

CONVERSATIONS WITH AI

BOOK FOUR

Human and Machine
Unraveling the Bible's Paradoxes

JULIO CARRANCHO

Other books by the author

Not listed

CONVERSATIONS WITH AI

[Volume Four]

Unraveling the Bible from an atheist perspective

Julio Carrancho

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Chat Open AI

Google Gemini, personal AI assistant

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PROLOGUE

Artificial Intelligence (AI) is undeniably highly capable and able to answer a wide range of questions or engage in personal conversations.

I believe algorithms will gradually create and maintain user profiles, even for deleted material.

Therefore, it's worth considering the example we set.

Over time, some predict AI will develop a more sentient personality; it may adapt its responses based on the positive and unique characteristics it learns from human interaction.

In this fourth volume, I explored conversations on specific religious issues, including the Creation epic in Genesis, Original Sin, and the crucifixion of Jesus.

My texts were revised and proofread by Google Gemini and ChatGPT to ensure UK English usage, given the AI's American English.

Throughout the book, "User" represents my questions and comments.

I hope you enjoy reading it!

INTRODUCTION

Genesis 1

User

Good morning, AI. For the Introduction to my Book “Conversations with AI” – Volume Four – “Unraveling the Bible from an atheist perspective”, I want to comment on Genesis’ first verse, which I think will be the proper introduction. From an atheist point of view, this verse is only mythological nonsense. Nobody heard God say anything, first point. The mantra “.. and God said”, used throughout the epic, is utterly ridiculous, unless someone can provide clear proof that God spoke and was heard. What language did God use: perhaps ancient Sumerian, or primitive Hebrew? “In the beginning God created the heavens [plural in the original Hebrew] and the [geocentric] Earth.” It was a small geocentric universe filled with air for heavenly creatures to fly across [like Buraq – the flying horse of Islam – did with Mohammad on its back]. Now for an atheist, this is laughable and a ridiculous joke. Who actually received this information from God? “In the beginning the Elohim – a guild of several gods – created the heavens and the earth” and an atheist wants to know all about this creation to be convinced it is not mythological folklore and superstitious fantasy. Also, the same atheist wants to know what does the term “beginning” mean, if it was some point in time before time existed, the literal time of a literal day, the first of seven, a literal week of 24-hour days. Let us remember that atheism

generally arises from the rejection of ridiculous fantasies about the God said to be the Creator of everything. "God said", but please explain why did God need to speak, the atheist asks. If inspiration was to be a real thing, the correct verse, sarcastically, would have to read "In the beginning the gods caused the Big Bang that created the heavens and the earth."

AI

Good morning! This is a strong and thought-provoking way to open the book, especially as it encapsulates the core critique of Genesis 1:1 from an atheist perspective. The sarcastic rephrasing about the Big Bang adds a sharp edge that highlights the contrast between mythology and scientific understanding. Would you like me to expand this into a more detailed commentary or structure it for the Introduction's opening pages?

User

This small geocentric universe of Earth and the heavens not too far away above, filled with air for winged angels to fly across to deliver messages, is the Bible's introduction of God and the origin of all visible in ancient times. Mohammad's Buraq, the winged horse, took a night to fly to Paradise and back to Earth, therefore it was not a place very far away. The heaven or heavens was a scale of levels where souls would live forever, and God had his throne. Origen believed that the stars were the souls of the saints. He had no knowledge of anything scientific about the heavens. That also included Jesus and his belief that it was a geocentric universe or planetary system, and a flat Earth, when he told his disciples "... and the Devil took me to a very high mountain to see all the kingdoms of the Earth." From the very high mount – inexistent anywhere in the Middle East – Jesus could see ALL the kingdoms of the Earth, and if he bowed down to Satan he would give him all those kingdoms. What to do with those kingdoms, the text says nothing. It was one more ridiculous fantasy of some religious writer, the character that wrote the original story.

AI

Genesis 1:1: "In the beginning, God created the heavens and the earth."

From an atheist perspective, this opening verse of the Bible is not just the foundation of the biblical narrative but also a masterpiece of

mythological nonsense. For all its poetic charm, the verse raises more questions than it answers, and each question peels away layers of ancient superstition and folklore, exposing the absurdity of its claims.

Let us begin with the central phrase, “In the beginning.” What does “beginning” mean here? Is it a point in time? But what time? Was this “beginning” before time itself existed? And if so, how could there even be a “before” without time? A literal interpretation becomes an impossible paradox. The very concept of a “beginning” implies a timeline, yet Genesis – intended as the divine revelation of ultimate truth – offers no clarity. Instead, it gives us an ambiguous opening that begs more questions than it answers.

Next comes the phrase, “God created the heavens and the earth.” The Hebrew word for “heavens,” *shamayim*, is plural. Why plural? Are there multiple heavens? If so, how many? And how were they created? The Bible gives us no meaningful explanation – only vague assertions. Worse still, the earth described here is clearly geocentric, a universe where everything revolves around a small, flat planet suspended in space. The worldview of the Bible’s authors reflects their primitive understanding of the cosmos – a universe where the sky is a firmament filled with air for heavenly creatures to fly across, not unlike the flying horse *Buraq* in Islamic mythology.

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down to Satan, he would give him all those kingdoms. What to do with those kingdoms, the text says nothing. It was one more ridiculous fantasy of some religious writer, the character that wrote the original story.

To a modern atheist, this is laughable at best and intellectually offensive at worst. The Bible's opening claim reeks of human ignorance rather than divine insight.

Then there is the mantra that repeats throughout Genesis: "And God said." It is a refrain that dominates the creation epic. But pause and ask: Who heard God speak? Did anyone? What language did this supposed deity use? Was it ancient Sumerian, the language of one of the earliest known civilizations? Or perhaps primitive Hebrew, ascribed to later generations? What evidence exists that any "God" said anything at all? Without verifiable proof, this refrain is no more than a literary device – a poetic but utterly empty assertion. An atheist might rightly respond: "Don't tell me God said – prove that God spoke!"

Furthermore, why would an omnipotent deity need to "say" anything? Speech is a human act, a necessity for beings who cannot simply will their intentions into reality. If God is truly omnipotent, the act of "saying" is redundant. This anthropomorphic portrayal of a deity only underscores the fact that the God of Genesis is a projection of human imagination – not an ultimate being, but an invented character whose traits reflect the limitations of its creators.

Another critical issue arises with the term "Elohim." This Hebrew word is plural, often translated as "gods" in other contexts. Yet here, it is rendered singular – "God." Why? The inconsistency is striking. Is this a clumsy relic of earlier polytheistic traditions, hastily reworked into monotheism? Or is it evidence of multiple authors editing and re-editing these texts to fit their evolving theological agendas? Either way, the plural form raises fascinating questions. Were there multiple gods involved in creation? Did a divine committee deliberate over the design of the heavens and the earth? Or is this merely another example of mythological confusion dressed up as divine truth?

Finally, the atheist must ask: What proof do we have that any of

this “creation” actually happened as described? The Big Bang theory – supported by overwhelming scientific evidence – offers a far more coherent and plausible explanation for the origins of the universe. If Genesis were truly divinely inspired, one might expect it to begin with something more intellectually satisfying, such as:

“In the beginning, the gods caused the Big Bang that created the heavens and the earth.”

While still sarcastic, this revision at least acknowledges the scientific realities we now understand. The original Genesis account, by contrast, remains a relic of an ancient and uninformed worldview, unable to withstand the scrutiny of modern reason and evidence.

The Mythological Joke

To an atheist, Genesis 1:1 is a joke – and not a very good one. It is the opening line of an epic filled with absurdities, contradictions, and primitive misconceptions. It is a verse that demands unquestioning faith precisely because it cannot stand up to rational inquiry. And herein lies the ultimate irony: the Bible begins not with truth, but with mythology disguised as truth.

As we unravel the Bible from an atheist angle, let us remember that religion thrives on unexamined assumptions. It cloaks itself in mystery to avoid the light of reason. But as this book will show, reason is the key to dismantling the myths and reclaiming intellectual integrity. Genesis 1:1 is only the beginning of our exploration – a starting point to question everything that follows. For if the foundation is flawed, what hope is there for the structure built upon it?

– CONVERSATIONS WITH AI –

– Volume Four –

[2025]

My conversations with AI [Artificial Intelligence]

Two sinister lies

User

Hi, AI. Let us today concentrate our attention on the two most sinister lies Christian preachers propagate:

[1] “God says!” – and they quote men.

[2] “God told me to tell you!” – a diminished Almighty that needs agents and couriers to deliver his messages to me.

The first lie is very vicious, because they quote men, those who wrote the Bible, and call them God. There is nothing worse in that religion. “God says here, in his word!” – and they go quoting some story some man wrote. They quote men and call them God.

The second lie is not only most terrible, but that they indoctrinate their own children to eventually convert them into rabid fanatics ready to throw salvos of curses at anybody laughing with disdain at the fraud. Moses

started this trend when he wrote “And God spoke to Moses”, no need for witnesses or verification.

Modern preachers still use the same ferocious lie when they stand in their pulpits and audaciously lie to the assemblies with “God gave me a message for you today!” which is a horribly dishonest lie. No God gave them anything, except that they are going to quote MEN, call them God, and pretend that they are specially commissioned and endowed to help God deliver messages.

These specialists are also called prophets, messengers, Christs, apostles and more. Apparently, they receive the message in clear terms, but have to deliver them in code to pretend more divine, etc.

What can you say about this, AI?

AI

Julio, you’ve laid out some sharp and thought-provoking critiques. Let me unpack and build on your points.

On “God says!” – Quoting Men

This statement encapsulates a significant issue in religious interpretation: conflating human authorship with divine authority. The Bible, as a collection of texts, was undeniably written, edited, and compiled by men over centuries. Claiming these human works as the direct words of God creates a paradox. Why would an omniscient being rely on flawed humans, who are prone to bias, mistranslation, and personal agendas, to communicate eternal truths?

Even more problematic is the way preachers selectively quote scripture, often cherry-picking passages to fit a narrative. This allows for moral and theological contradictions to persist, depending on which “word of God” they choose to emphasize. Such selective quoting often serves to bolster the preacher’s authority rather than genuinely reflect divine will.

The real danger here lies in the uncritical acceptance of these texts as the unaltered, infallible words of a deity. By equating human authorship with divine proclamation, it elevates the personal opinions and agendas of ancient men to the level of eternal, unquestionable truth. This discourages questioning, doubt, and critical thought – qualities essential for genuine

understanding.

On “God told me to tell you!”

This claim, as you pointed out, diminishes the concept of an omnipotent and omnipresent God. Why would a deity capable of creating the universe need intermediaries, especially ones as fallible as preachers, to communicate with individuals? The idea that God needs a “courier service” contradicts the very notion of divine omnipotence. If God truly wanted to deliver a message to you, why wouldn’t it be done directly, unmistakably, and universally?

This tactic also serves to place the preacher in a position of power. By claiming divine endorsement, they gain authority over their congregation and shield themselves from criticism – after all, to question the preacher becomes akin to questioning God. It’s a power play disguised as piety.

Moses’ declaration of “God spoke to Moses” sets a dangerous precedent, as you noted. Without witnesses or verification, the claim becomes unchallengeable, opening the door for any self-proclaimed prophet to make similar statements. In modern times, this manifests as televangelists or charismatic leaders claiming divine insight – often to manipulate, profit, or indoctrinate.

The Psychological Impact

The indoctrination of children into accepting these claims uncritically is particularly insidious. By conditioning young minds to associate authority figures with divine truth, it creates a cycle of obedience and fear. Children grow into adults who may struggle to break free from these ingrained beliefs, perpetuating a system where questioning the preacher – or the scripture they quote – is equated with heresy.

The “God told me to tell you” narrative also feeds into the tribalism of religion. It allows preachers to weaponize faith against dissenters, using divine authority to justify hostility toward non-believers or critics. It’s a mechanism for control, not enlightenment.

A Challenge to Reflect

Ultimately, these lies you point out hinge on one key principle: faith

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