

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, the Most Merciful, the Most Compassionate, the Master of the Day of Judgment. I bear witness that there is no God but He, the Lord of the earlier and later generations and Sustainer of heaven and earth. Peace and blessings be upon the one who was sent as a Mercy to the worlds. I bear witness that he is the Messenger of Allah (peace and blessings of Allah be upon him). Peace and blessings be upon him, upon all his Family and Companions, and upon those who believe in his guidance and follow in his footsteps until the Day of Judgment.

"O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was [no more or less than] a messenger of Allah, and His word, which he bestowed upon Mary, and a spirit preceding from Him: so believe in Allah and his messengers. Say not "Three": desist!, it is better for you, for Allah is one god, Glory be to Him, Far exalted is He above having a son. To Him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs." The noble Qur'an, Al-Nissah(4):

Before I Start I Want To Clarify Important Notes

A-God Is Not A Mystery !

God throughout the bible makes Himself known: He never speaks to His people in riddles like the doctrine of the Trinity.

1. The Trinity is Confusion!

"For God is not the author of confusion but of peace, as in all the churches of the saints." 1 Corinthians 14:33

2. The Trinity is dark sayings clouded in mystery.

"Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream...I speak with him face to face, Even plainly, and not in dark sayings. Numbers 12:6,8

3. God speaks to His prophets. There is no mystery.

"I have also spoken by the prophets, And have multiplied visions; I have given symbols through the witness of the prophets." Hosea 12:10

4. The Trinity is an obscured mystery vs. God who reveals the truth and keeps His word.

"...until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day." 2 Kings 17:23

And the LORD spoke by His servants the prophets. [2 Kings 21:10](#)

5. God does nothing without first telling His prophets.

"Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets." [Amos 3:7](#)

6. God makes His ways known plainly.

"He made known His ways to Moses, His acts to the children of Israel." [Psalm 103:7](#)

6. Anything that God reveals is not a secret and it belongs to His children.

"The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." [Deuteronomy 29:2](#)

B-God Declares Himself To Be God

The first criterion is that God CLEARLY and EXPLICITLY declares who he is, by declaring and saying **I AM GOD**, we read:

[Isa 45:5](#) **I [am] the LORD**, and [there is] none else, [there is] no **God** beside me: **I** girded thee, though thou hast not known me:

[Jer 32:27](#) **Behold, I [am] the LORD, the God** of all flesh: is there anything too hard for me?

[Eze 20:20](#) And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that **I [am] the LORD your God.**

[Gen 35:11](#) And **God** said unto him, **I [am] God Almighty**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins

[Gen 46:3](#) And he said, I [am] God, the God of thy father: fear not to go down into Egypt; for **I** will there make of thee a great nation:

So God CLEARLY and EXPLICITLY declares who he is, he doesn't leave it open to question or guesswork, he plainly says it.

Yet Jesus never ONCE in clear plain Hebrew or Greek ever said I AM GOD, OR I AM GOD ALMIGHTY, OR I AM GOD AND THERE IS NO GOD BESIDE ME. Jesus in his entire ministry NEVER and I repeat NEVER EVER uttered this sentence once, hence he fails the first criteria.

God says I AM GOD, Jesus never said it once.

DEBUNKING JESUS DIVINITY

In an answer to a question on what the first commandment was, he replied, "**The First is, Hear O Israel, the Lord our God is One...**" (Mark 12:29)

The word translated "one" in the above verse is the Hebrew **Ikhad**. This word is the same as the Arabic **Ahad**. It means one whole, indivisible. It does not and cannot in anyway represent the Trinity but rather it disqualifies it. It is well documented and understood by scholars of the history of Christianity, universally, that the Trinity was a later invention, and was never preached by Jesus. Jesus talked about the one God and His kingdom. When the believers in the divinity of Christ are asked about whether Jesus himself ever made a claim to be God, in the sources that they have, a handful of basically similar references across the board are offered to the questioner. However, all of these references when studied in their context and in the context of other explicit statements made by Jesus, fail to prove that Jesus was claiming to be God in any way.

There are three main problems with the claims that are presented. They are either **i)** insufficient on their own to prove the divinity of any person, **ii)** or it is impossible, on the basis of the verse alone to prove the divinity of any person, or **iii)** They are ambiguous; in that they are open to alternative interpretations which are as valid as what is asserted.

Dear brother, whoever searches for the truth, I invite you to join me in order to study scientifically, together and hand in hand, the Christians' written evidence in which they claim that they prove Jesus' Divinity (PBUH).

THE CLAIMS:

Claim 1: Jesus said "I am the way and the truth and the life . No one comes to the Father except through me."

Some people read:

"I am the way, ...no one comes to the Father, but through me."

When reading this verse, for some reason some people see in it a confirmation of the Trinity. Although I cannot see how they can read either an explicit or even an implicit reference to the Trinity in this verse, still, due to its popularity it deserves to be studied

There appear to be a sizable number of Christians who when reading this verse interpret it to state that Jesus is God and that no one shall enter into heaven except if they worship Jesus. However, since it is brought up so often in discussions of the Trinity it appears to be appropriate to discuss it here.

The popular perception that this verse claims that Jesus requires our worship in

order for us to receive salvation is not the intended meaning of this verse. However, in order for us to recognize this fact it is necessary to study its context.

If we were to back up a little and read from the beginning of this chapter, we would find that just before Jesus spoke these words, he said;

"In my Father's house are many mansions (dwelling places); if it were not so, I would have told you; for I go to prepare a mansion (a dwelling place) for you."

John 14:2

The above statement is quite clear. It is in exact conformance to the teachings of the Qur'an. In the Qur'an we are told how God sent messengers to all tribes and nations. We are told that the basic message which was given to each of these tribes was the same: "Worship God alone and worship none else." Some of the secondary details of this worship might differ from one tribe or nation to the next according to God's infinite wisdom and his knowledge of those people. It was made very clear to each prophet that he was not to preach to anyone but his own people. It was further made clear to this messenger's people that if they were to obey him that they would receive the reward of God. God would not hold them accountable for what any other tribe or nation did or did not do. This would continue until God's last messenger, Muhammad (pbuh) would be sent to all mankind as the seal of the prophets.

This is exactly what Jesus is saying here. He said that in God's mansion there are "*many*" rooms. Jesus was sent to guide to only *one* of them. The countless other rooms were reserved for other tribes and nations if they would obey their messengers. However, Jesus was telling his followers that they need not worry themselves about the other rooms. Anyone from among his people who wished to enter into the room which was reserved for them could only do so if they followed Jesus and obeyed his command. So Jesus confirmed that he was going to prepare "a" mansion and not "all" the mansions in "my Father's house".

Further, the verse clearly states that Jesus was the "**WAY**" to a mansion. He did not say that he is the "**DESTINATION**" which would be the case if he were God. What else would we expect a *prophet* of God to say except "*I am the 'way' to God's mercy*"? That is his *job*. That is what a prophet *does*. It is why God *chose* him in the first place; in order to guide to the mercy of God. This is indeed confirmed in John 10:9 where Jesus tells us that he is "the door" to "the pasture." In other words, he is the "prophet" who guides his people to "heaven" (see also Jn. 12:44). Once again, this is the message of Islam.

Finally, remember

"Not every one that says to me (Jesus); 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of my Father, who is in heaven."

Matthew.7:21

Claim 2: Jesus Says, " I And The Father Are One (John 10:30)."?

Before we start on [John 10:30](#) Verse, let us examine some of the exaggerating expressions that were said by Jesus himself in the New Testament:

An exaggerating expression in the Bible: The Bible contains many verses in it that contain irrational statements. For instance we read in [Matthew 21:21](#) " Jesus replied, I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you ask for in prayer."

I challenge any "faithful" believing Christian to move one brick, not a mountain with his sight or words.

Have any Christian from the time of Jesus till now been able to do it?

Another exaggerating expression is in [Mark 16:17-18](#) "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."Again , **I challenge any Christian to allow himself to get bit by a poisonous rattle snake or cobra and survive its venom.**

Does this mean no "Christian" is a real Christian? Did Jesus say that no one will ever be a believer, since they can't lift mountains with their eye sights nor survive deadly poisons?

Does the Bible contain exaggerating expressions in it? and if so, then how can you take the "Trinitarian" verses so literal then? They too are nothing but exaggerations (as I proved below in this article) that do not prove that Jesus is the Creator of this Universe.

From Sheikh Ahmed Deedat's work; may Allah Almighty always be pleased with him:

Let us look at [John 10:30](#) "**I (Jesus) and the Father are One.**" This verse is severely misunderstood and is taken out of context, because beginning at verse [John 10:23](#) we read (in the context of 10:30) about Jesus talking to the Jews. In verse [John 10:28-30](#), talking about his followers as his sheep, he states:

"...Neither shall any man pluck them out of my hand. My Father who gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and the Father are One."

These verses prove only that Jesus and the Father are one in that no man can pluck the sheep out of either's hand. It does not at all state that Jesus is God's equal in everything. In fact the words of Jesus, "**My Father, who gave them me is Greater than ALL...**" in [John 10:29](#) completely negates this claim, otherwise we are left with a contradiction just a sentence apart. **All Includes Everyone Even Jesus.**

Also let us look at verse [John 17:20-22](#) "That the ALL may be made ONE. Like thou Father art in me, I in thee, that they may be ONE in us. I in them, they in me, that they may be perfect in ONE". In this verse, the same word ONE used, the Greek, HEN is used, not only to describe Jesus and the Father but to describe Jesus, the Father and eleven of the twelve disciples of Jesus. So here if that implies equality, **we have a unique case of 13 Gods.**

Of the verse in question, "I and the Father are One" in ([John 10:30](#)), we also need to take note of the verses following the 30th verse in the text. In those verses, the Jews accuse Jesus falsely of claiming to be God by these words. He however replies, proving their accusation wrong by their own text:

"The Jews answered him saying, ' For a good work we stone thee not, but for blasphemy, and because that thou being a man, makest thyself a God '" ([John 10:33](#)).

Jesus replies to this accusation saying: "Jesus answered them, 'Is it not written in your Law, "I said ye are gods. If He can call them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, "Thou blasphemeth," because I said I am the son of God?'" ([John 10:34-36](#)).

Let us look at [Acts 2:22](#) "O you men of Israel, hear these words: Jesus of Nazareth, a MAN approved of God among you..." Peter in the Book of Acts testifies about Jesus. Jesus thus even to his disciples, as to early Christians, not poisoned by Pauline doctrine, was a man, not a God.

Question: In John 10:30 Jesus says, "I and the Father are one [hen]." Doesn't this show that they are one in essence?

This statement does not suggest either a dual or triune deity. What John's Jesus meant by the word hen ("one") becomes clear from his prayer concerning the apostles: "That they may be one [hen], just as we are one [hen]" ([John 17:22](#)), which means that they should be united in agreement with one another as he (Jesus) is always united in agreement with God, as stated:

"I [Jesus] always do the things that are pleasing to Him [God]" ([John 8:29](#)).

There is thus no implication that Jesus and God, or the twelve apostles are to be considered as of one essence.

Further More

The third verse which Christians claim validates the doctrine of the trinity is the verse of ([John 10:30](#))

"I and my father are one."

This verse, however is quoted out of context. The complete passage, starting with

(John 10:30), reads as follows:

"And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." [John 10:23-30](#)

In divinity? In a holy "Trinity"? No! They are one in **PURPOSE**. Just as no one shall pluck them out of Jesus' hand, so too shall no one pluck them out of God's hand.

Further More

During a conversation with a Christian missionary, I asked him if he believed Jesus was God.

The missionary said "Yes. Jesus is God."

I said: "Jesus never said he was God."

The missionary taken back said, "What! He did."

I asked: "Can you show me?"

The missionary started opening his bible and then with a victorious smile, he opens John 10:30. He says here you go. In John 10:30, Jesus says "I and my Father are one."

I asked him: "What does that mean?"

The missionary said: "It means Jesus is saying that he is God."

I asked: "Why do you say that?"

(I was dragging him deeper and deeper into my deadly trap and he unknowingly was walking right into it.)

The missionary said: "Jesus is saying that he and God are one. Isn't it obvious?"

I asked: "So if Jesus says both are one then it means Jesus is God, am I right?"

The missionary said: "Absolutely. There is no doubt about it!"

I asked: "So if someone is called one with God, then it means he is God, am I right?"

The missionary victoriously said: "Yes. Look, I showed you what you wanted and this is my proof and that's all I need."

Now, he has walked right into my trap.

So I agreed with him for the sake of argument and asked him to open, [John 17:21-22](#). In [John 17:21](#), Jesus says

"That they (disciplines) all may be one; as thou, Father, art in me, and I in thee, that they (12 disciplines) also may be one in us: that the world may believe that thou hast sent me. And further in [John 17:22](#), Jesus says

"And the glory which thou gavest me I have given them (12 disciplines); that they may be one, even as we are one: And further in [John 17:23](#), Jesus says : "I in them (12 disciplines), and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

After reading this, the missionary slowly realized what he had got himself into.

I said: **"Now, Jesus says that God, Jesus and the 12 disciplines are one."**

The missionary was clearly cornered and said, "No, no."

I asked: "Why not?"

He was silent with his head down.

I asked:

"Does that mean God and Jesus and the 12 disciplines are one?"

"Does that mean the 12 disciplines are also God?"

"Does that mean Judas the traitor was also God?"

"Do you believe in 14 Gods?"

The missionary had no reply. He is defeated and finished.

The same word "One" is used here also. The word "One" used in [John 10:30](#) is also used in [John 17:21-23](#).

If [John 10:30](#) means Jesus and God are one, then [John 17:21-23](#) should mean. Jesus and God and the 12 disciplines are one.

Trinity should be changed to 14 gods.

So [John 10:30](#) does not mean Jesus is God but like I said if Christians still argue saying [John 10:30](#) means Jesus is God, then they will also have to agree the [John 17:21-23](#) says there are 14 Gods.

Claim 3: The Jews Try To Stone Jesus

Why Did The Jews Accuse Jesus OF Blasphemy?

One argument often raised by Christians in order to try and prove the deity of Christ is that they say that the Jews accused Jesus of committing blasphemy. However, I am here to argue that the Jews misunderstood them and that Jesus never did commit blasphemy. We will also examine the real reason why the Jews accused Jesus of blasphemy.

Here is one passage in which the Jews accuse Jesus of committing blasphemy...

[John 10:31-39](#)

³¹ Again the Jews picked up stones to stone him, ³² but Jesus said to them, "I have shown you many good works from the Father. For which of these do you stone me?" ³³ "We are not stoning you for any good work," they replied, "**but for blasphemy, because you, a mere man, claim to be God.**" ³⁴ **Jesus answered them, "Is it not written in your Law, 'I have said you are "gods" ' [d]?** ³⁵ **If he called them 'gods,' to whom the word of God came—and Scripture cannot be broken—** ³⁶ **what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?** ³⁷ Do not believe me unless I do the works of my Father. ³⁸ But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father." ³⁹ Again they tried to seize him, but he escaped their grasp.

Jesus over here is rebuking the Jews for how they don't understand scripture. Jesus then says in verse 37 that if he does the works of the Father (**obviously because nothing he does is of his own authority (John 5:30) and he is doing what God is commanding**) then they should believe that he is God's son (**son of God in the sense that he is serving God**) and that they will know that the Father is in him and that he is in the Father (**this shows oneness of purpose, see similar examples in John 17:21**).

Jesus told them the real reason why they wanted to kill him...

[John 8:37-40](#)

³⁷ I know you are Abraham's descendants. Yet you are looking for a way to kill me, **because you have no room for my word.** ³⁸ I am telling you what I have seen in the Father's presence, and you are doing what you have heard from your father. [c]"

³⁹ "Abraham is our father," they answered. If you were Abraham's children," said Jesus, "then you would ^[d] do what Abraham did. ⁴⁰ As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things.

Jesus is accusing them of killing him simply because they do not like or want to accept his teachings. Jesus clearly stated to them that he is a MAN who was telling them the truth that he heard from **GOD. NOT THAT HE IS GOD!!!!!!!**

The Jews were so desperate to convict Jesus of death. They tried everything...

[Mark 14:55-63](#)

⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. ⁵⁶ Many testified falsely against him, but their statements did not agree. ⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ "We heard him say, 'I will destroy this temple made with human hands and in three days will build another, not made with hands.'" ⁵⁹ Yet even then their testimony did not agree. ⁶⁰ Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" ⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" ⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." ⁶³ The high priest tore his clothes. "Why do we need any more witnesses?" he asked. ⁶⁴ "You have heard the blasphemy. What do you think?"

You can see that they were so desperate that they had to get false witnesses to testify against Jesus. But that didn't even work. Then when Jesus said that he is God's son they went crazy and accused him of blasphemy out of sheer desperation to have him killed. But I already quoted Jesus in [John 10:31-39](#) in how he defends himself against this accusation and how he shows the misunderstanding that the Jews had of scripture.

Even today Christians admit that the Jews misunderstood certain parts of scripture...

Shabir is basing his case on the (mis)understanding of the Jews that three figures were expected to come, and that Christ and the Prophet were two distinct individuals. (Sam Shamoun, *More Evidence of Shabir's Inconsistency: An Analysis of Shabir Ally's debate with Dr. Anis Shorrosh*, [Source](#))

Sam over here argues that the Jews could possibly misunderstand scripture. So isn't it possible that the Jews misunderstood what Jesus was trying to say?

CONCLUSION

Nowhere does Jesus commit blasphemy. This was only a sheer desperation by the Jews at the time to have any excuse for Jesus to be killed. They did not understand

scripture properly and we clearly saw Jesus rebuking them for that. So this argument of accusations of blasphemy against Jesus proving Jesus made blasphemous claims sinks down to the seabed where it belongs.

Further More

We have to read it in context. We cannot take something out of context!

Let's read it in context. Starting from [John 10:23](#)

23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.(The Jews surround Jesus ask him to say if he is the real messiah or not.) 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: (Jesus says the true believers will follow him) 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. (Jesus says that no one can take the believers from his hands nor from God's for they both are one, meaning one in purpose.) 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.(The Jews also misunderstood the statement "I and my father are one" and so the Jews took stones to attack Jesus because they thought Jesus claimed to be God.)

The Jews were directly telling Jesus that Jesus was claiming to be God. If Jesus was God, then Jesus would have said "I am God" but JESUS NEVER CLAIMED TO BE GOD.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; **Jesus replies that whoever brings the message of God is called a god (with simple g).** Jesus Christ was talking of [Psalms 82:6](#) **"I have said, Ye are gods;"**

IMPORTANT TO NOTE

The Jews were going to throw stones at Jesus because they thought Jesus claimed to be God. But Jesus even then does not say "I am God" **but tell them that the Jewish Law says prophets sent by God is a god (simple g).** Noah, Abraham, Moses, David, Solomon were god (simple g) according to the Jewish corrupted laws. By the time of Jesus the Jewish books were corrupted.

So Jesus is saying that he is like the other prophets meaning he is referred as god

(simple g). I mean, if Jesus was God, then Jesus would have simply said, "I am God" but Jesus never said that.

The Jewish Scripture says any prophet who comes with a message from Almighty God is called "god (simple g)". **PLEASE DON'T CONFUSE "God" and "god". There is a massive difference between God (with a capital G) and god (with a simple g).**

A prophet is called god in the Jewish language but that does not mean he is God but just means he is a human but sent by God.

Claim 4: Jesus Was Immanuel, I.E. "God With Us".?

Another claim that is often times made is concerning [Isaiah 7:14](#). In the Book of Isaiah in the Old Testament of the Bible it states:

"Therefore, the Lord himself will give you a sign, behold a young woman (almah) will conceive and bear a child and shall call his name Immanuel."

It is claimed that the above was a prophecy about the birth of Jesus to the Virgin Mary. It is further claimed that since the word Immanuel means **"God with us,"** the person being talked about, i.e. Jesus was God.

The above quotation is from the King James Version of the Bible. The word translated as **"virgin"** is the wrong translation of the Hebrew word ALMAH. The word ALMAH in Hebrew means **"young woman."** The correct Hebrew word for virgin is BETHULAH. Since many young women begot children since those words were penned, it is not at all necessary that those words should apply to Jesus.

Another fact that is often ignored is that Jesus was never named Immanuel, nor did anyone ever address him as Immanuel when he lived. On the contrary, the Messiah was named Jesus (Luke 2:21) by the angel according to the gospels. Also, even if a person is named Immanuel, it doesn't mean that the person so named is God.

Consider for example all the people named ELI in the Old Testament. ELI means God in the Hebrew. It is also narrated that Jesus while talking to God referred to Him as ELI (Mark 15:34 & Matthew 27:46).

We cannot however on this basis of just a name accept all the people named ELI in the Old Testament as Gods. Similarly, we cannot accept a person named Immanuel (which means "God with us") as God. **Jesus was never named Immanuel anyway,** so both ways the argument and claim are false.

Claim 5: God In The Plural ?

Another common claim presented from the Bible to "prove" the divinity of Christ is presented surprisingly from the first chapter of the book of Genesis. God supposedly says: **"Let US create."** The word "us" is plural and has been used by God for himself in Genesis. Christians assert that this plural proves the Trinity,

otherwise God would have used the singular. This claim is based on ignorance of Semitic languages. In most eastern languages, there are two types of plurals, i.e. plural of numbers and plural of respect. In the Koran, God speaks of Himself as "us" and "we" as well. Yet in those verses, no Muslim will ever doubt that God is referring to Himself alone.

Even in old English, the King or the Queen would use such plurals for themselves alone. An objective inquiry from Jewish scholars, whose book the Old Testament is, will reveal the same. Also, modern translators recognize this and therefore translate the word ELOHIM in the Old Testament as God and not Gods even though it is a plural. I have never seen a Bible with the word ELOHIM translated as "Gods". It is a plural of respect; it does not signify the Trinity.

Claim 6: Seeing Jesus Is Seeing The Father ?

Another important passage for Christians, which they consider as evidence of Jesus' (PBUH) divinity, is what we find in the Gospel according to John, **"Whoever has seen me has seen the Father"** (John 14:9). They understand that the father is Jesus, and seeing Jesus is in fact seeing God

This shallow understanding is poor, faulty and feeble, and creates many problems that suggest blasphemy to God, who is above all problems and any human faults. If seeing Jesus (PBUH) **is considered as seeing the Father, it is compulsory to consider slapping Jesus and spitting in his face (Matt. 27:30) as slapping and spitting on the Father Himself, God, Creator of the heavens and earth.**

Similarly, Jesus' ignorance of the Day of Judgment is considered as a nescience to God (Mark 13:32-33). When Jesus ate and drank (Luke 24:42-43) it was also considered, according to this shallow understanding, food and drink for the Father.

Can anyone imagine that God, who created everything, eats, drinks, micturates, and defecates?

To understand the passage correctly, we read from the beginning, and it says, **"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself"**, the place that he mentioned is the kingdom. Thomas did not understand and said, **"Lord, we do not know where you are going. How can we know the way?"** (John 14:5).

He understood that Jesus (PBUH) spoke about a real road and a real journey. Correcting him and explaining that it is a spiritual journey, Jesus (PBUH) said, **"I am the way, the truth, and the life"**, meaning, following God's statute and His religion alone will lead to the kingdom of heaven.

Then, Philip asked him to show them Allah (S.W); thus, Jesus (PBUH) scolded him, saying, **"Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"**

(John 14:10) meaning, how could you ask such a thing, since you are a Jew, and you know that Allah (S.W) cannot be seen? Whoever has seen me, has seen the

Father, when he witnessed Allah's deeds – the miracles –, which I performed.

This passage is the same as in Matthew, "Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' (Matt. 25:34-40) and no one in this world will say that the hungry one was the king; it is just an example and a metaphor.

Similarly, Mark said, "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but Him who sent me." (Mark 9:37). This passage does not mean that the boy is Jesus (PBUH) himself, or that Jesus (PBUH) is Allah (S.W) Himself. It means that, he (PBUH) tells us that whoever does good deeds for the child, is the same as doing it for him, and is obeying Allah (S.W) and His orders.

Similarly, as anyone who has seen Jesus (PBUH) is considered as if he or she has seen Allah (S.W), then whoever accepts Jesus (PBUH) and his disciples, has accepted Allah (S.W), and whoever has denied their message, he or she – in fact - has denied Allah's Law. Therefore, Jesus (PBUH) said, "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me." (Luke 10:16)

He (PBUH) confirms that again when he said, "Whoever receives you receives me, and whoever receives me receives him who sent me." (Matt. 10:40) similarly, whoever has seen Jesus (PBUH) it is the same as seeing Allah (S.W), because, as he said, "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works." (John 14:10).

In the Book of Acts, when Peter spoke to Ananias regarding the field's money, is similar. "While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God." When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it." (Acts 5:4-5). To lie to people is to lie – in fact - to Allah (S.W), and that does not mean that people and Allah (S.W) are the same.

The seeing, when he said "Who has seen me has seen the Father" is metaphoric, which is the insight seeing and not the sight, and this insight seeing is for all believers, who are from Allah (S.W). Jesus (PBUH) said, "not that anyone has seen the Father except he who is from God; he has seen the Father." (John 6:46) and all the believers are from Allah (S.W). "Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been

born of Him.” (John (1) 5:1)

Another proof is what Jesus (PBUH) said after that. “Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.” (John 14:19) He is not talking about real sight, since he is talking about his ascension to heaven and at that time, the world and the disciples will not see him. He is talking about the faith and spiritual insight, in which the believers and the disciples will be able to see and feel, but not the others.

What comes in Matthew supports this. Matthew said, “And no one knows the Son except the Father, and no one knows the Father except the Son.” (Matt. 11:27)

Another passage, which is similar, that comes in the Gospel according to John: “And Jesus cried out and said, “Whoever believes in me, believes not in me but in Him who sent me. And whoever sees me sees Him who sent me. For I have not spoken on my own authority, but the Father who sent me has Himself given me a commandment--what to say and what to speak. And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told me.” (John 12:44-51) and it meant insight.

His saying, “Who has seen me has seen the one who has sent me”, does not mean that who has seen the one sent – the Son – has seen the sender – the Father-- unless they both are one. Furthermore, this can be refuted by his saying, “You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.” (John 14:28) and “My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.” (John 10:29). No Christian would affirm that the Father is the Son, but they are different personalities, even though they claim that they – the Son and the Father- are united.

In his book, "Commentaries on John's Gospel", Priest Matta El Meskeen said, “Christian belief is that, the hypostases of God are different. The Father is not the Son, nor the Son is the Father, and each hypostasis has his own divine characteristics.” Therefore, who has seen the Son, did not see the Father.

Finally, according to the Bible, it is impossible to see Allah (S.W) in this world: “No one has ever seen God; the only God, who is at the Father's side, he has made him known.” (John 1:18) “who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To Him be honor and eternal dominion. Amen. (Ti. 1 6:16) Therefore, taking this verse “Who has seen me has seen the Father” as evidence for Jesus’ divinity is weak and feeble, and is the insight kind of seeing as I mentioned above.

Further More

Yet another common claim that is presented is Philip's statement in John 14:9 where Philip asks to be shown God, and Jesus replies, " If you have seen me you have seen the Father." (John 14:9)

By this statement the Christian claims that what Jesus is really saying is that "I am

the Father." However, Jesus is not saying this. We need to read the context of the verse in question. Beginning from verse 4, we see that the disciples are misunderstanding Jesus from the beginning. Verse 4) Jesus is talking about a spiritual journey, i.e. going to God, whereas Thomas takes it to be a physical journey. In verse 7, Jesus makes clear that to know him would be to know God since Jesus was conveying knowledge about God. Philip then asks Jesus to show them the Father to which the response in 14:9 comes. Since God cannot be seen according to the law of the Jews (which says that No one can see God and live), the only way that He can be known is through His signs and messengers. Therefore, Jesus' response **"If you have seen me you have seen the Father,"** is consistent with this. He is not claiming to be God.

However, to further prove that Jesus was not claiming to be God, consider what Jesus says in **John 5:32: "You have not heard him (God) at any time NEITHER seen His shape or form."**

Now the Jews and the disciples were seeing Jesus. If Jesus was God then this statement by him is a gross error and a contradiction compared to **John 14: 9**. However, to the contrary, Jesus says:

- i) "The Father is greater than I." John 14:28**
- ii) " The Father is greater than ALL." (John 10:29)**
- iii) " I can of mine own self do NOTHING...I seek not my own will but the will of Him who sent me (John 5:30)."**
- iv) " the one who is sent is not greater than the one who sent (John 13:16)."**

God according to Judaism, Christianity and Islam has knowledge of everything. Jesus according to the Gospels had limited knowledge and therefore cannot be God: **"For of that hour (of Judgment) knows no man, no not the angels, NEITHER THE SON, but the Father in heaven (John 10:32)."**

A similar event is documented in **Mark 11: 12-13** where Jesus appears ignorant of the season of fruiting of the fig tree.

Claim 7: Jesus Had No Father ?

The Quran and the New Testament both suggest that Jesus was born without a father and only had a mother. This is sometimes presented by Christians to prove that God was the father of Jesus in a physical sense and hence Jesus was God the son or the Son of God.

The Koran clarifies this misconception by comparing the creation of Jesus to the creation of Adam (**Quran 3:59**). God, who created the first humans could create a man without a father. It is no big deal for God. Modern science can theoretically do the same using just the egg of the female through cloning. The New Testament points to another man also, born without a father or mother; with greater than Jesus, who is not God. Consider this passage in the Bible, New Testament:

"For this Melchizedec, King of Salem, priest of the Most High God.... Without

father, without mother, without genealogy, having neither beginning of days or end of life...." (Hebrews 7:1-3)

Can anyone match that? Therefore, it is insufficient on the basis of the above alone to prove that a person was God just because he had no father. According to the Christian assumptions about God, He has no shape or sex (see John 4:24), but Jesus had a human form and was of the male gender (Luke 2:21). Therefore, Jesus cannot be God. God has no beginning or end. Jesus had a beginning (Luke 2:6) and according to Christianity, a violent death on the cross. Therefore he cannot be God.

Further More

Jesus' (PBUH) birth, without a father, was one of his greatest miracles. Those who believe in his divinity use it as their evidence.

Yaseen Mansour said, "If Jesus was not born of a virgin, he would be just a man".

It is a fact that Jesus (PBUH) was just a man; the proof is that some creatures shared with him this great miracle. The origin of all creatures, including humans, was without father or mother. The creation of Adam (PBUH), who was a complete and perfect creature, is bigger and greater than the creation of Jesus (PBUH), who was a fetus in his mother's womb, born, and then grew up.

No doubt, that being born without a father is a miracle, but it does not conclude or indicate one's divinity. If so, it must have concluded the divinity of many animals and the divinity of Adam and Eve, for Adam was born without a father or mother, and Eve came from Adam without a mother.

Regarding that, God (S.W) tells us in the Holy Quran, saying, **"The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was."** (Holy Quran 3:59).

In spite of the likeness between Jesus and Adam (PBUT) in their birth, Adam ranks higher than Jesus does in many ways. Adam (PBUH) did not come from a woman's womb covered with blood; God commanded the angels to kneel to him, God taught him all the names, and heaven was his home. In addition, God (S.W) spoke to him by Himself without a messenger, and many other things, which neither Jesus (PBUH) nor the others had. Thus, since Adam has all these characteristics, why do Christians not consider him divine?

The same goes for angels, for God (S.W) created them without father or mother. They are not made of mud, but Christians do not consider them Gods. Therefore, the virgin birth cannot be evidence of divinity, even though it is a unique event in man's history.

Claim 8: "My God And My Lord"?

It is often claimed that since Thomas referred to Jesus as "My God, my Lord" (John 20:28), that Jesus was God. An ignorance of the context of the verse and of Christian doctrine prompts this claim. The context of the verse talks about an unbelieving Thomas being surprised when Jesus offers him evidence. The exclamation, "My God," on his part was just astonishment. We use such an exclamation everyday while talking to people (abbreviated as OMG). This doesn't mean that the person we are talking to is God. For example, I see John cutting his wrist with a Rambo knife. I say: "My God, John what are you doing?" Do I mean that John is God? Similar is the use of the expression by Thomas. If you go into Jewish or Muslim societies even today, you'll hear people exclaim "My God, my Lord," at every situation which surprises them or causes them anguish or is astonishing.

In the verse above Thomas says: "My God, my Lord," he was not claiming that Jesus was his 1) God and 2) Lord. If he did then the Church and the disciples should have stamped him a heretic right there and then. That is because claiming that Jesus is Lord and God is a violation of Christian doctrine, which asserts that there is One God, the Father and One Lord, Jesus. Jesus can't be God and Lord.

"...Yet for us there is but one God, the Father...and one Lord, Jesus Christ." (I Corinthians 8:)

Believing the above (i.e. Jesus is Lord and God) would leave a person with unorthodox doctrine branded by the church as Sabellianism, Patripassianism, or Monarchianism.

Also

Why on earth would Thomas call Jesus his God anyways? What is the special thing that Jesus did to prove he was God? His resurrection? But we all believe that we are going to resurrect one day on the Day of Judgment by the will of God. Plus others resurrected...

Matthew 27:52-53 ⁵²The tombs broke open and the bodies of many holy people who had died were raised to life. ⁵³They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

Prophets of the Old Testament resurrected people from the dead by the will of God. (2 Kings 4:18-37, 1 Kings 17:17-22 etc.)

Jesus did absolutely nothing special for Thomas to even call him God, so Thomas's remark is best explained as an expression of surprise.

Claim 9: Before Abraham Was I Am ?

This is another quotation which the Christians bring to show the divinity of Jesus. It's from John 8:58.

Let's analyze this verse.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”
(John 8:58)

The reasons Christians give that Christ (pbuh) claimed divinity here are:

A. Jesus existed before Abraham.

B. “I am” is the name of God in the Bible (Exodus 3:14)

Let’s analyze both the reasons.

A. If Jesus (pbuh) existed before Abraham that does not make him God in anyway because even angels existed before Abraham. They existed before the world was created. Does it make them God? No ! Jesus (pbuh) was with God before Abraham (pbuh) , but in what form? Was he like a handsome young man moving around and then God reduced him to a small baby and put him in his mother’s womb? No No ! It means in the knowledge of God we all were there. Jeremiah is said to have been made a Prophet before his birth. The Bible says

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”
(Jeremiah 1:5)

In Islam, we share somewhat a similar belief. The Quran says:

“When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful": (Quran 7:172)

B. The Christians claim that “I am” is the name of God in the Bible in Exodus 3:14. The verse reads

“And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exodus 3:14)

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, God (I am.)”

We have no objection in agreeing that God was there before Abraham.

If Jesus was claiming divinity here. He should have at least remained consistent in the usage of words. In Exodus 3:14 the word for "I am" is "haw-yaw' Where as the word in John 8:58 is "Ego Eimi" **How many people in that age would have said, "I am," in answer to questions in everyday life, hundreds of thousands. Are they all gods? If you ask me: "Are you Omar ," and I say "I am," am I claiming to be God just because God happened to use the words "I am?" The argument clearly is not valid.**

This is sufficient to prove that in John 8:58 Jesus did not claim divinity.

Claim 10: ABBA, Father ?

It is sometimes claimed that the use of the Hebrew word for father, ABBA, by Jesus for God, signifies a special relationship of a physical type. This however is unwarranted since every Christian is supposed to use the same word ABBA for God (see Romans 8:14, and Galatians 4:6)

Sometimes, certain other terms used by Jesus for himself are presented to prove that he was claiming divinity. Terms like "Messiah," and "Savior," are not only applied to Jesus in the gospels but have been applied to others in the Bible. Yet in their case, no one says that they prove divinity. If these claims were to be presented truthfully then we would have not one but many candidates for divinity.

As examples, Cyrus the Persian, who was a pagan is called Messiah in the Bible (Isaiah 45:1). It is however covered up by the translators who translate the word as anointed. The Hebrew and the Arabic word Messiah comes from the root Masaaha, which means to rub, message or anoint. Ancient kings and priests were "anointed" or appointed, into office. It does not mean that the person so named and termed is God at all. The title of "savior," or "saviors" is used for other people in the Bible (2 Kings 13:5 and Obadiah 21 and Nehemiah 9:27). Translators are well aware of this so they substitute the word savior for deliverer to throw off readers.

Jesus had a servant-master relationship with God. He never claimed to be equal to God, or to be of the same nature as God. Attributing divinity to Christ, a man, goes completely against his teachings as found in the New Testament of the Bible. He says for example that God was his God as well:

"..And go and tell my brethren that I ascend to My Father and Your Father, to MY GOD and your God (John 20:17)."

The Quran confirms this statement made by Jesus:

"Indeed they reject the truth, those that say, "God is Christ, the son of Mary." For indeed, Christ said, worship God, who is MY GOD and your God (Quran 5:75)."

Claim 11 : Satan Called Him "The Holy One Of God" ?

There are Christians who tend to use the following verse to try and prove Jesus'

divinity.

[Mark 1:24](#) ²⁴"What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

Christians tend to argue that since Satan called Jesus "**The Holy One of God**" that means Satan knew Jesus was divine. That is why he called him that. They argue that God in the Old Testament is called Holy One (e.g.. 2Kings 19:22) so that means Jesus is God.

This is a very lame argument on the Christian's part. First of all, [Mark 1:24](#) says that the devil called Jesus "The Holy One of GOD". So how can Jesus be God of God? Translators tend to trick the readers by putting "Holy One" in capital letters.

Holy one means a "**saint**" ([CLICK HERE](#)). It could also be referring to a **Messenger**. For example, look at

[Daniel 4:23](#) ²³ "You, O king, saw a messenger, a **holy one**, coming down from heaven and saying, 'Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live like the wild animals, until seven times pass by for him.'

So when Satan called Jesus "The Holy One of God", it most likely means that he just called Jesus a messenger of God. As a Muslim I completely agree with this statement.

Mark 1:23 does not prove Jesus' divinity, it actually goes against it and proves that Jesus is, was and never will be God!

Claim 12: He Was Called "Son Of The Most High" ?

[Luke 1:32](#) ³²He Will Be Great And Will Be Called The Son (*Huios*) Of The Most High. The Lord God Will Give Him The Throne Of His Father David,

Christians Think That This Verse Gives An Extreme Title Of Honor To Jesus. Well Is It Really?

Jesus Is Called The "Son Of The Most High". "The Son" In Greek Is **Huious**, Which Could Mean.....

1) a son

A) rarely used for the young of animals

B) generally used of the offspring of men

C) in a restricted sense, the male offspring (one born by a father and of a mother)

D) in a wider sense, a descendant, one of the posterity of any one,

1) the children of Israel

2) sons of Abraham

E)) used to describe one who depends on another or is his follower

1) a pupil

2) **son of man**

A) term describing man, carrying the connotation of weakness and mortality

B) Son Of Man, Symbolically Denotes The Fifth Kingdom In Daniel 7:13 And By This Term Its Humanity Is Indicated In Contrast With The Barbarity And Ferocity Of The Four Preceding Kingdoms (The Babylonian, The Median And The Persian, The Macedonian, And The Roman) Typified By The Four Beasts. In The Book Of Enoch (2nd Century) It Is Used Of Christ.

C) Used By Christ Himself, Doubtless In Order That He Might Intimate His Messiahship And Also That He Might Designate Himself As The Head Of The Human Family, The Man, The One Who Both Furnished The Pattern Of The Perfect Man And Acted On Behalf Of All Mankind. Christ Seems To Have Preferred This To The Other Messianic Titles, Because By Its Lowliness It Was Least Suited To Foster The Expectation Of An Earthly Messiah In Royal Splendour.

3) son of God

A) used to describe Adam (Lk. 3:38)

B) used to describe those who are born again (Lk. 20:36) and of angels and of Jesus Christ

C) of those whom God esteems as sons, whom he loves, protects and benefits above others

1) in the OT used of the Jews

2) in the NT of Christians

3) those whose character God, as a loving father, shapes by chastisements (Heb. 12:5-8)

D) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom. 8:14, Gal. 3:26), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term

used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts For Synonyms see entry 5868

Source: [CLICK HERE](#)

So after looking at the several definitions we see that this title is indeed a great honor but nothing to the extent of Jesus being divine! It just means that he is a great servant of God and very pious. I mean are we also going to say that John the Baptist is divine as well because he has a great title of honor similar to Jesus attributed to him?...

[Luke 1:76](#) And you, my child, will be **called a prophet of the Most High**; for you will go on before the Lord to prepare the way for him,

I don't think so. So then why for Jesus?

Claim 13: Because God "Gave His Only Begotten Son.."?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16](#)

The above is the King James "translation" of John 3:16. If we were to open up the Revised Standard Version of the Bible on this exact same verse we would find it now translated as :

"For God so loved the world, that he gave his only son, ..."

What is going on here? The RSV is the work of thirty two Biblical Christian scholars of the highest eminence backed by fifty cooperating Christian denominations. They produced the RSV in an effort to correct the "many" and "serious" errors they had found in the King James Bible. So why have they scrapped the word "begotten" from this cornerstone of Christian preaching? The reason is because they have decided to be honest with us when translating this verse.

The Greek term for "begotten" in ancient Greek is "gennao" {ghen-nah'-o} as found for example in [Matthew 1:2](#). In the verses under consideration, however, the word used was not "gennao" but "monogenes" {mon-og-en-ace'}. "Monogenes" is a Greek word which conveys the meaning "unique" and not "begotten." Thus, the true translation of this verse is "*His unique son.*"

Some of the more honest translations of the Bibles, such as the New Testament by Goodspeed and J. M. Powis Smith (published in 1923) have indeed given the same translation as that of the RSV. However, such "tell it as it is" Bibles were not generally met with a lot of enthusiasm since they forced the reader to face the fact that much of what the translators of the KJV have "translated" for them was not in fact part of the Bible.

We have already seen in previous sections that the Bible bears witness that God has

"sons" by the tons. So what does the Bible mean by "only son" or "unique son" when referring to Jesus? It means what the Bible has told us and the Qur'an has confirmed for us, namely, that Jesus was "unique" in that he was born of a human mother without a father. God merely said to him "Be!" and he was.

Claim 14: He Was Called "The Lord Of The Sabbath" ?

[Matthew 12:8](#) "For the Son of Man is Lord of the Sabbath."

[Mark 2:28](#) "Consequently, the Son of Man is Lord even of the Sabbath."

[Luke 6:5](#) And He was saying to them, "The Son of Man is Lord of the Sabbath."

Basically reading the context of these passages shows that Jesus allowed for his disciples to pick up some ears of corn to eat for they were hungry. The Jews were startled at this and Jesus gave them the example of how David and his companions ate the consecrated bread even though it was not allowed.

Jesus came to basically adjust the Law to be better and not literally break it.

Now Christians argue that Jesus claimed to be Lord of the Sabbath is something that only God could claim.

Secondly, we should not forget that Jesus was **GIVEN** all authority (Matthew 28:8) and therefore had the authority to break the Sabbath with God's permission and will. Therefore, this was only a title of honor in order to signify that authority **GIVEN** to him.

Thirdly, Jesus said that "the Son of Man is Lord even of the Sabbath" All Christians agree that when Jesus calls himself the "Son of Man" then he is emphasizing his human nature. Now how can Jesus' human nature claim to be God? Shouldn't it be his Godly nature that does it?

Fourthly, no where do we even see that the Jews accused Jesus of blasphemy when he said this statement.

As we can see, the argument that Jesus claimed to be God by calling himself the "Lord of the Sabbath" is very weak and will not convince any objective person.

Claim 15: He Said That His Words Will Never Pass Away ?

[Matthew 24:35](#) ³⁵Heaven and earth will pass away, **but my words will never pass away.**

Jesus said that his words will never pass away. That means that his words are eternal. Only God's words are eternal. Therefore, Jesus is God.

My Response:

This is very easy to reply to. You see, Jesus did not speak of his own authority. He

came and spoke the words of God...

[John 12:49](#) For I **did not speak of my own accord**, but **the Father** who sent me **commanded me what to say** and how to say it.

[John 14:24](#) He who does not love me will not obey my teaching. **These words you hear are not my own; they belong to the Father who sent me**

Therefore, the words coming out of Jesus' mouth were not really his but from the Father who is the **ONLY TRUE GOD...**

[John 17:3](#) Now this is eternal life: that they may know you, **the only true God**, and Jesus Christ, whom you have sent.

So when Jesus said that his words are eternal that really meant that it was God's words and not his that was eternal. So Jesus is not God.

Claim 16: Because He Sent People As Prophets ?

[Matthew 23:34](#) ^{34r}**Therefore I am sending you prophets** and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.

Who can send prophets except God? Jesus did. So Jesus is God!

My Response:

It might seem so at first, but when reading the 4 gospels in context we can get a different understanding. Jesus also said...

[John 17:18](#) ¹⁸As you sent me into the world, I have sent them into the world.

[John 20:21](#) ²¹Again Jesus said, "Peace be with you! **As the Father has sent me, I am sending you.**"

So basically Jesus is saying that he is sending people out just like how the Father has sent him. Now if Christians want to argue that Jesus is greater in essence than the ones that he sent then that means that the Father is greater in essence than Jesus because He sent him the exact same way. But if Christians argue back that the Father sending Jesus only means that He has greater authority than him then that also means that Jesus only has greater authority than the ones that he sent and does not necessarily mean that he is greater in essence and therefore is God.

Claim 17: Because He Could Forgive Sins?

An argument that Christians often use to show Jesus's divinity from the Bible is that he had the authority to forgive sins. However, according to the Gospel of John the disciples also had authority to forgive sins.

[John 20:23](#) If you forgive anyone his sins, they are forgiven; if you do not forgive

them, they are not forgiven.

So Christians have two alternatives.

Either they stop arguing that Jesus is divine because he had the authority to forgive sins.

Or they change their doctrine and also believe that the disciples are also divine.

However some Christians claim

That The Reason Why The Disciples Were Able To Forgive Sins Was Because Jesus Gave Them The Authority To As the say

The Apostles couldn't do all these things if Christ hadn't given them this Divine right.

However, anyone could simply argue back and say that Jesus was only able to forgive sins because he was given the authority to as well [Matthew 28:18](#) :

Then Jesus came to them and said, "All authority in heaven and on earth has been **given** to me.

Claim 18: Jesus Everlasting Presence ?

Those who claim Jesus' (PBUH) divinity cling to some of his words, which speak of his presence with his disciples and their followers, which come in the Gospels. They believe that it is an eternal presence. He said, while he was ascending to heaven, "teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Matt. 28:20). He said, "Whenever two or three are gathered in my name, I will be among them".

They understand that it is a real physical presence and they consider it as evidence to his divinity, for Jesus (PBUH) is present everywhere and at any time, as Allah (S.W) is everywhere and at any time.

The Holy Bible does not speak of a real physical presence of Allah (S.W) nor of Jesus (PBUH), for Allah (S.W) does not incarnate or dwell in His Creations. His presence is metaphoric; it is a support, and guidance type of presence and the same is for Jesus (PBUH) in showing the right path and instruction.

The passages that contain this kind of presence in the Holy Bible are uncountable. "You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.' Do not be them, and the LORD will be with you." (Chron.2 20:17) "for the LORD your God is He who goes with you to fight for you against your enemies, to give you the victory." (Duet. 20:4)

Allah (S.W) is with them by His salvation and support, and not that He came from heaven and physically fought with them.

Allah's (S.W) presence requires a response from the Jews, which is their acceptance of His Law and worshipping Him. "and he went out to meet Asa and said to him, "Hear me, Asa, and all Judah and Benjamin: The LORD is with you while you are with Him. If you seek Him, He will be found by you, but if you forsake Him, He will forsake you." (Chr.2 15:2). And this is proof that it is a metaphoric presence.

Regarding this claimed real presence of Jesus (PBUH), Jesus (PBUH) denied it and refuted this claim, when he told his disciples that he was leaving earth and would not be amongst them. He said, "For you always have the poor with you, but you will not always have me." (Matt. 26:11) Jesus then said, "I will be with you a little longer, and then I am going to Him who sent me." (John 7:33)

His presence with them was spiritual, as Paul said in his Epistles to the Colossians and the Corinthians. "Or though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ." (Col. 2:5) "For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing." (Cor.1 5:3)

Claim 19: Because He Will Judge The People ?

Christian Argument:

Jesus will judge people on the day of judgment...

[John 5:22](#) Moreover, the Father **judges no one**, but has **entrusted all judgment to the Son**,

Who else can judge people besides God? Jesus is God.

My Response:

First of all, Jesus was GIVEN the authority to judge people...

[Matthew 28:18](#) Then Jesus came to them and said, "All authority in heaven and on earth has been **given** to me.

So it is really God who is judging the people through Jesus though.

Plus we see that the disciples also have the honor of judging people...

[Matthew 19:28](#) Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, **you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.**

So we even see that the disciples have the authority to judge people. So does that make them god? No! But if someone is given the authority and the honor to do so then that is something great. But the one who is giving the authority is the God. Jesus did not do this from his own authority (John 8:28) but was given it (Matthew

28:18). So he is not God.

Further More

The Bible speaks of Jesus (PBUH) as the Judge of all creations on the Day of Judgment. Paul said, “I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom.” (2Ti. 4/1) Christians present this passage as evidence of his divinity, because the Torah says, “for God himself is judge.” (Psalms 50: 6).

However, other passages prove the contrary, and prevent Jesus (PBUH) from being judge, “For God did not send his Son into the world to judge the world, but in order that the world might be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.” (John 3/17 ASV). Therefore, Jesus will never judge anyone.

John confirmed this again by saying, “If anyone hears my words and does not keep them, I do not judge him. For, I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge. Allah (S.W) and his statute) the word that I have spoken will judge him on the last day.” (John 12:47-48)

Jesus (PBUH), whom Christians claim to be the Judge of all, could not guarantee heaven for his cousins and disciples, sons of Zebedee, because God (S.W) did not give him this authority. He, who cannot do so, is incapable of having absolute Judgment. The mother of the two sons came to Jesus (PBUH). After he asked her about her inquiry, she said, “Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom. Jesus answered,... but to sit at my right hand, and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father.” (Matthew 20/20-22).

If Christians still insist that the judgment is one of Jesus’ (PBUH) acts (PBUH), then many others share that with him. Among those are his twelve disciples, including the betrayer Judas. “Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.” (Matthew 19/28), (see also Luke 22/30)

Paul and the other saints will judge not only the people, but also the angels and the entire world as well. He said, ‘Or do you not know that the saints will judge the world?... Do you not know that we are to judge angels?’ (Cor.(1) 6/2-3). They will judge the angels and the whole world but they are not gods, thus, judgment cannot be evidence of divinity, unless we consider all of the above mentioned, gods.

It is worth mentioning here that Jesus’ judgment of people -if it is true – is a gift from God (S.W) to Jesus the man; he performs it based on his humanity, “And he has given him authority to execute judgment, because he is the Son of Man.” (John 5/27).

Claim 20: Jesus Being Called The Lamb Of God And Him Taking Away The Sins Of The World ?

Christians use the following verse...

[John 1:29](#) The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

to show that Jesus came to be a sacrifice for the sins of the world. They try to use this verse to show this doctrine in the Gospel. My contention is that there is no clear teaching of Christian doctrine regarding the crucifixion of Jesus for the sins of the world in this Gospel. Well the truth is that there is no clear teaching of Jesus in the entire four Gospels in which he states that he has come to die for the sins of the world. This is the teachings of Paul and Christians misinterpret and twist Jesus' statements in order to conform to Paul's teachings.

This verse is not clear as well and could mean something else.

As for Jesus being called the Lamb of God, well that does not automatically have to mean that Jesus was going to be sacrificed just like a lamb is. It could have other meanings... he calls him a "lamb," either with respect to any lamb in common, for his harmlessness and innocence; for his meekness and humility; for his patience; and for his usefulness, both for food and clothing, in a spiritual sense;

Source: [CLICK HERE](#)

Jesus also refers to his disciples as lambs...

[Luke 10:3](#) Go! I am sending you out like lambs among wolves.

The commentary...

2. They must set out with an expectation of trouble and persecution: "*Behold, I send you forth as lambs among wolves; but go your ways, and resolve to make the best of it. Your enemies will be as wolves, bloody and cruel, and ready to pull you to pieces; in their threatenings and revilings, they will be as howling wolves to terrify you; in their persecutions of you, they will be as ravening wolves to tear you. But you must be as lambs, peaceable and patient, though made an easy prey of.*" It would have been very hard thus to be sent forth as *sheep among wolves*, if he had not endued them with his spirit and courage

Source: [CLICK HERE](#)

So as we see, Jesus being called a lamb could be spiritual for having some of the characteristics and features of a lamb.

As for Jesus "taking away" the sin of the world...

'Taking away' is *airo*. (Source)

One of the meanings could be... cause to cease . **Source:** [CLICK HERE](#)

So it could mean that Jesus came to stop the sins of the world and not necessarily mean to take it upon himself. This is the task of Prophets, for them to come down and spread the message of God in order to make them aware of their faults and sins and to help them stop committing them.

CONCLUSION

It is completely justifiable to say that it is possible that John 1:29 means that Jesus who is humble and patient like a lamb came to spread the message of God and be a Warner to people in order to stop people from committing sins. It is possible. Therefore, Christians cannot use this verse as a clear and explicit teaching of the doctrine of the crucifixion of Jesus for the sins of the world.

Claim 21: Because GOD Had Put His Spirit In Jesus ?

Why do we have to consider Jesus as the Creator of this Universe or someone who is equal to GOD just because GOD had put His spirit in Jesus, and not consider the many others who carried GOD's spirit above as equal to GOD?

Others Who Carried GOD's Spirit In Them:

Numbers 24:2 "When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him"

Judges 3:10 "The Spirit of the LORD came upon him, so that he became Israel's judge and went to war. The LORD gave Cushan - Rishathaim king of Aram into the hands of Othniel, who overpowered him."

Judges 6:34 "Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him."

Judges 11:29 "Then the Spirit of the LORD came upon Jephthah. He crossed Gilead and Manasseh, passed through Mizpah of Gilead, and from there he advanced against the Ammonites."

Judges 14:6 "The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done."

Judges 14:19 "Then the Spirit of the LORD came upon him in power. He went down to Ashkelon, struck down thirty of their men, stripped them of their belongings and gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house."

Judges 15:14 "As he approached Lehi, the Philistines came toward him shouting. The Spirit of the LORD came upon him in power. The ropes on his arms

became like charred flax, and the bindings dropped from his hands."

1 Samuel 10:6 "**The Spirit of the LORD will come upon you in power**, and you will prophesy with them; and you will be changed into a different person."

1 Samuel 10:10 "When they arrived at Gibeah, a procession of prophets met him; **the Spirit of God came upon him in power**, and he joined in their prophesying."

1 Samuel 11:6 "When Saul heard their words, the **Spirit of God came upon him in power**, and he burned with anger."

1 Samuel 16:13 "So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on **the Spirit of the LORD came upon David in power**. Samuel then went to Ramah."

1 Samuel 16:16 "Let our lord command his servants here to search for someone who can play the harp. He will play when **the evil spirit from God comes upon you**, and you will feel better." **GOD HAS AN EVIL SPIRIT??!!**

1 Samuel 16:23 "**Whenever the spirit from God came upon Saul**, David would take his harp and play. Then relief would come to Saul; he would feel better, **and the evil spirit would leave him.**"

1 Samuel 18:10 "**The next day an evil spirit from God came forcefully upon Saul**. He was prophesying in his house, while David was playing the harp, as he usually did. Saul had a spear in his hand..." **ANOTHER EVIL SPIRIT FROM GOD??!!**

1 Samuel 19:9 "**But an evil spirit from the LORD came upon Saul** as he was sitting in his house with his spear in his hand. While David was playing the harp..." **ANOTHER EVIL SPIRIT FROM GOD??!!**

1 Kings 22:23 "God sent **LYING SPIRITS** to lie to people" **Does GOD lie?!**

1 Samuel 19:20 "so he sent men to capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, **the Spirit of God came upon Saul's men** and they also prophesied."

1 Samuel 19:23 "So Saul went to Naioth at Ramah. But **the Spirit of God came even upon him**, and he walked along prophesying until he came to Naioth."

2 Chronicles 15:1 "**The Spirit of God came upon Azariah** son of Oded."

Ezekiel 11:5 "**Then the Spirit of the LORD came upon me**, and he told me to say: "This is what the LORD says: That is what you are saying, O house of Israel, but I know what is going through your mind."

Ezekiel 37:1 "The hand of the LORD was upon me, and he brought me out by **the**

Spirit of the LORD and set me in the middle of a valley; it was full of bones."

Luke 1:35 "The angel answered, "The Holy Spirit will come upon you (Mary), and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

Luke 2:25 "Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him."

Claim 22: Because He Said Honor Him As You Honor The Father ?

Christians often claim that since Jesus said honor him as the Father, then this means Jesus is God since he asking for the same honor as the Father. The verse reads:

John 5:23: 23 That all men should honour the Son, even as they honour the Father

Christians use this and then shout Jesus is God! However so let us read on the verse, since Christian do not like to quote the rest of the passage:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him

So now since we have the entire verse quoted for us it makes things easier. So let us now respond, my response will be separated into two points:

1- Notice Jesus says that if you do not honour him then you do not honour the Father. Now what does that mean? You see folks, any person who does not believe in a prophet of God disbelieves in God also, why? Because God is commanding you to believe in those prophets, and God is sending them revelations, to deny the prophet is to deny God.

So therefore by honouring Jesus, you honour the Father, because you believe in Jesus, which means you believe God sent him with his doctrine, and in doing so this honours the Father. In fact let us continue quoting the verses:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Notice what Jesus is saying, he is saying the person who believes what he is saying, which is basically the doctrine of God, and believe in the **ONE THAT SENT HIM** will have everlasting life, which is heaven and they shall not be sent to eternal condemnation which is hell.

This makes things even more clear now, to honour Jesus simply means believe in him, believe in him as a prophet, once you do this, you honour the Father since you

believe the Father sent Jesus, and you believe in the doctrine of the Father, therefore you shall go to heaven!

2- Now Christians will be saying 'but Jesus said honor me AS you honor the Father'. Now I have already shown what that meant from the context, but however so, for the sake of argument, let us just take this verse alone, out of context, which will read:

23 That all men should honour the Son, even as they honour the Father

Christians think they have a great argument now, a great verse! But let us see, how can you honour Jesus like the Father? Well here is a list of ways to honour Jesus as the Father:

- 1- Believe in Jesus as a prophet and not a liar
- 2- Help him
- 3- Obey him

So this is how you would obey Jesus as you honour the Father.

You cannot honour Jesus by praying to him like you do with the Father, why? Well because Jesus himself taught you to pray to the Father and not to himself:

Matthew 6: 1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

So notice Jesus teaches men how to pray to the Father and so on, not to himself, there you cannot pray to Jesus in honor to him, because Jesus never asked for it,

and the reason he never asked for it is because **HE IS NOT GOD.**

Secondly, Jesus himself stated that the Father is greater than him:

[John 14:28](#) Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jesus here states the Father is greater than him, so this also shows you cannot honour Jesus as the Father, to do so would be a SIN. How can you honour a creation, a man who is lesser than God with God! How? This is a major sin to make this man Jesus equal with God when this man Jesus said the Father is **GREATER THAN ME.**

CONCLUSION

As we have seen, this verse does not prove Jesus is God, not even close. When read in context it proves Jesus is not God but a prophet of God who is sent to the children of Israel and to make them believe in the one true God who sent him.

Claim 23: Jesus The Only Sinless Person ?

Christians usually wander around preaching that Jesus was the only sinless and perfect person who ever lived. He was the only one that was blameless. However, when we read the Old Testament we can see that there were others who were considered blameless...

[Genesis 17:1](#) When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be **blameless (*tamiym*)**."

[Deuteronomy 18:13](#) You must be **blameless (*tamiym*)** before the LORD your God.

[Psalms 119:1](#) Blessed are they whose ways are **blameless (*tamiym*)**, who walk according to the law of the LORD.

[Proverbs 2:21](#) For the upright will live in the land, and the **blameless (*tamiym*)** will remain in it;

[Proverbs 11:5](#) The righteousness of the **blameless (*tamiym*)** makes a straight way for them, but the wicked are brought down by their own wickedness.

[Ezekiel 28:15](#) You were **blameless (*tamiym*)** in your ways from the day you were created till wickedness was found in you.

The word *tamiym* could mean...

- 1) complete, whole, entire, sound
- a) complete, whole, entire
- b) whole, sound, healthful

- c) complete, entire (of time)
- d) sound, wholesome, unimpaired, innocent, having integrity
- e) what is complete or entirely in accord with truth and fact (neuter adj/subst)

Source: [CLICK HERE](#)

We can see that there were people who were considered perfect. We can also see that this word is used to describe the perfection of God's works...

[Deuteronomy 32:4](#) He is the Rock, his works are **perfect** (*tamiym*), and all his ways are just. A faithful God who does no wrong, upright and just is he.

There are more verses...

[Job 2:3](#) Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is **blameless** (*tam*) and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason."

[Job 8:20](#) "Surely God does not reject a **blameless** (*tam*) man or strengthen the hands of evildoers.

[Psalms 37:37](#)³⁷ Consider the **blameless** (*tam*), observe the upright; there is a future for the man of peace.

The word *tam* could mean...

- 1) perfect, complete
- a) complete, perfect
- 1) one who lacks nothing in physical strength, beauty, etc
- b) sound, wholesome
- 1) an ordinary, quiet sort of person
- c) complete, morally innocent, having integrity
- 1) one who is morally and ethically pure

Source: [CLICK HERE](#)

So as we see, even according to the Bible itself Jesus was not the only sinless person and therefore he is not special in any way anymore.

Further More

Often times we hear Christians claim that Jesus the messiah was a sinless man, and since he was sinless and perfect this made him God since only God is perfect and without sin. However so is this claim true, or is this claim simply based on their own understanding without any actual proof to back it up?

In this article we shall show that Jesus himself did not believe that he was sinless, we will also show that Jesus himself did not believe that he was perfect like God, once doing so it shall debunk this Christian argument to prove the deity of Jesus Christ.

We shall first show that Jesus did not believe he was sinless, and this comes from the Gospel of John, chapter 8, the story concerns the Pharisees bringing a lady caught in adultery, and the story goes as follows:

¹ Jesus went unto the mount of Olives. ² And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. ³ And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, ⁴ They say unto him, Master, this woman was taken in adultery, in the very act. ⁵ Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ⁶ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. ⁷ So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.** ⁸ And again he stooped down, and wrote on the ground. ⁹ And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?** ¹¹ She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more.**

So take note of what happens, the Jews wanted to stone this lady according to the Mosaic law, however so Jesus for some reason tells them that the person without sin should cast the first stone, and this is the crucial point, notice Jesus tells them that he who is without sin cast the first stone, and none of them do it since they are all sinners, but notice that Jesus himself does not cast a stone neither! Hence this means that Jesus too is a sinner, since had he been without sin he would have been stoning her as God commands for such a punishment, but notice he says that he too does not condemn her, and he lets her go, all of this means that Jesus too is sinless.

Now a Christian might reply back by saying well Jesus didn't stone her because Jesus was all about love and forgiveness, he was bringing a new message, well such a response is very weak for two reasons. (A) This response is from silence, there is no evidence for it, the context of the story is clear, Jesus tells the one without the sinner to cast the stone, no one does including himself, hence he too is a sinner, saying he didn't stone her because of compassion and a new message is not shown anywhere in the context, Jesus could have easily said I won't stone you because I have brought a new way, he says no such thing. (B) Jesus himself stated that he came NOT to break the law, hence if Jesus isn't breaking the law this means he must carry it out, not say I am bringing something new, because if he is bringing something new that doesn't punish an adulteress by stoning then that means that the law has been broken since that is what it calls for!

So this here is enough to prove that Jesus was NOT sinless, and that he indeed was a sinner.

Now let us move on to the second point, which is that Jesus did not consider himself to be perfect neither, and this comes from the Gospel of Matthew chapter 19 which reads:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, **Why callest thou me good? [there is] none good but one, [that is], God:** but if thou wilt enter into life, keep the commandments. (18-19)

So as you can see a man comes up to Jesus and calls Jesus good, Jesus rather than responding to the man's question first instead tells the man that why does he call Jesus good! Jesus goes on to say that only God is good, hence as we can see Jesus did not consider himself good in the sense that God is good which is perfection, only God is perfect, only God is good in the sense of perfection, and Jesus is making it crystal clear here that he is not perfect!

So in conclusion we can see that Jesus is not sinless, and neither is he perfect, and neither did he consider himself as such. The claim that he is sinless and perfect is a simple myth, like many other myths that have been made up to Jesus to back the doctrine of him being God.

And Allah Knows Best!

Further More

It's typical of Christians. Many of them boast with pride about the Biblical Jesus' character thinking that anyone who reads about him would be so amazed by the beautiful character of this man that they will just simply submit to the Gospels at once. Well this only works for people who use their emotions besides their intellect. I have read the Gospels and as a so-called 'God Incarnate', I don't find the Biblical Jesus to be impressive at all. As for a human Prophet, I think I can rank the Biblical Jesus 'Average' and as for an ordinary man, I would have to admit that he is a great man, but nothing more.

1- The Biblical Jesus Wasn't a Great Example of How To Talk To One's Mother

The Biblical Jesus is not a very good role model to follow when it comes to knowing how to speak to your mother. Let us observe how the Biblical Jesus spoke to his mother...

John 2:3-4 **3**When the wine was gone, Jesus' mother said to him, "They have no more wine." **4**"Dear woman, why do you involve me?" Jesus replied, "My time has not yet come."

This is definitely not an appropriate way to speak to your mother. "Why do you involve me?" How can a respectable role model say such a thing to his mother?

Donald Arthur (D. A.) Carson says.

The form of address, gynai ('Dear Woman'), though thoroughly courteous, is not normally an endearing term, nor the form of address preferred by a son addressing a much loved mother. (D.A. Carson, The Pillar New Testament Commentary: The Gospel According to John, Commentary on John 2:1-11, p. 170)

One might argue back that Jesus' statement to his mother was not rude. However, as D.A. Carson indirectly admits, Jesus could (and should if he is the perfect example to follow) have chosen his words better when speaking to his mother.

In another passage, the Biblical Jesus says....

Matthew 12:47-49 47Someone told him, "Your mother and brothers are standing outside, wanting to speak to you."48He replied to him, "Who is my mother, and who are my brothers?" 49Pointing to his disciples, he said, "Here are my mother and my brothers.

New Testament scholar Craig L. Blomberg says in his commentary.

Jesus does not directly address his family but does implicitly rebuke them. They deserve no preferential treatment. Human kinship does not take priority over spiritual kinship, and Jesus is busy ministering to crowds that include his spiritual family. On calling disciples his brothers, cf. Heb 2:11; also cf. Matthew 28:10. The 'will of God', as through out Matthew, means obedience to God's commands by following Jesus. Matthew does say what Mary thought of her unusual son at this point in his career, but the most natural reading of Mark 3:21 would include her among those who thought he was 'out of his mind'. His brothers are singularly unimpressed and in no way yet his supporters (cf. John 7:1-5). Given the strong family ties in ancient Palestine, Jesus' attitude here would have proved as shocking as in 8:22 and 10:37. (Craig L. Blomberg, The New American Commentary, Commentary on Matthew 12:48-50, pp. 208-209, added emphasis is mine)

It appears that even Jesus' mother and disciples had a problem with his attitude (to the extent that they thought he was out of his mind!).

2- Jesus Told his Disciples to Take a Donkey and Colt Without the Owner's Permission

[Matthew 21:1-3](#) 1As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2saying 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. 3If anyone says anything to you, tell him that the Lord needs them, and he will send them right away."

I don't think that Jesus' orders were ethical at this point. You must ask the owner for permission to borrow something from him or at least buy it or rent it from him. Some will argue that Jesus needed the donkey to fulfill a prophecy. But why would God want Jesus to commit a sin in order to fulfill a prophecy?

Jesus Referred To The Gentiles As 'Dogs'

[Matthew 15:26](#) 26He replied, "It is not right to take the children's bread and toss it to their dogs."

The Jews used to use the word **'dogs'** as a derogatory term in order to refer to **the Gentiles**. Christians argue back that Jesus only used this term because it was common language back at that time and so the woman would have known what Jesus was speaking about.

This is a pathetic excuse. Jesus should have come and abolished this silly practice of referring to Gentiles as **'dogs'**. If he wanted to communicate to the lady regarding Gentiles, he could have simply said 'Gentiles' and she would have understood. He didn't have that to use that term and continue allowing this silly and offensive practice to continue

5- Jesus Wasn't A Good Preacher

[Matthew 23:33](#) 33"You snakes! You brood of vipers! How will you escape being condemned to hell?"

[Luke 11:40](#) 40You foolish people! Did not the one who made the outside make the inside also?

[Matthew 16:23](#) 23Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

What type of perfect role model is this to follow? He went around insulting people while he preached, while at the same time he told his followers to show love to their enemies? He even went so far as calling one of his disciples "Satan"!! Why couldn't Jesus be more patient and hold his tongue?

Jesus even got a bit physical at times...

[John 2:15](#) 13When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. 14In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. 15So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. 16To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!"

What authority did Jesus have to do such a thing? This story seems to teach us that vigilantism is okay at times.

6- Jesus Didn't Make it a Sin To Call Non-Christians 'Fools'

Jesus made it clear that one cannot call his brother (spiritual brother) a fool...

[Matthew 5:22](#) 22But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to

the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

Brother in the above verse does not mean 'brother in humanity'. Because if it did then Jesus would be a hypocrite for he would have broken his own command.

[Matthew 23:17](#) 17You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?

So it seems that Jesus made it a big deal for one to call his Christian brother a fool, while we don't see the same warning or condemnation if one were to do it with a non-Christian.

Further More

For two thousand years Christians have maintained that Jesus (god incarnate) was a sinless man who was the embodiment of perfection on earth. This is boldly stated in the Christian bible, the New Testament (NT):

[Jesus] “Who did no sin, neither was guile found in his mouth.” ([1 Peter 2:22 King James Version](#))

The NT gospels have many, many statements and acts by Jesus which prove the above statement false. Jesus, like Paul, repeatedly made false statements and inaccurate prophecies. Following is a brief summary of some of these problems for Christianity — they are exposed for the BS they really are.

The Falsities Exposed

(1) [John 7:8-10 \[KJV\]](#) “Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”

Here, Jesus betrays his own statement and, in fact, attends in stealth.

(2) [John 7:8-10 \[RSV\]](#) “Go to the festival yourselves. I am not going to this festival, for my time has not yet fully come. After saying this, he remained in Galilee. But after his brothers had gone to the festival, then he also went, not publicly but as it were in private.”

Jesus broke his promise (word) by going up secretly after saying he wouldn't.

(3) In [John 13:38](#) Jesus said: “Verily, verily, I say unto thee, 'The cock shall not crow, till thou (Peter) hast denied me thrice (three times)!’” And yet, what actually took shape as viewed in [Mark 14:66-68](#): “And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming

himself, she looked upon him, and said, 'And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.'

According to Jesus' prophecy the cock was not to speak until after the third denial, not after the first, illustrated above.

(4) Jesus told the thief on the cross: "Verily I say unto thee, 'Today shalt thou be with me in paradise' (Luke 23:43)."

This prophecy could not have been kept unless Jesus went to heaven that day, in which case he would not have been buried for three days.

(5) Jesus told a man: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

This statement was made early in his ministry. Yet, the cross could not have become a Christian symbol until after the crucifixion. There would be nothing to pick up. This utterance would have made no sense to the man being addressed.

(6) "But whosoever shall say Thou fool, shall be in danger of hell fire" (Matthew 5:22).

Yet, Jesus himself repeatedly vociferated the very words he so strickly warned against when he called people fools in Matthew 23:17-19 and Luke 11:40. Is Jesus in danger of hellfire as his original prophecy suggests?

(7) "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

Mark 15:37 and 15:42 show Jesus died on the day before the Sabbath, which would be Friday. Mark 16:9 and Matthew 28:1 show he allegedly rose sometime during Saturday night or Sunday morning. Friday afternoon to Sunday morning does not encompass three days and three nights. His prophecy failed. Apparently Peter was betraying his followers when he stated that Jesus did not lie.

(8) In John 3:13, Jesus falsely stated: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

First of all, this verse is not historically accurate per II Kings 2:11: "Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Furthermore, it is also absurd on its face. If the son of man (in reference to Jesus) is down here on earth speaking, then how could he be in heaven?

(9) "Woe unto you (Jews)! For ye build the sepulchers of the prophets, and your fathers killed them" (Luke 11:47).

Jesus condemned people for having ancestors who killed prophets, yet, he himself

had such ancestral killers if Christians want to claim he is a descendant of King David through King Solomon (Note: Jesus is not a legitimate messianic descendant, as illustrated in The Non-Messianic Genealogy of Jesus).

(10) “For as yet they know not the scriptures, that he must rise again from the dead” (John 20:9).

The scriptures to which John eludes isn't the Old Testament because nowhere in the Old Testament is a prophecy about Jesus “rising” from the dead.

(11) “For I am not come to call the righteous, but sinners to repentance” (Matthew 9:13) versus “And Jesus said unto him, 'Why callest thou me good? there is none good but one, that is, God’” (Mark 10:18).

How could Jesus be righteous if only God is good? But wait, Jesus was god incarnate!

(12) “The Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matthew 13:31-32).

Poor knowledge of science is again evident in the fact that a mustard seed is not the least of all seeds, is not the greatest among herbs when grown, and could not give rise to a tree. Apparently the “all-knowing” Jesus knew little about science.

(13) “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it” (John 8:44) versus “And devils also came out of many, crying out, and saying, 'Thou art Christ the Son of God’” (Luke 4:41).

Jesus disconfirmed his own acclaimed divinity, unless some devils are more honest than “the devil.”

(14) “And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him.” (Matthew 20:19) in addition to: “And they shall condemn him to death, and shall deliver him to the Gentiles: And they shall kill him.” (Mark 10:33-34). Compare these verses to John 19:14-18, which states: “And it was the preparation of the passover, and about the sixth hour: and he (Pilate) saith unto the Jews, 'Behold your King'! But they cried out, 'Away with him, away with him, crucify him'. Then he delivered him therefore unto them to be crucified. And they (the Jews) crucified him” (John 19:14-18).

Although Jesus prophesied he would be crucified by Gentiles, the anti-Jewish Gospel of John says he was killed by Jews. And, quite glaringly, the claim that Jews killed Jesus is also inaccurate. The Jews of the time used one court system: stoning. Crucifixion was purely a part of the Roman judicial system.

(15) “And these signs shall follow them that believe; In my name shall they cast

out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17-18).

Clearly a false statement by Jesus! Few Christian “believers” would be willing to test its validity by drinking poisons, such as arsenic, handling deadly snakes, or emptying local hospitals with touches of the hand. It's far more practical to rationalize the verse away.

(16) “For verily I (Jesus) say unto you, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Matthew 17:20).

The inaccuracy of Jesus' statement is shown in the fact that nobody, with or without faith, has ever successfully ordered a mountain to move.

(17) “As long as I am in the world, I (Jesus) am the light of the world” (John 9:5) versus “You [the people] are the light of the world” (Matthew 5:14).

Who, then, is the light of the world -- Jesus or the people?

(18) “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened” (Matthew 7:7-8).

Equate this with John 9:31 which states “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”

Everyone who asks receives; yet, according to Jesus' teachings, God doesn't hear sinners and is far from the wicked.

(19) “And devils also came out of many, crying out, and saying, 'Thou art Christ the Son of God.' And he (Jesus), rebuking them, suffered them not to speak: for they knew that he was Christ” (Luke 4:41) and “Unclean spirits, when they saw him (Jesus), fell down before him, and cried, saying, 'Thou art the Son of God’” (Mark 3:11).

It's intriguing to note that the first beings to recognize the acclaimed messiahship of Jesus were devils, the most corrupt and deceitful of all beings.

(20) “And Jesus came and spake unto them saying, 'All power is given unto me in heaven and in earth” (Matthew 28:16). Paragon this to: “And he (Jesus) saith unto them: 'To sit on my right hand, and on my left, is not mine to give” (Mark 20:23).

(21) “Woe to you! for you build the tombs of the prophets whom your fathers killed. So you are witnesses and consent to the deeds of your fathers; for they killed them, and you built their tombs” (Luke 11:47-48).

Logic and scientific precision were not among Jesus' strong points. Building a tomb

for someone whom my ancestors killed certainly doesn't mean I approve of the killing.

(22) “And I seek not mine own glory” (John 8:50) and “whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Matthew 23:12) as collated with: “And Jesus answered them saying, 'The hour is come, that the Son of man should be glorified’” (John 12:23) and “now O Father, glorify thou me with thine own self.” (John 17:5).

(23) “Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect” (Matthew 24:23-24) versus “The same works that I do, bear witness of me, that the Father hath sent me” (John 5:36, see also John 3:2, 20:30-31, and Matthew 11:20-21).

According to Jesus, the ability to do great signs and wonders (miracles), does not prove one is the messiah. Yet, he contends his works prove he is from God. Using Jesus' own criteria, how do we know he is genuine and authentic?

(24) “Verily I (Jesus) say unto you, 'There shall no sign be given unto this generation” (Mark 8:12). Bracket this comment to that of Matthew's Jesus (16:4): “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.”

Jesus assured that “no sign would be given,” however, there is now an exception!

(25) “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28) in comparison with: “Yea, all kings shall fall down before him (the messiah): all nations shall serve him” (Psalm 72:11) and “That all people, nations, and languages, should serve him” (Daniel 7:14) and “All dominions shall serve and obey him” (Daniel 7:27).

Jesus' concept of the messiah conflicts with that of the Old Testament prophets.

CONCLUSION

These examples of Jesus' duplicity represent only a fraction of the multitudes that could have been presented. The Christian Bible provides more than enough evidence to demonstrate Jesus' inability to provide a reliable beacon to lighten the way to truth and honesty.

Claim 24: Because He Said He Was The Good Shepherd And Is Joseph of Arimathea God According to Jesus ?

I would like to analyze two similar passages from the Gospels of Mark and Luke. As you can see from the passage a man came up to Jesus and called him good. Jesus is asking him why he is calling him good, only God alone is good.

The word good in the passages is *agathos*.

Agathos could mean....

- 1) of good constitution or nature
- 2) useful, salutary
- 3) good, pleasant, agreeable, joyful, happy
- 4) excellent, distinguished
- 5) upright, honourable

Source: [CLICK HERE](#)

So according to Jesus only God could be *agathos*.

Have a look at the passages for your self.....

[Mark 10:17-18](#) ¹⁷As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good (*agathos*) teacher," he asked, "what must I do to inherit eternal life?" ¹⁸"Why do you call me good (*agathos*)?" Jesus answered. "No one is good (*agathos*)—except God alone.

Sources:

[CLICK HERE](#) (for Mark 10:17)

[CLICK HERE](#) (for Mark 10:18)

[Luke 18:18-19](#) ¹⁸A certain ruler asked him, "Good (*agathos*) teacher, what must I do to inherit eternal life?" ¹⁹"Why do you call me good (*agathos*)?" Jesus answered. "No one is good (*agathos*)—except God alone.

Sources:

[CLICK HERE](#) (for Luke 18:18)

[CLICK HERE](#) (for Luke 18:19)

Christians try to use this verse to show that Jesus is saying that he is God...

[John 10:11](#) I am the good (*kalos*) shepherd. The good (*kalos*) shepherd lays down his life for the sheep.

Christians say that since only God alone is good and Jesus said he is good that means he claimed divinity. However, when we look at the Greek word for 'good' in this verse the word is not *agathos*, it is *kalos*.

Source: [CLICK HERE](#)

Kalos means

- 1) beautiful, handsome, excellent, eminent, choice, surpassing, precious,

useful, suitable, commendable, admirable

a) beautiful to look at, shapely, magnificent

b) good, excellent in its nature and characteristics, and therefore well adapted to its ends

1) genuine, approved

2) precious

3) joined to names of men designated by their office, competent, able, such as one ought to be

4) praiseworthy, noble

c) beautiful by reason of purity of heart and life, and hence praiseworthy

1) morally good, noble

d) honourable, conferring honour

e) affecting the mind agreeably, comforting and confirming

Source: [CLICK HERE](#)

Therefore this is not the same kind of 'good' that Jesus was referring to previously as can only be attributed to God alone.

So Jesus was not claiming divinity in John 10:11.

However, interestingly when we read the following verse.....

[Luke 23:50](#) Now there was a man named Joseph, a member of the Council, a good (*agathos*) and upright man, **Here we have Joseph of Aramethia being referred to as an *agathos* man.**

Source: [CLICK HERE](#)

We saw previously that Jesus said that only God alone is *agathos*. So was Jesus' statement that God alone is *agathos* incorrect or is Joseph of Aramethia a divine man now?

Claim 25: Jesus Yahweh ?

Jesus cannot be Yahweh. In Isaiah 44:24 it says that Yahweh was alone when he created the heavens and the earth. Matthew 12:18 quotes Isaiah 42:1 which says that Yahweh will send his servant. Who is that servant? It is Jesus.

Now if Yahweh was the one true God (Exodus 20:2-3) who alone created the heavens and the earth and he was the one who was to send his servant (Jesus), then that means that Jesus is not Yahweh. This means that Jesus is not God.

Claim 26: What About "Unto Us A Child Is Born"?

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Isaiah 9:6](#)

When someone reads this verse of Isaiah they immediately see a clear prophesy of God coming to earth in the form on a human child. Is this not what the verse says? Does it not say that Jesus shall be the "incarnation" of God on earth? Actually, it does not. Let us study it together.

Firstly, it is important when applying a prophesy to someone to not selectively pick and choose catch phrases from the prophesy and disregard the rest. In this prophesy we find that the very first stipulation presented for this person is **that he shall carry the government upon his shoulders.*** However, as is popular knowledge, Jesus (pbuh) never in his whole lifetime ever formed a government nor became a head of state. In fact we find him saying in the Bible quite explicitly:

1. John 18:36 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

2. Matthew 22:21 " Then saith he (Jesus) unto them , Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

So according to the Bible, Jesus never tried to establish a government nor to challenge the authority of the pagan emperor Caesar over himself and his followers. Now, if someone were to go the extra mile and to make the case that Jesus commands a "spiritual" government in the hereafter, then we need to know whether the hereafter shall be a place of governments, kings, laws and regulations?

Secondly, when we study the words "mighty God" carefully, we notice an interesting fact. For some reason, the words used are not **"Almighty God"** but **rather "mighty God."** Naturally, this makes one curious as to what the original Hebrew text actually says. So we decide to study it.

The word for "Almighty" as applied exclusively to God in the OT is the Hebrew word "Shadday" {shad-dah'-ee}. However, this is not the word used in this verse. The actual word used in this verse is the Hebrew word "Gibbowr" meaning **"mighty" and not "The Almighty."** Now, although to us such a difference might seem subtle and insignificant, still, to the Jews, the difference was quite pronounced. Let me elaborate.

In the famous Hebrew and Chaldee Dictionary by James Strong the word "gibbowr" or short "gibbowr" {ghib-bore'}, is translated as;

warrior, tyrant:-champion, chief, excel, giant, man, mighty (man, one), strong (man), valiant man.

On the other hand the word "Shadday" {shad-dah'-ee}, is translated as, **the Almighty:-Almighty.**

The word translated as "God" here is the Hebrew word "El" {ale} which in addition to its use to refer to God Almighty in the Bible is also used to refer to mighty men, to demons, to angels, and to idols. As we have already seen in the previous section, it was a common practice in the Bible to use the word "god" to convey an air of authority or power. Some of the examples presented were:

"I have said, Ye (the Jews) are gods; and all of you are children of the most High"
Psalms 82:6

and

"And the LORD said unto Moses, See, I have made thee a god to Pharaoh" Exodus 7:1

as well as "the god of this world (the Devil) hath blinded the minds of them which believe not." 2 Corinthians 4:4

When reading such verses we begin to understand the reason why Isaiah 9:6 refers to a "mighty god" and not an "Almighty God." If the author did indeed mean to convey that this person would be the "incarnation" of God Almighty who would come down to earth in the form of a human being in order to walk among us and die on the cross, then why did this author choose to "water down" his statement by only referring to him with the generic term used for humans, demons, idols, and angels, and not the specific term reserved for God Almighty alone?

And finally, we study the term "everlasting father." In the Bible, the term "everlasting" or "forever" is often used as a figurative term and does not necessarily convey its literal sense, for example,

Ezekiel 37:25 ".prince forever servant David [shall be] their and my"1.

He asked life of thee, ... shall joy in thy strength, O LORD The king"2.
".length of days forever and ever [even] 'thou gavest [it] him [[and
Psalm 21:1-4

..etc.

The same goes for the use of the term "father". It does not necessarily mean; "the Heavenly Father" (God), or the biological father. Let us read for example:

1. Joseph is called a father to Pharaoh. Genesis 45:8,

2. and Job is called the father of the needy. Job 29:16.

..etc.

So, just as king David shall be an "everlasting prince" so too shall this person be called an "everlasting father." This is the language of the Jews. This is how it was meant to be understood. We cannot simply interpret a verses in a vacuum of the

culture, customs, and verbal constructs of the people who wrote them. We must always be careful when "translating" such verses to make sure that we translate them as they were intended by the author and as his people had come to understand them.

I am sure that the people of this age would be quite upset if one of them were to write to their closest friend *"you are an angel and a prince"* and then centuries later a Japanese speaking person were to say: *"See? The author has just born witness that his friend is a divine creature with wings that came down to earth and became royalty. He says so very clearly right here!"*

Well is all of this only my own personal attempt to pervert the verses and manipulate their meanings? Far from it. Many Christian scholars have known and recognized the true meaning of this verse and translated it into English accordingly, however, their translations were not met with a whole lot of enthusiasm and thus, they did not receive the same degree of publicity as has such translations as the King James Version. For example, Mr. J. M. Powis Smith in "The Complete Bible, an American Translation," quotes this same verse as follows:

"For a child is born to us, a son is given to us; And the government will be upon his shoulder; And his name will be called 'Wonderful counselor is God Almighty, Father forever, Prince of peace'" "The Complete Bible, an American Translation," [Isaiah 9:6](#)

And again, if we were to read the translation of another Christian, for example Dr. James Moffatt, we would find that in his translation "The Holy Bible Containing the Old and New Testaments" the verse reads:

"For a child has been born to us, a child has been given to us; the royal dignity he wears, and this the title he bears - 'A wonder of a counselor, a divine hero, a father for all time, a peaceful prince'" "The Holy Bible Containing the Old and New Testaments" [Isaiah 9:6](#)

[Further More](#)

There are several key verses which Christians use to prove the biblical origin of the Trinity. Upon analysis of these verses, one can clearly see that they do not prove the Trinity, but rather the same monotheistic message of God. One of the most frequently cited passages from the Bible is [Isaiah 9:6-7](#), from which Christians conclude that the Messiah must be God incarnate. The passage states:

"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore the zeal of the Lord of hosts will accomplish this."

That [Isaiah 9:6](#) has been misinterpreted can be seen from the fact that Jesus is never called the "Eternal Father" anywhere else in Bible. Since the Trinitarian doctrine

teaches that Christians should “neither confound the Persons nor divide the Substance” (Athanasian Creed), how can the Trinitarians accept that Jesus is the “Eternal Father”? Let us consider additional facts impartially.

First, all the Hebrew verb forms in Isaiah 9:6 are in the past tense. For example, the word which the Christian Bibles render as **“his name will be called”** is the two words **“vayikra shemo,”** which properly translated, should read **“his name was called.”** The word **“vayikra”** is the first word to appear in the book of Leviticus (1:1), and it is translated properly over there – in the past tense. In addition, the King James Version translates the same verbs elsewhere in the past tense in Genesis 4:26 and Isaiah 5:25. Only in Isaiah 9:6-7 are these verbs translated in the future tense!

Notice that it says **“a child HAS been born to us.”** This is an event that has just occurred, not a future event. Isaiah is not making a prophecy, but recounting history. A future event would say a child will be born to us, but this is NOT what the verse says. The Christian translations capitalize the word **‘son’** assuming that this is a messianic prophecy and the names of a divine son.

Second, the two letter word **“is”**, is usually not stated in Hebrew. Rather, **“is”** is understood. For example, the words **“hakelev”** (the dog) and **“gadol”** (big), when joined into a sentence **- hakelev gadol** - means **“the dog IS big,”** even though no Hebrew word in that sentence represents the word **“is.”** A more accurate translation of the name of that child, then, would be **“A wonderful counselor is the mighty God, the everlasting father ...”**. This name describes God, not the person who carries the name. The name Isaiah itself means **“God is salvation,”** but no one believes the prophet himself is God in a human body!

Third, the phrase **“Mighty God”** is a poor translation according to some biblical scholars. Although English makes a clear distinction between **“God”** and **“god,”** the Hebrew language, which has only capital letters, cannot. The Hebrew word **“God”** had a much wider range of application than it does in English. Some suggest a better translation for the English reader would be **“mighty hero,”** or **“divine hero.”** Both Martin Luther and James Moffatt translated the phrase as **“divine hero”** in their Bibles.

Fourth, according to the New Testament, Jesus was never called any of these names in his lifetime.

Fifth, if Isaiah 9:6 is taken to refer to Jesus, then Jesus is the Father! And this is against the Trinitarian doctrine.

Sixth, the fact that the New Testament does not quote this passage shows that even the New Testament authors didn’t take this verse to be in reference to Jesus.

Seventh, the passage is talking about the wonders performed by the Lord for Hezekiah, king of Judah. Preceding verses in Isaiah 9 talk of a great military triumph by Israel over its enemies. At the time Isaiah is said to have written this passage, God had just delivered King Hezekiah and Jerusalem from a siege laid by the Assyrians under General Sennacherib. The deliverance is said to have been

accomplished in spectacular fashion: an angel went into the Assyrian camp and killed 185,000 soldiers while they slept. When Sennacherib awoke to find his army decimated, he and the remaining soldiers fled, where he was assassinated by his own sons (Isaiah 37:36-38). Chapters 36 and 37 of Isaiah recount how Hezekiah stood firm in the face of Sennacherib's vast army and his blasphemous words against the God. When all seemed lost, Hezekiah continued to trust in the Lord, and for this he was rewarded with a miraculous victory. It is interesting to note that the statement, "**the zeal of the Lord of hosts will accomplish this,**" found at the end of Isaiah 9:7, is found in only two other places in the Bible: Isaiah 37:32 and 2 Kings 19:31. Both these passages discuss the miraculous deliverance of Hezekiah by God. Therefore, in light of the above, Isaiah is recounting God's defense of Jerusalem during the Assyrian siege. Furthermore, Soncino's commentary says the chapter is about the fall of Assyria and the announcement of the birth of Hezekiah, the son of Ahaz.

Claim 27: But He Must Be God, He Was Lifted Up ?

A Christian gentleman from Canada once quoted [John 3:14-15](#) in an attempt to prove that Jesus (pbuh) died and was resurrected. The actual words are:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.."

If we are to conclude that the act of God raising someone up is a sign that that person is a god or God Himself then we need to wonder how we shall then interpret the fact **that God also raised Elijah (2 Kings 2:11) and Enoch (Genesis 5:24)** neither of which, according to the Bible and the consensus of the Christian scholars, died natural deaths but were instead "raised up" or "taken" by God because of their piety, uprightness, and their "walking with God."

Further, anyone who would simply read the above verses carefully will notice that they never mention either a **"crucifixion" or a "resurrection."** They also do not mention an **"original sin"** or an "atonement." They do not even mention a "Son of God." So, what do they say? They say exactly what Muslims say: That Jesus (pbuh) was not forsaken by God to the Jews, but was raised by God!

"And because of their saying (in boast): We killed the Messiah Jesus, son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but a similitude of that was shown to them, and those who differ therein are full of doubts. They have no (certain) knowledge, except the following of conjecture. For surely; they killed him not. But Allah raised him up unto Himself, and Allah is All-Powerful, All-Wise" The noble Qur'an, Al-Nissa(4):157-158.

This is what the "Gospel of Barnabas" says too. If you were to read the Gospel of Barnabas (see chapter 7), you would find that when Jesus (pbuh) was allegedly crucified, all of the faithful were weeping in the streets and they began to have serious doubts about his truthfulness and his true prophethood. They said *"Jesus told us that he would not die until just before the end of time. Now he has been crucified by his enemies. Was he a liar?"* (by the way, Muslims also believe that

Jesus, pbuh, will return to earth just before the end of time and will guide mankind to the final message of God. The message of Islam). The same Gospel then goes on to describe how Jesus (pbuh) returned a few days later with four angels to the house of his mother Mary (pbuh) and was seen by the apostles. He described how God had saved him from the hands of the Jews, and had made it so that Judas resembled him and was taken in his place. He told them that those who believe in him must believe that everything he had preached to them was true. If they believed that he was raised by God and not forsaken to the Jews to be crucified, then they would have eternal life. Is this not what the verses say? Please read sections [5.10](#), [5.16](#) and [chapter 7](#).

Claim 28: Because He Was "From Above"?

In [John 8:23](#) we read:

"And he (Jesus) said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."

Does this make Jesus (pbuh) a god? No! Why not read

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" [John 17:14](#)

and

"They are not of the world, even as I am not of the world." [John 17:16](#)

There are many more similar examples.

Claim 29 : But People "Worshipped" Jesus And He Did Not Object ?

With regard to [John 9:38](#) "*Lord. I believe, and he worshipped him.*" and [Matthew 28:17](#) "*they saw him, they worshipped him.*" Please note that the word translated as "**worshipped**" in both verses is the GREEK word "**prosekunesan**" which is derived from the root word **proskuneo** {pros-ku-neh'-o}. The literal meaning of this word is (and I quote): "*to kiss, like a dog licking his masters hand.*" This word also has the general meaning of "*bow, crouch, crawl, kneel or prostrate.*" Please check the Strong's concordance for the true meaning of this word. Is the act of kissing someone's hand the same as worshipping him? Once again, selective translation.

However, the above two verses of John and Matthew are not the only two verses of the Bible where such selective translation techniques are employed in order to impress upon the reader a chosen doctrine. For example, in the "Gospel of Matthew" the English "translation" records that Jesus was "worshipped" by Magi that came from the East (2:11); by a ruler (9:18) , by boat people (14:33), by a Canaanite woman (15:24), by the mother of the Zebedees (20:20); and by Mary Magdalene and the other Mary (28:9) to name but a very few.

Since worshipping anyone other than God is a fundamental sin, therefore, the reader understands that Jesus was God since he *condoned* them "worshipping" him.

Since Jesus (pbuh) never once in the whole Bible ever told anyone "worship me!" (as God Himself does in many places), therefore, once again, we are told that Jesus was "hinting" that he wants us to worship him. However, as we can plainly see, what the author was in fact saying in these verses is that these people "*fell at Jesus' feet,*" or that these people "*knelt before Jesus.*"

How then shall we interpret their "kneeling down before Jesus."? Should we understand that they were "praying" to him? Far from it! Let us ask the Bible to explain:

"And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid." 1 Samuel 25:23-24

When Abigail "fell before" king David was she "worshipping" him? Was she "praying" to him? When she addressed him as "my lord," did she mean that he was her God?. Similarly,

"Then she went in, and fell at his (Elisha's) feet, and bowed herself to the ground, and took up her son, and went out." 2 Kings 4:37

"And his (Joseph's) brethren also went and fell down before his face; and they said, Behold, we [be] thy servants." Genesis 50:18

"And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;" 2 Samuel 19:18

"Worship" is one of those English words which carry a double meaning. The one most popular among most people is "*to pray to.*" This is the meaning that immediately springs into everyone's mind when they read this word. However, "worship" has another meaning. It also means "*to respect,*" "*to reverence,*" or "*to adore*" (see for example Merriam Webster's Collegiate Dictionary, tenth edition). The second meaning is used more frequently in England than, for example, in the United States. However, the first remains the most popular and well known meaning in any English speaking country. Even at that, in Britain it is not at all uncommon even in this age to find the British addressing their nobles as "your worship."

What the translators have done when translating these verse is that they have "technically" translated the word correctly, however, the true meaning of this word is now completely lost.

Finally, in order to seal the proof of this matter and to dispel any lingering doubt that may remain in the reader's mind, the reader is encouraged to obtain a copy of the "New English Bible." In it they will find the translations of the quoted verses to

read:

1. *"bowed to the ground" (2:11);*
2. *"fell at his feet" (14:33);*
3. *"falling prostrate before him" (28:9), and*
4. *"fell prostrate before him" (28:17)...etc.*

Please also read the translation of these verses in "The Complete Bible, an American Translation" By Edward Goodspeed and J. M. Powis Smith where they are once again honestly translated as:

1. *"they threw themselves down and did homage to him" (2:11),*
2. *"fell down before him" (14:33),*
3. *"and they went up to him and clasped his feet and bowed to the ground before him" (28:9), and*
4. *"bowed down before him" (28:17), etc.*

Once again, we remember that such sublime manipulation of the translation in order to establish with the reader a chosen doctrine was exposed by God in the noble Qur'an. The Qur'an says:

"There is among them a party who distort the Scripture with their tongues that you might think that it is from the Scripture, when it is not from the Scripture; and they say, 'It is from God,' but it is not from God; and they speak a lie against God, and [well] they know it!" The Qur'an, A'al - Umrān(3):78

Claim 30: In The Beginning Was The Word : John 1:1

Another verse quoted in defense of the "Trinity" is the verse of [John 1:1](#) : *"In the beginning was the Word, and the Word was with God, and the Word was God."*

When I first learned of this verse it appeared to me that I had finally found my elusive goal. However, after substantial research into Christian theological literature, I would later come to learn that this verse too cannot be interpreted to justify a "triune" God. My own experience has shown that this verse is the one most popularly quoted by most Christians in defense of the Trinity. For this reason I shall spend a little more time in it's analysis than in the analysis of the other verses.

First of all, it is quite obvious from simply reading the above verse that even in the very best case, this verse speaks only of a "Duality" not a "Trinity." Even the most resolute conservative Christian will never claim to find in this verse any mention whatsoever of a "merging" of a Holy Ghost with God and "the Word." So even if we were to accept this verse at face value and just have faith, even then, we find ourselves commanded to believe in a "Duality" and not a "Trinity." But let us see if this verse does in fact even command us to believe in a "Duality." To do this we need to notice the following points:

1) Mistranslation of the text:

In the "original" Greek manuscripts (Did the disciple John speak Greek?), "The Word" is only described as being "ton theos "(divine /a god) and not as being "ho theos" (*The Divine/The God*). A more faithful and correct translation of this verse would thus read: "*In the beginning was the Word, and the Word was with God, and the Word was divine*" (If you read the New World Translation of the Bible you will find exactly this wording).

Similarly, in "The New Testament, An American Translation" this verse is honestly presented as

"In the beginning the Word existed. The Word was with God, and the Word was divine."

The New Testament, An American Translation, Edgar Goodspeed and J. M. Powis Smith, The University of Chicago Press, p. 173

And again in the dictionary of the Bible, under the heading of "God" we read

" John 1:1 should rigorously be translated 'the word was with the God [=the Father], and the word was a divine being.'"

The Dictionary of the Bible by John McKenzie, Collier Books, p. 317

In yet another Bible we read:

"The Logos (word) existed in the very beginning, and the Logos was with God, the Logos was divine"

The Holy Bible, Containing the Old and New Testaments, by Dr. James Moffatt

Please also see "The Authentic New Testament" by Hugh J. Schonfield and many others.

If we look at a different verse, 2 Corinthians 4:4, we find the *exact same word* (ho theos) that was used in John 1:1 to describe God Almighty is now used to describe the devil, however, now the system of translation has been changed:

"the god of this world (the Devil) hath blinded the minds of them which believe not."

According to the system of the previous verse and the English language, the translation of the description of the Devil should also have been written as "The God" with a capital "G." If Paul was inspired to use **the exact same words** to describe the Devil, then why should we change it? Why is "The God" translated as simply "*the god*" when referring to the devil, while "divine" is translated as the almighty "*God*" when referring to "The Word"? Are we now starting to get a glimpse of how the "translation" of the Bible took place?

Well, what is the difference between saying "*the word was God,*" and between

saying "*the word was a god (divine)*"? Are they not the same? Far from it! Let us read the bible:

"I have said, Ye (the Jews) are gods; and all of you are children of the most High" Psalms 82:6:

"And the LORD said unto Moses, See, I have made you a god to Pharaoh" Exodus 7:1

"the god of this world (the Devil) hath blinded the minds of them which believe not." 2 Corinthians 4:4

What does all of this mean? Let me explain.

In the West, it is common when one wishes to praise someone to say "You are a prince," or "You are an angel" ..etc. When someone says this do they mean that that person is the son of the King of England, or a divine spiritual being? There is a very slight grammatical difference between saying "You are a prince" and between saying "You are *THE* prince," however, the difference in meaning is quite dramatic.

Further, it is necessary when translating a verse to also take into account the meaning as understood by the people of that age who spoke that language. One of the biggest problems with the Bible as it stands today is that it forces us to look at ancient Hebrew and Aramaic scriptures through Greek and Latin glasses as seen by people who are neither Jews, Greeks, nor Romans. All of the so called "original" manuscripts of the NT available today are written in Greek or Latin. The Jews had no trouble reading such verses as Psalms 82:6, and Exodus 7:1, while still affirming that there is only one God in existence and vehemently denying the divinity of all but God Almighty. It is the continuous filtration of these manuscripts through different languages and cultures as well as the Roman Catholic church's extensive efforts to completely destroy all of the original Hebrew Gospels (see last quarter of this chapter) which has led to this misunderstanding of the verses.

The Americans have a saying: "Hit the road men." It means "It is time for you to leave." However, if a non-American were to receive this command without any explanation then it is quite possible that we would find him beating the road with a stick. Did he understand the words? Yes! Did he understand the meaning? No!

In the Christian church we would be hard pressed to find a single priest or nun who does not address their followers as "my children." They would say: "Come here my children", or "Be wary of evil my children" ... etc. What do they mean?

A fact that many people do not realize is that around 200AD spoken Hebrew had virtually disappeared from everyday use as a spoken language. It was not until the 1880s that a conscious effort was made by Eliezer Ben-Yehudah to revive the dead language. Only about a third of current spoken Hebrew and basic grammatical structures come from biblical and Mishnaic sources. The rest was introduced in the revival and includes elements of other languages and cultures including the Greek and Arabic languages.

Even worse than these two examples are cases when translation into a different language can result in a *reversal* of the meaning. For example, in the West, when someone loves something they say "*It warmed my heart.*" In the Middle East, the same expression of joy would be conveyed with the words: "*It froze my heart.*" If an Mideasterner were to greet a Westerner with the words: "*It froze my heart to see you,*" then obviously this statement would not be greeted with a whole lot of enthusiasm from that Westerner, and vice versa. This is indeed one of the major reasons why the Muslims have been so much more successful in the preservation of their holy text than the Christians or the Jews; because the language of the Qur'an has remained from the time of Muhammad (pbuh) to the present day a living language, the book itself has always been in the hands of the people (and not the "elite"), and the text of the book remains in the original language of Muhammad (pbuh). For this reason, a translator must not and should not "translate" in a vacuum while disregarding the culture and traditions of the people who wrote these words. As we have just seen, it was indeed quite common among the Jews to use the word "god" (divine) to convey a sense of supreme power or authority to human beings. This system, however, was never popularly adopted by them to mean that these individuals were in any way omnipotent, superhuman, or equal to the Almighty.

2) Basic message of John:

Now that we have seen the correct translation of the verse of John 1:1, let us go a little further in our study of the intended meaning of this verse. This verse was taken from the "Gospel of John." The very best person to ask to explain what is meant by a given statement is the author of that statement himself. So let us ask "John" what is his mental picture of God and Jesus (pbuh) which he wishes to convey to us:

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13:16.

So the author of John tells us that God is greater than Jesus. If the author of this Gospel did indeed wish us to understand that Jesus and God are "one and the same," then can someone be greater than himself? Similarly,

"Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." John 14:28.

Can someone "go" to himself? Can someone be "greater" than himself?

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:" John 17:1.

If John meant to tell us that "Jesus and God are one and the same" then shall we understand from this verse that God is saying to Himself "Self, glorify me so that I may glorify myself"? Does this sound like this is the message of John?

"While I (Jesus) was with them in the world, I kept them in thy (God's) name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition;

that the scripture might be fulfilled." John 17:12.

If the author of John wanted us to believe that Jesus and God are one person then are we to understand from this verse that God is saying to Himself "Self, while I was in the world I kept them in your name, self. Those who I gave to myself I have kept ..."? Is this what the author intended us to understand from his writings?

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

Similarly, did the author intend us to interpret this as "Self, I will that they also whom I have given myself be with me where I am; that they may behold my glory which I have given myself, for I loved myself before the foundation of the world"?

So, we begin to see that in order to understand the writings of a given author, it is necessary to not take a single quotation from him in a vacuum and then interpret his whole message based upon that one sentence (and a badly mistranslated version of that sentence at that).

3) Who wrote the "Gospel of John"?:

The "Gospel of John" is popularly believed by the majority of regular church-goers to be the work of the apostle John the son of Zebedee. However, when consulting Christianity's more learned scholars of Church history, we find that this is far from the case. These scholars draw our attention to the fact that internal evidence provides serious doubt as to whether the apostle John the son of Zebedee wrote this Gospel himself. In the dictionary of the Bible by John Mckenzie we read

"A. Feuillet notes that authorship here may be taken loosely."

Such claims are based on such verses as 21:24:

"This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."?

Did the apostle John write this about himself? Also see 21:20, 13:23, 19:26, 20:2, 21:7, and 21:20-23. The "disciple who Jesus loved" according to the Church is John himself, but the author of this gospel speaks of him as a different person.

Further, The Gospel of John was written at or near Ephesus between the years 110 and 115 (some say 95-100) of the Christian era by this, or these, unknown author(s). According to R. H. Charles, Alfred Loisy, Robert Eisler, and other scholars of Christian history, John of Zebedee was beheaded by Agrippa I in the year 44 CE, long before the fourth Gospel was written. Did the Holy Ghost "inspire" the apostle John's ghost to write this gospel sixty years after he was killed? . In other words, what we have here is a gospel which is popularly believed to have been written by the apostle John, but which in fact was not written by him. In fact no one really knows for certain *who* wrote this gospel.

"Since the beginning of the period of modern critical study, however, there has been much controversy about [the Gospel of John's] authorship, place of origin, theological affiliations and background, and historical value"

The Interpreter's Dictionary of the Bible, Volume 2, Abingdon Press, p. 932

4) Who "inspired" the author of this gospel to write this verse?:

The words of John 1:1 are acknowledged by most reputable Christian scholar of the Bible as the words of another Jew, Philo of Alexandria (20BC-50AD), who claimed no divine inspiration for them and who wrote them decades before the "gospel of John" was ever conceived. Groliers encyclopedia has the following to say under the heading

"Logos" ("the word"):

"Heraclitus was the earliest Greek thinker to make logos a central concept ...In the New Testament, the Gospel According to Saint John gives a central place to logos; the biblical author describes the Logos as God, the Creative Word, who took on flesh in the man Jesus Christ. Many have traced John's conception to Greek origins--perhaps through the intermediacy of eclectic texts like the writings of Philo of Alexandria."

T. W. Doane says:

"The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage : "In the beginning was the Word, and the Word was with God, and the Word Was God" is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian...We see then that the title "Word" or "Logos," being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the middle of the second century after Christ. The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was 'First God, then the Word, and with them the Spirit'. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship."

From Bible Myths and their parallels in other religions, pp. 375-376.

6) What was "The Word"?

"O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which he bestowed upon Mary, and a spirit preceding from him so believe in Allah and his messengers. Say not

"Three," desist! It will be better for you, for Allah is one God. Glory be to him. Far exalted is he above having a son. To him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs." The noble Qur'an, Al-Nissa(4):171

In the Qur'an we are told that when God Almighty wills something he merely says to it "Be" and it is.

"Verily! Our (Allah's) Word unto a thing when We intend it, is only that We say unto it "Be!" - and it is" The noble Qur'an, Al-Nahil(16):40 (please also read chapter 14)

This is the Islamic viewpoint of "The Word." "The Word" is literally God's utterance "Be." This is held out by the Bible where thirteen verses later in [John 1:14](#) we read: **"And the Word was made flesh".**

In the Qur'an, we read:

"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: 'Be.' And he was." The noble Qur'an, Aal-Umran(3):59.

Regarding what is meant by Allah by *"a spirit preceding from him"* I shall simply let Allah Himself explain:

"And [remember] when Allah said to the angles: 'I shall create a human (Adam) from sounding clay, from altered mud. So when I have fashioned him and have breathed into him of my spirit, then fall down in prostration before him'" The noble Qur'an, Al-Hijr(15):29

Claim 31: Because He Was The "Image Of God"?

Some will now say: But in the Bible we read: **"...Christ, who is the image of God."** [2 Corinthians 4:4](#)

Surely this makes Jesus God. Well then, we should also read

"So God created man in his own image, in the image of God created he him; male and female created he them." [Genesis 1:27](#)

Further More

Among the evidence Christians present to prove Jesus' (PBUH) divinity, are Paul's words about him. **"the glory of Christ, who is the image of God"** ([Cor.2 4:4](#)) **"who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men."** ([Phi. 2:6-7](#)) **"He is the image of the invisible God, the firstborn of all creation."** ([Col. 1:15](#))

These words are Paul's words. Paul, who did not have the honor of meeting Jesus

(PBUH) nor did he study under him. We do not see the disciples mention such words, and that is sufficient to throw doubts on them.

Moreover, the image is different from the self. God's image here means His representative to declare His Law, as Paul said in another passage, "For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man." (Cor. (1) 11/7). Which means that God delegated man in his power over woman.

Jesus' (PBUH) being of the same image as God does not prove his divinity, for Adam – according to the Bible – shared God's image, as mentioned in the Book of Genesis about his creation. "Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female."

Claim 32 : Because He Was Called "lord" or "god"?

Calling Jesus (PBUH), "lord" or "god" is not evidence of his divinity, for they are commonly in use in the Holy Bible. The Holy Bible uses these two words to name many creatures, among them are the angels.

In the Book of Judges, we read, "The angel of the LORD appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD. And Manoah said to his wife, "We shall surely die, for we have seen God." " (Judges 13:21-22) (ESV), but he meant "the angel of Allah (S.W)".

Allah's (S.W) angel appeared to Sarah and gave her good news about Isaac.

"And the angel of the LORD said to her... she called the name of the LORD that spoke to her, 'you are the God of seeing.' (Gen. 16:11-13)

Another example is in the Book of Exodus, which talks about the angel who accompanied the Israelites when they departed from Egypt and the passage calls him god.

"And the LORD went before them by day in a pillar of a cloud, to lead them along the way; and by night in a pillar of fire, to give them light; that they might travel by day and night.... And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." (Ex.13:21, 14:19)

The Torah also gives these names to some prophets, but it does not mean the real meaning of the word. Allah (S.W) spoke to Moses regarding Aaron (PBUT), "He will be to you as a mouth and you will be to him as God." (Ex.4:16) (ESV), "And the LORD said to Moses, see, I have made you a god to Pharaoh: and Aaron your brother shall be your prophet." (Ex. 7:1) The prophets named Gods in the Torah metaphorically, and it meant "messengers of God", as mentioned in the First Book

of Samuel, “(Formerly in Israel, when a man went to inquire of God, he said, "Come, let us go to the seer," for today's "prophet" was formerly called a seer.) ” (Sam.1 9:9)

The Torah also mentions the word “God” and it refers to Judges, because they Judge according to Allah’s (S.W) Law. “But if the servant shall plainly say... then his master shall bring him to God, and shall bring him to the door.”(Ex.21:5-6)

In the next chapter of the same book, we read, “If the thief is not found, the owner of the house shall come near to God to show whether or not he has put his hand to his neighbor's property... The one whom God condemns shall pay double to his neighbor.” (Ex.22: 8-9)

In the Book of Deuteronomy, we read, “then both parties to the dispute shall appear before the LORD, before the priests” (Duet. 19:17)

In the Book of Psalms, “God stands in the congregation of God; He judges among the gods. How long will you judge unjustly, and respect the persons of the wicked?”(Psalms 82:1) It is clear that this passage talks about the Judges and the noble Israelites.

The use of this word has spread even further to call all the Israelites, as mentioned in Psalms. “I said, you are gods, and all of you sons of the Most High. Nevertheless you shall die like men.” (Psalms 82:6) This passage is what Jesus (PBUH) quoted while he was speaking to the Jews. “Jesus answered them, Is it not written in your law, I said, you are gods? If he called them gods, to whom the word of God came, and the scripture cannot be broken; Say you of him, whom the Father has sanctified, and sent to the world, you blasphemes; because I said, I am the Son of God?” (John 10:34)

The Holy Books continue in giving these names even to devils and nations’ false gods. Not only that Paul called the devil god, but also the belly. He said about the devil: “In whom the god of this world had blinded the minds of them which believe not, lest the light of the glorious gospel of Christ.” (Cor.2 4:4)

He said the following about people who follow their desires: “whose God is their belly, and whose glory is in their shame.” (Phi. 3:19)

We find the same thing in Psalms. “For I know that the LORD is great, and that our Lord is above all gods.” (Psalms 135:5).

The divinity of the belly and the others is metaphoric and not real. In “Explanation of the Faith’s principles” the authors wrote, “Moses was called god by God himself as he was acting on God’s behalf, and not because he was divine. The same goes for the Judges because they judge according to God’s Law. The belly, the statues and the money, it was called as such because some people had taken it as gods, and the devil was called god because he controls our world”.

This is the Holy Bible’s language and way of expression; whoever insists on taking its words literally, is wrong. The lordship mentioned above was just metaphoric,

and the same goes for Jesus (PBUH). In his book "the Precious Holy Bible seekers' guide", Dr. Samaan Kahloon wrote, "Expressions in the Holy Bible are very metaphoric and mysterious especially in the Old Testament". He also wrote, "Expressions in the New Testament are also very metaphoric, specially "the words of our Savior", and because some of the Christian teachers used literal interpretation methods, many of the false and corrupted opinions were spread around..."

In addition, when Jesus (PBUH) heard about these metaphoric gods, he declared that there is only One True God who is Allah (S.W), he said, "And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent." (John 17:3) which clearly means that heaven and eternal life will be obtained by bearing witness that Allah (S.W) is One, and that Jesus (PBUH) is his messenger, and this is what all Muslims believe.

Further More

Was Jesus God because people addressed him as "my lord." Not according to the Bible. In the Bible we find that this was a common practice with many others besides Jesus. For example:

Prophet Abraham:

"Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord (Abraham) being old also?" [Genesis 18:12](#)

Esau:

"And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:" [Genesis 32:4](#)

Joseph:

"And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him." [Genesis 44:20](#)

David:

"And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid." [1 Samuel 25:24](#)

...etc.

Claim 33 : Because He Was The "Messiah/Christ" And The "Word"?

Many people believe "Messiah" to be a mystical Biblical term which had been

reserved by God from the beginning of time as a direct equivalent of "only begotten Son." For this reason, when they see that Jesus is referred to in the Bible as "The Messiah" they immediately translate this to mean "The Son of God." In order to clear up this misconception, let us first define the true meaning of the word Messiah and then show it's exact usage in the Bible.

The word "Messiah" is the English version of the Hebrew word **mashiyach** {maw-shee'-akh}. The literal meaning of this word in the Hebrew language is "to anoint." In our present day, it is customary for those who are appointed to high office (ie. the President of the US, Supreme Court justices, etc.) to attend a solemn ritual wherein that person is consecrated into office. During this ritual, certain rights of passage or ascension must be performed, such as repeating a solemn oath and so forth. Once such rituals have been successfully completed, only then is that person considered to have officially received the rights and obligations of this office.

In a similar fashion, in ancient times it was a common practice among the Jews to "anoint" those who were appointed positions of high authority. If we were to read the Bible we would find that every priest and king of ancient Israel was "anointed" by their people as a sign of official consecration to office. Further, we find that it was not at all uncommon for inanimate objects and even pagans to be "anointed." For example:

Solomon:

1 Kings 1:39 "And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon."

David:

1 Samuel 16:13 "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah."

Jewish priests:

Leviticus 4:3 "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering."

Cyrus the pagan:

Isaiah 45:1 "Thus saith the LORD to his Messiah, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;"

A pillar:

Genesis 31:13 "I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and

return unto the land of thy kindred."

The tabernacle:

Leviticus 8:10 "And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them."

A cherub:

Ezekiel 28:14 "Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Sick people:

Mark 6:13 "And they cast out many devils, and anointed with oil many that were sick, and healed [them]."

Jesus anoints a blind man

John 9:6 "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,"

When this word was translated into ancient Greek, the words used were "Messias" {mes-see'-as} and "Christos" {khris-tos'} (see John 1:41, 4:25). This is where we get the word "Christ" from, it was originally derived from the Greek word for "anoint." Jesus was indeed "christened," or "anointed," or "baptized," by John the Baptist before the beginning of his ministry as seen for example in Matthew 3:16 among many other verses.

This is not to say that just because the word "Messiah" was applied to others that it was not a specific designation for Jesus. It only goes to show that this title does not imply a position as "Son of God."

For example, all of the prophets of God are "friends of God," however, only prophet Abraham received this title as an official designation for himself (James 2:23). In a similar manner, all of the prophets of God in ancient Israel were all "anointed" prophets, however, as an official designation, this title was reserved exclusively for Jesus. This is indeed confirmed in the noble Qur'an:

"And the angles said 'O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.'" The noble Qur'an, Aal-Umran(3):40

In fact, prophet Abraham is also fondly referred to by Muslims as the "Khaleel-ullah" ("Friend of God"), and prophet Moses is referred to as "Kaleem-ullah" ("The one spoken to by God"). However, just because prophet Abraham is the "friend of God," this does not imply that all other prophets (Noah, Moses, etc.) are all "enemies of God."

Similarly, just because Jesus (pbuh) is a "word" from God and a "spirit" from Him does not imply that that he is "part of" God, or that this designation is exclusive to him. For example, in the Qur'an we read:

"So when I (God) have fashioned him (Adam) and breathed into him of My spirit, fall you (Angels, and those in attendance) down in prostration before him." The noble Qur'an, Al-Hijr(15):29

"Verily! Our (Allah's) Word unto a thing when We intend it, is only that We say unto it "Be!" - and it is" The noble Qur'an, Al-Nahil(16):40 (please also read chapter 14)

To make such terminology clearer, let us take the example of the term "house of God," or "My house" as seen in the Bible and the Qur'an in 1 Chronicles 9:11, and Al-Bakarah (2):125. If God is not confined to a specific house or location (both Muslims and Christians agree to this), then what is meant by the words "house of God"? Every house on earth belongs to God, however, we do not call bars or brothels "houses of God" but we do call houses of worship "houses of God." The true meaning is that God is showing favor upon this house by associating it with His name. God bestows such titles upon those whom He wishes to bestow His favor upon from among His creation by virtue of the piety and worship which is displayed to God in association with this creation. It was the selfless dedication and piety of Jesus (pbuh) towards his Creator which was rewarded by God by associating Jesus' spirit with His name.

In a similar manner, the reference to Jesus being a "word" from God does not mean that Jesus is "part of" God. For example, in many places in the Bible God refers to His "word." We can see this for example:

"Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Numbers 20:24

Does "my word" here mean "Jesus"? There are numerous other examples.

Claim 34 : Because He Performed Miracles?

In trying to prove the divinity of Jesus, Christians assert that Jesus gave life to the dead, something that only God can do and hence he was God. The major problem with this assertion is the continual denial on the part of Jesus that he was doing the miracles on his own. In [John 5:30](#) above, for example, we read that Jesus disclaims having the power to do anything. In Matthew 28:18 it is further asserted that all power to do everything was **GIVEN** to Jesus. In this context read John 12:49. Hence Jesus is the receiver (recipient) and not the originator of that power. A reading of John 11:40-43, which tells the story of the bringing back of Lazarus to life, clearly reveals that it was God who brought Lazarus back to life, using Jesus:

"Then he took away the stone from the place the dead was laid; and Jesus lifted up his eyes and said: 'Father, I thank thee that thou hast heard me, and I know that you

hear me always....' (John 11:40-43) God heard Jesus, and Jesus knew that God would work the miracle through him.

Further More

Well then, is Jesus the son of God because he raised the dead? If so, then what about Ezekiel who is said to have raised many more dead bodies than Jesus ever did. Ezekiel is said to have raised a whole city from the dead (Ezekiel 37:1-9)

If we are looking for Godly powers and miracles as proof of godliness then what about Joshua who is said to have stopped the sun and moon for one whole day: (Joshua 10:12-13). Can anyone but God Almighty do this?

Elisha is said to have raised the dead, healed a leper, fed a hundred people with twenty barley loaves and a few ears of corn, and healed a blind man: (2 Kings 4:35, 5:14, 4:44, and 6:11.)

Elijah is said to have raised the dead, and made a bowl of flour and a jar of oil inexhaustible for many days (1 Kings 17:22 and 14.)

To say nothing of Moses (pbuh) and his countless miracles. Of his parting of the sea, of his changing of a stick into a serpent, of his changing of water into blood, ..etc.

And so forth...

Even Jesus (pbuh) himself tells us that miracles by themselves do not prove anything:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect"
Matthew 24:24

So even false Christ's can supply great wonders and miracles of such magnitude that even the most knowledgeable among men shall be deceived.

Jesus (pbuh) had a beginning (the begetting) and an end ("*and he gave up the ghost*") Melchizedec, however, is said to have had no beginning of days nor end of life but was "*made like unto the Son of God*" !.

"For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils." Hebrews 7:1-4

Solomon is said to have been with God at the beginning of time before all of creation, Proverbs 8:22-31.

Well then, is Jesus (pbuh) god because he performed his miracles under his own power while others needed God to perform them for them? Let us then read:

1. [Matthew 28:18](#) *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."*
2. [Luke 11:20](#): *"But if I with the finger of God cast out devils."*
3. [Matthew 12:28](#) *"But if I cast out devils by the Spirit of God."*
4. [John 5:30](#): *"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."*
5. [John 10:25](#): *"the works that I do in my Father's name."*
6. [John 8:28-29](#) *"...I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."*
7. [Acts 2:22](#) *"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know"*

So we see that even the apostle of Jesus (pbuh), Peter "the Rock,"* bore witness many years after the departure of Jesus not that Jesus was "God, the Son of God, who did miracles through his Omnipotence," rather, he openly bore witness before all those present that Jesus was "a man." He then went on to make sure that the masses would not be misled by Jesus' miracles into thinking that he was more than a man by emphasizing that it was not Jesus who did the miracles, rather, just as was the case with countless other prophets before him, it was God Himself who did these miracles and that God's prophets are simply the tools through which He performed His miracles. In other words, the point that Peter was trying to drive home to these people was for them to remember that just as Moses' parting of the seas did not make him God or the son of God, and just as Elisha's raising of the dead did not make him God or the son of God, so too was the case with Jesus.

What was the goal behind the performance of these miracles? Let us read John 11:42 where we find that just before Jesus raised Lazarus from the dead, he made a point of making sure that the crowd would not misunderstand what he was about to do or why he did it, so he publicly stated before God while they were listening that, just as was the case with all previous prophets, the reason why he was given these miracles was in order to prove that God had sent Him and he was a true prophet:

"And I knew that Thou hearest me always; but because of the people standing around I said it, that they may believe that Thou didst send Me." [John 11:42](#)

Claim 35 : Because He IS "Alpha And The Omega": ?

The sections of this article are:

- 1- Rebuttal from www.jewsforjudaism.org.
- 2- GOD Almighty has no beginning and no end!

3- The book of Revelation is an unreliable book according to the NIV Bible's Theologians.

4- **The "Alpha and Omega" quote doesn't even exist in the original Bibles!!**
See the historical proofs about how this quote was nothing but a lie inserted into the book of revelation.

From www.jewsforjudaism.org :

Question : In the Book of Revelation we find the verse, "I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty" (Revelation 1:8). But what do you do with Revelation 22:13, which appears to be Jesus speaking (see verse 16), when he says, "I am the Alpha and the Omega, the first and the last, the beginning and the end"? Doesn't the command by Matthew's Jesus to, "Go therefore, and teach all nations, baptizing in the name of the Father, and the Son, and the Holy Spirit" (Matthew 28:19) show the existence of a triune deity.

Answer: Despite the distinctiveness with which God and Jesus are regarded in the New Testament some Christians are under the misconception that God and Jesus form two-thirds of a triune deity. Partial responsibility for this error is due to the New Testament writers, who use a number of designations for Jesus, which are the same as those given to God in the Jewish Bible and in the New Testament. The resulting confusion as to whether certain New Testament passages refer to God or to Jesus helped to produce the belief in a triune god.

That Jesus, who is considered by the New Testament writers to be the link between God and creation, is called by some of the same designations that are applied to God is understandable. After all, the New Testament writers believed that God had conferred a tremendous amount of power upon this angelic being, so why not, as well, some of His names, which express certain facets of His being? But it is nevertheless clear that although the God of the New Testament interacts with the world He created solely through His "firstborn" (Colossians 1:15-17), the latter is still subservient to God. Because of the exalted yet subservient position in which they envision Jesus, the New Testament writers do not believe it compromises God's status to apply some of His names to Jesus (cf. Ephesians 1:21, Philippians 2:9, Hebrews 1:4). The use of common names is not intended to indicate that Jesus is of one substance with God.

Perhaps, if "the Alpha and the Omega" in Revelations 22:13 is actually a reference to Jesus it stems from the New Testament belief that the pre-incarnate Jesus was the first thing created by God. What is significant is not so much the use of this name as the fact that whenever the relationship between God and Jesus is treated, the New Testament writers always describe God as superior to Jesus.

In any case, in verse 12 the subject of verse 13 ("the Alpha and the Omega") says he is "coming quickly." Since Jesus has not come "quickly" this is either false prophecy or the text is not speaking about Jesus.

GOD Almighty has no beginning and no end!

Even if Prophet Jesus peace be upon him claimed to be the "Alpha and Omega", which by the way, this claim is only found in the book of Revelation in the entire NT, it still wouldn't prove that he is the Creator of the Universe. Unlike the other Books and Gospels that contain repeated/similar quotes from Jesus in them that can be found in multiple Books/Gospels, this quote in Revelation 1:8 cannot be found anywhere else in the Bible! In the "[The book of Revelation is an unreliable book according to the NIV Bible's Theologians](#)" section below, you will see how the NIV Bible's Theologians believe that the book is an invalid one.

But anyway, let's assume that Jesus peace be upon him did say this claim: that he is the beginning and the end. This still doesn't prove anything because GOD Almighty has no beginning and no end! Yes, Jesus peace be upon him will come back to fight the devil and end all evil on earth, which makes him the END. And yes, when Jesus peace be upon him comes back to earth, his coming will be the BEGINNING of the end of all evil on earth. So Jesus during the end times can be indeed the BEGINNING and the END.

Please visit [Jesus' second coming in Islam](#) for more details.

But like I said, GOD Almighty most certainly has no beginning, and He most certainly has no End! So any statement with a "begin" and "end" in it cannot be applied at all to GOD Almighty! So therefore, Jesus peace be upon him did not claim to be the Creator of the Universe in Revelation 1:8.

The book of Revelation is an unreliable book according to the NIV Bible's Theologians:

The following about the validity of the book of Revelation was taken from the article: [Just who were the original authors of the Bible?!](#)

The Book of Revelation:

"Four times the author identifies himself as John (1:1,4,9; 22:8).....In the third century, however, an African bishop named Dionysius compared the language, style and thought of the Apocalypse (Revelation) with that of the other writings of John and decided that the book could not be written by the apostle of John. (From the NIV Bible Commentary, page 1922)"

Again, we don't know who wrote the Book of Revelation. It is certainly highly doubtful that it was written by Apostle John. The Theologians and Historians of the NIV Bible seem to agree with the invalidity of this book from the above quote. So are you now going to consider the other John's words as the Words and Inspirations of GOD Almighty?

Notice that in the sections of "[Gospel of John](#)" and "[Gospels of 1, 2 & 3 John](#)" above, the author did not identify himself and it was ASSUMED without actual proofs that it was Saint John who wrote them. Notice how they said that if he were to identify himself, then it would be hard for them to explain it.

Now, notice the author in the Book of Revelation does identify himself as John, but he has a complete different language and style of writing from the other books, which created much uncertainty about its validity in the Church.

My Questions Here Are: Who wrote the Books? And is or is not Saint John supposed to identify himself in his books? And where are his books that have his name on them?

Again, keep in mind that the NT was not even documented on paper until 150 to 300 years after Jesus (depending on what Christian you talk to). So the dating is way too long for us to be assuming books to belong to certain people. Let alone considering their nonsense (contents) as the True Living Words of GOD Almighty.

The Book of Revelation is a very important, probably the most important Book in the Bible today, because it has prophecies in it of what Christians believe is for our future today, even though it has nothing to do with our current world. It talks about Jesus soon (1800 to 2000 years ago) will return (Revelation 22:7). I don't know how soon is 2000 years to the Bible. All the people that this book was told to had died.

It also talks about the great battle of Gog and Magog fighting the righteous; "and will go out to deceive the nations in the four corners of the earth [The earth DOES NOT have four corners and no the earth is not a square or rectangle. It is round almost like an egg!!]--Gog and Magog--to gather them for battle. In number they are like the sand on the seashore. (From the NIV Bible, Revelation 20:8)"

The thing that we need to notice here beside the grave error about the shape of the earth in this false book (sorry to say that), is that the Gog and Magog existed before. Gog, the chief prince of Meshech and Tubal (Ezekiel 39:1), is the name of the leader and Magog is the name of his nation (Ezekiel 38 and 39). The Gog and Magog army had already been defeated and the Noble Quran confirms their story. There had been historical discoveries that perfectly match the Noble Quran's claims regarding the Gog and Magog, such as the discovery of the "Iron Gates", and other literature that mentions the Gog and Magog army and location. There is even historical documentation about them which matches the Noble Quran in London, England.

Please visit [The story of Gog and Magog and the Iron Gates in the Noble Quran and the Bible](#) to see the references and proofs of these historical discoveries and several more.

It is a common Christian answer to say "We support Israel because it is God's promised land to the Jews, and He will prevail them against the army of Gog and Magog who seems to be mainly an Islamic army today." They mostly rely on the Book of Revelation from the Bible to support this claim.

The story of the Gog and Magog army attacking the Jews exists in both the Book of Ezekiel and the Book of Revelation in the Bible. The Book of Ezekiel which came literally thousands of years before the Book of Revelation predicted the attack and defeat of the army of Gog and Magog.

The Noble Quran (The Muslims' Holy Scripture) talks about the army of Gog and Magog in details and explains the events that ALREADY took place. As I mentioned above, there had been historical discoveries that perfectly match the Noble Quran's claims regarding the Gog and Magog, such as the discovery of the "Iron Gates", and other literature that mentions the Gog and Magog army and location.

Please visit [The army of Gog and Magog and the Iron Gates in the Noble Quran and the Bible.](#)

The lie (sorry to say that) of the Book of Revelation, however, also predicts the coming of the army of Gog and Magog. But as I said, the army of Gog and Magog were ALREADY predicted in the Bible thousands of years before the Book of Revelation.

So, the prediction in the Book of Revelation proves that the writer of the book, lacked a great deal of knowledge about history, because as I said, the event of the Gog and Magog battle (i.e., the battle of Armageddon) already happened!

The point is that the Book of Revelation, however, like most of the Bible today seems to be nothing but a big hoax (sorry to say that). It is very doubtful, but yet ironically, very important to the Christians of today.

Would you honestly deep inside yourself call nonsense of this kind the True Living Words of GOD Almighty, especially after knowing that very important early Christian resources thought "the book could not be written by the apostle of John"?

The "Alpha And Omega" Quote Doesn't Even Exist In The Original Bibles!!

Please visit: [Arche of the Creation of God as Alpha and Omega.](#) The "Alpha and Omega" doesn't even exist in the original Bible! It's a lie that was later inserted by Trinitarians. See the historical proofs in the article. If their site is down, then you can read the article at [this link ON MY SITE.](#)

Further More

Some people say that since the same titles – Alpha and Omega - are used for both God and Jesus, this proves that they one and the same. It is further claimed that these expressions mean the eternity of the Father and the Son. Upon analysis, we see that this notion raises several problems.

Isaiah 44:6 “This is what the Lord says - Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God.”

Revelation 1:8 “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

Revelation 1:11 “Saying, I am Alpha and Omega, the first and the last.”

Revelation 22:13 “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

First, the Book of Revelation is an unreliable book. Early Christians and elders of the Church - Marcion, Caius of Rome, Dionysius of Alexandria, Amphilocius of Iconium, Gregory of Nazianzus, Cyril of Jerusalem, Synod of Laodicea in 360 CE - disputed it. The author of the Revelation identifies himself as some unknown John, but probably not the apostle John because the style of the book is completely different from the Gospel of John. Other than his name, very little is known about him. Martin Luther criticized this book. He wrote in the preface to Revelation,

About this book of the Revelation of John, I leave everyone free to hold his own opinions. I would not have anyone bound to my opinion or judgment. I say what I feel. I miss more than one thing in this book, and it makes me consider it to be neither apostolic nor prophetic... Many of the fathers also rejected this book a long time ago... For me this is reason enough not to think highly of it: Christ is neither taught nor known in it.”

To this day, Lutheran scholars put the Revelation of John in a separate category of disputed books.

Second, Alpha and Omega are the first and last letters of the Greek alphabet. Biblical scholars are not completely sure what the phrase “**the Alpha and the Omega**” means. It cannot be strictly literal, because neither God nor Jesus is a Greek letter. It is like saying God is ‘A’ and ‘Z’. Lenski concludes, “It is fruitless to search Jewish and pagan literature for the source of something that resembles this name Alpha and Omega. Nowhere is a person, to say nothing of a divine Person, called ‘**Alpha and Omega**’, or in Hebrew, ‘**Aleph and Tau**’.” Although there is no evidence from the historical sources that anyone is named “**the Alpha and Omega**,” Bullinger says that the phrase “is a Hebraism, in common use among the ancient Jewish Commentators to designate the whole of anything from the beginning to the end; e.g., ‘**Adam transgressed the whole law from Aleph to Tau**’.” The best scholarly minds have concluded that the phrase has something to do with starting and finishing something, or the entirety of something.

Third, the doctrine of Alpha and Omega is a sad and unfortunate example of mankind’s tampering with the Word of God. It shows how doctrine is contracted by men to justify false beliefs. The phrase “**Saying, I am Alpha and Omega, the first and the last**” (Revelation 1:11) which is found in the King James Version was not in the original Greek texts. Therefore, the Alpha Omega phrase is not found in virtually any ancient texts, nor is it mentioned, even as a footnote, in any modern translation!

Revelation 1:10-11

KJV “and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last:”

NIV “and I heard behind me a loud voice like a trumpet, which said: ‘Write on a scroll what you see and send it to the seven churches’”

NASB and I heard behind me a loud voice like the sound of a trumpet, saying, "Write in a book what you see, and send it to the seven churches:"

ASV "and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches:"

RSV "and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches"

NAB (Catholic) "and heard behind me a voice as loud as a trumpet, which said, "Write on a scroll what you see and send it to the seven churches"

Claim 36 : But He Must Be God, Or Else We Cannot Be Saved

But the Church will tell us that it is necessary for Jesus (pbuh) to be the son of God and to die on the cross as an ultimate sacrifice in atonement for the original sin, otherwise they are all destined for hell. As Paul taught them *"without shedding of blood is no remission."* Hebrews 9:22. Let us study Paul's claim:

If the sin of one man can make all mankind sinners as claimed in Romans 5:12, then:

1) This requires that all babies are sinners from birth and are only saved if they later *"accept the sacrifice of their Lord and are baptized."* All others remain stained with the original sin and destined for destruction. Till recently, unbaptized infants were not buried in consecrated ground because they were believed to have died in original sin. Saint Augustine himself is quoted as saying:

"No one is clean, not even if his life be only for a day"

A dictionary of Biblical tradition in English literature, p.577).

This, however, contradicts the words of Jesus himself

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Matthew 19:14 (also Mark 10:14, and Luke 18:16).

So Jesus (pbuh) himself is telling us that children are born without sin and are destined for heaven without qualification. In other words, no one is born stained with an original sin. Once again, the teachings of Islam. Islam teaches that you are destined for salvation from your very birth. This will be your reward unless you refuse this gift and insist on disobeying God.

2) All the many millennia of previous prophets (Moses, Abraham, Jacob, Noah, ...etc.) and their people are all condemned to never receive true salvation simply because Jesus, the alleged "Son of God," arrived too late to save them. In other words, they have sin forced upon them (by Adam, 1 Corinthians 15:22) and the chance for redemption withheld from them (By Jesus' late arrival after their death,

Galatians 2:16). Paul says

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Romans 5:14

"For if Abraham were justified by works, he hath reason to boast; but not before God." Romans 4:2

If Jesus had only arrived as soon as Adam committed his sin and not thousands of generations later then maybe all of these generations could have received true salvation (like this generation).

Did Abraham or any of the other prophets ever preach the "crucifixion"? Did they preach the "Trinity"? I am asking for clear and decisive words and not personal forced interpretations of their words or "hidden meanings" for their words. If you are not sure then why not ask the Jews who we are told faultlessly transmitted two thirds of the Bible to us? Have any of them *ever* worshipped a Trinity? Many people do not bother to think about this. As long as they are going to heaven, what does it matter what happens to others?

3) What right did the prophets of God have to deceive their people and tell them that they would receive eternal salvation and expiation from their sins if they but kept the commandments? What right did they have to teach them all of these commandments and the observance of the Sabbath and other hardships if all of their works were worthless and belief in Jesus' sacrifice which would not occur till many thousands of years after their death was the only way to salvation, or as Paul put it :

"a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified.." Galatians 2:16.

4) Explain Ezekiel 18:19-20 *"Yet do you say: Why shouldn't the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.."* This verse was revealed long before the birth of Paul and his claims of "original sin" and "redemption." It clearly states that all mankind are not held accountable by God Almighty for the sin of Adam.

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.." Deuteronomy 24:16

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Jeremiah 31:29-30

"The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God" [Ezekiel 18:1-9](#)

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." [Micah 7:18:](#)

"So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." [Numbers 35:33](#)

5) Isaiah 43:11 *"I, even I, am the LORD; and beside me there is no savior."* How is Jesus the savior if God *Himself* denies this? Remember, we have already discarded the doctrine of "Trinity."

"I am God, and there is none else; I am God, and there is none like me," [Isaiah 46:9](#)

"the LORD he is God; there is none else beside him," [Deuteronomy 4:35](#)

"See now that I, even I, am he, and there is no god with me," [Deuteronomy 32:39](#)

"That all the people of the earth may know that the LORD is God, and that there is none else," [1 Kings 8:60](#)

"Is there a God beside me? yea, there is no God; I know not any," [Isaiah 44:8](#)

"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me," [Isaiah 45:5](#)

"and there is no God else beside me; a just God and a Savior there is none beside me," [Isaiah 45:21](#)

"I am God, and there is none else." [Isaiah 45:22:](#)

6) *"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with*

him." John 14:23.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

So what were Jesus' words to us?:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and [thy] mother: and, Thou shalt love thy neighbor as thyself The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me." Matthew 19:16-21.

Jesus (pbuh) refutes that he is even "good." This is a characteristic of a **MAN**. When you compliment a man, and this man is humble, he will say: *"why are you complimenting me? I am not so good, I am just a humble man."* This is how good and decent men speak. It is how they display humility before God. However, if Jesus (pbuh) is God then he *must* claim to be good. This is because God is the source of *ultimate* good. If God claims not to be good then he will be a hypocrite and a liar which is impossible.

Jesus then goes on to completely bypass any mention of an original sin or an atonement. He does *not* tell this man that *"a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified.."* Rather, he tells him that the keeping of the commandments and the selling of one's belongings is the path to *perfection*. No mention of an original sin. No mention of an atonement. No mention of a crucifixion. No mention of faith without work. As we have seen in sections 1.2.5 through 1.2.7 (and we shall see much more of this in later sections), all of these beliefs were the beliefs of *Paul* and not Jesus.

Paul, a disciple of Jesus' disciple Barnabas, is quoted to have said that the law of Moses is worthless. Belief in the crucifixion is the only requirement

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" Galatians 2:16

Also: "Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:28

And: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" Hebrews 8:13.

And: "He that believeth and is baptized shall be saved; but he that believeth not

shall be damned." Mark 16:16

Please compare the above with

"The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple." Psalm 19:7

Jesus (pbuh), however, tells us that

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Fulfillment of Law of Moses. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:18-19.

Even James emphasizes that:

"What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food And one of you say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit? Even so faith, if it hath not works, is dead, being alone Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? For as the body without the spirit is dead, so faith without works is dead also." James 2:14-20

It comes down to this: Who's words carry more weight with us, Jesus or Paul? Jesus and James both say "have faith in God and obey the commandments and you shall be saved." Paul on the other hand says "Forget the commandments, just have faith in the death of Jesus!" So who do we trust, Jesus or Paul?

When God Almighty sent down the Noble Qur'an in order to **"bear witness"** over the previous scriptures and to **"rectify"** the changes which have crept into them over the ages, He also provided us with the path to salvation. Strangely enough, in the Qur'an we find a confirmation of the message of both Jesus and James:

"And whosoever does of the righteous good deeds, be they male or female, and has faith, such will enter Paradise and shall not be wronged even so much as a 'Naqeer'(the speck on the back of a date stone)" The noble Qur'an, Al-Nissa(4):124

"And whosoever works deed of righteousness and has faith, then he shall fear no injustice nor any curtailment [of his reward]." The noble Qur'an, Ta'ha(20):112

"Verily, those who believed and did righteous deeds, they are the best of creatures" The noble Qur'an, Al-Bayyinah(98):7

"[God swears] by all time!. Verily, humanity is in loss. Except such as had faith, and did righteous deeds, and encouraged one-another in truth, and encouraged one-another in patience." The noble Qur'an, Al-Asr(103):1-3

Jesus (pbuh) himself never said **"Believe in my sacrifice on the cross and you will be saved."** He didn't tell this young man **"You are filthy wicked and sinful and can never enter heaven except through my redeeming blood and your belief in my sacrifice."** He simply said *repeatedly* "keep the commandments" and nothing more. If Jesus (pbuh) was being prepared and conditioned for this sacrifice from the beginning of time, then why did he not mention it to this man? Even when this man pressed him for more, Jesus only told him that to be **"PERFECT"** he only needs to sell his belongings. He made no mention whatsoever of his crucifixion, an original sin, or a redemption. Would this not be quite sadistic of Jesus (pbuh) if Paul's claims are true **"for by the works of the law shall no flesh be justified"**? We do not know when or how this young man later died. However, supposing he died the very next day, right after receiving this command directly from the mouth of Jesus, would he then be destined for Hell since he never believed in a Trinity, an original sin, a crucifixion or an atonement even though he was following the command of Jesus to the letter?

If Jesus' (pbuh) whole mission in life was to die on the cross in atonement for the "sin of Adam," and if this was the founding reason why he was sent, would we not be justified in expecting him to spend night and day drumming this into the minds of his followers? Should we not expect him to speak of nothing else? Should we not expect him to spend night and day preaching that the commandments shall soon be thrown out the window (Galatians 3:13) and faith in his upcoming crucifixion shall be the only thing required of them? (Romans 3:28). Should we not expect Jesus (pbuh) to echo the teachings of Paul who never in his life met Jesus but claims Jesus (pbuh) was preaching these things to him in "visions"? Should we not expect Jesus (pbuh) to tell everyone he meets "The commandments are worthless. I shall be dying on the cross soon. Believe in my sacrifice and you shall be saved"? Is this not dictated by plain simple logic? Can we find such an explicit statement from Jesus anywhere in the whole Bible?

7) We read in the Bible that Jesus (pbuh) taught his followers to pray to God as follows:

***"..And forgive us our debts, as we forgive our debtors."* Matthew 6:12.**

***Also: "And forgive us our sins; for we also forgive every one that is indebted to us."* Luke 11:4.**

Jesus is asking us to pray to God that He forgive our sins. But how does he want

God to forgive our sins? By a blood sacrifices of a sinless god? No!. That is not what he said. Rather, he taught us to ask God to forgive us "as we forgive those who are indebted to us." Therefore one must ask, if someone owes us money and we want to forgive them, what do we do?:

1. Do we say "I forgive you your debt ... now pay up!"?
2. Do we say "I forgive you your debt ... now I shall kill your neighbor"
3. Or do we say "I forgive you," and forget the matter?

Therefore, did Jesus teach us to pray to God that He should:

1. Say "All of mankind is forgiven ... now pay an ultimate price"?
2. Or, to say "All of mankind is forgiven ... now I need to kill someone who is sinless"?
3. Or, to say "All of mankind is forgiven" and that is it !?

In the Qur'an we are told that Adam (pbuh) did indeed repent

"And Adam received from his Lord words (teaching him how to repent) and He relented toward him. Lo! He is the Relenting the Merciful" The noble Qur'an, Al-Bakarah(2):37

So Adam (pbuh) received a revelation from God showing him how to repent and he did so. God Almighty did not mandate a gruesome and torturous death for "His only begotten son" or anything else. He simply accepted Adam's repentance and relented. This is *true* mercy.

Tom Harpur, a former professor of New Testament, author of "For Christ's Sake," and an Anglican Minister writes;

"Perhaps I am lacking in piety or some basic instinct, but I know I am not alone in finding the idea of Jesus' death as atonement for the sins of all humanity on one level bewildering and on the other morally repugnant. Jesus never to my knowledge said anything to indicate that forgiveness from God could only be granted 'after' or 'because of the Cross.'" For Christ's Sake, p.75

Why Jesus Cannot Be God ?

Description: The first in a four part series discussing the biblical evidence that Jesus is not God.

Bible Says That God Is Not Man

Numbers 23:19 "God is not a man..."

Hosea 11:9 "...For I am God, and not man..."

Jesus is called a man many times in the Bible:

John 8:40 "...a man who has told you the truth..."

Acts 2:22 "Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know."

Acts 17:31 "He will judge the world in righteousness through a man whom He has appointed"

Tim. 2:5 "...the man Christ Jesus."

God is not a man, but Jesus, may God praise him, was a man, therefore, Jesus was not God.

The Bible Says That God Is Not A Son Of Man

Numbers 23:19 "God is not a man...nor a son of man..."

The Bible often calls Jesus "a son of man" or "the son of man."

Matthew 12:40 "...so will the son of man be..."

Matthew 16:27 "For the son of man is going to come..."

Matthew 28 "...until they see the son of man coming in His kingdom."

Mark 2:10 "But so that you may know that the Son of Man has authority..."

John 5:27 "...because He is the son of man."

In the Hebrew Scriptures, the "son of man" is also used many times speaking of people

(Job 25:6; Psalm 80:17; 144:3; Ezekiel 2:1; 2:3; 2:6; 2:8; 3:1; 3:3; 3:4; 3:10; 3:17; 3:25).

Since God would not contradict Himself by first saying He is not the son of a man, then becoming a human being who was called "the son of man", he would not have done so. Remember God is not the author of confusion. Also, human beings, including Jesus, are called "son of man" specifically to distinguish them from God, who is not a "son of man" according to the Bible.

The Bible Says That Jesus Denied He Is God

Luke 18:19 Jesus spoke to a man who had called him "good," asking him, "Why do you call me good? No one is good except God alone."

Matthew 19:17 And he said to him, "Why are you asking me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."

Jesus did not teach people that he was God. If Jesus had been telling people that he was God, he would have complimented the man. Instead, Jesus rebuked him, denying he was good, that is, Jesus denied he was God.

The Bible Says that God is Greater than Jesus

John 14:28 "My Father is greater than I."

John 10:29 "My father is greater than all."

Jesus cannot be God if God is greater than him. The Christian belief that the Father and son are equal is in direct contrast to the clear words from Jesus.

Jesus Never Instructed His Disciples to Worship Himself or the Holy Ghost, but God and God Only

Luke 11:2 "When you pray, say Our Father which art in heaven."

John 16:23 "In that day, you shall ask me nothing. Whatsoever you ask of the Father in my name."

John 4:23 "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

If Jesus was God, he would have sought worship for himself. Since he didn't, instead he sought worship for God in the heavens, therefore, he was not God.

The Bible Says That Jesus Recognized, Prayed, & Worshipped The Only True God

Jesus prayed to God with the words:

John 17:3 "...that they might know you, the only true God, and Jesus Christ whom you have sent."

Jesus prayed to God all night:

Luke 6:12 "he continued all night in prayer to God."

...Because:

Matthew 20:28: Just as the son of man did not come to be served, but to serve.

How did Jesus pray to God?

Matthew 26:39 '...he fell with his face to the ground and prayed, 'My Father...''

Even Paul said:

Hebrews 5:7 "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission."

Who was Jesus praying to when he fell on his face with loud cries and petitions?
Was it himself?

Was Jesus crying in tears to himself pleading to be saved from death? No man, sane or insane, prays to himself! Surely the answer must be a resounding 'No.' Jesus was praying to "the only true God." The God Jesus was the servant of, the One Who sent him. Can there be a clearer proof that Jesus was not God?

The Quran confirms that Jesus called for the worship of the Only True God:

"Truly, God is my Lord and your Lord, so worship Him (alone). This is the straight path." (Quran 3:51)

Description: The second in a four part series discussing the biblical evidence that Jesus is not God.

The Bible Says That The Disciples Did Not Believe Jesus Was God.

The Acts of the Apostles in the Bible details the activity of the disciples over a period of thirty years after Jesus, may God praise him, was raised to heaven. Throughout this period, they never referred to Jesus as God. For instance Peter stood up with the eleven disciples and addressed a crowd saying:

Acts 2:22 "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."For Peter, Jesus was a servant of God (confirmed in Matthew 12:18):

Acts 3:13 "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus."

Acts 3:26 "God raised up his servant..."

When faced by opposition from the authorities, Peter said:

Acts 5:29-30 "We must obey God rather than men! The God of our fathers raised Jesus..."

The disciples prayed to God just as they were commanded by Jesus in Luke 11:2, and considered Jesus to Be God's servant,

Acts 4:24 "...they raised their voices together in prayer to God. 'Sovereign Lord,'

they said, 'you made the heaven and the earth and the sea, and everything in them.'"

Acts 4:27 "...your holy servant Jesus, whom you anointed."

Acts 4:30 "...of Your holy servant Jesus."

This is exactly what the Quran states of Jesus: Quran 19: 30 "...I am indeed a servant of God."

The Bible Says That Jesus Was God's Servant, Chosen One, And Beloved.

Matt. 12:18 "Behold, My servant, whom I have chosen, in whom My soul is well pleased."

Since Jesus is God's servant, Jesus cannot be God.

The Bible Says That Jesus Could Not Do Anything By Himself.

John 5:19 "The son can do nothing by himself; he can only do what he sees his Father doing."

John 5:30 "I can of mine own self do nothing."

Jesus did not consider himself equal with God, rather he denied doing anything by himself.

The Bible Says That God Performed Miracles Through Jesus & Jesus Was Limited In What He Could Do.

Matt. 9:8 "But when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men."

Acts 2:22 "a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst."

Acts 10:38 "...he went about doing good and healing all who were oppressed by the devil, for God was with Him."

If Christ was God, the Bible would simply say that Jesus did the miracles himself without making reference to God. The fact that it was God supplying the power for the miracles shows that God is greater than Jesus.

Also, Jesus was limited in performing miracles. One time when Jesus tried to heal a blind man, the man was not healed after the first attempt, and Jesus had to try a second time (Mark 8:22-26).

Once a woman was healed of her incurable bleeding. The woman came up behind him and touched his cloak, and she was immediately healed. But Jesus had no idea who touched him:

Mark 5:30 "At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, 'Who touched my clothes?'"

Mark 6:5 "He could not do any miracles there, except lay his hands on a few sick people and heal them."

Quite obviously, someone with such limitations cannot be God.

The power of miracles was not within Jesus.

The Bible Says That At Times Of Weakness Angels Strengthened Jesus; God, However, Does Not Need To Be Strengthened.

Luke 22:43 "An angel from heaven appeared to him and strengthened him [in the garden of Gethsemane]."

Mk. 1:13 "Then the devil left him; and behold, angels came and began to minister to Him."

Mark 1:13 "And he was in the wilderness forty days being tempted by Satan; and he was with the wild beasts, and the angels were ministering to him."

Men need to be strengthened; God does not because God is All-Powerful.

If Jesus had to be strengthened, he must not be God.

The Bible Says That Jesus Wanted God's Will To Be Done, Not His Own.

Luke 22:42: "not my will but Yours be done."

John 5:30 "I do not seek my own will, but the will of Him who sent me."

John 6:38 "For I came down from heaven, not to do mine own will, but the will of Him that sent me."

Are some members of the coequal Trinity subservient, and less than equal, to other members? Even though they have different wills ("I do not seek my own will"), do they obey without question the others' commands ("the will of Him who sent me")? Jesus admits to subordinating his own distinct will, yet according to the Trinitarian doctrine they should all have the same will. Should one of the triune partners have to forgo his own will in favor of the will of another member of the Trinity? Should not they all have the exact same will?

The Bible Says Jesus Regarded God's Testimony As Separate From His Own.

Jesus regarded himself and God as two, not "one."

John 8:17 and 18: "I am one who testifies for myself; my other witness is the Father."

John 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me."

If Jesus was God, He would have not have regarded God's testimony as separate from his own.

Description: The third in a four part series discussing the biblical evidence that Jesus is not God.

The Bible Says That Jesus Is Subordinate To God

1 Corinthians 11:3 "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

1 Corinthians 15:28 "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."

Since Jesus was subordinate to God, he was not God.

Bible Says That Jesus Grew In Wisdom & Learning, But God Is All Wise & Does Not (Need To) Learn

Jesus grew in wisdom, but God is all wise:

Psalms 147:5 "Great is our Lord and abundant in strength; His understanding is infinite."

Luke 2:52: "And Jesus increased in wisdom."

God does not need to learn, but Jesus learned.

Heb. 5:8 "Although he was a son, he learned obedience..."

Bible Says That Jesus Had Limited Knowledge, But God's Knowledge Is Infinite

Mark 13:32 "No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father."

Since Jesus, may God praise him, did not know, he was not all-knowing, and therefore, he cannot be the God whose knowledge is all-encompassing.

Bible Says That Jesus Was Tempted, But God Cannot Be Tempted

Heb. 4:15 "tempted in every way—just as we are"

James 1:13 "for God cannot be tempted by evil"

Since God cannot be tempted, but Jesus was, therefore, Jesus was not God.

Bible Says That Jesus' Teachings Were From God, NOT Jesus Himself

John 7:16 "So Jesus answered them and said, "My teaching is not mine, but His who sent me."

Jesus could not have said this if he were God because the doctrine would have been his.

Bible Says That Jesus Died, But God Cannot Die

The Bible teaches that Jesus died. God cannot die. Romans 1:23 and other verses say that God is immortal. Immortal means, "not subject to death." This term applies only to God.

Bible Says That Jesus Lived Because Of God

John 6:57 "I live because of the Father."

Jesus cannot be God because he depended on God for his own existence.

Bible Says That Jesus' Powers Were Given To Him

Matt 28:18 "All power is given unto me."

God is all-powerful, no one gives God His powers, otherwise He would not be God because He would be weak. Therefore, Jesus could not be God.

Bible Says That Jesus Was Taught & Commanded By God

John 8:28 "As my Father hath taught me, I speak these things,"

John 12:49 "The Father, who sent me, he gave me a commandment."

John 15:10 "I have kept my Father's commandments."

No one can teach God, otherwise God cannot be All-Knowing and would owe His teacher. Since Jesus was taught and commanded by God, Jesus cannot be God himself. The teacher and the student, the commander and the commanded are not one.

Bible Says That God Made Jesus "Lord"

Acts 2:36 "God has made this Jesus... both Lord and Christ."

"Lord" is used in many ways in the Bible, and others beside God and Jesus are called "Lord." For Example:

- 1) property owners (Matt. 20:8)
- 2) heads of households (Mk 13:35)

- 3) slave owners (Matt. 10:24)
- 4) husbands (1 Pet. 3:6)
- 5) a son called his father Lord (Matt. 21:30)
- 6) the Roman Emperor was called Lord (Acts 25:26)
- 7) Roman authorities were called Lord (Matt. 27:63)

"Lord" is not the same as "God." "Lord" (the Greek word is kurios) is a masculine title of respect and nobility used many times in the Bible. If Jesus were God, then for the Bible to say he was "made" Lord would make no sense.

Bible Says That Jesus Was Lower Than Angels

Hebrews 2:9 "But we do see him who was made for a little while lower than the angels, namely, Jesus."

God, the Creator of angels, cannot be lower than His own creation, but Jesus was. Therefore, Jesus was not God.

Bible Says That Jesus Called The Father "My God"

Matt. 27:46 "My God, My God, why have You forsaken me?"

John 20:17 "I ascend to my Father and your Father, and my God and your God."

Rev. 3:12 "... the temple of my God... the name of my God... the city of my God... comes down out of heaven from my God."

Jesus did not think of himself as God, instead Jesus' God is the same as ours.

Bible Says That God Cannot Be Seen, But Jesus Was

John 1:18 "no man has seen God at any time."

Description: The finale of a four part series discussing the biblical evidence that Jesus is not God.

Bible Says Twice That Jesus Was Accused Of Being God, But He Denied It

According to the Bible, on only two instances the Jews opposed Jesus on the basis that he pretended to be God or equal with God. Had Jesus, may God praise him, claimed to be God, he is likely to have been opposed on this basis more frequently. Because in these two instances, when charged, in the one case, with making himself God, and in the other, with making himself equal with God, he denied the charges. In reply to the charge of being an equal with God, he says immediately:

John 5:19, 30 "The son can do nothing of himself, but what he sees the Father do";

and directly after: "I can of mine own self do nothing."

In answer to the charge of making himself God, he appeals to the Jews in substance thus: Your own Scriptures call Moses a god, and your magistrates gods; I am surely not inferior to them, yet I did not call myself God, but only the "son" of God (John 10:34-36).

This is unlikely to have been Jesus' actual response. Hastings in "The Dictionary of the Bible" says, "Whether Jesus used it of himself is doubtful." Grolier's encyclopedia, under the heading "Jesus Christ," says, "it is uncertain whether the Father/Son language (Mark 18:32; Matt. 11:25-27 par.; John passim) goes back to Jesus himself." A University of Richmond professor, Dr. Robert Alley, after considerable research into newly found ancient documents concludes that:

"...The (Biblical) passages where Jesus talks about the Son of God are later additions.... what the church said about him. Such a claim of deity for himself would not have been consistent with his entire lifestyle as we can reconstruct. For the first three decades after Jesus' death Christianity continued as a sect within Judaism. The first three decades of the existence of the church were within the synagogue. That would have been beyond belief if they (the followers) had boldly proclaimed the deity of Jesus."

Assuming Jesus did say that he was "son" of God. What did it mean? We first need to know the language of his people, the language of the Jews to whom he was speaking.

First, most people think there are no other verses that contradict or give equal divine sonship to other persons in the Old or New Testament. But according to the Bible God had quite a few "sons": Adam, Jacob is God's son and firstborn, Solomon, Ephraim is God's firstborn, common people are called the sons of God. All four Gospels record Jesus as saying, "Blessed are the peace-makers; they will be called sons of God."

The word "son" cannot be accepted literally because in the Bible, God apparently addresses many of his chosen servants as "son" and "sons." The Hebrews believed God is One, and had neither wife nor children in any literal sense. Therefore, it is obvious the expression "son of God" merely meant "Servant of God"; one who, because of faithful service, was close and dear to God as a son is to his father. Christians who came from a Greek or Roman background, later misused this term. In their heritage, "son of God" signified an incarnation of a god or someone born of a physical union between male and female gods. This can be seen in Acts 14: 11-13, where we read that when Paul and Barnabas preached in a city of Turkey, pagans claimed they were gods incarnate. They called Barnabas the Roman god Zeus, and Paul the Roman god Hermes.

Furthermore, the New Testament Greek word translated as "son" are "pias" and "paida" which mean "servant," or "son in the sense of servant." These are translated to "son" in reference to Jesus and "servant" in reference to all others in some translations of the Bible. So, consistent with other verses, Jesus was merely saying that he is God's servant.

Bible Says Jesus Is God's Servant

All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself). We do not usually find people telling their sons (or themselves): "come here my servant," or "Go over there my servant." Let us compare this with what God has to say about Jesus (pbuh):

1. Matthew 12:18: *"Behold my servant, whom I have chosen."*
2. Acts 3:13(RSV): *"The God of Abraham, and of Isaac,... hath glorified his servant Jesus."*
3. Acts 4:27(RSV): *"For of a truth against thy holy servant Jesus, whom thou hast anointed..."*

The Actual Greek word used is "pias" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible, such as the popular King James Version, have translated this word as "Son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as "servant." As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the "most" ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

The exact same word "pias" is attributed to Jacob (Israel) in Luke 1:54 and translated as "servant":

"He hath helped his servant Israel, in remembrance of his mercy;,"

It is also applied to King David in Luke 1:69, and once again, it is translated as "servant":

"...the house of his servant David;" (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), *NOW* it is translated as "Son." (notice that it is not only translated as "son" but as "Son".) Why the double standard? Why the dishonest translation techniques?

"And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, 'It is from Allah' but it is not from Allah; and they speak a lie against Allah while [well] they know it!" The noble Qur'an, A'al-Umran(3):78

"The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will

he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish hem with a painful torment, nor will they find for themselves other than Allah any ally or champion" The noble Qur'an, Al-Nissa(4):172-174

Bible Says That Jesus Was A Creation

If Jesus Was A Creation Then How Could He Be God?

We all know that one key attribute of God is that He is eternal. If someone asks you, "Could God create another God?" the answer will be a definite no. Because God is eternal and is not a creation. So how can an eternal person be created? It does not make any sense. Now when we read the Bible we see that Jesus was created. If Jesus was a creation then he cannot be the Creator and therefore cannot be God.

[Romans 9:29](#) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, **that he might be the firstborn among many brethren.**

[Colossians 1:15](#) Who is the image of the invisible God, **the firstborn of every creature:**

[Revelation 3:14](#) And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God;**

How can Jesus be the first born and the beginning of creation if he was the Creator?

Also the New Testament, Acts 13:33 to be precise quotes a verse from the Old Testament...

[Psalms 2:7](#) I will declare the decree: the LORD hath said unto me, Thou art my Son; **this day** have I begotten thee. (See also Acts 13:33)

The New Testament author says that this verse is referring to Jesus. But look at the verse. The Lord said, "THIS DAY, have I begotten thee" So Jesus became the begotten Son of God on a certain day. Therefore, he is not the eternal Son of God, which then leaves us to the undeniable conclusion that Jesus is not God.

How Can Jesus Be GOD Almighty In The Light Of The Following Verses?

If Jesus was GOD, then why in [Mark 12:29](#) Jesus said "Here, O Israel: The Lord our God is one Lord." The words "our God" indicate that Jesus had a higher God over him, a stronger God than him. Jesus didn't say "Your God". He said "our God" which includes Jesus as the creation of GOD.

If Jesus was GOD, then why did he ask for GOD's Forgiveness in Luke 23:34?

If Jesus was GOD, then why [Mark 15:34](#) says "And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"—which means, "My God, my God, why have you forsaken me?"

If Jesus was GOD, then did Paul say in [1 Corinthians 8:6](#) "yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live."

If Jesus was GOD, then why in [John 20:17](#) Jesus said "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

If Jesus was GOD, then why in [John 8:28](#) Jesus said "I do nothing of myself"? Can't GOD do anything he wills?

If Jesus was GOD, then why in [John 14:28](#) Jesus said "My Father (GOD) is greater than I"?

If Jesus was GOD, then why in [Luke 23:46](#) Jesus said "Father (GOD), into thy hands I commend my spirit"?

If Jesus was GOD, then why in [Mark 10:18](#) Jesus said "And Jesus said to him, 'Why do you call me good? No one is good but God alone.'?"

Also in [Luke 18:19](#) Jesus said only GOD Almighty is Good: ""Why do you call me good?" Jesus answered. "No one is good—except God alone."

If Jesus was GOD, then why in [Matthew 26:39](#) Jesus begged his GOD to have mercy on him and to pass the cup to death (kill Jesus in another words) before Jesus goes through the pain of crucifixion?

If Jesus was GOD, then why in [John 18:38](#) he didn't reply when he was asked about the truth?

If Jesus was GOD, then why in [Matthew 24:36](#) Jesus said "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father." Jesus told his followers that no one (including Jesus) knows when the judgment day will come, only GOD knows?

If Jesus was GOD, then why in [Isaiah 11:2-3](#) GOD had put the spirit of fearing GOD in Jesus

If Jesus was GOD, then why in [John 5:31](#) Jesus told his followers that if he (Jesus) bears witness of himself, then his record is not true?

If Jesus was GOD, then why in [John 5:30](#) Jesus told his followers that he can't do a single thing of his own initiative?

If Jesus was GOD, then why in [John 5:36-38](#) Jesus said that GOD had assigned him (Jesus) work and GOD is a witness on Jesus?

If Jesus was GOD, then why in [John 5:32](#) Jesus told his followers that they have never seen GOD at anytime nor ever heard his voice?

If Jesus was GOD, then why did he pray to his GOD in [Luke 5:16](#)?

If Jesus was GOD, then why in [Matthew 26:39](#) Jesus fell on his face and prayed to his GOD?

If Jesus was GOD, then how come in [Hebrew 5:7](#) he prayed and cried for GOD to hear him and give him mercy by saving him from death?

If Jesus was GOD, then how come in [John 1:18](#) he said "No one has ever seen God, but God the One and Only, who is at the FATHER'S side, has made HIM known." Where do you see Trinity in this Verse?

If Jesus was GOD, then how come in [John 5:37](#) he said "And the FATHER who sent me has himself testified concerning me. You have never heard HIS voice nor seen HIS form," Jesus and the GOD are different. People heard Jesus, but never heard GOD.

Who Was Jesus ?

Islam honors all the prophets who were sent to mankind. Muslims respect all prophets in general, but Jesus in particular, because he was one of the prophets who foretold the coming of Muhammad. Muslims, too, await the second coming of Jesus. They consider him one of the greatest of Allah's prophets to mankind. A Muslim does not refer to him simply as "Jesus," but normally adds the phrase "peace be upon him" as a sign of respect.

No other religion in the world respects and dignifies Jesus as Islam does. The Quran confirms his virgin birth (a chapter of the Quran is entitled "Mary"), and Mary is considered to have been one of the purest women in all creation. The Quran describes Jesus' birth as follows:

"Behold!" the Angel said, God has chosen you, and purified you, and chosen you above the women of all nations."[Noble Quran 3:42]

"Mary, God gives you good news of a word from Him, whose name shall be the Messiah, Jesus son of Mary, honored in this world and in the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and he shall be of the righteous. She said: "My Lord! How shall I have a son when no man has touched me?" He said: "Even so; God creates what He will. When He decrees a thing, He says to it, 'Be!' and it is."[Noble Quran 3:45-47]

Muslims believe that Jesus was born immaculately, and through the same power

which had brought Eve to life and Adam into being without a father or a mother.

"Truly, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, and then said to him, 'Be!' and he was." [Noble Quran 3:59]

During his prophetic mission, Jesus performed many miracles. The Quran tells us that he said:

"I have come to you with a sign from your Lord: I make for you out of clay, as it were, the figure of a bird, and breathe into it and it becomes a bird by God's leave. And I heal the blind, and the lepers, and I raise the dead by God's leave." [Noble Quran 3:49]

Muhammad and Jesus, as well as the other prophets, were sent to confirm the belief in one God. This is referred to in the Quran where Jesus is reported as saying that he came:

"To attest the law which was before me, and to make lawful to you part of what was forbidden you; I have come to you with a sign from your Lord, so fear God and obey me." [Noble Quran 3:50]

Prophet Muhammad emphasized the importance of Jesus by saying:

"Whoever believes there is no god but Allah, alone without partner, that Muhammad is His messenger, that Jesus is a servant and messenger of God, His word breathed into Mary and a spirit emanating from Him, and that Paradise and Hell are true, shall be received by God into Heaven. [Bukhari]