

**CHRISTIANS ANSWER  
ISLAMIC CHALLENGES  
AGAINST THE BIBLE**



**THE  
ISLAMIC - CHRISTIAN  
CONTROVERSY**

**2022 EDITION**

**PART 2**

**A TRAINER'S HANDBOOK ON  
MUSLIM EVANGELISM**

**BY GERHARD NEHLS WITH WALTER ERIC**

**For more information please contact**

ANSWERING ISLAM  
A Christian-Muslim Dialog and Apologetic  
<https://www.answering-islam.org>

LIFE CHALLENGE AFRICA  
[info@lifechallenge.de](mailto:info@lifechallenge.de)

FRONTLINE FELLOWSHIP  
[info@frontline.org.za](mailto:info@frontline.org.za)

THE AUTHOR  
[g.nehls@bigpond.net.au](mailto:g.nehls@bigpond.net.au)

**Please note:**

This document is one of a set, which consists of

**ISLAM as it sees itself, as others see it, as it is**  
(TT1, 213 pages)

**THE ISLAMIC-CHRISTIAN CONTROVERSY**  
(TT2, 131 pages)

**A practical and Tactical Approach to MUSLIM  
EVANGELISM**  
(TT3, 140 pages)

In addition to these Teacher's Manuals we offer the matching Student Handbook

**REACH OUT** (100 pages)

**Recommended Literature** at the end of a chapter is restricted to readily available sources.

A **Bibliography** you can find at the end of each of the books.

All **Quotations from the Bible** are taken from the *New International Version*, unless otherwise marked.

All **Quotations from the Qur'an** are taken from the translation done by Yusuf Ali (New Revised Edition, Amana Corp. Maryland, USA 1989).

Translations from other Islamic sources are at times rather unintelligible and contain spelling and grammatical errors, which we did not correct in our quotes, but some have been marked with a [sic], indicating the error.

**Readers who use other copies of a Qur'an may find a somewhat different verse numbering system (particularly in Surah 5). The reader is advised to search for such verses 2 or 3 verses before or thereafter.**

# TABLE OF CONTENT

## **1. CHRISTIANS AND MUSLIMS DIFFER (7)**

Introduction  
The Reason for the Islamic-Christian Controversy  
Why we Need to Understand the Mindset of a Muslim  
Sharing Your Faith Also Means to Defend it  
Should we Avoid Muslims who like to argue or dispute  
In a Dialogue we Present a Meaningful Argument  
When in a Dialogue, we Raise the Truth Question  
Where and How Do the Bible and the Qur'an Differ?  
Evaluation  
What Muslims are Told About Jesus and the Bible  
What the Qur'an Says About the Bible  
Evaluation  
A Response to Islamic Attacks on the Bible

## **2. INSPIRATION AND REVELATION (27)**

Inspiration and Revelation in the Bible and the Qur'an  
The Islamic View  
The Biblical View  
How Muslims View Biblical Revelation  
How God Reveals Himself or His Message  
God Revealed Himself and His Will  
Prophets were not Typewriters  
Proof of the Trustworthiness of a Revelation  
We Conclude

## **3. INVESTIGATING THE BIBLE (36)**

How the Bible was Transmitted  
Explaining Difficult Passages of the Bible  
Problems that Arise from Manuscripts, from which the Bible had been Translated  
Problems that Arise from Inaccurate Translations  
Problems that Arise from False Interpretation or Erroneous understanding of a Text  
Problems that Arise from a Wrong Perception of Words  
Problems that Arise from Our Defective Knowledge of History, Geography and the Use of Language in Bible Times  
Problems that Arise from the Ignorance of Conditions Under which they were Given  
Revelation was Given and Written Down  
Problems that Arise from the Limitation of our Minds to Comprehend Divine Thought  
Problems that Arise from the Limitation of our Spiritual Perception  
The New Testament Manuscripts  
The Canon of Scripture  
The Old Testament Canon  
The New Testament Canon  
Who or What Determines What is Canonical?

## **4. ISLAMIC ALLEGATIONS AGAINST THE BIBLE (44)**

Interpolations and Omissions in the Bible

Conclusion  
Contradictions in the Bible  
The Two Differing Genealogies of Jesus  
Other Contradictions  
'The Gospel of Barnabas'  
The History of 'The Gospel of Barnabas'  
The Islamic Challenge  
A Christian Response to the Islamic Challenge  
External Evidence  
Internal Evidence  
Evaluation of 'The Gospel of Barnabas'

## **5. ISLAMIC ALLEGATIONS AGAINST JESUS CHRIST (61)**

Islamic Objections to the Biblical Doctrine of the Trinity  
No Man Can Understand the Nature and Essence of God  
What the Qur'an says about Trinity  
The Concept of the Trinity was Progressively Revealed in the Old Testament  
Muslims Claim that the Concept of the Trinity is an Invention of the Church  
Muslim Objections to the Trinity of God  
Analogies that Illustrate the Concept of the Trinity  
A Spiritual Aspect  
Conclusion  
Qur'anic Objections to the Divinity and Sonship of Jesus  
In Islam, Jesus is Reduced to a Mere Prophet  
The Term 'Son of God' is denied to Jesus in Islam  
Even so, Jesus was Given a High Place of Honour in the Qur'an  
Who is Al-Masih, the Messiah?  
The Bible Teaches the Divinity of Jesus  
Seemingly Contradicting Other Bible Passages  
The Misunderstood Sonship of Jesus  
God Himself Called Jesus His Son  
Jesus is Referring to God as His Father in a Unique Sense  
Jesus was and is the Vital Link Between God and Man  
Also Angels and Spirits are Called 'Sons of God'  
And ... People are Called 'Sons of God'  
Islamic Objections to the Crucifixion  
The Sign of Jonah  
How was Jonah in the Belly of the Hough Fish?  
How long was Jesus in the Grave?  
Did Jesus Really Die on the Cross?  
The Hidden Agenda About the Death of Jesus in the Qur'an  
A Biblical and Extra-Biblical Response  
We Can Rest Assured that Jesus Died for Our Sins  
Islamic Objections to Biblical Atonement  
Muslim Allegations  
The Conceptual Problems Muslims Entertain  
Does this Doctrine Provide a Licence to Sin?  
A Law does not Justify a Transgressor  
Faith in Jesus Alone Leads to Justification  
It is True that Christians are Not Under the Law – but They are Not Lawless  
How Can a Righteous and Holy God be Forgiving and Merciful?

## **6. OTHER QUESTIONS THAT DEMAND AN ANSWER (92)**

Muslims claim that Jesus was sent to the Jews Only

The Bible Explicitly Points to Jesus as the Only Means to Obtain Salvation  
Islam Tried to Replace Jesus with Muhammad  
Islam argues that Jesus repeatedly claimed to be a prophet to Israel Only  
An Illustration  
Conclusion  
Do Christians Believe in Inherited Sin?  
Why are there so Many Different Versions of the Bible?  
Is Muhammad Mentioned in the Bible?  
Who is the Prophet Mentioned in the Old Testament?  
Is the Name 'Ahmed' found in the New Testament?  
The Mystical Number 19  
Why are there so Many Different Denominations?  
Is Christianity Based on 'Pagan' Origins?

## **7. EVIDENCES WHICH SUPPORT THE DIVINE ORIGIN OF THE BIBLE (102)**

Fulfilled Biblical Prophecy  
Prophecy of Jesus' Birthplace and Pre-Existence  
Prophecy of the Virgin Birth, Divinity, and Unique Sonship  
Prophecy Foretelling that Jesus would come to Save, and to Heal  
Prophecy Concerning the Time of His Coming  
Prophecy Predicting the Name of Jesus  
Prophecy of Jesus Humble Entry into Jerusalem on a Donkey  
Prophecy of the Betrayal of Jesus  
Prophecy of Jesus' Mishandling at His 'Trial'  
Prophecy of the Suffering and Death by Crucifixion of Jesus  
Prophecy of the Resurrection of Jesus from His Death  
Prophecy of the Ascension of Jesus  
Still unfulfilled Prophecy of the Repentance of Israel  
Eye Witness Reports  
Archaeology Confirms the Accuracy of the Bible  
Archaeology Confirms the Flood  
Archaeology Confirms the Fall of the Walls of Jericho  
Josephus, the Jewish-Roman Historian Confirms the Life, Death, and  
Resurrection of Jesus  
Cornelius Tacitus, a Roman Historian, Confirms the Life of Jesus

## **AN EPILOGUE (119)**

## **APPENDIX (121)**

Bibliography  
Index of Qur'an passages

# 1. CHRISTIANS AND MUSLIMS DIFFER

## INTRODUCTION

Christians are deeply convinced and convicted that the Bible is the Word of God. Muslims, likewise, are convinced that the Qur'an (Koran) is the Word of God. It is an undeniable fact, however, that these two 'Holy Books', although sharing certain stories and concepts, are irreconcilable in their 'message'.

From the time, when the New Testament Scriptures were collated and canonised ('recognised as genuine', Collins and Oxford Dictionaries), and today more than ever, critical questions regarding their **authenticity** and **legitimate interpretation** of its text were and are raised, answers and explanations had to be provided - and were given.

Those who did or do formulate replies and responses to critical challenges are called '**Apologists**'. The science of the defence of (biblical) Truth is named '**Apologetics**'. This concept has been aptly defined by Vergilus Ferm in the 'Encyclopaedia of Religion': It simply is ...

an effort to anticipate the points of a possible attack, and to defend them by evidence and sound reasoning. Positively, a Christian view of God and the world is elaborated, aiming to make it so adequate and winsome as to obviate attack before it even gets started.

A more negative sounding word has also been used lately, and that is '**polemic**':

the art or practice of dispute or argument, as in attacking or defending a doctrine or belief  
(Collins Dictionary)

## THE REASON FOR THE ISLAMIC-CHRISTIAN CONTROVERSY

The obvious reason is that the Qur'an contradicts many foundational biblical truths. This raises the legitimate question whether the Bible or the Qur'an is the true revelation of God. It already has been said that Christians believe the Bible to be the Word of God, while Muslims are convinced that it is the Qur'an. Almost all somewhat learned Muslims endeavour to prove the Bible to be falsified in order to establish that the Qur'an is the only reliable surviving revelation from God.

This given situation will overshadow just about every religious conversation between a Muslim and a Christian.

Above that we find in the Qur'an this astonishing verse:

*And remember, Jesus, the son of Mary, said: 'O children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me, and giving glad tidings of an apostle to come after me, whose name shall be Ahmad.*

Surah 61:6

*Ahmad* had always been understood to be *Muhammad*, for the meaning of these two words is similar.

In doing that, they found a number of fundamental contradictions between the Bible and the Qur'an. The correctness of the Qur'an was, of course, never questioned. The only conclusion Muslim scholars came up with, was that the Bible, which was - according to the Qur'an - the Word of God, must have been changed by the Christians. A scholarly study confirms that: If Jesus really said this, it must be found in the Bible. Since the Qur'an encourages the study of the 'former Scriptures' (Surahs 10:94, 21:7), Muslim scholars began to search for passages referring to Muhammad in the Bible.

*As studies of Muslim Apologetics have shown, it was only with Ibn-Khazem, who died at Cordoba in 1064, that the charge of falsification was born.*

*In his defense of Islam against Christians, Ibn-Khazem came up against the contradictions between the Qur'an and the Gospels. One obvious example was the Qur'anic text, 'They slew him not, and they crucified him not' (Surah 4:156). 'Since the Qur'an must be true', Ibn-Khazem argued, 'it must be the conflicting Gospel texts that are false. But Muhammad tells us to respect the Gospel. Therefore, the present text must have been falsified by the Christians'. His argument was not based on historical facts, but purely on his own reasoning [conviction, G.N.], and on his wish to safeguard the truth of the Qur'an. Once he was on this path, nothing could stop him from pursuing this accusation. In fact, it seemed the easiest way to attack the opponents. 'If we prove the falsehood of their books, they lose the arguments they take from them'. This led him eventually to make the cynical statement: 'The Christians lost the revealed Gospel except for a few traces which God has left intact as argument against them'.*

*Many of the great Muslim thinkers had, indeed, accepted the authenticity of the New Testament text. Listing the names of these men seems a fitting conclusion to this essay. Their testimony proves that Christian-Muslim dialogue need not for ever be stymied by the allegation introduced by Ibn-Khazem. Two great historians, Al-Mas'udi (died 956) and Ibn-Khaldun (died 1406), held to the authenticity of the Gospel text. Four well-known theologians agreed with this: Ali at-Tabari (died 855), Qasim al-Khasani (died 860), Amr al-Ghakhiz (died 869) and, last but not least, the famous Al-Ghazzali (died 1111). Their view is shared by Abu Ali Husain Bin Sina, who is known in the West as Avicenna (died 1037). Bukhari (died 870), who acquired a great name by his collection of early traditions, quoted the Qur'an itself (Surah 3:72, 78) to prove that the text of the Bible was not falsified.*

*Can we trust the Gospel? by J.Wijngaard*

To this present day, Muslim teachers uphold the argument that the Bible has been corrupted. We are going to investigate this claim.



## WHY DO WE NEED TO UNDERSTAND THE MINDSET OF A MUSLIM?

As we shall see in more detail later, Muslims forcefully argue that the biblical Scriptures have been changed and corrupted. This is done to explain the fundamental disparity between the Bible and their own Scripture. Both are, according to the Qur'an, revelations from God and should, by that token, carry the same message.

Muslims never questioned their own Scriptures, but sought all possible reasons to discredit the Bible. Incidentally, a similar stance was adopted by liberal 'Christian' theologians to question their own faith.

A study of Apologetics is therefore an indispensable tool to help investigate and refute accusations or queries that are levelled against the Scripture and its content. In the case of the dialogue between Muslims and Christians, very specific topics have come up, which we intend to look at in this document.

## SHARING YOUR FAITH ALSO MEANS DEFENDING IT

There is no way to by-pass Apologetics, when sharing the Gospel meaningfully with Muslims. So we will investigate the allegations and see how we can solve the seeming problems.

One Scripture may well be taken as a heading over the whole issue:

Avoid foolish controversies and genealogies and arguments and quarrels about the law, because they are unprofitable and useless.

Titus 3:9

## SHOULD WE AVOID MUSLIMS WHO ARGUE OR DISPUTE?

We do have to bear in mind that 'foolish arguments and quarrels' are useless, and should be avoided, but they are not unavoidable in Muslim evangelism. Already the Bible points to these:

As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned [Greek: **dialegomai**, dispute, reason] with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead.

Acts 17:2

So he reasoned [*dialegomai*] in the synagogue with the Jews and the God-fearing Greeks, as well as in the market-place day by day with those who happened to be there.

Acts 17:17

Every Sabbath he reasoned [*dialegomai*] in the synagogue, trying to persuade Jews and Greeks.

Acts 18:4

Paul talked and debated [*sumbibazo*] with the Grecian Jews, but they tried to kill him.

Acts 9:29

Paul ... himself went into the synagogue and reasoned [*dialegomai*] with the Jews.

Acts 18:19

Paul entered the synagogue and spoke boldly there for three months, arguing persuasively [dialegomai] about the kingdom of God. But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions [dialegomai] daily in the lecture hall of Tyrannus.

Acts 19:8-9

## TO ENTER A DIALOGUE, WE PRESENT A MEANINGFUL ARGUMENT

Many Christians, when confronted with an argument they cannot adequately handle, withdraw or argue unreasonably for lack of information. Instead of equipping themselves by obtaining and applying helpful information, they can easily become insecure and emotionally upset. That hinders them to ‘instruct gently’ and tends to make them resentful.

Understandably both sides argue with a lot of **conviction**, but all too often with very little **knowledge**. Proper discussion is always based on knowledge.

CONVICTIONS ARE WORSE ENEMIES OF THE TRUTH THAN LIES
---

Someone (Søren Kirkegaard) rightly said:

Convictions are firm beliefs, which all too often cannot be substantiated by the person who believes in and stands up for them. **Faith ought to rest on convictions, but the convictions must rest on a solid foundation.**

Therefore we read in Scripture:

Do not be frightened, but in your hearts set apart Christ as Lord.

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander.

1 Peter 3:14-16

Every Muslim with even the most basic instruction about his religion (and who lives within a somewhat Christian context) believes that today’s Bible is not trustworthy. He does not believe that Jesus died on the cross. He does not believe that he is divine, or the Son of God. Obviously they also cannot think of God as being triune! Christians believe all this! We have to bear in mind, however, that **misunderstanding of the meaning of certain (religious) words** is at the root of most religious arguments.

To avoid emotional disputation, we better **rectify false concepts** by defending biblical Truth with evidences and sound reasoning.

## **WHEN IN A DIALOGUE, WE RAISE THE TRUTH QUESTION**

Conviction is not the right tool to substantiate Truth. We have to establish what really happened in history, even way back 1400 and 2000 plus years ago. Conviction cannot supply the answers. Historical facts can. Can we still check out these facts? Can they still be convincingly reconstructed? Yes, as we shall see later. But for now let us first look at some of the many differences between the Bible and the Qur'an.

## **WHERE AND HOW DO THE BIBLE AND THE QUR'AN DIFFER?**

While there are a great number of contradictions and deviations, we can look only at some of the more striking and more fundamental ones:

## BIBLE

**NOAH** had three sons which survive the Flood

So the Lord said, 'I will wipe mankind whom I have created, off from the face of the earth - men and animals, and creatures that move along the ground, and birds of the air - for I am grieved that I have made them'. But Noah found favour in the eyes of the Lord.

This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God. **Noah had three sons:** Shem, Ham and Japhet.

Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth ... But I will establish my covenant with you, and you will enter the ark - you and your sons and your wife and your sons' wives with you.

Genesis 6:7-13 + 18

**ABRAHAM's** father was Therah

**Therah** became the father of Abram, Nahor and Haran".

Genesis 11:27

**MOSES** was rescued by Pharaoh's daughter

When the child grew older, she took him to **Pharaoh's daughter** and he became her son. She named him Moses, saying: 'I drew him out of the water'.

Exodus 2:10

## QUR'AN

**NÚH** has one son who drowned in the Flood

*So the Ark floated with them on the waves (towering) like mountains. And Noah called out to his son, who had separated himself (from the rest): 'O my son! embark with us, and be not with the Unbelievers!'*

*The son replied: 'I will betake myself to some mountain. It will save me from the water'. Noah said: 'This day nothing can save from the command of Allah, any but those on whom He hath mercy! And the waves came between them, and the son was among those overwhelmed in the Flood.*

Surah 11:42-43

**IBRAHIM's** father was Azar

*Lo! Abraham said to his father Azar ....*

Surah 6:74

**MOOSA** was rescued by Pharaoh's wife

*The wife of Pharaoh said: 'Here is a joy of the eye, for me and for thee. Slay him not. It may be that he will be of use to us, or we may adopt him as a son'. And they perceived not (what*

*they were doing)!*

Surah 28:9

## **PHARAOH, HAMAN AND THE TOWER OF BABEL**

According to the Bible:

Pharaoh lived BC 1700

see Exodus 1

Haman lived BC 510

see Esther 3

The tower was built BC 2250

see Genesis 11

*Pharaoh said: 'O Chiefs! No god do I know for you but myself; therefore, O Haman light me a (kiln to bake bricks) out of clay, and build me a lofty palace\*, that I may mount up to the god of Moses. But as far as I am concerned, I think (Moses) is a liar!*

Surah 28:9

\*'Palace' should actually read 'tower', as other translators confirm.

Other translations read:

*...high tower that I may ascend unto the God of Moses (G.Sales)*

*...and make me a tower that I may mount up to Moses (Arberry)*

*...a tower, that I may reach the avenues of the heavens and ascend unto the God of Moses (Palmer and Rodwell)*

**SACRIFICES**, particularly the blood of these, are basic and essential to forgiveness and atonement.

*For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; **it is the blood that makes atonement** for one's life.*

Leviticus 17:11

He shall then slaughter the goat for the sin offering for the people and take its **blood** behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it.

Leviticus 16:15

If the offering is a burnt offering from the herd, he is

**QURBAN** (= sacrifice) is a symbol, the blood of this avails nothing.

*To every people did we appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your God is One God; submit then your wills to Him (in Islam) and give thou the good news to those who humble themselves.*

*The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you. **It is not their meat nor their blood** that reaches Allah: it is your piety that reaches him.*

Surah 22:34-37

to offer a male without defect. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the Lord. He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He is to slaughter the young bull before the Lord, and then Aaron's sons the priests shall bring the **blood** and sprinkle it against the altar on all sides at the entrance to the Tent of Meeting.

Leviticus 1:3-5

John saw Jesus coming towards him and said: 'Look, the Lamb of God, who takes away the sin of the world!'

John 1:29

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body'. Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my **blood** of the covenant, which is poured out for many for the forgiveness of sins'.

Matthew 26:26-28

God presented him as a sacrifice of atonement, through faith in his **blood**. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.

Romans 3:25

Since we have now been **justified by his blood**, how much more shall we be saved from God's wrath through him!

Romans 5:9

And through him to reconcile to himself all things, whether things on earth or things in heaven, by

Regarding the meaning of the sacrifice, we have to ask what the word Qurban actually means: 'Approaching near', to whom? How? Why?

The sacrifice offered on Idu'l Adha has its origin in the Bible:

*A few months after his arrival in Medina, Mohammed saw the Jews keeping the great Fast of the Atonement; and he readily adopted it for his own people.*

*Ashor, or the 'Fast of the Tenth', i.e. the tenth day of the seventh month [Leviticus 13:27]. It was a day of affliction and atonement; but popular tradition at Medina assigned to it another origin. When Mohammed asked the Jews what was the origin of the Fast, they said that it was in memory of the delivery of Moses out of the hands of Pharaoh, and the destruction of the tyrant in the Red Sea. 'We have a greater right in Moses than they', said Mohammed; so he fasted like the Jews, and commanded his people to fast also. Afterwards when the Muslim Fast of Ramadan was imposed, Mohammed did not command the Fast of Ashor to be observed, neither did he forbid it, i.e. he left it optional to keep up the one as well as the other. [At-Tabari, i. 1281 'Ashura is the tenth (or ninth) day of the first month, Moharram].*

The Life of Mohammed, by Muir, p.191

It is certainly revealing to notice that the Jewish 'Yom Kippur' or 'Day of Atonement' (Lev.16) falls on the same day or very close to Idu'l Adha, on which Muslims offer

**making peace through his blood**, shed on the cross.

Colossians 1:20

But only the high priest entered the inner room, and that only once a year; and never without **blood**, which he offered for himself and for the sins the people had committed in ignorance ... In fact, the law requires that nearly everything be **cleansed with blood** and, **without the shedding of blood there is no forgiveness**.

Hebrews 9:7 + 22

And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has **freed us from our sins by his blood**.

Revelations 1:5

**JOHN THE BAPTIST** carried a name which was quite common in Israel

The sons of Josiah: **Johan** the firstborn, Jeho-iakim the second son, Zedekiah the third, Shallum the fourth.

The sons of Elioenai: Hodaiah, Eliashib, Pelaiah, Akkub, **Johan**, Delaiah and Anani - seven in all.

I Chronicles 3:15 + 24

Ahimaaz the father of Azariah, Azariah the father of **Johan**.

I Chronicles 6:9

And Ishmaiah the Gibeonite, a mighty man among the Thirty, who was a leader of the Thirty; Jeremiah, Jaha-ziel, **Johan**, Jozabad the Gederathite...

I Chronicles 12:4. See also Ezra 8:12 and Nehemiah 6:18

**MARY, MOTHER OF JESUS** is not identical with Miriam, sister of Moses.

their Qurban.

*And we ransomed him with a momentous sacrifice.*

Surah 37:107

This contradicts Surah 22:37, but would be in keeping with the Bible and the annual Qurban sacrifice offered by Muslims on Eid-ul-Adha.

**YAHYA** carried a name, which no one had before

*O Zakariya! We give thee good news of a son. His name shall be Yahya: On none by that name have we conferred distinction before.*

Surah 19:7

This is a misleading translation. It actually should read: '... Yahya [or John] whose name no one had before'. John is, of course, an English name. 'Yohan' is the Hebrew version, which was actually the name by which John was called. This was by no means an uncommon name.

**MIRYAM**, the sister of Aaron and Moses, was the mother of Jesus

The name of Amram's wife was Jochebed, a descendent of Levi, who was born to the Levites in Egypt. To Amram she bore Aaron, Moses and their sister **Miriam**. (BC1450).

Numbers 26:59

This is how the birth of Jesus Christ came about. His mother **Mary** was pledged to be married to Joseph, but before they could come together, she was found to be with child through the Holy Spirit. (BC 4). Matthew 1:18

Imram (biblical Amram) was the father of Moses, Aaron and Miryam (Miriam) [by implication in Surahs 19:28; 66:12; 20:25-30].

But Miriam (or Mary), the mother of Jesus, was actually born about 1500 years later!

**JESUS** is the Son of God, gives eternal life and is the only way to God

But the angel said to her, 'Do not be afraid, Mary, you have found favour with God. You will be with child and give birth to a son, and you are to give him the name Jesus. **He** will be great and **will be called the Son of the Most High**. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob for ever; **his kingdom will never end**.

Luke 1:30-33

The high priest said to him, 'I charge you under oath by the living God: **Tell us if you are the Christ, the Son of God**'. 'Yes, it is as you say', **Jesus replied**. 'But I say to all of you: In future **you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven**'. Matthew 26:63-64

*At length she brought the (babe) to her people, carrying him (in her arms). They said: 'O Mary! Truly an amazing thing hast thou brought!*

*O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!*

Surah 19:27-28

**ISA** is no more than an apostle (messenger) of God.

*Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food ... In blasphemy indeed are those that say that Allah is Christ the son of Mary.*

*They do blaspheme who say: 'Allah is Christ the son of Mary'.*

Surah 5:78-79, 75

*The Jews call Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouths. (In this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!*

Surah 9:30



My sheep listen to my voice; I know them, and they follow me. **I give them eternal life**, and they shall never perish; no-one can snatch them out of my hand.

John 10:27-28

Jesus answered: **'I am the way and the truth and the life. No-one comes to the Father except through me'**.

John 14:6

**CRUCIFIXION** is a historical fact

Carrying his own cross, he went out to The Place of the Skull (which in Aramaic is called Golgotha). Here they crucified him.

Jesus said: 'It is finished'. With that, he bowed his head and gave up his spirit.

John 19:17 + 30

When they came to the place called The Skull, there they crucified him, along with the criminals - one on his right, the other on his left. Jesus called out with a loud voice, 'Father, into your hands I commit my spirit'. When he had said this, he breathed his last.

Luke 23:33 + 46

When they had crucified him, they divided up his clothes by casting lots. And sitting down, they kept watch over him there. Above his head they placed the written charge against him: This is Jesus, the King of the Jews.

And when Jesus had cried out again in a loud voice, he gave up his spirit.

Matthew 27: 35-37 + 50

See also the chapter on crucifixion

**TRINITY** is the Nature of God

I will tell of the kindnesses of **the Lord**, the deeds for which he is to be praised, according to all the Lord has

**CRUCIFIXION OF JESUS** never took place, neither was he killed

*They [i.e. the Jews] said (in boast), 'We killed Christ Jesus the son of Mary, the apostle of Allah'. But they killed him not, nor crucified him. But so it was made to appear to them. And those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow. For of a surety they killed him not.*

Surah 4:157

**TRINITY** is blasphemy

*They do blaspheme who say: 'Allah is one of three in a trinity'; for there is no god except one Allah. Surah 5:76*

done for us - yes, the many good things he has done for the house of Israel, according to his compassion and many kindnesses. He said: 'Surely they are my people, sons who will not be false to me'; and so he **became their Saviour** [Hebrew 'Yeshua' = Jesus]. In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old. Yet **they rebelled and grieved his Holy Spirit**. So he turned and became their enemy and he himself fought against them.

Isaiah 63: 7-11

Please also read the chapter on Trinity.

*O People of the Book!  
Commit no excesses in your religion; nor say of Allah aught but truth. Christ Jesus the son of Mary was (nor more than) an apostle of Allah. And his word, which he bestowed on Mary, and a spirit proceeding from him: so believe in Allah and his apostles. Say not 'Trinity': desist. It will be better for you: For Allah is one Allah. Glory be to him. (For exalted is he) above having a son.  
Surah 4:171*

## EVALUATION

Muslims naturally assume that it is the Bible has been falsified. The obvious aim is not so much to discredit the Bible, but to justify the text of the Qur'an.

It is clear to the honest scholarly reader, that the writer of the Qur'an has not only misunderstood the biblical message completely, but also included historically questionable 'biblical' stories.

Consequently, we have to investigate, whether the Qur'an or the Bible show evidence of being right and with that of divine origin and trustworthy. After all, we deal with matters determining our eternal life!!

## WHAT MUSLIMS ARE TOLD ABOUT JESUS AND THE BIBLE

One would be able to fill volumes with statements similar to those quoted here. These shape the minds of the average Muslim, though mostly not quite as outspoken, informed, and vicious. For the sake of brevity we just look at some brief extracts of publications of two authors, which are typical (The emphases ore ours):

*What is the present Bible then? you may ask. Is it not the Word of God? The answer is: **What used to be the Word of God has been so adulterated by human hands that the Word of God is hardly distinguishable from the word of man.** In some places we do still find a glimmer of the truth that Jesus taught - the gems of divine wisdom that he uttered for the good of his people - but these are few and far between in the jungles of **interpolations and contradictions** with which the Bible is dense.*

***It will make any reasonable man wonder how this book ever came to be called "the Word of God".***

***The present Bible, therefore, can never by any stretch of imagination be called "the inspired Word of God".***

***It is admitted by the most learned men in the Hebrew language that the present English version of the Old Testament contains at least one hundred thousand errors! (i.e. appr. 3 errors in every verse! Editor)***

*Faith demands total allegiance to the Bible - with its faults, absurdities, everything. Reason, on the other hand is loath to accept matters that constitute an insult to the human intelligence.*

*Although an extravagant claim is put forward by Bible Societies and other fanatics that the Bible is the most read book in the world, the contrary is true.*

*The faith, therefore, as practised by present-day Christians, is a strange mixture of paganism. Paulianity and Churchianity.*

*A little chastisement on the Son of God, therefore, was taken as remission for the sins of all men together.*

*The doctrine of Atonement presents God in a bad light: as a cruel, merciless God who could not forgive the sins of men without exacting his 'pound of flesh'.*

A.S.K. Joommal

***The Tauraat we Muslims believe in is not the 'Torah' of the Jews and the Christians, though the words - one Arabic, the other Hebrew - are the same. We believe that whatever the Holy Prophet Moses (peace be upon him) preached to his people, was the revelation from God Almighty, but that Moses was **not** the author of those 'books' attributed to him by the Jews and the Christians.***

*Likewise, we believe that the **Zaboor** was the revelation of God granted to Hazrat Dawood (David)(peace be upon him), but that **the present Psalms associated with his name are not that revelation**. The Christians themselves do not insist that David is the sole author of 'his' Psalms. [The book of Psalms states that Asaph is the writer of 12 Psalms and 5 are ascribed to the sons of Korah][emphases are ours].*

*What about the **Injeel**? Injeel means the 'Gospel' or 'good news' which Jesus Christ preached during his short ministry. The 'Gospel' writers often mention that Jesus (sic) going about and preaching the Gospel (the Injeel):*

- 1. And Jesus went ... preaching the gospel ... and healing every disease among the people'. (Matthew 9:35)*
- 2. '... but whoever shall lose his life for my sake and the gospel's, the same shall save it'. (Mark 8:35)*
- 3. '... preached the gospel ...'. (Luke 20:1)*

*The 'gospel' is a frequently-used word, but what Gospel did Jesus preach? Of the 27 books of the New Testament, only a small fraction can be accepted as the words of Jesus. The Christians boast about the Gospel to St. Matthew, according to St. Mark, according to St. Luke and according to St. John, but there is not a single Gospel 'according' to (St.) Jesus himself! We **sincerely** believe that everything Christ (may the peace and blessings of God be upon him) preached was from God. That was the **Injeel**, the good news and the guidance of God for the Children of Israel. In his life-time Jesus never wrote a single word, nor did he instruct anyone to do so. What passes off as the 'gospels' today are the works of anonymous hands!*

A. Deedat

*If it is possible for God to have a 'son', then why is it not possible for Him to have a grandson also? In this way He will be able to raise generations of he-gods and she-gods.*

*In His first experiment of creating mankind, God was a failure: 'And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. **And it repented the Lord that He had made man on the earth, and it grieved Him at His heart**'. (Genesis 6:5-6).*

So the questions are:

- a. *Why cannot He be a failure in His second experiment of wiping sin off from the face of the earth by hanging his only begotten son?*
- b. *Since the son departed from the earth and is sitting snugly beside his daddy, has the sin decreased or increased? If the latter is true, then*
- c. *Has not God failed in His second experiment as well?"*

A.S.K. Joomal

Surprisingly, the Qur'an has a very different attitude towards the Bible. It actually largely defies just about all of the present day Islamic propaganda.

Christians do not mind to engage in spiritual and intellectual arguments. The statements we just read, however, are patently untrue and malicious. Their presentations are blasphemous and contradict even the Qur'an. Perhaps one should simply ignore them for their utter dishonesty. But human beings are being deceived! Therefore we need to set the matter straight.

## WHAT THE QUR'AN SAYS ABOUT THE BIBLE

When four Jews of Medina asked Muhammad which of the prophets he believed in, he is reported (Siratu'l Nabi vs. 396) to have replied:

*We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob and the Tribes, and that given to Moses and Jesus and that given to (all) prophets from their Lord. **We make no difference between one and another of them.** And we bow to Allah.*

Surah 2:136

*Allah! There is no God but He - the Living, the Self-Subsisting, Eternal. It is He Who sent down to thee (step by step) in truth, the Book, **confirming what went before it.** And **He sent down Law (of Moses) and the Gospel (of Jesus) before this as a guide to mankind.***

Surah 3:2-3

***O ye who believe! Believe in Allah and his apostle, and the scriptures which he hath sent to his apostle and the scripture which he sent to those before (him). And who denieth Allah, his angels, his apostles, and the Day of Judgement, hath gone far, far astray.***

Surah 4:136

*It was **We who revealed the Law (of Moses); therein was<sup>i</sup> guidance and light.** By its standard have been judged the Jews, by the prophet who bowed (as in Islam) to Allah's will, by the Rabbis and the Doctors of Law; for to them was entrusted the protection of Allah's Book. And they were witnesses thereto: therefore fear not men but fear Me, and sell not my Signs for a miserable price. If any do fail to judge by (the light of)*

what Allah hath revealed, they are (no better than) Unbelievers.

And in their footsteps **We sent Jesus** the son of Mary, confirming the Law that had come before him: **We sent him the Gospel: therein was<sup>1</sup> guidance and light.** And confirmation of the Law that had come before him. **A guidance and an admonition to those who fear Allah.**

<sup>1</sup>The literal text reads: "wa ataynaahu al-injiyla fiyhi hudan wa nuur", meaning: "we gave to him the Gospel in it guidance and light". The 'was' is to suggest that this is no more the case.

**Let the people of the Gospel judge by what Allah hath revealed therein.** If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth, that hath come to thee. To each among you have we prescribed a Law and an Open Way. If Allah had so willed, he would have made you a single People, but (his plan is) to test you in what He hath given you; so strive as in a race in all virtues<sup>2</sup>. The goal of you all is to Allah. It is he that will show you the truth of the matters in which ye dispute.

Surah 5:44, 46-48

<sup>2</sup> i.e. Jews, Christians and Muslims are to strive for excellence

And dispute ye not with the people of the Book [i.e. Jews and Christians] except in the best way...,but say, **'We believe in the Revelation which has come down to us and in that , which came down to you. Our God and your God is One; and it is to Him we submit'**.

Surah 29:46

**Say: 'O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord.**

Surah 5:68

**This Qur'an** is not such as can be produced by other than Allah. On the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book<sup>1</sup> - wherein there is no doubt – from the Lord of the Worlds.

**If thou wert in doubt as to what we have revealed unto thee, then ask those who have been reading the Book from before thee<sup>2</sup>.** The Truth hath indeed come to thee from thy Lord so be in no wise of those in doubt.

Surah 10:37 + 94

<sup>1</sup> actual text: "and explains the Scripture".

<sup>2</sup> i.e. the Jews and Christians

**Say: 'Bring ye the Law and study it, if ye be men of truth!'**

Surah 3:93

Would this have been suggested in regard to a corrupted Book?

*O ye People of the Book! **Believe in what we have (now) revealed, confirming what was (already) with you.***  
Surah 4:47

Would this have been suggested in regard to a corrupted Book?

***Before thee [i.e. Muhammad] also the apostles [i.e. prophets] we sent were but men, to whom we granted inspiration. If ye realise this not, ask of those who possess the Message.***  
Surah 21:7

Would this have been suggested in regard to a corrupted Book?

When Muslims claim that the Qur'an teaches that the biblical Scriptures have been changed, they can only find some doubtful support in two verses:

*Ye People of the Book! Why do ye clothe Truth with falsehood, and **conceal the Truth, while ye have knowledge?***  
***There is among them a section who distort the Book with their tongues; (as they read) you would think it is a part of the Book, but it is no part of the Book; and they say 'That is from Allah. It is they who tell a lie against Allah, and (well) they know it!***  
Surah 3:71 + 78

These verses say no more than that 'the People of the Book', meaning Jews and Christians, have concealed and distorted the Book, which is the Bible. So the 'Book' was there!

To conclude from this that the Bible has been corrupted is nothing short of dishonesty.

#### **We note:**

- The Qur'an demands faith in the Bible.
- Islam teaches that Allah is the same as the God of the Bible. Surah 29:46
- The former Books were available at the time of Muhammad. Surah 10:94; 3:93; 21:7 and 3:71
- The Book (Biblical Scripture) is the ground on which Christians and Jews should stand. Surah 5:71
- A Muslim is obliged to believe in the 'former revelations'. Surah 2:136; 4:136 and 29:46
- These revelations were given to Abraham, Isaac, Jacob and Jesus. Surah 2:136
- We (i.e. Allah) make no difference between one and another of them. Surah 2:136
- Muhammad thought that the Qur'an is confirming the former Scriptures, which as a matter of fact it does not. Surahs 3:3; 5:49; 10:37 and 4:47
- Muslims should not dispute with the Christians...

*...except in the best way...,but say, '**We believe in the Revelation which has come down to us and in that, which came down to you.**'*  
Surah 29:46

## However:

1. Muslims do not believe in the 'former Scriptures', claiming that these have been corrupted, which is not what the Qur'an teaches.
2. The Qur'an does not confirm the former Scriptures in most fundamental issues regarding God, Jesus and many other subjects of faith.
3. While Allah is said to make no difference between the Qur'an and the former Scriptures, Muslims very much do.
4. Muslims perceive that 'Books' were given to Abraham, Isaac, Jacob, Moses and Jesus. While inspiration of revelation occurred, nobody ever received a 'Book'. This reflects the Islamic concept of revelation.
5. If the former books were available at the time of Muhammad - when were they changed as Muslims claim today? They could not have been changed, for thousands of biblical manuscripts pre-date Muhammad.

WE CONCLUDE THAT ALL THE TALK OF A CORRUPTED BIBLE  
IS THE ISLAMIC WAY TO MAKE MUSLIMS  
RESISTANT TO THE GOSPEL.  
IT IS MEANT TO UNDERMINE THE BIBLICAL AUTHORITY  
FOR FEAR THAT IT WOULD BE FOUND MORE TRUSTWORTHY  
THAN THE QUR'AN.  
EXPOSURE TO THE BIBLE WILL SHOW ITS MESSAGE  
WILL BE MORE DESIRABLE, ITS EVIDENCE FAR MORE  
CONVINCING, AND SUBSEQUENTLY, MORE TRUSTWORTHY.

## EVALUATION

Any sober-minded scholar with some integrity will have to admit, that the statements made by Islamic Apologists are in contrast to what they claim to be their absolute and divine guide, the Qur'an.

The Qur'an also states:

*Let there be no compulsion in religion: Truth stands  
out clearly from error.*  
Surah 2:256

One would wish this to be a general practice within Islam – and any other religion.

We can clearly trace the reasons for the dilemma of Islam:

- The Qur'an is assumed to be the Word of God
- The Qur'an also claims the Bible to be the Word of God (or at least what is termed the Taurat, the Zabur, "that given to (all) prophets from their Lord" and the Injil)
- However, the Qur'an contradicts the Bible (= dilemma).

The logical and rational reasoning should be to believe the historically older statements, as these were recorded at a time when the information was revealed.



Theological statements on a doctrine can hardly be verified by history. However, recorded historical evidence as well as archaeological discoveries and fulfilled prophecy are well able to confirm the Truth.

However, Islam chose to overlook or reject these. It is only logical then that they resort to an undignified and irrational emotional campaign to contradict these established facts to uphold their own position.

That is why, against all reason, practically all Muslims do not believe the evidenced facts or what the Qur'an says about the Bible, but rather what their Maulanas or Sheikhs teach them.

## **A RESPONSE TO ISLAMIC ATTACKS ON THE BIBLE**

Because many Christians do not know a Muslim's thinking and argumentation, they are likely to be intimidated by Muslims, who question the Bible using arguments, which Christians are not aware of. Subsequently Christians react and withdraw into improper squabbling. Christians should be able to correct misunderstandings Muslims have about the Bible. They should also be aware of problems within the Bible and how to assess them. There is a better way than merely reacting to Muslims' objections. Let us look at it:

- The Qur'an, the ultimate authority of all Muslims, teaches undeniably and emphatically that the Bible is revealed Word of God. (Consider the verses above)
- The Qur'an further states categorically:

*No change can there be in the Words of Allah.*  
Surah 10:64

*There is none that can alter the Words of Allah.*  
Surah 6:34

### **This leaves one of three options:**

1. God will not allow any change in His revelation, as the Qur'an distinctly states, hence the Bible could not have been changed.
2. The Bible was changed *before* the time of Muhammad. In this case the Qur'an would not have stated the contrary.
3. The Bible was changed *after* Muhammad. This cannot be, for thousands of biblical manuscripts which predate Muhammad are still in our possession.

Subsequently all the arguments levelled against the Bible by Muslims contradict the very Qur'an that Muslims profess to believe in!

### **We note:**

- Apologetics is a necessary tool in the establishment of the truth.
- Debate with Muslims, even arguing with them, is often necessary, provided this is done in an honest and civil manner.
- The Bible and the Qur'an differ strongly on many fundamentals.
- The Qur'an clearly states that both the Bible and the Qur'an are God's Word. In this light any serious disagreement between the two Books need to be explained.

Muslims opt to declare the Bible to have been corrupted and abrogated by the unchanged word of Allah in the Qur'an.

- Such statement is contradicted by the Qur'an itself. In no uncertain words it declares the Torah, Psalms, the Gospel and the other Books (whichever these are) to be God's Word. The Qur'an further declares that no man is able to change God's Word.
- We have to ask when the supposed corruption took place, by whom and for what purpose. If it had happened before Muhammad, this surely would have been stated in the Qur'an. And since a great number of the still extant manuscripts of the Bible predate Muhammad and coincide with our Bible today, any corruption thereafter cannot seriously be assumed.
- We have to conclude, therefore, that the alleged argument of the corruption of the Bible is a smoke screen to discourage Muslims to consider the Bible as the divine option.

## 2. INSPIRATION AND REVELATION

### INSPIRATION AND REVELATION IN THE BIBLE AND THE QUR'AN

Muslims and Christians have a different perception of what inspiration and revelation is. Obviously Muslims reason on **their** perception of inspiration and revelation, and Christians do likewise. We investigate.

#### The Islamic view

The Qur'an was and is eternally preserved on heavenly tablets

*This is a Glorious Qur'an. (Inscribed) in a tablet preserved.*  
Surah 85:21-22

The same message was given to former prophets

*Nothing is said to thee that was not said to the apostles before thee.*  
Surah 41:43

The Qur'an was handed down by the angel Gabriel piece by piece over 23 years

*Those who reject Faith say: 'Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that we may strengthen thy heart thereby, and we have rehearsed it to thee in slow, well-arranged stages, gradually.*  
Surah 25:32

Subsequently the Qur'an is 'nazil' (= came down by inspiration)

*Raised on high above ranks (or degrees), (he is) the Lord of the Throne (of authority). By his command doth he send the spirit<sup>1</sup> (of inspiration) to any of his servants he pleases, that it may warn (men) of the Day of Mutual Meeting.*  
Surah 40:15

*They ask thee concerning the spirit (of inspiration). Say: 'The spirit\* cometh by command of my Lord; of knowledge it is only a little that is communicated to you (o man!).*  
Surah 17:85

\*"The Spirit". This refers to Gabriel! It is the key to understand the concept of 'inspiration' in Islam.

*Thus have we sent by inspiration to thee an Arabic Qur'an, that thou mayest warn the Mother of Cities and all around her.*  
Surah 42:7

The Qur'an is considered to be revelation

*Verily **this is a revelation from the Lord of the Worlds.** With it came down the spirit of Faith and Truth to thy heart and mind that thou mayest admonish in the*

*perspicuous Arabic tongue. Without doubt it is (announced) in the mystic Books of former peoples.*

Surah 26:192-196

*Say thou: 'I am but a man like you; **it is revealed to me by inspiration** that your Allah is One Allah; so stand true to him, and ask for his forgiveness'. And woe to those who join gods with Allah.*

Surah 41:6

*Say, **the Holy Spirit has brought the revelation from thy Lord. In Truth, in order to strengthen those who believe and as a Guide and glad tidings to Muslims.***

Surah 16:102

But the inspiration was met with doubt

*When we substitute one revelation for another - and Allah knows best what he reveals (in stages) - they say: '**Thou art but a forger**'; but most of them understand not.*

*We know indeed that they say: 'It is a man that teaches him'. The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.*

Surah 16:101 + 103

### **We sum up:**

Allah reveals (not himself, but) his will (Surah 42:51) by inspiration (Surah 41:6; 42:7) i.e. 'by the Spirit' (Surah 16:102), which is generally understood to be Gabriel. The 'Book' came down in Arabic, bringing Good News and admonition (S.41:4) to the 'Mother of Cities' (i.e. Mecca) (S.42:7), but the people there accused the messenger (i.e. Muhammad) of forgery (Surah 16:101 and 103), because "it is a man that teaches him" (referring to Rabbi Abdallah ibn Salam<sup>2</sup>) and because one 'revelation' was substituted for another (see 'Abrogation').

<sup>2</sup>Abdallah ibn Salam is likely to have influenced Muhammad regarding qur'anic teachings. Translation of the Qur'an into German by Ludwig Ullmann Foot Note 26 of Surah 16, Goldmann Verlag 1959

### **The Biblical view**

#### ***Inspiration***

The word 'inspiration' we only find once in the Old Testament (A.V.) in Job 32:8. It is '*neshamah*' and actually means 'breath' (and is so rendered in other translations). Likewise it appears only once in the New Testament (A.V.), where the original Greek word is '*theopneustos*', of which the purpose is given:

All Scripture is **God-breathed** and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

2 Timothy 3:16-17

A word much more used is 'to reveal' or

#### ***Revelation***

In the original Hebrew text the word '*galah*' is used, which means, exactly translated, to 'uncover', 'unveil'.

The same meaning has the Greek word '*apokalupto*' (for the verb) and '*apokalupsis*' (for the noun):

Surely the Sovereign Lord does nothing without **revealing his plan** to his servants the prophets.

Amos 3:7

He gives wisdom to the wise and knowledge to the discerning. He **reveals deep and hidden things**; he knows what lies in darkness, and light dwells with him.

Daniel 2:21-22

The secret things belong to the Lord our God, but **the things revealed belong to us** and to our children **forever, that we may follow all the words of this law.**

Deuteronomy 29:29

Probably the best description of revelation we find in 1 Corinthians 2:9-11:

No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him.

But **God has revealed it to us by his Spirit**. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? in the same way no-one knows the thoughts of God except the Spirit of God. **We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us**. This is what we speak, not in words taught us by human wisdom but in **words taught by the Spirit, expressing spiritual truths in spiritual words**. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him and he cannot understand them, because they are spiritually discerned.

What in particular was and will be revealed by God in His Word?

<b>His Son</b>	Galatians 1:16; Luke 17:30; 2 Thessalonians 1:7
<b>His Word</b>	1 Samuel 3:7
<b>Himself</b>	John 14:9
<b>His Glory</b>	Isaiah 40:5; Romans 8:18; 1 Peter 4:13
<b>His Righteousness</b>	Isaiah 56:1
<b>His Wrath</b>	Romans 1:18
<b>His Judgement</b>	Romans 2:5
<b>His Mystery</b>	Ephesians 3:3; Romans 16:25; Colossians 1:25-27
<b>His Cause</b>	Jeremiah 11:20
<b>Anti-Christ</b>	2 Thessalonians 2:3
<b>Thoughts of our heart</b>	Luke 2:35

## HOW MUSLIMS VIEW BIBLICAL REVELATION

Mr. Ahmed Deedat in his booklet "*Is the Bible God's Word?*" 'explains':

*We Muslims have no hesitation in acknowledging that in the Bible, there are three different kinds of witnessing recognisable without any need of specialised training. These are:*

1. *You will be able to recognise in the Bible what may be described as 'The Word of God'.*
2. *You will also be able to discern what can be described as the 'Words of a Prophet of God.'*
3. *And you will most readily observe that the bulk of the Bible is the records of eyewitnesses or ear witnesses, or people writing from hearsay. As such they are the 'Words of a Historian'.*

*You do not have to hunt for examples of these different types of evidences in the Bible. The following quotations will make the position crystal clear:*

### The first type:

- a. *I will raise them up a prophet ... and I will put my words in ... and he shall speak unto them all that I shall command him. Deuteronomy 18:18*
- b. *I, even I, am the Lord, and beside me there is no saviour. Isaiah 43:11*
- c. *Look unto me, and be ye saved, all the end of the earth; for I am God, and there is none else. Isaiah 45:22*

*Note the first person pronoun singular in the above references and without any difficulty you will agree that the statements seem to have the sound of being GOD'S WORD.*

### The second type:

- a. *Jesus cried with a loud voice, saying Eli, Eli, lama sabachtani? Matthew 27:46*
- b. *And Jesus answered him. The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. Mark 12:29*
- c. *And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Mark 10:18*

*Even a child will be able to affirm that: Jesus 'cried', Jesus 'answered', and Jesus 'said', are the words of the one to whom they are attributed, i.e. the WORDS OF A PROPHET OF GOD.*

### The third type:

*'And seeing a fig tree afar off having leaves, he (Jesus) came, if haply he (Jesus) might find anything thereon:*

*and when he (Jesus) came to it, he (Jesus) found nothing but leaves ...'.*

Mark 11:13

*The bulk of the Bible is a witnessing of this **third** kind. These are the words of a **third** person. They are not the Words of God or of His prophet, but the WORDS OF A HISTORIAN.*

*For the Muslim it is quite easy to distinguish the above types of evidence, because he also has them in his own faith. But of the followers of the different religions, he is the most fortunate in this that his various records are contained in **separate** Books!*

**One:** *The first kind - THE WORD OF GOD - is found in a Book called **The Holy Qur'an**.*

**Two:** *The second type - THE WORDS OF THE PROPHET OF GOD - (Muhammad, may the peace and blessings of Allah be upon him) are recorded in the Books of Tradition called **The Hadith**.*

**Three:** *Evidence of the third kind abounds in different volume of Islamic history, written by some of high integrity and learning, and others of lesser trustworthiness, but the Muslim advisedly keeps his Books in separate volumes!*

We can see that to a Muslim God's revelation in history (1 Corinthians 10:1-6, 11-12) is no revelation at all. Neither what other people have to say about God. **Only** what God says Himself. **But the Qur'an has that identical phenomenon:**

*For me, [says Muhammad] I have been commanded to serve the Lord of this city.*

Surah 27:91

Has Muhammad been commanded to serve the Lord of 'this city' (which is, no doubt, Mecca)? Who was the "Lord of the city" at the time of Muhammad? It was Hubal (for detail see 'Islam, as it sees itself, as others see it, as it is' Appendix), whose statue was kept in the Ka'ba.

A substantial number of Qur'an texts were written in the second or third person (Allah being 'you' or 'he'); and not in the first (i.e. 'I' or 'we').

In the very first Surah we read:

***Thee** do we worship, and **thine** aid we seek. Show us the straight way. The way of those on whom **thou** hast bestowed **thy** grace, **thou** whose (portion) is not wrath and who go not astray.*

Surah 1:5-7

Is Allah praying here? And if yes, who does he pray to?

Other Surahs express a similar pattern:

*Of the people there are some [other persons] who say: 'We believe in Allah and the Last Day'. But they do not*

*really believe ... In their hearts is a disease. And Allah [third person] has increased their disease; and grievous is the penalty they (incur), because they are false (to themselves).*

Surah 2:8-10

*Behold, thy Lord [third person] said to the angels: 'I will create a vice-regent on earth'. They [other persons] said: 'Wilt thou place therein one who will make mischief therein and shed blood? ... He [third person] said: 'I know what ye know not'. And he [third person] taught Adam the nature of all things; then he placed them before the angels, and said: 'Tell me the nature of these if ye are right'. They [other persons] said: 'Glory to thee of knowledge we have none, save what thou hast taught us: in truth it is thou who art perfect in knowledge and wisdom". He [third person] said: 'O Adam! tell them their natures. When he had told them, Allah [third person] said: 'Did I not tell you that I know the secrets of heavens and earth.*

Surah 2:30-34

*Allah [third person] did indeed fulfil his promise to you ... He [third person] brought you in sight (of the booty) which ye covet ... He [third person] diverted you from your foes in order to test you but he forgave you: For Allah [third person] is full of grace to those who believe ... There did Allah [third person] give you one distress after another ... For Allah [third person] is well aware of all that ye do ... They [other persons] said: 'What affair is this of ours?' ....*

Surah 3:152-153

*It is Allah [third person] who has created the heavens and the earth ... ye have none, besides him to protect or intercede (for you) ... He [third person] rules (all) affairs from the heavens to the earth ... Such is he [third person], the Knower of all things ... He [third person] who has made everything which he [third person] has created ... he [third person] began the creation of man with (nothing more than) clay ... He [third person] fashioned him in due proportion, and breathed into him something of his spirit. And he [third person] gave you (the faculties of) hearing and sight and feeling ... And they [other persons] say: 'What! When we lie, hidden and lost, in the earth, shall we indeed be in a creation renewed?' ... Abraham [other persons] said: 'What then is the business on which ye (have come), O ye messengers (of Allah)?' ... They [other persons] said: 'We have been sent to a people (deep) in sin'.*

Surah 32:4-10 and 57-58

May these few examples suffice to illustrate the point.

We read of Allah in the third person singular ('he', 'him') or by name "...those who fear Allah...", "Allah has set a seal ...". He is also called "our Guardian - Lord".



We read that "*Abraham said...*". "*They said...*" etc.

Proceeding from their understanding (not necessarily their book), Muslims assume that if the 'Books of Moses' were a book handed down to Moses, it should have been in the first person only = "I say...". The same would apply to a book given to David (Zabur) and Jesus (Injil). But **neither of these men were given a book**. This 'book concept' was Muhammad's idea when he saw that the Jews and Christians had one.

## HOW GOD REVEALS HIMSELF OR HIS MESSAGE

**I saw** the Lord sitting upon a throne, high and lifted up...

Isaiah 6:1

**Thus says the Lord...**

Jeremiah 13:8 etc.

**The Word of the Lord came to me...**

Jeremiah 13:1 etc.

**The oracle (or burden) of the Word of the Lord to Israel by Malachi**

Malachi 1:1

**I saw** what happened to be....

Revelations 15:2

When **I saw** Him I fell at his feet as though dead. But **He laid his right hand upon me**, saying, fear not!

Revelations 1:17

To the married **I (Paul) give charge**, but not the Lord...**I say this** by way of concession, not of command ... **This is my (Paul's) rule** in all the churches...I have no command of the Lord, but **I give my opinion...**

2 Corinthians 7:10, 6, 17, 25

Revelation is not confined to oral communication. It equally includes experiences of more than one of our senses (e.g. 'I heard', 'I saw', an 'oracle' or a 'burden').

It also includes advice of the divinely inspired writers.

## GOD REVEALED HIMSELF AND HIS WILL

Besides His Word, God revealed Himself in Christ - the Word which became flesh and dwelt among us (Jn.1:14). He also revealed His will, intentions, prophecies, pronouncements, instructions, laws etc "to His servants, the prophets" - but never in book form - over a period of 1400 years. They were direct orders and pronouncements, but there is also recorded history, from which the believers were to learn about God (I Cor.10) and about the mistakes (sins) committed by man. There was also inspired poetry (Job, Psalms, Proverbs etc.) to stimulate worship and to attain to wisdom and knowledge.

## PROPHETS WERE NOT TYPEWRITERS

We do not know exactly how God communicated the revealed passages, but we do know that somehow the style, choice of words and even the character of the prophets or recorders are recognisable. From a recorder's style expert philologists (linguists) are able to distinguish between the writing of, say, Amos and Daniel, or between Paul and John.

God embedded His Message in the hearts and minds of His messengers, who clothed it in human wording under the control of God's Holy Spirit.

## THE PROOF OF THE TRUSTWORTHINESS OF A REVELATION

How can we discern which message comes from God, from whatever is of human origin?

**While we do not know the process of revelation, we do have the evidence that it is genuine: It is the fulfilment of humanly totally unforeseeable prediction of events in the near and distant future.**

(See chapter on 'Evidences'). In addition we can observe a unity of thought patterns within the revelations, which may be hundreds of years apart.

**A Jewish theologian and a computer scientist of the University of Haifa (Israel) made an analysis of the Old Testament and concluded that this "has one real author, and he is not a mortal" (Prof. Moshe Katz and Dr. Menachem Wiener).**

By the way, theologians and philologists have little difficulty to sort out, which of the portions of the Qur'an were written in Mecca and which in Medina. They can even discern the time frame of the individual portions, because the style of the composition and its interwoven stories reflected the historical situation at the time of its supposed revelation.

**As Christians believe the Bible, so Muslims believe in the Qur'an. It is a matter of faith - though unlike the Bible, the Qur'an shows no tangible evidences to back its claim.**

**Please take note:**

Muhammad is the only witness, not only of the Qur'an, but also by way of extension of all the Hadith and by that the whole of Islam.

**We conclude:**

While we acknowledge that we can find text in the Bible, which are difficult to comprehend for one reason or another, we have to categorically state that history,

archaeology and fulfilled prophecy anonymously support the revelation character of the Bible.

Based on our studies of the Qur'an, we can hardly arrive at the same conclusion, for no supernatural evidence of a divine characteristic or token can be substantiated.

In an effort to do that, Mr. Deedat of the Islamic Propagation Centre International published a booklet named 'The Qur'an, the ultimate Miracle' (see also page 100). Based on a computer calculation by Dr Khalifa (US) it endeavoured to substantiate the divine origin of the Qur'an by claiming that it contained a mysterious numerical system. He concluded that the chances of the Qur'an to be of human origin were 1:63.000.000.000.000.000.000.000.000 (1:63 Octillions)! That, of course, would rule out any human participation in its creation and composition. When we put these numbers to the test by correcting illegitimate manipulations and blatant misrepresentations, we discovered that the chances of the Qur'an to be of human origin, were 1:1.3. And that is absolutely human. After this was published, however, the booklet was soon withdrawn! It turned out to be rather counterproductive. If such desperate methods need to be applied to 'prove' a divine intervention, Islam does not stand well. We do not think that dishonest means contribute to the credibility of any spiritual statement.

**We take note:**

- The Islamic and Christian understanding of revelation and inspiration differs widely. Muslims assume that God dictated the words, which the prophet faithfully records in minute detail. The biblical perspective is that God embedded His message in the hearts and minds of His chosen messenger. Under the control of God's Holy Spirit they 'translate' the message into the human realm and record the message, an event, or both
- While the Bible records historical events, biographies, prayers etc besides direct speech of God ('Thus says the Lord...'), Muslims believe the Qur'an to contain only direct speech of Allah. The very first Surah and many passages prove this to be a nonsensical assumption.

### 3. INVESTIGATING THE BIBLE

We already looked at various reasons, which should persuade any honest Muslim, based on their own foundation, the Qur'an, that the Bible must be considered the Word of God.

Consequently, we can confidently claim that the Bible has not been corrupted.

Even so, we should expose ourselves to Muslims' critique against the Bible for two reasons:

- (1) It helps us to understand their mind-set and shows the weakness of their own position. Based on what they learn about the Bible from their *Ulama* (learned men), it would be considered insane for them to believe in it. Every Christian who is in a dialogue with a Muslim should be aware of this.
- (2) Muslims have selected a number of Bible critiques, many of which are loaned from liberal 'Christian' Bible critics. We will deal with all those that are commonly used. But before this, we ought to look at something else.

#### HOW THE BIBLE WAS TRANSMITTED

1. The biblical manuscripts were written between BC 1400 - AD 96 (compare that with the Qur'an, which was written between AD 610 and 632).
2. Before the printing press was invented, all documents had to be written and copied by hand. The materials then used were by no means as technically developed as ours today (crudely tanned hides were sewn together and used as scrolls (rolls) written with 'ink' of organic or inorganic colouring solutions, which were much more susceptible to physical, chemical or natural influences than ours today).
3. At that time, a piece of 'literature' was written line after line without dividing the words from each other, and without any punctuation of any sort. In the ancient Hebrew texts (as in the Arabic ones) only consonants were used. It may be compared with something like this: "THLRDSMYSHPHRDSHLLNTWNT". It is "The Lord is my Shepherd, I shall not want", written without vowels or divisions in words. Can we imagine how difficult it is to read and understand the text?
4. When a scroll was read, it was rolled open to the relevant passage and later rolled up again. The writing material was not even. The raised parts would naturally rub against the adjoining part of the scroll - and over a period of time some of the letters would be illegible.
5. The storage of scrolls or codices was hardly in a place, which secured protection from vermin, insects or climate. Being organic material, insects would feed on it.
6. There were no numbers in use. Letters substituted these.
7. Whenever a piece of literature was deteriorating, it was replaced by another hand-written copy.
8. When the New Testament documents were first written, the generally used writing material was papyrus. This was very perishable and was only later replaced by parchment, also made from skins. While at first writing was done on scrolls, from the 2nd Century, the use of Codices (singular = codex) (pages collated and bound in book form) replaced the scrolls.

Let us guess: What are the chances for a book to survive 2500 years without changes until the printing press was invented? Let us assume that a scroll or codex will have to be replaced after a 25-year use. It would then have to be copied 100 times, not from the same original, mind you, but from the preceding one. With each copy there is a very real chance of certain letters to have become illegible - a real problem if it cannot be reconstructed from the context, or even more when it represents a number (that cannot be reconstructed).

Despite all this the Bible survived! When 1948 a great number of scrolls were found in caves on the East side of the Dead Sea at Qumran, they had been left in that cave about the time of Jesus (about 2000 years earlier!). A complete copy of the prophet Isaiah was among it. It is practically the same as in our Bibles today!

Yet - some problems have arisen. Though most are of a very insignificant nature, which has no bearings on the meaning of the text, some appear to be present real problems.

Over the last couple of hundred years the Bible was subjected to severe textual criticism, and not only by Muslims. We must, however, distinguish between two types of Bible critique:

- a. **Text criticism.** Linguists, historians and other specialists scrutinise all ancient manuscripts with the object to establish the form and content closest to the original.
- b. **Higher criticism** bases on a liberal view of Scripture. Assumptions are made which go beyond reasonable limits. Instead of seeking to establish the original meaning, the message of the content is subjected to a critique.

Unfortunately, a textual critique of the Qur'an and the Hadith have never been permitted or even just tolerated - and for good reasons. It would, without doubt, have been disastrous for the credibility of these books.

Seemingly secure in their position, Muslims appear to delight in picking on the Bible and its 'corruption'. During the last 25 years in particular, the market has been swamped with the likes of 'Is the Bible the Word of God?' They are a welcome tool to make unaware Christians insecure and to solicit trust in the allegedly unchanged and faultlessly preserved Qur'an.

Before going into detail, we must take a look at the difficulties we face.

## **EXPLAINING DIFFICULT PASSAGES OF THE BIBLE**

### **Problems that arise from manuscripts from which the Bible had been translated**

- At the time when the New Testament was translated, many of the more recently discovered manuscripts were not yet available.
- Advanced methods of Text Criticism were not known or applied. Hence
- Copy errors and glossary comments had occasionally been incorporated into the text. Disagreeing figures, which may be found in different accounts of the same event, have shown up because the letters (representing these figures) had become unintelligible and were subsequently copied wrongly.  $\eta$  (t), for instance, denoted 400 and the very similar  $\eta$  (ch) stood for 8.  $\aleph$  (aleph) stood for 1 and with a dot over it for 1000, etc.

### **Problems that arise from inaccurate translations**

Jonah was not in the belly of a 'whale', but of a 'sea-monster' (Matthew 12:40). The 'don't touch me' of John 20:17 may well mean 'why don't you touch me'. 'Lead us not into temptation' could well be rendered in the passive (as in the ancient Aramaic text), meaning 'let us not fall into temptation', etc.

### **Problems that arise from false interpretation or erroneous understanding of a text**

All too often one can find a difference between the original meaning and the interpretation of it in church doctrines. Just think the way the 'holy Eucharist' (Holy Communion) is interpreted and celebrated, or when and how baptism is administered, what salvation really is, or whether the creation of the world took place in 6 literal days, or whether the number carries a symbolic meaning etc.

How can a (rich) man pass through the eye of a needle? Are all rich people barred from heaven (Matthew 19:24)? In the big city gates of old was a small pedestrian door, which was called 'the eye of a needle'. A camel could pass through it, but only 'on its knees'.

Or, how can anyone have a plank in his eye (Matthew 7:5)? When we look down a well, we can see the reflection of the sky on the water below. It looks somewhat like an eye. Therefore it was called an eye. A splinter in it would just pollute it a little, but a plank would obstruct the well so that no water could be drawn etc.

### **Problems that arise from a wrong perception of words**

Hebrew was not a spoken language for a very long period of time. Due to that understanding of certain idioms or the meaning of particular words, particularly in the O.T., got lost (e.g. '*Selah*' in the Psalms). Statements, which were originally made in Aramaic, were recorded in Greek, Babylonian statements in Hebrew etc. ('Do you **love** me more than these? (John 21:15)' There is **one** word for love in Aramaic, and three in Greek (*agapao*, *phileo* and *eros*).

There is 'poetic language', like Oholibah's rebuke. It is said of her "she lusted after her lovers, whose genitals were like those of donkeys" (Ezekiel 23:20). Muslims like to interpret this to be pornographic, but the text speaks of Oholibah being Jerusalem (vs. 4), which committed spiritual adultery with the gods of Assyria (vs.7). The Bible very generally means spiritual compromise when it speaks of adultery or fornication.

Concepts were said and written by and for ordinary people, not for theologians or linguists, who hardly existed at that time. Therefore we must beware not to read something into the Bible, which it does not mean to say.

### **Problems that arise from our defective knowledge of history, geography and the use of language in Bible times**

Artists have often pictured Moses with horns (e.g. Michelangelo). This was the result of the misunderstanding, that the Hebrew word for 'shining' meant 'horn'. Jesus was to be for "three days and three nights in the heart of the earth" (Matthew 12:40), but was seemingly only two in the tomb. The misunderstanding is based on the use of the words '*yom v'lilah*' (day and night), which was used as a unity and did not begin at midnight, but at sunset.

### **Problems that arise from the ignorance of conditions under which revelation was given and written down**

Example: God commanded to exterminate the Canaanites. How can a God of love order such a blood bath? Deuteronomy 20:10-15 gives the reason. It was to serve the spiritual survival of God's people.

### **Problems that arise from the limitations of our minds to comprehend divine thought**

Why do we pray when God knows our concerns anyway? Which concept is true, 'once saved - always saved' (John 10:28), or that one can "fall away from grace" (Galatians 5:4, Hebrew 10:26-28) etc. In the case of the former it is essential to understand it in the context. We also fail to comprehend the divine and human nature of Christ, eternity, miracles, the Trinity, even God's love and eternal punishment. We may well assume to do so, but only in eternity we will know.

### **Problems that arise from the limitation of our spiritual perception**

...seeing they do not see, hearing they do not hear  
Matthew 13:13

Except a man is born again he cannot see...  
John 3:3

The natural man receives not the things of the  
Spirit of God...  
1 Corinthians 2:14 etc

All these difficulties arise from human imperfection.

## **THE NEW TESTAMENT MANUSCRIPTS**

The last written book of the New Testament, the 'Gospel according to John', was completed in the year AD 96. We do not know of any original NT documents. Although we have in excess of 5000 ancient NT manuscripts, only a relatively small percentage date back before the third Century. Papyrology has perfected almost forensic research methods to date these manuscripts, and now many a document that was formerly dated younger, has been re-dated. We know of one or two, which were written way back in the first century, i.e. that these might well be first generation copies.

If one looks at different manuscripts of the same text, one may find an occasional different wording. Almost all have no bearing on the meaning of the text.

It is obvious that copies were made of copies, which were made of copies etc. In their effort to eliminate any copy mistakes, scientists have used a kind of 'pedigree' system, within which they establish the chronological order of the documents within a certain 'strain'. The oldest is obviously closest to the original. Consequently, with each discovery of a yet older document, more errors were discovered and eliminated. These strains have been found in Syria, Alexandria (Egypt), and Europe.

Today we can safely say that apart from very insignificant problems, we have a very reliable Bible text.

## **THE CANON OF SCRIPTURE**

We already very briefly came across the name ‘canon’ and discovered that it means, according to the Collins and Oxford Dictionaries, ‘something recognized as genuine’.

The theological word ‘canon’ comes from the same root as that of the cannon, which is used to shoot. It is the Hebrew word ‘*qaneh*’, meaning a pipe, originally a reed that was used to measure a distance and by that represented a standard. Our word ‘canon’ therefore represents a standard, by which the acceptance of the divine inspiration of a book is expressed.

It is obvious that different standards are applied by Christians and Muslims to ‘measure’ whether there is a divine origin of the Bible and the Qur’an.

When Christians speak of the ‘Canon of Scripture’, they think of the reason that causes believers and scholars to ‘recognize as genuine’ the books of the Old and New Testaments.

## **THE OLD TESTAMENT CANON**

We must assume that the Torah (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) was accepted by all Israelites from the time of its revelation on Mount Horeb to Moses. Neither Jews nor Christians and Muslims query that. Thereafter the historical records (Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah and Esther), the poetical books (Job, Psalms, Proverbs, Ecclesiastes and Song of Songs, Lamentation) and the Prophets (Isaiah, Jeremiah, Ezekiel, Daniel and the twelve ‘Minor Prophets’) were added to the list, most probably by common agreement. This canon was completed by the year BC 400 and was already translated into Greek around BC 200. Because this was translated by 70 Rabbis this translation is called the Septuagint.

Together the Israelites counted 22 books according to the number of the Hebrew alphabet. Ruth and Judges were taken as one, Lamentations was considered part of Jeremiah and Ezra and Nehemiah were combined into one. This was also true of the twelve ‘minor prophets’. Each of the canonized books was accepted as inspired by God and, consequently, every one of the writers was considered a prophet. The early Church separated again those books that had been combined with others so that the OT in Christian Bibles now counts 39 books.

During the so called ‘Interim Period’ (BC 400 to the birth of Christ) other writings appeared (Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the two books of the Maccabees). They are called the OT Apocrypha. These were not accepted into the Jewish canon. Likewise, they also received no recognition in the New Testament. They were, however, added to the canon of the Roman Catholic Church as late as 1545 AD. The rest of Christianity did not follow that move.

## **THE NEW TESTAMENT CANON**

Fairly early, i.e. in the second part of the first Century, the biblical manuscripts were formulated in writing.

The four Gospel records, the Book of Acts and the Epistles of Paul and 1 John were soon copied, spread and accepted as Scripture in the various churches in Greece, Asia Minor, the Middle Eastern Countries and North Africa. Of course, this took a



considerable time, much longer than it would have in our time. That was because churches had to come into being first. Travelling took long and there were no printing presses, not to mention an Internet, at that time. There was never a serious dispute about the canon, i.e. recognition of these Scriptures as inspired Word of God. Other books of the NT were recognized a little later. Hebrews and Revelation were followed by James, 2 Peter, 2 and 3 John and Jude. By the middle of the second Century the New Testament was virtually the same as we have it today.

The official recognition limped a little behind, firstly because Christians were under severe persecution and could not communicate freely and openly, and secondly because a vehicle to do this, a kind of universal authority, was not existent. Church Councils in which the bishops of the various churches participated, could only be convened much later, and so the present canon of the NT was officially recognized between 325 and 393. *“The divine authority of a (NT) book is accepted only after its divine revelation was generally accepted. No Church Council declared the Bible to be authoritative, for the books of the Bible were accepted as authority long before Church Councils existed.”* (How we got the Bible, by Neil R. Lightfoot).

During the late first and second Centuries a host of pseudo-Gospels, Acts and Epistles appeared, but were not accepted into the canon. These are called the NT Apocrypha. In retrospect we can safely say that the acceptance of the N.T. books and the rejection of the Apocrypha was a decision we can accept unhesitatingly today.

It must be added here that this was at a time in which the church wrestled with the definition of biblical concepts (like the Trinity, the divinity of Christ and others). Very unfortunately, the human character led at times to arguments, and to ‘splitting of hairs’. That resulted in excommunications and splits within the church over doctrinal issues. The veracity of Scripture in general, however, was never really challenged.

## **WHO OR WHAT DETERMINES WHAT IS CANONICAL?**

All religions with scriptures consider their own to be genuine and inspired, i.e. the final authority in all matters of faith and practical living. On what basis is this done? By the assumption that these respective scriptures had been inspired and are by that token expressing the divine counsel and will.

That all religions cannot come from the same divine source is evident when we compare the different scriptures. They originate from different philosophical perceptions, are not even similar to each other. That excludes Islam, mind you. Even so has each religion produced its own reasons for which its canon is accepted. Thus the acceptance of a creed or a scripture is ultimately a question of conformity (I do it because everybody around me does it!).

Are there no checks and balances? Jesus gives us a help. He said:

If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak of my own.

John 7:17

...the miracles I do in my Father’s name speak for me, but you do not believe because you are not my sheep.

John 10:25

He also said:

...you diligently study the Scriptures (i.e. Old Testament) because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life!

John 5:39

Jesus never expected 'blind' faith. To help people believe, He could point to the miracles He had done and to the Scriptures which had been given hundreds of years before. These very Scriptures had pointed to His coming and work in much detail. This alone provides ample reason to believe Him and what is written about Him. It is hard evidence (please see also 'Evidences', p 103ff) in support of the canon of the Bible and is as valid today as it was then. It may have to be added that some Muslims claim that Muhammad had also performed miracles, but that is contradicted in the Qur'an itself where Muhammad claims that the only 'miracle' he was bringing, was the Qur'an.

One question needs to be answered: How sure can we be that all the books of the Bible are divinely inspired and revealed, and none of the others? Jesus gave His answer to this question:

If anyone chooses to do God's will, he will find out whether my teaching come from God, or I speak of my own.

John 7:17-18

On the strength of the unique supporting evidences and the meticulous manner by which the biblical books were scrutinised for their acceptability as the inspired and revealed Word of God, we do not find it difficult to accept the O.T. and N.T. by faith.

There is yet another factor which may help to establish the trustworthiness of a scripture. In a Court of Law a **witness** is judged by his **trustworthiness and integrity**. Jesus Christ could say to his hostile contemporaries:

Can any of you prove me guilty of sin? If I am telling you the truth, why don't you believe me?

John 8:46

Even the Qur'an describes Jesus as a 'pure' (Surah 19:19), while it says of Muhammad:

*Verily, we have granted thee a manifest victory, that Allah may forgive thee thy faults of the past and those to follow ...*

Surah 48:1-2

*Know, therefore, that there is no god but Allah, and ask for forgiveness for thy [not 'the!'] fault, and for the men and women who believe ...*

Surah 47:19

Even so, the texts of the O.T. and N.T. are not without problem. We already looked at some ('Basic Considerations', 'Reasons for Difficulties in the Bible', and 'The New Testament Documents'). We realised that historic, linguistic and other circumstances influenced the formulation of the text, which is in our hands today. When we say that the Bible is the Word of God, we speak of what God had revealed before any other

influence, however minute, could have influenced it. On this basis we confidently confess to the flawlessness of the Bible.

**We take note:**

- Ancient documents present difficulties, and these increases with age. This applies to our Scriptures as to any other.
- Biblical scholars, linguists, archaeologists and historians have developed methods to read and understand the text. A method called 'text critique' has answered many a question that was still unanswered.
- Perception problems have been caused by inaccurate translation, the interpretation of idioms, by reading Scripture with the bias of traditions, by misinterpretation, defective knowledge of the meaning of words or concepts in Bible times and, of course, by our human limitation to perceive divine thought.
- The Bible was revealed over a period of close to 1500 years. Each addition given by God to a messenger had to be scrutinised and verified as coming from Him. The completed 'product', the Old and New Testaments, are indeed proven by time and experience to be trustworthy and reliable.
- Islam denies that problems exist in the Qur'an and the Hadith, because their theological position (the Qur'an was dictated by Allah) does not allow any text critique.

## 4. ISLAMIC ALLEGATIONS AGAINST THE BIBLE

### INTERPOLATIONS AND OMISSIONS IN THE BIBLE

Muslims claim that there are interpolations and omissions in the Bible. What are these, and how founded are their claims?

INTERPOLATIONS are words or texts, which were added to an original.

OMISSIONS are words or texts, which were left out of an original.

If we find a specific text in one old manuscript and not in another, the question naturally arises, whether or not it belongs there.

We have to ask this question about some passages of the New Testament:

When Jesus rose early on the first day of the week, he appeared to Mary Magdalene, out of whom he had driven seven demons. She went and told those who had been with him and who were mourning and weeping. When they heard that Jesus was alive and that she had seen him, they did not believe it.

Afterwards Jesus appeared in a different form to two of them while they were walking in the country. These returned and reported it to the rest; but they did not believe them either.

Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

He said to them, 'Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.

After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

Mark 16:9-20

At the beginning of this passage we read the following comment in the NIV translation (and similarly in others): 'The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20'.

The “most reliable early manuscripts” are the *Codex Sinaiticus* and the *Codex Vaticanus*. Both have been correctly dated to have been copied in the middle of the 4<sup>th</sup> century, and both are almost complete Bibles. But they are not the oldest. Older, well-known manuscripts do contain the text in question.

Of particular interest is the justified assumption that the *Codex Sinaiticus* was actually copied from the *Codex Vaticanus*, and at least partially by the same copyist. The *Codex Vaticanus* shows an empty space of the size that could accommodate the missing part. Why was this space left open, when the text in question was not at hand? This empty space was not left open in the copied *Codex Sinaiticus*. According to the very well known and accepted church historian Eusebius the authenticity of the debated text of Mark 16 had been questioned during a short period of the 4<sup>th</sup> Century. That had prompted some scribes to omit the text under debate, because its authenticity had been questioned.

The great majority of the ancient manuscripts (e.g. the Ephraemi, Bezae, Cantabrigensis, the Vulgate und das Memphic, Sahidic und Thebaic Manuscripts), did not omit this text, however.

Remarkable is the evidence of one ancient fragment. From the Curetonian manuscript the Gospel according to Mark was lost, except for the last four verses - those under dispute. This text is also found in the most ancient manuscripts, like the Syriac and Peshito texts. The Memphitic, Sahidic and Thebaic texts of upper and lower Egypt contain it as well.

Another convincing argument for the genuineness of Mark 16:9ff is the fact that Justin Martyr (around 150 AD) repeatedly mentioned this text in his writings. The same applies to his contemporary Irenaeus. He in turn was a disciple of Polycarp of Smyrna and by that token a spiritual grandson of John the Evangelist. That happened 200 years before the time when the mentioned Codices were copied. These facts suggest strongly that the passage of Mark must be accepted as authentic.

Another disputed passage is that...

Jesus went to the Mount of Olives. At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus: 'Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?' They were using this question as a trap in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, 'If any one of you is without sin, let him be the first to throw a stone at her'. Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no-one condemned you?'

'No-one, sir', she said.

'Then neither do I condemn you', Jesus declared.

'Go now and leave your life of sin'.

John 7:53 - 8:11

Internal and external evidence indicates that this passage may not be the writings of John. It could be an interpolation, possibly by Papias, Elder of the Church of Hierapolis and companion of Polycarp of Smyrna (born AD 69), who was a disciple of John, the Evangelist. Although none of his writings have been preserved, quotations from him appear in the works of Eusebius. Thus we can safely assume that, despite the possibility of this passage being an interpolation, it is in the authentic apostolic tradition and was canonised for that reason.

## **CONCLUSION**

None of the texts, and these are just about all significant problem passages, alter any basic fact or teaching of the Bible.

In the light of the circumstances mentioned before, and the abundance of available manuscripts and the minute portions to the whole of the N.T., which are effected, we have hardly a problem on hand.

## **CONTRADICTIONS IN THE BIBLE**

Are there any contradictions? Yes. Let us refer back to the basic considerations and reasons for difficulties in the Bible (page 37) to help us understand the issue.

However, all but one or two of these contradictions are found in the O.T.

Altogether we can detect eleven contradictions. Eight of these constitute divers figures or numbers in the Old Testament books of Kings and Chronicles, when they record the same events.

It may be added here that the Jewish canon places the books of the Kings among the 'early prophets' and the books of Chronicles are classified as 'sacred writings'.

Some modern translations (like the NIV) have reconciled these differences by referring to the Septuagint and other pre-Christian translations, which show no different readings. One will do well to remember the conditions in which these texts were recorded and copied over and over again. (I refer to 'Some Basic Considerations'). But let us turn to the New Testament.

### **The two differing genealogies of Jesus**

There are two genealogies (ancestry) of Jesus in the N.T.: one in the Gospel according to Matthew (ch.1) and one according to Luke (ch.3). These differ somewhat. Let us ask a Bible Commentator for the answer:

In the genealogy described by Luke, there are two sons improperly such: i.e., two sons-in-law instead of two sons. The two sons-in-law who are to be noticed in this genealogy are Joseph, the son-in-law of Heli, whose own father was Jacob, Matt.i.16; and Salathiel, the son-in-law of Neri, whose own father was Jechonias, I Chron.iii.17 and Matth.i.12. This remark alone is sufficient to remove every difficulty. Thus it appears that Joseph, son of Jacob, according to Matthew, was son-in-law of Heli, according to Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter. Mary therefore appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew with Joachim, Joseph, son of Jacob, and Mary, daughter of Heli, were of the same family. Both came from Zerubbabel; Joseph from Abiud, his eldest son, Matth.i.13; and Mary by Rhesa, the youngest. See v. 27. It is worthy of being remarked that Matthew, who wrote principally for the Jews, extends his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews, but Luke, who wrote his history for the instruction of the Gentiles, extends his genealogy to Adam, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity.

Adam Clark Commentary, pp.861 + 862

### Most of the other contradictions are based on numbers

Jehoi'achin was **eight** years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord.

2 Chronicles 36:9

Ahazi'ah was **forty-two** years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athali'ah, the granddaughter of Omri.

2 Chronicles 22:2

Its thickness was a hand-breadth; and its brim was made like the brim of a cup, like the flower of a lily; it held over **three**

Jehio'achin was **eighteen** years old when he became king, and he reigned three months in Jerusalem. His mother's name was Neh-ush'to the daughter of Elnathan of Jerusalem.

2 Kings 24:8

Ahazi'ah was **twenty-two** years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah; she was a granddaughter of Omri king of Israel.

2 Kings 8:26

Its thickness was a hand-breadth; and its brim was made like the brim of a cup, like the flower of a lily; it held **two thousand**

**thousand** baths.

2 Chronicles 4:5

And Solomon had **four thousand** stalls for horses and chariots, and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.

2 Chronicles 9:25

But the king said to Arau'nah, 'No, but I will buy it of you for a price; I will not offer burnt offerings to the Lord my God which cost me nothing'. So David bought the threshing floor and the oxen for **fifty shekels of silver**.

2 Samuel 24:24

And Jo'ab gave the sum of the numbering of the people to the king: in Israel there were **eight hundred thousand** valiant men who drew the sword, and the men of Judah were **five hundred thousand**.

2 Samuel 24:9

And David took from him a **thousand and seven hundred** horsemen, and twenty thousand soldiers; and David hamstrung all the chariot horses, but left enough for a hundred chariots.

2 Samuel 8:4

And the Syrians fled before Israel; and David slew of the Syrians the men of **seven hundred** chariots, and forty thousand horsemen, and **wounded Shobach**, the commander of their army, so that he died there.

2 Samuel 10:18

baths.

1 Kings 7:26

Solomon also has **forty thousand** stalls of horses for his chariots, and twelve thousand horsemen.

1 Kings 4:26

But King David said to Araunah, 'No, but I will buy it for the full price; I will not take for the Lord what is yours ... which cost me nothing'. So David paid Araunah **six hundred shekels of gold** by weight for the site.

1 Chronicles 21:24-25

And Jo'ab gave the sum of the numbering of the people to David. In all Israel there were **one million one hundred thousand** men who drew the sword, and in Judah **four hundred and seventy thousand** who drew the sword.

1 Chronicles 21:5

And David took from him a thousand chariots, **seven thousand** horsemen, and twenty thousand foot soldiers; and David hamstrung all the chariot horses, but left enough for a hundred chariots.

1 Chronicles 18:4

And the Syrians fled before Israel; and David slew of the Syrians the men of **seven thousand** chariots, and forty thousand foot soldiers and **killed also Shophach** the commander of their army.

1 Chronicles 19:18



## Other contractions

### *Who incited David?*

Again the anger of **the Lord** burned against Israel; and he **incited David** against them, saying, 'Go and count Israel and Judah'.

2 Samuel 24:1

**Satan** rose up against Israel and **incited David** to take a census of Israel.

1 Chronicles 21:1

A possible explanation:

Then the Lord said to Satan, 'Have you considered my servant Job? There is no-one on earth like him; he is blameless and upright, a man who fears God and shuns evil'.

'Does Job fear God for nothing?', Satan replied.

'Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But stretch out your hand and strike everything he has, and he will surely curse you to your face'.

The Lord said to Satan, 'Very well, then, everything he has is in your hands, but on the man himself do not lay a finger'.

Then Satan went out from the presence of the Lord.

Job 1:8-12

*Who smote Job?* Satan – BUT with the permission of God!

It is really a question of formulation. This could well apply to the passages above.

### *The removing of foreign altars*

**He removed** the foreign altars and **the high places**, smashed the sacred stones and cut down the Asherah poles".

"His heart was devoted to the ways of the Lord; further-more, **he removed the high places** and the Asherah poles from Judah.

2 Chronicles 14:3 + 6

Although **he did not remove** the high places, Asa's heart was fully committed to the Lord all his life.

1 Kings 15:14

### *Which is right?*

Asa and Jehosaphat removed the High Places (or)

They did not remove the High Places

We suggest that they attempted to do so, were successful for a time but could not hinder a relapse. This is clearly stated in 2 Chronicles 20:33:

The high places, however, were not removed, and the people still had not set their hearts on the God of their fathers.

### ***Can one see God?***

No-one has ever seen God, but God the only (Son), who is at the Father's side, has made him known.

John 1:18

The Lord would speak to Moses face to face, as a man speaks with his friend.

Exodus 33:11

[God], who alone is immortal and who lives in unapproachable light, whom no-one has seen or can see. To him be honour and might for ever. Amen.

1 Timothy 6:16

As a basic principle we state that Scripture interprets Scripture. Does God have a face like we do? The obvious answer is that "face to face" is not a physical expression. An explanation we find in Hebrews 11:27:

By faith ... he [Moses] saw Him who is invisible.

## **THE GOSPEL OF BARNABAS**

### **Introduction**

Muslims like to confront, challenge and bluff Christians with the so-called 'Gospel of Barnabas'. Adam Peerbhai of South Africa has published a booklet in which he considers the 'discovery' of the 'Gospel' to be one of the greatest finds of mankind. In a very eloquent way he states that the 'Gospel of Barnabas' is the greatest of all truths (as though there is more than one Truth about God and Jesus), and that it was history's greatest tragedy that it was suppressed for 2.000 years. To Mr. Peerbhai it appears fantastic that though Saint Barnabas was one of the disciples of Christ (which he actually was not!), his Gospel does not appear in the New Testament, whilst 'less important' ones, like those of Mark, Luke and St. Paul (!) do.

The Gospel of Barnabas is described as a document that the church rejected and refused to circulate, because it did not agree with the rest of the body of Christian teaching on Jesus. According to this "Gospel" the coming of Muhammad was clearly foretold. One of the copies of this Gospel was rediscovered in a unique way and thus bears witness, so it is claimed, to the falsification of the Bible. We shall investigate these claims objectively.

### **The history of the Gospel of Barnabas**

The 'Gospel of Barnabas' (G.o.B.) first appeared in Holland in 1709. This manuscript was written in Italian and supplemented with footnotes in poor Arabic. The source of the 'Gospel' is unknown. It is now preserved in the Imperial Museum in Vienna.

George Sale translated the Qur'an from Arabic into English in 1734. In his preface, he mentions another copy of the same 'Gospel' in Spanish. This document is lost and all we know about it is what Sale recorded on it. It is reported to have said in a statement on the title page that it was a translation from the Italian by a Spanish Muslim named Mustafa de Aranda (Aranda is a town in Spain).

In 1907 the G.o.B. was translated into English by Laura and Lonsdale Ragg. In the introduction, they provide internal and external evidence to the effect that the G.o.B. was a Medieval forgery. However, this commentary has been removed in all copies printed by Muslims, for their aim is to prove the opposite.

### **The Islamic challenge**

1. Muslims claim that the existence of the 'Gospel of Barnabas' before the Middle Ages is confirmed by the 'Gelasian Decree' (named after Pope Gelasius AD 492-495). In this decree the G.o.B. is rejected by the Church as apocryphic with ten other writings under the names of Thaddaeus, Matthias, Peter, James (the younger), Thomas, Batholomew, Andrew etc. This G.o.B. was written in Greek.
2. Muslims claim that the Decree of Pope Sixus I (AD 465) also mentions the above apocryphic writings. He was Pope from AD 402-417. (There is, however, no mention of the G.o.B. in the mentioned decree).
3. Muslims claim that the 'Decree of the Western Church' likewise mentions the G.o.B. in AD 482. This obviously refers to the 'Council of Rome'. All that we know of this Council comes to us from the Gelasian Decree, and by that it is the same source as (1).  
We do have to acknowledge that a G.o.B. was mentioned in the Gelasian Decree. It certainly was not written by Barnabas, else the Church would not have rejected it. We have no mention of the G.o.B. or any description apart from this. The above mentioned 'Gospels' were banned as heretical books, because they were either forgeries or of a very late date and consequently not apostolic.  
Further there is abundant evidence that the G.o.B., which Muslims propagate today, is not related in any way to the rejected G.o.B. of the Gelasian Decree, because the now known copy can be dated to have been written around AD 1350. Muslims further claim that:
4. A copy of the G.o.B. was found in the arms of Barnabas when his tomb was discovered in Cyprus AD 478. A legend has it that Barnabas appeared in a vision to the Bishop of Salanus (Cyprus) and said: "You will find a cave and a coffin, because there my whole body has been preserved and a Gospel written in my own hand".

Unfortunately, the above statement ends halfway through the sentence, which continues in the original:

"...which I received from the Holy Apostle and Evangelist Matthew".

So he was supposed to have held in his arms a Gospel according to Matthew written by himself, and not, as is the aim of the omission, a Gospel of Barnabas.

A copy of part of the introduction of G. Sales translation of the Qur'an gives us some valuable information:

*The Muhammadans have also a Gospel in Arabic, attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels, and correspondent to those traditions which Muhammad has followed in his Kôran. Of this Gospel the Moriscoes in Africa have a translation in Spanish; and there is in the library of Prince Eugene of Savoy, a manuscript of some antiquity, containing an Italian translation of the same Gospel, made, it is to be supposed, for the use of renegades. This book appears to be no original forgery of the Muhammadans, though they have no doubt interpolated and altered it since, the better to serve their purpose; and in particular, instead of the Paraclete or Comforter, they have in this apocryphal gospel inserted the word Pericylte, that is, the famous or illustrious, by which they pretend their prophet was foretold by name, that being the signification of Muhammad in Arabic: and this they say to justify that passage of the Kôran, where Jesus Christ is formally asserted to have foretold his coming, under his other name of Ahmed;; which is derived from the same root as Muhammad, and of the same import. From these or some other forgeries of the same stamp it is that the Muhammadans quote several passages, of which there are not the least footsteps in the New Testament. But after all we must not hence infer that the Muhammadans, much less all of them, hold these copies of theirs to be the ancient and genuine scriptures themselves.*

*Section IV, Page 98*

*Of the Gospel of St. Barnabas (which I had not seen when the little I have said of it in the Preliminary Discourse, and the extract I had borrowed from M.de la Monnoye and M. Toland, were printed off), I must beg leave to give some further account.*

*The book is a moderate quarto, in Spanish, written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty-two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian, by an Arragonian Moslem, named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk, called Fra Marino, tells us that having accidentally met with a writing of Irenaeus (among others), wherein he speaks against St. Paul, alleging, for his authority, the Gospel of St. Barnabas, he became exceeding desirous to find this gospel; and that God, of His mercy, having made him very intimate with Pope Sixtus V., one day, as they were together in that Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he*

wanted: overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the Pope's awakening, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Muhammadism.

*This G.o.B. contains a complete history of Jesus Christ from His birth to His ascension; and most of the circumstances in the four real Gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Muhammadan system. From the design of the whole, and the frequent interpolations of stories and passages wherein Muhammad is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most barefaced forgery. One particular I observed therein induced me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated a Muhammadan (unless the fault be imputed to the Spanish, or perhaps the Italian translator, and not to the original compiler); I mean to the giving to Muhammad the title of Messiah, and that not once or twice only, but in several places; whereas the title of the Messiah, or, as the Arabs write it, al Masih, i.e., Christ, is appropriated to Jesus in the Koran, and constantly applied by the Mohammedans. To Him, and never to their own prophet.*

Foreword of Sale's translation of the Qur'an

## **A Christian response to the Islamic challenge**

It is impossible that a Gospel could be left out of the Bible without it having been carefully scrutinised.

The books of the New Testament were accepted by the early church fathers only if they met the criterion of being apostolic, i.e. divinely inspired in the writers. The Gospel of Barnabas does not meet these requirements.

## **External evidence**

This may be defined as proof of the existence of a book gathered from sources outside itself (V.H.T. Gairdner, p.9). The only mention of a G.o.B. is in the Gelasian Decree, which proves that it was rejected a considerable time after the canonisation of the N.T., because of its lack of apostolic evidence and heretical content. The following facts show that there is no external evidence for the existence of the G.o.B.:

1. Neither from the time of the Apostles to the Gelasian Decree, nor thereafter, was any mention of a G.o.B. made.
2. The fact that certain Muslim scholars proved dishonest by removing the evidence from the Raggs' translation that proved the G.o.B. to be a forgery; that they omitted half of a sentence supposed to be about Barnabas' tomb and a Gospel in his arms; and that they promoted the G.o.B. as an anti-Christian argument, does not constitute external evidence either, but instead raises suspicion as to their honesty and motives.

THERE IS, IN FACT,  
NO ACCEPTABLE EVIDENCE  
FOR THE EXISTENCE OF A GENUINE  
"GOSPEL OF BARNABAS"

Fra Marino (Brother Marino) is named in the Sale translation. He reports, how he obtained the G.o.B. from the library of the then reigning Pope Pope Sixtus V (AD 1585-1589). His account is not a story likely to be believed:

*...having accidentally met with a writing of Irenaeus (a Church Father) wherein he speaks against Paul, alleging for his authority the Gospel of Barnabas, he became exceeding desirous to find this Gospel.*

We note that **Irenaeus never mentioned a G.o.B., nor spoke negatively of Paul.** He recognised Paul's writings as inspired and claimed that our known four Gospel narratives were the only ones ever given by God (Gairdner, p.12). If we have a trustworthy piece of literature, this would be self-evident. It would not need any lies to substantiate its trustworthiness. Adam Peerbhai writes of Barnabas (in "Islamiscope"):

*His name is omitted from the New Testament for obvious reason.*

Peerbhai has overlooked the fact, that Barnabas' name is mentioned 28 times in the New Testament, though not in the Gospels, because he was converted only after Pentecost. Lt.-Col. Rahim, in the foreword to the Islamic edition of the G.o.B., reports on Paul and Barnabas as follows:

*They returned to Jerusalem and from then onwards they parted company and Barnabas mysteriously disappeared from the Bible's pages.*

This is incorrect again, for nine years later Paul makes very positive mention of Barnabas in 1. Cor.9:6. Paul also restored his relationship with Mark (Colossians 4:10; 2 Timothy 4:11), the nephew of Barnabas. He had been the object of a dispute between Paul and Barnabas, which made them decide to part as associates on Paul's second missionary journey.

### **Internal evidence**

This is supplied by the content of the book itself. Any writing is sure to bear the mark of a particular age. The style, language and subject matter of the book will betray it (Gairdner, p.9). Also the knowledge of things which were not known at the time of writing gives a forger away.

Firstly we like to observe that **all quotations in the G.o.B.** from the Old and New Testament **are taken from the Vulgate translation** (appr. AD 380). This Latin Bible has been used in the Catholic Church ever since. The above is an example of an anachronism, because the G.o.B. is supposed to date from before the Vulgate was written.

*If someone brought you a film which he claims to have been made in 1905 and started to screen it and it looked every bit like an old film, with old clothes and fashions, you might believe him. If, however, in the*

*middle of a scene ... you saw a Concorde going across the sky, you would say ... 'This film is a fabrication'.*  
John Gilchrist

This is an anachronism. How does the G.o.B. measure up to this and other tests?

The following statements in the G.o.B. speak for themselves:

#### THE BIRTH OF JESUS WAS PAINLESS

This was believed in the R.C.Church from appr. AD 1250.

*The virgin was surrounded by a light exceeding bright, and brought forth her son without pain, whom she took in her arms, and wrapped him in swaddling-clothes, laid him in the manger, because there was no room in the inn. vs.3*

#### THE GOSPEL WAS PRESENTED TO JESUS BY GABRIEL, AN ISLAMIC CONCEPT

*Jesus having come to the age of thirty years, as he himself said unto me, went up to Mount Olives with his mother to gather olives. Then at midday as he was praying, when he came to the words: 'Lord, with mercy ...', he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: 'Blessed be God'. The angel Gabriel presented to him as it were a shining mirror, a book, which descended into the heart of Jesus, in which he had knowledge of what God hath done and what hath said and what God willeth insomuch that everything was laid bare and open to him; as he said unto me: 'Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever I say the whole hath come forth from that book. vs.10*

#### JESUS WENT UP TO THE POSSIBLY LOWEST LYING TOWN ON EARTH (appr. 200m below sea level), CAPERNAUM

*Jesus went up to Capernaum, and as he drew near to the city behold there came out of the tombs one that was possessed of the devil, and in such wise that no chain could hold him, and he did great harm to the man. vs.21*

#### JESUS WENT BY BOAT TO NAZARETH (which is situated high in the mountains!)

*Jesus went to the sea of Galilee, and having embarked in a ship sailing to his city of Nazareth; whereupon there was a great tempest in the sea, insomuch that the ship was nigh unto sinking. vs.20*

#### JESUS KEEPS THE "FORTY DAYS", i.e. lent (to remember the death of Christ). This was introduced only after the 4th Century AD

*At this time there was a great disturbance throughout Judea for the sake of Jesus: for that the Roman soldiery, through the operation of Satan, stirred up the Hebrews, saying that Jesus was God come to visit them. Whereupon so great sedition arose, that nigh upon the Forty days all Judea was in arms, insomuch that the son was found against the father, and the brother against the brother, for that some said that Jesus was God come to the world; others said: 'Nay, but he is a son of God'; and others said: 'Nay, for God hath no human similitude, and therefore begetteth not sons; but Jesus of Nazareth is a prophet of God. vss.91 + 92*

#### WOODEN CASKS (BARRELS) ARE MENTIONED WHICH WERE INVENTED MUCH LATER IN GAUL

*Then said Jesus: 'Adonai Sabaoth!' Whereupon straightaway the soldiers were rolled out of the Temple as one rolleth casks of wood when they are washed to refill them with wine; insomuch that now their head and now their feet struck the ground, and that without any one touching them. vs.152*

#### BARNABAS IS CLAIMED TO BE AN APOSTLE OF JESUS

*Barnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation. vs.1*

#### THREE WISE MEN FROM THE EAST (MAGI) ARE MENTIONED

There is no mention of three Magi in Scripture, which is a later assumption. (It was deduced from the 3 gifts mentioned in the Bible).

*In the reign of Herod, king of Judaea, when Jesus was born, three magi in the parts of the east were observing the stars of heaven. Whereupon appeared to them a star of great brightness, wherefore having concluded among themselves, they came to Judaea, guided by the star. vs.6*

#### ADAM AND EVE DID NOT EAT AN 'APPLE', BUT 'FRUIT'

The apple was introduced by European artists.

*Then the serpent did so, and placed Satan near to Eve, for Adam, her husband, was sleeping. Satan presented himself before the woman like a beauteous angel, and said to her: 'Wherefore eat ye not of those apples and of corn?'* vs.40

#### ISHMAEL WAS ON THE ALTAR OF ABRAHAM

This is an Islamic concept that not a biblical one.

*Then spake God, saying to Abraham: 'Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him'. How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?' vs.44*



THE ENTIRE ROMAN ARMY AT THAT TIME WAS 300.000 STRONG –  
seemingly not so in the G.O.B.

*Whereupon, in Mizpeh assembled **three armies, each on of two hundred thousand men** that bare sword.  
Herod spake to them, but they were not quieted. Then spake the governor and the high priest, saying:  
'Brethren, this war is aroused by the work of Satan, for Jesus is alive, and to him ought we to resort, and ask him that he give testimony of himself, and then believe in him, according to his word. vs.91*

JESUS TAKES THE ROLE OF THE PREPARER FOR THE MESSIAH;  
MUHAMMAD IS THE MESSIAH!

This contradict even the Qur'an!

*Whereupon said the scribe: 'I have seen an old book written by the hand of Moses and Joshua (he who made the sun stand still as thou hast done), servants and prophets of God, which book is the true book of Moses. Therein is written that Ishmael is the father of Messiah, and Isaac the father of the messenger of the Messiah. And thus saith the book, that Moses said: 'Lord God of Israel, mighty and merciful, manifest to thy servant the splendour of thy glory'. Whereupon God showed him his messenger in the arms of Ishmael, and Ishmael in the arms of Abraham. Nigh to Ishmael stood Isaac, in whose arms was a child, who with his finger pointed to the messenger of God, saying: 'This is he for whom God hath created all things'.  
Whereupon Moses cried out with joy: 'O Ishmael, thou hast in thine arms all the world, and paradise! Be mindful of me, God's servant, that I may find grace in God's sight by means of thy son, for whom God hath made all.  
vs.191*

*Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?  
Jesus answered: 'The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: 'Wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall sent thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail'. Muhammad is his blessed name. Then the crowd lifted up their voices , saying: 'O God, send*

*us thy messenger. O Muhammad, come quickly for the salvation of the world. vs.97*

Any honest Muslim will have to admit that this text is not only anti-biblical, but also anti-Islamic and must for that reason be deemed inauthentic. However, any one still convinced of the authenticity of this text should not hesitate to place the G.o.B. as equal to the Qur'an.

JESUS - A MESSENGER OF THE COMING MESSIAH MUHAMMAD, for whom the world was made.

*Jesus answered: 'I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place. vs.82*

THE G.O.B. MENTIONS A DENARIUS WHICH MAKE UP 60 MINUTI. Minuti were coins used in Spain under Kalif Malik (AD 685):

*For he who would get in change a piece of gold must have sixty mites; wherefore, if he have but one mite he cannot change it. But if the messenger of God shall fear, what shall the ungodly do who are full of wickedness? vs.54*

ADAM SAW THE 'KALIMA' WRITTEN IN THE SKY!

*Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: 'There is only one God, and Muhammad is the messenger of God'. Whereupon Adam opened his mouth and said: 'I thank thee, O Lord my God, that thou has designed to create me; but tell me, I pray thee, what meaneth the message of these words: Muhammad is messenger of God'. Have there been other men before me? vs.39*

PREDESTINATION IS TO BE REVEALED TO MUHAMMAD.  
(See chapter on 'Predestination' in vol.1, 'Islam')

*Then said Jesus: 'So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he cometh into the world, blessed shall they be that shall listen to his words, because God shall overshadow them with his mercy even as this palm-tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect from Satan them that believe in that man'.*

*The disciples answered: 'O Master, who shall that man be of whom thou speakest, who shall come into the world?'*

*Jesus answered with joy of heart: 'He is Muhammad, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain'.*

vs.163

**JESUS WORRIES OVER THE IMPENDING CORRUPTION OF THE GOSPEL**  
This is an expedient topic, as Muslims claim this to have happened.

*Then lifting up his hands to the Lord, he prayed, saying: 'Lord our God, God of Abraham, God of Ishmael and Isaac, God of our fathers, have mercy upon them that thou hast given me, and save them from the world. I say not, take them from the world, because it is necessary that they shall bear witness against them that shall corrupt my gospel. But I pray thee to keep them from evil, that on the day of thy judgment they may come with me to bear witness against the world and against the house of Israel that hath corrupted thy testament. Lord God, mighty and jealous, that takest vengeance upon idolatry against the sons of idolatrous fathers even unto the fourth generation, do thou curse eternally every one that shall corrupt my gospel that thou gavest me, when they write that I am thy son. For I, clay and dust, am servant of thy servants, and never have I thought myself to be thy good servant; for I cannot give thee aught in return for that which thou hast given me, for all things are thine. vs.212*

**CERTAIN EVIL MEN SPREAD THE RUMOUR THAT JESUS WAS CRUCIFIED! PAUL IS A FALSE TEACHER**

*After Jesus had departed, the disciples scattered through the different parts of Israel and of the world, and the truth, hated of Satan, was persecuted, as it always is, by falsehood. For certain evil men, pretending to be disciples, preached that Jesus died and rose not again. Others preached that he really died, but rose again. Others preached, and yet preach, that Jesus is the Son of God, among whom is Paul deceived. But we, as much as I have written, that preach we to those who fear God, that they may be saved in the last day of God's Judgment. Amen. vs.222*

### **Evaluation of the 'Gospel of Barnabas'**

There can be no doubt whatsoever, that the 'Gospel of Barnabas' is a forgery. We cannot accept that those Muslims who propagate it are ignorant of this fact. We have to conclude then again that Muslim scholars use deception with insincerity in order to disqualify the Bible, which the Qur'an says is the Word of God which no man can change. The motive is clear. It is to protect the integrity of the Qur'an on

the expense of the Bible. The judgement of such activity we are happy to leave with the reader.

### **We take note:**

- Allegations that many interpolations and contradictions are found the Bible and that this makes its content untrustworthy need to be formulated and proven
- We are aware of some passages of the Bible that are not found in all ancient manuscripts of the same book. Can it be determined which we can trust? Yes! Text critics assess i.e. the age of a manuscript. The oldest is accepted as the best source.
- We know of a couple of isolated passages which we take to have been glossaries. Copyists mistakenly copied these into the new text. These are practically all scrutinized and are indicated as such in footnotes of our Bibles. None of these have any bearing whatsoever on the message, doctrine or historic narrative of the Bible.
- The story of the adulterous women that was taken to Christ (John 8) is not from the hand of John, but most likely contributed by one of his disciples. This was recognised and the text was not removed, because the event must have been known to be true.
- Some allegations of contradictions in the Bible are justified. They are mainly figures given of identical events in different historical narratives of the O.T. They are likely to have been caused by the copy of texts that were damaged. While words are relatively easy to reconstruct, numbers are not.
- Other seeming contradictions are based on the lack of understanding of the thought patterns or use of language in biblical times.
- The ‘Gospel of Barnabas’ is neither a Gospel, nor was it written down by Barnabas. It is a medieval forgery done by a Muslim to persuade Christians to convert to Islam.
- Problems in all these passages are so few and insignificant that we need not hesitate to consider our Scripture as fully reliable and intact.

### **Recommended Literature for chapter 4**

*Christian answer Muslims*, Gerhard Nehls, LCA 1992, pp. 12-69

*Christian Reply to Muslim Objections*, W.St. Clair Tisdall,

Call of Hope 1904, pp.29-99.

*False Charges against the Old Testament*, The true Guidance, part II,

Call of Hope 1904, 347 pages

*False Charges against the New Testament*, The true Guidance, part III,

Call of Hope 1904, 296 pages

*Let the Bible speak for Itself*, Walter Eric, LCA 1996, 34 pages

*Balance of Truth*, part 1, C.G.Pfander, The Good Way, 87 pages

*The Christian Witness to the Muslim*, John Gilchrist, MERCSA 1988,  
pp. 266-303

*The Textual History of the Qur'an and the Bible*, John Gilchrist, MERCSA

## 5. ISLAMIC ALLEGATIONS AGAINST JESUS CHRIST

There are 3 major areas of contradiction. Muslims claim from the Qur'an that:

1. God is not triune, of whom Jesus is part.
2. Jesus is neither divine nor the Son of God.
3. The crucifixion of Jesus and the atonement he procured, is a myth.

Let us look at these, one by one.

### ISLAMIC OBJECTIONS TO THE BIBLICAL DOCTRINE OF THE TRINITY

Can you fathom the mysteries of God?  
Can you probe the limits of the Almighty?  
They are higher than the heavens – what can you do?  
They are deeper than the depth of Sheol – what can you know?  
Job 11:7-8

One of the major points of contention between the Christian and Islamic dogma is the understanding of God and His personality, if one may use this term. At the centre of this controversy is the concept of God being triune.

#### **No man can *understand* the nature and essence of God**

We will all agree that it is not possible for man in time, to fully *understand* the nature or essence of God this side of eternity. What we think or say about Him is either a figment of our imagination, anthropomorphic thinking (i.e. we transfer human elements on God), or what we learn from God's self-revelation. This Muslims presume to be contained in a Book (the Qur'an). The Bible on the other hand says that God became incarnate, that is visible and comprehensible, in Jesus, His Son:

In the beginning was the Word (logos), and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

John 1:1-3,14

*Logos* has a deeper meaning than just 'word'. It means the 'expression of thought' (W.E. Vine, An Expository Dictionary of NT Words, 1966, Lowe and Drydone, London).

'*Trinity*' denotes a characteristic of the essence of God. Though the word 'Trinity' is not found in the Bible, its meaning is. Incidentally, the word 'Trinity' as also not found in the Qur'an, where it is referred to as 'three'.

In stark contrast to that, Islamic theology holds to the concept of *tauweed*, which declares the singleness, or the unity of God. This doctrine has its roots in the rejection of polytheism (the assumption that there are many gods), but it is clearly used also in contrast to the misunderstood Trinitarian concept of God. Incidentally, the term *tauweed* is as little found in the Qur'an, as Trinity is in the Bible.

Already in the early church the 'Church Fathers' grappled with a formulation of the biblical concept of Trinity. In the Creeds this attempt became rather technical. They speak of 'essence', 'persons' and such like. At times, it seems, they were really splitting hair at the Church Councils.

Let us now look at what the Qur'an says.

### **What the Qur'an says about trinity:**

*O People of the Book [Jews and Christians]! Commit no excesses in your religion; nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and his word, which he bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. **Say not 'Trinity': desist. It will be better for you; for Allah is One Allah.***

*Glory be to him; (for **exalted is he**) above having a son. To him belong all things in the heavens and on earth. And enough is Allah as a disposer of affairs.*

Surah 4:171

***They do blaspheme who say, Allah is one of three in a trinity; for there is no god except the One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.***

***Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food\*.***

Surah 5:73 + 75

\*The argument that Jesus and Mary were eating food is seemingly offered as a proof that they were not 'gods'. Some of the early churches named Mary 'Theotokos', which means the Mother of God. This must have led Muhammad to assume that the Trinity consisted of God, Mary and Jesus.

*And behold! Allah will say, 'O Jesus the son of Mary! Didst thou say unto men 'Worship **me** and **my mother as gods** in derogation of Allah'. He will say, 'Glory to Thee! Never could I say what I had no right (to say).*

Surah 5:116

### **The concept of trinity was progressively revealed in the Old Testament (that is long before Christ)**

We read from the very beginning (Gen.1:1) of **Elohim**, the **Yahveh**. The name is Elohim; Yahveh is the title. Yahveh means "the Lord"; Elohim means "Gods" ! The ending *'...im'* in Hebrew is without any doubt whatsoever the masculine plural form of El or Elah or Eloah. The name El is recorded 224 times in the O.T.; Elah is recorded 89 times; Eloah 45 times; whereas Elohim is found 2222 times. There

is no '*majestaetis pluralis*' or 'royal plural' in the Hebrew language, as compared to English, where a king or queen speak of themselves as 'We'.

In the first verse of the Bible we read: "In the beginning Elohim created the heavens and the earth". In the second verse we read: "The Spirit of God was brooding over the waters". In verse 26 we read: "Then Elohim said, 'Let **us** make man ...'". In chapter 3:22 we read: "Elohim said, 'the man has now become like one of **us**'". In chapter 11 verse 7 we read that Elohim said: "Let **us** go down and confuse their language ...'".

In the Jewish confession of faith, as stated in Deut.6:4, we read: "*The Lord our God, the Lord is one*". The Hebrew original actually reads: "*Yahveh Eluhenu Yahveh echad*". Exactly translated it means: "*The Lord our Gods the Lord is one*" or a unity. The word *echad* is used also in another context: "*Therefore a man will leave his father and mother and be united to his wife, and they will become **one** (echad) flesh*" (Genesis 2:24). When we speak of God as being a unity, we ought to be aware that there can be no unity without at least two components.

In his attempt to contradict the Trinity of God as declared in the Bible, Rabbi Moses Maimonides (around 1200 AD) drafted his 'Thirteen Articles of Faith' in which he exchanged the word '*echad*' with '*yachid*', meaning 'singleness' ('The Eternal God Revealing Himself' p. 59, David L. Cooper, Biblical Research Society California 1953). In his attempt to 'interpret' the Scripture to mean what *he* thought it should, he went as far as changing it. Islam attempts something similar. It declares against all the evidence that the Bible has to be corrected. And yet we find the word '*tauweed*' has the same meaning as the word '*echad*', namely 'unity'.

To further constitute the thought of the triune God, let us have a look at just one more passage: "*I will tell of the kindness of **Yahveh** ... he became their **Yeshua** (this is the actual name Jesus had when on earth: Yeshua ha-Mashiach; translated it means Rescuer, Saviour). In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; ... yet they (the Jews) rebelled and grieved his **Holy Spirit**". (Isa.63:7-10).*

The Lord became Jesus to help the people in their distress and he saved and redeemed them. But they rebelled and grieved God's Holy Spirit.

Admittedly passages like this are little read and don't meet the eye of a superficial reader. But they are there to be found of those who seek the Truth in earnest.

The New Testament implies the same by referring to the Trinity in the Great Commission:

Therefore go and make disciples of all nations,  
baptizing them in the name (not 'names'!) of the  
Father and of the Son and of the Holy Spirit.

Matthew 28:19

A doxology refers to the Trinity:

May the grace of the Lord Jesus Christ, and the  
love of God, and the fellowship of the Holy Spirit  
be with you all.

2 Corinthians 13:14

The Trinity is also implied in Matthew 3: 16-17 and Jude 20-21.

At the same time we read that **God is one**:

**The Lord our God is one.**  
Deuteronomy 6:4

This is as clear in the Old Testament as is in the New Testament.

...**one Lord**, one faith, one baptism, one  
Testament.  
Ephesians 4:5

Are we confronted with a contradiction? Not at all! God reveals both, His oneness and the diversity of His nature. Therefore He revealed Himself as the Father, in Jesus and through His Holy Spirit.

### **Muslims claim that the concept of the trinity is an invention of the church**

We could already see that such a statement has no foundation and can therefore not be taken seriously.

### **Muslim objections to the trinity of God**

Apart from the Qur'anic statements against the Trinity of God, Muslims repeatedly make silly statements like:

If Jesus is God, who was running the universe when He was in the womb of Mary, in the cradle or in the grave?

When God was in Christ, being omnipresent, He was still everywhere else, of course.

In the same vein they reason that  $1+1+1=3$ , and not 1, suggesting that God, the Father, Jesus and the Holy Spirit are three separate entities and not one, as the Bible teaches. This needs no explanation.

Muslims sometimes also claim that the only reference to the Trinity in the Bible may be found in 1 John 5:7-8:

**For there are three that testify in heaven, the Father, the Word and the Holy Spirit; and these three are one, and there are three that testify on earth, the Spirit, the water and the blood.**

In fairly recent years scholars have detected that the part of this text that is printed here in Italics, does not belong to the original. It is an interpolation and consequently no more found in the newer translations. It is likely to have been a glossary, which was then copied into the text by the scribe that made a new copy.

It is definitely untrue, however, that this text is the *only* reference to Trinity in the Bible!

### **Analogies that illustrate the concept of trinity**

There are a number of analogies in circulation that try to illustrate how the Trinity may be perceived. They may be helpful, but do not contain a convincing argument. One may think of a comparison with man, who is also a Trinity, consisting of body, soul and spirit. One may also look at something quite different: The sun consists of matter, heat



and light. Water is chemically always H<sub>2</sub>O. Physically it may be a liquid, solid (ice) or a gas (steam) (as God manifested Himself as Father, Jesus and Spirit). But all such comparisons fall short in one respect or another and are not the reason why we believe in the triune nature of God in the first place!

A Scriptures on that issue, which stimulates thought we find in Matthew 28:19

Therefore go and make disciples of all nations,  
baptizing them in the name of the Father and of the Son  
and of the Holy Spirit.

Note that Jesus is not saying 'in the names' (plural), but 'in the name' (singular), indicating one God who has revealed Himself as triune: Father, Son and Holy Spirit.

### **A spiritual aspect**

The beauty of the Christian faith lies in the fact that God relates to us, his creatures, on a very personal level. He is not distant and detached, but lovingly seeking and saving the lost.

Love is only real when given by the lover to the beloved without reserve. "God is love!" This is evidenced throughout the Bible, highly visible in the New Testament.

Although this may appear to be an abstract thought, we may well assume that even before Creation God practiced His love. The Father loved the Son, and the Son the Father, as Jesus testified, when He said to His Father: "*You loved me before the creation of the world*" (John 17:24). There is no tolerable way by which someone in Islam can relate to "his God" as intimately, joyfully and reassured of His Love, as every true Christian believer may experience towards his Heavenly Father!

### **Conclusion**

According to the Bible as well as the Qur'an, Jesus is the Word of God. The Word of God is essentially a part of God Himself, and not an entity outside of Himself. In the same way, we can hardly reason that the Spirit of God is not a part of Him. Belief in the Trinity of God is, therefore, faith in the one God Who chose to manifest Himself in Jesus and through His Spirit

### **QUR'ANIC OBJECTIONS TO THE DIVINITY AND SONSHIP OF JESUS**

#### **Jesus is reduced to a mere prophet**

*They do blaspheme who say: 'Allah is Christ the son of Mary'. But said Christ: 'O Children of Israel! Worship Allah, my Lord and your Lord'. Whoever joins other gods with Allah - Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.*

*Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him.*

Surah 5:72 + 75

#### **The term 'Son of God' is denied to Jesus in Islam**

*In blasphemy indeed are those that say that Allah is Christ the son of Mary.* Surah 5:17

*The Jews call Uzair a son of Allah, and **the Christians call Christ the Son of Allah.** That is a saying from their mouths; (In this) they but imitate what the Unbelievers of old used to say. **Allah's curse be on them:** how they are deluded away from the Truth!*

Surah 9:30

***It is not befitting to (the majesty of) Allah that He should beget a son.** Glory be to Him! When He determines a matter, He only says to it: 'Be', and it is.*

Surah 19:35

### **Even so, Jesus was given a high place of honour in the Qur'an**

He was born of a virgin      *She [Mary] said: 'How shall I have a son, seeing that **no man has touched me, and I am not unchaste?**'*  
Surah 19:20

He is holy, (sinless)      *He [Gabriel] said: 'Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son!'*  
Surah 19:19

We note:

**All other prophets in the Bible and Qur'an have sinned (against the popular belief of all Muslims)**

#### ADAM

*So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest. They said: 'Our Lord! **We have wronged our own souls: If thou forgive us not and bestow not upon us thy mercy, we shall certainly be lost.***

Surah 7:22-23

#### MOSES

*And he entered the city at a time when its people were not watching; and he found there two men fighting; - One of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: 'This is a word of Evil (Satan): for he is an enemy that manifestly misleads.*

***He prayed: 'O my Lord! I have indeed wronged my soul! Do thou then forgive me!'** So (Allah) forgave him; for he is the Oft-Forgiving, Most Merciful.*

Surah 28:15-16

#### ABRAHAM

*And who, I hope will forgive me my faults on the Day of Judgment ....*

Surah 26:82

#### JONAH

*He (agreed to) cast lots, and he was condemned. Then the big Fish did swallow him, and he had done acts*

worthy of blame. Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the Fish till the Day of Resurrection.

Surah 37:141-144

#### DAVID

*And David gathered that we had tried him; he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance). So we forgave him this (lapse)\*.*

Surah 38:24-25

\*This lapse was the murder of Uriah and the adultery with Bathsheba

#### MUHAMMAD

*Verily we have granted thee a manifest victory\* **that Allah may forgive thee thy faults of the past and those to follow**; fulfil his favour to thee; and guide thee on the Straight Way.*

Surah 48:1-2

\*The victory referred to, is the signing of the 'Treaty of Hundaybiyah'

*Know, therefore, that there is no god but Allah, and **ask forgiveness for the fault** and for the men and women who believe: For Allah knows how ye move about and how ye dwell in your homes.*

Surah 47:19

We are indeed aware of the Islamic distinction between 'shirk' (adding a partner to Allah), 'kufir' (unbelief) or 'khatia' (sin committed on purpose), 'khit' (normal sin), 'ithm' (heavy sin) and 'dhanb' (stumbling, committing an error) etc. We are also aware that 'dhanb' is used here. This word had a stronger meaning before, but because it was used for Muhammad, the meaning in today's usage just 'a little and unintentional fault'.

***Christ Jesus the son of Mary was (no more than) an apostle of Allah and His Word** which he bestowed on Mary **and a Spirit proceeding from him**: so believe in Allah and His apostles. Say not 'Trinity': desist: it will be better for you: for Allah is One Allah. Glory be to him; (for exalted is he) above having a son. To him belong all things in the heavens and on earth. And enough is Allah as a disposer of affairs.*

Surah 4:171

or as M.M. Pickthall translates it:

Jesus is:  
a messenger  
the word of God  
a spirit from God

***The Messiah, Jesus son of Mary, was only a messenger of Allah and His word** which He conveyed unto Mary, **and a spirit from Him**. So believe in Allah and his messengers, and say not 'Three' - cease! (it is) better for you! - Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.*

He created life  
He healed the sick  
He raised the dead

*And behold! **thou makest out of clay**, as it were, **the figure of a bird** by my leave. **And thou breathest into it and it becometh a bird\*** by my leave. **And thou healest those born blind, and the lepers** by my leave. **And behold! thou bringest forth the dead.***

Surah 5:110

*\*This part is of the Apocryphic 'Gospel of the Infancy': "He took clay of the pools and made it sparrows, on the Sabbath. A Jew saw it and spoke to Joseph, who spoke to Jesus. Jesus clapped his hands and bade the sparrows to fly away ...". (vs. XXVIII)*

He came with  
clear signs

*When **Jesus came with clear signs**, he said: 'Now have I come to you with wisdom, and in order to make clear to you some of the (points) on which ye dispute: Therefore fear Allah and obey me.*

Surah 43:63

He is a sign unto  
mankind and a  
mercy from God

*He said: 'So (it will be): the Lord saith, 'That is easy for me: and (we wish) to appoint him as **a sign unto men and a mercy from us**'.*

Surah 19:21

He is a sign to all  
people

*And remember her who guarded her chastity: we breathed into her of our Spirit, and we made her and her son a sign for all people.*

Surah 21:91

*Behold! the angels said: 'O Mary! Allah giveth thee glad tidings of a word from him: his name will be **Christ Jesus, the son of Mary, held in honour in this world and the hereafter** and of (the company of) those nearest to Allah.*

Surah 3:45

or as M.M. Pickthall translates:

He is illustrious in  
the world and the  
hereafter

*(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, **Jesus, son of Mary, illustrious in the world and the hereafter** and one of those brought near (unto Allah).*

*Nay, Allah raised him up unto himself, and Allah is exalted in power, wise.*

Surah 4:158

*And (Jesus) shall be a sign (for the coming of the hour of judgement): therefore have no doubt about the (hour), but follow ye me, this is a straight way.*

Surah 43:61

The Hadith supports this:

He was raised to  
heaven

*Abdullah-b-Amr reported that the Messenger of Allah said: Jesus, son of Mary, will come down to the world. He will marry and there will be his issue\* and he will live for forty five years and then die. He will be buried with me in my grave. Then I and Jesus, son of Mary, will stand up in one grave between Abu Bakr and Omar.*

He will come back  
for judgment

*Abu Hurairah reported that the Messenger of Allah said: By one in whose hand there is my life, it is certainly near that the son of Mary will bring down to you justice and administration; that he will destroy the cross, kill swines and abolish Jizya\*\*.*

Al-Bukhari LX ch.44 vs.657, vol IV p.436

\* issue = children

\*\* a text for the 'People of the Book'

But ... Jesus did not  
die for our sins!

*That they said (in boast), 'We killed Jesus Christ the son of Mary, the Apostle of Allah'- But they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow. For a surety, they killed him not*

Surah 4:157

### **Who is al-Masih, the Messiah?**

The Qur'an translator Yusuf Ali uses the word 'Christ' for Messiah. Actually in the Qur'an text 'Masih' is the Arabic form of the Hebrew word 'Mashiach' or, as we say today, 'Messiah'. We know that the Greek translation of this word is 'Christos' in short 'Christ', and we know that this is the title of Jesus. As a rule Muslims do not know what it means. Let us try to comprehend this concept.

Had Jesus, for arguments sake, been born among the Incas of South America, or in Japan, and if he had then told the people that he was the Messiah, how would they have reacted? Not at all. They would neither have known the word nor the concept behind it. There was only one people who knew - the Jews.

They were, in fact, waiting for him! Only in **their** Book the name and the concept of the Messiah was revealed. In the Law of Moses it was demanded by God Almighty that all people consecrated for sacred purposes had to be 'anointed', i.e. oil, enriched with a certain fragrance was to be poured over them as a sign of dedication to God's purpose. So the title 'The Anointed One' was indicative of His role.

Revelations indicated prophetically that someone special would come to introduce God's rule, not only to the Jews, but to all other people as well. He would bring peace of God to all who would believe and follow Him. God, through the prophet Daniel (about BC 600), foretold his title and the time of his coming.

The Jews are still waiting for their Messiah since (although most of them rejected him when he came). Reports from the time of the birth of Jesus tell us that a number of devout Jews were waiting at the temple for His appearance. They had read and understood the prophecies of Daniel. (See Luke 2:25-38)

When Jesus came he was recognised by many as the Messiah. The Qur'an adopts this title of Jesus without explaining it. To find out its meaning we have to turn to the only source available - the Bible.

## The Bible teaches the divinity of Jesus

The word was God and became flesh	<p>In the beginning was the Word, and the Word was with God and the Word was God.</p> <p>The Word became flesh and lived among us. We have seen his glory, the glory of the one and only (Greek: monogenis - only born) Son, who came from the Father, full of grace and truth.</p> <p>He was in the world, and the world was made through him....</p> <p>John 1:1,10</p>
Jesus declares his divinity	<p>Before Abraham was, I am. ('I am' = Yahveh, is the name of God)</p> <p>John 8:58</p> <p>But to the Son He says: 'Your throne, O God, is forever and ever.</p> <p>Hebrews 1:8</p>
Jesus' deity proven by his miracles	<p>Jesus answered: 'I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no-one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no-one can snatch them out of my Father's hand. I and the Father are one'.</p>
He gives eternal life	<p>Again the Jews picked up stones to stone him, but Jesus said to them, 'I have shown you many great miracles from the Father. For which of these do you stone me?'</p>
Jesus and his Father are one	<p>'We are not stoning you for any of these', replied the Jews, 'but for blasphemy, because you, a mere man, claim to be God'.</p> <p>John 10:25-33</p>
Jews accused him of making himself God	<p>Jesus answered: 'I am the way and the truth and the life. No-one comes to the Father except through me.</p> <p>John 14:6</p>
Jesus the only way to God	<p>Then Jesus said to her, 'Your sins are forgiven'. The other guests began to say among themselves, 'Who is this who even forgives sins?' Jesus said to the woman: 'Your faith has saved you; go in peace.</p> <p>Luke 7:48-50</p>
Jesus has power to Forgive sins	<p>The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery</p>
Jesus sends angels for judgement	

furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Matthew 13:41-43

Disciples worshipped him as God

And when they climbed into the boat, the wind died down. Then those who were in the boat worshipped him, saying: 'Truly you are the Son of God'.

Matthew 14:32-33

Jesus came and stood among them, and said: 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe'. Thomas answered: 'My Lord and my God!'

John 20:26-29

Jesus confirms himself to be the Son of God

The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the Christ, the Son of God'.

Jesus reveals that he shall sit at the right hand of God

'Yes, it is as you say', Jesus replied. 'But I say to all of you: In future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven'.

Matthew 26:65-66

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Daniel 7:13-14

God bought his Church with his own blood

For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Acts 20:27-28

Jesus, the image of God

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of Christ, who is the image of God.

2 Corinthians 4:4

For and by him were all things created	He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.
All things hold together through him	He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.
God's fullness lived in him	Colossians 1:15-20
He reconciled us to God	
He made peace through His blood	
Through the son God made the universe	In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.
He sustains all things	Hebrews 1:1-4
He purifies from sin	
He sits at God's right hand	
Jesus has the nature of God	Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped.
He is equal to God	Philippians 2:5-6
Jesus Christ is God	Theirs [i.e. the people of Israel] is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. Romans 9:4-5
	We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we



Jesus is true God  
and eternal life

are in him who is true - even in his Son  
Jesus Christ. He is the true God and  
eternal life.

1 John 5:20

Christians wait for the  
glorious appearance of  
our great God and  
Saviour Jesus Christ

For the grace of God that brings salvation  
has appeared to all men. It teaches us to  
say 'No' to ungodliness and worldly  
passions, and to live self-controlled, upright  
and godly lives in this present age, while  
we wait for the blessed hope - the glorious  
appearing of our great God and Saviour,  
Jesus Christ, who gave himself for us to  
redeem us from all wickedness and to  
purify for himself a people that are his very  
own, eager to do what is good.

Titus 2:11-14

... to those who through the righteousness  
of our God and Saviour Jesus Christ have  
received a faith as precious as ours.

2 Peter 1:1

The Old Testament  
spoke prophetically of  
Jesus' deity

Therefore the Lord himself will give you a  
sign: The virgin will be with child and will  
give birth to a son, and will call him  
Immanuel.

Isaiah 7:14

For to us a child is born, to us a son is  
given, and the government will be on his  
shoulders and he will be called Wonderful  
Counsellor, Mighty God, Everlasting  
Father, Prince of Peace.

Isaiah 9:6

### **Seemingly contradicting other Bible passages**

There are various factors that have repeatedly motivated Muslims, as well as liberals, to deny the deity of Christ. They point out from the Bible that when Christ was tempted to worship Satan, He replied:

Away from me, Satan! For it is written: 'Worship  
the Lord your God, and serve him only'.

Matthew 4:10

This statement is supposed to express that Christ is not divine. We fail to see that point.

The key passage to such seemingly contradicting verses is:

Who, being in very nature God, did not consider  
equality with God something to be grasped, but  
made himself nothing, taking the very nature of a  
servant, being made in human likeness.

Philippians 2:6-7

The man Jesus had His limitations:

By myself I can do nothing; I judge only as I hear,  
and my judgement is just, for I seek not to please  
myself but him who sent me.

John 5:30

Christ's apparent lack of omniscience has also led critics to reach the same conclusion. They are fond of quoting:

No-one knows about the day or hour, not even the  
angels in heaven, nor the Son, but only the  
Father.

Matthew 24:36

For he 'has put everything under his feet'. Now  
when it says that 'everything' has been put under  
him, it is clear that this does not include God  
himself, who put everything under Christ. When he  
has done this, then the Son himself will be made  
subject to him who put everything under him, so  
that God may be all in all.

1 Corinthians 15:27-28

If these statements are seen in the wider context of Scripture, everything will take its proper place, namely that Christ, while in human form, suffered many of the limitations of man. For instance:

He could be at only one place at a time. He was fully man! He was subject to human emotions and also to a somewhat restricted knowledge, despite the fact that He performed miracles that are totally beyond human capacity. But at the end God will "be everything (i.e. Father, Son and Holy Spirit) to everyone" 1 Corinthians 15:28.

### **The misunderstood sonship of Jesus**

To a Muslim the thought that God has a son is repulsive. Whenever he or she hears that Christ is the Son of God, he or she is led to assume that Christians believe that God had a relationship with Mary.

It is obvious to every Christians and should be so to every Muslim, that the term *Son of God* does NOT mean that God had a sexual relationship with Mary which resulted in the birth of Jesus (as the Qur'an indicates). Whoever doubts this should read the following:

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, 'Greetings, you who are highly favoured! The Lord is with you'.

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, 'Do not be afraid, Mary, you have found favour with God. you will be with child and give birth to a son, and you are to give him

the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob for ever; his kingdom will never end'.

'How will this be', Mary asked the angel, 'since I am a virgin?'.

The angel answered, '**The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.** For nothing is impossible with God'.

'I am the Lord's servant', Mary answered. 'May it be to me as you have said'. Then the angel left her.

Luke 1:26-38

There is, in fact, a remarkable similarity to this in the Qur'an:

*Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.*

*She placed a screen (to screen herself) from them; then we sent to her our angel, and he appeared before her as a man in all respect.*

*She said: 'I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah'.*

*He said: 'Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son'.*

*She said: 'How shall I have a son, seeing that no man has touched me and I am not unchaste?'*

*He said: 'So (it will be): Thy Lord saith, 'That is easy for me, and (we wish) to appoint him as a sign unto men and a mercy from us'. It is a matter (so) decreed.*

Surah 19:16-21

### **God himself called Jesus his son**

Then a cloud appeared and enveloped them, and a voice came from a cloud: '**This is my Son, whom I love. Listen to him!**'

Mark 9:7

While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, '**This is my Son, whom I love;** with him I am well pleased. Listen to him!'.

Matthew 19:5; read also 2 Peter 1:16-18

### **Jesus is referring to God as his father in a unique sense**

Just as the Father raises the dead, even so the Son gives life to whom he is pleased to give it ....

The Father has entrusted all judgment to the Son...

The dead will hear the voice of the Son of God, and those who hear will live.

John 5:21-25

The Jewish people accused Jesus of just that. They said:

He was even calling God his own Father, making himself equal with God.

John 5:18

We are ... stoning you ... for blasphemy, because you, a mere man, claim to be God!

John 10:31

**All this implies that while Jesus had a human mother, God was his 'Father'. God took the role of a father: He initiated the pregnancy - if not in a physical way.**

Consequently:

**JESUS WAS MAN from his mother's side.**

(He was hungry, he wept, he prayed, he suffered and died)

**JESUS IS GOD from His Father's side.**

(He raised the dead, healed the sick, walked on the sea, stilled the storm, He rose from the dead, and most important for us, He alone can forgive our sin)

#### **Jesus was and is the vital link between God and man**

For there is one God and one mediator between God and men, the man Christ Jesus.

1 Timothy 2:5

Muslims object strongly to Jesus being called the "begotten" Son of God. This suggests that God "begets", i.e. had a sexual contact with Mary. This is the result of an unfortunate translation done in 1611. The original Greek text speaks of the **MONOGENIS** Son of God = the **ONLY BORN** Son of God.

Muslims rightly observed that not only Jesus is called the Son of God.

#### **Also angels and spirits are called 'sons of God'**

One day the **sons of God** came to present themselves before the Lord, and Satan also came with them.

Job 1:6

On another day the **sons of God** came to present themselves before the Lord, and Satan also came with them to present himself before him.

Job 2:1

The **sons of God** saw that the daughters of men were beautiful, and they married any of them they chose.

Genesis 6:2

**and ... people are called 'sons of God'**

Yet to all who received him, to those who believed in his name, he gave the right to become **children of God**.

John 1:12

He predestined us to be adopted as **his sons** through Jesus Christ, in accordance with his pleasure and will.

Ephesians 1:5

Because those who are led by the Spirit of God are **sons of God**.

Romans 8:14

Please take note: Spirits are created. So was Adam, subsequently mankind. Christians are 'children' of God by adoption.

JESUS IS THE ONLY **BORN** SON OF GOD.

HE IS OF THE SAME KIND AS GOD -  
NOT CREATURE BUT CREATOR.

(Colossians1:16; Hebrews1:2)

HE IS GOD, NOT *ANOTHER* GOD!

HE IS THE MANIFESTATION OF YAHVEH ELOHIM.

Every person wishing to live in time and eternity in personal touch with God, needs to be **born again** in order to be elevated from the creaturely state to the divine realm:

Through these he has given us his very great and precious promises, so that through them **you may participate in the divine nature** and escape the corruption in the world caused by evil desire.

2 Peter 1:4

In this God shows His sovereign grace and power.  
It may be a mystery. But it happens! Daily! To millions of people!

JESUS REMAINS UNIQUE.

HE IS THE ONE TO AFFECT WHAT IS LACKING IN QUALITY IN US:  
TO GET AND KEEP A CLEAN HEART.

THIS IS THE ESSENTIAL PREMISE TO BECOME A CHILD OF GOD.  
AND ONLY HE CAN TRANSFORM US.

## ISLAMIC OBJECTIONS TO THE CRUCIFIXION

### Islamic allegations

When some years ago the writer of these notes had a conversation with the Muslim antagonist Ahmed Deedat, the latter in a pronounced manner stated:

**'We can forget about all the other arguments we have. We may well find a compromise for these. There is one point, however, on which we will never be able to agree, and that is the crucifixion and death of Jesus!'**

These words emphasise just how strong Muslims respond to God's offer of salvation! However, the Qur'anic position on that topic is by no means clear, as we shall see. Muslims today major on one particular verse:

*They said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of Allah'. - But they killed him not, nor crucified him, but so it was made to appear to them. And those who differ therein are full of doubt, with no (certain) knowledge, but only conjecture to follow. For of a surety they killed him not. Nay, Allah raised him up unto himself; and Allah is exalted in Power, Wise.*  
Surah 4:157-158

A Muslim Theologian once reflected on this:

*I have tried in a humble way to produce a sketch of Islam and the Gospels from the Muslim point of view. I hope that in dealing with the Gospels, I would not be considered fanatically argumentative, biased or prejudiced. Instead, I hope to cull relevant non-Muslim material in support and denunciation of the Christian theories of the origin of sin, of Jesus' alleged sonship to God, the thesis of crucifixion of the Messiah, the doctrine of man's redemption through Jesus Christ and many other pressing and questionable matters. In this humble way I requested above all things that this book would be an ambassador of goodwill and understanding between the East and the West, the forces of good and of evil. Moreover, I am more than confident that a profound religious knowledge in world scriptures and their diverse philosophies would incarnate the truest spirit of goodness in any nation, any people, or any creed.*  
'The Light', by al-Haj Sultan Hafiz Abdool

The 'profound religious knowledge' of the writer is expressed in these statements:

*According to the firm philosophic teachings of Islam, Jesus Christ was neither put on the cross nor did he die an accursed death on it, by hanging. Relating to the dispute of the Messiah's disappearance or death as the Christians alleged, the Holy Qur'an says (4-157) "That they said (in boast) 'We killed Jesus Christ, the son of Mary, the Apostle of God; - but they killed him not nor crucified him but so it was made to appear to them, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow. Of a surety, they killed him not.*

*If any certainty can, with any soundness, be ascribed to the Messiah's death-story, told by the synoptic writers, Paul, Luke, Matthew and John [John is not one of the synoptic writer], then evidently, it differs greatly from the philosophy which Islam has upheld for centuries and which Muslims care and cherish sacred and true, in all its length and breadth.*

*The theory of vicarious atonement is very closely bounded [sic] up with the crucifixion of the Messiah; and hence if the Messiah did not perish on the cross, then he did not deliver not even a soul from sin. Muslims firmly believe that Jesus did not die, nor was he placed on the cross as a matter of fact".*  
ibid

We know that Muslims firmly believe that Jesus did not die nor that he was crucified. We also know what "Muslims care and cherish sacred and true" disagrees with the biblical accounts. But that does not make the Muslims' wish true!

### **The sign of Jonah**

We further have problems with the writer's concept of the synoptic Gospels. These are Matthew, Mark and Luke. It is evident that the author does not know that John does not fall under this category, neither Paul, who did not write a Gospel account at all.

*Following the study of the Bible, we come across a prophecy written in Luke, saying: 'For as Jonah was three days and three nights in the belly of a whale, so will the Son of Man be three days and three nights in the heart of the earth'. In studying the Bible, we understand that Jonah went in alive and came out alive on the third day from the belly of a whale. Luke makes the above prophecy of one entering the earth alive, living in it, and coming out of it alive as Jonah on the third day. When Jesus was carried away from the cross, he was made to lie in the sepulchre, the heart of the earth and where he rested and arose on the third day. If this prophecy is true, then Jesus entered the tomb alive, lived in it, and came out of it alive as happened to Jonah, the Prophet that was afraid to preach God's message. Thus, again if the prophecy is true, the Messiah did not die. ibid*

We are surprised that all of a sudden our learned friend believes the prophecy in Luke and is leaving what "Muslims firmly believe", namely that Jesus was not "placed on the cross as a matter of fact".

Let us have a look at the 'prophecy written in Luke'. Actually we cannot find it there, for it is not recorded in Luke's account of the Gospel! It is found in the Gospel account according to Matthew:

Then some of the Pharisees and teachers of the law said to him, 'Teacher, we want to see a miraculous sign from you'. He answered, 'A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Matthew 12:38-40

### How was Jonah in the belly of the huge fish?

Muslims often reason, that **as** Jonah was in the belly of the fish, **so** Jesus had to be 'in the heart of the earth', meaning the grave or sepulchra. 'How was Jonah in the belly of the great fish', asks Ahmed Deedat, 'was he dead or alive?' All Muslims will say, 'alive'. Consequently Jesus must have been alive in the grave.

It is an established fact that the prophets of old had prophesied that **Jesus would be killed** (see Isaiah 53 and Psalm 22:7-18) and rise again. Jesus **himself prophesied several times that he would be killed. The Gospels record that He actually was killed!** That is the issue! The above question by Deedat intends to make the Bible agree with the Qur'an.

We will all agree that the text, reported through Matthew, is a typological or allegorical statement. Something like that we can also find in Romans 6 about baptism. The believer declares by being baptized to have died to sin, to be cleansed and to be raised again to a new life. This symbolises the process, which we call the new birth. No candidate for baptism is actually dead when being baptized. He or she is not even fully 'dead to sin', for even believers are prone to still sin. We rely on God's grace also after our conversion. In the same way we may well say that Jonah was as good as dead while in the belly of that fish.

But there is also another way of looking at this. Let us have a new look at Jonah and his plight: In past tense - i.e. when he, after his experience, wrote down what he had experienced - he said: 'From the depth of the ..." ... fish? No! From the depth of Sheol (= the abode of the dead, the underworld, also translated as grave), he called for help!

Then he praised God by saying: "You brought my life up from the pit" (Jonah 2:6). Pit (Hebrew '*shachat*') is translated elsewhere in the Bible as corruption, grave, extirpation (complete destruction), ruin or having been spoiled.

### How long was Jesus in the grave?

What then did Jesus mean to say, when He taught the message of Jonah? He did not mean to foretell **how long** he would be in the "heart of the earth", but rather that He would be buried and rise again! Even so, in addition the length of time is also indicated.

Muslims are likely to reply: "OK! Let us count together. Jesus was killed on a Friday afternoon. Let us be gracious and call this **one day**. Then he spent the night between Friday and Saturday in the grave: **one night**. He was in the tomb Saturday: **another day** and at least part of the night to Sunday: **another night**. Early on Sunday he rose from the grave. That makes **two days** and **two nights**. Where is the third?

First of all we must realise that the words "days and nights" were always used with the identical number ("three days and three nights" or "forty days and forty nights" etc., and never for instance "three days and two nights" or "five days and four nights". Consequently the Hebrew idiom "yom - layelah" (= day - night) corresponds to our use of the word "a day" meaning 24 hours or part thereof.



(See also Jonah 1:17; 1 Samuel 3:12; Job 2:13; Genesis 7:4; Exodus 24:18; 34:28; Deuteronomy 9:9-10,18,25; 10:10; 28:66; 1 Kings 19:8 and Matthew 4:2).

A day began with the setting of the sun, i.e. about 6 p.m. Jesus was dead about 3 p.m. on Friday. This is considered a day. He was dead and "in the heart of the earth" the whole of Saturday, which would be the second day, and rose half way through the third day, i.e. at sunrise on Sunday, which constituted the third day. That he rose **on the third day** is repeatedly confirmed in the New Testament (Luke 24:21; 1 Corinthians 15:4 etc).

#### IN THE USE OF THE HEBREW LANGUAGE, A PART OF THE DAY WAS TAKEN FOR A FULL DAY.

Let us have a look again at the Gospel according to Matthew.

'Sir', they said, 'we remember that while he was still alive that deceiver said, '**After three days** I will rise again'. So give the order for the tomb to be made secure **until the third day**. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. The last deception will be worse than the first'.

Matthew 27:63-64

The Pharisees went to Pilate **after** the death of Jesus and said: "Sir, we remember that while he was still alive, that deceiver said, '**After three days** I will rise again!' So give the order for the tomb to be made secure **until the third day**. Should they not have said: 'until after the third day'?"

To substantiate the above we read in the book of "Esther" and find a passage where Esther says to Mordecai: "... hold a fast on my behalf ... for **three days, night or day**, I and my maids will also fast as you do ... **on the third day** ... Esther said: 'If it please the king, let the king ... come this day to a dinner that I have prepared for the king'" (Esther 4:16 - 5:5). They fasted three days but had dinner on the third day.

So we take it that Muslim theologians, when arguing against the crucifixion and death of Jesus, attempt to interpret the Bible to conform to the Qur'an in an effort to distort evidenced revelation backed by history.

#### **Did Jesus really *die* on the cross?**

The already quoted Muslim apologist continues to say:

*One synoptic writer\* says that when Jesus was taken down from the cross a spear was hurled into the body of the Messiah, and blood then oozed out. From the point of view of modern science, if Jesus was dead on the cross, then his blood would have coagulated. We learn from today's sciences that the blood of the animal spills out if the master organ - the heart keeps palpitating. Thus if Jesus Christ had died, blood would never have oozed from his body, as the blood of the dead congeals or clots. Thus, the body of Jesus did not die but was alive.*

*Then, really did Jesus die? No. The two thieves did not die, nor did Jesus, for his heart was pumping the regular flow of blood which gushed out at the trusting of the spear into the body. Modern science marks its discovery and truth on such a hidden matter to the blind Christian community. If one of the thieves had died, we would have presumably admitted Jesus' death, but neither of them had died.*

(ibid)

\* It was not a synoptic writer, but we find this text in John 19:33.

Only one of the Gospel recorders made mention of a spear piercing Jesus. It was John. Let us read what he recorded:

Now it was the day of Preparation, and the next day was to be a special Sabbath: Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of **blood and water**. The man who saw it has given testimony, and his testimony is true, and he testifies so that you also may believe. These things happened so that the Scriptures would be fulfilled, 'Not one of his bones will be broken', and, as another Scripture says, 'They will look on the one they have pierced'.

John 19:31-37

All the dishonesty of this repeatedly used argument, which aims to deceive Muslim people, becomes apparent. Trying to appear intellectual, the writer refers to modern science. He should rather have been honest about his ignorance. John is **not** a synoptic writer. We read nothing in the Gospel about a spear being **hurled** or that blood "oozed out" or "gushed out". What did come out was "blood mingled with water, which **was** a sign that the blood had separated because Jesus **was** dead.

We also like to know in which source the writer discovered that the two thieves did not die!

All this is a deceitful swindle, unworthy of a man of God. Unfortunately practically all Muslim teachers follow this trend, by that programming the minds of their ignorant followers, so that their minds, consciously or unconsciously, reject the Gospel - their only hope in eternity.

What was quoted is, unfortunately, not an isolated case. We find a very similar story in the Mishkat:

*The followers of Mirza Goolam Ahmed of Qadian (the Punjab) believe that Jesus Christ will not come again as he died a natural death and was buried at Srinagar*

*in Kashmere. The Christians believe that Jesus Christ died on the Cross but he reappeared again in flesh and blood and lives in heaven. The Qur'an says that Jesus was not crucified and killed, but he was raised up to heaven. The traditions say that he will reappear again to reclaim the lost humanity from the evil path. The Qur'an says: And their saying: Surely we have killed the Messiah, Jesus son of Mary, the Apostle of Allah, and they did not kill him, nor did they crucify him, but it was made dubious to them (4-157). I will take you and raise you up to Me and clear you of those who disbelieve (3:54). These verses do not deny Jesus being nailed on the Cross, but they negative [sic] his having expired on the Cross. There was no eye witness of his death but it was only a supposition that he died as a result of nailing. Time only will prove this assertion of the Qur'an.*

Mishkat IV, p.79 [Commentary]

### **The hidden agenda about the death of Jesus in the Qur'an**

When the commentator of the Mishkat lets the Qur'an say: "***I will take you and raise you up to Me...***" (Surah 3:54), he expediently camouflages the true meaning of the verse of the Qur'an.

In the first edition of Yusuf Ali's translation of the Qur'an, he translated the word '*mutawaffi-ka*' as '**I will cause thee to die**', which is correct. In his second edition, however, he changed it to "**I will take thee**". M.M. Pickthall translates: "**I am gathering thee**". Why this obvious deception? "*Tawaffi*" means to die (according to the following dictionaries: J. Catafago, E.W. Lane and ibn Mukarram). Ibn Abbas, one of the most esteemed companions of Muhammad, said: "*mutawaffi-ka* is *mumitu-ka*", i.e. I will cause thee to die" (*Al-Bukhari*).

In Surah 5:117 the Qur'an lets Jesus say the following:

*... I was a witness over them whilst I dwelt among them,  
when **Thou didst take me up** ...*

Again the word '*mutawaffi-ka*' is used.

Another passage hardens this evidence. It says of Jesus:

*So peace is on me the day I was born, **the day that I die**, and the day that I shall be raised up to life (again).*  
Surah 19:33

Many Muslims reason that his death will happen after Jesus' return to earth to defeat *al-Dajjal*, the Anti-Christ. After that Jesus is expected to be buried next to Muhammad in Medina.

This can hardly be accepted, for almost the identical words are used in a verse just prior to the last quotation, but this time referring to John the Baptist:

*So peace on him the day he was born. The day that he dies, and the day that he will be raised up to life (again).*  
Surah 19:15

Why would he have died and not Jesus of whom it is said in almost identical words? Because it contradicts the repeatedly quoted verse:

*But they killed him not, nor crucified him, but so it was made to appear to them. And those who differ therein are full of doubts. With no (certain) knowledge, but only conjecture to follow. For of a surety they killed him not.*

Surah 4:157

Since one cannot admit a contradiction of this importance and magnitude, camouflage has to be applied. The peak of dishonesty is reached when the commentator of the Mishkat concludes with regards to the last quoted text, "these verses do not deny Jesus being nailed on the cross". This can only be excelled by the statement that "there was no eye-witness of his death". We ought to wail and lament over the millions of God-beloved people who perish because many of their leaders are either ignorant or plainly dishonest people. They may be likened to the Pharisees of whom Jesus said:

Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.

Matthew 23:13

#### **A Biblical and extra-biblical response**

We have to remember again that the whole thrust of the argument against the crucifixion and death of Christ, like everything else in Islam, rests on the testimony of **one person**, and that is **in contrast to all the other evidences**.

- As we already realised, Christians have boundless confirmation for the crucifixion of Jesus in the Bible, history and other sources.
- Almost a third of the Gospel narrative occupies itself with the last week of the life of Jesus and His death.
- All that is recorded is in total harmony with the doctrine of atonement and the practice of offering sacrifices in the Old Testament, of which Islam knows nothing.
- The life and death of Jesus on the cross is clearly foretold in the Old Testament.

In response to that Muslims reason that all **this may seem** to have happened (Surah 4:157), **but in reality** God took Jesus away, and the one who was actually nailed to the cross, only had the appearance of Jesus, but was not him. The implication flowing from that argument is tremendous:

If it only 'appeared to be' that Jesus hung on the cross, someone had to let it appear this way. This could only have been God. So God would be a deceiver of people - in this case of all Christians! The Qur'an itself rejects such an option:

*Allah will not mislead a people after He hath guided them ...*

Surah 9:115

## **We can rest assured that Jesus died for our sins**

1. All that has happened, was foretold by the prophets. He died 'according to the Scriptures' of the O.T. (1 Corinthians 15:3-4).
2. Christ predicted his death a number of times.
3. Eye-witnesses (the apostles) testified to this.
4. After His resurrection, Christ appeared to more than 500 Christians, who testified to that fact and to whom he showed the marks of the nails and the spear.
5. Historians reported it.

(A detailed description of this can be found at the end of the notes under 'Evidences which support the divine origin of the Bible')

## **ISLAMIC OBJECTIONS TO BIBLICAL ATONEMENT**

### **Introduction**

In the Old Testament God ordained that after **sins** (not wilful ones! Leviticus 4:2) were committed, the offender should seek **atonement** with God in order to be **reconciled** with Him. The way this should be done was commanded and described in great detail (e.g. Leviticus 1-7:16 etc.). Principally only the through the offering of a sacrifice atonement can be attained. In the New Testament the place of the animal sacrifice was taken by Jesus who then suffered in the place of the offender once for all (Hebrew 9:12, 14, 26-27; 10:10).

Muslims are conditioned to object to the biblical atonement through sacrifice. It is reasoned that the offering of a substitute to be sacrificed for the repenting sinner, is immoral in that it represents injustice. How can an offender be accepted by God and the innocent be punished instead? The real issue, it appears, is not atonement as such, but the death of Christ, which is vehemently denied.

The biblical story of Abraham's willingness to offer Isaac on the altar (Genesis 22) is somewhat reflected in the Qur'an, although the son's name is not mentioned. This led to the stipulation that it was Ishmael. But this is immaterial here. The point, which is made by the Qur'an is: 'And we ransomed him [the son on the altar] with a momentous sacrifice'. So, the son was **ransomed** by a (ram) sacrifice. This is nothing short of a biblical substitutional sacrifice.

### **Muslim allegations**

In his book 'The Bible: Word of God or Word of Man', A.S.K. Joommal makes the following statement:

*The aim of the Jews in having Jesus crucified was to show that he was an impostor and thus prove the truth of the Word of God.*

*The disciples of Jesus did not know what to do or say. They were in a dilemma. An admission of his death on the cross involved a belief in his having become 'accursed of God', but a declaration that he was alive was most hazardous, for Jesus might be re-arrested and hanged again. It was at this juncture that Paul's*

*ingenuity came into operation and he devised a clever plan to which the disciples did not object, because it seemed the only way out of the predicament under the circumstances. Paul advanced the theory that Jesus had undoubtedly been subjected to an accursed death, but since he himself was completely innocent having taken on his own shoulders the burden of the curse for the sins of men, this did not constitute infamy, but was, on the contrary, a very meritorious act. Thus the Christians now at least had something to say in reply to the Jews. This theory, however, which was originally formulated as an answer to the Jews, gradually developed into the Doctrine of Atonement as now preached by the Christian missionaries.*

Joommal (as others!) loves to recite ‘Christian Scholars’, obviously those that are liberal. He refers to a book by a Prof. Dr. Arnold Meyer entitled 'Jesus or Paul'. From this he relates:

*The Professor proves conclusively that the divinity of Jesus and the atonement are dogmas which owe their origin to Paul. 'Jesus and his Apostles', the Professor says, 'knew nothing whatsoever of these doctrines'.*

*Meander in his 'History of the Christian Religion and the Church' says, 'that the doctrine of Atonement as it is now believed by the Christian Church, was not definitely and distinctly formulated until the twelfth century'.*

*We also do not find any mention of atonement being made in either the Talmud or the Torah.*

These statements are plainly are ridiculous:

<p><b>The word ‘atonement’ appears 74 times in the Old Testament, which had already been translated into other languages before the time of Christ.</b></p>
---

It is, incidentally, found only once in the New Testament:

We rejoice in God through our Lord Jesus Christ,  
through whom we have now received our  
reconciliation (or atonement).  
Romans 5:11

The entire 16th chapter of the Book of Leviticus (BC 1500) is devoted to the ‘**Day of Atonement**’ (‘atonement’ is mentioned in it 20 times!).

### **The conceptional problem Muslims entertain**

Once again we note that a Muslim’s view of sin is quite different to the biblical concept.

In the Bible sin is described as the principle that compels each person to commit sins. It demonstrates man's attitude of independence from and rebellion against God.

Whether it be a 'big sin' like murder or a 'small sin' like telling a lie in business or stealing something from the firm, both is evidence of a person's disregard for God and His will.

- sin presupposes the absence of God in the centre of the will and conscience of man.
- thus by its very nature sin alienates every man from God

The claim that the doctrine of atonement was never preached by Christ at any time is patently untrue. We are not quite sure whether we should blame this on the critic's ignorance or his intention to deceive. The very words of Jesus contradict such statement:

Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Matthew 20:28

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Matthew 26:28

I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.

John 6:51

I am the good shepherd. The good shepherd lays down his life for the sheep ... just as the Father knows me and I know the Father - and I lay down my life for the sheep ... No-one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.

John 10:11, 15 + 18

Turning back to the Old Testament, we have the classic prophecy of Isaiah 53, where it distinctly says:

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all ... For he was cut off from the land of the living; for the transgression of my people he was stricken ... the Lord makes his

life a guilt offering ... He bore the sin of many, and made intercession for the transgressors".

Isaiah 53:4-6, 8, 10 + 12

### **Does this doctrine provide a licence to sin?**

*This doctrine gives mankind licence for the free and unbridled commission of sins. All one has to do is to have implicit faith in Jesus having given his blood with which the past and future sins of mankind have been washed clean. This is a most comfortable, convenient and easy doctrine to follow. It does not require any hard, rigorous or practical form of worship from the believer. He must merely believe and have faith and his salvation is assured.*

A.S.K. Joommal

Apart from displaying a kind of envy for the 'comfortable and easy doctrine', the author also lets us know that his (Islamic) worship is not a loving act of gratitude towards God, but that it is 'hard and rigorous'. This reminds us of the perception that a pill that is not bitter, cannot help.

Is the assurance of having been forgiven – and the open door for further forgiveness – really provide a licence to continue in sin? This, of course, depends on the sincerity and devotion of a person towards God. The Bible does not encourage hypocrites to expect forgiveness, but formulates a perimeter:

Jesus said: 'If you love me, you will obey what I command. If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him'.

John 14:15 + 23

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.

Romans 12:1-2

But the cowardly the unbelieving, the vile, the murderers, the sexual immoral, those who practice magic arts, the idolaters and all liars - their place will be in the fiery lake of burning sulphur. This is the second death.

Revelation 21:8

The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissension, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.



But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified their sinful nature with its passions and desires.

Galatians 5:19-24

(see also Matthew 15:19; Mark 7:20ff; Romans 1:28ff; Ephesians 4:31; Colossians 3:5ff etc).

### **A law does not justify a transgressor**

Muslims go to great pain to observe the very multifaceted law of Islam in the hope that this will lead to restitution on Judgement Day. But no law in the world makes a man righteous. A law determines what is right and wrong, but cannot make a person right. It is simply the standard by which judgement shall be passed. But note: **God does not justify sin, but the sinner!**

You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace".

Galatians 5:4

### **Faith in Jesus alone leads to justification**

Consider Abraham: 'He believed God, and it was credited to him as righteousness'. Understand, then, that those who believe are children of Abraham. The Scriptures foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you'. So those who have faith are blessed along with Abraham, the man of faith.

Galatians 6:6-9

Know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law, no-one will be justified.

Galatians 2:16

### **It is true that Christians are not under the law - but they are not lawless**

Everyone who sins breaks the law; in fact, sin is lawlessness. No-one who is born of God, will continue to sin, because God's seed remains in him; he cannot go on sinning because he has been born of God.

1 John 3:4 + 9

Christ is the end of the Law so that there may be righteousness for everyone who believes.

Romans 10:4

## **How can a righteous and holy god be forgiving and merciful?**

By punishing sin, God expressed His **righteousness**, and by taking the punishment on Himself, He expressed His **mercy** and **love**. Apart from this there is no way that a **righteous** God can also be a **merciful** one as well! Let me use an historical event, which can serve as a parable:

Shamuel was a Caucasian prince living a couple of hundred years ago. His people seemed to be involved in constant war with the Turks. Once he besieged a Turkish city with his army. As usual his mother accompanied him. One night he planned a surprise assault, but the enemy was lying in wait. His secret plans had been betrayed. The battle was lost. Distressed, Shamuel announced that the traitor, when caught, would be punished with 100 lashes of a whip. In great secrecy another attack was planned – but the result was the same. They had been betrayed again. But this time the traitor was caught. It was Shamuel's mother.

In anguish he withdrew to his tent for three days and nights. What should he do? What would be the right thing to do? If he were to spare his mother, all could rightly claim justice to be governed by expediency. Were he to punish her, however, all would say: 'Look at that merciless and cruel man! He does not even show pity for his own mother!' At last he appeared. His men gathered around him curiously. Then he addressed them: 'We lost two battles because of treason. We lost many a man as a result of this. I find no excuse for the traitor. The crime was committed, and so punishment shall be executed according to my law with 100 lashes! Righteousness and justice must be upheld!'

His mother was led into the circle. She was pale, trembling with fear. The executioner lifted his whip - but before the first lash came down on her, Shamuel cried: 'Hang on! This is my mother; I am of her flesh and blood. I will take the punishment for her!' He went into the circle, took off his garment and commanded: 'Executioner, dare not strike more lightly than with the last prisoner. Do your duty!' Lash after lash came down, until he broke down unconscious. Against expectation Shamuel did survive his ordeal. Will we ever know how his mother felt about what she had caused to her son? She must have been overcome by shame, wonder and love at her son's behaviour.

This event, perhaps more than any other in history, illustrates the way Jesus stepped in for us to take our place:

### **God's righteousness and love met at the cross of Jesus.**

Love and faithfulness meet together,  
righteousness and peace kiss each other!

Psalm 85:10

God was in Christ reconciling the world unto Himself, not imputing their trespasses (against God's law) unto them.

2 Corinthians 5:19

### **We take note:**

- The very concept of God in the Bible and the Qur'an differ fundamentally.
- Muslims reject the biblical position. They claim:
  - God is one, and not triune
  - Consequently, Jesus cannot be the Son of God, nor divine
  - Since Jesus was a messenger of God he could not have been killed by the mob
- We maintain that human limitations and nature disable us to comprehend God. We can only know of Him what He reveals of Himself. We therefore have to reject human speculation or reasoning on who and how God is, and what He can be or do.
- In the Bible, which carries the evidence of revelation, God already from the beginning revealed Himself as triune.
- The divinity of Jesus is convincingly attested in both, the Old and New Testaments. In contrast to that the Qur'an claims that Jesus was no more than a messenger of God. They conclude that consequently he could neither be the Son of God nor divine.
- Muslims reject the Sonship of Jesus on the grounds that they – as we – refuse to accept that God procreated the human way. Muslims fail to recognise that God 'spoke' and so it happened. This is actually verified in the Qur'an.
- Both, from the Bible and the Qur'an, it can be easily perceived that Jesus had a human nature and appearance, but that many of his actions are undoubtedly divine. Even in the Qur'an he is called the Word of God, he forgave sins, raised the dead, healed the sick, created life, was raised to heaven from where he will return for judgement. How human is that?
- The Qur'an calls Jesus Messiah, but without knowledge of what that implies and means.
- Denied and misunderstood by Muslims are the well evidenced crucifixion, death and resurrection of Jesus. The Old Testament prophesied clearly and extensively that this would happen, and the New Testament and history abundantly testify this to have been the very purpose of his coming into this world.
- While one passage in the Qur'an denies the crucifixion and death of Jesus, others speak quite clearly of his death. This fact is not known to most Muslims.
- God's plan is to reconcile fallen man to Himself by the sacrifice of Jesus, His Son, is also rejected by Islam. Since 'all have sinned and fall short of the Glory of God' (Romans 3:23), Salvation can exclusively be obtained by means of a sacrifice. This is the basic doctrine of both, the Old and New Testaments. And that sacrifice is Jesus.
- Muslims reason that assurance of forgiveness and by that of salvation provides a licence for a sinful life.

### **Recommended Literature for Chapter 5**

*Christians answer Muslims*, Gerhard Nehls, LCA 1992, pp. 10-12

*Christians ask Muslims*, Gerhard Nehls, LCA 1992, pp. 2-16 and pp. 44-48

*Christian Reply to Muslim Objections*, W.St.Clair Tisdall, Call of Hope 1904, p3-28

## 6. OTHER QUESTIONS THAT DEMAND AN ANSWER

### MUSLIMS CLAIM THAT JESUS WAS SENT TO THE JEWS ONLY

From its inception Islam has tried to deny Christ's claim to be the Saviour of all mankind.

### THE BIBLE EXPLICITLY POINTS TO CHRIST AS THE ONLY MEANS TO OBTAIN SALVATION:

Jesus answered: 'I am the way and the truth and the life. **No-one** comes to the Father except through me.

John 14:6

### ISLAM HAS REPLACED JESUS WITH MUHAMMAD

*Muhammad is not the father of any of your men, but (he is) the Apostle of Allah, and **the seal of the prophets**: and Allah has full knowledge of all things.*

Surah 33:40

*We have not sent thee (Jesus) but as a **universal (Messenger) to men**, giving them glad tidings (or 'Good News' which is the Gospel), and warning them (against sin), but most men understand not.*

Surah 34:28

To contradict this, Islam has demoted Christ to a national prophet to Israel. By this he would lose significance for all gentiles to whom Muhammad claimed to be sent.

### ISLAM ARGUES THAT CHRIST REPEATEDLY CLAIMED TO BE A NATIONAL PROPHET TO ISRAEL ONLY:

She will give birth to a son, and you are to give him the name Jesus, because **he will save his people** from their sins. ('His people' = Jews)

Matthew 1:21

These twelve Jesus sent out with the following instructions: 'Do not go among the Gentiles or enter any town of the Samaritans. Go rather **to the lost sheep of Israel**'.

Matthew 10:5-6

He answered, 'I was sent **only to the lost sheep of Israel**.

Matthew 15:24

Is the universality of Jesus and the Gospel disputed by these Scriptures? Why did Jesus Christ stick to the Jews?

In His conversation with the Samaritan woman at the well (John 4), Jesus stated that:

Salvation is of the Jews  
Note: not 'to' the Jews

Only the Jews could understand the significance of Jesus. No Roman, Indian or Japanese could have recognised Him, because He was embedded in the history and the inspired writings of Israel alone. The **Jews** were waiting for Him. He had to be a **Jew** (Deuteronomy 18:15); he even had to provide His genealogy to prove His descent from the tribe of **Judah** and the house of **David** (Genesis 49:10; 2 Samuel 7:13). Every Jew expected the Messiah, even though they did not recognise or accept Him when He appeared (Romans 9:4-5; John 1:4).

(See parallel texts on the Messiah on pp.57-58, 70, 79-80 and 119)

The Jews were meant to proclaim Him universally.

'**All the peoples on earth will be blessed through you!**' (Genesis 12:3), was God's promise to Abraham and the 'great nation' (vs.2), which would be his offspring. This is reflected in many passages of the Old Testament.

God said to Israel:

**I will make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.**

Isaiah 49:6

**...make known among the nations what he has done.**

Psalms 105:1

**... they will bring all your brothers, from all the nations, to my holy mountain in Jerusalem.**

Isaiah 66:18-20

**My house will be called a house of prayer for all nations.**

Isaiah 56:7

The 'Great Commission' became the foundation of the spreading of the Good News of our Lord Jesus Christ world-wide.

At first the Apostles and the early Christians - almost all Jews - found it very difficult to cross the barriers from Judaism to the Gentile world. They proclaimed the Gospel to the Jews only - until God spoke to Peter on the housetop in Joppa (Acts 10); to Saul on the way to Damascus (Acts 9); and to Philip in the loneliness of the desert road in the Gaza district (Acts 8). Then the Holy Spirit guided them further afield (see also Acts 1:8 and Luke 24:47).

Even the Qur'an knows about this. We read about Mary and Jesus:

*We breathed into her from Our Spirit, and We made her and her son a sign for **all** peoples.*

Surah 21:91

and again of Jesus:

*And (it will be) that we may make of **him a revelation for mankind** and a mercy **from Us**, and it is a thing ordained.*

Surah 19:21 – Pickthall translation

Conclusively the Bible states:

Salvation is found in no-one else, for there is no other name under heaven given to men by which we must be saved.

Acts 4:12

## **AN ILLUSTRATION**

In the early part of His ministry, Christ discerned great faith in a Roman captain. He then said:

I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.

Matthew 8:10

When his work was fully accomplished, He gave His last order, the Great Commission, as it is known:

Then Jesus came to them and said: 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.

Matthew 28:18-20

## **CONCLUSION**

We do have to realise that all the biblical fundamentals, which are rejected by Islam and thus by Muslims, are interlinked.

**We are aware that Islam has a good reason  
to reject the Bible,  
or at least parts thereof:  
because it does contradict the Qur'an.**

Muslims do not check which of the Books or teachings carry the evidences of divine revelation. To them it is a foregone conclusion that the Qur'an, being the last revelation, must be right. This includes to assumption that the Bible - though even confirmed by the Qur'an to be the Word of God (which cannot be changed by any man!), must have been corrupted.

We have to accuse Muslim theologian of ignorance or of deceiving their followers against better knowledge, hindering them by injecting fear of eternal punishment and

the pressure of the *Umma* (Muslim congregation) to expose themselves to the **truth**. The Islamic polemic is based on the fear that Muslims, when hearing the Gospel - and comparing it with Islam - might turn to Jesus Christ. Not only is He evidenced to be the only Saviour, but His offer is infinitely more attractive to live and die with than that of Islam.

### **DO CHRISTIANS BELIEVE IN INHERITED SIN?**

Muslims are confused about the term 'inherited sin'. What is it anyway? What does this imply?

In Psalm 51:5 we read: '*...in sin did my mother conceive me*'. If we look at the text carefully, we perceive not the conception to be sin, but that in a state of sin in which conception took place. And there is a world of a difference between these two views.

There are only two more passages in the Bible touching on this subject (Romans 5:12-18 and 1 Corinthians 15:21-22). It states here quite clearly that sin came into the world through one man, and the trespass of that one man led to the condemnation of all mankind. But it also states that death (the result of sin), spread to all men **because all men sinned**.

No man will be condemned because Adam sinned! Man will be condemned because he sinned against God himself. It is really incorrect to speak of "inherited" sin. Perhaps we should better name it **original sin**.

Adam and Eve were the first sinners, and since then one generation after another - up to now - inherited a **sinful nature**, the compelling drive to sin.

<p style="text-align:center"><b>WE ARE NOT SINNERS BECAUSE WE HAVE SINNED</b> but <b>WE SIN BECAUSE WE ARE SINNERS BY NATURE</b></p>
--

So no man inherited any **sin** from his fore-fathers. The **desire or craving to sin** was inherited.

We must hasten to add, however, that God gave with the 'sickness' a remedy:

As one man's trespass led to condemnation for all men, so one man's righteousness led to acquittal and life for all men.

Romans 5:17

This man is Jesus. We note that this does not imply a kind of automatic acquittal. Although one man's sin led to his children's sin etc., each man individually consents to the actions **he or she** does. Likewise forgiveness is not automatic, but is obtained by the resolution to turn away from sin and the sincere prayer for forgiveness.

### **WHY ARE THERE SO MANY DIFFERENT VERSIONS OF THE BIBLE?**

This question bases on the false perception, that every now and then certain Christians 'revise' the Bible and by that create a new version. The Catholics have

theirs, the Jehovah's Witnesses have another, and the Protestants have created many more.

It must be must understood that Muslims also have different versions of the Qur'an: one by Yusuf Ali, and others by Dawood, Arberry, Pickthall, Rodwell, Muhammad Ali and many more. "Wait a minute", they will answer, "these are **translations, not versions!**" They suppose a version to contain a somewhat different text, not just another translation of the original sources.

We must realise that a document, once written, is static. It does not change anymore. A spoken language, on the other hand, is dynamic. It changes all the time. Words change meaning. New words are added, while other words slowly disappear. Some idioms are forgotten, new ones created. Grammar changes too.

In order to present the meaning closest to the old document, it is therefore imperative to upgrade commonly used translations to keep them relevant and understandable to the contemporary reader. This is done to *preserve* the meaning in the best possible way - *not to change* it!

MUSLIMS MUST REALIZE THAT "VERSIONS" OF THE BIBLE ARE CONTEMPORARY THOUGH SLIGHTLY DIFFERENTLY WORDED TRANSLATIONS FROM THE SAME HEBREW AND GREEK MANUSCRIPTS, AND HAVE ALL THE SAME MEANING IN THEIR TIME.

A comparison of the different versions will soon let them realise, that it is just a matter of wording the same content a little differently. In contrast to that Muslim Qur'an translators have bent over backwards to 'interpret' the Qur'an rather than to preserve the most accurate meaning. In addition they prefer vocabulary which is not commonly used, and a style and diction which is to add respectability by using Shakespearian English.

### IS MUHAMMAD MENTIONED IN THE BIBLE?

Why should Muhammad's name be found in our Scriptures when we know full well that he only lived several hundred years after Christ? First of all this is stipulated by the Qur'an:

*Jesus, son of Mary said... 'I am indeed the Messenger of God to you, confirming the Torah that is before me and giving good tidings of a messenger who shall come after me whose name shall be Ahmad.*

Surah 61:6

*Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures) - in the Law and the Gospel.*

Surah 7:157

To give Muhammad the status of the final and most prominent messenger of God to all mankind, it was expedient, in fact necessary, to find such a passage in the Bible. If this would be successful, it would fortify his claim to be the final and with that most valid messenger of God, even in the sight of Christians.

Muslim scholars have come up with a number of Bible texts, which they perceive to be irrefutable evidence in favour of their assumption. Books and booklets with titles



like *Islam in the Bible* or *Jesus, a Prophet of Islam* and *Let the Bible Speak*, or quite straightforward ones as *What the Bible Says about Muhammad* and *Muhammad, the Natural Successor to Christ* witness to that.

Christians are even more perplexed to read that Muhammad is supposed to be ‘the rejected cornerstone’, the mysterious ‘rider on the white horse’, ‘the prophet’ that had been announced by Moses, and even ‘the comforter’ whom Jesus had promised to his followers.

Let us just look at the two most common ‘proof texts’, one in the Old and one in the New Testament, and find a factual and reasonable response to the Islamic claims.

## **WHO IS ‘THE PROPHET’ MENTIONED IN THE OLD TESTAMENT?**

The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. ... I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

Deuteronomy 18:15, 18

Muslims argue that this prophecy fits Muhammad perfectly, since an Ishmaelite is a brother of the Israelites, just as Ishmael and Isaac were brothers. Moreover Muhammad shows many a similarity with Moses (as we shall see just now).

The Bible explains itself by its own context. So, what does the Bible say about ‘that prophet’? Already John the Baptist was asked whether he was ‘that prophet’ (John 1:21), to which he replied in the negative. The lesser known Apostle Phillip told his brother: “We found the one Moses wrote about in the Law!” (John 1:45). He meant Jesus. Sometime later the people who listened to Jesus at the Feast of Tabernacles in Jerusalem said: “Surely, this man is ‘the prophet’!” (John 7:40). In Acts 3: 17 - 23 Peter in addressing his Jewish listeners at Solomon’s Colonnade of the Jewish Temple, also applied this prophecy to the person of Christ. Speaking of him he said:

He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.

For Moses said, ‘The Lord, your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.

Acts 3: 20 - 23

Since that time there was expectancy for him. People like Simeon and Anna were waiting in the Jewish temple for him (Luke 2:25, 36). They naturally expected him to be a Jew.

(For an extensive demonstration of other similarities between Moses and Jesus we refer the reader to J. Gilchrist’s excellent booklet: *IS MUHAMMAD FORETOLD IN THE BIBLE?*). We will agree that this type of reasoning is not very convincing.

## IS THE NAME 'AHMAD' FOUND IN THE NEW TESTAMENT?

We recall that according to Surah 61:6 Jesus himself announced the coming of Ahmad, which is another rendering of the name Muhammad, meaning 'the praised one'.

Muslims allege that Christians changed the Greek word for 'comforter' or 'counsellor', which is '*parakletos*', from the original text, which reads '*periclytos*' and means the 'praised one'.

We must make it clear right from the outset that there is not a single NT manuscript suggesting such a possibility. It is mere speculation to support the strange prophecy allegedly made by Jesus. It should shock any sincere Muslim to realize how carelessly their religious scholars use deceit to even change the Bible, while accusing Christians of that very felony.

Once again Christians are advised to turn to the relevant verses in the New Testament and have a careful look at them. They are found in the Gospel according to John, Chapter 14 - 16, where Jesus says:

I will ask the Father, and he will give you another Counsellor to be with you forever - the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

John 14: 16-17

But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

John 14:26

When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

John 15:26

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counsellor will not come to you: but if I go, I will send him to you.

John 16:7

It is a good idea to ask a Muslim who presents such an argument, to read the relevant passage with you, but in accordance with his assumption, replace the words 'comforter' and 'spirit' with the word '*Muhammad*'. This alone reveals the folly of such an assumption. Christ in such a case would have said: 'I will ask the Father and he will give you another *Muhammad* to be with you **forever** - the *Muhammad* of truth. The world cannot accept *Muhammad*, because it neither sees *Muhammad* nor knows *Muhammad* ... for *Muhammad* lives with you and will be in you' (John 14: 16 - 17). This obviously does not make much sense.

What the text really explains is that:

- Jesus promised to send the Counselor already to **his immediate disciples**, not only to the later believers
- Muhammad died in 632 AD, but the **Counselor is to remain forever**

He will give **you** another Counselor

to be with you **forever**

- Muhammad obviously was not known to the disciples of Jesus, but the text emphasizes that **they would know the Spirit of truth** you **know** him
- In which ways are they to know him? he dwells **with you** and he will be **in you**

This obviously does not refer to a human being, but to the Holy Spirit of God.

### **We conclude:**

All this clearly shows that the Islamic claim of Muhammad being foretold in the Bible is no more than an effort to justify the claim of the Qur'an. Their argument is produced to prove the strange claim of the Qur'an about Ahmad.

(More about this topic is found in the Trainer's Handbook part 1 [Islamic] pp.21ff)

### **THE MYSTICAL NUMBER 19**

During the mid-eighties Ahmed Deedat claimed that a system miraculously interwoven into the Qur'an proves with absolute objectivity that the Qur'an is the ultimate miracle (see also page 35). He referred to the figure 19, which, He claimed, provided a mathematical formula within the Qur'an to prove its divine origin. This soon backfired when not only the subjective selection method, but the often blatantly false figures were exposed; and even more so when Muslim writers disclosed that the number 19 was a mystical number in the Bahai religion. Under a storm of indignation from the Muslim community Deedat had to destroy all the copies of his booklet.

But there are some other questions with regard to a Christian's lifestyle and form of worship, which are commonly asked, even today.

### **WHY ARE THERE SO MANY DIFFERENT DENOMINATIONS?**

The word 'church' in the New Testament does not refer to a building. Neither does it denote an organization. It simply means 'those who are 'called out' of the 'world' into the Kingdom of God under the rule and authority of Jesus as their true King (John 15:19, Ephesians 5:23, Colossians 1:24).

Very unfortunately it seems quite impossible to preserve or conserve spirituality, devotion and dedication to God. We may know all the right things, but to live with God is indeed a daily decision. We may instruct our children in the Word of God, but have no power to ignite or fan faith, or the love for God in their hearts. They may for one reason or another become and remain members of a church and yet do not follow God with all their hearts. Their children again may drift even further away.

An illustration may clarify this. His dog frequently disturbed a man, when having his daily devotion at home. So he tied him during this time to the post of his bed before settling down to read God's Word and pray. His son observed this little ritual and, when growing up, also tied the dog before sitting on his father's chair to say his 'little prayer'. But he did not read the Word for himself. At a later time, the observing grandson traditionally tied down his dog, like his father and grandfather, whenever he was sitting on that chair. He neither prayed nor read the Word any

more. He no more knew the purpose of the tying of the dog, but he followed a tradition.

Something very similar happened over the many hundreds of years in the church. All too often ritual and tradition, in other words the **form**, reigned in the churches, but the **purpose**, the **content**, was only formally known. When dedicated believers wanted to return to the roots, they were labelled to be ‘better than thou’ and proud. Today one would perhaps call them ‘fundamentalists’ or fanatics. They ‘rock the boat’, and disturb the good old customs. If they fail to be recognized, they will come together by themselves to worship God in a true and living way. Attracted by that others join in – and a new church is born. That happened when the Reformation took place, and it keeps on happening.

Of course, there are also unworthy reasons to start a new church. It might be hurt pride, even lust for power over others. There are also what are termed sects; groups that have departed from the teaching of the Bible, like the Jehovah’s Witnesses or Mormons. But generally speaking the real division is not between the Reformed Church and the Pentecostal Church, or any other for that matter. It is rather between those who are ‘born anew’ (John 3:3 and 5), and those who are not. And one is inclined to find these two groups of people in just about every church, in very different proportion, however.

It are the traditional, liberal churches and their nominal membership that have brought discredit on the Christian Church, for they are perceived by outsiders, the Muslims included, to represent the Christian faith – which they do not. Christians are essentially followers of Christ, not just church members. They also live by the ethical norms of the Bible

The different churches, some much more alive than others, have also chosen somewhat different forms, but in essence, in content, they should all be alike.

In the light of this development one cannot really see anything wrong with the formation of denominations. It is good to provide room for different ways of expression, worship and devotion to God. Some like it softly, others loud. Some in a conservative manner, others spontaneously.

## **IS CHRISTIANITY BASED ON ‘PAGAN’ ORIGINS?**

Antagonists of the Christian faith have never rested to discredit it. An ever-repeated argument is that Christianity has its roots in pagan religion. That argument suited the one or other Muslim.

They challenge Christians, for instance, that feasts like Easter and Christmas had in the past been linked to pagan feasts. That is where the Christmas tree or Easter eggs, which may well be viewed as heathen items, come in. First of all, we have to categorically state that the Christmas tree was never a pagan symbol. Easter eggs may betray a link to a fertility cult, which slipped in through the proverbial backdoor of Folk Christianity. But that does not lead Christianity back to a heather origin. We find a great deal more heathendom than that in official Islam. We only need to think of practically all the cultic performances at the *Hajj*, the prescribed pilgrimage in Islam.

**We take note:**

- Muslims believe that Jesus was sent to the Jews only and that Muhammad was sent by Allah for all mankind. This is contradicted by the Qur'an itself that says that Jesus was a sign to ALL people
- The biblical doctrine of 'original' or 'inherited' sin is widely misunderstood, also by Muslims. This doctrine does not teach that we inherit the sins of our forefathers and will suffer the punishment for these. It teaches that we all have inherited a sinful nature. This explains our compulsion to sin.
- It is not so much that we become sinners by sinning, but we sin, because we are sinners by nature
- Many Muslims claim that Muhammad is foretold in the Bible. They refer to 'a prophet like Moses' in Deut. 18 and believe that the 'Parakletos', the Spirit of Truth (John 14 and 16), the Holy Spirit, is actually Muhammad. Both assumptions are clearly contradicted by the Scripture, and reason.

**Recommended Literature for chapter 6**

*Christians answer Muslims*, Gerhard Nehls, LCA 1992, pp. 130-139.

*Christian Reply to Muslim Objections*, W.St. Clair Tisdall, The Good Way, 1904, pp. 189-225.

*Is Muhammad foretold in the Bible?*, John Gilchrist, MERCSA , 1985, 40 pp.

**The Christian Witness to the Muslim**, John Gilchrist, MERCSA, 1988, pp. 350-356 and pp. 392-396.

*Questions Muslims Ask*, by Ghana Committee of IAP

## 7. EVIDENCES WHICH SUPPORT THE DIVINE ORIGIN OF THE BIBLE

### FULFILLED BIBLICAL PROPHECY

When we call someone a 'prophet', we expect him or her to foretell future events that are beyond human foresight. In contrast to this a fortune-teller predicts (mostly) personal fate and fortune for the immediate future. Sadly, gullible people who covet to know their personal future, fall for those, not being aware that the source of these 'prophecies' may well be satanic.

Biblical prophets, on the other hand, have to 'prove' their identity as speakers on behalf of God to the people:

You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

Deuteronomy 18:21-22

'Present your case', says the Lord. 'Set forth your arguments', says Jacob's King. 'Bring in [your idols] to tell us what is going to happen. Tell us what the former things were, so that we may consider them and know their final outcome. Or declare to us the things to come, tell us what the future holds'.

Isaiah 41:21-23

Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.

Amos 3:7

(See also: Isaiah 42:9; 44:7, 26; 48:3-5; Jeremiah 28:9; Zechariah 4:9; Deuteronomy 13:1-4; Psalm 105:17-19 and John 13:19)

**From this we may safely imply that when God gave prophecies, they would also be fulfilled. This guaranteed that the message given by the prophet came from Him.** Only a select few out of the abundance of fulfilled prophecies can be mentioned here.

In each case we will have to ask the question whether this type of prophecy was predictable. The answer is an absolute **no**.

Could the prophecies have been added after their fulfilment, as a forgery? Again the answer is an absolute **no**.

We look at some prophecies regarding Jesus and their fulfilment:

#### **Prophecy of Jesus' birthplace and pre-existence (written appr. BC 700)**

But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will

come for me one who will be ruler over Israel, whose origins are from of old from ancient times (actually from eternity).

Micah 5:2

Fulfilment:

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

Luke 2:4-7

### **Prophecy of the virgin birth, divinity and unique sonship (written appr. BC 700)**

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.

Isaiah 7:14

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 9:6

Fulfilment:

This is how the birth of Jesus Christ came about. His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son and you are to give him the name Jesus, because he will save his people from their sins'.

All this took place to fulfil what the Lord had said through the prophet: 'The virgin will be with child and will give birth to a son, and they will call him Immanuel - which means God with us'.

Matthew 1:18-23

**Prophecy foretelling that Jesus would come to save and to heal (written appr. BC 700)**

Say to those with fearful hearts, 'Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you'. Then will the eyes of the blind be opened and the ears of the deaf unstopped.

Isaiah 35:4-5

**Fulfilment:**

She will give birth to a son and you are to give him the name Jesus, because he will save his people from their sins.

Matthew 1:21

For the Son of Man came to seek and to save what was lost.

Luke 19:10

No-one has ever gone into heaven except the one who came from heaven - the Son of Man. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

This is the verdict: light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.

John 3:13-21

**Prophecy concerning the time of his coming (written appr. BC 520)**

Seventy 'sevens' are decreed for your people (i.e. Daniel's people, the Jews) and your holy city (i.e. Jerusalem) to finish (or restrain) transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy (i.e. no more prophetic revelations added to the Bible after that) and to anoint (anoint = dedicate, exalt, crown) the most holy.

'Know and understand this: for the issuing of the decree to restore and rebuild Jerusalem (which had been destroyed by Nebuchadnezzar and its



inhabitants were captives in Babylon) until the Anointed One, the ruler, comes, there will be seven 'sevens' and sixty-two 'sevens'. It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens', the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Daniel 9:24-26

49 years (seventy 'sevens') were actually needed to rebuild Jerusalem after Nehemiah got the royal permission by Artaxerxes (BC 465-425) to do so. This was granted in the 20th year of his reign (Nehemiah 2:1, 8b), i.e. 445 BC. The book of Nehemiah states that Jerusalem was indeed rebuilt in troubled times, since many enemies were trying to hinder its restoration. The remaining 434 years bring us to the year AD 37.

Although this is a couple of years after the triumphant entry of Christ into Jerusalem, we must consider the fact that historical dates of this time were not quite as accurate as they are in more recent history, particularly because a calendar like ours today was not existing then. This described event does not fit any other happening in history and we must consequently conclude that the error is more likely to be found in history than in the Bible.

#### **Prophecy predicting the name Jesus (written appr. BC 700)**

I will tell of the kindnesses of the Lord, the deeds for which he is to be praised, according to all the Lord has done for us - yes, the many good things he has done for the house of Israel, according to his compassion and many kindnesses.

He said: 'Surely they are my people, sons who will not be false to me'; and so he became their saviour. In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old.

Isaiah 63:7-9

The word 'saviour' in Hebrew is 'Yeshua', the very name Jesus was given when He was born. Jesus is the English form thereof.

Fulfilment:

She will give birth to a son and you are to give him the name Jesus, because he will save his people from their sins.

Matthew 1:21

#### **Prophecy of Jesus' humble entry into Jerusalem on a donkey (written appr. BC 480)**

Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to

you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Zechariah 9:9

Fulfilment:

*As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them: 'Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, tell him that the Lord needs them, and he will send them right away'.*

This took place to fulfil what was spoken through the prophet: 'Say to the Daughter of Zion, See, your king comes to you gentle and riding on a donkey, on a colt, the foal of a donkey'.

The disciples went and did as Jesus had instructed them. They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted:

'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!'

Matthew 21:1-9

### **Prophecy of the betrayal of Jesus (written appr. BC 480)**

Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.

Psalm 41:9

I told them, 'If you think it best, give me my pay; but if not, keep it'. So they paid me thirty pieces of silver. And the Lord said to me, 'Throw it to the potter' - the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the Lord to the potter.

Zechariah 11:12-13

Fulfilment:

Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

When evening came, Jesus arrived with the Twelve. While they were reclining at the table eating, he said, 'I tell you the truth, one of you will betray me - one who is eating with me'. They were saddened, and one by one they said to him,

'Surely not I?'. 'It is one of the Twelve', he replied, 'one who dips bread into the bowl with me. The Son of Man will go just as it is written about him. But woe to the man who betrays the Son of Man! It would be better for him if he had not been born'. Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law and the elders. Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him and lead him away under guard'. Going at once to Jesus, Judas said, 'Rabbi!' and kissed him. The men seized Jesus and arrested him.

Mark 14:10, 17-21, 43-45

When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. 'I have sinned', he said, 'for I have betrayed innocent blood'. 'What is that to us?' they replied. 'That's your responsibility'. So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, 'It is against the law to put this into the treasury, since it is blood money'. So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day.

Matthew 27:3-8

### **Prophecy of Jesus' mishandling at his "trial" (written appr. BC 700)**

I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.

Isaiah 50:8

Fulfilment:

When Jesus said this, one of the officials nearby struck him in the face. 'Is that any way to answer the high priest?' he demanded.

John 18:22

What do you think?' 'He is worthy of death', they answered. Then they spat in his face and struck him with their fists. Others slapped him.

Matthew 26:66-67

### **Prophecy of the suffering and death by crucifixion of Jesus (written appr. BC 700)**

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to

attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter and as a sheep before her shearer is silent, so he did not open his mouth.

By oppression and judgment, he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked; and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Isaiah 53:1-12

My God, my God, why have you forsaken me?  
Why are you so far from saving me, so far from  
the words of my groaning?

All who see me mock me; they hurl insults,  
shaking their heads; 'He trusts in the Lord;  
let the Lord rescue him, since he delights in him'.

Yet you brought me out of the womb; you made  
me trust in you even at my mother's breast. I am  
poured out like water, and all my bones are out of  
joint. My heart has turned to wax; it has melted  
away within me. My strength is dried up like a

potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.

Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing.

Psalm 22:1-18

Fulfilment:

Jesus said [to Pontius Pilate], 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place'.

'You are a king, then!', said Pilate. Jesus answered, 'You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me'.

'What is truth?' Pilate asked. With this he went out again to the Jews and said, 'I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?''

They shouted back, 'No, not him! Give us Barabbas!' Now Barabbas had taken part in a rebellion.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, 'Hail, O king of the Jews!' And they struck him in the face.

Once more Pilate came out and said to the Jews, 'Look, I am bringing him out to you to let you know that I find no basis for a charge against him'. When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, 'Here is the man!'

As soon as the chief priests and their officials saw him, they shouted, 'Crucify! Crucify!'

But Pilate answered, 'You take him and crucify him. As for me, I find no basis for a charge against him'.

The Jews insisted, 'We have a law, and according to that law he must die, because he claimed to be the Son of God'.

When Pilate heard this, he was even more afraid, and he went back inside the palace. 'Where do you come from?' he asked Jesus, but Jesus gave

him no answer. 'Do you refuse to speak to me?' Pilate said. 'Don't you realise I have power either to free you or to crucify you?'

Jesus answered, 'You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin'.

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, 'If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar'.

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as The Stone Pavement [which in Aramaic is Gabbatha]. It was the day of Preparation of Passover Week, about the sixth hour.

'Here is your king', Pilate said to the Jews.

But they shouted, 'Take him away! Take him away! Crucify him!'

'Shall I crucify your king?' Pilate asked.

'We have no king but Caesar', the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to The Place of the Skull [which in Aramaic is called Golgotha]. Here they crucified him, and with him two others - one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, 'Do not write 'The King of the Jews', but that this man claimed to be king of the Jews'.

Pilate answered, 'What I have written, I have written'.

When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

'Let's not tear it', they said to one another. 'Let's decide by lot who will get it'.

This happened that the Scripture might be fulfilled which said, 'They divided my garments among them and cast lots for my clothing'. So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, 'Dear woman, here is your son', and to the disciple, 'Here is your mother'. From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scriptures would be fulfilled, Jesus said, 'I am thirsty'. A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, 'It is finished'. With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the Scriptures would be fulfilled, 'Not one of his bones will be broken', and, as another Scripture says, 'They will look on the one they have pierced'.

John 18: 36 - 19:37

### **Prophecy of the resurrection of Jesus (written appr. BC 1000)**

I have set the Lord always before me. Because he is at my right hand, I shall not be shaken.

Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay.

Psalms 16:8-10

#### **Fulfilment:**

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this,

suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, 'Why do you look for the living among the dead? He is not here, he has risen! Remember how he told you, while he was still with you in Galilee. 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again' '. Then they remembered his words.

When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense.

Luke 24:1-11

### **Prophecy of the ascension (written appr. BC 1000)**

The Lord says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.

Psalm 110:1

Fulfilment:

So when they met together, they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?'

He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth'.

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 'Men of Galilee', they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.

Acts 1:6-11

### **STILL UNFULFILLED PROPHECY OF THE REPENTANCE OF ISRAEL AND THEIR TURNING TO JESUS (written appr. BC 480)**

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. Zechariah 12:10



**No critic in the world can explain away  
the evidence of these fulfilled prophecies.  
It is unique in all history and to all religious books.  
It is God's seal, which is interwoven with His message  
to mankind so that any earnest and honest seeker  
can be totally assured of its origin and Truth.**

## EYE WITNESS REPORTS

### EYE WITNESS REPORTS CONFIRM THE LIFE, DEATH AND RESURRECTION OF JESUS.

When the four recorders had written down the Gospel, and when its teaching was verified and compounded in the Epistles, the whole of Israel would have stood up in protest against these, had they not recorded historical facts. The Apostles in fact challenged the people to question the many eyewitnesses.

Paul referred to a kind of 'double security', if it is permissible to use this name. It is (1.) 'in accordance with the Scriptures' [referring to fulfilled prophecy of the Old Testament] and (2.) evidenced by many witnesses **of whom at that time most were alive to be questioned.**

For what I received I passed on to you as of first importance: that Christ died for our sins **according to the Scriptures**, that he was buried, that he was raised on the third day according to the Scriptures, and that **he appeared to Peter**, and then to the Twelve. After that, he appeared to more than **five hundred of the brothers at the same time, most of whom are still living**, though some have fallen asleep. Then he appeared to James, then to all the apostles ...

1 Corinthians 15:3-7

The Apostle Peter, mentioning his undeniable status as an eyewitness, pointed to fulfilled prophecy as even 'more sure'. A witness may not observe carefully enough or lie. Even many witnesses may do so. But in prophecy and its fulfilment can be no flaw! After stating that his "body will soon be put aside", referring to his imminent "departure" - Peter testifies:

We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but **we were eye-witnesses** of his majesty. For he received honour and glory from God the Father when the voice came to him from the Majestic Glory, saying, 'This is my Son, whom I love; with him I am well pleased'. We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. **And we have the word of the prophets made more certain**, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no

prophecy of Scripture came about by the prophet's own interpretation.

**For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.**

2 Peter 1:16-21

Equally striking is the statement Paul, as a prisoner, made in his defence before King Agrippa and Governor Festus:

The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.

Acts 26:26

Peter, on the Day of Pentecost shortly after the crucifixion, said to a great multitude of Jews in Jerusalem:

Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the death, because it was impossible for death to keep its hold on him.

Acts 2:22-24

Let us for a moment imagine that this was not true. Would not all listeners have protested and disregarded this sermon that was written down in the Bible? Please note that the Jews never denied the execution of Jesus by crucifixion. They only denied that He was the Messiah.

Luke, the only 'academic' among the Gospel narrators, begins:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eye-witnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus.

Luke 1:1-3

With equal conviction the disciple John wrote:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched - this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our

fellowship is with the Father and with his Son,  
Jesus Christ. We write this to make our joy  
complete.  
1 John 1:1-4

Although any honest judge will find the prophetic and eyewitness evidence overwhelming, we still have further support.

### **ARCHAEOLOGY CONFIRMS THE ACCURACY OF THE BIBLE**

In the magazine 'Commentary' of April, 1959 (vol.27, no.4), Prof. J.J. Finkelstein in a review of N. Glueck's book 'Rivers in the Desert', *"takes the occasion to administer a sound 'spanking' to all of us concerned with biblical archaeology for making claims that the facts do not really support"*. He *"expects such claims from popularisers and from those with some particular axe to grind"*, but he *"does not think it right for those of us who are supposed to be scholars, who are able to handle the original data with critical understanding, to say the same things ..."*. *"It may be stated categorically that **no archaeological discovery has ever controverted a biblical reference**". **"Archaeology confirms biblical history"***, was added by W.F. Albright, probably the best known biblical archaeologist. Neither of these writers can be called Christian.

Nelson Glueck in archaeology has been a student of Albright and in matters of biblical history was educated in the same sceptical atmosphere toward biblical traditions prevailing both in this country and in Germany where he took his doctorate. In many ways his own archaeological achievements have kept him in constant contact with the Bible and **in every case he has been led to the view that the biblical traditions derive from a real history and they can be fitted within the framework which archaeological, historical and topographical research provides.**

As for Glueck's reference about 'the almost incredible accurate historical memory of the Bible', he is there speaking of the date of Abraham, or 'of the period with which the biblical writers associate him'.

The Biblical Archaeologist Reader (Anchor Books, N.Y., 1961)

### **ARCHAEOLOGY CONFIRMS THE FLOOD**

As a preliminary consideration we should remind ourselves that the Hebrews were by no means the only ancient people who preserved a tradition of a great Deluge. Indeed, such a story is to be found in a hundred varying forms in countries as far separated as Greece, Mesopotamia, India, Malaysia, Polynesia, and the Western Hemisphere.

The evidence from Ur: Between 1922 and 1934 Sir C. Leonard Woolley directed some twelve campaigns of excavation at the site of the ancient Ur of the Chaldees in southern Mesopotamia. In 1929, in order to establish the true sequence of the levels of occupation in the mound, a section was cleared down to virgin soil.

At Ur Woolley found a continuous occupation from the Early Dynastic back through the Obeid Period. In the middle of the Obeid level he found a stratum of river mud or deposit some ten feet thick - conclusive proof that a deluge had interrupted the occupation of the place, at least temporarily, during the fourth millennium. Woolley is confident that he has here the evidence of Noah's flood.

The Biblical Archaeologist Reader

## **ARCHAEOLOGY CONFIRMS THE FALLING OF THE WALLS OF JERICHO**

From 1907 to 1909 picks and spades carefully felt their way through layer after layer of this massive mound of ruins. When the two leaders of the German-Austrian expedition, Prof. Ernst Sellin and Prof. Karl Watzinger, made known what they had discovered, they caused genuine amazement. Two concentric rings of fortification were exposed, the inner ring surrounded the ridge of the hill. It is a masterpiece of military defence made of sun-dried bricks in the form of two parallel walls about 1- or 12 feet thick throughout. The outer ring of fortification runs along the foot of the hill and consists of a 6 foot thick wall, about 25-30 feet high, with strong foundations. These were the famous walls of Jericho.

Prof. John Garstang as leader of the expedition noted every detail with the utmost precision. He described graphically the violence with which the inner circle of parallel fortification had been destroyed: 'The space between the two walls is filled with fragments and rubble. There are clear traces of a tremendous fire, compact masses of blackened bricks, cracked stones, charred wood and ashes. Along the walls the houses have been burned to the ground and their roofs have crashed on top of them'.

But what was it that brought down the walls? 'And they blew with the trumpets', says the famous and frequently quoted passage, 'and the wall fell down flat'. As he was examining the ruined walls, Garstang made a remarkable discovery. The stones of the outer ring had fallen outward and downhill, but the inner wall along the crest of the hill had fallen the opposite way, namely inwards. It had buried the buildings which lay behind it.

The Bible as History, by W. Keller

May these few samples stand for many more.

## **JOSEPHUS, THE JEWISH-ROMAN HISTORIAN, WHO DEFENDED JERUSALEM AGAINST THE ROMANS IN 70 A.D., CONFIRMS THE LIFE, DEATH AND RESURRECTION OF JESUS**

Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a

teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

Antiquities of the Jews

### **CORNELIUS TACITUS** (born A.D. 52-54)

A Roman historian, in 112 A.D., Governor of Asia, son-in-law of Julius Agricola who was Governor of Britain A.D. 80-84. Writing of the reign of Nero, Tacitus alludes to the death of Christ and to the existence of Christians at Rome.

'But not all the relief that could come from man, not all the bounties that the prince could bestow, nor all the atonements which could be presented to the gods, availed to relieve Nero from the infamy of being believed to have ordered the conflagration, the fire of Rome. Hence to suppress the rumour, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also". (Annals XV.44)

Tacitus has a further reference to Christianity in a fragment of his Histories, dealing with the burning of the Jerusalem temple in A.D. 70, preserved by Sulpicius Severus. (Chron.ii.30.6).

Evidence that Demand a Verdict by Josh McDowell

### **We take note:**

- Truth needs to be verified before accepting and believing it. The Bible calls us to test the prophets whether they are of God
- The Bible provides us with overwhelming evidence of its divine origin and truth: fulfilled prophecies. Unforeseeable events of sometimes remotely distant future events in unbelievable detail and accuracy becomes such evidence when it is fulfilled in time
- There are three major themes in prophecy: the projected history of the Jews, the coming of the Messiah, and the time of the end of this world
- The history of the Jews has been predicted unbelievably accurate – from the captivities in Babylon and Assyria, the destruction of the second temple, the long period of the Diaspora right to the reestablishment of the state of Israel

- Even more astounding is the prophecy of the coming of the Messiah. The time and place of his virgin birth, his divinity, his name, some of his miraculous works and his betrayal, trial, condemnation, crucifixion and resurrection were accurately recorded in the Old Testament and fulfilled in Christ
- In addition we find very convincing eye-witness reports of Jesus' life and death in the New Testament.
- All this is fortified by the extra Biblical evidence of Archaeology and history
- All this evidence confirms the divine origin and trustworthiness of the Bible without the shadow of a doubt. But at the same time it proves much of what the Qur'an says about Jesus and other topics to be false

### **Recommended Literature for chapter 7**

*Christians answer Muslims*, Gerhard Nehls, LCA 1992, pp. 10-12.

*Christians ask Muslims*, Gerhard Nehls, LCA 1992, pp. 2-16 and pp. 44-48

## AN EPILOGUE

We do have to realise that the rejection of the Bible by Islam and thus by Muslims, has a purpose. Much the same as the famous Berlin Wall. It was built to stop the occupants of Eastern Communist Germany from defecting to the West, where it was ever so much more attractive to live. The East German propaganda, on the other hand, proclaimed that the wall was built to protect East Germans from an invasion of the West.

The enormous effort by Muslims to discredit the Bible must be seen in the same light. It is a massive propaganda effort of Islam to 'protect' its people from getting to know the Gospel of Jesus. But it also wants to draw away the attention from the many problems in the Qur'an and the Traditions.

The discrepancies between the Bible and the Qur'an should be open for scholarly investigation on an honest and intellectual platform. If the results thereof would be made accessible to Muslims without censorship or intimidation, Islam in time is likely to be reduced to a group of fundamentalist, fanatics, and those who refuse to analyse and examine unwanted information.

Throughout history Islam has thrived on propagating the often undigested and (as we have seen) even ridiculous statements of Bible critics to 'prove' the Bible to be defect, without allowing their own or outsider theologians to make their findings on the Qur'an and the Hadith accessible to the broad public.

It is a foregone conclusion for Muslims that the Qur'an, being the last revelation, must be right, and the Bible - though even confirmed by the Qur'an to be the Word of God (which cannot be changed by any man!), must have been corrupted.

**We challenge Islam  
to publicly and officially permit, even encourage, all seekers  
to search for evidences of divine revelation in the disputed Books.  
They should be able to do that without facing intimidation  
and be afforded the chance to make a free choice,  
which faith they would like to embrace.  
This presupposes, of course, free access to information  
from both sides.**

It is with great sadness that we have to conclude that Islam is unabashed in its use of force, be it in its Jihaad by means of war or terrorism, or by moral, religious or political pressure on all its dissidents. This robs people of their freedom of choice in moral or religious matters. Muslims have managed by their vociferous demands to intimidate even non-Muslim governments to bow to demands, which they will not dream of granting to Christians in countries governed by the Shariah Law.

Because of fear and misinformation instilled in Muslims, these are not readily willing to listen to the Gospel with an open mind. The friendly contact with Christians is just about the only chance most Muslims have to be informed about the Jesus of the Bible and the salvation he alone can offer.

**Muslims,  
irrespective of how closed to the Gospel they may appear,  
are people who are loved by Jesus, who also died for *them!***

**This fact constitutes a call to every true Christian  
to build bridges to Muslim people  
with the aim to provide them with access to  
the true message of Jesus.**

**It will, most likely, be their only chance ever, to be acquainted with Jesus,  
who said:**

**Here I am! I stand at the door and knock.  
If anyone hears my voice and opens the door,  
I will come in!**

Revelation 3:2



## APPENDIX

### BIBLIOGRAPHY

- Abd-al Fad, Abdallah. Is the Qur'an infallible? Villach: Light of Life (undated).
- Al-Qayrawani, Faris. Was Christ Crucified? Villach: Light of Life, 1994.
- Al-Araby, Abdullah. Islam Unveiled. Los Angeles: The Pen vs. the Sword, 1987, (4th edition, 1994)
- Al-Baghawi, collected by and with commentary by Haj Maulana Fazlul Karim. Mishkat-ul-Masabih. New Delhi: Islamic Book Service, 1988 (2nd edition 1989), (4 volumes).
- Al-Masih, Abd. The Gospel Questions the Qur'an. Villach: Light of Life, 1998.
- Al-Masih, Abd. The Great Deception, How Muhammad tried to win the Christians for Islam. Villach: Light of Life, 1995.
- An Introduction to Qur'anic Studies. The true Guidance IV. Villach: Light of Life, 1994.
- Battle For The Hearts, 12 Episodes on Islamics, Apologetics and Pragmatics. TWR and LCA, 2001.
- Bell, Richard. Introduction to the Qur'an. Edinburgh: University Press, 1970 (Reprint 1980).
- Bucaille, Maurice. The Bible, the Qur'an and Science. Lahore: Kazi Publications, (First French Edition, 1976).
- Burton, John. The Collection of the Qur'an. Cambridge: University Press, 1977.
- Butrus, Zacharias. God is One in the Holy Trinity. Ruetikon: The Good Way.
- Campbell, Dr. William. The Qur'an and the Bible in the light of history and science. Upper Darby: Middle East Resources, 1986.
- Caner, Ergun Mehmet and Emir Fethi Caner. Unveiling Islam. Grand Rapids: Kregel Publications, 2002.
- Chapman, Colin. The Cross and the Crescent. Leicester: InterVarsity Press, 1995.
- Deedat, Ahmed. Christ in Islam. Durban: Islamic Propagation Centre, 1983.
- Deedat, Ahmed. Al-Quran, The Miracle of Miracles. Durban: Islamic Propagation Centre, 1991.
- Deedat, Ahmed. Crucifixion or Cruci-Fiction. Durban: Islamic Propagation Centre, 1990.
- Deedat, Ahmed. What was the Sign of Jonah. Durban: Islamic Propagation Centre, 1990.
- Deedat, Ahmed. Is the Bible God's Word. Durban: Islamic Propagation Centre, 1980 (7th Print, 1989).
- Deedat, Ahmed. What was the Sign of Jonah. Durban: Islamic Propagation Centre, 1976 (12th Print 1990).
- Eric, Walter. Let the Bible Speak for Itself. Nairobi: Life Challenge Africa, 1996.
- Erickson, J Millard. Making Sense of the Trinity. Grand Rapids: Baker Book house, 2000.

- False Charges against the New Testament, The True Guidance, Part III, Stuttgart: Call of Hope, 1904.
- Fundi, Ngariba Mussa and Kawemba Mohamed Ali. Islam in the Bible. Zanzibar: al-Khayria Press, 1987.
- Geisler, Norman and Abdul Saleeb. Answering Islam. Grand Rapids: Baker, 1993.
- Gibb, H. A. R. and J. H. Kramers Shorter Encyclopaedia of Islam. New York: Cornell University Press, 1953.
- Gilchrist, John. Facing the Muslim Challenge. Cape Town: Life Challenge Africa, 2002 (First Print 1999).
- Gilchrist, John. Jam' Al-Qur'an, The Codification of the Qur'an Text. Benoni: Jesus to the Muslims, 1989.
- Gilchrist, John. The Qur'an, The Scripture of Islam. Mondeor: MERCSA, 1995.
- Goldsmith, Martin. Islam and Christian Witness. Bromley: OM Publishing, 1982.
- Guillaume, Alfred. Some Remarks on Free Will and Predestination. Journal of the Royal Asiatic Society, Jan. 1924. Appendix 129
- Harris, Geo K. How to lead Moslems to Christ. China Inland Press, 1949 (2nd Printing).
- Hassan, Abulfath. Jesus Christ was not crucified. Arusha: Muslim Alert Network, 1989.
- Hughes, T. P. Dictionary of Islam. New Delhi: Cosmo Publ., 1885 (2nd Reprint 1978).
- Ibn Ishaq, revised by Ibn Hisham, transl. by A. Guillaume. Siratu'l Nabi. Karachi: Oxford Press, 1955 (9th ed. 1990).
- Ibn Sad, transl. by Haq, S. Moihul. Kitab al-Tabaqat al-Kabir. Karachi: Publ. Pakistan Historical Soc., 1967 (2 volumes).
- Jadeed, Iskander. Sin and Atonement in Islam and Christianity. Villach: Light of Life (undated).
- Jeffrey, Arthur. Materials for the History of the Text of the Quran. Leiden: Brill, 1973; New York: AMS Press, 1975.
- Joomal, A. S. K. The Bible - Word of God or Word of Man?. Johannesburg, IMS Publ., 1976.
- Josephus, Flavius. Antiquities of the Jews. Oxford: R. Griffin, 1889 (3 volumes, publ.: T. Tegg).
- Jung, Manfred. A Call to Witness. Nairobi: LCA, 1996.
- Kateregga, Badru and David Shenk. Islam and Christianity, A Muslim and a Christian in Dialogue. Nairobi: Uzima Press, 1988.
- Khan, Muhammad Muslim, trans. Sahih al Bukhari, Hadith. Lahore: Kazi Publ., 1979 (6th ed. 1986), (9 volumes).
- McDowell, Josh. Evidence that Demands a Verdict. San Bernadino: Here's Life Publishers, 1972, 1979.

- McDowell, Josh and John Gilchrist. *The Islam Debate*. San Bernardino: Here's Life Publishers, 1983.
- Muhsin, Ali. *Let the Bible Speak*. Mombasa: Ansaar Muslim Youth Organisation.
- Nehls, Gerhard and Walter Eric. *The Church in Africa takes note of the Islamic Agenda*. Nairobi: LCA, 1996.
- Nehls, Gerhard. *Christians Answer Muslims*. Nairobi: LCA, 1992.
- Nehls, Gerhard. *Christians Ask Muslims*. Nairobi: LCA, 1992.
- Nehls, Gerhard. *Premises and Principles of Muslim Evangelism*. Nairobi: LCA, 1991.
- Nehls, Gerhard. *The Great Commission, You and the Muslims*. Nairobi: LCA, 1992.
- Nehls, Gerhard. *Who Cares*. Nairobi: LCA, 1980.
- Nehls, Gerhard. *Dear Abdallah*. Nairobi: LCA, 1992.
- Noeldeke, Theodor. *Geschichte des Quorans*. Hildesheim: Georg Olms Verlag, 1981 (orig. Leipzig 1909).
- Parrinder, Geoffrey. *Jesus in the Qur'an*. London: Sheldon Press, 1965 (Reprint 1982)
- Pfander, C.G., revised and enlarged by St. Clair-Tisdall, W. *The Balance of Truth*, Mizanu'l Haqq. London: Religions Tract Society, 1910.
- Pickthall, Mohammed Marmaduke, transl. with explanatory notes. *The Meaning of the Glorious Koran*. New Delhi: Islamic Book Service, 1930 (ed. 1989)
- Pope Shenuda III. *Trinity and Unity*. Ruetikon: The Good Way.
- Quraishy, M.A. *Textbook of Islam 1*. Nairobi: The Islamic Foundation, 1989.
- Quraishy, M.A. *Textbook of Islam 2*. Nairobi: The Islamic Foundation, 1989.
- Ragg, Lonsdale and Laura, transl. *The Gospel of Barnabas*. Oxford: Clarendon Press, 1907.
- Renard, John. *Responses to 101 Questions on Islam*. Mahwah: Paulist Press, 1998.
- Rosenthal, Stanley. *One God or Three*. Bellmawr: The Friends of Israel Gospel Ministry, 1978.
- Saal, William J. *Reaching Muslims for Christ*. Chicago: Moody Press, 1991.
- Sale, George, transl., with explanatory notes. *The Koran*. London: J. Johnson, Vernor & Hood et al., 1801 (2 volumes).
- Salemson, Harold, transl. *Sayings of the Ayatollah Khomeini*. New York: Bantam 1980. 130
- Appendix
- Shad, Abdur Rehman. *Do's and Do Not's in Islam*. New Delhi: Adam Publishers, 1992 (3rd ed.).
- Siddiqi, Abdul, Hamid, transl. *Sahih Muslim, Hadith*. Lahore: Sh. Muhammad Ashraf, 1987, (4 volumes), (reprint).
- St. Clair-Tisdall, William, transl. and abridged by Sir W. Muir. *The Sources of Islam*. Edinburgh 1900), Villach: Light of Life, (undated).

St. Clair-Tisdall, William. Christian Reply to Muslims Objections. Stuttgart: Call of Hope, 1904.

Thomas, R. W. Islam - Aspects and Prospects, A critical Analysis. Villach: Light of Life, 1988.

Ullmann, Ludwig, rev. and explained by Winter. Der Koran. Munich: Goldmann, 1959.

Yusuf-Ali, Muhammad, transl with commentary. The Quran. Brentwood: Amana Corporation, 1989.

Zwemer, Samuel. The Moslem Doctrine of God. New York: American Tract Society, 1905.

## INDEX OF QUR'AN PASSAGES

Aaron 2:248; 4:163; 19:59; 6:84; 20:31

Abel 5:30-33

Abraham 2:124-127; 3:60; 4:124; 6:180; 16:121-124; 19:42; 37:81

Abrogation 2:106

Abu Bakr 9:40

Abu Jahl 44:44; 96:9, 11-18; 96:19

Abu Lahab 111:1-3

Adam 2:29; 38:71; 39:8; 7:11; 3:52; 7:18

Ahmad 61:6

Alcohol 2:219; 5:90

Allah

    Bought the Believers 9:111

    Guides whom he Wills 2:65, 3:129

    Forgiveness, Punishment 3:129-130

    Loves those who Fear him 3:76

    Loves not Sinners 2:190

    Has no Partner 4:116; 112:3

    Has no Son 19:35, 55

    Will Curse Jews and Christians 9:30

    The Most Tricky (Crafty) 3:54; 13:42

Al-Masjid-al- Aqsa 17:1, 7

Al-Masjid-al-Haram (The Mosque in Mecca) 2:144, 149, 150, 191, 196, 5:2; 9:19, 28; 17:1; 48:25, 27

Apostates 2:214; 3:102; 4:115, 137; 3:138; 5:59; 47:25

Balance 7:8-9; 17:35; 21:47; 55:7-9; 57:25; 101:6-9

Bible is God's Revelation 5:68

Cannot be Changed 6:34; 6:115; 10:64; 18:27; 48:23

The Truth 5:46, 48; 10:94

Muslims Must Believe in it 2:91, 136; 4:136

Confirmed by the Qur'an 10:37

Guidance to Mankind 3:3

Creation 7:54; 10:4; 11:7; 21:104; 27:64; 29:19-20

Only Allah Creates 46:4

Creation of Man 4:1; 6:2; 15:26, 28,33; 21:30; 22:5; 23:12-14

Creation of Heaven 2:29; 23:17, 86; 41:11; 65:12  
 Christians (mentioned at least 600times),  
     Want Muslims to Become Christians 2:120  
     Superior People 3:55  
     Muslims not to Befriend Christians 5:51, 57  
     Only Christians will go to Heaven 2:111  
     Closest in Friendship to Muslims 5:82  
 David 2:251; 4:163; 5:78; 6:84; 17:55  
 Divorce 4:20-21  
     Before Consummation of Marriage 33:49  
     Dowry in Divorce 2:236-237; 4:20  
     Final Divorce 2:230  
     Remarriage 2:231-232  
 Dhikr (recitation of Allah's 99 names) 7:205  
 Elijah 37:123-130  
 Elisha 6:86; 38:48  
 Fasting (sawm) 2:183-185; 33:78  
     During Illness 4:92; 5:89  
 Reward for Fasting 4:146; 9:112  
     Time of Fasting 2:187  
     Fidya (Ransom),  
         For Freeing Captives 8:67  
         Of Fast 2:196,  
 Food Lawful and Unlawful (Halaal) 2:168; 5:3, 5  
 Gabriel 2:97-98; 26:193; 66:4  
 Hajj 3:97  
 Heaven Seven Forms 2:29; 7:29; 23:17; 65:12; 67:3; 71:15  
 Hell, all have to Pass 19:71  
     Skin Roasted and Renewed 4:56  
     Boiling Water to Drink 14:16  
     Liquid pitch, Faces on Fire 14:49  
 Inheritance 4:11  
 Iddah (waiting period before a divorced woman can remarry) 2:228, 231-5; 33:49; 65:1-7  
 Isaac (Ishaq) 2:133; 4:163; 6:84; 19:49; 21:72; 29:27; 37:112-113  
 Islam 3:19, 85; 5:3; 6:125; 39:22

Ishmael 2:127, 140; 3:84; 19:55  
 Jacob 2:132-3, 136, 140; 3:84; 6:84  
 Jesus (Messenger to Israelites) 3:45-47  
     Glad Tidings at Birth 19:22-23  
     Disciples Allah's Helpers 3:52-53; 61:14  
     Raised the Dead, sees Hidden Things 3:49  
     Not Crucified 4:157  
     Just a Messenger 4:171; 5:75; 43:63-64  
     Brought the Gospel 5:46  
 His Disciples Muslims 5:111  
     Created Life 5:110  
     God Took him to Heaven 4:158  
     Not Son of God 4:171  
 Jihad 2:216; 9:5, 29, 111; 22:78  
 Job 4:163; 21:83-84; 21:84; 38:42-44  
 John (Yahya) 3:39; 21:90; 6:85; 19:12-15  
 Joseph (Yusuf) 6:84; 12:4-101  
 Jonah's intended Escape from Allah 6:86; 10:96-98; 21:87; 37:139-140, 146  
 Day of Judgement, 7:8-11; 18:49; 56:41-46  
     Day of Gathering 64:9  
     Day of Decision, 77:38; 78:17  
     Day of Sorting out 77:13-14  
     Day of Grief and Regrets 19:39  
 Jews 2:140; 4:153-161, 171; 5:18  
     Listen to Falsehood 5:41-42  
     Accursed for their Utterances 5:64  
     Enemies of Muslims 5:82  
     Some Embraced Islam 26:197; 28:53; 29:47  
 Jihad 8:65-6; 9:5, 29-30; 41:123  
     Fighting Prescribed 2:216  
     Higher Places Promised 4:95  
     Fighters will Prosper 9:88  
 Jinn 72:1-2  
 Created from Fire 15:27  
     Some are Muslims, 72:14

His Disciples Muslims 5:111  
     Created Life 5:110  
     God Took him to Heaven 4:158  
     Not Son of God 4:171  
 Jihad 2:216; 9:5, 29, 111; 22:78  
 Job 4:163; 21:83-84; 21:84; 38:42-44  
 John (Yahya) 3:39; 21:90; 6:85; 19:12-15  
 Joseph (Yusuf) 6:84; 12:4-101  
 Jonah's intended Escape from Allah 6:86; 10:96-98; 21:87; 37:139-140, 146  
 Day of Judgement, 7:8-11; 18:49; 56:41-46  
     Day of Gathering 64:9  
     Day of Decision, 77:38; 78:17  
     Day of Sorting out 77:13-14  
     Day of Grief and Regrets 19:39  
 Jews 2:140; 4:153-161, 171; 5:18  
     Listen to Falsehood 5:41-42  
     Accursed for their Utterances 5:64  
     Enemies of Muslims 5:82  
     Some Embraced Islam 26:197; 28:53; 29:47  
 Jihad 8:65-6; 9:5, 29-30; 41:123  
     Fighting Prescribed 2:216  
     Higher Places Promised 4:95  
     Fighters will Prosper 9:88  
 Jinn 72:1-2  
     Created from Fire 15:27  
     Some are Muslims, 72:14  
     Created to Worship Allah 51:56  
     Judgement of Jinn 6:128  
 Ka'aba First House of Worship 3:96  
     A Place of Sacrifice 22:34  
     Sanctuary 2:125  
     Pilgrimage 5:95  
     Kauthar (River in Paradise), 108:1  
 Lat 53:19  
 Magic 2:102; 113:1-5



Mary, Mother of Jesus 2:87, 253

- Chapter 19
- Conceived While Still a Virgin 66:12
- Daughter of Imran 3:36-45; 66:12
- Her Son (Jesus) a Sign to the World 23:50
- Her Son (Jesus) not to be Worshipped 43:57
- Her Son (Jesus) Given the Injil 57:27

Mahr (Bridal-Money) 2:229, 236-237; 4:4, 19-21, 24-25; 5:5; 33:50; 60:10-11

Manat 53:20

Marriage 4:3-4, 4:34

Martyrs 2:154; 3:157-158, 169, 170-171

Mecca (Bakkah) 2:125, 144, 149; 3:96; 90:1-2; 95:3

Miraj 17:1; 53:12

Muhammad Chapter 47

- The First Muslim 6:14, 163; 39:12
- Only Messenger of Allah 3:144
- Needed Forgiveness of Sins 40:55; 47:19; 48:2

Needs Prayer 33:56

- Full of Fear 113:1-5; 114:1-6

Months 9:36

Moses 3:84; 7:121-6, 10:78, 87; 11:17; 20:14; 44:22

Muhajir (Emigrants), 4:100; 9:100, 107, 117; 22:58

Muhsinun (Good-Doers), 2:117, 195; 3:134; 4:125, 128; 10:126; 16:128

Noah 3:33; 4:163; 6:84; 7:59-69; 9:70; 10:71; 11:25; 17:3; 21:76; 23:23

Paradise Description 13:35; 55:46-78

- Entry into 39:73; 43:70
- Greetings of 7:46; 16:32
- People of 2:82; 18:107; 19:60-3
- Trial of 2:214; 3:142
- Reward of 3:133; 4:124; 7:42-3

Pilgrimage 2:158

Prayer 1:1-7; 2:45; 3:8, 26-7; 4:103

- Neither Loud nor in Low Voice 17:110
- Friday Prayers 62:9-11
- Facing Qibla (Direction in which to Pray) 2:142-5, 149, 150

Purifying Before Prayer 4:43; 5:6  
 Upon finishing prayer 4:103  
 Times of Prayer 11:114; 17:78, 79; 20:130  
 Prophets 3:81  
 Qisas (Law of revenge, equality in punishment) 2:178-9, 194; 5:45; 16:126; 17:33; 22:60;  
 42:40  
 Qur'an  
 Described 13:31, 36-37; 14:1; 56:7-80  
 The Qur'an was Revealed 6:19  
 Clear Proof 6:157  
 A Reminder 7:63; 12:104; 18:101; 20:2, 99, 124; 25:29; 36:11, 69; 43:44; 50:8; 65:10;  
 72:17  
 Religion  
 There is no Compulsion in Religion 2:256  
 The True Religion is Islam 3:19  
 Islam is the Religion of Allah 3:83-84  
 No Other Religion 3:85  
 Perfected by Allah 5:3  
 Easy Religion 22:78  
 Prophets' Religion 42:13-15  
 Religion in which Man was Created 30:30  
 Resurrection 6:36; 19:66-68  
 Riba (Usury), 2:275-276, 278-280; 3:130; 4:161; 30:39  
 Ruh (Gabriel), 26:193; 67:12; 70:104; 78:38; 97:4  
 Ruh (Al Qudus lit. Holy Spirit), 2:87, 253; 5:110; 16:102  
 Ruh (Soul, Spirit), 15:29  
 Sadaqah (Charity), 2:196; 263-264; 4:114  
 Sabbath  
 Transgressors 7:163-166; 16:124  
 Satan 2:36,168, 208, 268; 3:36, 155,175; 4:38, 60, 76, 83, 119; 6:43  
 Safa and Marwa 2:158  
 Scripture (of the 'People of the Book') 2:109; 3:64-65; 4:47; 5:59-60  
 Shirk (ascribing partners to Allah) 4:48  
 Sin 7:100; 74:74:43-46  
 Solomon 2:102; 4:163; 6:84; 21:78-82; 27:15-44; 34:12-14; 38:30-40  
 Tawaf (going around the Ka'aba) 2:200; 7:29, 31

Tayammum (ablution without water) 4:43; 5:6  
Punishment for Theft 5:38-39  
Trinity 4:171  
Valley of Tuwa, 20:12; 79:16  
Uhud, Battle of, 3:121  
Umma (Community, Nation), 2:143-144  
Umra (Lesser Hajj) 2:128, 158, 196  
Wives, 2:222-223; 2:187; 16:72  
Women 2:222-223; 4:15, 19-22, 34; 43:17-18  
Wine 37: 45-46; 83:25; 47:15; 76:21  
Wudu (Ablutions), 4:43; 5:6  
Zabur 21:105  
Zakat 2:3; 43, 83, 110, 117, 277; 12:7; 58:12-3

---