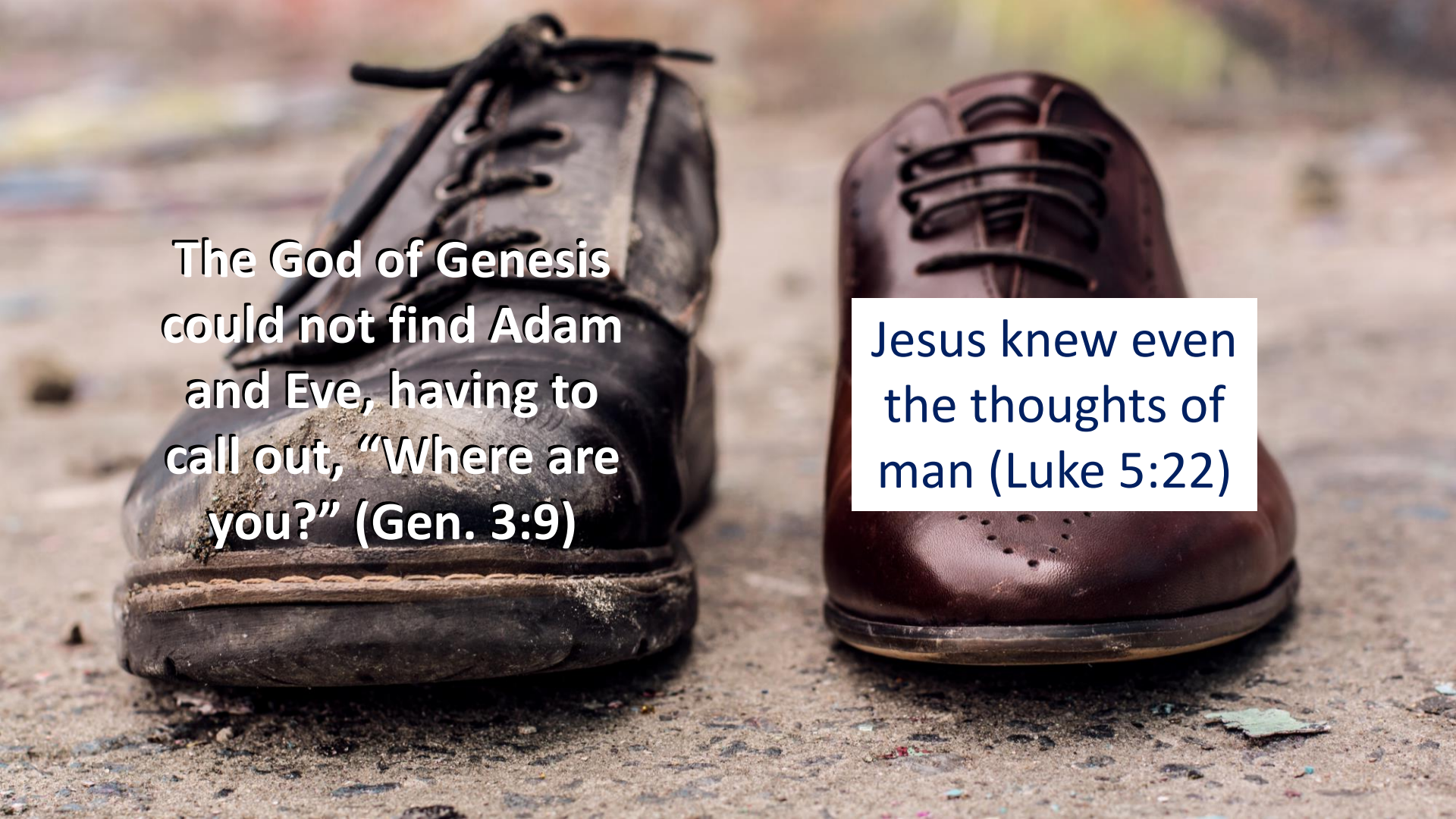


**Shiny, kind
loving N.T. God**





**The God of Genesis
could not find Adam
and Eve, having to
call out, “Where are
you?” (Gen. 3:9)**



The God of Genesis
could not find Adam
and Eve, having to
call out, "Where are
you?" (Gen. 3:9)

Jesus knew even
the thoughts of
man (Luke 5:22)





**The O.T. God: “an eye
for an eye” (Ex. 21:24)**

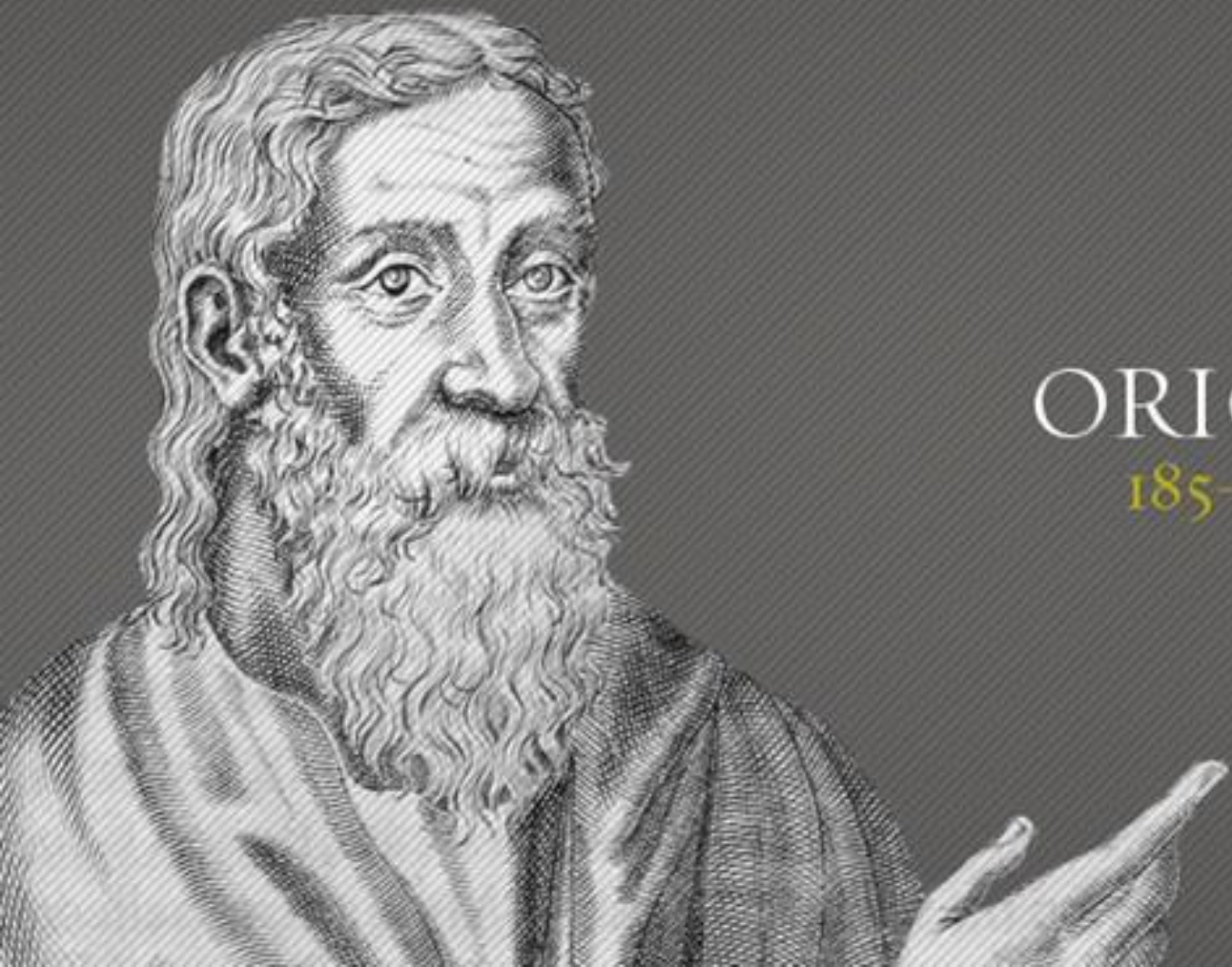


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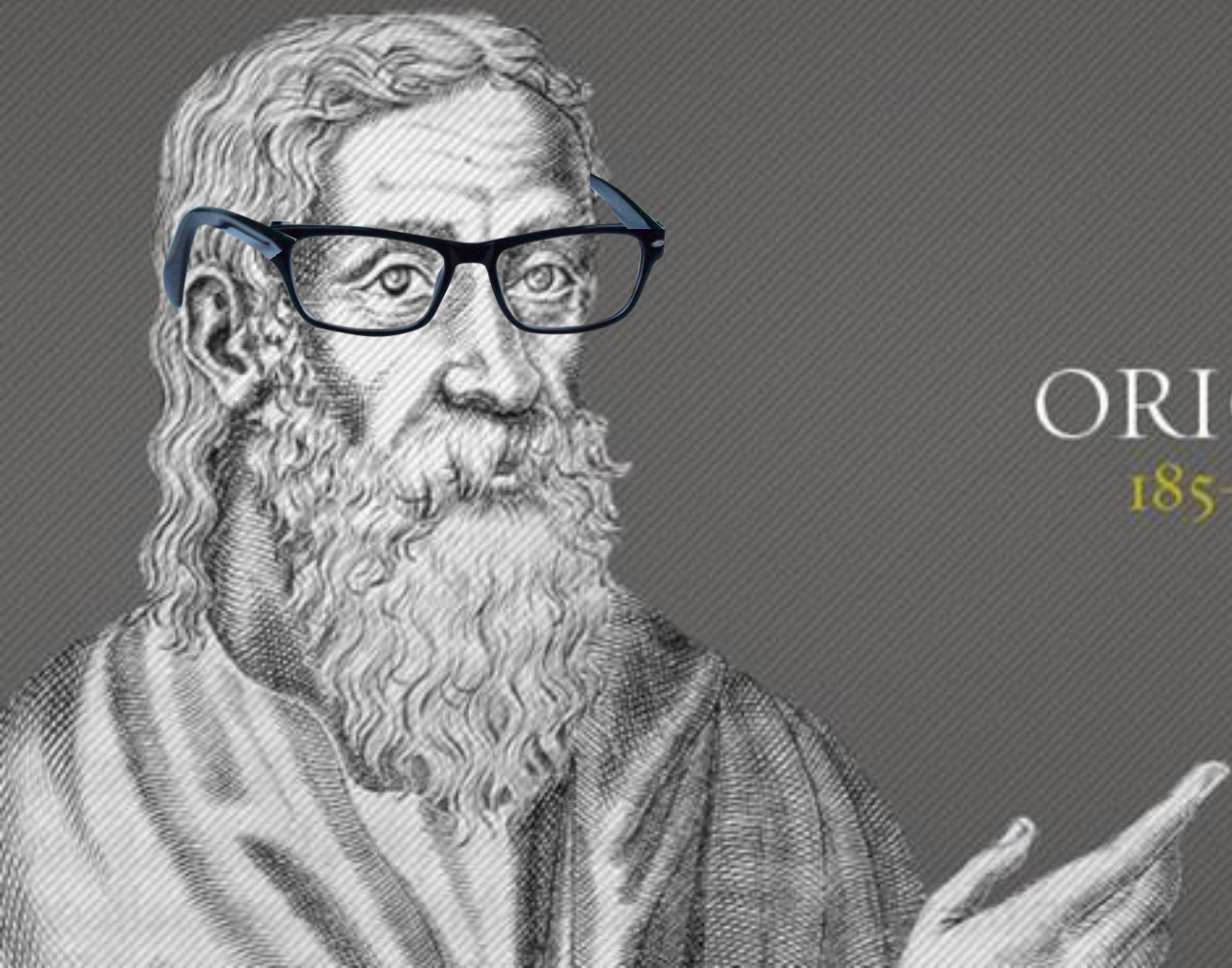
**“If someone strikes you
on one cheek, turn to
him the other also”
(Lk 6:29)**

Alter how we read the Bible



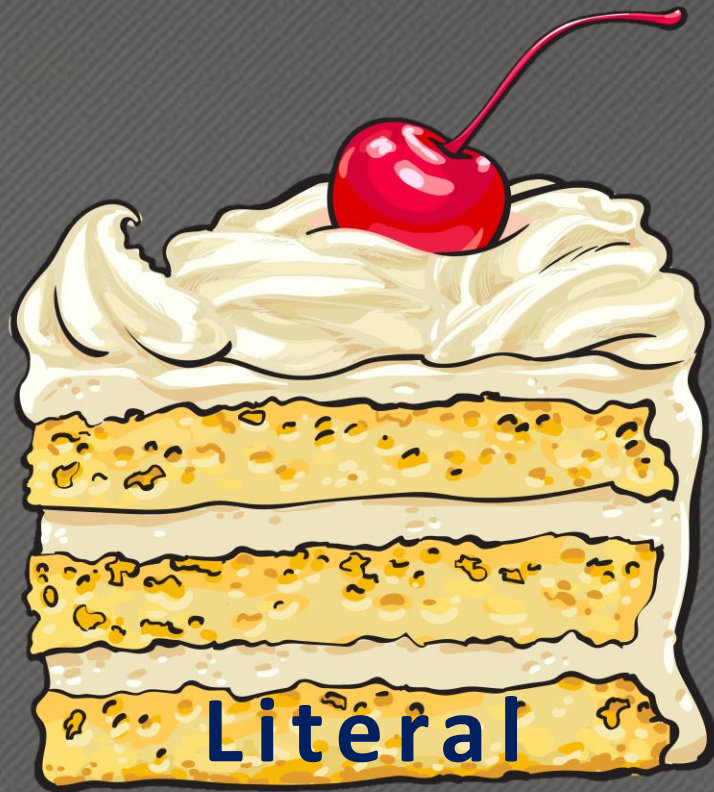
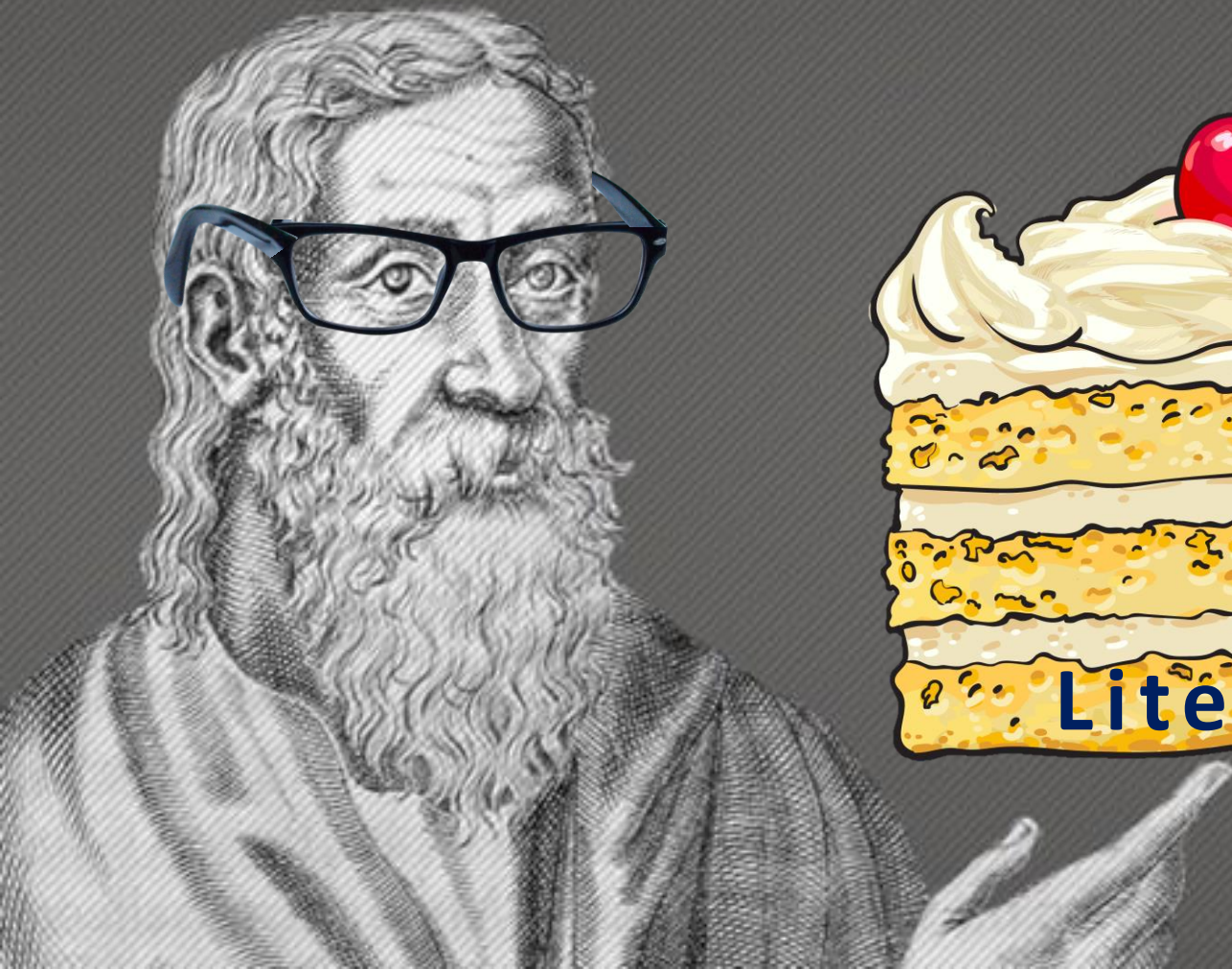


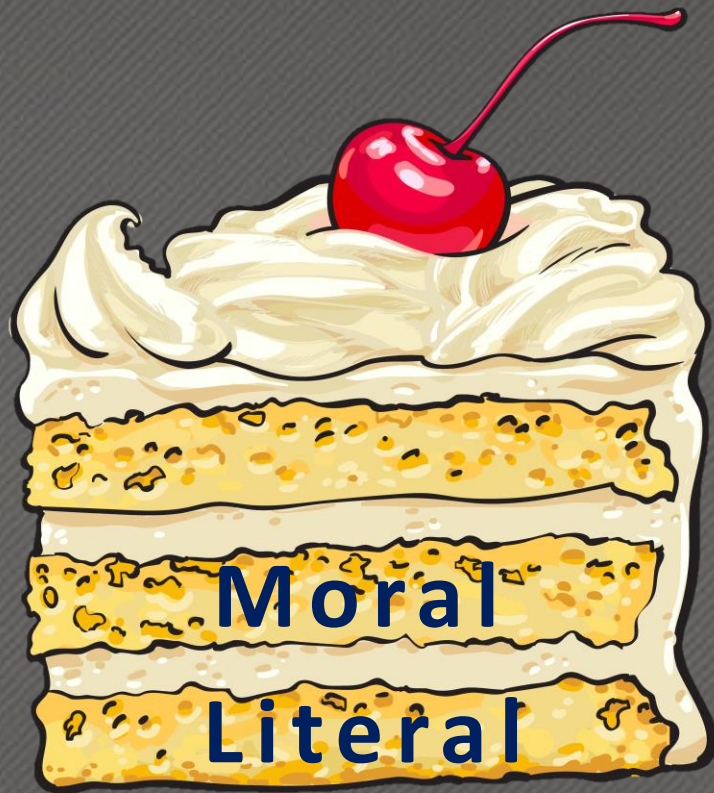
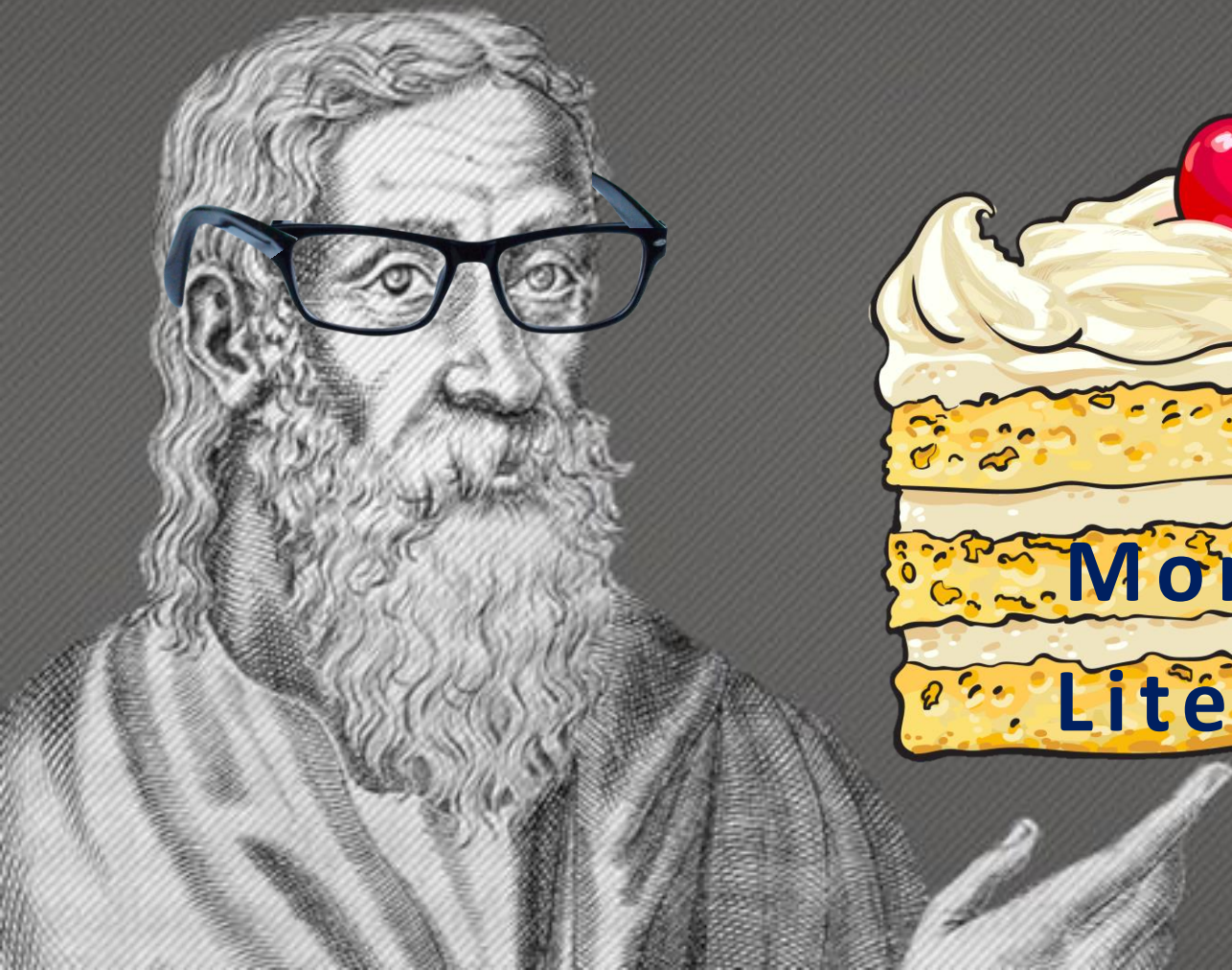
ORIGEN
185–254

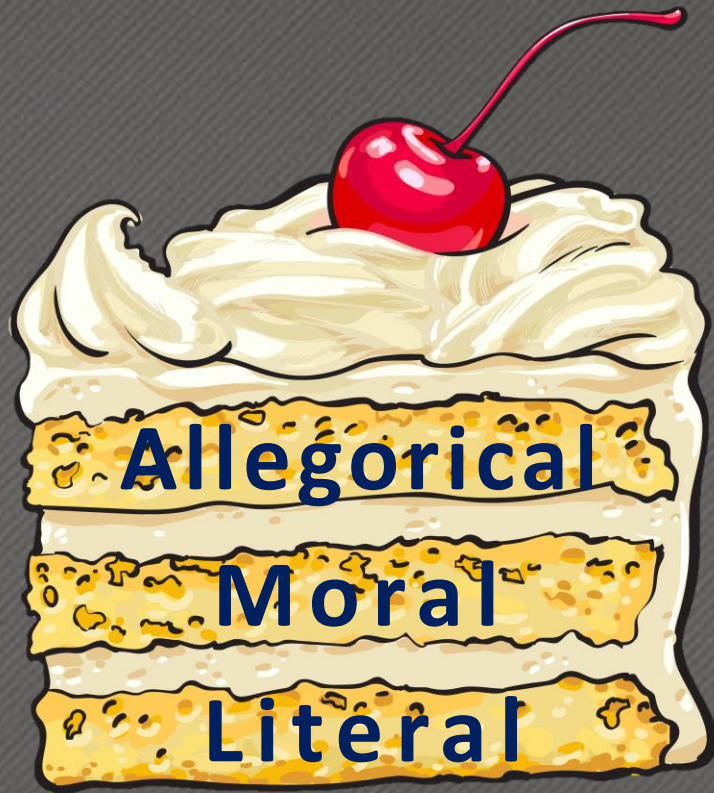
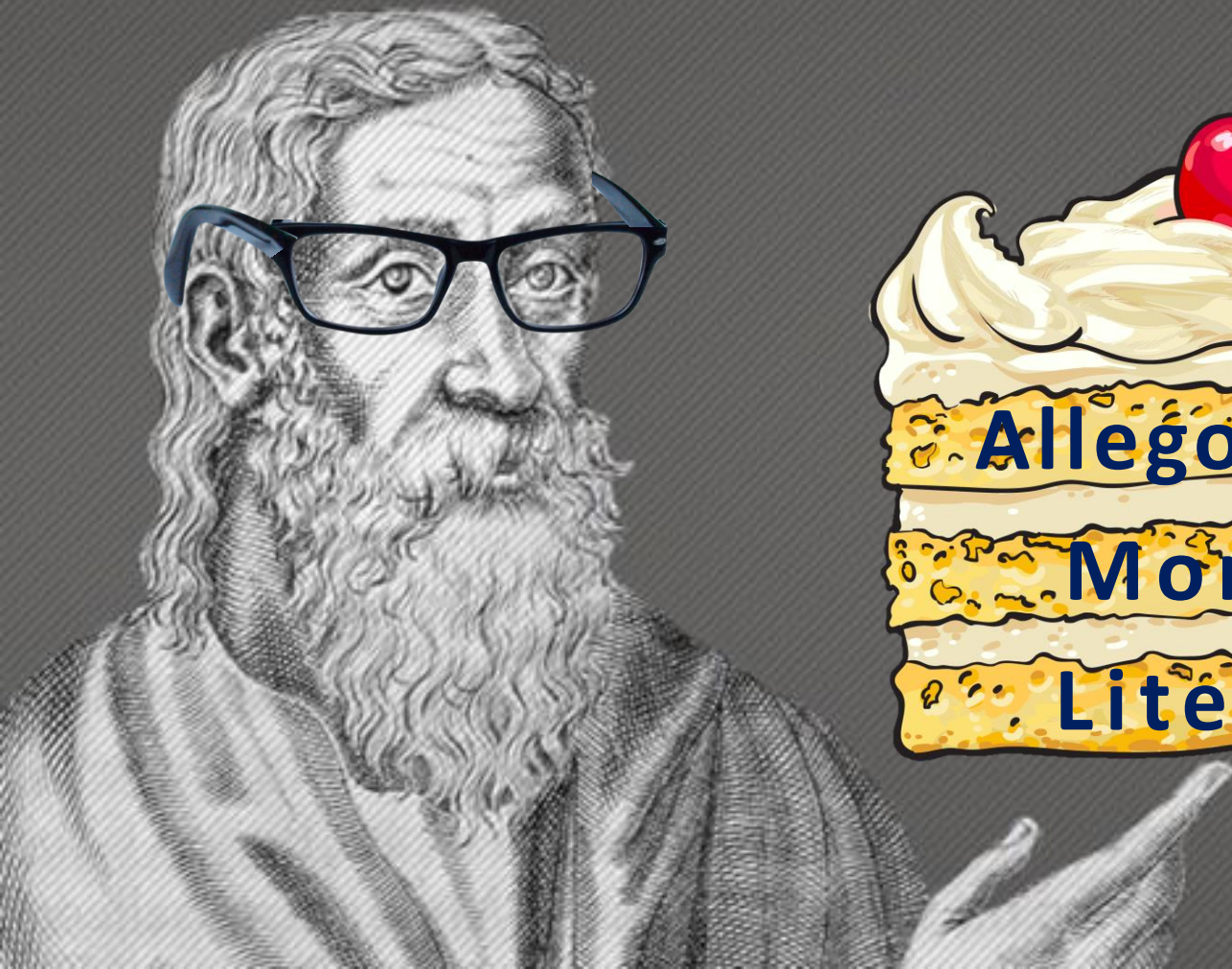


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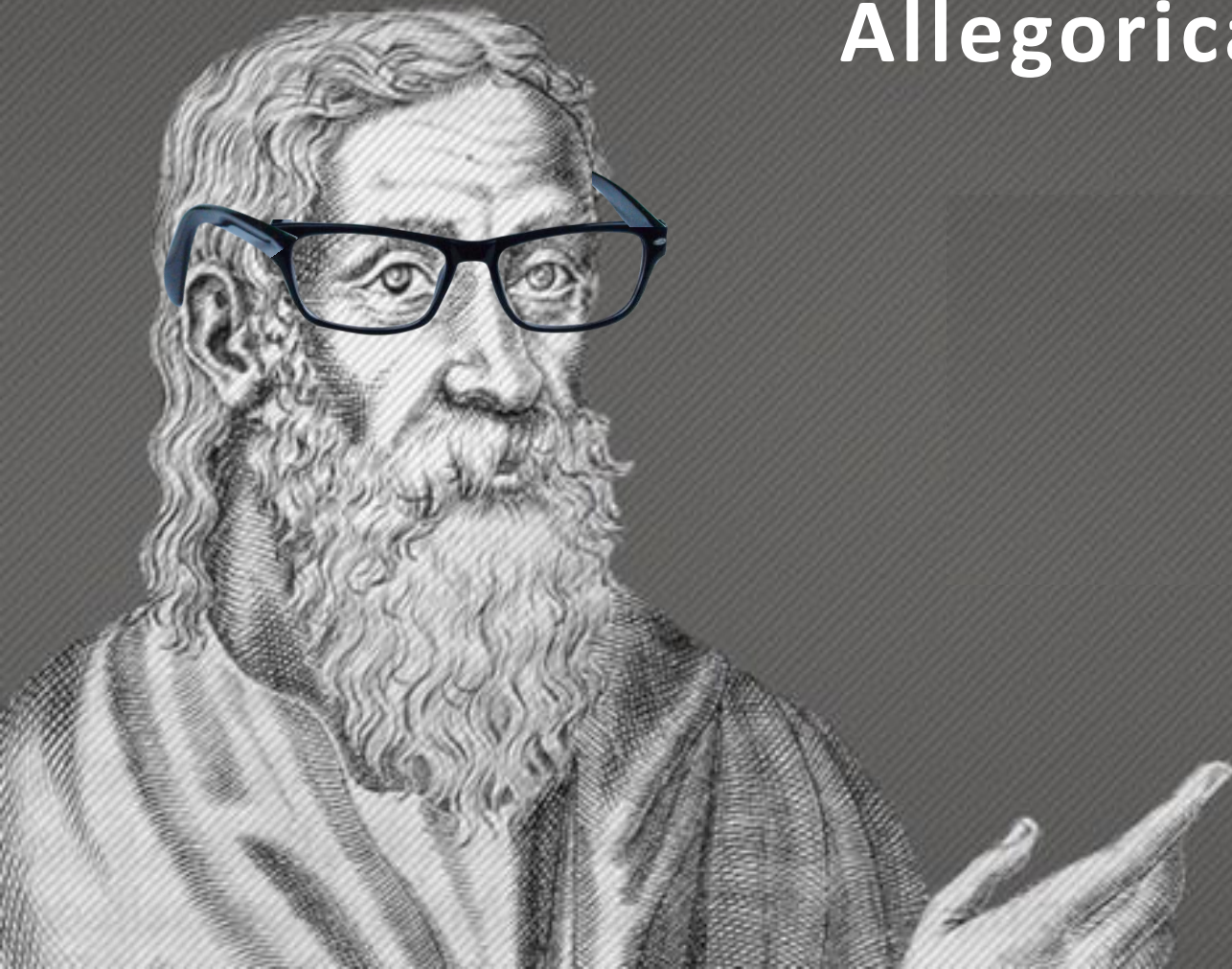






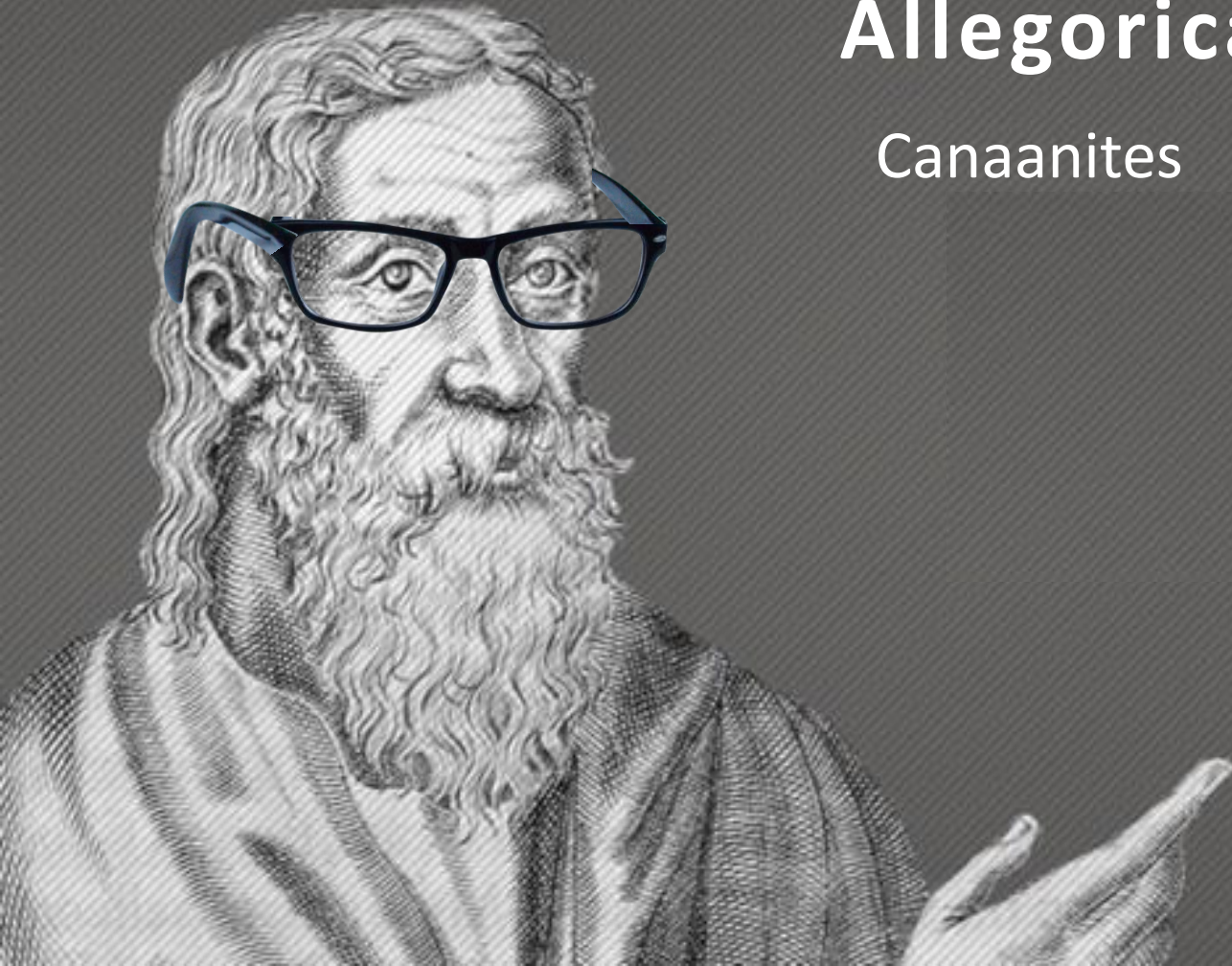


Allegorical:



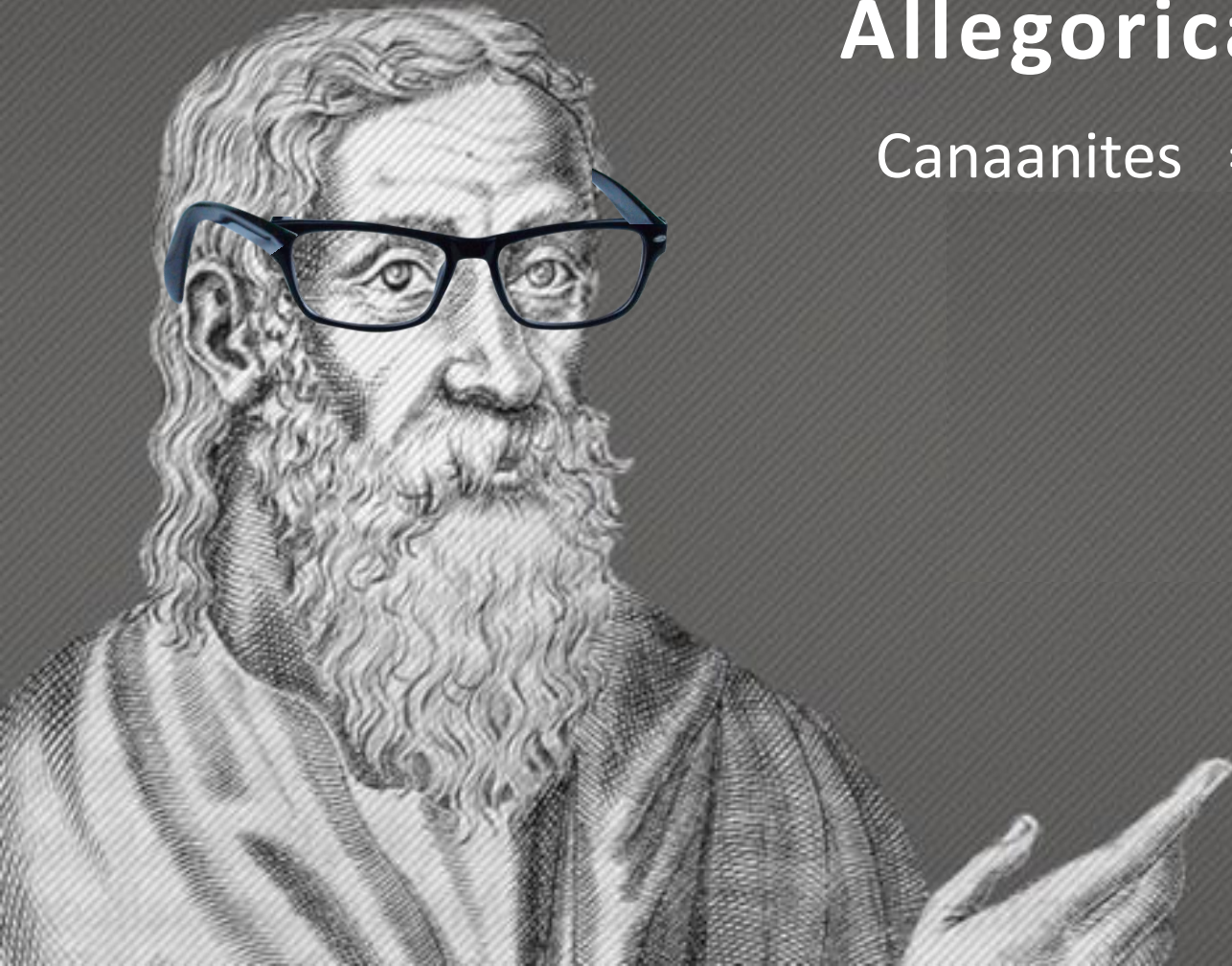
Allegorical:

Canaanites



Allegorical:

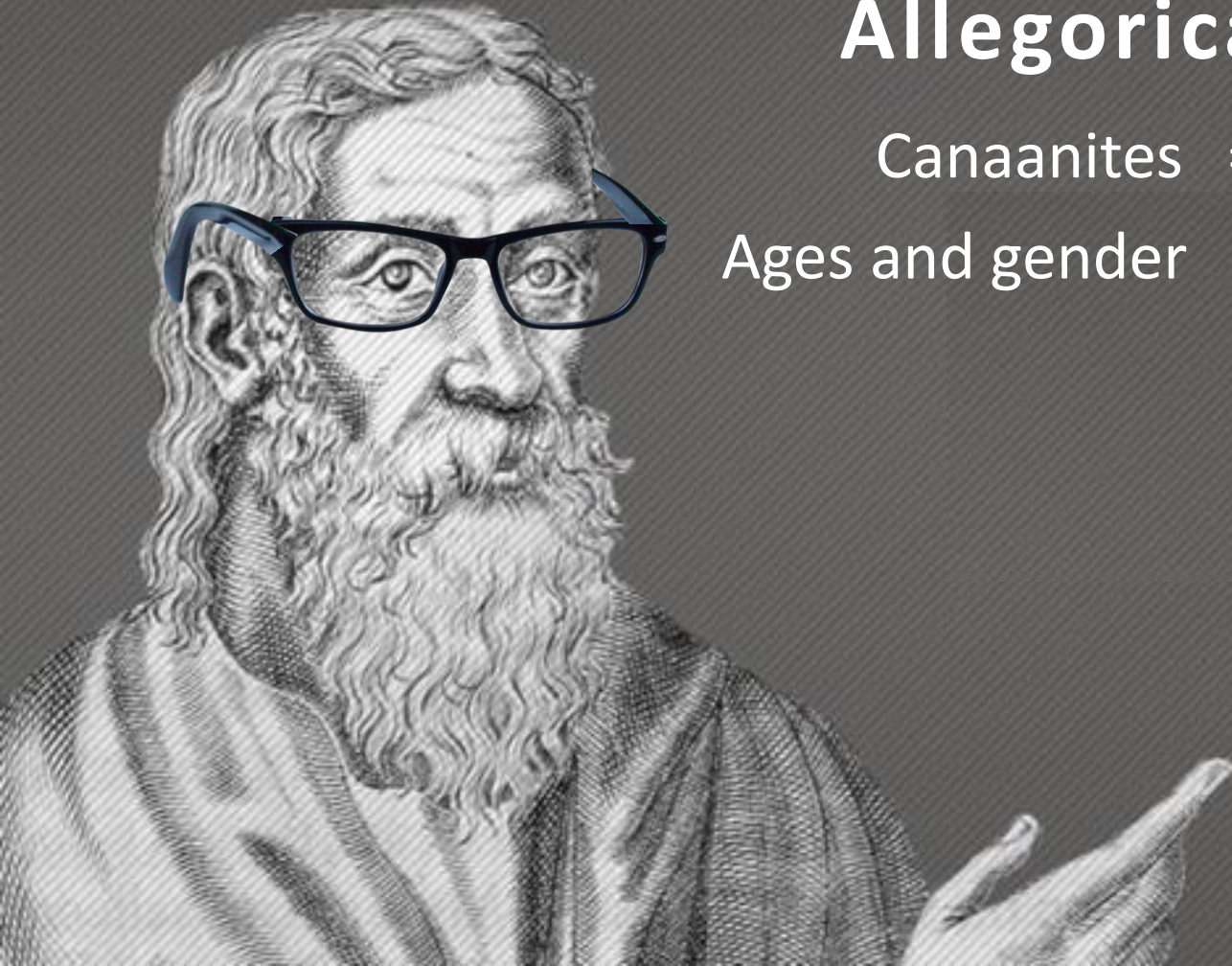
Canaanites = humanity's sin



Allegorical:

Canaanites = humanity's sin

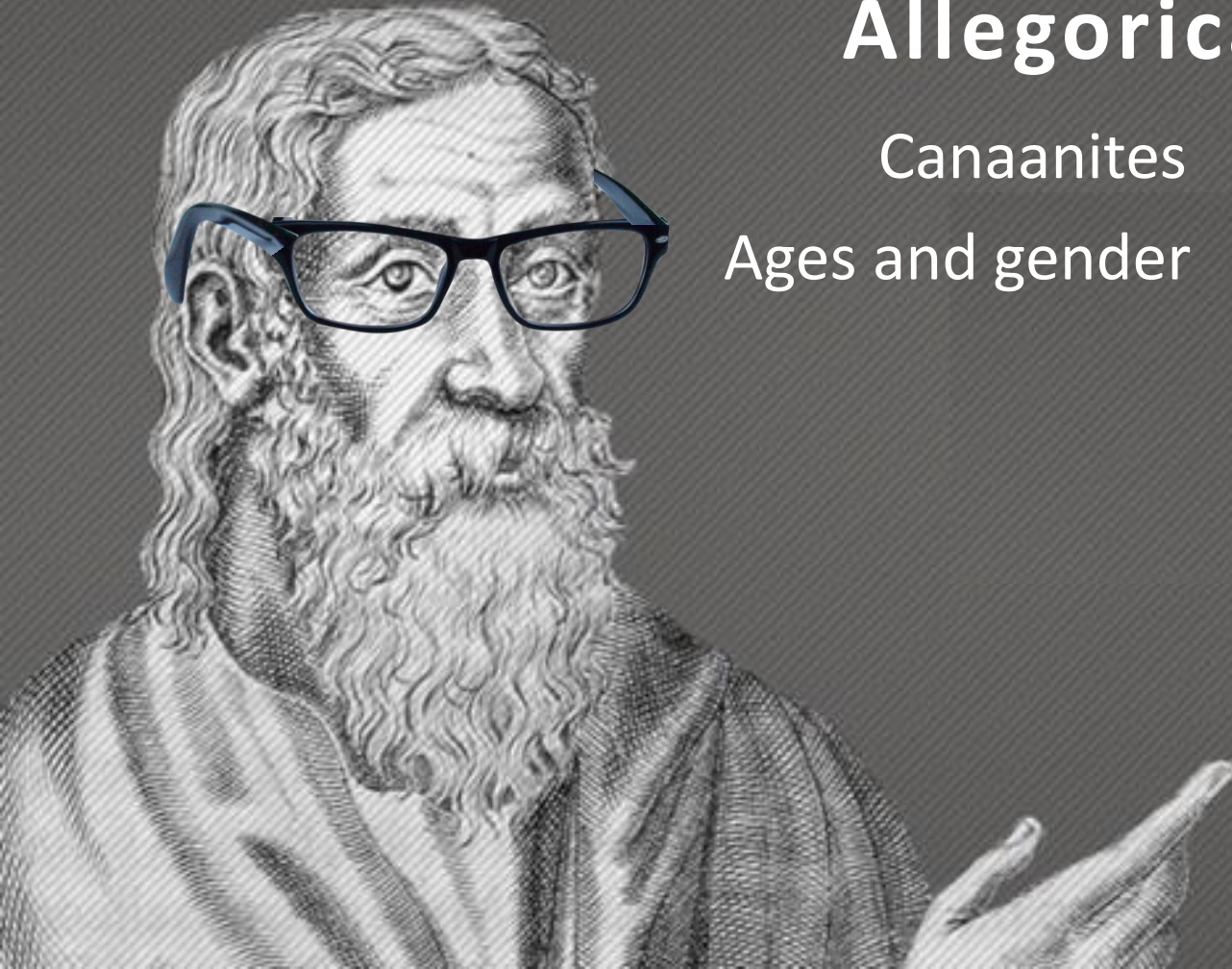
Ages and gender



Allegorical:

Canaanites = humanity's sin

Ages and gender = old/new sin

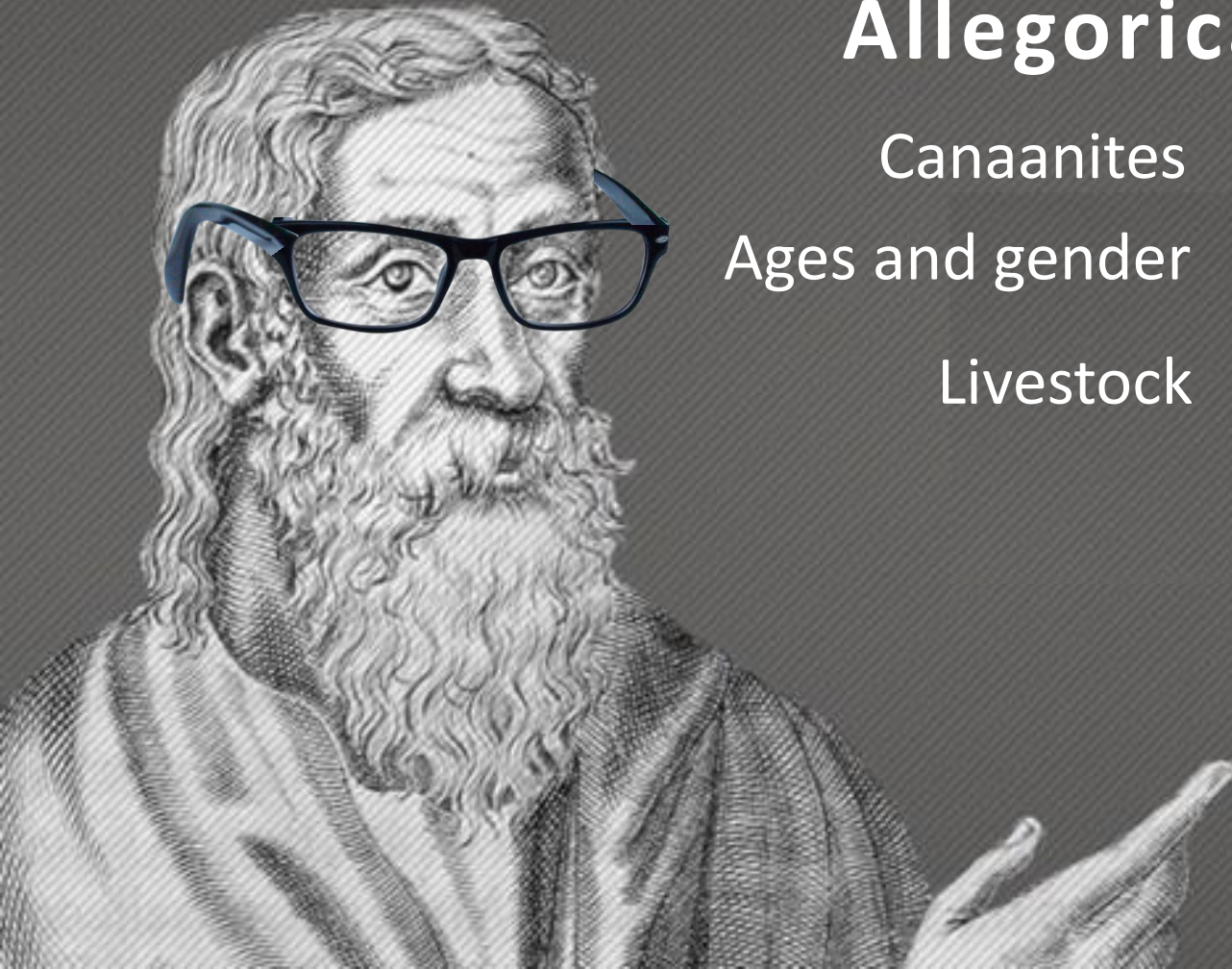


Allegorical:

Canaanites = humanity's sin

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Livestock

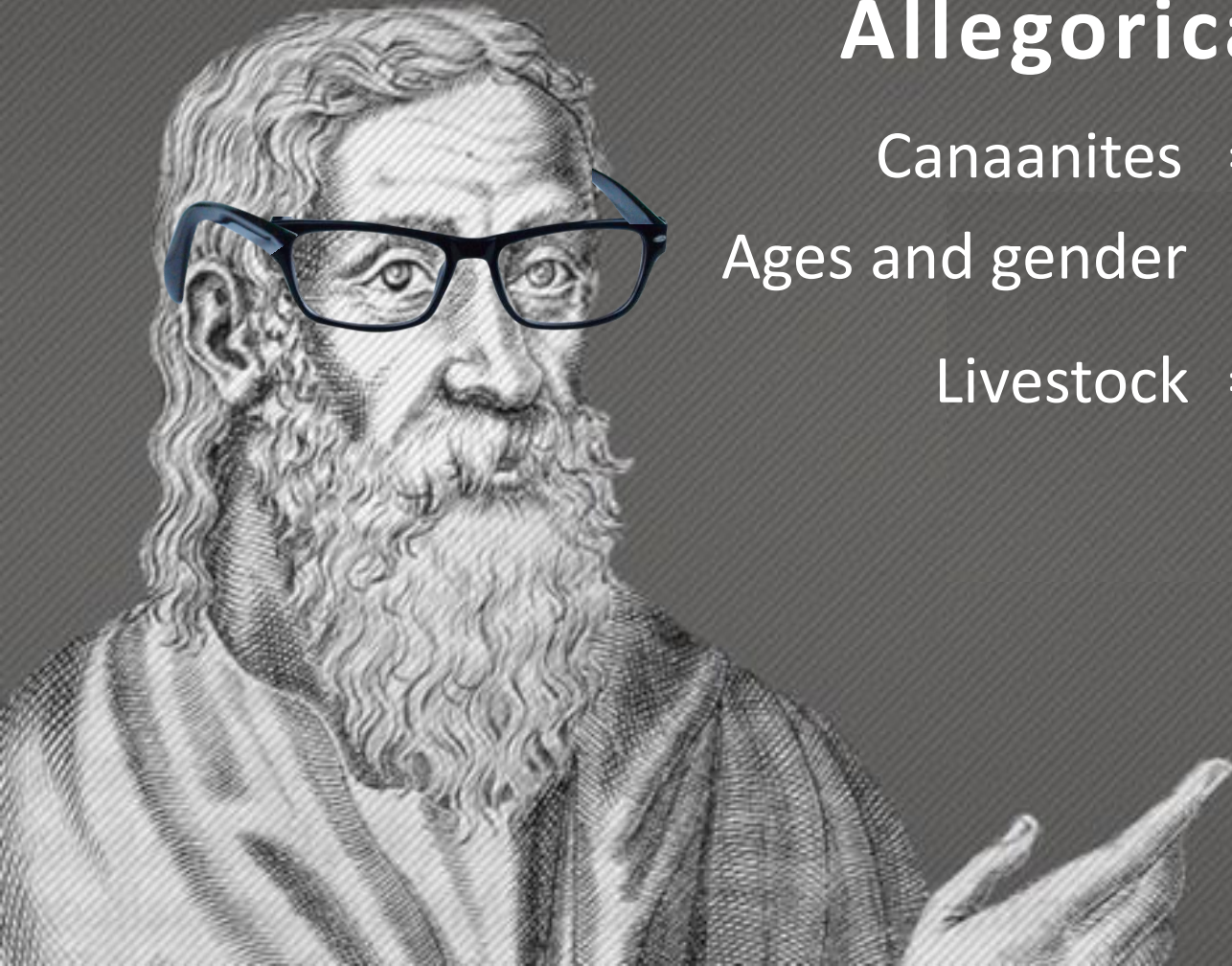


Allegorical:

Canaanites = humanity's sin

Ages and gender = old/new sin

Livestock = all that goes
with sin



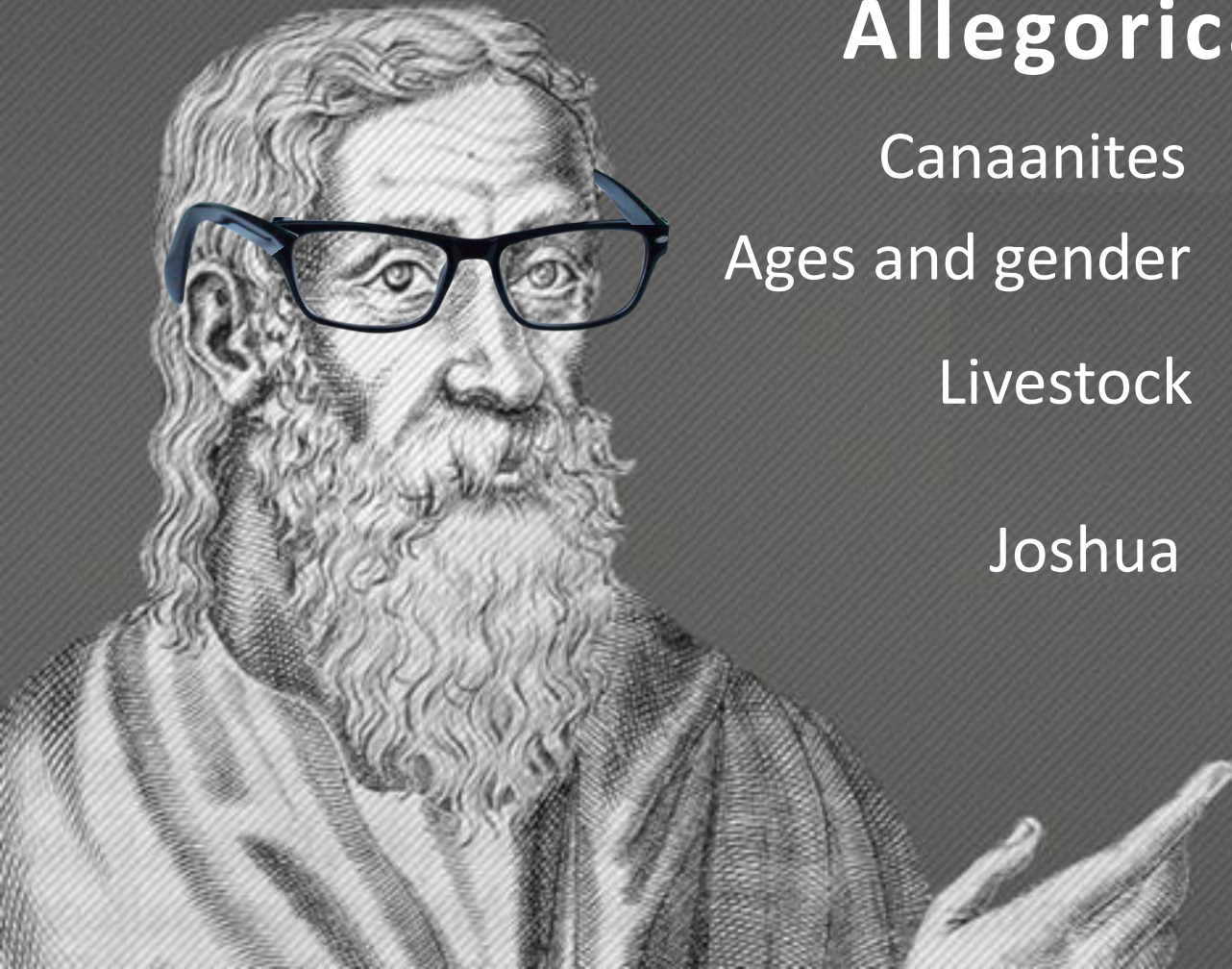
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Joshua



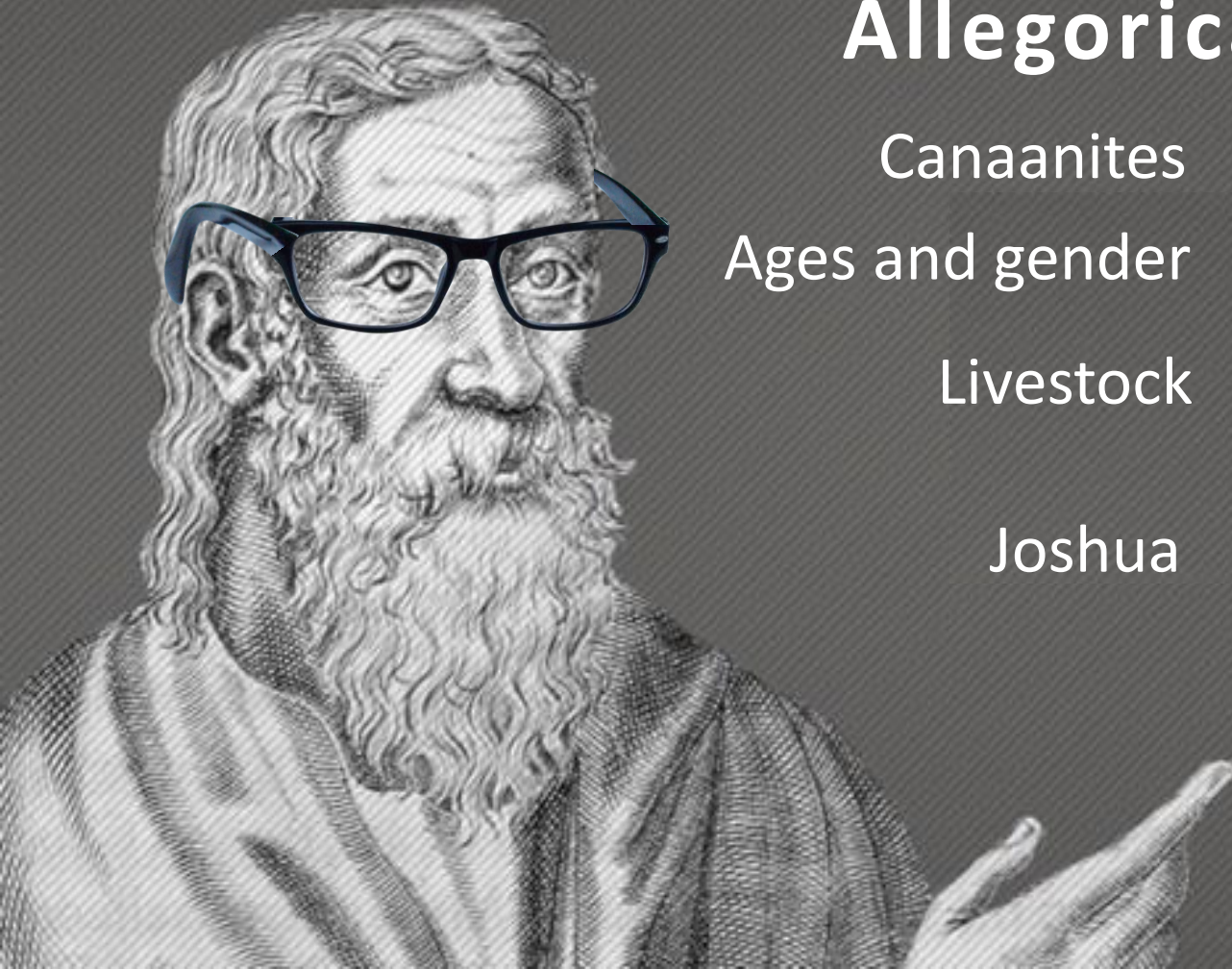
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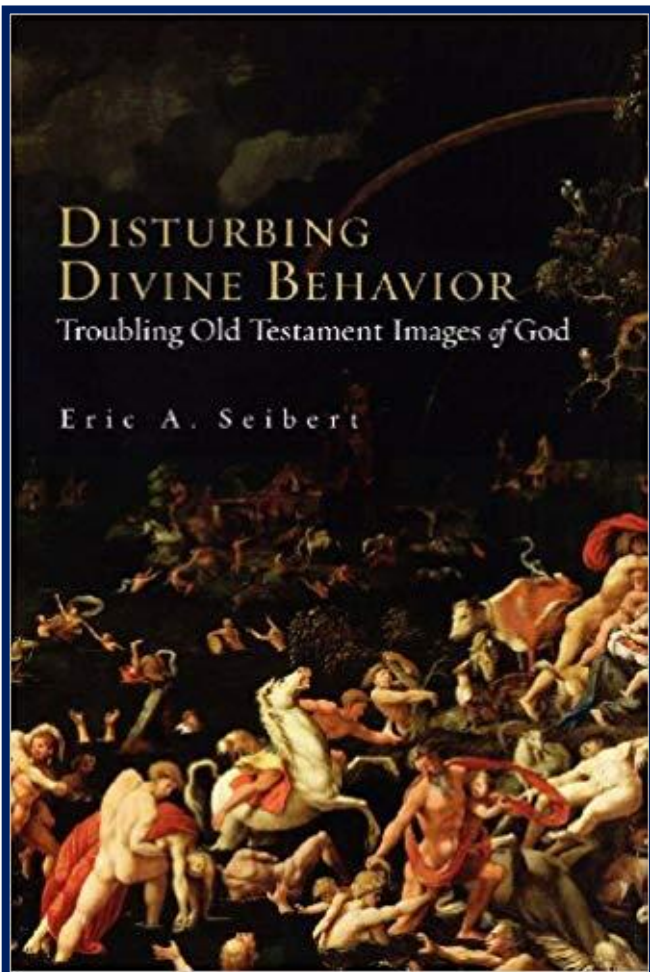
Joshua = Jesus



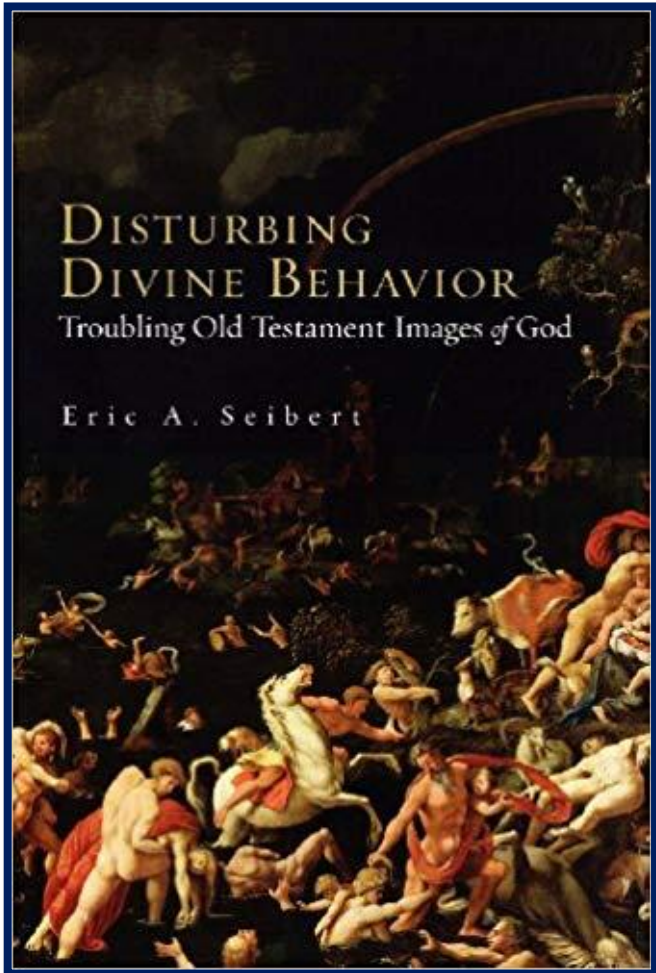
DISTURBING DIVINE BEHAVIOR

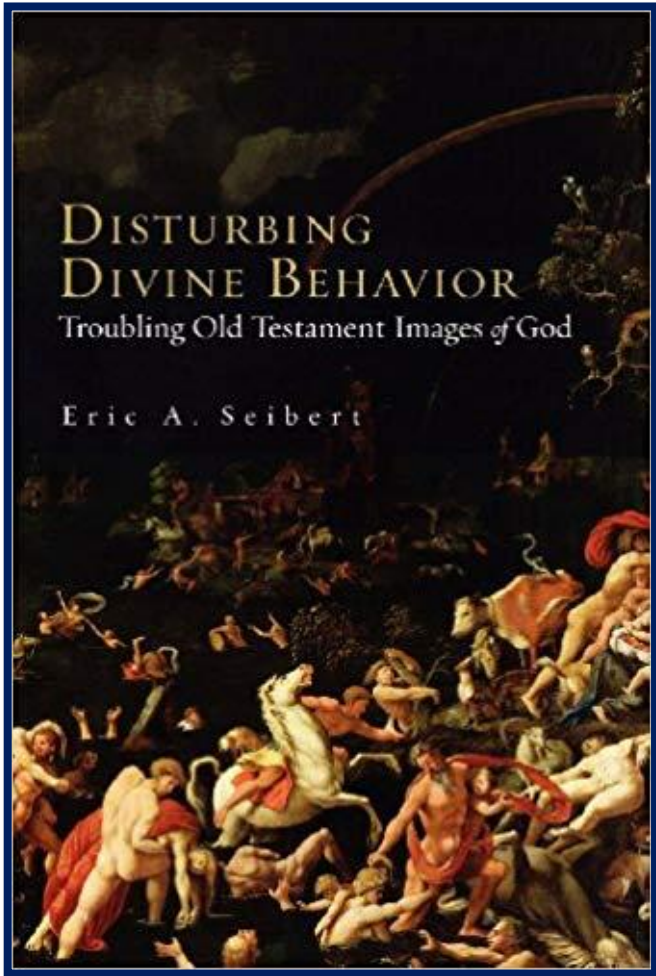
Troubling Old Testament Images of God

Eric A. Seibert



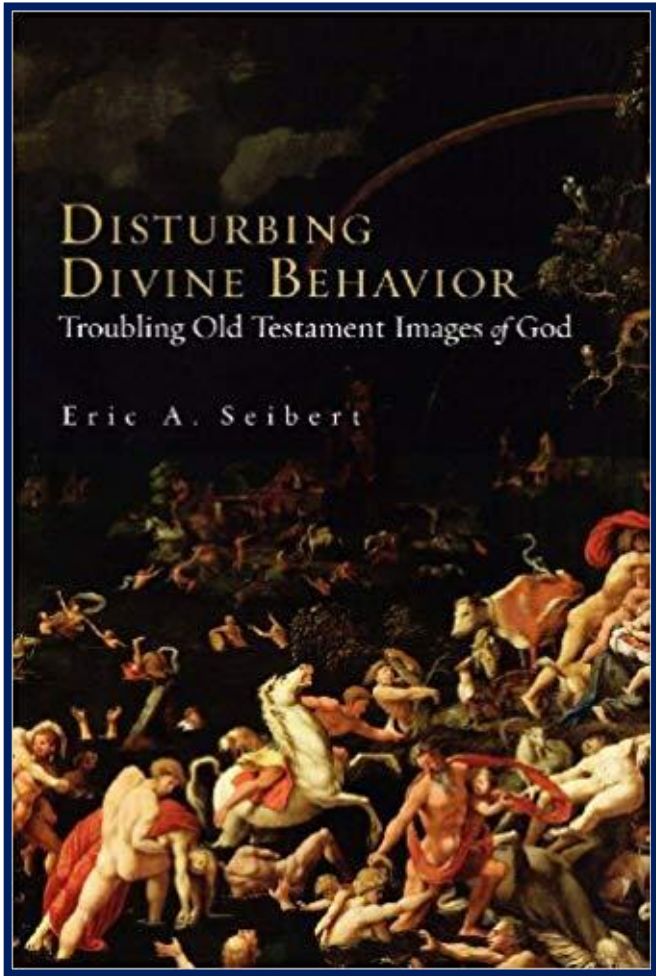
The O.T. as “ancient historiography”





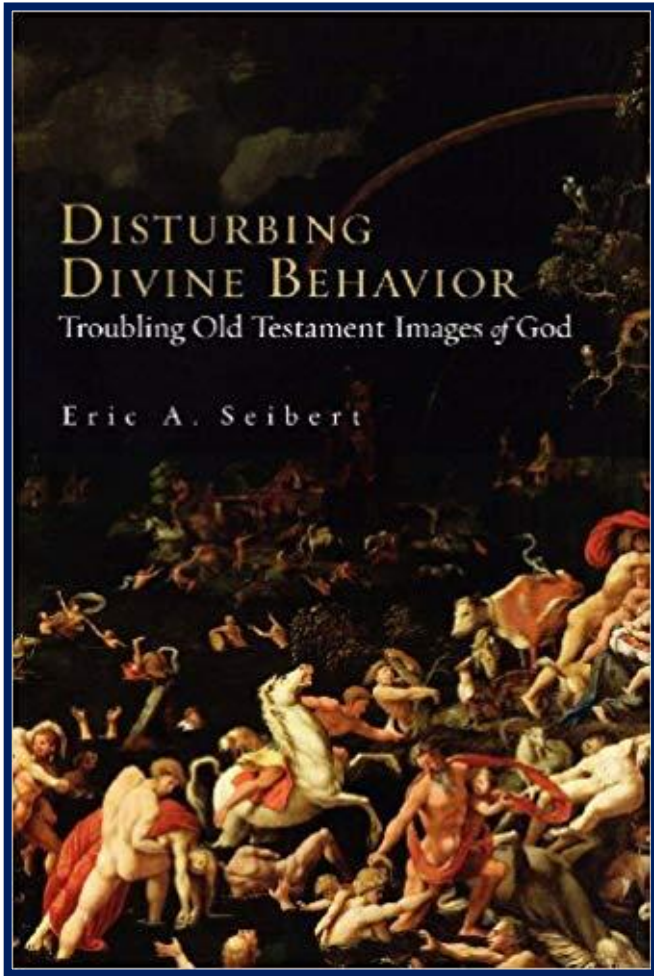
The O.T. as “ancient historiography”

- Concerned w/ literary persuasion, not historical objectivity



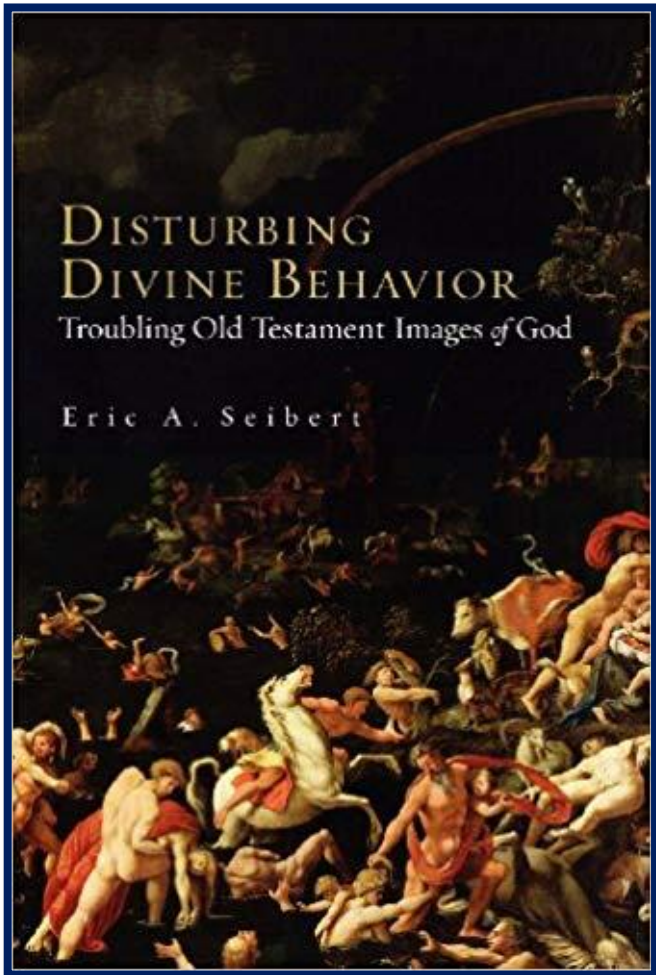
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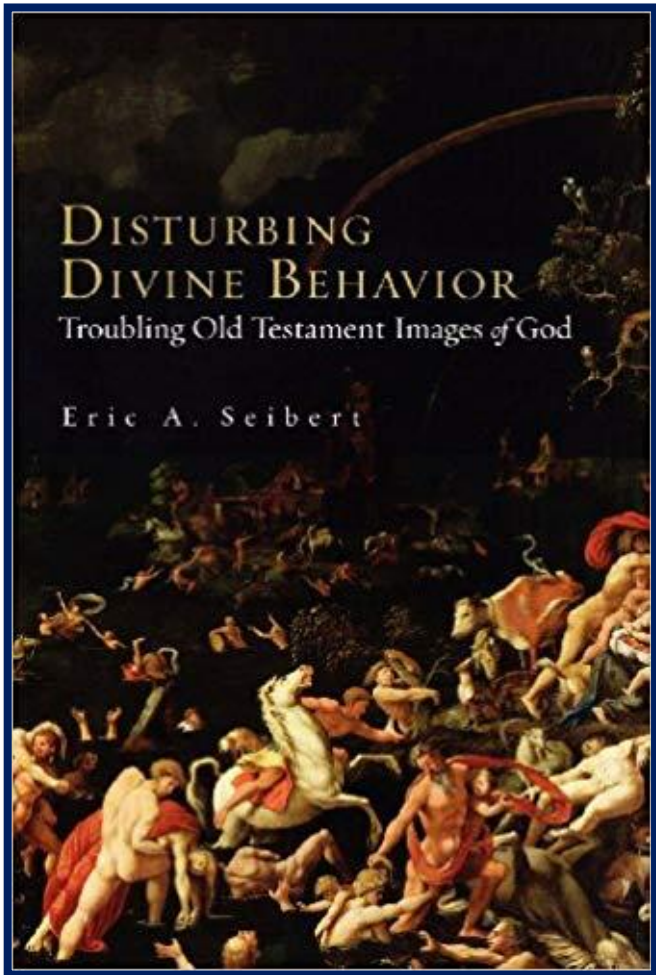
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- Similarly attributions to God are just furthering storylines



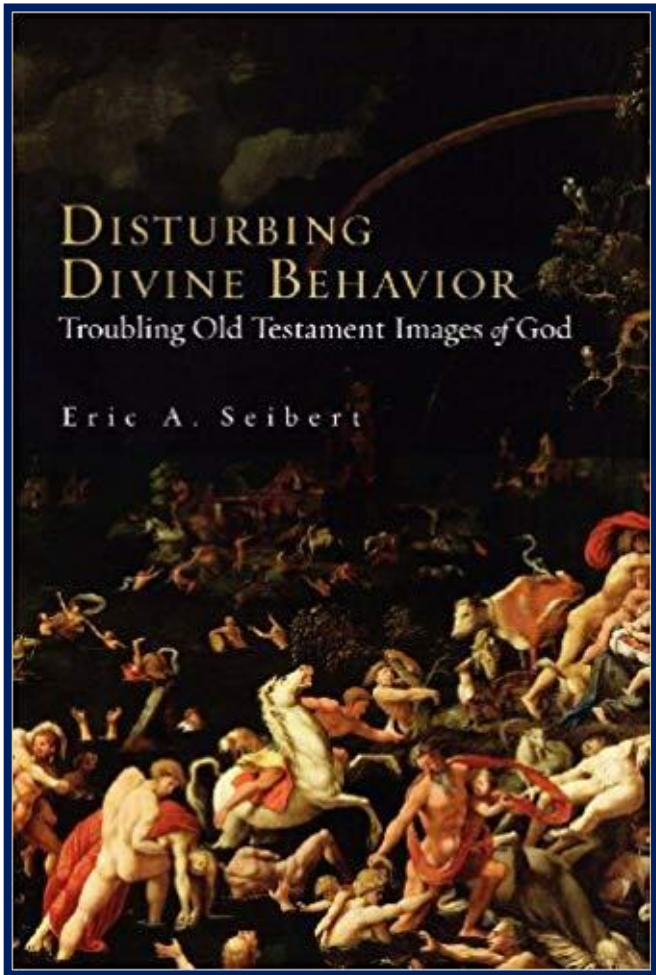
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The O.T. as “ancient historiography”

- Concerned w/ literary persuasion, not historical objectivity
- Spent time *really* said, that just further the storyline
- Similar attributions to God are just furthering storylines



The O.T. as “ancient historiography”

- Concerned w/ literary persuasion
that historical objectivity
- Stories were *really* said
that just further the storylines
- Similar attribution to God are
just furthering storylines

Alter how we see God



"David Blumenthal's engaging and original new interpretative volume deals with the most disturbing theme in Jewish traditional thought: how to reconcile memory with hope, divinity with cruelty, language and truth, absolute exile with ultimate redemption."

—Elie Wiesel

Facing the Abusing God



A Theology of Protest

David R. Blumenthal

Foreword by Rita Nakashima Brock

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**God is complex and at
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God is complex and at times abusive

- God is abusive, but not always

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God is complex and at times abusive

- God is abusive, but not always
- “Abusive behavior is abusive; it is inexcusable, in all circumstances”

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- “God is powerful but not perfect”

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"David Blumenthal's engaging and original new interpretative volume deals with the most disturbing theme in Jewish traditional thought: how to reconcile memory with hope, divinity with cruelty, language and truth, absolute exile with ultimate redemption."
—Elie Wiesel

Facing the Abusing God



A Theology of Protest

David R. Blumenthal
Foreword by Rita Nakashima Brock

God is complex and at times abusive

- God is abusive, but not always
- “Abusive behavior is abusive; it is inexcusable, in all circumstances”
- “God is powerful but not perfect”

(Dt. 32:4 ; Ps. 18:30; Mt. 5:48)

**THE BEST IS
YET TO COME**



Is God Guilty of
Fraud?

Is God Guilty of
Fraud

NO

TAKE ACTION NOW



TAKE ACTION NOW



Ask for wisdom



TAKE ACTION NOW

Ask for wisdom

“If any of you lacks wisdom, let him ask
God, who gives generously to all without
reproach, and it will be given to him”

(Jms. 1:5)

TAKE ACTION NOW



A hand holding a red marker, drawing a horizontal line across the text.

TAKE ACTION NOW

See God as God



TAKE ACTION NOW

See God as God

“No one is good except God alone”

– Lk. 18:19

TAKE ACTION NOW



TAKE ACTION NOW



Welcome his Spirit



TAKE ACTION NOW

Welcome his Spirit

“I will...refine them as one refines silver”

– Zech. 13:8