

**THE TRUTH ABOUT ISLAM**  
**And Its Infection Of The World System**  
A Story About The Two Sons of Abraham - Isaac and Ishmael

**A Christian's Apologetic/Polemic**

**By Rev. Norman E. "Swede" Carlson**

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## PREFACE

### The Cover

**The Green, Brown, Red, Black and White Flag of the Muslim Brotherhood, with the Book (Qur'an) and the Swords**, actually symbolize the modern Islamic Religion that is attempting to take over the whole world (See Table 5.01) as is inscribed in the Qur'anic literature and The Bible (Rev 17) In most Muslim Flags, e.g., the White and black ones, the Shahadah is displayed. In others, notably the flags of the Islamic States, the moon is a major symbols. the moon was historically a god to the early Arab Pagans; from whom came the Prophet Mohammed. Unfortunately, as will be shown, He substituted the god of this world, Satan, for his previous pagan gods. So the name change was in name(s) only! As will be shown, the name Allah came from the Name of one of the pagan gods of the Nabateans.

**The cover triangle is a redrawing of the famous illustration of Raymond Lull**, the missionary to the Moslems, murdered in 1315, by them, and who elaborated the Trinitarian triangle. Although the Trinity cannot be proven through natural means, the creation itself through the 3 states of matter, Projective and Differential Geometries, and Algebraic Topology have developed several concepts which may be used as illustrations of various aspects of the Triune God.<sup>a</sup>

Perhaps I should have included the Black and White flags of Islamic Militancy:



There are two types of Islamic (war) Flags.

The first is called Al-Liwaa and serves as the sign for the leader of the Muslim army. It is also the flag of the Islamic State. The Liwaa of the Messenger (Peace Be Upon Him) was a piece of white cloth with the **Shahada** لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written across it.

The other is termed as Ar-Raya and is used by the Muslim army. The Raya of the Messenger (Peace Be Upon Him) was a piece of black wool with the **Shahada**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written on it.

The basic purpose of this Black Flag is to create awareness among Muslim youth about the army that will rise from the area of Khurasan holding Black Flags of Islam . This army will conquer

<sup>a</sup> Appendix A - A Warning About The Use Of The Checking Principle

many occupied lands of Muslims till it reaches to Jerusalem. Then it will pledge its allegiance to Imam al Mahdi You'll note, this is the flag used by members of Al-Qaeda and ISIS. See picture below.



**Picture Of ISIS Troops With Black Flag!  
Picture, Whereabouts taken, and photographer unknown.**

This Black flag is often called the Black Standard or the Black Banner. "The black banner of Islam as an idea goes back to the 8th century, when the Second Dynasty of Islam came to power with black banners," says **Jonathan Bloom**, a professor of Islamic Art at Boston College.

The white writing that you see at the top of the flag is the first half of an Islamic phrase called the *shahada*, or declaration of faith, which reads: "*There is no god but Allah, Muhammad is the messenger of God.*"

**The entire shahada is found on many different flags throughout the Islamic world, including the official state flag of Saudi Arabia.** But the appropriation of this phrase by ISIS twists the meaning of the Islamic principle, according to Bloom.



**The Official State Flag Of Saudi Arabia**

"Their use of this phrase is sending very much the wrong message," he says. "If we all accept that this is what this message means, they are co-opting something that has brought millions of people over thousands of years great comfort and solace and meaning in their lives." *{When taking a slow acting poison in place of a proper medicine, even smart people can be fooled until it's too late. NEC}*

Another appropriated symbol on the flag is the white circle at its center, which contains the second part of the shahada: "*Muhammad is the Messenger of God.*" It's meant to

represent the official seal of the Prophet Muhammad, but Blooms says scholars have long debated what that seal actually looked like.

**The two Arabic phrases, the black color of the flag and even the ancient looking font of the Arabic all work to evoke an image of the historical Islamic caliphate, the massive state that ISIS claims to have resurrected.**

“In effect,” Bloom says, “they’re saying we’re going back to this earlier time.”  
Or, a report from FoxNews:

### **Photos of ISIS flag at key sites send chill through Israel**

Published August 26, 2014

FoxNews.com



#### **“A Twitter Tyranical Trust On The ‘Temple Mount’.”**

This Twitter photo of the Islamic State flag being held up at the Temple Mount, is one of several disturbing signs the terror group has support inside Israel.

HAIFA, Israel – The chilling black flag of the Islamic State is popping up on social media in Israel, including one image of the terror banner snapped against the backdrop of that nation's holiest site -- prompting fears the ultra-violent jihadist group could have sympathizers inside the Jewish state.

A photo that recently appeared on Twitter showed the flag held aloft on the Temple Mount, the most sensitive religious site in the Old City of Jerusalem, that includes the Golden 'Dome of the Rock' mausoleum and the Al Aqsa' Mosque, sacred to Muslims, adjacent to the Western Wall, the holiest place for Jews. Other online postings have shown the flag being flown in Nazareth, where the fast-growing Muslim community lives side-by-side with Christian Arabs in a sometimes tense environment, and also in Acre, the ancient port city close to Israel's border with Lebanon in the north. The images have stirred fears the terror group previously known as ISIS has sympathizers in Israel

“If you look at ISIS as a code, a brand name, or a symbol to identify with, then you can find people in the area [who identify with it] not just in Israel, the West Bank and Gaza, but around the region, because it symbolizes some kind of victorious pro-active Islam -- a compensation sometimes for a sense of disappointment, failure, or marginalization,”

Yoram Schweizer, head of the Program on Terrorism and Low Intensity Conflict at Israel's Institute for National Security Studies, told FoxNews.com.

The black flag predates Islamic State, ISIS, but the terrorist army has co-opted it as a battle banner. The words inscribed on it, known in Islam as the Shahada, translate to "There is no god but Allah, Muhammad is the messenger of Allah."

In another disturbing development that raised the specter of the Islamic State in Israel, a YouTube clip aired on an evening news program showing a young girl believed to be from the Israeli Arab village of Taibe. In the video, the girl is encouraged by an adult off-camera to decapitate a doll with a long knife to the cries of 'Allah Hu 'Akbar,' The video ends with a photo of the moment immediately prior to the recent execution by ISIS of U.S. journalist James Foley, leaving the viewer in no doubt where the inspiration for the macabre indoctrination of the vulnerable child comes from. *{Swede Says, A preposition is not a proper part of speech to end a sentence WITH}*

In a written response to questions from FoxNews.com, Israel's Justice Ministry confirmed that ISIS has been declared a terror organization, and that the ministry is "concluding the examination towards declaring ISIS an unlawful association", a move that could render any support for the Islamic State illegal in the State of Israel.

Islamic State has vowed to expand its so-called caliphate into Israel and "liberate" Jerusalem.

"This is not the first border we will break, Inshallah [God willing]" an English-speaking Chilean recruit to ISIS, (who goes by the name of Abu Saffiya), states in a video allegedly filmed at an abandoned army post on the Iraq-Syria border earlier this summer and originally highlighted by the Jerusalem Post. **"Abu Bakhr al-Baghdadi [leader of ISIS] says, God will break all barriers... Iraq, Jordan, Lebanon...all of them until we reach Al Quds [Jerusalem]."**

Support for the bloodthirsty group is far more overt in the Palestinian-controlled territories of Gaza and the West Bank, where it may even be seen as an eventual threat to current Palestinian leadership. In June, Islamic State supporters held a rally in southern Gaza to celebrate the early successes of Islamic State in capturing key Iraqi cities such as Mosul and Tikrit," according to the Tel Aviv-based Meir Amit Intelligence and Terrorism Information Center.

"During the support rally, held on June 12, 2014, ISIS and Al Qaeda flags were waved, and slogans were heard in favor of establishing an Islamic caliphate (the Islamic State), and against the Jews," stated a report by the center. "The support rally was dispersed by the Hamas police."

For now, **experts** (??? NEC) who spoke to FoxNews.com do not believe Islamic State poses a clear and present threat to Israel, but they acknowledge the group's appeal and rapid growth in the region is worrisome.

"Up to now (**August 26, 2014**) we haven't seen ISIS infrastructure in Israel, in Gaza, or in the West Bank" Schweizer said. "You may find it in future, but right now they're too busy [in Iraq and Syria] to invest in Israel itself, or in the West Bank."

***Paul Alster is an Israel-based journalist. Follow him on Twitter [@paul\\_alster](#) and visit his website:[www.paulalster.com](http://www.paulalster.com)***

**Or, finally, A Flag Of The Muslim Brotherhood.**



**The Flag Of The Muslim Brotherhood.  
Notice the Swords!**

They are symbols, not only from their Arabic background, but probably coming as a response to Mat 10:34, which is a mistranslation from the Aramaic original to Greek of the word Division See Section 2.2.1 The Muslim Brotherhood.

Mt 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. Grk. μαχαίραν {N-ASF }

But in the Aramaic, the language of the people of Israel in the first century A.D. it is ה'פלוּגָה division. The context of Mat 10:34-36, and Luke12:51-53 decide this controversial passage.

**The Muslim Brotherhood is a clear and Present Danger to every country of the world.**

It's adherents are 100% backers of Sharia. These folks as we shall see have INFECTED the Whitehouse, and explains BO's disdain for Christians and Jews.

This group is Saudi Backed. (The group who backed BO's education and setup into the Whitehouse). These are, I know inflammatory statements, but as this is perhaps my last book, it is a WARNING to those who are ignorant of Satan's devices to take over the World system. This book is a Textbook for our College, but also a Reference work to provide the Christian with important facts about Islam:

**So that you may "KNOW YOUR ENEMY"**

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## TABLE OF CONTENTS

<b>PREFACE</b>	<b>III</b>
<b>TABLE OF CONTENTS</b>	<b>IX</b>
<b>TABLES</b>	<b>XIV</b>
<b>FIGURES</b>	<b>XIV</b>
<b>PREFACE</b>	<b>XVI</b>
<b>1. INTRODUCTION</b>	<b>1</b>
<b>1.1 Introduction To Islam - The Largest Of The Non-Christian World Religions</b>	<b>1</b>
1.1.1 Islam's Founder - Muhammad	1
1.1.1.0 A Biblical Prelude	2
1.1.1.0.1 The Genealogy Of Hagar - Ishmael.	5
1.1.1.0.2 The Genealogies Of Mesiah Jesus.	5
1.1.1.0.3 The Genealogy Of Messiah Jesus Through His Stepfather Joseph.	5
1.1.1.0.4 The Genealogy Of Messiah Jesus Through His Mother Mary.	7
1.1.1.0.5 The Genealogies Explained - Johnston M Cheney-Stanley A Ellisen	9
1.1.1.1 The Major Personages Of Islam.	11
1.1.1.1.2 The Deities Of The Nabateans.	12
1.1.1.1.2.1 Names From The Quran-The So-Called Satanic Verses.	13
1.1.1.1.2.1.1 The Lote Tree. (At least the earthly one.)	14
1.1.1.1.2.1.1.1 The Lote Tree In the Quran	16
1.1.1.1.2.1.1.2 The Lote Tree Meaning in Islam	16
1.1.1.1.2.1.1.3 The Lote Tree In The Bahá'í Faith	16
1.1.1.1.2.1.1.4 The Lote Tree Its Use As A Symbol.	17
1.1.1.1.2.1.2 The Remaining Quran Passages Which Reference The Satanic Verses.	17
1.1.1.1.3 The Messenger Or Apostle Of Islam.	18
1.1.1.1.3.1 Earliest Existant Qur'anic Writing (Inscription) - Dome Of The Rock 692 AD.	19
1.1.1.1.3.2 <b>Inscriptions On The Inner Octagonal Arcade Of The Dome Of The Rock.</b>	19
1.1.1.1.3.3 <b>Inscriptions On The Outer Octagonal Arcade Of The Dome Of The Rock</b>	20
1.1.2 The Major Texts Of Islam.	22
1.1.2.1 Tawrat (at-Tawrāt): The Torah.	22
1.1.2.1.1 The Numerical Masorah - The Counters!	23
1.1.2.2.1 Classic Jewish Interpretation 500 B.C. - 500 A.D.	24
1.1.2.2.2 Zabur (az-Zabur), The Book Of Psalms:	29
1.1.2.2.2.1 The Psalms Of Duad (David) Are a Place Of Common Ground.	29
1.1.2.3 Injil (al-Injil):	31
1.1.2.4 The Qur'an	31
1.1.2.5 The Commentaries and Exegesis (tafsīr)	31
1.1.2.5.1 A List of tafsir	32
1.1.2.5.2 A List of translations of the Qur'an	32
1.1.2.5.2.1 The Sunnah - A Definition	32
1.1.2.5.2.2 Sunnah and Hadith – A Comparison	33
1.1.2.5.3 The Hadith (Traditions of the prophet)	33
1.1.2.5.4 A List of biographies of Muhammad	33
1.1.2.5.4.1 7th and early 8th century (1st century of Hijra)- 8 such writings.	34
1.1.2.5.4.2 8th and early 9th century (2nd century of Hijra) - 25 such writings.	35
1.1.2.5.4.3 Others (710 AD- 921 AD) - 25 such writings.	35
1.1.2.5.4.4 Later writers and biographies (1100 AD- 1517 AD) - 28 such writings.	36
1.1.2.5.4.5 Modern biographies (1800 AD – Present) - 72 such writings.	37
1.1.2.5.4.6 Other Texts Of The Islamic Prophets:	38
1.1.2.5.4.6.1 The Scrolls of Abraham:	38
1.1.2.5.4.6.2 Kitab of Yahya:	38
1.1.2.5.4.6.3 Scrolls of Moses:	43
1.1.2.6 The <i>Ijtihad</i>	50
1.1.2.6.1 Etymology and definition	50

1.1.2.6.2	History	50
1.1.2.6.3	The Qualifications of a mujtahid	52
1.1.2.6.3.1	Sunni Qualifications	52
1.1.2.6.3.1.1	Sunni Muslims Sects, Beliefs, And Practices.	54
1.1.2.6.3.1.1.1	The Branches Of Sunni Islam.	54
1.1.2.6.3.1.1.2	The Schools of Sunni jurisprudence.	58
1.1.2.6.3.2	Shi'i Qualifications	62
1.1.2.6.3.2.1	Shia Muslims Sects, Beliefs, And Practices.	63
1.1.2.6.3.2.1.1	<b>The Branches Of Shi'a Islam And Ibn Taymmiah.</b>	63
1.1.2.6.3.2.1.1	<b>Shia Sects That Have Become Extinct</b>	91
1.1.2.6.3.3	The Sufis, An Ancient Islamic Group.	93
1.1.2.6.3.3	The Problem Of Abrogation In The Quran	94
<b>2.</b>	<b>PRESENT DAY APPLICATION</b>	<b>101</b>
<b>2.1</b>	<b>Progressive Muslims</b>	<b>101</b>
<b>2.2</b>	<b>Present-day Islamists</b>	<b>102</b>
<b>2.2.1</b>	<b>The Muslim Brotherhood.</b>	102
2.2.1.1	The Testimony of Faith ( <i>Shahada</i> ):	102
2.2.1.2	An Interesting Personage Who Subscribes To Islam.	103
2.2.1.3	Six Members Of The Muslim Brotherhood That Greatly Influence The Whitehouse Activities.	106
2.2.1.4	The CIA Director Converted To Islam.	107
2.2.1.5	Obama's Senior Advisor Is a Communist and a Muslim with Ties to Terrorists	108
2.2.1.6	The Deputy Chief of Staff to former Secretary of State Hillary Clinton, Huma Abedin.	108
2.2.1.7	The Infiltrational Infection Of A Longstanding 'christian' Organization.	109
2.2.1.7.1	Who Is This Dr. Mark Christian?	114
2.2.1.7.2	A Diminished Interest In Bible And Biblical Truth.	115
2.2.1.7.2	<b>What Must We Now Do?</b>	116
<b>2.3</b>	<b>The Sources Of Today's Shia Movements.</b>	<b>117</b>
2.3.1	Antinomianism Among Some Muslim Sects.	117
<b>2.4</b>	<b>The Fatwa</b>	<b>118</b>
2.4.1	Popular Misconceptions Of A fatwā	118
<b>2.5</b>	<b>The Family In Islam.</b>	<b>120</b>
2.5.1	How Do Muslims Treat the Elderly?	120
<b>2.6</b>	<b>A Roman Catholic Agenda.</b>	<b>120</b>
2.6.1	Muhammad's Daughter Fatima.	121
2.6.1.1	A Short BIO Of Fatima.	121
2.6.1.2	A Digression To The Fatima (Town) In Portugal.	122
2.6.1.3	The Recent Heresy In Fatima.	122
2.6.1.3.1	A History Of This Heresy.	123
2.6.1.3.2	The Miracle of the Sun.	124
2.6.1.3.3	The Three Secrets Of Fátima.	127
2.6.1.3.3.1	The First Secret.	127
2.6.1.3.3.2	The Second Secret.	127
2.6.1.3.3.3	The Third Secret	128
2.6.1.3.3.4	A Controversy around the Third Secret	128
2.6.1.3.3.5	The Consecration Of Russia.	130
2.6.1.3.3.6	The Fate of the three children.	130
2.6.1.3.3.7	Does Mary Matter?	133
2.6.1.3.3.8	But What Of The New Pope Of The Catholic Church?	135
2.6.1.3.3.9	The Fátima prayers and reparations. {Or Two more Angels???	136
2.6.1.3.3.10	A Look At The Controversy Between Both Fatimas And The Bible.	137
2.6.1.3.3.11	The Pilgrimage [s] To Fatima	142
2.6.1.3.3.12	Some Political Aspects Of Roman Catholicism.	143
2.6.1.3.3.13	The Official position of the Catholic Church	145
2.6.1.3.3.14	The Popes and Fátima	146
2.6.2	Our Criticisms Of Romanism.	149

2.6.2.1	A Faulty Soteriology.	149
2.6.2.2	The Sacrament of The Eucharist.	149
2.6.2.3	Representative Worship.	149
2.6.2.4	Extra-Biblical Revelation.	149
2.6.2.5	Seven Sacraments.	149
2.5.2.6	Worship of The Queen of Heaven (Mariolatry).	150
2.6.2.7	Apostolic Succession (Popery) Celibacy.	150
2.6.2.8	Prayers to other than God.	150
2.6.2.9	Prayers with/for the Dead. Necromancy!!!	150
<b>3</b>	<b>THE FIVE PILLARS OF ISLAM.</b>	<b>151</b>
<b>3.1</b>	<b>The Testimony of Faith (<i>Shahada</i>):</b>	<b>151</b>
3.1.2	The Islamic Allah Defined	152
3.1.3	Allah, the One Only:	152
3.1.4	The Attributes of Allah	152
3.1.5	Allah the Creator	158
3.1.6	Allah Revealed the Truth - Option Given	159
3.1.7	Allah Was The God-In-Chief Of The Pagan Arabs:	160
<b>3.2</b>	<b>Prayer:</b>	<b>160</b>
<b>3.3</b>	<b>Giving <i>Zakat</i> (Support of the Needy):</b>	<b>162</b>
3.3.1	A Reading From The Hadith By Anas bin Malik	162
3.3.2	The Muslim Calendar	162
3.3.2.1	Length Of Months.	164
<b>3.3.2.2</b>	<b>The Days Of The Week.</b>	<b>164</b>
3.3.2.3	Converting Hijri To Gregorian Date Or Vice Versa.	164
3.3.2.4	Why Do We Place This Calendar In This Book?	165
<b>3.4</b>	<b>Fasting the Month of Ramadan:</b>	<b>170</b>
<b>3.5</b>	<b>The Pilgrimage to Makkah:</b>	<b>170</b>
<b>4</b>	<b>THE FAITH' OF ISLAM</b>	<b>175</b>
<b>4.1</b>	<b>Islamic Eschatology.</b>	<b>176</b>
4.1.1	The Second Advant Of Messiah Jesus (Isa) From The Hadith.	177
<b>4.1.1.1</b>	<b>His Descension.</b>	<b>177</b>
4.1.1.2	The Killing Of Dajjal (Anti-Christ) And The Victory Of The Muslims	177
4.1.1.3	The Blessings of Hadhrat Isa (Jesus).	178
4.1.1.4	The Marriage, Death and Deputies Of Isa.	179
<b>4.1.1.5</b>	<b>Conclusion?</b>	<b>179</b>
<b>4.2</b>	<b>Islamic Bright Spots.</b>	<b>180</b>
<b>4.3</b>	<b>The Prophets Of Islam.</b>	<b>181</b>
<b>4.4</b>	<b>The Prophets of Judeo-Christian Theology</b>	<b>186</b>
4.4.1	The Primary List Of Biblical Prophets.	186
4.4.2	The Secondary List Of Biblical Prophets.	187
4.4.3	The False Prophets Of Judeo-Christian Theology.	188
4.4.3.1	A Partial List Of False Prophets From The Bible.	191
4.4.3.2	The Destination of False Prophets	192
<b>5.</b>	<b>A PARTIAL (CHRISTIAN?) THEOLOGY CONTAINED IN THE QUR'AN,.</b>	<b>194</b>
<b>5.1</b>	<b>The Jesus (Isa) Of The Qur'an, - Translation (Yusufali Edition) by William Brown</b>	<b>194</b>
5.1.1	The Birth Of Jesus From The Qur'an.	195
5.1.2	The Birth Of Jesus From The Bible.	196
5.1.3	The Old Testament Gospel In Prophecy	201
5.1.4	A Prophetic Passage Concerning The Crucifixion Of Jesus (Issa/Isa).	202
5.1.4.1	The Attempt To Refute The Crucifixion Of Christ Jesus By Surah 4:157.	203
5.1.4.2	Inspiration Sent To The 'Messengers' From The <b>WE</b> Of The Qur'an!	205
5.1.4.3	The Islamic Degradation Of Christ Jesus The Only Begotten Son Of God.	205
5.1.4.4	Islam Confirms The Law And The Gospel Of Christ Jesus.	206
5.1.5	In The Quran, Jesus Is Greater Than Muhammad	211
5.1.5.1	The Difference Between Jesus And Muhammad	211
5.1.5.2	In The Qur'an Jesus Is Greater Than Muhammad!.	212

5.1.5.2.1	Notice The Difference In Their Outlooks:	212
5.1.5.2.2	The Outlook Of Muhammad .	212
5.1.5.2.2.1	Muhammad Was A Sinner.	212
5.1.5.2.2.1.1	Muhammad was a killer.	212
5.1.5.2.3	Now Notice The Outlook Of Messiah Jesus.	212
5.1.5.2.3.1	Jesus Preached Peace, Being The Prince Of Peace, And Is The Sinless Son Of God.	213
5.1.5.2.3.2	The Virgin Birth Su 3:47, 19:20-22	213
5.1.5.2.3.3	Spoke And Instructed His Mother Right After His Birth Su 3:46, Su 19:24-26	214
5.1.5.2.3.4	Creates A Living Bird Out Of Clay. Su 3:49.	214
5.1.5.2.3.5	Heals Those Born Blind. Su 3:49.	214
5.1.5.2.3.6	Heals The Lepers. Su 3:49.	215
5.1.5.2.3.7	Resuscitates The Dead. Su 3:49	215
5.1.5.2.3.8	Born The Righteous (Sinless) Son Of Mary. Su 19:19	215
<b>5.1.5.2.3.9</b>	<b>Isa Will Die And Be Raised Again. Su 19:15</b>	<b>215</b>
5.1.5.2.3.10	Isa Mentioned More Than Muhammad In Shakir's Quoran.	216
5.1.5.2.3.11	Was Muhammad A Myth And Islam A Gnostic Teaching?	216
5.1.5.2.3.12	Our Conclusions On The Gnostic Matter.	220
5.1.5.2.3.12.1	The Contradiction That Allah Is Wholly Other To Earth - The Burning Bush.	221
5.1.5.3	The Holy Spirit Of The Qur'an.	222
5.1.6	Some Statistical Impressions Of The Increase Of Virulent Strict Interpretation Of The Quoran.	224
5.1.6.1	Sharia Law	224
5.1.6.1.1	Wahhabism To ISIS: How Saudi Arabia Exported The Main Source Of Global Terrorism	224
5.1.6.1.2	Sharia - Regional Differences.	226
5.1.6.1.3	Muslims Who Favor Sharia Law By Kind Of Judgments.	228
5.1.6.1.4	Women's Rights In Islam. Or How To Be A Real Slave.	228
5.1.6.1.5	Extremism Widely Rejected.	229
5.1.6.1.6	Islam and Politics	231
5.1.6.1.7	Islam and Contemporary Society	232
5.1.6.1.7.1	Western Pop Culture	233
5.1.6.1.8	How Do American Muslims Compare With Other Regions?	233
5.1.6.1.10	Mosques on the front lines in the war against America.	237
<b>5.2</b>	<b>The Holy Spirit Of The Qur'an,</b>	<b>242</b>
5.2.1	The Holy Spirit Of The Qur'an, - Translation (Yusufali Edition) by William Brown	242
5.2.2	The Holy Spirit Of The Qur'an - Translation By Pickthal	242
5.2.3	The Holy Spirit Of The Qur'an - Translation By Shakir	243
5.2.4	The Holy Spirit Of The Qur'an.	244
5.2.5	The Birth Of Jesus From The Koran	246
5.2.6.1	The Qur'anic Use Of Isa For Yashua.	248
5.1.6.2	The Chronological Order Of The Qur'an.	248
5.2.7	The Mystical WE Of The Qur'an, – We Created, Inspired, And Judge.	252
5.2.7.1	The Mystical "WE" Of The Qur'an, – Yusufali Edition - Translation by William Brown	252
5.2.5.2	The Mystical WE Of The Qur'an, – Translation by Pickthal	253
5.2.5.3	The Mystical WE Of The Qur'an, – Translation by Shakir	254
5.2.5.4	The Mystical WE Of The Qur'an, – Translation by Yusufali	254
5.2.6	The Angels Of The Qur'an, – Translation By William Brown	255
5.2.7	The Jihad Of The Qur'an, and The Hadith.	256
5.2.7.1	Stage One: (In Mecca) - No Retaliation:	257
5.2.7.2	Stage Two: (First Instruction In Medina) - Defensive Fighting Permitted:	257
5.2.7.3	Stage Three: (Revised Instruction In Medina) - Defensive Fighting Commanded:	257
5.2.7.4	Stage Four: (After Conquering Mecca) - Offensive War Commanded To Kill The Pagans And Humble The Christians And Jews:	258
5.2.8	From The Hadith (Traditions):	261
5.2.8.1	From The Hadith Volume 4:	261
5.2.8.2	From The Hadith Volume 9:	263
5.2.8.3	In Conclusion.	264

5.3	<b>Our Criticisms Of Islam.</b>	<b>265</b>
5.3.1	A Religion Of Works.	265
5.3.2	A Rigorous Monotheism No Son.	265
5.3.3	Scripture Is Quran + Selections From The Hadith + Tafsir + Biographies.	265
5.3.4	Islam Is A Theocratic Provision For War Against All But Good Muslims - Against The World..	265
5.3.5	Mohammed is a False Prophet..	265
<b>6.</b>	<b>CHRISTIAN THEOLOGY IN BRIEF.</b>	<b>267</b>
6.1	<b>A Partial Statement Of Faith</b>	<b>267</b>
6.2	<b>The Holy Spirit Is God.</b>	<b>268</b>
6.3	<b><u>Prayer</u> is to be directed to God Only.</b>	<b>272</b>
6.4	<b>The Person, Death Burial And Resurrection Of Jesus According To The Scriptures.</b>	<b>273</b>
6.4.1	The Birth Of Jesus From The Gospel According To Matthew.	273
6.4.2	Our LORD's Person-The Son of God	275
6.4.3	Our LORD's Person – The Co-Jehovah Of The O.T. And N.T., And Etc.	275
6.4.3.1	Three Prophecies Of Our LORD's Birth.	276
6.4.3.2	PROPHETIC GOSPELS of the Hebrew Scriptures.	276
6.4.3.2.1	The Trail Of Blood.	277
6.4.3.2.1.1	The Start Of The Trail Of Blood Genesis 3:15.	277
6.4.3.2.1.2	<b>The Text Of Genesis 4:3-4.</b>	278
6.4.3.2.1.3	The Text Of Genesis 22:3-18.	278
6.4.3.2.1.4	The Text Of Ex 12:1-14.	279
6.4.3.2.1.5	The Text Of Lev 4:1-7	279
6.4.3.2.1.6	The Text Of Psalm 22:1-31.	280
6.4.3.2.1.6	The Text Of Isaiah 52:13-53:12.	282
6.4.3.3	The Texts Of The New Testament	283
6.4.3.3.1	Our LORD's Resurrection (And Ours).	283
6.4.3.3.1.1	The Apostle Paul's <u>Gospel Defined</u> .	290
6.5	<b>The Description Of The Trinity With Regard To Functionality.</b>	<b>295</b>
6.5.1	The Functionality Of The Trinity In Provision Of The Spirituals.	295
6.5.2	The Activity Of The Triune God In The Creation Account.	296
6.5.2.1	In The Hebrew Old Testament: The Spirit Of The LORD (Jehovah)	298
6.5.2.2	In The Greek New Testament: The Spirit Of The LORD (Kurios)	300
6.5.2.3	The Plural Of Majesty.	300
6.5.2.4	The Uses Of The First Person Masculine Plural Pronoun When God Refers To Himself.	300
6.5.2.5	The Person Of The Holy Spirit.	301
6.5.2.6	The Person Of The Son Of God.	301
<b>7.</b>	<b>A SHORT METHODOLOGY FOR PRESENTING THE GOSPEL TO MUSLIMS.</b>	<b>302</b>
7.1	<b>The Closure Of This Evangelistic Event.</b>	<b>305</b>
7.2	<b>The Prayer Of Faith For Eternal Life For Anyone.</b>	<b>305</b>
7.3	<b>Now Having Been Saved, Is That All There Is?</b>	<b>305</b>
7.4	<b>The Green Letters</b>	<b>309</b>
	<b>A GLOSSARY OF TRANSLITERATED ARABIC WORDS</b>	<b>361</b>
	<b>REFERENCES (AUTHORS AND BOOKS)</b>	<b>378</b>
	<b>APPENDIX A - A WARNING ABOUT THE USE OF THE CHECKING PRINCIPLE</b>	<b>383</b>
A1.	<b>A Tribute To God's Natural Revelation.</b>	<b>384</b>
A2.	<b>Some Essentials To A Scientific Approach</b>	<b>384</b>
A3.	<b>The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry</b>	<b>386</b>
A3.1	An Example From Projective Geometry	386
A4.	<b>The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology</b>	<b>393</b>
A4.1	An Example From Algebraic (Point Set) Topology	393
A5.	<b>An Argument For The Closeness Of God - From Differential Geometry</b>	<b>395</b>
	<b>APPENDIX B – WHAT ABOUT THE TRINITY AND THE DEITY OF JESUS CHRIST?</b>	<b>399</b>
B1.	<b>A Grammatical Look at The Person of The Son Of God</b>	<b>400</b>
B2.1	The Birth Of Sampson The Nazarite	402

B2.2	The Granville Sharp Rule Of Greek Grammar	408
B3.	Why should preachers and other ministers of the Gospel study (and use) the original language?	409
B4.	Illustrations Are Needed for <u>Proving</u> .	412
<b>APPENDIX C – A HISTORY OF BIBLICAL INTERPRETATION.</b>		<b>413</b>
<b>APPENDIX D - THE Gnostics - Introductory Remarks on I John</b>		<b>439</b>
<b>APPENDIX E - ANSWERING MUSLIM OBJECTIONS TO THE TRINITY</b>		<b>446</b>
E. 1.	<b>THE NECESSITY OF TRINITARIAN APOLOGETICS</b>	<b>447</b>
E. 2.	<b>THE DOCTRINE OF <i>TAWHID</i></b>	<b>447</b>
E. 3.	<b>ANSWERING MUSLIM OBJECTIONS TO THE TRINITY</b>	<b>448</b>
E. 3.1	A Knowable God	448
E. 3.2	Are Muslims Binarian?	449
E. 3.3	The Superiority of the Trinity	450
E. 3.4	The Philosophical Coherence of the Triune God	451
E. 3.4.1	The Description Of The Trinity With Regard To Functionality.	451
E. 3.5	Conclusion	452
E. 3.5	The Analogy Of The Trinity From Man’s Creation To God’s Ultimate Intention.	453
E. 3.5.1	THE CROSS IN Gal 03 13.	454
E. 3.6	CROSS, CRUCIFY - W.E.Vine Expository Dictionary Of N.T. Words	457
E. 3.7	Our Lord Jesus After His Resurrection	458
<b>E. ENDNOTES</b>		<b>459</b>
<b>APPENDIX F - SOME PROPHECIES OF CHRIST’S FIRST COMING.</b>		<b>462</b>
<b>ENDNOTES</b>		<b>467</b>

## TABLES

1.01	ALAWITES BELIEVE ALLAH APPEARED IN SEVEN CYCLES OF THREE PARTS	70
3.01	ASMA AL-HUSNA: 99 BEAUTIFUL NAMES OF ALLAH	154
3.02	THE MUSLIM CALENDAR.	163
3.03	THE DAYS OF THE WEEK.	164
3.04	GREGORIAN DATE OF START OF YEAR VS. MUSLIM START OF YEAR IN DAYS.	165
4.01	THE RECOGNIZED ISLAMIC PROPHETS	181
5.01	THE EIGHT (KINGS) KINGDOMS OF REV. 17	210
5.02	THE CHRONOLOGICAL ORDER OF THE SURRAH OF THE KORAN WITH LOCATIONS.	248
7.01	CHRISTIAN GROWTH TRUTHS FROM GALATIANS AND ROMANS.	360
C 1.	DOCTRINE IS IMPORTANT IN THE PASTORALS	429

## FIGURES

1.01	PETRA - PROPYLAEUM WEST SHOWING THE IN SITU’ BETYLS (NABATAEAN SACRED STANDING STONES.)	11
1.02	LAYOUT OF THE TOWN OF RAQMU (PETRA).	12
1.03	THE LOTE TREE OF SU 53:14, 16, AND ITS FRUIT.	15
1.04	THE DOME OF THE ROCK	19
1.05	THE BABYLONIAN TALMUD	27
1.06	THE TARGUMS – ONE PAGE	28
1.07	SATAN TEMPTING CHRIST BY ARY SCHEFFER (10 FEBRUARY 1795 – 15 JUNE 1858)	42
1.08	MAP OF THE ANCIENT NEAR EAST.	43
1.09	MAP OF THE ANCIENT NEAR EAST SHOWING THE EXTENT OF MIDIAN.	44
1.10	A PROPOSED ROUTE OF THE EXODUS AND ELIJAH’S JOURNEY.	45
1.11	JABEL AL-LAWZ – A VIEW FROM THE N.E. SIDE.	46
1.12	PHOTOS AND TOPOGRAPHICAL FEATURE OF JABEL AL LAWZ.	47
1.13	ALMOND TREE GROWING BETWEEN ROCKS NEAR JABEL AL-LAWZ, ARABIA.	48
1.14	PART OF FLAT PLAIN BELOW MT. JABEL AL-LAWZ (HOREB), TO LEFT OF PICTURE, IN ARABIA.	49
1.15	ISLAMIC MAJOR SECTS BY PERCENTAGE, WORLDWIDE.	50

1.16	ISLAM DECOMPOSED BY SECT.	51
1.17	THE LAND AREA COMPRISING THE SECOND ISLAMIC CALIPHAT OF 661 TO 750 A.D.	55
1.18	THE EXTENT OF THE OTTOMAN EMPIRE 1914.	55
1.19	ABU BAKR AL-BAGHDADI, THE HEAD OF THE ISLAMIC STATE (IS) MILITANT GROUP.	56
1.20	THE QUIZILBASH OR RED (TURKISH CRIMSON)-HEADS.	76
1.21	YEMENI DAWOODI BOHRA AT HIS COFFEE PLANTATION	81
1.22	<i>A BORAH LADY, SURAT</i> BY M. V. DHURANDHAR, 1928	82
2.01	THE RING AND OWNER.	103
2.02	INSCRIPTION ON OBAMA'S RING01	104
2.03	INSCRIPTION ON OBAMA'S RING02	104
2.04	"THERE IS NO GOD EXCEPT ALLAH" OVERLAID ON OBAMA'S RING	105
2.05	MUSLIM BROTHERHOOD MEMBERS WHO WORK WITH B. O.S STAFF.	106
2.06	THE CIA DIRECTOR CONVERTED TO ISLAM.	107
2.07	OBAMA'S SENIOR ADVISOR IS A COMMUNIST AND A MUSLIM WITH TIES TO TERRORISTS.	108
2.08	PAGE FROM <i>ILUSTRAÇÃO PORTUGUESA</i> , 29 OCTOBER 1917	123
2.09	THE MIRACLE OF THE SUN	124
2.10	CHAPEL OF APPARITIONS, BUILT AT THE PLACE WHERE THE FÁTIMA APPARITIONS WERE REPORTED	125
2.11	LÚCIA SANTOS ( <i>LEFT</i> ) WITH HER COUSINS JACINTA AND FRANCISCO MARTO, 1917	127
2.12	STATUE DEPICTING THE IMMACULATE HEART OF MARY AS DESCRIBED BY SISTER LÚCIA OF FÁTIMA.	130
2.13	STATUE OF POPE PIUS XII IN FÁTIMA, PORTUGAL.	131
2.14	THE ROMAN CATHOLIC PRAYERS OF REPARATION.	136
2.15	THE SANCTUARY OF OUR LADY OF FÁTIMA IS ONE OF THE LARGEST MARIAN SHRINES IN THE WORLD.	142
2.16	ALAS!!! ISIS IS BACK!!!	144
2.17	INSIDE THE BASILICA OF THE ROSARY	145
2.18	STATUE DEPICTING OUR LADY OF FÁTIMA.	147
3.01	ASMA AL-HUSNA: 99 BEAUTIFUL NAMES OF ALLAH IN A TAPESTRY.	153
3.02	MUSLIMS AT PRAYER IN VENICE ITALY.	161
3.03	PILGRIMS PRAYING AT THE <i>HARAM</i> MOSQUE IN MAKKAH.	170
3.04	THE FLOOR-PLAN OF THE KAABA	171
3.05	DRAWING OF THE KAABA. SEE KEY BELOW, FOR DETAILS	171
3.06	THE BLACK STONE THAT IS KISSED	173
3.07	A RITE OF THE HAJJ – A CIRCLING THE KAABA SEVEN TIMES.	174
5.01	MEDIAN PERCENT OF MUSLIMS WHO FAVOR SHARIA LAW BY REGION.	226
5.02	PERCENT OF MUSLIMS WHO FAVOR SHARIA LAW BY COUNTRY.	227
5.03	MEDIAN % OF MUSLIMS FAVORING A PORTION OF SHARIA BY REGION.	228
5.04	WOMANS RIGHTS BY REGION IN ISLAM.	229
5.05	MUSLIM CLAIM SUICIDE BOMBING NOT JUSTIFIED - BY REGION.	230
5.06	RELIGIOUS LEADERS TO HAVE POLITICAL ROLES.	231
5.07	CONFLICT BETWEEN ISLAM AND RELIGION, SCIENCE, AND EVOLUTION.	232
5.08	DOES WESTERN POP CULTURE HARM MORALITY?	233
5.09	ANWAR AL-AWLAKI, FAMOUS ISLAMIC TERRORIST, KILLED BY HELLFIRE (MISSILE).	237
5.10	ISHO OR EESHO, THE ARAMAIC NAME OF JESUS.	248
5.11	A CARICATURE OF SU 11:38	266
7.01	HOW SIN IS TRANSMITTED IN MEN	306
7.02	HOW RIGHTEOUSNESS IS RECEIVED BY MEN	307
8.01	THE HEADWATERS OF THE JORDAN RIVER AT CAESAREA PHILLIPI WHERE MAT 16:13-20 TOOK PLACE.	380
8.02	A BELIEVER'S CROWNS	381
8.03	THE RESURRECTIONS AND JUDGMENTS OF THE BIBLE	382
A1.	AN ANALOGY FROM PROJECTIVE GEOMETRY	392
A2.	AN ANALOGY FROM POINT-SET/ALGEBRAIC TOPOLOGY	394
A3.	THE LIFE OF A TWO DIMENSIONAL WORM IN A 3 DIMENSIONAL SPACE	397
A4.	THE LIFE OF A THREE DIMENSIONAL WORM IN AN "N" DIMENSIONAL SPACE	398
B1.	THE TRINITARIAN TRIANGLE	412
E1.	THE BELIEVERS THREE NATURES – ROM 7:1-25.	454

## PREFACE

In an earlier work, “Muslim Evangelism”, we discussed the present world situation. Now, 3 years later, the world situation has gotten Much Worse. Muslims have set up a Caliphate in Syria & Iraq (ISIS) and have infected the Western world with the elements of Islam straight from the Qur’an. (From the pit of Hell) These folks have infiltrated the many governments of the West. The Preface from that earlier work is repeated below, as well as many elements from that book. The major differences are those of the addition of more timely, statistical, and informative materials that should provide more apologetic and polemic information for the presentation of the Gospel to Muslims.

Because of the present world situation, the direct command of our LORD Jesus in Mat 28:19-20, and the resultant rise in the Jihadist Terrorism, it is required for every Christian to share the Gospel of The Grace Of Christ Jesus our LORD with as many individuals as possible. The “Muslim Evangelism”, therefore, was written to bring an evangelistic/discipling challenge to English speaking Christians. Because of the difficulty of relating the Gospel to Muslims, it is believed that a thorough exposure to the various elements of Islam, contrasted with the Biblical Theology of Christianity, is required. An adequate and comprehensive look at the subject Islam would require a lifetime of study and analysis. To help with this arduous task, this book provides the research and analysis of many men and women. These folks have supplemented my library with many books, web downloads, and magazine articles. In a textbook<sup>a</sup>, written for our Bible College classes<sup>b</sup>, a short article appears that covers very generally the religion of Islam. Recently, a portion (including Islam) was taught to an adult Sunday school class. That book set the stage for this book.

The information enclosed was provided by the work of many others whose contributions will perhaps not be known until we get to Glory. A table of ALL references is not provided but the reader may make one by incorporating the many footnote, endnote and text references into the “References (Authors and Books)”.

The prime input for the Islamic portions have been copied and edited from Wikipedia and from many authors mentioned in the text.

The first paragraph of an article written by Dr. A. Zahoor and Dr. Z. Haq, “Biography of Muhammad”, was used in the Introduction.

Faruq Ibrahim is thanked for his extensive article on “*The Problem Of Abrogation In The Qur’an*”, Section 1.1.2.6.3.3, “The Jihad Of The Qur’an, and The Hadith”.

Also, thanks go to Rev. Richard P. Bailey for his (edited) article seen in Section 1.2.6, and K. Dayton Hartman II, in his article “Answering Muslim Objections To The Trinity” in Section 2.3, and to Jeff Brawner, The Baptist Press, Online, Oct 26, 2012 for Section 3.0 A Short Methodology For Presenting The Gospel To Muslims. .

Jay Smith from London, GB has provided much polemic material through the ministry of John Ankerberg.

Additionally, Karen Armstrong wrote most of section 1.2.1.6.1.1 Wahhabism To ISIS: How Saudi Arabia Exported The Main Source Of Global Terrorism.

Carol Brown is thanked for her accurate (2015) article “Mosques on the front lines in the war against America”, and an Article Courtesy of The Jerusalem Post, by Yehudit Barsky, “AJC terrorism expert, talks of the power of extremist Wahhabi Islam in the United States.”

Also thanks go to the following great contributors to this book: Jerome Corsi, for his article on BO’s Ring, Leo Hohmann and Mark Christian, for their article, Terrorists infiltrate world's largest Christian charity; Edward Moore, for his article; Was Muhammad A Myth And Islam A Gnostic Teaching; and the Pew Research Company for their statistical inputs..

My old friend, and mentor in the Christian Life, Miles J. Stanford, for his first work - The Green Letters, as a required text for our Bible College. This masterful work describes the Healthy Christian Life.

I’ve tried to give credit for large and small quotes but if I’ve left any out please contact the author. Thanks also to Larry Pierce of Ottawa, Ontario for his fine program, *The Online Bible*. This program was used to generate Qur’an and Biblical Texts and Commentaries from many respected authors.

Finally, thanks go to those who made the Hadith available to our College. Sahih al-Bukhari (Arabic: صحيح البخاري), as it is commonly referred to, is one of the six canonical Hadith collections of Sunni Islam. These prophetic traditions, or Hadith, were collected by the Persian Muslim scholar Muhammad Ibn Ismail al-Bukhari. After being

<sup>a</sup> THE KINGDOMS OF THE FRAUDS, – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs..

<sup>b</sup> The Colorado Free Bible College.



transmitted orally for generations, it was finally written. Sunni Muslims view this as their most trusted collection of Hadith and it is considered the most authentic (Sahih) book after the Qur'an. The Arabic word Sahih translates as authentic or correct. This collection is contained on a large file of 1444 pages that includes our produced large 186 page Table of Contents with the name of each contributor. This Hadith is available from our school on DVD for no charge except shipping.

This book is not a war on Muslims, we love Muslims, but only an attempt to persuade Christians that Islam is a rich evangelistic field.

Thanks goes to Wikipedia, and several Islamic Web Sites for sharing their materials. (Knowingly or unknowingly)

Thanks also to the many authors, too numerous to mention, that have contributed to my understanding of the Islamic Problem.

Examples of Common Ground with Islam, (e.g., The virgin birth, The books of Davidic Psalms, The Creation Story, Islamic Eschatology, The accuracy of the Qur'an, Polemics on the Qur'an,) with possible Christian responses are presented.

Sincerely, a brother in Christ,

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## 1. Introduction.

The introduction to Islam is very important for Muslims and Christians. The improper development of Muslim Theology will ill-equip the Christian from his/her understanding of Islam, and so will not provide the materials from Common-Ground that may be used in Muslim Evangelism. An improper introduction to Islam will affect the Muslim's response to this book by those held captive by Islamic practice and Traditions. Much information will be presented that would be fair to what Muslims are commanded to believe and follow. As an apologetic a Biblical approach is taken to defend any Christian Doctrine contradicted by Islamic Law or Traditions. As a polemic a more offensive posture is taken to show contradictions, in these Islamic Laws and Traditions.

### 1.1 Introduction To Islam - The Largest Of The Non-Christian World Religions

The number of followers of Islam has been estimated at or exceeding 1.7 Billion adherents. Of this total it is estimated that only 15% or 255 Million followers speak Arabic. Because of this Islam has 1.445 Billion who must rely on translations of Islamic materials into their own language. There are Muslims in almost every language group in the world. It is to and for these 1.6 Billion individuals and 3.538 Billion Christians<sup>a</sup> that this book has been written.

#### 1.1.1 Islam's Founder - Muhammad

---

The following Paragraph is furnished through the writings of Dr. A. Zahoor and Dr. Z. Haq (Copyright 1990, 1997, 1998 All Rights Reserved)

“The Islamic “Prophet Muhammad (s) was born in 570 CE in Makkah (Bakka, Baca, Mecca). His father, Abdullah, died several weeks before his birth in Yathrib (Medinah) where he went to visit his father's maternal relatives. His mother died while on the return journey from Medinah at a place called Abwa’ when he was six years old. He was raised by his paternal grandfather 'Abd al Muttalib (Shaybah) until the age of eight, and after his grandfather's death by Abu Talib, his paternal uncle. 'Abd al Muttalib's mother, Salma, was a native of Medinah and he was born and raised as a young boy in Medinah before his uncle Muttalib brought him to Makkah to succeed him. Many years before Muhammad's birth, 'Abd al Muttalib had established himself as an influential leader of the Arab tribe Quraish<sup>b</sup> in Makkah and took care of the Holy sanctuary Ka’bah’. {A Pagan Worship Place, NEC} Makkah was a city state well connected to the caravan routes to Syria and Egypt in the north and northwest and Yemen in the south. Muhammad was a descendant of Prophet Ismail **through the lineage of his second son Kedar.**”

---

Muhammad (c. 26 April 570 – c. 8 June 632); was the founder of Islam. He claimed ascendancy through the lineage of his second son Kedar. He was not a direct blood descendant. Evidently Kedar's mother was a direct descendant of Ismail. He claimed to have received inspired Scripture through the Angel Gabriel(Jibrīl) According to the Qur'an, angels do not possess free will, and worship god in total obedience. Guess which god? The Qur'an lists several sins that can condemn a person to hell, such as disbelief (Arabic: كفر *Kufr*), and dishonesty; however, the Qur'an makes it clear God will forgive the sins of those who repent if He so wills. Good deeds, such as charity and prayer, will be rewarded with entry to heaven.

---

<sup>a</sup> **WORLD CHRISTIANITY BY THE NUMBERS, by George Weigel2 . 25 . 1**

<sup>b</sup> Quraish: HhhMmmNnnn? I wonder where the name Qur'an came??? Pagan Start, Pagan Book.

**Islam, like all but one of all of the World's Religions and Cults, is a religion of "works".**

That was the Islamic side of Muhammad's life.

**Judaism originally was a "faith" system** until it began to substitute law as the means of salvation instead of Grace by Faith, as described most vividly by the call and life of Abraham.

**1.1.1.0 A Biblical Prelude**

Hab 2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

Hab 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Hab 2:4 **Behold**, his soul which is lifted up is not upright in him: but **the just shall live by his faith.**

**The New Testament is quite clear in its contrast of Grace (by faith) vs. Works for salvation.** As it is, and stands written, in text virtually unchanged since the "autographs" i.e., 40-96 AD<sup>a</sup>

- Ro 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*
- 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.*
  - 3 For what saith the scripture? **Abraham believed God, and it was imputed [Grk. Λογιζομαι] unto him for righteousness.***
  - 4 Now to him that worketh is the reward not reckoned of grace, but of debt.*
  - 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*
  - 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*
  - 7 Saying, **Blessed are they whose iniquities are forgiven, and whose sins are covered.***
  - 8 **Blessed is the man to whom the Lord will not impute sin.***
  - 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith was imputed/reckoned[ Grk. Λογιζομαι] to Abraham for righteousness.***
  - 12 And the father of circumcision to them who are not of the circumcision only, but **who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.***
  - 13 **For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.***
  - 16 **Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,***
  - 23 Now it was not written for his sake alone[i.e., for Abraham's sake alone] , that it was imputed to him;*

<sup>a</sup> *Anno Domini* (AD or A.D.) and Before Christ (BC or B.C.) are designations used to label or number years used with the Julian and Gregorian calendars. The term *Anno Domini* is Medieval Latin, translated as *In the year of the Lord*, and as *in the year of Our Lord*. It is sometimes specified more fully as *Anno Domini Nostri Iesu (Jesu) Christi* ("In the Year of Our Lord Jesus Christ"). This calendar era is based on the traditionally reckoned year of the conception or birth of Jesus of Nazareth, with AD counting years from the start of this epoch, and BC denoting years before the start of the era. There is no year zero in this scheme, so the year AD 1 immediately follows the year 1 BC. This dating system was devised in 525, but was not widely used until after 800. Every time a Muslim signs his name to a check or a contract he should be reminded (i.e., **common ground**) of the meaning of AD. Although he/she may use CE (Common Era) as prescribed in Jewish teaching the date is supposed to correlate with the Birth of Jesus, The Son of God, The Messiah of Israel. That date, however has changed since the changing calendars of history.

- 24 ***But for us also, to whom it shall be imputed, to those who believe on him that raised up Jesus our LORD from the dead;*** {This declares emphatically that **NO MUSLIM, WHO HOLDS TO THE QURAN, CAN BE SAVED**, because the Quran says: Su 4:156-159.<sup>1</sup>
- 25 ***Who was delivered for our offences, and was raised again for (or: because of) our justification.***
- 5:1 ***Therefore being justified by faith, we have peace with God through our LORD Jesus Christ:***
- 2 ***By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.***
- 11:6 ***And if (since – 1<sup>st</sup> Class Condition) by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, (since – 1<sup>st</sup> Class - protasis assumed true for the sake of argument) then is it no more grace: otherwise work is no more work.***

ATRWP says of Ro 11:6; “Here is perhaps the most direct and absolute contrast in Scripture of two principles: for *grace* is God acting sovereignly according to Himself; *works* is man seeking to present to God a human ground for blessing. **The two principles are utterly opposed. (Mathematicians would say “they are Mutually Exclusive).”**”

- 1Co 10:30 ***For if I by grace be a partaker (and I am - 1<sup>st</sup> class condition), why am I evil spoken of for that for which I give thanks? {grace: or, thanksgiving}***
- Ga 3:6 ***Even as Abraham believed God, and it was accounted to him for righteousness. {accounted: or, imputed}***
- Eph 2:1 ***And you hath he quickened, who were dead in trespasses and sins;***
- 2 ***Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:***
- 3 ***Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}***
- 4 ***But God, who is rich in mercy, for his great love wherewith he loved us,***
- 5 ***Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}***
- 6 ***And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:***
- 7 ***That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.***
- 8 ***For by grace have you (PL) been saved through faith; and that not of yourselves: it is the gift of God:***
- 9 ***Not of works, lest any man should boast.***
- 10 ***For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.***
- Tit 3:5 ***Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;***
- Heb 11:1 ***Now faith is the Title Deed ~~substance~~ of things hoped for, the Legal evidence of things not seen.***
- 2 ***For by it the elders obtained a good report.***
- 3 ***Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. {Ref. John 1:1-3}***
- 4 ***By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. {yet...: or, is yet spoken of}***

- 5 *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*
- 6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
- 7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. {moved...: or, being wary}*
- 8 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*
- 9 *By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*
- 10 *For he looked for a city which hath foundations, whose builder and maker is God.*
- 11 *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

**{Notice this promise is through Sarah, in Isaac and NOT THOUGH Hagar in Ishmael.}**

- 12 *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*
- 13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. {in faith: Gr. according to faith}*
- 14 *For they that say such things declare plainly that they seek a country.*
- 15 *And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.*
- 16 *But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.*
- 17 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,*
- 18 *Of whom it was said, That in Isaac shall thy seed be called: {Of: or, To}*
- 19 *Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. {Grk. Παραβολη}*
- 20 *By faith Isaac blessed Jacob and Esau concerning things to come.*
- 21 *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.*
- 22 *By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. {made...: or, remembered}*
- 23 *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*
- 24 *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*
- 25 *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*
- 26 *Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. {of Christ: or, for Christ}*

- 27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
- 28 *Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*
- 29 *By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*
- 30 *By faith the walls of Jericho fell down, after they were compassed about seven days.*
- 31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. {that...: or, that were disobedient}*
- 32 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:*
- 33 *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,*
- 34 *Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.*
- 35 *Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*
- 36 *And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*
- 37 *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*
- 38 *(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*
- 39 *And these all, having obtained a good report through faith, received not the promise:*
- 40 *God having provided some better thing for us, that they without us should not be made perfect. {provided: or, foreseen}*

#### 1.1.1.0.1 The Genealogy Of Hagar - Ishmael.

Notice that not one mention of a personage in the line of Messiah Jesus is in the genealogy of Hagar-Ishmael.

- 1Chr 1:28 The sons of Abraham: Isaac, and Ishmael. {This is all in 1 Chr. 1:28-33}*
- 29 *These are their generations: the first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,*
- 30 *Mishma, and Dumah, Massa, Hadad, and Tema,*
- 31 *Jetur, Naphish, and Kedemah. These are the sons of Ishmael.*
- 32 *And the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba, and Dedan.*
- 33 *And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.*

#### 1.1.1.0.2 The Genealogies Of Messiah Jesus.

We find the descendants of Messiah Jesus from 1 Chr 1:34 through 2 Chr 36:23. In the New Testament we find Messiah Jesus' genealogy in (as to his Kingship) through His stepfather Joseph Mt 1:1-25. and as to his humanity through His mother Mary Lk 21-35.

#### 1.1.1.0.3 The Genealogy Of Messiah Jesus Through His Stepfather Joseph.

- Mat 1:1** *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*
- 2** *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;*
- 3** *And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;*
- 4** *And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*
- 5** *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*
- 6** *And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;*
- 7** *And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;*
- 8** *And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;*
- 9** *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;*
- 10** *And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;*
- 11** *And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: {Josias....: some read, Josias begat Jakim, and Jakim begat Jechonias}*
- 12** *And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;*
- 13** *And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;*
- 14** *And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;*
- 15** *And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;*
- 16** *And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*
- 17** *So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.*
- 18** *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*
- 19** *Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.*
- 20** *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten}*
- 21** *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Jehovah is Salvation. Actually the LXX name for Joshua, Heb יְהוֹשֻׁעַ, Yahoshua.}*
- 22** *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*
- 23** *Behold, a virgin shall be with child, and shall bring forth a son, and his name shall be called Emmanuel, which being interpreted is, God with us.*
- 24** *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:*
- 25** *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*
- Mat 2:1** *Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,*
- 2** *Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*



- 3 *When Herod the king had heard these things, he was troubled, and all Jerusalem with him.*
- 4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*
- 5 *And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,*
- 6 *And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. {rule: or, feed}*
- 7 *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.*
- 8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.*
- 9 ¶ *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*
- 10 *When they saw the star, they rejoiced with exceeding great joy.*
- 11 *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. {presented: or, offered}*
- 12 *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*
- 13 ¶ *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*
- 14 *When he arose, he took the young child and his mother by night, and departed into Egypt:*
- 15 *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.*
- 16 ¶ *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.*
- 17 *Then was fulfilled that which was spoken by Jeremy the prophet, saying,*
- 18 *In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*
- 19 ¶ *But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,*
- 20 *Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*
- 21 *And he arose, and took the young child and his mother, and came into the land of Israel.*
- 22 *But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:*
- 23 *And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. }*

## 1.1.1.0.4

## The Genealogy Of Messiah Jesus Through His Mother Mary.

Now here is the second genealogy, in Luke's account. This is the Genealogy through Mary which emphasizes His Humanity back to Adam.

**Luk 4:21** *Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,*

**22** *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

**23** *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

**24** *Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*

**25** *Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,*

**26** *Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,*

**27** *Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,*

**28** *Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,*

**29** *Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,*

**30** *Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,*

**31** *Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,*

**32** *Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,*

**33** *Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,*

**34** *Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,*

**35** *Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,*

**36** *Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*

**37** *Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*

**38** *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

#### **In the Image of God**

##### **Melody & Lyrics: John W. Peterson**

In the image of God we were made long ago,  
with the purpose divine, here His glory to show.  
But we failed Him one day, and like sheep went astray.  
Thinking not of the cost, we His likeness had lost.

But from eternity God had in mind.  
The work of Calvary the lost to find.  
From His heaven so broad, Christ came down earth to trod,  
so that men might live again in the image of God.

Now that I had believed and the Saviour received.  
Now that I from the Christ of my guilt am relieved.  
I will live for my Lord, not for gain or reward,  
but for love thinking of what His grace has restored.

I'll never comprehend redemption's plan.  
 How Christ could condescend, to die for man.  
 Such a Saviour I'll praise, to the end of my days  
 as I up-ward on-ward trod in the image of God.

**1.1.1.0.5 The Genealogies Explained - Johnston M Cheney-Stanley A Ellisen**

**A Point that many miss is:**

**THE GOSPELS' HISTORICITY CONFIRMED**

**By Johnston M. Cheney**

**From his book**

**“THE LIFE OF CHRIST IN STEREO”**

“A question that has aroused much attention in modern times concerns the historicity and reliability of the Gospel records. In many circles it is still a live issue today. This is the question as to whether the Gospel records can be relied on as true history. Might there not be a legendary element involved which represents more the interpretations of the early church than the precise nature of the case?

This legendary hypothesis has taken many forms. It has been presented all the way from the viewpoint of postulating a wholly human Jesus Who arose from the dead only in the minds of the early church, to the view of the existentialists who feel that an historical Jesus is not really essential to the Christian faith.

It should be recognized that the very question of the Gospels' historicity constitutes a challenge to a basic proposition of the Christian faith. This is the proposition that the Christian faith with its theology of God grounds itself upon the objective foundation of the written Word of God.

The legendary hypothesis either challenges the validity of that foundation or it challenges the need of it. If the historical records are not reliable, the propositions they contain are certainly suspect, even to the point of questioning the reality of God Himself. That there is no logical stopping place short of this "death of God" concept has been duly demonstrated recently by those who insist on carrying the myth proposition to its logical conclusion.

This question then of the historicity of the Gospels is certainly crucial and demands a frank assessment. It may be a case of genuine and valid doubts, arising from sincere research of the texts themselves; or it may be the product of misconceptions and naive assumptions that simply need clarification. It is believed that this minute supplementation of the four Gospels in THE LIFE OF CHRIST IN STEREO so harmonizes the complete account as to dissolve nearly all of the seeming discrepancies and dispel all doubts as to the historicity of the records. To demonstrate this apologetic evidence, the charges against their historicity by a popular article in LIFE magazine will be examined.

The article, entitled, "**The Man Jesus,**" was written by **Robert Caughlan** in which he pursues the thesis of the graphic headline: "**In detail and many important points, the Gospels do not agree.**"

### ARE THE GENEALOGIES CONFUSED?

The first charge advanced by Caughlan is that the genealogies of Jesus, given by Matthew and Luke, are confused beyond explanation in the two lists of names traced back through Joseph. He supposes that both Evangelists trace the genealogy of Joseph. Some of the names are alike, although most are different. The solution to this seeming discrepancy is quite simple as shown in this combination, and it only involves a change in the punctuation of one sentence to make the solution apparent. The crucial passage in question is Luke 3:23:

*“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,”*

It is to be noted that there is nothing sacred about traditional punctuation, for it was not part of the original text. With a change of two commas in punctuation and a proper recognition of the emphatic words in the original text, the verse is rendered thus:

***“Now Jesus, beginning His ministry at about thirty years of age, being a son supposedly of Joseph, was Himself descended from Heli.”***

Luke's point here is that Jesus was descended "from Heli" through Mary, not through Joseph. This explains the differing genealogies in Matthew and Luke. Matthew traces the genealogy of Joseph to establish Jesus' legal right to the throne. He purposely does this through Joseph to Solomon and David, for the kingly line had to come through Solomon, not Nathan the progenitor of Mary. Luke, on the other hand, emphasizes the true humanity of Jesus, and therefore, traces His physical descent through Mary to Adam.

Thus, the seeming discrepancies of the genealogies are seen to be non-existent and the purpose of each Gospel is fulfilled.”

***Jas 2:23 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.***

Finally, in looking at Islam or any other religious cult, we see that the oldest Revelation, Judeo-Christian, is in direct contradiction of these other religious' systems. The soteriological Theme of the Bible is “Salvation (Eternal Life) is Given by God, by Grace, to all those who believe God’s Revelation.”

### 1.1.1.1 The Major Personages Of Islam.

These persons will be limited to those of importance in our study of Muslim Evangelism and the overall Islamic requirement for worldwide control..

#### 1.1.1.1.1 From Where Did The Name For The Muslim God, Allah, Come?

The name Allah' is not of Arabic Origin. We must ask, from where did this name come? The answer may startle you, but is the result of many years of Historical, Etymological, Linguistic, and Archaeological study by hundreds of well qualified persons. We will attempt to unravel their findings.

#### 1.1.1.1.2 The Nabatean Kingdom - Malkûât Nabatu (Nabatean) المملكة النبطية (Arabic)

The Nabateans were headquartered in their capital city of Raqmu. See figure 01.02. This city was in [Jordan](#), and it included the towns of [Bostra](#), [Hegra](#), and [Nitzana](#).

Raqmu, now called Petra, was a wealthy trading town, located at a convergence of several important [trade routes](#). One of them was the [Incense Route](#), which was based around the production of both [myrrh](#) and [frankincense](#) in southern Arabia, and ran through Mada' in Saleh to Petra. From here the aromatics were distributed throughout the Mediterranean region.

Apart from the use of betyls<sup>a</sup>, major deities such as Dushara and al-'Uzzā /Allāt, as well as the minor deities such as Hubal and Manōtu (= Manāt), have a clear north Arabian background and they re-emerge later as the pre-Islamic idols destroyed by order of Muḥammad. The most likely explanation of this phenomenon of Arabianism is that at least the higher strata of Nabatean society were of northern Arabian origin: this would also explain the probable use of a form of Arabic as a vernacular and the predominance of Arabian-type personal names.



**Figure 1.01 Petra - Propylaeum West Showing The In Situ' Betyls (Nabataean Sacred Standing Stones.)**

<sup>a</sup> These Betyls were sometimes adorned or carved standing stones.

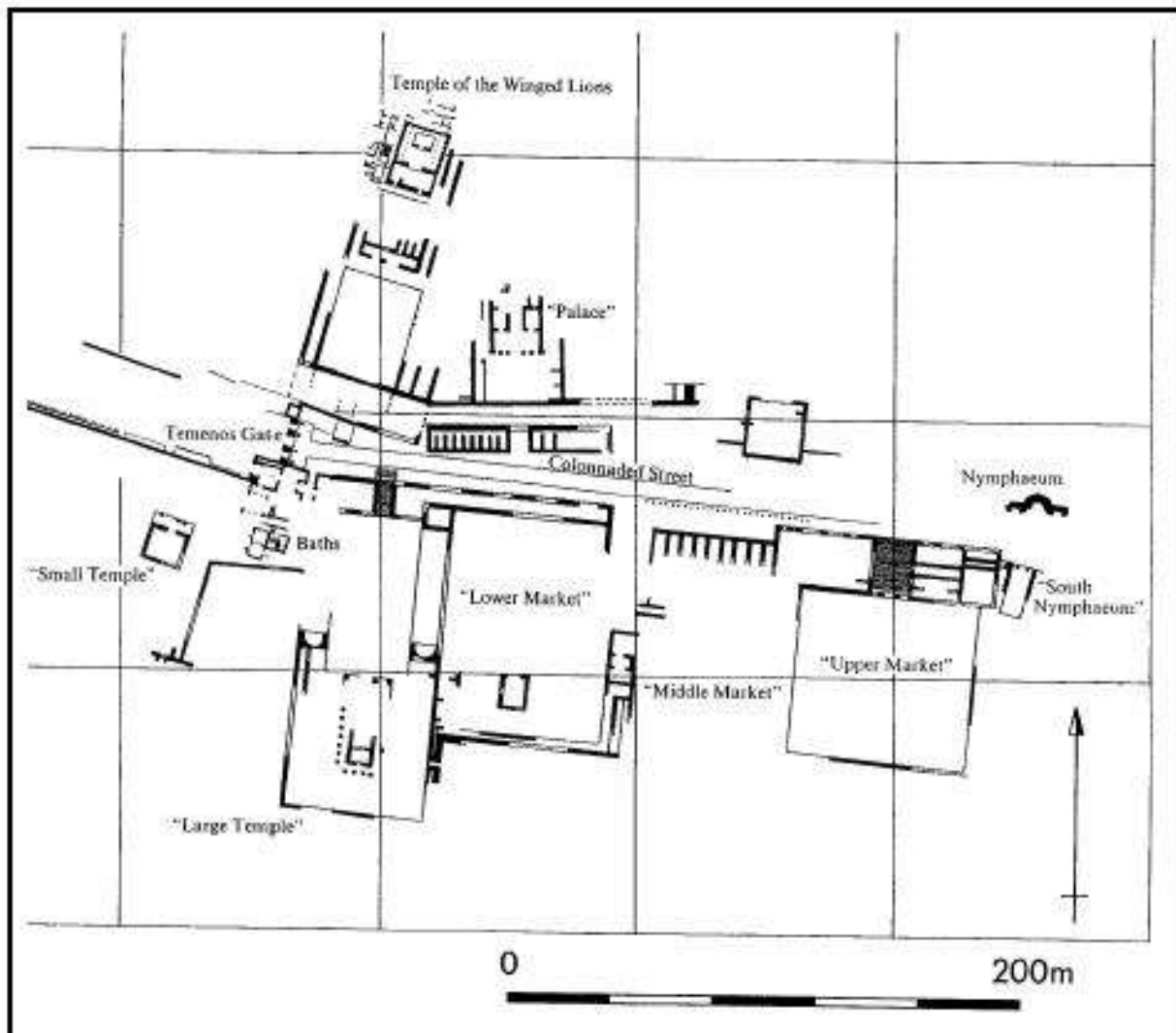


Figure 1.02 Layout Of The Town Of Raqmu (Petra).

#### 1.1.1.1.2 The Deities Of The Nabateans.

The following article is furnished through the courtesy of John Healey.<sup>a</sup>

“**Dushara** appears to be the main Nabatean god, his primacy being evident in the phrase "Dushara and all the gods" There is such a concentration on Dushara that it can be argued that he was, in practice, the supreme Nabatean deity. Certainly he was the dynastic deity of the royal house, "the god of our lord (the king)," and because of this his cult spread wherever Nabatean rule extended. In the different localities he was connected with established local gods, such as Baalshamin in Syria.

**On the female side, there is evidence of worship of a number of goddesses: Allāt, and al-‘Uzzā, and Isis and Atargatis (these last two being foreign). There are also some goddesses who appear only in particular localities within the Nabatean realm**

<sup>a</sup> Healey, John. *The Religion of the Nabateans: A Conspectus* (Religions in the Graeco-Roman World, 136). Leiden, 2001.

(for example, Manōtu only in Ḥegra; specific manifestations of Allāt localized in Boṣrā, the Ḥawrān and Ramm).

The two principal female divine names that occur (though never together) are **Allāt and al-‘Uzzā**. **The distribution of these in the inscriptions suggests that they were never worshiped side by side. There is no explicit evidence of Allāt at Petra and little of al-‘Uzzā at Ramm and in southern Syria.** When account is taken, therefore, of the fact that al-‘Uzzā is in fact an epithet, not a personal name, **meaning in Arabic "the Mighty One,"** it is possible to conclude tentatively that **al-‘Uzzā was for the Nabateans an epithet of Allāt. The latter enjoyed much wider popularity in Syria and Jordan, while the title al-‘Uzzā is more restricted in use and of Arabian background.** The two were, however, distinguished in later tradition in northern Arabia. A final resolution of this may be provided in the future by further epigraphic evidence identifying or distinguishing the two.<sup>a</sup>

**Little can be said of characteristics of Allāt and al-‘Uzzā. The former is described in inscriptions as "mother of the gods" (reading uncertain) and "the great goddess."** Herodotos identified her with Aphrodite, though in the Ḥawrān she was identified with Athena. al-‘Uzzā is the northern Arabian goddess of the planet Venus and is identified with Aphrodite in a Nabatean inscription from the island of Cos.

Nabatean religious tradition was heavily influenced by northern Arabian religion, both in the particular gods venerated and in some of the forms that veneration took: the reluctance to depict deities in human form is a good example.

Historically more important, perhaps, is the distinct tendency to restrict attention and worship to the main deities, Dushara and **Allāt/al-‘Uzzā** (if the latter is a single deity, as argued above). Other gods were worshiped by specialist groups (special ethnically, geographically, socially), but Dushara and **Allāt** formed a divine pair par excellence, and the cult of these two appears to be the official cult of the state. **This is a modified form of monotheism, though involving a pair of deities rather than just one. This type of "dyotheism" was not new—even the Old Testament Yahweh was regarded by many Israelites as having a spouse."**

**As it turns out, the Nabateans populated the trading route area of Petra from about 400 B.C. until 106 A.D.**

**The name Allah' is not of Arabic Origin. It was borrowed from the Nabatean (600 miles North) name for their Pagan god.. In fact the Nabatean god had a wife Al-Lat and two daughters, Al-Manat and Al-Uzza. These very names appear in the Qur'an. Su 53:19-20 WB Edition of Shakir.**

#### 1.1.1.1.2.1 Names From The Quran-The So-Called Satanic Verses.

The so-called "Satanic Verses" that appear in the Quran reveal some of the sins committed by Muhammad when he wanted to overcome the hatred towards him by his followers.

<sup>a</sup> Unfortunately, because of the restriction on ANY archeological explorations is heavily restricted by the Saudi Government such endeavors will not happen. Note the last notable expedition to SA by Bob Cornuke in Section 1.1.2.5.4.6.3

There are three passages in the Quran that reference the event. These passages are recorded in the biographical material. The first is the actual passage found in chapter 53, called "The Star", (An-Najm), verses 19 through 26. This passage has already been mentioned.

Su 53:11 **The Prophet's mind and heart in no way falsified that which he saw.**

- 12 Will ye then dispute with him concerning what he saw?
- 13 For indeed he saw him at a second descent,
- 14 Near the **Lote tree** beyond which none can pass:
- 15 Near it is the Garden of Abode.
- 16 Behold, the **Lote tree** was shrouded in mystery unspeakable!
- 17 His sight never swerved, nor did it go wrong!
- 18 **For truly did he see, of the Signs of his Lord, the Greatest!**
- 19 Have ye seen (Al-) **Lat, and (Al-) Uzza,**
- 20 **And another, the third goddess, (Al-) Manat?**
- 21 What! For you the male sex, and for Him, the female?
- 22 Behold, such would be indeed a division most unfair!
- 23 These are nothing but names which ye have devised, —ye and your fathers, — or which Allah has sent down no authority whatever. They follow nothing but conjecture and what their own souls desire! — even though there has already come to them Guidance from their Lord!
- 24 Nay, shall man have just anything he hankers after?
- 25 But it is to Allah that the End and the Beginning of all things belong.
- 26 How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

We shall examine these verses in detail, below.

#### 1.1.1.1.1 The Lote Tree. (At least the earthly one.)

The European Hackberry (*Celtis australis*) is a tree species that also goes by the names European Nettle tree and Lote tree and is possibly the tree that the "Lotus-eaters" ate from as referenced by Homer.

The large specimen of the *Celtis australis* in the picture below is located in the "Concepción" historical botanical garden in Malaga, Spain at the beginning of the "Around the World in 80 trees" trail.

The fruit of the European hackberry is a small berry like "drupe" that hangs on the end of a short stem connected to the base of the leaf stem. The size of the fruit is about one half inch in diameter





**Figure 1.03 The Lote Tree of Su 53:14, 16, And It's Fruit.**

Pictures courtesy of Exploring the World of Trees...A tree species blog.

*Celtis australis* is supposed to have been the Lotus of the ancients, whose fruit [Herodotus](#), [Dioscorides](#), and Theophrastus describe as sweet, pleasant, and wholesome. [Homer](#) has [Ulysses](#) refer to the "Lotus-eaters" and the "lotus" in *Odyssey, Book IX*. The fruit and its effects are described in [Tennyson's](#) poem *The Lotos-Eaters*

It is often planted as an ornamental as it is resistant to air pollution and long-living. The fruit of this tree is sweet and edible, and can be eaten raw or cooked. Decoction of both leaves and fruit is used in the treatment of amenorrhea, heavy menstrual and intermenstrual bleeding and colic. The decoction can also be used to astringe the mucous membranes in the treatment of diarrhea, dysentery and peptic ulcers. A yellow dye is obtained from the bark. The wood is very tough, pliable, durable and widely used by turners; the flexible thin shoots are used as walking sticks

The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in Su 34:16 and Su 56:28.<sup>2</sup>

**Sidrat al-Muntahā** (Arabic: [سدرۃ المنتهى](#)) is a Lote tree that marks the end of the seventh, the boundary where no creation can pass, according to Islamic beliefs. During the [Isra and Mi'raj](#), [Muhammad](#) ﷺ, being the only one allowed, travelled with the [archangel Gabriel](#) to the Sidrat al-Muntaha where it is said that [Allah](#) assigned the [five daily prayers](#) to all humans. It is a member of the Botanical family [Rhamnaceae](#).

### 1.1.1.1.2.1.1.1 The Lote Tree In the Quran

The Lote tree is mentioned in the [Qur'an chapter 53:10-18](#), An-Najm (The Star): it is also referred to in [Sura 34:16](#) and [Sura 56:28](#).

### 1.1.1.1.2.1.1.2 The Lote Tree Meaning in Islam

A modern Qur'an Commentary entitled *Taisir al-karim al-rahman fi tafsir kalām al-manān* by [Abd ar-Rahman ibn Nasir as-Sa'di](#), while commenting on [Quran 53:14](#), the Sidrat al-Muntahā, (Lote-Tree of the Extremity) explained:

It [the Sidrat al-Muntahā] is a very large Tree (shajarat: شجرة) beyond the seventh heaven. It is named the Sidrat al-Muntahā because there terminates at it whatever ascends from the earth and whatever descends [from heaven] including what comes down from God, including waḥy (divine inspiration) and other things besides. Alternatively, [it might be said that this name is because] it is the Uttermost Extremity or the very end of something [ or Boundary] (intihā' which is one of the many Arabic words for the word 'end') for the knowledge of the creatures approaching it, relative, that is, to its Existent Being [as located] above the heavens and the earth. So it is al-Muntahā (the Extremity, Boundary) with respect to [all human] modes of knowledge (ulūm) or other things besides. And God is best informed [of this matter]. Thus [it was that] Muhammad saw Gabriel in that location (al-makān) which is the domain of the pure and beautiful, elevated [celestial] Souls (maḥall al-arwāḥ al-'uluwiyya al-zakiyya al-jamīliyya)...

— (*As-Sa'di, Tafsir, 819*).

[Abdullah Yusuf Ali](#), who's [The Holy Qur'an: Text, Translation and Commentary](#) is among the most widely known English versions of the Qur'an, explained that this tree "marked the bounds of heavenly knowledge as revealed to men, beyond which neither Angels nor men could pass."

[George Sale](#), the 18th century English scholar, has "beyond which Angels themselves must not pass; or, as some rather imagine, beyond which no creature's knowledge can extend." Sale also notes that one commentator states that line 16 refers to the "host of angels worshipping" around the tree and another that it is about the birds which sit on its branches.

The nineteenth century English explorer, [Richard Burton](#) reported seeing an ancient Sidr tree in the mosque containing the [Prophet Muhammad's tomb](#) in [Madina](#). It was in a garden dedicated to the Prophets' daughter, [Fatimah](#)<sup>a</sup>. The fruit from the tree was being sold to pilgrims and its leaves used for washing dead bodies.

### 1.1.1.1.2.1.1.3 The Lote Tree In The Bahá'í Faith

**The Sidrat al-Muntahā (usually transcribed as *Sadratu'l-Muntahá* in Bahá'í writings; see Bahá'í orthography) is a metaphor for the Manifestation of God.**

<sup>a</sup> The Lote Tree of Figure 01.03. is from the Botanical Gardens in Malaga, Spain.

Please note: The Baháís are explained as to their being an off-shoot of Islam in “*The Kingdoms Of The Frauds*”<sup>a</sup>, Section 2.1 Bahai - Or Islam In A Brown Bag!

#### 1.1.1.1.2.1.1.4 The Lote Tree Its Use As A Symbol.

The Sidrat al-Muntaha is sometimes named in the short form as *Sidra tree*. It is used as a symbol for example by the [Qatar Foundation](#): "The Sidra tree, growing strong and proud in the harshest of environments, has been a symbol of perseverance and nourishment across the borders of the Arab world. What is the significance of this glorious tree? With its roots bound in the soil of this world and its branches reaching upwards toward perfection, it is a symbol of solidarity and determination; it reminds us that the goals of this world are not incompatible with the goals of the spirit." The evergreen tree *Ziziphus spina-christi* represents this symbol in natural form. It is a thorny variety of the *Celtis australis*.

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#### 1.1.1.1.2.1.2 The Remaining Quran Passages Which Reference The Satanic Verses.

The second passage is in chapter 22, called "The Pilgrimage", (Al-Hajj), verses 52- 53:

- Su 22:52 **Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some vanity into his desire:** But Allah will cancel anything vain that Satan throws in, and Allah will confirm and establish His Signs: For Allah is full of knowledge and wisdom:
- 53 **That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: Verily the wrongdoers are in a schism far from the Truth:**
- 54 **And that those on whom knowledge has been bestowed may learn that the Koran is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly open to it: For verily Allah is the Guide of those who believe, to the Straight Way.**

The third passage is chapter 17, called "The Night Journey", (Al Isra), verses 73 - 75:

"They sought to entice you from Our revelations - they nearly did -hoping that you might invent some other scripture in Our name, and thus become their trusted friend. Indeed had we not strengthened your faith, you might have made some compromise with them and thus incurred a double punishment in this life and in the next. Then you should have found none to help you against Us."

The fourth passage is

- Su 17:71 **One day We shall call together all human beings with their respective Imams: Those who are given their record in their right hand will read it with pleasure, and they will not be dealt with unjustly in the least.**
- 72 **But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.**

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<sup>a</sup> THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.

- 73 And their purpose was to tempt thee away from that which **We** had revealed unto thee, to substitute in **Our** name something quite different: In that case, behold! They would certainly have made thee their friend!
- 74 And had **We** not given thee strength, thou wouldst nearly have inclined to them a little.
- 75 In that case **We** should have made thee taste an equal portion of punishment in this life, and an equal portion in death: And moreover thou wouldst have found none to help thee against Us!
- 76 Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed therein after thee, except for a little while.

**{Who are the persons expressed by the plural 1 and 2 personal pronouns in the monotheistic Islamic Holy book? NEC}**

All of these verses are mentioned in the biographical material. All of them were revealed in relation to Muhammad speaking Satan's words.

Note how Tabari records Muhammad's admittance of sin and repentance after Gabriel confronted him with his error. Afterwards, God supposedly comforts Muhammad with the verses from chapters 17 and 22. Ibn Sa'd records the same sequence of verses. After he admitted his sinful error, **Muhammad was comforted by Gabriel, the Angel who watches over the Nation Israel.** {So Islam captures Gabriel??? HMNNN! NEC}

These are the so-called "Satanic Verses" described by Sir Salman Rushdie in his *The Satanic Verses* in September 1988 caused immediate controversy in the Islamic world because of what was seen by some to be an irreverent depiction of Muhammad. But, really, the Satanic verses just state that Muhammad sinned when he used the names of the Pagan gods **Al-Lat, Al-Uzza, and the third goddess, Al-Manat. But he used the name of the other Pagan god which he called Allah. So we know what angel from whom he received his messages., SATAN/Lucifer!** See Section 1.1.1.1.2.1 Names From The Quran.

### 1.1.1.1.3 The Messenger Or Apostle Of Islam.

In Islam, an Apostle or Messenger (Arabic: رسول rasūl, plural رسل rusul) is a prophet sent by God. According to the Qur'an, God sent many prophets to mankind. The five universally acknowledged messengers in Islam are Abraham, Moses, David, Jesus, and Muhammad<sup>a</sup>, as each is believed to have been sent with a scripture.<sup>b</sup> Muslim tradition also maintains that Adam received scrolls, as did some of the other patriarchs of the Generations of Adam.<sup>c</sup>

However, nothing is known from Arab sources about Muhammad until the late 7<sup>th</sup> Century. His biography (the Sira (Surah)), and sayings, (the Hadith) do not appear until the 8<sup>th</sup> Century. This implies that **much of what we know about Muhammad was written down hundreds of years after his death in 634.** These writings first appeared hundreds of miles away from Meccah, and **they look like later redactions possibly made by Abd al-Malick - the man who built the Dome of the Rock in Jerusalem as a religious attack on Judaism and Christianity. This was done in 691 A.D.,** and contains in a few of the original building (which has been destroyed and rebuilt 11 times), inscriptions verses from the Qur'an. The following short article is by the courtesy of Islamic Awareness

<sup>a</sup> Concise Encyclopedia of Islam, C. Glasse, Messenger.

<sup>b</sup> Muslims believe Abraham received the Scrolls of Abraham, Moses received the Torah, David received the Psalms, Jesus the Gospel, and Muhammad received the Qur'an. These are good points of 'Common Ground'.

<sup>c</sup> A-Z of Prophets in Islam and Judaism, B.M. Wheeler, Apostle.

### 1.1.1.1.3.1 **Earliest Existent Qur'anic Writing (Inscription) - Dome Of The Rock 692 AD.**

The Arabic Islamic inscriptions on the Dome of the Rock in Jerusalem are perhaps among the most well-known and well-studied inscriptions in the Western literature. In this short article, we will present the translations of the inscriptions on the Dome of the Rock. The verses, below, inscribed on the inner and outer walls of this octagon shaped structure, are listed by wall direction. i.e. S, SE, etc.



**Figure 1.04 The Dome Of The Rock**

### 1.1.1.1.3.2 **Inscriptions On The Inner Octagonal Arcade Of The Dome Of The Rock.**

The inscriptions listed below, denote the side of the Dome of the Rock on which they appear. These sides have Large Sized Directional abbreviation associated. e.g., **S** = South, **SE** = South East, etc.

1. **S** In the name of God, the Merciful the Compassionate. There is no god but God. He is One. He has
2. no associate. Unto Him belongeth sovereignty and unto Him belongeth praise. He quickeneth and He giveth death; and He has
3. Power over all things. Muhammad is the servant of God and His Messenger.
4. **SE** Lo! God and His angels shower blessings on the Prophet.
5. O ye who believe! Ask blessings on him and salute him with a worthy salutation. The blessing of God be on him and peace be
6. on him, and may God have mercy. O People of the Book! Do not exaggerate in your religion
7. **E** nor utter aught concerning God save the truth. The Messiah, Jesus son of
8. Mary, was only a Messenger of God, and His Word which He conveyed unto Mary, and a spirit

9. from Him. So believe in God and His messengers, and say not 'Three' - Cease! (it is)
10. **NE** better for you! - God is only One God. Far be it removed from His transcendent majesty that He should have a son. His is all that is
11. in the heavens and all that is in the earth. And God is
12. sufficient as Defender. The Messiah will never scorn to be a
13. **N** servant unto God, nor will the favoured angels. Whoso scorneth
14. His service and is proud, all such will He assemble unto Him.
15. Oh God, bless Your Messenger and Your servant Jesus
16. **NW** son of Mary. Peace be on him the day he was born, and the day he dies,
17. and the day he shall be raised alive! Such was Jesus, son of Mary, (this is) a statement of
18. the truth concerning which they doubt. It befitteth not (the Majesty of) God that He should take unto Himself a son. Glory be to Him!
19. **W** When He decreeth a thing, He saith unto it only: Be! and it is.
20. Lo! God is my Lord and your Lord. So serve Him. That is the right path. God (Himself) is witness that there is no God
21. save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him,
22. **SW** the Almighty, the Wise. Lo! religion with God (is) Islam. Those who (formerly) received the Book
23. differed only after knowledge came unto them, through transgression among themselves. Whoso
24. disbelieveth the revelations of God (will find that) Lo! God is swift at reckoning!

### 1.1.1.1.3.3 **Inscriptions On The Outer Octagonal Arcade Of The Dome Of The Rock**

Like the inscriptions on the inner octagonal arcade of the Dome of the Rock, Those on the Outer Arcade also have these directional indicators.

1. **S** In the name of God, the Merciful the Compassionate. There is no god but God. He is One. He has no
2. associate. Say: He is God, the One! God, the eternally Besought of all! He begetteth not nor was begotten. And there
3. is none comparable unto Him. Muḥammad is the Messenger of God, the blessing of God be on him.
4. **SW** In the name of God, the Merciful the Compassionate. There is no god but God.
5. He is One. He has no associate. Muḥammad is the Messenger of God.
6. Lo! God and His angels shower blessings on the Prophet.
7. **W** O ye who believe! Ask blessings on him and salute him with a
8. worthy salutation. In the name of God, the Merciful
9. the Compassionate. There is no god but God. He is One. Praise be to
10. **NW** God, Who hath not taken unto Himself a son, and Who hath

11. no partner in the Sovereignty, nor hath He any protecting friend
12. through dependence. And magnify Him with all magnificence. Muḥammad is the Messenger of
13. **N** God, the blessing of God be on him and the angels and His prophets, and peace be
14. on him, and may God have mercy. In the name of God, the Merciful
15. the Compassionate. There is no god but God. He is One. He has no associate.
16. **NE** Unto Him belongeth sovereignty and unto Him belongeth praise. He quickeneth. And He giveth death; and He has
17. Power over all things. Muḥammad is the Messenger of God, the blessing of God be
18. on him. May He accept his intercession on the Day of Judgment on behalf of his people.
19. **E** In the name of God, the Merciful the Compassionate. There is no god but God. He is One.
20. He has no associate. Muḥammad is the Messenger of God, the blessing of God be
21. on him. The dome was built by servant of God ‘Abd
22. **SE** [Allah the Imam al-Ma'mun, Commander] of the Faithful, in the year two and seventy. May God accept from him and be content
23. with him. Amen, Lord of the worlds, praise be to God.

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**Date:** 72 AH / 692 CE.

The inscriptions on the Dome of the Rock can be rightly called the "big-daddy" of all the seventh century Islamic inscriptions. These inscriptions are in the mosaics as shown in the figure below.

These inscriptions have copious amount of Qur'anic verses. Unfortunately the original writing (inscriptions) were not available to me, All or most of these have been lost due to the destruction and rebuilding (11 Times) of the Dome of the Rock.

The Dome of the Rock was built by Umayyad caliph ‘Abd al-Malik but the later Caliph al-Ma'mun inserted his name as is evident from the inscription.

Here is the full text of the verse that is NOT part of the inscriptions on the Dome of the Rock:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

(Surah 4:157) That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-

Dr. White said in his opening in his debate on the Crucifixion with Shabir Ally:

“And what is truly amazing to me is this: when the Qur'an contradicts the Christian teaching of the deity of Christ, it does so repeatedly, and forcefully. We likewise find references to this in the Hadith. But when it comes to this one single ayah, these 40 lonely Arabic words that pop into the Qur'an out of nowhere, we likewise cannot find

any meaningful commentary on these words in the Hadith literature. Think of it. Muslims for two hundred years could not think of any commentary by Muhammad on this ayah. And yet, I, as a Christian, am to believe these 40 Arabic words, written over half a millennium after the Christ event, in a different language from far away are to be taken to be sufficient to overthrow the entirety of the New Testament and the testimony of eye witnesses and martyrs.”

### **Su 4:157 is a classic Islamic Polemic against The Crucifixion of Messiah Jesus.**

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**The term Apostle or Messenger is also applied to prophets sent to preach to specific areas; the Qur'an mentions Jonah,<sup>a</sup> Elijah,<sup>b</sup> Ishmael,<sup>c</sup> and Shoab,<sup>d</sup> as well as other prophets as being messengers. This meaning is also used for the following figures: For more information about the Prophets of Islam see Section 1.1.6, below.**

**Jonah, who is regarded as the Apostle to Nineveh.**

**Hud, who is regarded as the Apostle to ‘Ād.**

**Shoab, who is regarded as the Apostle to Midian.**

**Noah, who is regarded as the Apostle to the People of Noah.**

**Salih, who is regarded as the Apostle to Madyan.**

To this we add the statement from the Quran 7:85 “To the **Madyan** people We sent Shuaib, one of their own brethren: He said: "O my people! Worship Allah; ye have no other god but him. Now hath come unto you a clear Sign from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: That will be best for you, if ye have Faith.”” The modern Hebrew pronunciation, "Midyan", is the result of a normal vowel shift changing an "a" sound to an "i" sound (compare Miryam in Hebrew versus Mariam in Greek or Maryam in Arabic).

**Elijah, who is regarded as the Apostle to the Baal-Worshippers.**

**Lot, who is regarded as the Apostle to Sodom and Gomorrah.**

## **1.1.2 The Major Texts Of Islam.**

**The Quran mentions at least three main Islamic scriptures which came before the Quran by name.**

### **1.1.2.1 Tawrat (at-Tawrāt): The Torah.**

According to the Quran, the Tawrat was revealed to Moses, but Muslims believe that the current Torah, although it retains the main message, has suffered corruption over the years, and is no longer reliable. Moses and his brother Aaron (Harun) used the Torah to preach the message to the Banu-Isra'il (Children of Israel). The Quran implies that the Torah is the longest-used scripture, with the Jewish people still using the Torah today, and that all the Hebrew prophets would warn the people of any corruptions that were in the scripture. They fail to realize that the Torah, due meticulous work of the Masoretic scribes who counted the number of letters for

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<sup>a</sup> Quran 37:139.

<sup>b</sup> Quran 37:123.

<sup>c</sup> Quran 19:54.

<sup>d</sup> Midian (Hebrew: מִדְיָן), Madyan (Arabic: مَدْيَن), or Madiam (Greek: Μαδιάμ, Μαδιανίτης for a Midianite) is a geographical place and a people mentioned in the Bible and in the Qur'an. William G. Dever suggests it was located in the "northwest Arabian Peninsula, on the east shore of the Gulf of Aqaba on the Red Sea (the "Hejaz") " Some scholars say it was not a geographical area but a league of tribes. Midian was a son of Abraham by Keturah, after the death of Sarah Gen 25:1-2.



various manuscripts, and included them in various portions of the Biblical text, has remained 99.99% the same as it was during the first Advent of Messiah Jesus (Isa).<sup>a</sup> This was brought out by The Dead Sea Scrolls (DSS). Until fairly recently, the oldest Hebrew manuscripts of the standardized type were dated A.D. 1000. However, in 1947 the Dead Sea Scrolls were discovered near the Dead Sea in the Judean desert. These scrolls can be dated as early as the second century B.C. (over 1000 years older than the manuscripts available before the discovery of the DSS). Comparisons between the DSS and the Hebrew manuscripts dated to A.D. 1000 reflected only minor changes, confirming the meticulous nature of the Masoretes.

*“The Masorites had a passionate concern with their special statistics. They went into a bizarre counting successivity of letters, words, verses, sections and chapters in each Scriptural writing and in all 24 books of the (Hebrew) Bible.”<sup>b</sup>*

### 1.1.2.1.1 The Numerical Masorah - The Counters!

In classical antiquity, copyists were paid for their work according to the number of stichs (lines of verse). As the prose books of the Bible were hardly ever written in stichs, the copyists, in order to estimate the amount of work, had to count the letters. For the Masoretic Text, such statistical information more importantly also ensured accuracy in the transmission of the text with the production of subsequent copies that were done by hand.

Hence the Masoretes contributed the Numerical Masorah. These notes are traditionally categorized into two main groups: the marginal Masorah and the final Masorah. The category of marginal Masorah is further divided into the Masorah parva (small Masorah) in the outer side margins and the Masorah magna (large Masorah), traditionally located at the top and bottom margins of the text.

The Masorah parva is a set of statistics in the outer side margins of the text. Beyond simply counting the letters, the Masorah parva consists of word-use statistics, similar documentation for expressions or certain phraseology, observations on full or defective writing, references to the Kethiv-Qere readings and more. These observations are also the result of a passionate zeal to safeguard the accurate transmission of the sacred text.

The Masorah magna, in measure, is an expanded Masorah parva. It is not printed in BHS.

The final Masorah is located at the end of biblical books or after certain sections of the text, such as at the end of the Torah. It contains information and statistics regarding the number of words in a book or section, etc.

Thus ([Leviticus 8:23](#)) is the middle verse in the Pentateuch; all the names of Divinity mentioned in connection with Abraham are holy except ([Genesis 18:3](#)); ten passages in the Pentateuch are dotted; three times the Pentateuch has the spelling אָל where the reading is אֱל. The collation of manuscripts and the noting of their differences furnished material for the Text-Critical Masorah. The close relation which existed in earlier times (from the Soferim to the Amoraim inclusive) between the teacher of tradition and the Masorete, both frequently being united in one person, accounts for the Exegetical Masorah. Finally, the invention and introduction of a graphic system of vocalization and accentuation gave rise to the Grammatical Masorah.

<sup>a</sup> Bruce K. Waltke, M. O'Connor, AN INTRODUCTION TO BIBLICAL HEBREW SYNTAX, Section 1.5, © 1990 by Eisenbrauns, Winona Lake Indiana.

<sup>b</sup> Nathan Ausubel, The Book of Jewish Knowledge, pg. 272.

The most important of the Masoretic notes are those that detail the Kethiv-Qere<sup>a</sup> that are located in the Masorah parva in the outside margins of BHS. Given that the Masoretes would not alter the sacred consonantal text, the Kethiv-Qere notes were a way of "correcting" or commenting on the text for any number of reasons (grammatical, theological, aesthetic, etc.) deemed important by the copyist.

#### 1.1.2.2.1 Classic Jewish Interpretation 500 B.C. - 500 A.D.

Literalism started out with a grammatical-historical approach ala Ezra, but soon degenerated into a dangerous literalism [letterism], which turned into an allegoristic approach to Scripture interpretation: Information about our Lord and His Apostles being the chief exceptions. **We can observe this trifling with God's Word being done today by very sincere, well-meaning but misguided individuals such as one individual who is endeavoring to produce a Greek Lexicon with "The Single Meaning" for each Greek word in the New Testament, irrespective of author, context, date, addressees, etc. Remember!!! "Words have a meaning only in context."**

##### 1. Periods in the development

- a. Initial mention in Scripture, Ne, 8:8 (Ezra) (The people had been returned from 70 years captivity and many did not understand Hebrew.
- b. **Period of the Sopherim (or Scribes) 500 B.C. - 270 B.C.** Copied and exegeted the Word of God - gave simple interpretation. Ezra was really the first Scribe Ez 7:6. This was not work for simpletons. **They had to read from the Hebrew text, translate to, and give the sense, in Aramaic, and do this on-the-fly.**
- c. **Period of the Zugoth (or pairs).** Pairs of rabbinic interpreters of locally established schools would often engage in friendly debate. The period of the "Pairs" was from 168 B. C. to about A. D. 10. Two individuals from this period were Hillel - a "liberal" literalist - 175-164 B.C. (his grandson was Gamaliel), (Acts 5:34); and Shamai – a "wooden" literalist Whose interpretation was oral.

<sup>a</sup> See Section 01.13 Qere and Ketiv Readings, AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs.

**d. Period of the Tannaim<sup>a</sup> (or Teachers) up to 220 A.D.**

Culminated in **Authoritative oral tradition**. As in:

Mk 7:1-13 "Making the Word of God of no effect through their traditions."

Mt. 11:29-30 "Take my yoke...for my yoke is easy..."

Ac 15:10 "To put a yoke" on the neck of the disciples...

Pentecost<sup>3</sup> shows that the method of interpretation used by our Lord and His Apostles was Literal. In fact he states:

“No one would argue that the [initial - ala Ezra] literalism of the Jewish interpreters was identical with present day grammatical-historical interpretation. A decadent literalism had [eventually] warped Scripture of all meaning. Ramm well observes:

...the net result of a good movement started by Ezra was a degenerative hyper-literalistic interpretation that was current among the Jews in the days of Jesus and Paul. **The Jewish literalistic school is literalism at its worst.** It is the exaltation of the letter to the point that all true sense is lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential.<sup>b</sup>

And yet it can not be denied that literalism was the accepted method. Misuse of the method does not militate<sup>c</sup> against the method itself. **It was not the method that was at fault, but rather the misapplication of it.**”

**e. Period of the Amoraim or Speakers; 200-500 A.D.**

**2. Literary products.**

<sup>a</sup> Tannaim (תנאים) is the plural term for the Rabbinic sages whose views are recorded in the Mishnah, from approx. 70-200 CE. (The singular form of the word is *tanna*.) The period of the *Tannaim* (also referred to as the Mishnaic period) came after the period of the Zugot ("pairs"), and before the period of the Amoraim; lasting about 130 years. The root *tanna* (תנא) is the Aramaic equivalent for the Hebrew root *shanah* (שנה), which also is the root-word of *Mishnah*. The verb *shanah* (שנה) literally means "to repeat [what one was taught]" and is used to mean "to learn". The Mishnaic period is commonly divided up into five periods according to generations. There are approximately 120 known *Tannaim*. The *Tannaim* lived in several areas of the Land of Israel. The spiritual center of Judaism at that time was Jerusalem, but after the destruction of the city and the Second Temple, Rabbi Yohanan ben Zakkai and his students founded a new religious center in Yavne. Other places of Judaic learning were founded by his students in Lod and in Bnei Brak. Many of the *Tannaim* worked as laborers (e.g., charcoal burners, cobblers) in addition to their positions as teachers and legislators. They were also leaders of the people, and negotiators with the Roman Empire.

<sup>b</sup> Ramm, op. cit., p. 28.

<sup>c</sup> *Have force or influence; bring about an effect or change*

**a. Two literary forms**

- i. **Mishna:** Written - teaching about the Torah.  
 "The **Mishna** is divided into six main sections: (1) "**Zeraim**", "Seeds", dealing mainly with agricultural matters and taxes. It offers an introductory section on prayer. Prefixed to this section on seeds is a book of prayers, *Berakhoth*, that has the Shema (Deut. 6:4-5), the eighteen benedictions, grace at meals and other prayers; (2) "**Moed**", "Seasons", explaining the regulations concerning the Sabbath and Jewish holidays; (3) "**Nashim**", "women", discussing marriage and divorce laws; (4) "**Nezikim**", "Damages", dealing with civil and criminal law; (5) "**Kodashim**", "Sacred Things", describing the various practices of the ancient Temple; and (6) "**Toharot**", "Purity", presenting the laws regarding the ritual purity of the Levites and others. Each of these sections in turn is subdivided into chapters, called "tractates". One of the more important of these tractates is known as *Aboth or Pirke Aboth*, "the Sayings of the Fathers." The Hebrew Union Prayer Book includes it in its entirety for use in Jewish worship (vol. 1, pp 165-178). In it are found prescriptions for wholesome living in many phases of life and much sound advice for human conduct."<sup>4</sup> The scholars or interpreters who composed the **Mishna** (A.D. 70 to A.D. 220) were known as the *Tannaim* or teachers.
- ii. **Gemara:** Written interpretation of the **Mishna**. Not as complete as Mishna. "**The Gemara is frequently referred to as simply the "Talmud"**. It represents the reasoning given by more than three centuries of rabbis for the various rules found in the Mishna. The opinions of more than 2,000 scholars living from the third to fifth centuries A. D. were collected by Rabbi Ashi about 400 A. D., and about a century later this portion of the Talmud reached its final form. The Gemara follows the order of the six sections of the Mishna."<sup>5</sup>  
**Those who worked on the Gemara were called the Amoraim (speakers or interpreters - A.D. 220 to A.D. 500)** It Produced the following outputs.

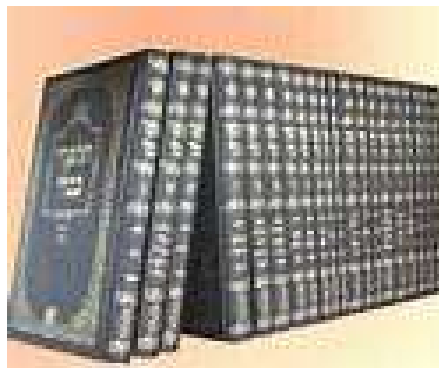
**b. Two types of content**

**Halakah** - Binding - a discussion of the legal material in Scripture.

**Haggadah** - To discuss - sermonic - a discussion of the non-legal material, the history, the prophetic exhortations, the personal experiences of the psalmists

**c. Two Talmuds (combination of Mishna & Gemara)**

As Mickelsen explains<sup>6/26ff</sup>, "Interpretation did not stop with the 'official' Mishna of Judah the Patriarch. The comments of the 150 authorities cited there {the Mishna of Judah the Patriarch} were studied carefully. Soon it was felt necessary to explain their explanations. . . How could this growing body of literature be brought together? The Biblical statements were explained by the Mishna and the Mishna was explained by later scholars. To bring this literature together the Talmuds were prepared. There was to be a complete Palestinian Talmud and a complete Babylonian Talmud. **The Rabbinical school in Tiberias was closed, however, before the Palestinian Talmud was finished.** Hence it {the Palestinian Talmud} is not complete and is **shorter than the Babylonian Talmud**, which has come down to us in complete form. **The Talmud really is a Mishna on the Mishna.**" There were, then, two Talmuds: the shorter was the Palestinian (short) Talmud 450 A.D., and the Babylonian (long) 500-550 A.D. The English translation of the Babylonian Talmud is contained in 17 volumes - onion skin thickness paper - each volume about 1.5 inches thick. This Talmud is about four times longer than the Palestinian Talmud. See Fig. 02.01.



**Figure 1.05 The Babylonian Talmud**

d. **Targums** (to translate)

The **Targums** were translations of the Torah, into Aramaic, along with a running commentary - written free interpretations of the Law and the Prophets. After each verse of the Law and each three verses of the Prophets in Hebrew, was a running Aramaic commentary on that passage.

According to The Concise Oxford Dictionary of World Religions<sup>7</sup>

**Targum:** A translation of the Hebrew scriptures into Aramaic, conveying interpretation of the text. The best-known Targum is Targum Onkelos which was regarded as authoritative. Targum Jonathan is the Targum to the prophetic books, and Targum Yerushalmi is a largely midrashic<sup>a</sup> translation (or interpretation) of the Hagiographa<sup>b</sup>.

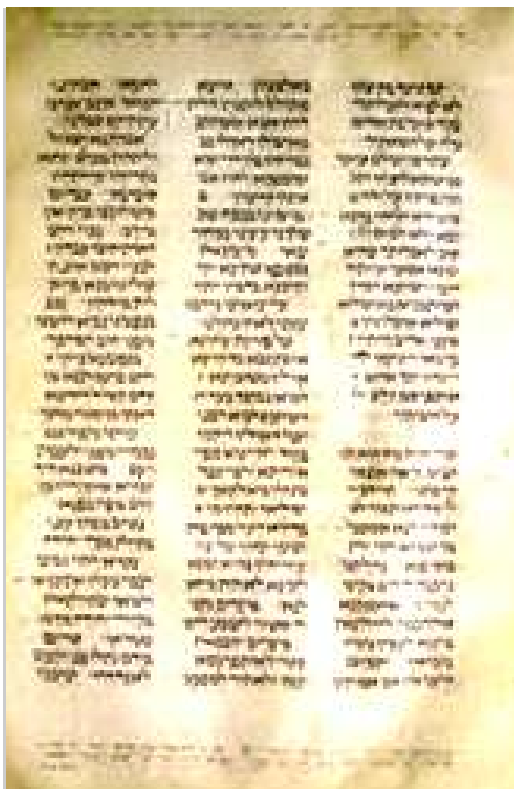


Figure 1.06 The Targums – One Page

<sup>a</sup> In Judaism, the *Midrash* (Hebrew: מדרש; plural מדרשים *midrashim*) is the body of homiletic stories told by Jewish rabbinic sages to explain passages in the Tanakh. Midrash is a method of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at. The purpose of midrash was to resolve problems in the interpretation of difficult passages of the text of the Hebrew Bible, using Rabbinic principles of hermeneutics and philology to align them with the religious and ethical values of religious teachers. ‘Sorta like’ Tevye’s sayings throughout “The Fiddler on the Roof”.

<sup>b</sup> Hagiographa (in Biblical Hebrew: כתובים *Kəṭûbîm*, “writings”): The third part of the Old Testament canon, the other two being the Law (תּוֹרָה, “Instruction”, “Teaching”) and the Prophets (נְבִיאִים *Nəbî’im*, “Prophets”). It includes the three books, מִשְׁלֵי, תְּהִלִּים, and אִיּוֹב which in a special sense are designated as the poetic books par excellence, Job, Proverbs, and Psalms; the five Megillot (= “rolls”), which are read on five different festivals, which include Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther; the books of Daniel, Ezra-Nehemiah, and Chronicles—eleven books in all.

3. Characteristics
  - a. Extreme literalism (letterism)
  - b. Extreme legalism

**Because of these excesses - allegorism was helped to take over as the predominant hermeneutic”**

#### **1.1.2.2.2 Zabur (az-Zabur), The Book Of Psalms:**

The Quran mentions the Zabur, often interpreted as being the Book of Psalms, as being the holy scripture revealed to King David. Scholars have often understood the Psalms to have been holy songs of praise. The current Psalms are still praised by many Muslim scholars, but Muslims generally assume that some of the current Psalms were written later and are not divinely revealed.

##### **1.1.2.2.2.1 The Psalms Of Duad (David) Are a Place Of Common Ground.**

Here is a place of common ground. Pick the Psalms by David One of their Prophets (Daud). e.g. Start with Psm 1, which usually was read with Psalm 2. - read it. Point out that in verse 1 there are 3 Not clauses, Walks Not, Stands Not, and Sits Not. You might ask the question, Who has never walked in the counsel of the ungodly, or never stood in the way of sinners, or never sat in the seat of the scornful? Then go to Psm 2, which incidentally in Acts 4:24-28 attributes Psalm 2:1-2 to David. Read Psalm 2. read it; then ask the question, Who do you suppose is the LORD's anointed (verse 2), and Who do you suppose is the Son mentioned in verses 7 and 12? You might mention that Acts (of the Apostles – The Holy Spirit) 13:33 and Heb 1:5 and 5:5 quote this Psalm and apply it to the Resurrected Jesus (Isa), the Messiah of Israel! As a finale' for your first visit, Read Psm 22 where prophetically, the then unknown rite of crucifixion is described. The very words uttered by the Crucified Jesus in verse 1 (repeated in Mat 27:46) and 31 (John 19:30 – “It is finished” – that is, His sacrifice, 1 John 2:2 “Was the propitiation (satisfaction) for our sins, and not for ours only, but for the sins of the whole world.”).

Then, they might ask, “Why isn’t the whole world going to be in heaven.” (You know, Universal Salvation’) Well, the problem is one of original sin that has been passed down from Adam (the first Adam), the first human sinner. Because God is Just, judgment is necessary for a morally ordered universe. Sin **MUST** be judged. And in fact was judged and condemned at the time of that first act of sin. Man therefore comes to this life with a fallen nature and stands condemned before God. This Sin Nature predisposes every man to commit acts of sin (Sins).

*Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one (Jesus (Isa)) the free gift came upon all men unto justification of life.*

The Apostle John takes up this theme of condemnation upon all men. (Listed in context below, but repeated for clarity.)

*Joh 3:18 He that believeth on him is not condemned: but **he that believeth not is condemned already**, because **he hath not believed in the name of the only begotten Son of God.***

But as the Apostle Paul continues in Romans; for those who have, like Abraham (Ibrahim), been justified by faith.

*Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus.*

—Hence there is no escape for anyone without the perfect sacrifice--Jesus(Isa). So that in order to be fit for heaven, you must be born again (from above). In fact your prophet (Isa) Jesus was asked the question by a Jewish ruler in John 3:1-19, as follows.

- John 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*
- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
  - 3 Jesus answered and said unto him, “Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**” {again: or, from above}*
  - 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?*
  - 5 Jesus answered, “Verily, verily, I say unto thee, **Except a man be born of water** (natural birth) **and of the Spirit** (spiritual birth), he cannot enter into the kingdom of God.*
  - 6 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.***
  - 7 Marvel not that I said unto thee, Ye must be born again. {again: or, from above}*
  - 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”*
  - 9 Nicodemus answered and said unto him, How can these things be?*
  - 10 Jesus answered and said unto him, “Art thou a master of Israel, and knowest not these things?*
  - 11 Verily, verily, I say unto thee, We speak what we do know, and testify what We have seen; and ye receive not our witness.*
  - 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*
  - 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*
  - 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*
  - 15 That whosoever believeth in him should not perish, but have eternal life.*
  - 16 **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.***
  - 17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.***
  - 18 He that believeth on him is not condemned: but **he that believeth not is condemned already**, because **he hath not believed in the name of the only begotten Son of God.***



*19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”*

If they ask how to be born again you might turn to 1 Cor 15:1-58, the only place in the Bible where the Gospel is defined. The requirement is Faith., See Section 2.2.3.3.1.1 The Apostle Paul’s Gospel Defined. That is, they MUST believe that Jesus (Issa/Isa):Arabic Yashua.

1. Died for their sins according to the Scriptures. (Psm 22 and Isaiah (Dhul-Kifl?) 52:13-53:12) This Implies that they believe He was the sinless, virgin born (Isaiah 7:14, 9:6 with Luke 1:26-35) Here, Mary (Maryam) really mattered) Son of God (Psm 2 with Luke 1:32-35), and that therefore He was able to be the complete satisfaction to the Father for their/our sins (1 John 2:2), and finally that they repent of their sins (Luke 24 47).
2. That He Was Buried.
3. That He Rose again the third day according to the Scriptures (Psm 16:9-11, Jonah 1:17 with Mat 12:39-40, Luke 24:46-47, Acts 13:31-37, 46-47.)
4. And that he is coming again to take His Church, His Body, (1 Cor 15:35-58, 1 Thess 4:13-18, 2 Thess 2:1-3a) home to be with Him, where resides each believer’s citizenship (Phil 3:20-21.)

*20 For our citizenship is in heaven; from where also we look for the Saviour, the Lord Jesus Christ:*

*21 Who shall change our vile body (The one received from the first Adam), that it may be fashioned like unto His (The Last Adam’s) glorious body, according to the working whereby He is able even to subdue all things unto Himself.}*

### 1.1.2.3 Injil (al-Injil):

The Injil was the holy book revealed to Jesus, according to the Quran. **Injil,+, scholars have pointed out that it refers not to the New Testament but to an original Gospel, written by God (Arabic الله Allah), which was given to Jesus.** Therefore, according to Muslim belief, the Gospel was the message that **Jesus, being divinely inspired<sup>a</sup>**, preached to the Children of Israel. **The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus, as written by various contemporaries, disciples and companions<sup>b</sup>.** These Gospels, in Muslim belief, contain portions of Jesus teachings but don’t represent nor contain the original Gospel, which has been corrupted and/or lost, which was a single book written not by a human but by God.

**Unfortunately, for Islam, These books (except the unholy Qur’an) have all been lost.**

**{Hmmmnn, do you see any problem here?} The So-called “contemporaries, disciples and companions” were Jesus’ 12 hand picked Apostles (12 – Judas Iscariot + Paul) Rev 21:14.**

### 1.1.2.4 The Qur’an

The Qur’an is the central religious text of Islam, which Muslims consider the verbatim word of God and the final divine revelation. It is regarded widely as the finest piece of literature in the Arabic language. Muslims believe that the Qur’an was verbally revealed through the angel Jibrīl (Gabriel) from God to Muhammad over a period of approximately twenty-three years beginning in 610 AD. Furthermore, Muslims believe that the Quran was precisely memorized, recited and exactly written down by Muhammad’s companions, the Sahaba. This was because Muhammad was illiterate.

The text of the Qur’an consists of 114 **chapters** of varying lengths, each known as a **Sura**. Each Sura is formed from several **verses**, called **ayah (plural ayat)**.

### 1.1.2.5 The Commentaries and Exegesis (tafsīr)

<sup>a</sup> Jesus The Messiah was not inspired (See Appendix B). He was the very Eternal, Creator, Word Of God (John 1:1-14). The LORD Jesus was God Manifest in flesh (The Hypostatic Union) and now is GOD manifest in a resurrected Body in the Glories.

<sup>b</sup> Hmmmnn, Sounds a lot like how the Qur’an came into existence since Muhammad was illiterate. (At least Moses and Jesus could read and write.

### 1.1.2.5.1 A List of Tafsir

A body of commentary and explication (tafsīr), aimed at explaining the meanings of the Qur'anic verses, are:

#### Reasons of revelation (asbāb al-nuzūl).

Asbāb al-nuzūl is a secondary genre of Qur'anic exegesis (Tafsir) directed at establishing the context in which specific verses of the Qur'an were revealed. In this 'masterpiece' the 'humble' prophet was said to have said at the farewell pilgrimage (Hajjat al-Wada ), at the end of his sermon: "I have left with you two things which, if you were to adhere to them, you will never err: **the Book of Allah and my practice**". As Ibn Taymiyyah (I.T.) was said to have said: to be a good Muslim you must "**Read The Book**" (Qur'an) and "**Model The Man**" (Muhammad). I.T. also has written and is used by the Wahhabi traditions in "Fataawa Sheikh ul Islam ibn Taymiyyah on Jihad." <sup>8</sup>, A short portion is shown in the endnote. **These things are where 21<sup>st</sup> century Islam get's its JIHAD!**

### 1.1.2.5.2 A List of translations of the Qur'an

#### 1.1.2.5.2.1 The Sunnah - A Definition

*Sunnah* (سنة [ 'sunna], plural سنن *sunan* [ 'sunan]) is an Arabic word that means "**habit** or "**usual practice**". Sunnis are also referred to as Ahl as-Sunnah wa'l-Jamā'ah ("people of the tradition and the community (of Muhammad)") or *Ahl as-Sunnah* for short. The Fiqh vs. Sunnahs are the Hadith expressed in theological categories such as Ablutions, Prayer, Holy Day, etc. Omar Chad of Tipaza, Algeria writes:

"The Sunna refers to the actions, statements and way of life of the Prophet Muhammad (pbuh). It is an essential aspect of the entire system of Islam.

God Himself in the Quran has ordered Muslims to **take the Prophet as their role model** and to **listen and obey his words**. {Emphasis mine. NEC}

Su 4:59 O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Su 4:80 He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

Su 59:7...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

The Sunna is the ultimate normative practical expression of Islam. It is also the definitive explanation of the Quran itself. Without it there can be no true understanding of how to implement Islam.

**The Prophet's Sunna was preserved in what is known as the Hadith literature.** The question of the preservation of the Sunna and the Hadith is actually an issue concerning the preservation and purity of the religion of Islam itself. This issue becomes even more important given the fact that, unfortunately, many have a false conception of how the Hadith were



preserved and, therefore, they do not possess full confidence in the authenticity of the Hadith of the Prophet.”

The message on how to be a good Muslim Mr. Chad explains, above, is to **Read And Obey The Book** (Quran) and **Model The Man** (Muhammad). This is also the treatment used by Jay Smith of London, GB in his apologetic/polemic presentations on Islam.

#### 1.1.2.5.2.2 Sunnah and Hadith – A Comparison

In the context of biographical records of Muhammad, *Sunnah* often stands synonymously with *Hadith* since most of the personality traits of Muhammad are known from descriptions of him, his sayings and his actions after becoming a prophet at the age of forty. the *Sunnah*, which consists of what Muhammad believed, implied, or tacitly approved, was recorded by his companions in *Hadith*. Allegiance to the tribal *Sunnah* had been partially replaced by submission to a new universal authority and the sense of brotherhood among Muslims.

Early Sunni scholars often considered *Sunnah* equivalent to the biography of Mohammed (*sira*) as the *Hadith* which was then poorly validated while contemporary accounts of Muhammad's life were better known. As the *Hadith* came to be better documented and the scholars who validated them gained prestige, the *Sunnah* came often to be known mostly through the *Hadith*, especially as variant or fictional biographies of Muhammad spread.

How far *Hadith* contributes to *Sunnah* is disputed and highly dependent on context. Classical Islam often equates the *Sunnah* with the *Hadith*. Scholars who studied the narrations according to their context (*matn*) as well as their transmission (*isnad*) in order to discriminate between them were influential in the development of early Muslim philosophy. In the context of Sharia, Imam Malik and the Hanafī scholars are assumed to have differentiated between the two: for example Imam Malik is said to have rejected some traditions that reached him because, according to him, they were against the "established practice of the people of Medina".

**Sunnah denotes the practice of Islamic prophet Muhammad that he taught and practically instituted as a teacher of the Sharīah and the best exemplar.** The sources of Sunnah are usually oral traditions found in collections of Hadith and Sīra (prophetic biography). Unlike the Qur'an, Muslims do not agree on the same set of texts or sources of Sunnah, and they emphasize different collections of Hadith based on to which Islamic school or branch they belong.

#### 1.1.2.5.3 The Hadith (Traditions of the prophet)

Hadīth are sayings, actually or tacitly approved, validly or invalidly, ascribed to the Islamic prophet Muhammad. For examples, please see - The Hadith Translation of Sahih Bukhari, Translator: M. Muhsin Khan, from the web at:  
<http://iium.edu.my/deed/hadith/bukhari/index.html>

#### 1.1.2.5.4 A List of biographies of Muhammad

These biographies may be available although there are other, more germane, works for the Evangelist to attend. The Scriptures do not waste time in revealing the character of evil men-False Prophets, except to warn the believer not to believe their words. This is because said false prophet Muhammad, was a Liar like his father the devil.

*Joh 8:39 **They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.***

*Joh 8:40 **But now ye seek to kill me, a man that hath told you the truth, which I have heard from God: this did not Abraham.***

*Joh 8:41 **Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.***

*Joh 8:42 **Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of myself, but He sent me.***

*Joh 8:43 **Why do ye not understand my speech? even because ye cannot hear my word.***

*Joh 8:44 **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.***

{Note: Oh, you Muslims, you Murderers, you Liars, like your “father, the devil, Like him you are liars and murderers. You’ve allowed Muhammad, this lying religious huckster, this Knight in Bloody Armor, to attempt to compromise the Christian faith of some of your own who, later, have freely chosen to follow the Eternal Son Of God rather than Islam, by murdering them! **Satan and his earthly disciple Muhammad are like the Pharisees who murdered Christians thinking they are doing God a favor.** NEC}

*Joh 16:2 **They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.***

{How about the 7<sup>th</sup> Century and following centuries, when through Mohammad, Christians Jews, and Infidels were murdered by him and his disciples. NEC}

*1Jo 2:4 **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.***

*1Jo 2:22 **Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.***

*1Jo 4:20 **If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?***

{We might ask of Islam’s prophet, Muhammad, Why didn’t you love the Prophet Jesus and His disciples? He was declared to be the **Son of God**. If Allah has no son<sup>a</sup>, then Allah is not the God of creation, nor has he any righteous judgments, for you are worshiping the god of this world, the devil – Satan. **Satan has deceived you, as he has most of the world’s people who remain only In ADAM.** NEC}

*Mt 7:13 **Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therat: {strait: or, narrow}***

*Mt 7:14 **Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. {Because: or, How}***

#### 1.1.2.5.4.1 7th and early 8th century (1st century of Hijra) - 8 such writings.

1. Sahl ibn Abī Ḥathma (d. in Mu'awiya's reign, i.e., 41-60 AH), was a young companion of the Prophet. Parts of his writings on Maghazi are preserved in the *Ansāb* of al-Baladhuri, the *Ṭabaqāt* of Ibn Sa'd, and the works of Ibn Jarir al-Tabari and al-Waqidi.

<sup>a</sup> Su 19:35 It befitteth not the Majesty of Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

2. Abdullah ibn Abbas (d. 78 AH), a companion of Muhammad, his traditions are found in various works of Hadith and Sira.
3. Sa'id ibn Sa'd ibn 'Ubada al-Khazraji, another young companion, his writings have survived in the *Musnad* of Ibn Hanbal and Abi 'Iwana, and the *Tarikh* of al-Tabari.
4. 'Urwa ibn al-Zubayr (d. 713). He wrote letters replying to inquiries of the Umayyad caliphs, Abd al-Malik ibn Marwan and al-Walid I, involving questions about certain events that happened in the time of the Prophet. Since Abd al-Malik did not appreciate the maghazi literature, these letters were not written in story form. He is not known to have written any books on the subject. He was a grandson of Abu Bakr and the younger brother of Abdullah ibn al-Zubayr.
5. Sa'id ibn al-Mas'ib al-Makhzumi (d. 94 AH), a famous Tabi'i and one of the teachers of al-Zuhri. His traditions are quoted in the Six major Hadith collections, and in the Sira works of Ibn Ishaq, Ibn Sayyid al-Nas, and others.
6. Abu Fida' al-'Abd Allah ibn Ka'b ibn Malik al-Ansari (d. 97 AH), his traditions were mentioned in Ibn Ishaq and al-Tabari.
7. Abbān ibn Uthmān ibn Affān (d. 101-105 AH), the son of Uthman. His traditions are transmitted through Malik ibn Anas in his *Muwatta'*, the *Tabaqat* of Ibn Sa'd, and in the histories of al-Tabari and al-Ya'qubi.
8. 'Amir ibn Sharahil al-Sha'bi (d. 103 AH), his traditions were transmitted through Abu Ishaq al-Subai'i, Sa'id ibn Masruq al-Thawri, al-'A'mash, Qatada, Mujalid ibn Sa'id, and others.

#### 1.1.2.5.4.2 8th and early 9th century (2nd century of Hijra) - 25 such writings.

1. Al-Qasim ibn Muhammad ibn Abi Bakr (d. 107 AH), another grandson of Abu Bakr. His traditions are mainly found in Tabari, Al-Balathuri, and al-Waqidi.
2. Wahb Ibn Munabbih (d. during 725 to 737, or 114 AH). Several books were ascribed to him but none of them are now extant. Some of his works survive as quotations found in works by Ibn Ishaq, Ibn Hisham, Ibn Jarir al-Tabari, Abu Nu'aym al-Isfahani, and others.
3. Ibn Shihab al-Zuhri (d. c. 737), a central figure in Sira literature, who collected both Hadith and akhbār. His akhbār also contain chains of transmissions, or isnad. He was sponsored by the Umayyad court and asked to write two books, one on genealogy and another on maghazi. The first was canceled and the one about maghazi is either not extant or has never been written.
4. Musa ibn 'Uqba, a student of al-Zuhri, and wrote *Kitab al-Maghazi*, a notebook used to teach his students; now lost. Some of his traditions have been preserved, although their attribution to him is disputed.
5. Muhammad ibn Ishaq (d. 767 or 761), another student of al-Zuhri, who collected oral traditions that formed the basis of an important biography of the Prophet. His work survived through that of his editors, most notably Ibn Hisham and Ibn Jarir al-Tabari.
6. Abu Ishaq al-Fazari (d. 186) wrote *Kitab al-Siyar*.

#### 1.1.2.5.4.3 Others (710 AD- 921 AD) - 25 such writings.

1. Zubayr ibn al-Awam, the husband of Asma bint Abi Bakr.
2. Abaan ibn Uthman ibn Affan, the son of Uthman wrote a small booklet.
3. Al-Sha'bi.
4. Hammam ibn Munabbih, a student of Abu Hurayrah
5. Asim Ibn Umar Ibn Qatada Al-Ansari
6. Ma'mar Ibn Rashid Al-Azdi, pupil of Al-Zuhri
7. Abdul Rahman ibn Abdul Aziz Al-Ausi, pupil of Al-Zuhri
8. Muhammad ibn Salih ibn Dinar Al-Tammar was a pupil of Al-Zuhri and mentor of Al-Waqidi.
9. Hashim Ibn Urwah ibn Zubayr, son of Urwah ibn Zubayr, generally quoted traditions from his father but was also a pupil of Al-Zuhri.
10. Ya'qub bin Utba Ibn Mughira Ibn Al-Akhnas Ibn Shuraiq Al-Thaqafi
11. Abu Ma'shar Najih Al-Madani.
12. Ali ibn mujahid Al razi Al kindi.
13. Al-Bakka was a disciple of Ibn Ishaq and teacher of Ibn Hisham and thus forms a very important link in Sira between two great scholars.
14. Abdul Malik Ibn Hisham, his work incorporated the text of Ibn Ishaq; he was a pupil of Al-Bakka.

15. Salama ibn Al-Fadl Al-Abrash Al-Ansari, pupil of Ibn Ishaq.
16. Al-Waqidi, whose surviving works "*Kitab al-Tarikh wa al-Maghazi*" (Book of History and Campaigns) and *Futuh al-Sham* have been published.
17. Abu Isa Muhammad Al-Tirmidhi wrote compilations of *Shama'il* (Characteristics of Muhammad)
18. Ibn Sa'd wrote the 8-volume work called *Tabaqat* or *The Book of the Major Classes*; he was also a pupil of Al-Waqidi.
19. Imam al-Bayhaqi, wrote *Dala'il al-Nabuwwa* (Proof of Prophethood).
20. Muhammad ibn Jarir al-Tabari wrote the well-known work *History of the Prophets and Kings*, whose earlier books include the life of Muhammad, which cite Ibn Ishaq.
21. Abu Sa'd al-Naysaburi wrote *Sharaf al-Mustafa'*
22. Abu Nu'aym wrote *Dala'il al-Nubuwwa*
23. Al-Asbahani wrote *Dala'il al-Nubuwwa*
24. Al-Baghawi wrote *al-Anwar fi Shama'il al-Nabi al-Mukhtar*
25. Faryabi wrote *Dala'il al-Nubuwwa*

#### 1.1.2.5.4.4 Later writers and biographies (1100 AD- 1517 AD) - 28 such writings.

1. Al-Hafiz Abdul Mu'min Al-Dimyati, wrote the book "al-Mukhtasar fi Sirati Sayyid Khair al-Bashar" but is commonly referred to as *Sira* of Al-Dimyati.
2. Ala'al-Din Ali ibn Muhammad Al-Khilati Hanafi, wrote *Sirat* of Al-Khilati.
3. Sheikh Zahir al-Din ibn Muhammad Gazaruni.
4. Abu-al-Faraj ibn Al-Jawzi, wrote books on *Sira* such as *al-Wafa bi-ahwal al-Mustafa* and *Sharaf al-Mustafa* (actual full Title of book(s): *Uyun al-hikayat fi Sirat Sayyid al-Bariyya*).
5. Ibn Kathir, wrote *Al-Sira Al-Nabawiyya (Ibn Kathir)*.
6. Abu Rabi Sulaiman ibn Musa Al-Kala'i compiled a book titled "Iktifa fi Maghazi al-Mustafa wal-Khulafa al-Thalatha".
7. Ibn Sayyid Al-Nas, wrote *Uyun al-Athar*.
8. Qadi 'Iyad, wrote the famous *[ash-Shifa]al-Shifa bi ta`rif huquq al-Mustafa – Healing by the Recognition of the Rights of or News of the Chosen One*.
9. Zain al-Din Iraqi was a teacher of Ibn Hajar and he wrote *Sira Manzuma*.
10. Al-Qastallani, his book on *Sira* is *al-Mawahib al-Ladunniya*.
11. Al-Zurqani wrote a commentary on the *al-Mawahib al-Ladunniya* by Qastallani and it was called *al-Zurqani 'ala al-Mawahib*.
12. `Allama Burhanuddin al-Halabi, wrote *Sirah al-Halabiyya*.
13. Al-Mawardi wrote *I'lam al-Nubuwwa*.
14. `Abd al-Haq al-Muhaddith al-Dahlawi wrote *Madarij al-Nubuwwa*.
15. Mulla Nuruddin Jami wrote *Shawahid al-Nubuwwa*.
16. Al-Aydurusi wrote *Nur al-Safir*.
17. Bajuri wrote *Sharh al-Mawahib al-laduniyya*.
18. Ibn Abdul-Barr wrote *al-Durar fi ikhtisar al-maghazi was-siyar*.
19. Ibn Hajar al-Haytami wrote *Ashraf al-wasa'il ila faham al-Shama'il*.
20. Ibn Mulaqqan wrote *Ghayat al-sul fi Khasa'is al-Rasul (sallallahu alayhi wa sallam)*.
21. Ahmad Sirhindi al-Faruqi wrote *Ithbat al-Nubuwwa*.
22. Ibn Dihya wrote *Nihaya al-Sul fi Khasa'is al-Rasul*.
23. Jalaluddin al-Suyuti wrote *al-Khasa'is al-Kubra, al-Khasa'is al-Sughra* and *Shama'il al-Sharifa*.
24. `Abd al-Ghani al-Maqdisi wrote *al-Durra al-Mudiyya*.
25. Muhammad ibn Yusuf al-Salihi al-Shami wrote *Subul al-huda wa al-Rashad fi Sirah Khayr al-'Ibad*.
26. Nuruddin `Ali ibn Ahmad al-Samhudi wrote *Khulasa al-Wafa bi-Akhbar Dar al-Mustafa*.
27. Abu al-Qasim `Abdur-Rahman al-Suhayli wrote *al-Rawd al-anf fi Sharh al-Sirah al-Nabawiyya li-Ibn Hisham*.
28. `Izzuddin ibn Badruddin ibn Jama`ah al-Kinani wrote *al-Mukhtasar al-kabir fi Sirah al-Rasul*.
29. Ibn Taymiyyah Wrote much about expelling Innovators and Deviants from the Qur'an and the Sunnah. He is the one (13<sup>th</sup> Century) who provided the modern concept of Sharia to present day Muslim Leaders.

#### 1.1.2.5.4.5 Modern biographies (1800 AD – Present) - 72 such writings.

1. Dr. Mohamed Hesham Yousef wrote The beloved book series.
2. Ahmad ibn Zayni Dahlan al-Shafi'i al-Makki (Shaykh-ul-Islam) wrote Sirah al-Nabi.
3. Sayyid Muhammad `Alawi al-Maliki al-Makki wrote Muhammad Rasulallah.
4. Prof Muhammad Tahir-ul-Qadri wrote Sirah al-Rasul (14 volumes, largest collection in Urdu).
5. Anwarullah Haidarabadi wrote Anwar-e-Ahmadi.
6. Al-Sayyid Muhammad `Uthman al-Mirghani wrote Fath al-Rasul.
7. Muhammad Rida wrote Muhammad Rasulallah.
8. As'ad Muhammad Sa'id al-Sagharji wrote Muhammad Rasulallah.
9. Yusuf al-Nabhani wrote Fada'il al-Muhammadiyya, al-Anwar al-Muhammadiyya and Shawahid al-Haqq.
10. Muhammad Yasin al-Fadani al-Makki wrote Hashiyya al-Mawahib al-Laduniyya.
11. Pir Muhammad Karam Shah al-Azhari wrote Ziya al-Nabi.
12. Shibli Nomani, wrote his famous 5 volume book *Sirat-un-Nabi* in Urdu with the help of his disciple Syed Sulaiman Nadvi. The book was translated in English by M. Tayyib Bakhsh Budayuni: ISBN 978-81-7151-282-9.
13. Muhammad Husayn Haykal, wrote *The Life of Muhammad* in Arabic, 1933; with English translation by Isma'il Raji A. al-Faruqi.
14. Syed Sulaiman Nadvi, wrote *Muhammad The Ideal Prophet* and *Muhammad The Prophet Of Peace* translated by Rauf Luther.
15. N Tawheedi, wrote *A Glance At The Life Of The Holy Prophet Of Islam* .
16. Mohammad Amin, wrote *A Spark From The Dynamo Of Prophethood* .
17. Mohammed Marmaduke Pickthall, wrote *Al-Amin A Life-Sketch Of The Prophet Muhammad*
18. Syed M. Nadvi, wrote *An Easy History Of The Prophet Of Islam*.
19. Khwaja Shamsuddin Azeemi, wrote *Muhammad-ur-Rasoolullah* in 4 volumes.
20. Abdul Hameed Siddiqui, wrote *Life Of Muhammad* .
21. Dr Muhammad Shamsul Haque, wrote *Life Of Prophet Muhammad The Final Messenger*
22. Fazal-ur-Rahman Ansari wrote 3 books namely, *Muhammad As A Military Leader* ; *Muhammad Encyclopedia Of Seerah* and *Muhammad Blessing For Mankind*. These books were gifted by the then government of Pakistan to diplomatic visitors to Pakistan.
23. Zahir Ahmed Muhammad, wrote the *Glimpses Of The Prophet's Life & Times*.
24. Abu Bakr Siraj Ad-Din a.k.a. Martin Lings, wrote *Muhammad : His Life Based on the Earliest Sources* (1983), Islamic Texts Society, ISBN 978-0-04-297042-4
25. Osman Kartal, wrote *The Prophet's Scribe* (2009), Athena Press, ISBN 978-1-84748-629-5
26. Ali Musa Raza, wrote *Muhammad In The Qur'an*.
27. Seyyed Hossein Nasr, wrote *Muhammad Man Of Allah*.
28. Abul Hasan Ali Nadwi, wrote *Muhammad Rasulallah* .
29. Muhammad Iqbal, wrote *Muhammad The Beloved Prophet*.
30. Naeem Siddiqui, wrote *Muhammad The Benefactor Of Humanity*.
31. Dr M.H. Durrani, wrote two books namely *Muhammad The Biblical Prophet* and *The Holy Prophet Muhammad*.
32. Dr Majid Ali Khan, wrote *Muhammad The Final Messenger*.
33. Ahmed Deedat, wrote *Muhammad the Greatest* and *Muhammad the Natural Successor to Christ*.
34. Jamal Badawi, wrote *Muhammad A Blessing For Mankind*, a Short Biography and Commentary.
35. Mustafa Ahmad al-Zarqa, wrote *Muhammad The Perfect Model For Humanity*.
36. Wahiduddin Khan, wrote *Muhammad The Prophet Of Revolution*.
37. Syed Iqbal Zaheer, wrote *Muhammad The Unlettered Prophet Who Changed The World*.
38. Abdur Rahman Lutz, wrote *Muhammad Upon Whom Be Peace*.
39. Syed Athar Husain, wrote *Prophet Muhammad & His Mission*.
40. Fethullah Gulen, wrote *Prophet Muhammad As Commander* and *Prophet Muhammad The Infinite Light*.
41. Kais al-Kalby, wrote *Prophet Muhammad The Last Messenger In The Bible*.
42. Mufti Shafi, wrote *Seerat Khaatmul-Ambiyaa – Life Of Rasulallah* translated by Abbas Zuber Ali.
43. Dr Mohamed Abdulla Pasha, wrote *Sixth Century & Beyond – The Prophet & His Times*.
44. Zakaria Bashier, wrote *Sunshine At Madinah: Studies In Life Of Prophet* and *The Makkan Crucible*.
45. Dr Ata Mohy-ud-din, wrote *The Arabian Prophet*.
46. Fakir Syed Waheeduddin, wrote *The Benefactor & The Rightly-Guided*.

47. Mustafa as-Sibaa'ie, wrote *The Life of Prophet Muhammad – Highlights and Lessons*.
48. Muhammad Bashiruddin Mahmood, wrote *The First & The Last – Muhammad*.
49. Abdul Majeed, wrote *The Last Prophet & His Message*
50. Mohammad Yusuf, wrote *The Last Prophet Of Islam* .
51. Muhammad Abdul Rauf, wrote *The Life & Teaching Of The Prophet Muhammad*.
52. Syed Ameer Ali, wrote *The Life & Teachings Of Mohammad* .
53. Tahia Al-Isma'il, wrote *The Life Of Muhammad – Based On Earliest Sources*.
54. Sarwar Saulat, wrote *The Life Of The Prophet*.
55. Abdal Rahman Azzam, wrote *The Life Of The Prophet Muhammad*.
56. Muhammad Al-Kidari, wrote *The Light Of Certitude*.
57. Muhammad Hamidullah, wrote 4 books on *Sira Muhammad Rasulullah: A concise survey of the life and work of the founder of Islam ; The prophet of Islam: Prophet of migration ; The Prophet's establishing a state and his succession ; Battlefields of the Prophet Muhammad*.
58. Ayatullah Jafar Subhani, wrote *The Message – The Holy Prophet Of Allah*.
59. Khalifa Abdul Hakim, wrote *The Prophet & His Message*.
60. Syed Abdul Wahab, wrote *The Shadowless Prophet Of Islam*.
61. Muhammad Abdul Hai, wrote *Uswai Rasool-e-Akram (Life & Teachings Of Prophet)*.
62. Safdar Hosain, wrote *Who Was Muhammad?*.
63. K.L. Gauba, wrote *The Prophet of the Desert*. (1962)
64. Allama Syed Saadat Ali Qadri, wrote *Jaan-e-Aalam – Soul of the worlds*. (2006)
65. Safiur-Rahman al-Mubarakpuri, wrote *Ar-Raheeq Al-Makhtum (The Sealed Nectar)*.
66. Ali al-Sallabi, wrote *The Noble Life of the Prophet (3 Vol.)*. (2005)
67. Mahdi Rizqullah Ahmad, wrote *The Prophet of Islam in the Light of the Original Sources: An Analytical Study*.
68. Muhammad Mohar Ali, wrote *Sirat al-Nabi and the Orientalists – with special reference to the writings of William Muir, D.S. Margoliouth and W. Montgomery Watt*.
69. Khalid Masud, wrote *Hayat e Rasul e Ummi* in Urdu (translated as: *The Unlettered Prophet* by Saadia Malik)
70. Maulana Wahiduddin Khan wrote *Prophet of Revolution*
71. Muhammad bin Abdul-Wahhab Najdi wrote *Mukhtasar Sirah al-Rasul*.
72. Karen Armstrong, wrote *Muhammad: A Biography of the Prophet* (1991), and *Muhammad: A Prophet for Our Time* (2006).

#### 1.1.2.5.4.6 Other Texts Of The Islamic Prophets:

The Quran also mentions two ancient scrolls and another possible book:

##### 1.1.2.5.4.6.1 The Scrolls of Abraham:

The Scrolls of Abraham are believed to have been one of the earliest bodies of scripture, which were vouchsafed to 'Ibrāhīm (Abraham), and later used by Isma'il (Ishmael) and 'Ishāq (Isaac). Although usually referred to as 'scrolls', many translators have translated the Arabic *suhuf* as "books". The Scrolls of Abraham are now considered lost rather than corrupted, **although some scholars have identified them with the Testament of Abraham, an apocalyptic piece of literature available in Arabic at the time of Muhammad.**

##### 1.1.2.5.4.6.2 Kitab of Yahya:

There is an allusion to a *Kitab* or Book of *Yahya* (who is also known as 'John the Baptist'). It is possible that portions of its text appear in some of the Mandaean scriptures such as the *Genzā Rabbā* or the *Draša d-Iahia* "The Book of John the Baptist". Yahya is revered by the Mandaeans and by the Sabians.



Here is another place of common ground by comparing the Qur'an account of John the Baptizer with the Biblical account in the book of Matthew.

Su 3:39 While he was standing in prayer in the chamber, the angels called unto him:  
"Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and be besides noble, chaste, and a Prophet, — of the goodly company of the righteous."

Su 6:85 And Zakariya and John, and Jesus and Elias: All in the ranks of **the Righteous**:

Su 19:7 His prayer was answered: "O Zakariya! We give thee good news of a son: His name shall be Yahya: On none by that name have We conferred distinction before."

Su 19:12 To his son came the command: "O Yahya! Take hold of the Book with might:"  
And We gave him Wisdom even as a youth.

Su 21:90 So **We** listened to him: And **We** granted him Yahya: **We** cured his wife's barrenness for him. These three were ever quick in emulation in good works: They used to call on **Us** with love and reverence, and humble themselves before **Us**.

*{If these are angels, why are they venerated as objects of worship? But if this is Allah speaking, why did he refer to himself in the 1 person plural? An amazing discourse. NEC}*

- 
- Mt :3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,  
2 And saying, Repent ye: for the kingdom of heaven is at hand.  
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.  
4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts {Pod seeds from the locust trees<sup>a</sup>. NEC} and wild honey.  
5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,  
6 And were baptized of him in Jordan, confessing their sins.  
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?  
8 Bring forth therefore fruits meet for repentance: {meet ... : or, answerable to amendment of life }  
9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.  
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

<sup>a</sup> Winifred Walker, ALL THE PLANTS OF THE BIBLE, © 1937 by W. Walker, Harper & Brothers - Publishers - New York, pp 120-21. He probably ground the seeds into flour and made bread. A real bread and honey man! Reader's Digest Encyclopedic Dictionary refers to the locust tree/and its product, as St. John's Bread!

- 11 I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: *{These two 'baptisms' occur at different times and on different people as verse 12 suggests. The Holy Spirit Baptism is a happening on all believers when they believe the Gospel. 1 Cor 15:1-59, with Eph 1:13-14, and finally 1Co 12:13. The baptism of fire includes those and only those who do NOT believe the gospel and are the lost from all generations. These are discussed in Rev 20:11-15. NEC}*
- 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- 16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and 'he saw' the Spirit of God descending like a dove, and lighting upon Him:

*{'he saw' probably refers to John. See #Joh 1:33. It was a testimony given to John that this was the Messiah. 'he saw' i.e., John saw. The Spirit of God. See #Mt 3:11. This was the Third Person of the Trinity, descending upon him in the form of a dove, #Lu 3:22. The dove, among the Jews, was the symbol of purity or harmlessness, {#Mt 10:16} and of softness, {#Ps 55:7} The form chosen here was **doubtless an emblem of the innocence, meekness, and tenderness of the Saviour. The gift of the Holy Spirit, in this manner, was the public approbation of Jesus, #Joh 1:33} and a sign of his being set apart to the office of the Messiah. We are not to suppose that there was any change wrought in the moral character of Jesus, but only that he was publicly set apart to his work, and solemnly approved by God in the office to which he was appointed. (Barnes Notes)}***

- 17 **And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.**

*{I guess they forgot this ayat and left out much information when they plagiarized this account. NEC}*

- Mt 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when He had fasted forty days and forty nights, He was afterward an hungred.
- 3 And when the tempter came to Him, he said, If *{Since You are - 1<sup>st</sup> class Grk. Conditional Protasis. NEC}* thou be the Son of God, command that these stones be made bread.
- 4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth **out of the mouth** of God.
- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 6 And saith unto Him, If *{Since You are - 1<sup>st</sup> class Grk. Conditional Protasis. NEC}* thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

- 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.  
 {tempt: or, try, or, put to trial, or, proof }
- 8 Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;
- 9 And saith unto Him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.
- 11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

The following is an excerpt from one of my books,<sup>a</sup> which illustrates and exposes this verbal interchange between the Messiah Jesus and Satan.

- 01-Mat 04:03 C-1 - 3 και <2532> {CONJ} προσελθων <4334> (5631) {V-2AAP-NSM} αυτω <846> {P-DSM} ο <3588> {T-NSM} πειραζων <3985> (5723) {V-PAP-NSM} ειπεν <3004> (5627) {V-2AAI-3S} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} ειπε <3004> (5628) {V-2AAM-2S} ινα <2443> {CONJ} οι <3588> {T-NPM} λιθοι <3037> {N-NPM} ουτοι <3778> {D-NPM} αρτοι <740> {N-NPM} γενωνται <1096> (5638) {V-2ADS-3P}
- 01-Mat 04:03 And <2532> when the tempter <3985> (5723) came <4334> (5631) to Him <846>, he said <2036> (5627), **If <1487> Thou be <1488> (5748) the Son <5207> of God <2316>**, command <2036> (5628) that <2443> these <3778> stones <3037> be made <1096> (5638) bread <740>.  
 1<sup>st</sup> Class – “. . . Since you are the Son of God, . . .” Satan knows who Jesus is: **Too bad those under Satan’s banner don’t.**
- 01-Mat 04:06 C-1 – ATRWP - και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} βαλε <906> (5628) {V-2AAM-2S} σεαυτον <4572> {F-2ASM} κατω <2736> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} γαρ <1063> {CONJ} οτι <3754> {CONJ} τοις <3588> {T-DPM} αγγελις <32> {N-DPM} αυτου <846> {P-GSM} εντελειται <1781> (5699) {V-FNI-3S} περι <4012> {PREP} σου <4771> {P-2GS} και <2532> {CONJ} επι <1909> {PREP} χειρων <5495> {N-GPF} αρουσιν <142> (5692) {V-FAI-3P} σε <4771> {P-2AS} μηποτε <3379> {ADV-N} προσκοψης <4350> (5661) {V-AAS-2S} προς <4314> {PREP} λιθον <3037> {N-ASM} τον <3588> {T-ASM} ποδα <4228> {N-ASM} σου <4771> {P-2GS}
- 01-Mat 04:06 And <2532> saith <3004> (5719) unto Him <846>, **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, cast <906> (5628) Thyself <4572> down <2736>: for <1063> it is written <1125> (5769), <3754> He shall give <1781> <0> His <846> angels <32> charge <1781> (5699) concerning <4012> Thee <4675>: and <2532> in <1909> *their* hands <5495> they shall bear <142> <0> Thee <4571> up <142> (5692), lest at any time <3379> Thou dash <4350> (5661) Thy <4675> foot <4228> against <4314> a stone <3037>.  
 1<sup>st</sup> Class – **Satan assumes Jesus is the Son of God.**  
 ATRWP comments: “Cast thyself down (βαλε σεαυτον κατω). The appeal to hurl himself down into the abyss below would intensify the nervous dread that most people feel at such a height. **The devil urged presumptuous reliance on God and quotes Scripture to support his view #Ps 91:11. So the devil quotes the Word of God, misinterprets it, omits a clause, and tries to trip the Son of God by the Word of God. It was a skilful thrust and would also be accepted by the populace as proof that Jesus was the Messiah if they should see him sailing down as if from heaven. This would be a sign from heaven in accord with popular Messianic expectation. The promise of the angels the devil thought would reassure Jesus. They would be a spiritual parachute for Christ.**”

<sup>a</sup> ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 524 Pgs.

01-Mat 04:09 C-3 -" και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ταυτα <3778> {D-APN} παντα <3956> {A-APN} σοι <4771> {P-2DS} δωσω <1325> (5692) {V-FAI-1S} εαν <1437> {COND} πεσων <4098> (5631) {V-2AAP-NSM} προσκυνησης <4352> (5661) {V-AAS-2S} μοι <1473> {P-1DS}

Mt 4:9 And <2532> saith <3004> (5719) unto Him <846>, All <3956> these things <5023> will I give <1325> (5692) Thee <4671>, if <1437> **Thou wilt fall down <4098> (5631) and worship <4352> (5661) me <3427>.**

3<sup>rd</sup> Class – Protasis follows Apodosis. **This sentence is the highest form of disregard for the person of the Lord Jesus.** The 3<sup>rd</sup> Class condition indicates that **Satan considered it possible that Jesus might worship him.** Note the first two temptations are 1<sup>st</sup> Class conditions, i.e., “Since you are the Son of God . . .” Notice, also, that in verse 9ff, **The Lord does not contest Satan’s right to give Him all these things because Satan won them in the garden (Gen 3:6) when Adam sinned.** Finally, These verses, Mat 4:3-10, contain examples of a synopsis of all temptations that may be outlined and compared with John’s synopsis contained in 1 Jo 2:16, as is shown below.

#### **Appetite                      The Lust of the Flesh**

3 And when the tempter came to Him, he said, If (Since) thou be the Son of God, command that these stones be made bread.

4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

#### **Ambition                      The Lust of the Eyes**

5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple,

6 And saith unto Him, If (Since) thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning Thee: and in *their* hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. {tempt: or, try, or, put to trial, or, proof}

#### **Avarice                      The Pride Of Life**

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

9 And saith unto him, **All these things will I give Thee, if Thou wilt fall down and worship me.**

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Notice the similarity of the fall of man in Gen 03:06 And when the woman <0802> saw <07200> (8799) that the tree <06086> was good <02896> for food <03978>, (**Lust of the Flesh**) and that it <01931> was pleasant <08378> to the eyes <05869> (**Lust of the Eyes**), and a tree <06086> to be desired <02530> (8737) to make *one* wise <07919> (8687) (**Pride of Life**), she took <03947> (8799) of the fruit thereof <06529>, and did eat <0398> (8799), and gave <05414> (8799) also <01571> unto her husband <0376> with her; and he did eat <0398> (8799). {pleasant: Heb. a desire}



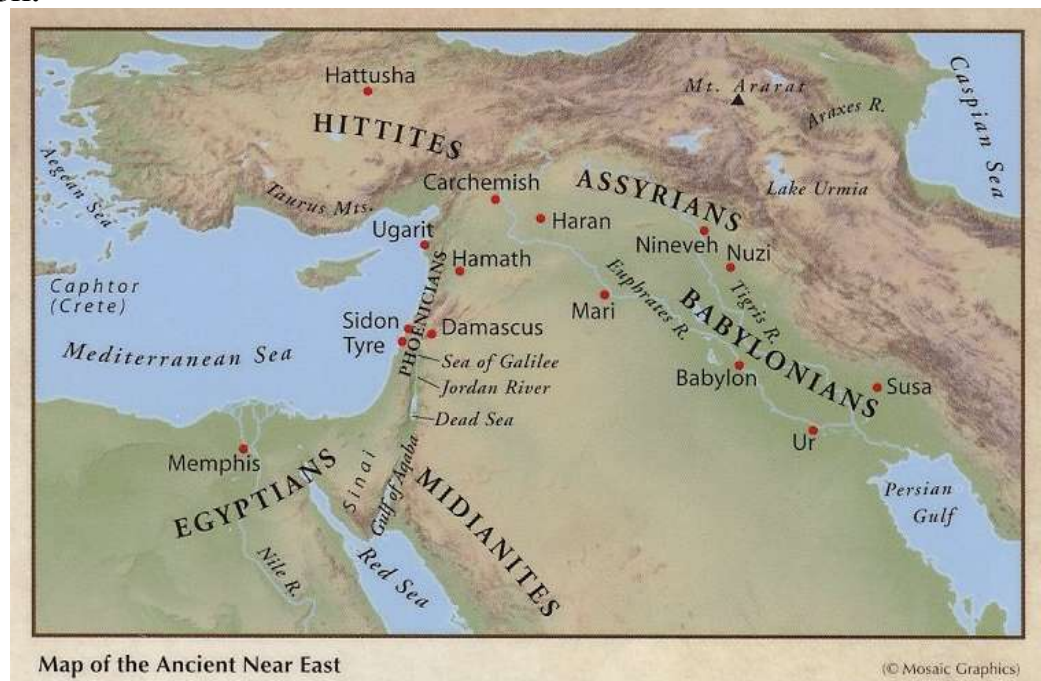
**Figure 1.07 Satan Tempting Christ by Ary Scheffer (10 February 1795 – 15 June 1858)**

**Righteous - Sinless**

### 1.1.2.5.4.6.3 Scrolls of Moses:

These scrolls, containing the revelations of Moses, which were perhaps written down later by Moses, Aaron and Joshua, are understood by Muslims to refer not to the Torah but to revelations aside from the Torah. Some scholars have stated that they could possibly refer to the Book of the Wars of the Lord, a lost text spoken of in the Old Testament or Tanakh, in the *Book of Numbers*. *Num 21:14<sup>a</sup>*. Also *The Treasury of Scripture Knowledge (TSK)* adds “*The whole of this, from ver. 14-20, [and possibly also includes the first portion of the paragraph, ver. 10-13] is a fragment from "the book of the wars of Jehovah," probably a book of remembrances or directions written by Moses for the use of Joshua, and describes the several boundaries of the land of Moab. This rendering removes every obscurity, and obviates every difficulty.*”

As you’ll remember, (see Figure 1.16) Moses was quite familiar with this region of Midian, having lived there 40 years, attending the sheep of his father-in-law, Jethro. **Ex 2:15ff.**



**Figure 1.08 Map Of The Ancient Near East.**

<sup>a</sup> Could it be that this portion was what drove The Magi to Jerusalem” Nu 24:17 I shall see him, but not now: I shall behold him, but not nigh: **there shall come a Star out of Jacob**, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And it’s fulfillment in Mt 2:2 Saying, Where is he that is born King of the Jews? for we **have seen his star in the east, and are come to worship him. Even today wise men still Worship Him!**

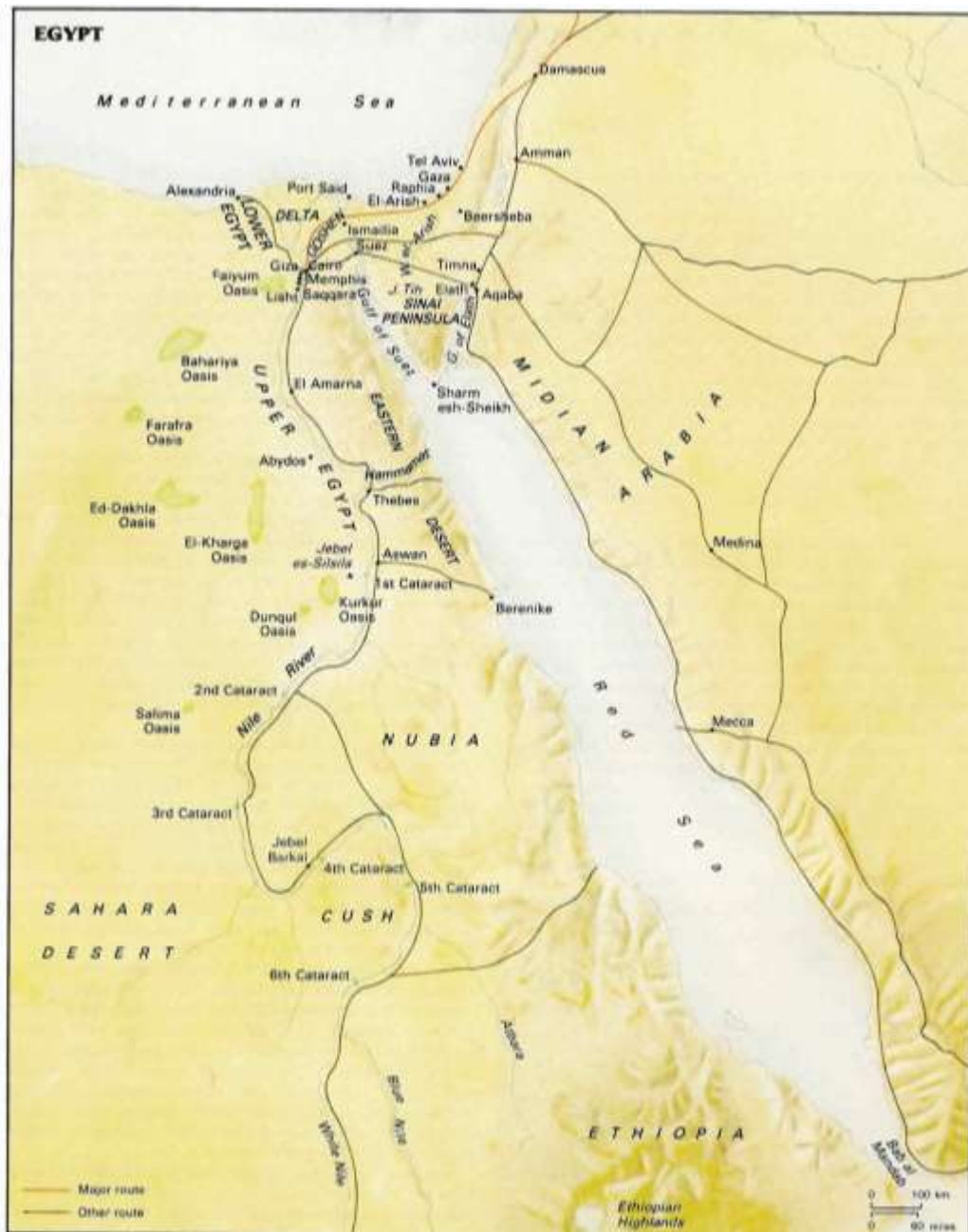
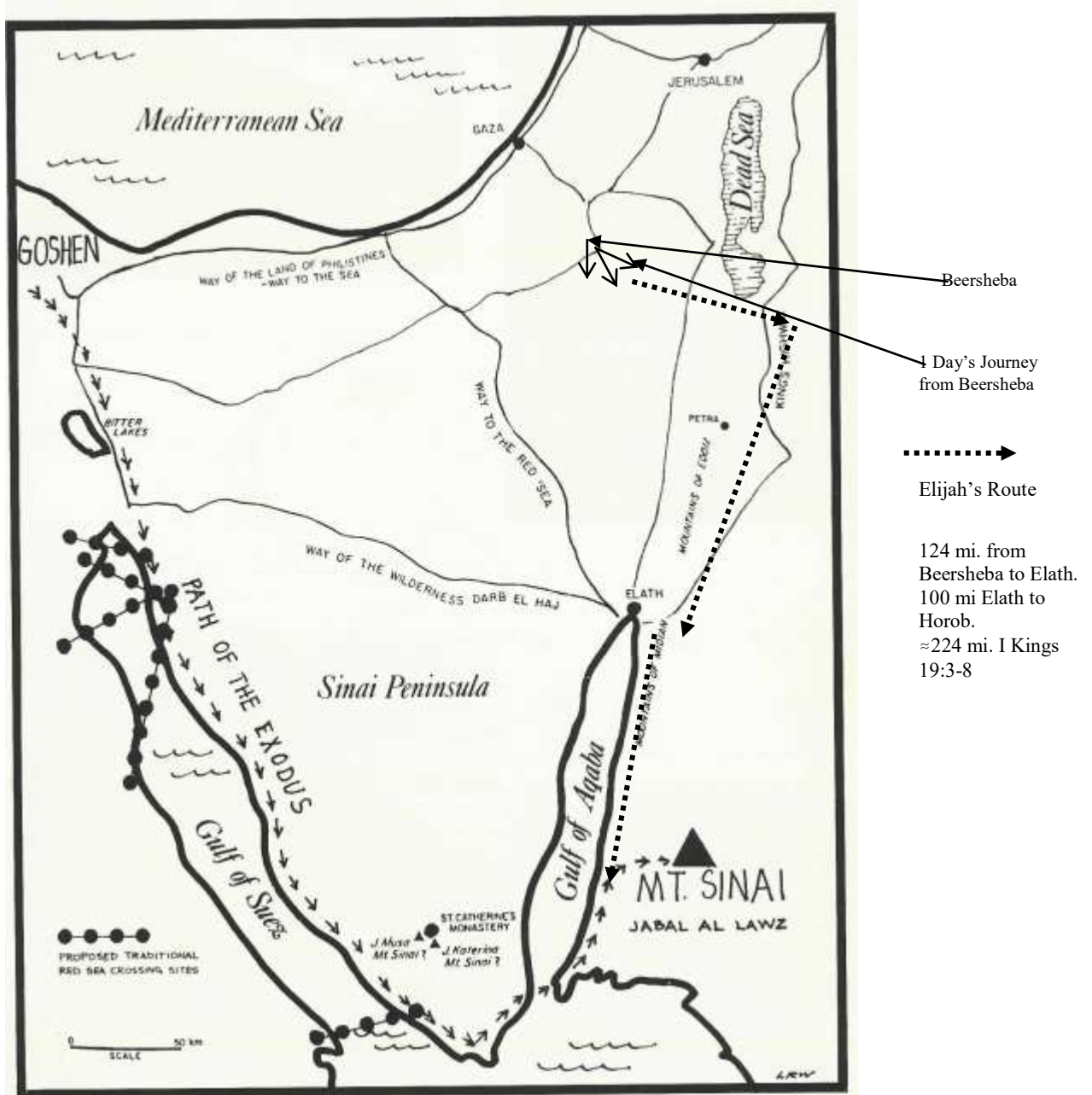


Figure 1.09 Map Of The Ancient Near East Showing the Extent Of Midian.



**Figure 1.10 A Proposed Route Of The Exodus and Elijah's Journey.**  
Map Courtesy of Dr. Bob Cornuke

### 1 Kings 19:1-14 Elijah's Trip To Horeb

- 1 Ki 19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
- 2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by tomorrow about this time.
- 3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.
- 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers. {for himself: Heb. for his life}

- 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.
- 6 And he looked, and, behold, *there was* a cake baking on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. {head: Heb. bolster}
- 7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.
- 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.
- 9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?
- 10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
- 11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind, an earthquake; *but* the LORD *was* not in the earthquake:
- 12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.
- 13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?
- 14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

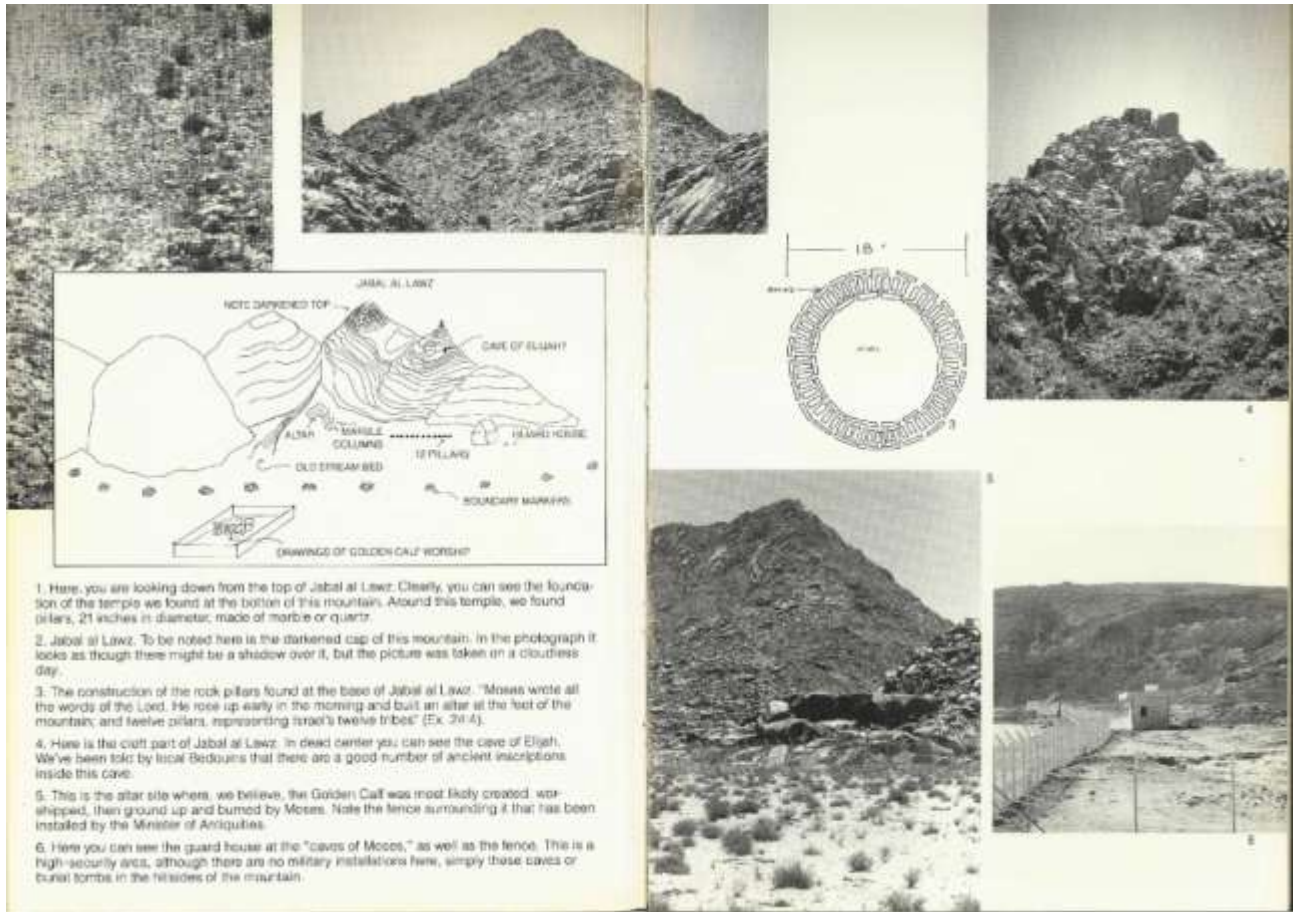
Bob Cornuke has related that there is a relatively flat plain to the North of the Mountain on which is more than enough room for the 1.5-2 Million “campers”. See Figure 1.07. There is no such plain around the so-called Mt. Sinai in that desert peninsula. In fact Egyptians had mines in those mountains during the time of the Exodus and so Moses would have to have been skirted along the Western coastline to get to the crossing point. See Figure 1.08.



**Figure 1.11 Jabel Al-Lawz – A View From The N.E. Side.**



Bob has taken much flack from those “archaeologists” who try to shut him up because they, themselves are leading “expeditions” to the false Mt. Sinai , on the Sinai Peninsula, for MMOONNEEYY. The real “Mt. Sinai”, is actually Jabal al-Lawz in Arabia where the Bible says it is.



**Figure 1.12 Photos And Topographical Feature Of Jabel Al Lawz.**

Picture through the Courtesy of Dr. Bob Cornuke - Note photo, bottom right showing modern security fence (Armed Guards) at bottom of Mt. Horeb AKA Jebel Al-Lawz. I'll bet Bob's critics won't dare to lead an expedition there, regardless of Money.

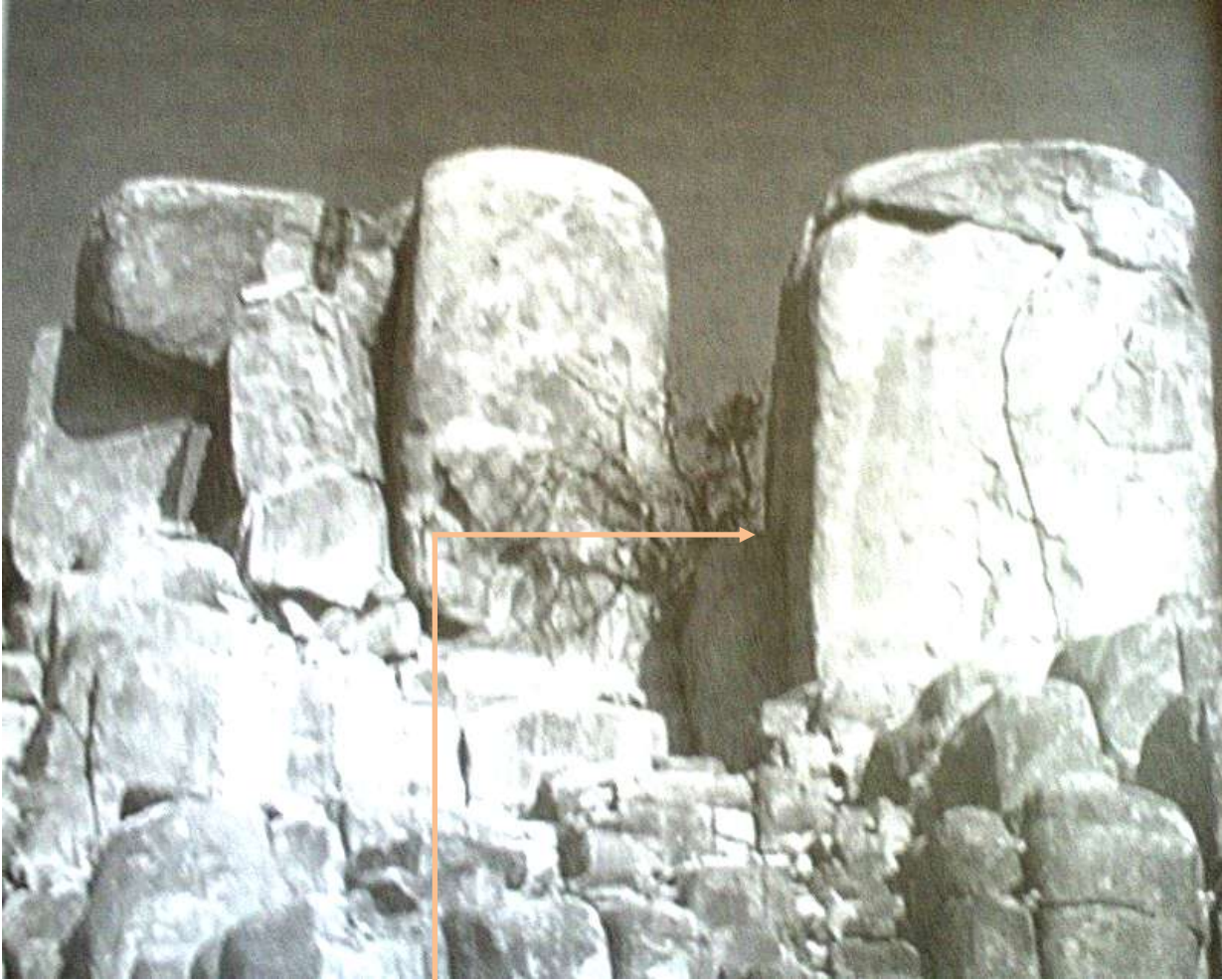
Moses, having tended sheep in the region of Northern Midian, [see Figure 1.02] he was always close to Jabel al-Lawz, where God first talked with him out of the Burning Bush, Ex 3:1-2.

**א** ומִשָּׁה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֵנוֹ--פְּהֵן מִדְּיָן; וַיְנַהֵג אֶת-הַצֹּאן אֶסְרֵה הַמִּדְבָּר, וַיָּבֵא אֶל-הַר הָאֵלֵהִים חֹרֵב.

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb.

**ב** וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו, בְּלַבַּת-אֵשׁ--מִתּוֹךְ הַסֵּנֶה; וַיֵּרָא, וַהֲנֵה הַסֵּנֶה בְּעֵר בָּאֵשׁ, וַהֲסֵנֶה, אֵינֶנּוּ אֶכָּל.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, **behold**, the bush burned with fire, and the bush was not consumed.



**Figure 1.13 Almond Tree Growing Between Rocks Near Jabel Al-Lawz, Arabia.**

Further, the New Testament also refers to this Mountain as being in Arabia. Paul writes about his journey there.

**Galatians 1:15-17**

15 *But when it pleased God, who separated me from my mother's womb, and called me by his grace,*

16 *To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

17 *Neither went I up to Jerusalem to them which were apostles before me; **but I went into Arabia**, and returned again unto Damascus.*

**Galatians 4:24-26**

24 *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. {covenants: or, testaments} {Sinai: Gr. σινα: Sina}*

25 *For this **Hagar is mount Sinai in Arabia**, and answereth to Jerusalem which now is, and is in bondage with her children. {answereth to: or, is in the same rank with}*

26 *But Jerusalem which is above is free, which is the mother of us all.*

Notice the pickup truck!



**Figure 1.14** Part Of Flat Plain Below Mt. Jabel Al-Lawz (Horeb), To Left Of Picture, In Arabia.

### 1.1.2.6 The *Ijtihad*

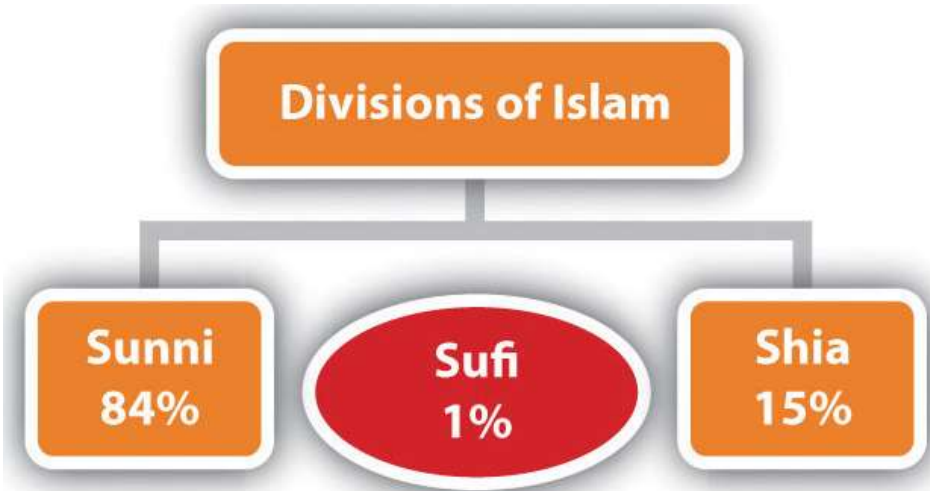
***Ijtihad*** (Arabic: اجتهاد *ijtihād*, "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." As one of the four sources of Sunni law, it is recognized as the decision making process in Islamic law (*Sharia*) through personal effort (*ijihad*), which is completely independent of any school (*madhhab*) of jurisprudence (*fiqh*). As opposed to *taqlid*, it requires a "thorough knowledge of theology, revealed texts and legal theory (*usul al-fiqh*); an exceptional capacity for legal reasoning; thorough knowledge of Arabic." By using both the Qur'an and Hadith as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which is considered to be a religious duty for those qualified to conduct it. Thus, a ***mujtahid*** is recognized as an Islamic scholar who is competent in interpreting *Sharia* by *Ijtihad*. Today, there are many different opinions surrounding the role of *Ijtihad* in modern society, and **whether or not the "doors of *Ijtihad* are closed."**

#### 1.1.2.6.1 Etymology and definition

The word ***Ijtihad*** (Arabic: اجتهاد *ijtihād*, "diligence") derives from the three-letter Arabic verbal root of ج-ه-د *J-H-D* (*jahada*, 'struggle'): the "t" is inserted because the word is a derived stem VIII verb, reflexive or middle voice. Specifically, *Ijtihad* means to "struggle with oneself" through deep thought. *Ijtihad* is defined as a "process of legal reasoning and hermeneutics through which the jurist-mujtahid derives or rationalizes law on the basis of the Qur'an and the Sunna; during the early period, the exercise of one's discretionary opinion (*ra'y*) on the basis of the knowledge of the precedent (*ilm*)."

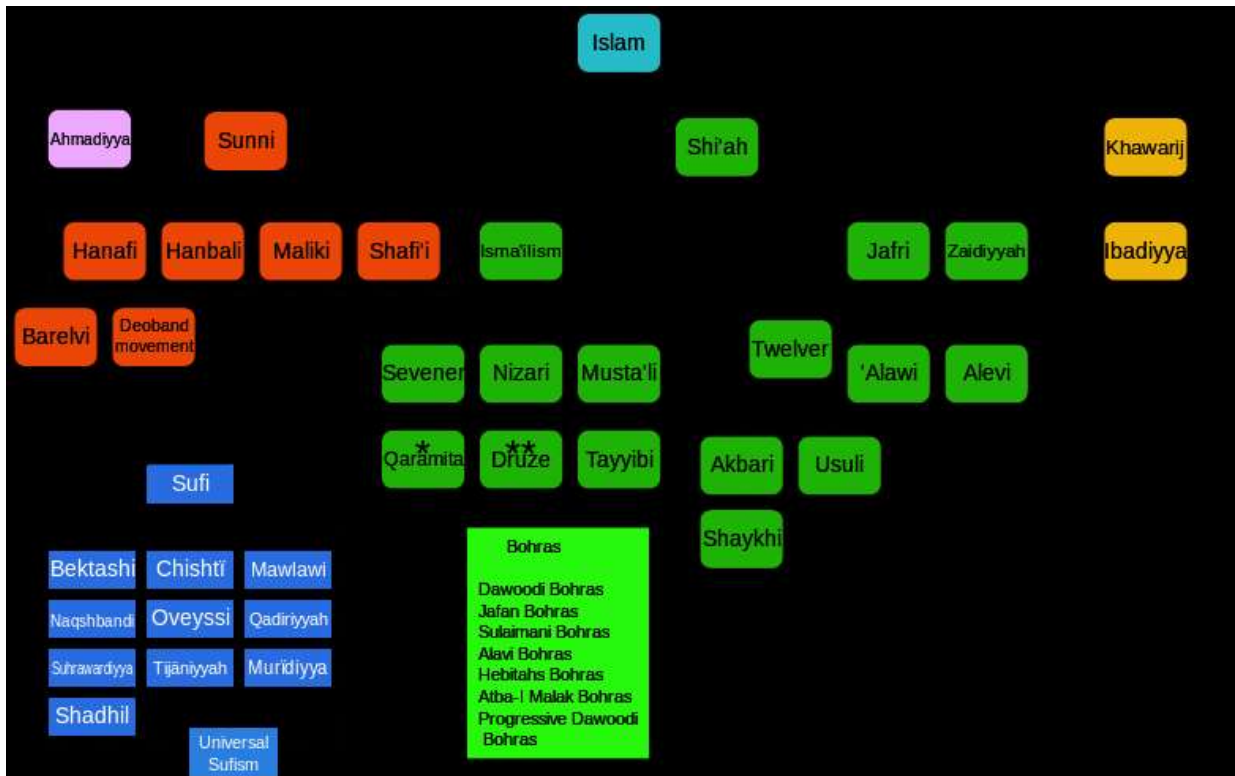
#### 1.1.2.6.2 History

Presently Islam is divided by population into approximately the following percentages.



**Figure 1.15 Islamic Major Sects By Percentage, Worldwide.**

This Figure Courtesy of Wikipedia



**Figure 1.16 Islam decomposed By Sect.**

This Figure Courtesy of Wikipedia

During the early years of Islam when religious law was first being formulated, *Ijtihad* was a common process practiced by trained jurists, which was recognized as *ra'y* [discretionary opinion]. Jurists used *ra'y* to help reach legal rulings, in cases where the Qur'an and Sunna did not provide clear direction for certain decisions. It was the duty of the educated jurists to come to a ruling that would be in the best interest of the Muslim community and yet still promote the public good.

As religious law continued to develop over time, *ra'y* became insufficient in making sure that fair legal rulings were being derived in keeping with both the Qur'an and Sunna. However, during this time, the meaning and process of *Ijtihad* became more clearly constructed. *Ijtihad* was “limited to a systematic method of interpreting the law on the basis of authoritative texts, the Quran and Sunna,” and the rulings could be “extended to a new problem as long as the precedent and the new situation shared the same clause.”

As the practice of *Ijtihad* transformed over time, it became religious duty of a *mujahad* to conduct legal rulings for the Muslim society. *Mujahad* is defined as a Muslim scholar that has met certain requirements including a strong knowledge of the Qur'an, Sunna, and Arabic, as well as a deep understanding of legal theory and the precedent; all of which allows them to be considered fully qualified to practice *Ijtihad*.

Around the beginning of the 900s, most Sunni jurists argued that all major matters of religious law had been settled, allowing for taqlid, “the established legal precedents and traditions,” to take priority over *Ijtihad*. However, the Sha'bi Muslims recognized “human reasoning and intellect as a legal source that supplements the Quran and other

revealed texts,” thus continuing to acknowledge the importance of *Ijtihad*.<sup>9</sup> Due to the Sunni movement towards taqlid during this era, some Western scholars today argue that this period led to the notion of the “closure of the doors of Ijtihad” in Islam. Joseph Schacht, a well-known Western scholar argued, "closure of the door of *Ijtihad*" had occurred by the beginning of the 10th century CE: "hence a consensus gradually established itself to the effect that from that time onwards no one could be deemed to have the necessary qualifications for independent reasoning in religious law, and that all future activity would have to be confined to the explanation, application, and, at the most, interpretation of the doctrine as it had been laid down once and for all."

During the turn of the seventeenth century, Sunni Muslim reformers began to criticize taqlid, and promoted greater use of *Ijtihad* in legal matters. They claimed the instead of looking solely to previous generations for practices developed by religious scholars, there should be an established doctrine and rule of behavior through the interpretation of original foundational texts of Islam—the Qur'an and Sunna.

However, in more recent years, *Ijtihad* has been the center of public discussion as reformers argue for the “replacement of taqlid with *Ijtihad* as a way to confront legal issues raised by contact with modern Western society.” Many jurists have attempted to revise certain laws that are associated with modern issues, in light of the fact that the overall legal philosophy necessary to alter the foundations of Islamic law remains completely unchanged. Thus, this has caused many individuals to question whether or not these new rulings can be fully considered *Ijtihad*, and if the doors of *Ijtihad* are still in fact closed.

### 1.1.2.6.3 The Qualifications of a mujtahid

A *mujtahid* (Arabic: مجتهد, "diligent") is an individual who is qualified to exercise *Ijtihad* in the evaluation of Islamic law. In general *mujtahids* must have an extensive knowledge of Arabic, the Qur'an, the Sunnah, and legal theory (Usul al-fiqh). Sunni Islam and Shi'i Islam, due to their divergent beliefs regarding the persistence of divine authority, have different views on *Ijtihad* and the qualifications required to achieve *mujtahid*. In order to clarify how *Ijtihad* differs in Sunni and Shi'i Islam it is necessary to explore the historical development of this position in both branches.

#### 1.1.2.6.3.1 Sunni Qualifications

In the years immediately following the Prophet's death, Sunni Muslims practiced *Ijtihad* because they saw it as an acceptable form of the continuation of sacred instruction. Sunni Muslims, therefore began to practice *Ijtihad* primarily through the use of personal opinion, or ra'y. As Muslims turned to the Quran and Sunnah<sup>a</sup> to solve their legal issues, they began to recognize that these divine proponents did not deal adequately with certain

<sup>a</sup> In the context of biographical records of Muhammad, *sunnah* often stands synonymously with *hadith* since most of the personality traits of Muhammad are known from descriptions of him, his sayings and his actions after becoming a prophet at the age of forty. *Sunnah*, which consists of what Muhammad believed, implied, or tacitly approved, was noted down by his companions in *ahadith*. Allegiance to the tribal *sunnah* had been partially replaced by submission to a new universal authority and the sense of brotherhood among Muslims.

Early Sunni scholars often considered *sunnah* equivalent to the **biography of Mohammed (*sira*) as the *hadith*** which was then poorly validated while contemporary accounts of Muhammad's life were better known. As the *hadith* came to be better documented and the scholars who validated them gained prestige, the *sunnah* came often to be known mostly through the *hadith*, especially as variant or fictional biographies of Muhammad spread.

topics of law. Therefore, Sunni Muslims began to find other ways and sources for *Ijtihad* such as *ra'y*, which allowed for personal judgment of Islamic law. Sunni Muslims justified this practice of *ra'y* with a particular Hadith, which cites Muhammad's approval of forming an individual sound legal opinion if the Qur'an and Sunnah contain no explicit text regarding that particular issue. Therefore during the first two and a half centuries of Islam there were no restrictions placed on scholars interested in practicing *Ijtihad*. Beginning in the ninth century, jurists began to make more restrictions on who could practice *Ijtihad* and the kinds of qualifications necessary. Therefore, the practice of *Ijtihad* became limited to a qualified scholar and jurist otherwise known as a *mujtahid*. Abu'l-Husayn al-Basri provides the earliest and most expansive outline for the qualifications of a *mujtahid*, they include:

- Enough knowledge of Arabic so that the scholar can read and understand both the Qur'an and the Sunnah.
- Extensive comprehensive knowledge of the Qur'an and the Sunnah. More specifically, the scholar must have a full understanding of the Qur'an's legal contents. In regards to the Sunnah the scholar must understand the specific texts that refer to law and also **the incidence of abrogation in the Sunnah.**<sup>a</sup>
- Must be able to confirm the consensus (*Ijma*) of the Companions, the Successors, and the leading Imams and mujtahideen of the past, in order to prevent making decisions that disregard these honored decisions made in the past.
- Should be able to fully understand the objectives of the Sharia and be dedicated to the protection of the Five Principles of Islam, which are life, religion, intellect, lineage, and property.
- Be able to distinguish strength and weakness in reasoning, or in other words exercise logic.
- Must be sincere and a good person.

From the declaration of these requirements of *mujtahid* onwards, legal scholars adopted these characteristics as being standard for anyone looking to practice *Ijtihad*. In order for the reasoning of these *mujtahids* to be accepted as law multiple *mujtahids* had to reach *ijma*. This allowed for *mujtahids* to openly discuss their particular views and reach a conclusion together. The interaction required by *ijma* allowed for *mujtahids* to circulate ideas and eventually merge together to create particular Islamic schools of law (*madhhabs*). This consolidation of *mujtahids* into particular *madhhabs* prompted these groups to create their own distinct authoritative rules. These laws reduced issues of legal uncertainty that had been present when multiple *mujtahids* were working together with one another. However, with this introduction of common laws for each *madhhab*, legal scholars began to dismiss the practice of independent *Ijtihad* and instead maintained the title of *mujtahid* only for the founders of the four main schools of Islamic law (*Hanafiyya, Malikiyya, Shafiyya, and Hanbaliyya*. See sections 1.1.2.6.4.3.1-.4, below). Therefore, from the twelfth century onwards jurists could occupy the position of a *mujtahid* or access *Ijtihad* in only two cases when distinguishing between the manifest and the obscure views of their particular schools or when they served as “imitators” of *mujtahids*, expressing the views of the more qualified *mujtahids* before them. Therefore, the practice of *Ijtihad* was restricted in favor of taqlid. These Sunni restrictions on the

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<sup>a</sup> See Section 1.1.2.6.3.3 The Problem Of Abrogation In The Quran.

power of the *mujtahid* and were due to historical developments and should not be accepted as terms of the original legal theory of *Ijtihad*.

### 1.1.2.6.3.1.1 Sunni Muslims Sects, Beliefs, And Practices.

#### 1.1.2.6.3.1.1.1 The Branches Of Sunni Islam.

**Sunni Muslims** are the largest **denomination** of Islam and are known as *Ahl as-Sunnah wa'l-Jamā'h* or simply as *Ahl as-Sunnah*. The word *Sunni* comes from the word *Sunnah*, which means **the teachings and actions or examples of the Islamic prophet, Muhammad**. Therefore, the term "Sunni" refers to those who follow or maintain the *Sunnah* of Muhammad. In many countries, overwhelming majorities of Muslims are Sunnis, so that they simply refer to themselves as "Muslims" and do not use the Sunni label.

The Sunnis believe that Muhammad did not specifically appoint a successor to lead the Muslim *amah* (community) before his death, and after an initial period of confusion, a group of his most prominent **companions** gathered and elected **Abu Bakr Siddique**, Muhammad's close friend and a father-in-law, as the first *caliph* of Islam. Sunni Muslims regard the first four caliphs (**Abu Bakr**, **Umar ibn al-Khattāb**, **Uthman Ibn Affan** and **Ali ibn Abu Talib**) as "**al-Khulafā'ur-Rāshidūn**" or "The Rightly Guided Caliphs." Sunnis also believe that the position of caliph may be attained **democratically**, on gaining a majority of the votes, but after the Rashidun, the position turned into a hereditary **dynastic** rule because of the divisions started by the **Umayyads** and others. After the fall of the **Ottoman Empire** in 1923, there has never been another caliph as widely recognized in the Muslim world.

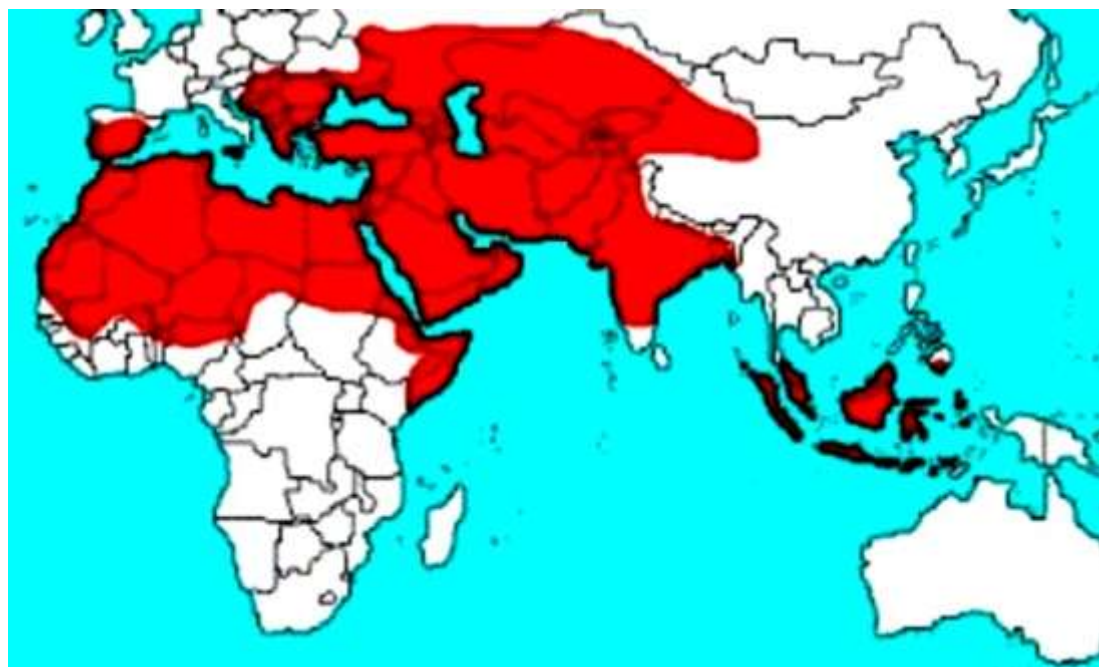
The second Caliphate under the rule of (known as the Umayyad Caliphate) was the largest Caliphate, historically, up to our present day. (2016) However, the impingement of Biblical prophecy see's a larger one that will come under the rule of the Mahadi - The Anti-Christ. Rev 17.





**Figure 1.17 The Land Area Comprising The Second Islamic Caliphate Of 661 To 750 A.D.**

Map Courtesy Of BBC News.



**Figure 1.18 The Extent Of The Ottoman Empire 1914.**

Map Courtesy of BBC News.



According to a report in October 2014, after suffering serious injuries, al-Baghdadi fled ISIL's capital city Ar-Raqqah due to the intense bombing campaign launched by Coalition forces, and sought refuge in the Iraqi city of Mosul, the largest city under ISIL control.

On 5 November 2014, al-Baghdadi sent a message to al-Qaeda Emir Ayman al-Zawahiri requesting him to swear allegiance to him as caliph, in return for a position in the Islamic State of Iraq and the Levant. The source of this information was a senior Taliban intelligence officer. Al-Zawahiri did not reply, and instead reassured the Taliban of his loyalty to Mullah Omar.

On 7 November 2014, there were unconfirmed reports of al-Baghdadi's death after an airstrike in Mosul, while other reports said that he was only wounded.

On 13 November 2014, ISIL released an audio-taped message, claiming it to be in the voice of al-Baghdadi. In the 17-minute recording, released via social media, the speaker said that ISIL fighters would never cease fighting "even if only one soldier<sup>a</sup> remains". The speaker urged supporters of the Islamic State to "erupt volcanoes of jihad" across the world. He called for attacks to be mounted in Saudi Arabia—describing Saudi leaders as "the head of the snake" and said that the US-led military campaign in Syria and Iraq was failing. He also said that ISIL would keep on marching and would "break the borders" of Jordan and Lebanon and "free Palestine". Al-Baghdadi also claimed in 2014 that Islamic jihadists would never hesitate to eliminate Israel just because it has the United States support.

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<sup>a</sup> Headline 07-16-2016 The truck driver who killed at least 84 people in Nice, France, on 07-14-2016, and injured over 200, many on life support, Mohamed Lahouaiej Bouhlel, was declared by ISIS to be a **“Soldier of Islamic State”**.

On 20 January 2015, the Syrian Observatory for Human Rights reported that al-Baghdadi had been wounded in an airstrike in Al-Qa'im, an Iraqi border town held by ISIL, and as a result, withdrew to Syria.

On 8 February 2015, after Jordan had conducted 56 airstrikes, which had reportedly killed 7,000 ISIL militants from 5–7 February, Abu Bakr al-Baghdadi was said to have fled from Ar-Raqqah to Mosul, out of fear for his life. However, after a Peshmerga source informed the US-led Coalition that al-Baghdadi was in Mosul, Coalition warplanes continuously bombed the locations where ISIL leaders were known to meet for 2 hours.

**On 14 August 2015, it was reported that he allegedly claimed, as his wife, American hostage Kayla Mueller and raped her repeatedly.** Mueller was later alleged to have been killed in an airstrike by anti-ISIL forces in February 2015. **However, other reports cite that Mueller was murdered by ISIL.**

#### 1.1.2.6.3.1.1.2 The Schools of Sunni jurisprudence.

It has been asserted that *madhahib* were consolidated in the 9th and 10th centuries as a means of excluding dogmatic theologians, government officials and non-Sunni sects from religious discourse. Historians have differed regarding the times at which the various schools emerged. One interpretation is that Sunni Islam was initially split into four groups: the Hanafites, Malikites, Shafi'ites and Zahirites. Later, the Hanbalites and Jarirites developed two more schools; then various dynasties effected the eventual exclusion of the Jarirites; eventually, the Zahirites were also excluded when the Mamluk Sultanate established a total of four independent judicial positions, thus solidifying the Maliki, Hanafi, Shafi'i and Hanbali schools. **The Ottoman Empire later reaffirmed the official status of these four schools as a reaction to Shi'ite Persia.** Some are of the view that Sunni jurisprudence falls into two groups: *Ahl al-Ra'i* ("people of opinions", emphasizing scholarly judgment and reason) and *Ahl al-Hadith* ("people of traditions", **emphasizing strict interpretation of scripture.**)

10th century Shi'ite scholar Ibn al-Nadim named eight groups: Maliki, Hanafi, Shafi'i, Zahiri, Imami Shi'ite, Ahl al-Hadith, Jariri and Kharijite. In the 12th century Jariri and Zahiri schools were absorbed by the Shafi'i school. Ibn Khaldun defined only three Sunni *madhahib*: Hanafi, Zahiri, and one encompassing the Shafi'i, Maliki and Hanbali schools as existing initially, noting that by the 14th century historian the Zahiri school had become extinct, only for it to be revived again in parts of the Muslim world by the mid-20th century.

- **Contemporary followers of the Zahiri school**

- Ahmad al-Ghumari (died 1961), Moroccan jurist and former leader of the Siddiqiyya Sufi order.
- Muhammad Taqi-ud-Din al-Hilali (died 1987), translated the Qur'an, former prayer leader at Islam's two holiest mosques and professor at multiple universities.
- Abdullah al-Ghumari (died 1993), jurist and theologian of the Ghumari family.
- Badi' ud-Din Shah al-Rashidi (died 1996), Pakistani bibliophile and theologian.

- Sa'id al-Afghani (died 1997), former Arabic language professor at Damascus University, correspondent member of the Academy of the Arabic Language in Cairo and proponent of language education reform.
- Abd al-Aziz al-Ghumari (died 1997), scholar of the Ghumari family with influential works in Hadith.
- Abu Turab al-Zahiri (died 2002), Indian-born Saudi Arabian linguist, jurist, theologian and journalist.
- Ihsan Abbas (died 2003), Palestinian scholar of Arabic and Islamic studies, widely considered to be at the forefront of both fields during the 20th century.
- Zubair Ali Zai (died November 10, 2013), Pakistani Hadith scholar and former merchant marine.
- Abu Abd al-Rahman Ibn Aqil al-Zahiri (living), Saudi Arabian polymath and correspondent member of the Academy of the Arabic Language in Cairo.
- Muhammad Abu Khubza (living), Moroccan polymath, authored the library catalog for the Bibliothèque Générale et Archives.
- Abdul Aziz al-Harbi (living), professor of Qur'anic exegesis at Umm al-Qura University.

**Historically, the four *fiqh* schools were often in violent conflict with one another,** vying for favor with the ruling government in order to have their representatives appointed to legislative and especially judiciary positions. Geographer and historian [Al-Muqaddasi](#) once satirically categorized competing *madhahib* with contrasting personal qualities: **Hanafites**, highly conscious of being hired for official positions, appeared deft, well-informed, devout and prudent; **Malikites**, dull and obtuse, confined themselves to observance of prophetic tradition; **Shafi'ites** were shrewd, impatient, understanding and quick-tempered; and **Hanbalites, anxious to practice what they preached, were charitable and inspiring.** While such descriptions were almost assuredly humorous in nature, ancient differences were less to do with actual doctrinal opinions than with maneuvering for adherents and influence.

- **The Hanafi School, Founded By Abu Hanifa An-Nu‘Man, including subgroups like Barelvis and Deobandi.**

The Hanafi (Arabic: حنفي *Hanafī*) school is one of the four religious Sunni Islamic schools of jurisprudence (*fiqh*). It is named after the scholar Abū Ḥanīfa an-Nu‘man ibn Thābit (d. 767), a tabi‘i whose legal views were preserved primarily by his two most important disciples, **Abu Yusuf** and **Muhammad al-Shaybani**.

**Hanafi is the fiqh with the largest number of followers among Sunni Muslims.** It is predominant in the countries that were once part of the historic Ottoman Empire and Sultanates of Turkic rulers in the Indian subcontinent, northwest China and Central Asia. **In the modern era, Hanafi is prevalent in the following regions: Turkey, the Balkans, Syria, Lebanon, Jordan, Palestine, Egypt, parts of Iraq, the Caucasus, parts of Russia, Turkmenistan, Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan, Afghanistan, Pakistan, parts of India and China, and Bangladesh.**

- **The Maliki School, Founded By Malik Ibn Anas.**

The Mālīkī (Arabic: مالكي) madhhab was founded by Malik ibn Anas in the 8th century. **The Maliki school of jurisprudence relies on the Qur’an and Hadith as primary**

**sources.** Unlike other Islamic fiqhs, Maliki fiqh also considers the consensus of the people of Medina to be a valid source of Islamic law.

The Maliki madhhab is comparable to the Shafi'i madhhab in adherents, but smaller than the Hanafi. **The madhhab Sharia based on Maliki doctrine is predominantly found in North Africa (excluding northern and eastern Egypt), West Africa, Chad, Sudan, Kuwait, Bahrain, the Emirate of Dubai (UAE), and in northeastern parts of Saudi Arabia.**

In the medieval era, the Maliki school was also found in parts of Europe under Islamic rule, particularly Islamic Spain and the Emirate of Sicily. A major historical center of Maliki teaching, from the 9th to 11th centuries, was in the Mosque of Uqba of Tunisia.

- **The Shafi'i School, Founded By Muhammad Ibn Idris Ash-Shafi'i.**

The Shafi'i (Arabic: شافعي *Shāfi'ī*) madhhab school was founded by the Arab scholar Al-Shafi'i, a pupil of Malik, in the early 9th century.

The Shafi school predominantly **relies on the Quran and the Hadiths for Sharia.**

Where passages of Quran and Hadiths are ambiguous, the school first seeks religious law guidance from Ijma – the consensus of Sahabah (Muhammad's companions). If there was no consensus, the Shafi'i school relies on individual opinion (Ijtihad) of the companions of Muhammad, followed by analogy.

**The Shafi'i school was, in the early history of Islam, the most followed ideology for Sharia. However, with the Ottoman Empire's expansion and patronage, it was replaced with the Hanafi school in many parts of the Muslim world.** One of the many differences between the Shafi'i and Hanafi schools is **that the Shafi'i school does not consider Istihsan (the personal preference of Islamic legal scholars) as an acceptable source of religious law because it amounts to "human legislation" of Islamic law.**

**The Shafi'i school is now predominantly found in Somalia, Eritrea, Ethiopia, Djibouti, eastern Egypt, the Swahili coast, Yemen, Kurdish regions of the Middle East, Dagestan, Chechen and Ingush regions of the Caucasus, Palestine, Lebanon, Indonesia, Malaysia, Maldives, some coastal parts of Sri Lanka, India, Singapore, Myanmar, Thailand, Brunei, and the Philippines.**

- **The Hanbali School, Founded By Ahmad Ibn Hanbal. The majority of the Salafist movement claims to follow this school.**

The Hanbali school (Arabic: المذهب الحنبلي) is one of the four orthodox Sunni Islamic schools of jurisprudence (fiqh). It is named after the Iraqi scholar Ahmad ibn Hanbal (d. 855), and was institutionalized by his students. **The Hanbali madhhab is the smallest of four major Sunni schools.**

**Hanbali school derives Sharia predominantly from the Quran, the Hadiths (sayings and customs of Muhammad), and the views of Sahabah (Muhammad's companions).** In cases where there is no clear answer in sacred texts of Islam, **the Hanbali school does not accept jurist discretion or customs of a community as a sound basis to derive Islamic law,** a method that Hanafi and Maliki Sunni fiqhs accept.

**Hanbali school is the strict traditionalist school of jurisprudence in Sunni Islam. It is found primarily in Saudi Arabia and Qatar, where it is the official fiqh.** Hanbali followers are **the demographic majority in four emirates of UAE (Sharjah, Umm al-Quwain, Ras al-Khaimah and Ajman).** Large minorities of Hanbali followers are also

found in Bahrain, Oman and Yemen and within Iraqi and Jordanian Bedouins. **The Hanbali school was the forerunner of the Wahhabi-Salafist movement. Historically the school was small; during the 18th to early-20th century Muhammad ibn Abd al-Wahhab and Al Saud greatly aided its propagation around the world.**

- **The Zāhirī School, Founded By Dawud Al-Zahiri, Previously Thought Extinct.**

Zāhirī (Arabic: ظاهري) *madhhab* or al-Zāhirīyyah (Arabic: الظاهرية) — a school of thought in Islamic jurisprudence founded by Dawud ibn Khalaf in the ninth century CE, characterized by reliance on the manifest (*zahir*) meaning of expressions in the Qur'an and Hadith as well as rejection of analogical deduction (*qiyas*). After a limited success and decline in the Middle East, the Zahiri school flourished in Spain, particularly under the leadership of Ibn Hazm.

**Although the Zahiri school is commonly characterized as extinct, it still retains a measure of influence and is recognized by contemporary Islamic scholars. In particular, members of the modern Ahl al-Hadith movement identify themselves with the Zahiri school of thought.**

- **Ahl al-Hadith (Arabic: أهل الحديث, Urdu: Ahl-e-Hadith,**

"The people of Hadith" or "People of the traditions (of the Prophet)"; also *Aṣḥāb al-ḥadīth*; أصحاب الحديث), is a branch of Sunni Islam and a name given to various Islamic conservative traditionalists, and refers to the adherent's belief that they are not bound by *taqlid* but consider themselves free to seek guidance in matters of religious faith and practices from the authentic Hadith which, together with the Qur'an, are in their view the principal worthy guide for Muslim. **Adherents contrast themselves with those they call *Ahl al-Ray*, literally "the people of rhetorical theology". The Ahl-e-Hadith movement is often described as being synonymous with Salafism.**

**In recent times it has referred to a sect in Indian subcontinent started in the mid-nineteenth century in Northern India. Followers call themselves as Ahl al-Hadith (Ahl-e-Hadith) or Salafi, while others refer to them as Wahhabi, or consider them a variation on the Wahhabi movement. In recent decades the movement has drawn both inspiration and financial support from Salafi Saudi Arabia, but the movement itself claims to be distinct from Wahhabism, and some believe it possesses some notable distinctions from the mainly Arab Salafis.**

During the rule of the British Raj, no accurate census was ever taken of the movement's exact number of followers. **In the modern era, the number of followers of the movement in Pakistan, constitute 4% of the Muslim population, 25-30 million followers in India, and 27.5 million in Bangladesh. These are not insignificant numbers this is 52.5-57.5 million adherents in these two countries.**

**In the United Kingdom, the Ahl al-Hadith movement maintains 42 centers and boasts a membership which was estimated at 5,000 during the 1990s and 9,000 during the 2000s. Although the movement has been present in the UK since the 1960s, it has not been the subject of extensive academic research and sources on the movement are extremely limited and rare.**

From the 1930s the group also began dabbling in the political realm of Pakistan, with [Ehsan Elahi Zaheer](#) leading the movement into a full foray in the 1970s, eventually gaining the movement a network of mosques and Islamic schools. **Following other South Asian Islamic movements, the Ahl al-Hadith now also administer schools and mosques in the Anglo-sphere. In the modern era, the movement draws both inspiration and financial support from Saudi Arabia, now being favored over the rival Deobandi movement as a counterbalance to Iranian influence.**

#### 1.1.2.6.3.2 Shi'i Qualifications

The Shi'i Muslims understand the process of *Ijtihad* as being the independent effort used to arrive at the rulings of Sharia. Following the death of the Prophet and once they had determined the Imam as absent, *Ijtihad* evolved into a practice of applying careful reason in order to uncover the knowledge of what *Imams* would have done in particular legal situations. The decisions the *Imams* would have made were explored through the application of the Qur'an, Sunnah, *ijma* and *'aql* (reason). It was not until the end of the eighteenth century that the title of *mujtahid* became associated with the term *faqih* or one who is an expert in jurisprudence. From this point on religious courts began to increase in number and the ulama were transformed by Shi'i Islamic authorities into the new producer of *Ijtihad*. In order to produce perceptive *mujtahids* that could fulfill this important role, principles of Shi'i jurisprudence were developed to provide a foundation for scholarly deduction of Islamic law. Shaykh Murtada Ansari and his successors developed the school of Shi'i law, dividing the legal decisions into four categories of certainty (*qat'*), valid conjecture (*zann*), doubt (*shakk*), and erroneous conjecture (*wahm*). These rules allowed *mujtahids* to issue adjudications on any subject that could be derived through this process of *Ijtihad*, demonstrating their great responsibility to the Shi'i community. Furthermore according to Shi'i Islamic Jurisprudence a believer of Islam is either a *Mujtahid* (one that expresses their own legal reasoning, or a *Muqallid* (one performing Taqlid of a Mujtahid) and a *Muhtat* (one who acts with precaution). Most Shi'i Muslims qualify as *Muqallid*, and therefore are very dependent on the rulings of the *Mujtahids*. Therefore, the *Mujtahids* must be well prepared to perform *Ijtihad*, as the community of *Muqallid* are dependent on their rulings. Not only did Shi'i Muslims require:

- Knowledge of the texts of the Qur'an and Sunnah
- Understanding of the cases where Shi'i *mujtahids* reached consensus
- Ability to exercise competence and authority

However, these scholars also depended on further training that could be received in religious centers called Hawza. At these centers they taught the important subjects and technical knowledge a *mujtahid* needed to be proficient in such as:

- Arabic grammar and literature
- Logic
- Extensive knowledge of the Qur'anic sciences and Hadith
- Science of narrators
- Principle of Jurisprudence
- Comparative Jurisprudence

Therefore, Shi'i *mujtahids* remain revered throughout the Shi'i Islamic world. The relationship between the *mujtahids* and *muqallids* continues to address and solve the contemporary legal issues.



### 1.1.2.6.3.2.1 Shi'a Muslims Sects, Beliefs, And Practices.



#### Branches of Shi'i Islam

##### 1.1.2.6.3.2.1.1 The Branches Of Shi'a Islam And Ibn Taymmiah.

As you'll see, below, the Shi'a brand of Islam is like the Sunni, because of the MANY schisms over doctrine that have ensued over the years, have splintered into various belief systems that vary so much that **the various groups have killed each other, over the early years. 7<sup>th</sup> to 13<sup>th</sup> century.** For this reason a new Holy man **Ibn Taymmiah** came on the scene to pull together these fractional Factions..

Taqi ad-Din Ahmad ibn Taymiyyah (Arabic: تقي الدين أحمد ابن تيمية) known as Ibn Taymiyyah (22 January 1263 – 26 September 1328) was an Islamic scholar, theologian and logician. He lived during the troubled times of the Mongol invasions, much of the time in Damascus. He was a member of the school founded by Ahmad ibn Hanbal and is considered by his followers, along with Ibn Qudamah, as one of the two most significant proponents of Hanbalism. In the modern era, his adherents often refer to the two as "the two sheikhs" and **Ibn Taymiyyah in particular as "Sheikh ul-Islam". Ibn Taymiyyah sought the return of Sunni Islam to what he viewed as earlier interpretations of the Qur'an and the Sunnah, and is considered to have had considerable influence in contemporary Wahhabism, Salafism, and Jihadism.** He is renowned for his fatwa issued against the Mongol rulers declaring jihad by Muslims against them compulsory, on the grounds that they did not follow Sharia and as such were not Muslim, their claims to have converted to Islam notwithstanding. His teachings had a profound influence on Muhammad ibn Abd al-Wahhab, and other later Wahhabi scholars. Throughout his lifetime, Ibn Taymiyyah was never married

The word "Imām" denotes a person who stands or walks "in front". For Sunni Islam, the word is commonly used to mean a person who leads the course of prayer in the mosque. It also means the head of a *madhhab* ("school of thought"). **However, from the Shia point of view this is merely the basic understanding of the word in the Arabic language and, for its proper religious usage, the word "Imam" is applicable only to those members of the house of Muhammad designated as infallible by the preceding Imam.**

The Shia further believe only these A'immah have the right to be Caliphs, meaning that all other caliphs, whether elected by consensus (*Ijma*) or not, are usurpers of the Caliphate.

**All Muslims believe that Muhammad had said: "To whomsoever I am Mawla, Ali is his Mawla."** This Hadith has been narrated in different ways by many different sources in no less than 45 Hadith books of both Sunni and Shia collections. This Hadith has also been narrated by the collector of Hadiths, al-Tirmidhi, 3713; as well as Ibn Maajah, 121; etc. **The major point of conflict between the Sunni and the Shia is in the interpretation of the word 'Mawla'. For the Shia the word means 'Lord and Master'** and has the same elevated significance as when the term had been used to address Muhammad himself during his lifetime. Thus, when Muhammad actually (by speech) and physically (by way of having his closest companions including Abu Bakr, Umar and Uthman [the three future Caliphs who had preceded Ali as Caliph] *publicly* accept Ali as their Lord and Master by taking Ali's hand in both of theirs as token of their allegiance to Ali) *transferred* this title and manner of addressing Ali as the Mawla for all Muslims at Ghadiri Khum Oasis just a few months before his death, the people that came to look upon Ali as **Muhammad's immediate successor** even before Muhammad's death, these **came to be known as the Shia**. However, for the Sunnis the word simply means the 'beloved' or the 'revered' and has no other significance at all.

Within Shia Islam (Shiism), the various sects came into being because they differed over their Imams' successions, just as the Shia - Sunni separation within Islam itself had come into being from the dispute that had arisen over the succession to Muhammad. Each succession dispute brought forth a different tariqah (literal meaning 'path'; extended meaning 'sect') within Shia Islam. Each Shia tariqah followed its own particular Imam's dynasty, thus resulting in different numbers of Imams for each particular Shia tariqah. When the dynastic line of the separating successor Imam ended with no heir to succeed him, then either he (the last Imam) or his unborn successor was believed to have gone into concealment, that is, The Occultation<sup>a</sup>.

The Shia tariqah with a majority of adherents are the **Twelvers** who are commonly known as the "Shia". After that come the **Nizari Ismailis** commonly known as the Ismailis; and then come the **Mustalian Ismailis** commonly known as the "Bohras" with further schisms within their Bohri tariqah. The **Druze tariqah** (very small in number today) initially were of the Fatimid Ismailis and separated from them (the Fatimid Ismailis) after the death of the Fatimid Imam and Caliph Hakim Bi Amrillah. **The Shia Sevener tariqah no longer exists**. Another small tariqah is the **Zaidi Shias, also known as the Fivers** and who do not believe in The Occultation of their last Imam.

Although all these different Shia tariqahs belong to the Shia group (as opposed to the Sunni group) in Islam, there are major doctrinal differences between the main Shia tariqahs. After that there is the complete doctrinal break between all the different Shia tariqahs whose last Imams have gone into Occultation and the Shia Nizari Ismailis who deny the very concept of Occultation. The Shia Nizari Ismailis by definition have to have a present and living Imam until the end of time. Thus if any living Nizari Ismaili Imam

<sup>a</sup> The Occultation (Arabic: غيبة *Ghaybah*) in Shia Islam refers to a belief that the messianic figure, or Mahdi, who in Shi'i thought is an infallible male descendant of the founder of Islam, Muhammad, was born but disappeared, and will one day return and fill the world with justice and peace. Some Shi'is, such as the Zaidi and Nizari Ismaili, do not believe in the idea of the Occultation. The groups that do believe in it differ on the succession of the Imamate, and therefore which individual is in Occultation. The Hidden Imam is still considered to be the Imam of the Time, to hold authority over the community, and to guide and protect individuals and the Shi'i community.

fails to leave behind a successor after him then the Nizari Ismailism's cardinal principle would be broken and it's very *raison d'être*<sup>a</sup> would come to an end.

- **Zaydi Shia**

Zaidiyyah or Zaidism (Arabic: الزيدية *az-zaydiyya*, adjective form Zaidi or Zaydi) is an early sect which emerged in the eighth century out of Shi'a Islam, named after Zayd ibn 'Alī, the grandson of Husayn ibn 'Alī. Followers of the Zaydi Islamic jurisprudence are called Zaydi Shi'a and make up about 35-40% of Muslims in Yemen.<sup>[1]</sup>

- **Imami Shia**

Imamah (Arabic: إمامة) is the Shia Islam doctrine<sup>[1]</sup> (belief) of religious, spiritual and political leadership of the Ummah. The Shia believe that the Imams are the true Caliphs or rightful successors of Muhammad, and further that Imams are possessed of divine knowledge and authority (Ismah) as well as being part of the Ahl al-Bayt, the family of Muhammad.<sup>[2]</sup> These Imams have the role of providing commentary and interpretation of the Quran<sup>[3]</sup> as well as guidance to their tariqa followers as is the case of the living Imams of the Nizari Ismaili tariqah.

According to Nasir al-Din al-Tusi, the Imam is a means through which humans receive divine grace, because "He brings men closer to obedience (of Allah) and keeps them away from disobedience." As fulfilling the human being is his wish, it is logical that God appoints Imams to subject man to his wishes. So his existence and his deeds display two forms of grace of God toward man.<sup>[4]</sup>

- **Twelvers**

Twelver (Arabic: اثنا عشرية, Athnā'ashariyyah or Ithnā'ashariyyah; Persian: شیعه دوازده امامی, pronounced [ʃiːʔe-je dævazdæh emami:]) Shia Islam or Imamiyyah (Arabic: إمامية) is the largest branch of Shia Islam. The term *Twelver* refers to its adherents' belief in twelve divinely ordained leaders, known as the Twelve Imams, and their belief that the last Imam, Muhammad al-Mahdi, lives in occultation and will reappear as the promised Mahdi.

Twelvers believe that the Twelve Imams are the spiritual and political successors to the Islamic prophet Muhammad. According to the theology of Twelvers, the Twelve Imams are exemplary human individuals who not only rule over the community in justice, but also are able to keep and interpret *Sharia* and the esoteric meaning of the Quran. The words and deeds (Sunnah) of Muhammad and the Imams are a guide and model for the community to follow; as a result, Muhammad and the Imams must be free from error and sin, known as Ismah or infallibility, and must be chosen by divine decree, or *nass*, through Muhammad.

Twelvers make majorities in Iran, Azerbaijan, Iraq, and Bahrain; a plurality in Lebanon; and significant minorities in Kuwait, India, Pakistan, Afghanistan, Qatar, UAE and Saudi Arabia. Oman, Yemen, Egypt, and Uzbekistan.

Twelvers share many tenets of Shia with related sects, such as the belief in Imams, but the Ismaili Shias believe in a different number of Imāms and, for the most part, a different path of succession regarding the Imamate. They also differ in the role and overall definition of an Imam. Twelvers are also distinguished from Ismailis by their belief in Muhammad's status as the "Seal of the Prophets" (Khatam an-Nabiyyin), in

<sup>a</sup> Reason for being.

rejecting the possibility of abrogation of Sharia laws, and in considering both esoteric and exoteric aspects of the Quran. Alevi in Turkey and Albania and Alawis in Syria share belief in the Twelve Imams with Twelvers, but their theological doctrines are remarkably different.

- **Ja'fari jurisprudence**

Ja'farī school of thought, Ja'farite School, Ja'farī jurisprudence or Ja'farī Fiqh is the school of jurisprudence of most Shi'a Muslims, derived from the name of Ja'far as-Şādiq, the 6th Shi'a Imam. This school of jurisprudence is followed by Twelvers in general and Isma'ilis in part, as well as a small minority of Zaidis.

It differs from the four or sometimes Five Schools or madhhabs of Sunni jurisprudence in its reliance on *Ijtihad*, as well as on matters of inheritance, religious taxes, commerce, personal status, and the allowing of temporary marriage or *mut'a*. However, despite these differences, there have been numerous fatwas regarding the acceptance of Ja'farī *fiqh* as an acceptable Muslim *madhhab* by Sunni religious bodies. These include the Amman Message and a fatwa by Al-Azhar. In the modern era, former Prime Minister of Sudan Sadiq al-Mahdi defined the recognized schools of Muslim jurisprudence as eight, Ja'fari was one of them. While many differences between Ja'fari fiqh and that of Sunni Muslims are minor, two notable differences are that Ja'fari jurisprudence allows temporary marriage (*Nikah mut'ah*), and has stricter view of ritual purity, for example not allowing unbelievers to enter mosques.

- **Batiniyya-Alevism**

Batiniyya (Arabic: باطنية, translit. *Bāṭiniyyah*) refers to groups that distinguish between an outer, exoteric (*zāhir*) and an inner, esoteric (*bāṭin*) meaning in Islamic scriptures. **The term has been used in particular for an allegoristic<sup>a</sup> type of scriptural interpretation developed among some Shia groups, stressing the *bāṭin* meaning of texts.** It has been retained by all branches of Isma'ilism and its Druze offshoots. The Alawites practice a similar system of interpretation. Sunni writers have subsequently used the term polemically in reference to rejection of the evident meaning of scripture in favor of its *bāṭin* meaning. Al-Ghazali, a medieval Sunni theologian, used the term *batiniyya* pejoratively for the adherents of Isma'ilism. Some Shia writers have also used the term polemically.

## **Ghulat**

- **Hurufism**

Hurufism (Arabic: حرفية *hurufiyya*, adjective form *hurufi* literal meaning "letters" [of the alphabet]) was a <sup>[2]</sup> Sufi doctrine, which was born in Azerbaijan and spread in areas of western Persia and Anatolia in later 14th – early 15th century.

The founder and spiritual head of the Hurufi movement was Azerbaijanian Faḏlu l-Lāh Astar-Ābādī, also called Nāimī (1340–94). Born in Astrabad, Iran, he was strongly drawn to Sufism and the teachings of Mansur Al-Hallaj and Rumi at an early age. In the

<sup>a</sup> The Gnostic Allegorists are still with us. It's my opinion that Islam was designed to be an Arabic Gnostic response to the paganized Roman Catholic Church of the 7<sup>th</sup> Century. Using this methodology (allegorical Interpretation) was the only way Muslims could make any sense of the dischordant, confusing, and contradictory passages in the Qur'an, the Sunnah, and the Hadith.

mid-1370s *Nāimī* started to propagate his teachings all over Persia and Azerbaijan. While living in Tabriz, Fazlallah gained an elite following in the Jalayirid court, where the writing of his main work, *Jawidan-Al-Kabir*, allegedly took place. At that time he was still in the mainstream of Sufi tradition. Later, he did move towards more esoteric spirituality, and, failing to convert Timur, was executed in 1394 near Alinja castle in Nakhchivan by the ruler's son Miran Shah. The uprising of Hurufis, who had gathered a large following, was crushed in Azerbaijan, but the popular movement survived for another decade or so in different guises

According to Fazlallah, the key to open seventh sealed book, the Qur'an, is a kabbalistic system of letters that is expounded by later Hurufis in the *Hidayat-nama*, *Jawidan* and in the *Mahram-Nama*. The Universe is eternal and moves by rotation. God's visage is imperishable and is manifest in Man, the best of forms — *zuhur kibriya*. God is incarnated in every atom. Hurufis considered Faḏlu l-Lāh, a manifestation of God's force after Adam, Moses and Muhammad. God is also embodied in words and the 28 letters of the Arabic alphabet and the 32 letters of Persian, are the basis for love and beauty in the world. Seven is a key number corresponding to noble parts of the face, the verses of *Al-Fatiha* and verbal confession of faith. Man is a supreme copy of the divine and the key to *haqiqa*.

According to R. N. Frye's *Cambridge History of Iran*, Hurufism was an expression of Ismailism in its mystical identification of human figure, but differed in its recognition of *haqiqa* in the substance of letters rather than in the person of the Imam.

After his death *Nāimī*'s ideas were developed and propagated by 'Alī 'Imādu d-Dīn *Nasīmī* and Ali-ul A'la in Azerbaijan and Seyid Ishag in Turkey. Poet *Nasīmī* (?–1417) and other Hurufis make kabbalistic tendencies subordinate to mystic concepts of Sufism, and specifically those of Mansur Al-Hallaj, who was another great influence on *Nasīmī*.

Through *Nasīmī*'s poetry Hurufi ideas influenced, in different degrees, people like Niyazi Misri, Fuzuli, Habibi, Khatai (Ismail I), and Rushani. The Bektashi Sufi order that was once widespread in Anatolia and the Balkans was a repository for the Hurufi teachings and writings. In fact, many of Hurufi manuscripts that are existent today were safeguarded in the libraries of Bektashi lodges. Hurufi terms and concepts permeate Bektashi poetry. Gül Baba provided an extensive compendium of Hurufi ideas in *The Key to the Unseen*.

The Shattari *tariqah* is a contemporary repository of *Hurf-e-Muqattiyat* (secrets of the alphabets).

- *Bektashi Order*

The Shī'ah Imāmī Alevī Bektāshī Ṭarīqah or The Bektashi Order (Turkish: *Bektaşî Tarikatı*), is a dervish order (*tariqat*) named after the 13th century Alevi Wali (*saint*) Haji Bektash Veli from Khorasan, but founded by Balim Sultan. The order is mainly found throughout Anatolia and the Balkans, and was particularly strong in Albania, Bulgaria, and among Ottoman era Greek Muslims from the regions of Epirus, Crete and Macedonia. However, the Bektashi order does not seem to have attracted quite as many adherents from among Bosnian Muslims, who tended to favor more mainstream Sunni orders such as the Naqshbandiyya and Qadiriyya. The order represents the official ideology of Bektashism (Turkish: *Bektaşilik*).

In addition to the spiritual teachings of Haji Bektash Veli, the Bektashi order was later significantly influenced during its formative period by the Hurufis (in the early 15th century), the Qalandariyya stream of Sufism, and to varying degrees the Shia beliefs circulating in Anatolia during the 14th to 16th centuries. The mystical practices and rituals of the Bektashi order were systematized and structured by Balim Sultan in the 16th century after which many of the order's distinct practices and beliefs took shape.

A large number of academics consider Bektashism to have fused a number of Shia and Sufi concepts, although the order contains rituals and doctrines that are distinct. Throughout its history Bektashis have always had wide appeal and influence among both the Ottoman intellectual elite as well as the peasantry.

- Alawites

The Alawites, today, are a very important (although small) group of Muslims.

'Alawites are an offshoot of Shi'ites. Some other Muslims, particularly in Syria and Lebanon, accept them as Muslims, but others consider them heretics (ghazi) and outside of Islam. 'Alawites have seven pillars of Islam, including Jihad and devotion to 'Ali, who is divine. 'Alawites believe in drinking wine, and they have something similar to a communion service. Tens of thousands of 'Alawites have been killed by other Muslims, but today 'Alawites are in control in the country of Syria.

Who are these people? What do the following have in common: a persecuted people, wild outlaws, a battery-powered electric messiah, and control of the country of Syria today. Who is it that believes in a "Trinity", whose Supreme manifestation is Muhammad, 'Ali, and Salman al-Farisi? The purposes of this paper are to give both Muslims and non-Muslims a different perspective on the world of Islam, break down stereotypes about Muslim people, and perhaps, through a brief glimpse of the strange ways of the 'Alawites, you might find some deep things to ponder. We will answer all of these questions, but in order to do so, we have to go back and understand a few things about their origin.

### **Origin of the 'Alawite People**

There is actually great disagreement on the origin of the 'Alawite people. They prefer the name 'Alawi (follower of 'Ali), but they were for a long time called Nusayris. Some think the Nusayri were descendents from the Nazerini in Syria Roman historian Pliny mentioned in History 5:23. The 'Alawites are composed of a number of tribes, some of which were native to northwest Syria; other tribes emigrated from Iraq in the 12th century. In 1516, the Ottoman Emperor Selim I "The Grim" killed over 9,400 mainly 'Alawite Shi'ites with the blessing of the Sunni religious leaders. He settled many Turks in the 'Alawite homelands of northeast Syria, but over time, many of them joined the 'Alawites also.

The 'Alawites tried to set up their own country, first called "The 'Alawite State", and then changed to "Sanjak of Latakia", from 1920-1936. Today there are up to 3 1/2 million 'Alawites, and they control the country of Syria.

### **History of their Religion**

According to themselves, this Shi'ite group came from God, and their religion is what Mohammed and 'Ali taught. According to question 44 of the Druze Catechism, they split off from the Druze because they worshipped 'Ali, when they really should be worshipping Lord al-Hakim (996-1021 A.D.) who is visible God to the Druze.

According to Patrick Seale, in *Asad : The Struggle for the Middle East*, Univ. of Ca. Press 1968, p.8, "Like the related sects of the Druze and Isma'ilis, the Nusayris were a remnant of the Shi'i upsurge which had swept Islam a thousand years before. They were islands left by a tide which had receded."

Some trace the teachings of the 'Alawites to Muhammad ibn Nusayr an-Namiri (c.850 A.D.), who called himself the Gate (Bab) to Truth. It apparently evolved through the teachings of Husayn ibn Hamdan al-Khasabi (c.970 A.D.). When the Shi'ites lost power, 'Alawites were killed by Crusaders, Mamelukes, Ottomans, and 'Alawites also fought among themselves. As a side note, there was a Sunni 'Alawiyya dynasty of Morocco, but it is unrelated.

#### o **Conflict Over the 'Alawite Religion**

'Alawites are an offshoot of Twelver Shi'ites. They were recognized by the Lebanese Twelver Shi'ite leader Imam al-Sadr in 1974 as legitimate Muslims, after the 'Alawite Hafez Assad was elected to power in Syria in 1971. His son, Bashar is likewise an 'Alawite. Other, smaller groups also believe in the deification of 'Ali, and these groups along with 'Alawites are called 'Alawi.

Ibn Taimiya/Taymiyya (d. 1328), orthodox Muslim scholar and founder of Wahhabism, issued a fatwa (legal judgment) against the 'Alawites with rather harsh language. He said they were not trustworthy, "they were greater infidels than the Christians and Jews...greater even than idolaters." He authorized Jihad against them, saying it was legal to take their property and blood, unless they show repentance.

In 1097 the Crusaders initially massacred a group of Nusayris, but when they heard they were not true Muslims, the Crusaders tolerated them and even aided them in fighting the Isma'ilis. In 1120, the Kurds and Isma'ili Muslims defeated 25,000 Nusayris, but in 1123 the Nusayris with the help of some defecting Isma'ilis defeated the Kurds. In 1291, 'Alawite and Isma'ili leaders met unsuccessfully to try to merge together. The Egyptian (Muslim) Mameluke rulers persecuted them from 1260 to 1518. When the Ottomans took over Syria, starting in 1516, they persecuted the 'Alawites too. In 1832, after the Nusayri attacked the Ismai'li village of Masyaf, the Pasha of Damascus sent thousands of troops to fight them. They were also persecuted in 1870 and 1877. The French pacified 'Alawi lands from 1918-1922. After 'Alawites massacred some Christian nuns on 4/27/1924, the French killed more 'Alawites. Under Sliman Murshad, many 'Alawites fought against the Nationalist Syrian troops, until Sliman was hung in 1946. 'Alawites are 8-12% of the Syrian population today. They are 65% of the population in the Latakia regions of east Syria and a small part of south Turkey.

After Hafez Assad had been in power, the Sunni Muslim Brotherhood (Ikwan) almost assassinated Assad on 6/26/1980. Many of the Ikwan were in the town of Hama, and the government sent 500 Syrian troops to punish them. The Ikwan killed all of them. All the mosques of Hama blared out that the guerilla war against Assad was over, now was time to openly support the Ikwan and drive out the "infidels". The streets of Hama were too narrow for tanks, so Assad's brother ordered the artillery flatten the town, and then sent in troops to kill everyone else. Between 20,000 and 38,000 people were killed. An 'Alawite told me that Assad's brother was expelled from Syria for this. However, Syria has not had any trouble with Sunni holy warriors since. Summary: Non-Alawite Muslims are not all agreed whether the 'Alawites are genuine Muslims or not. 'Alawites claim to follow the

essential teachings of Islam, but there are obviously wide differences in interpretation. In a similar manner, all Muslims claim to follow the teachings of Jesus, yet few have read them and know of the intrinsic contradictions between the Prince of Peace (that is, Jesus) and Islam. While many Muslims considered ‘Alawites as ghulat(a cult) farther from Mohammed’s teachings than even Christians and Jews, some might consider Islam a ghulat with respect to Jesus’ teaching.

○ **Beliefs of ‘Alawite Islam**

Secrecy: ‘Alawites have tried to keep their inner teaching and rituals secret, somewhat like the masons or Mormons. One of their rituals is a communion, including drinking wine. Like Catholics, they believe that the wine is transubstantiated into deity, Allah.

The Five Pillars of Islam: the creed, prayer, alms, pilgrimage, fasting during Ramadan, are believed only as symbols and there is no need to practice them. They have two other pillars:

Jihad, or holy struggle/war, was also considered the sixth pillar by the Kharijites.

Worship of ‘Ali, (called Waliya), is the seventh pillar. This involves not only devotion to ‘Ali, but also struggle against ‘Ali’s enemies.

A "Trinity": Almost all Shi’ites (Zaydis excepted) believe ‘Ali, the son-in-law of Mohammed, was the rightful first caliph. However, ‘Alawites go further and believe ‘Ali is a member of an appearance of a "Trinity" of Allah. Most Muslims deny any Trinity. Like the other Isma’ilis, **Allah has appeared in a threeness at least seven times. The last appearance was Mohammed, ‘Ali and Saliman al-Farisi.** "al-Farisi" means "the Persian". Saliman was the one who suggested digging a large trench around part of Medina at the Battle of the Trench.

**Table 1.01 Alawites Believe Allah Appeared In Seven Cycles Of Three Parts**

Revealed	Hidden	Gate
Adam	Abel	?
Noah	Seth	?
Jacob	Joseph	?
Moses	Joshua	?
Solomon	Asaph/’ Asaf	?
Jesus	Peter	?
Mohammed	‘Ali	Saliman al Farisi

Note that Noah and Seth are together<sup>a</sup>.

<sup>a</sup> Seth Died in 1142 while Noah was born earlier in 1056. They coexisted on earth for 86 years. They could have and probably did know each other. Ref. Gen 5:06 Seth born,; Gen 5:23 Noah born. The Bible says that Noah was 600 years, when he entered in the ark, Gen 7:6 and 17 days later the flood came Gen 7:11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. However, the Qur’an says that



**Reincarnation:** People who deny ‘Ali will be punished by being reincarnated into animals.

**Attending Mosque** is not important to most ‘Alawites. However, they do have ceremonies in the famous Ummayyad mosque in Damascus.

**Holidays:** Like both Sunnis and Shi’ites, they celebrate the sacrificial feast Id al-Azha. Like other Shi’ites, they celebrate the festivals of Idr i-Fitr, Idr i-Kabir, and Ashura. They also celebrate Christmas and Epiphany. **They also celebrate Nawruz, which is the New Year of the Zoroastrians. Other Shi’ites celebrate this also, teaching this was the day Mohammed gave the Caliphate to ‘Ali.**

**Astrology:** While Mohammed was against astrology, ‘Alawites use astrology; perhaps they were influenced by Zoroastrians here. **They believe the stars in the Milky Way are actually the deified souls of believers.**

**Women:** Old Nusayri theology said **women do not have souls and are not reincarnated:** **The Encyclopedia of Islam New Edition continues:** "Women are excluded from this **because they are born of the sins of devils;** for this reason, they are not entitled to participate in the rights of men (Sulayman, Bakura, 61)." This, also, *does not* differ markedly from Mohammed, where **he taught the majority of the inhabitants of Hell were women** (Bukhari vol.2 book 18 ch.9 no.161 p.91-92; vol.1 book 6 ch.8 no.301 p.181, and vol.1 book 2 ch.21 no.28 p.29). **However in modern times, an ‘Alawite told me (‘me’, evidently the author of this piece) - that today they do in fact believe women have souls.**

- **Qizilbash**

**From The Cosmology and Eschatology of the Ghulât**  
by Kathryn Babayan

My work, in very broad terms, focuses on idealists, optimists and visionaries who believe that justice could reign in this evil world of ours. It explores this sense of immediacy in the desire to experience a utopia on earth. Reluctant to await another existence, perhaps another form, or eternal life ensuing death and resurrection, these men (*ghulât*) who I study, want to hasten the attainment of the apocalyptic horizon of Truth. **For them, time is cyclical; the ghulât do not see the universe in linear terms of a beginning and an end, but as successive cycles where the end of one era spontaneously flows into the beginning of another. Existence and time are eternal.** And they are religious men who maintain the unity of God and invariably yearn to experience God's omnipresence. These spiritually inclined men envisage divinity incarnated in earthly gods, each believer craving to communicate with the divine personally in anticipation of prophetic inspiration and illumination. **It is with such a temperament of hope and of continued prophecy that one such group, the Qizilbash (Red Heads) took up arms to fight for Isma'il Safavi, their divinely**

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Noah preached to the people (before the Flood) 1000 years minus 50 years or 950 years! A clear contradiction, because Nuh (Noah) only lived: Ge 9:28 And **Noah lived after the flood three hundred and fifty years.** Ge 9:29 And **all the days of Noah were nine hundred and fifty years:** and he died. See Section 1.5.1.4  
Mohammed is a False Prophet.

**inspired leader, a venerable godhead in their eyes, to establish Truth and Justice on earth.** With Isma'il, it is the added ingredient of charisma that concerns me, an element that so often secures the success of such messianic movements. But alas, it also involves a story of betrayal and of human fragility when confronted with the task of fusing spiritual and temporal power together to ensure a harmonious and egalitarian worldly existence for humankind.

My book attempts to understand **how basic issues human beings have been preoccupied with throughout recorded history, where we come from, what our purpose is in this world and in this universe, and where and if we travel from here animated the spiritual landscape of the Qizilbash.** What were the particular cultural (social, religious, and political) conditions under which such questions were expressed in the agrarian age and in the geographical and historical setting of early modern Iran, Iraq, and Anatolia? What mixture of traditions did these Qizilbash draw on in the articulation of their syncretic ideals? It is my hope that such a study will shed light on one cultural variety, on a particular option, synthesis, paradigm, and eschatology born out of the age of Late Antiquity: the product of an interaction between the Irano Semetic and Hellenic cultures. This is the broad outline upon which my study has its inquisitive foundation.

More particularly, I explore the Safavi world (1501-1722), an esoteric chapter in the history of early modern Iran that witnessed the royal enthronement of Isma'il, the spiritual guide of the Safavi order. This mystic (Sufi) turned king (shah) claimed to be the reincarnation of a host of prophets (Adam, Noah, Abraham, Moses, Jesus, and Muhammad) and kingly heroes (Faridun, Khusraw, Jamshid, and Alexander) from Iran's cultural past. "Prostrate thyself! Pander not to Satan! Adam has put on new clothes, **God has come,**" **writes Isma'il in his poetry composed as he, together with his adepts, the Qizilbash, conquered Iran and Iraq (1501). In an attempt to add temporal power to the already existent Safavi spiritual dominion, these Qizilbash allegedly entered the battlefield unarmed, thinking that Isma'il's miraculous powers would shield them.** Some are claimed to have devoured men alive in submission and devotion to their godhead. It is not solely on the basis of his personal charisma that **Isma'il wielded such power, for he had inherited from his ancestor, the mystic Shaykh Safi al-din (d.1334), the leadership of the Safavi order and, hence, a saintly aura and a spiritual legitimization, which in early modern Islamdom was so intimately associated with Sufism (mysticism) and the dervish culture. Moreover, in the Anatolian context where Isma'il's grandfather Sultan Junayd (d.1460), had spent over a decade (1448-59) in exile from Ardabil (NW Iran) accumulating Turkman disciples and engaging in holy war against Byzantium, the prestige of this family of saintly men had become imbued with divinity. Indeed, Junayd claimed to be God and his son, Haydar (d.1488), who had introduced the ritual red headgear (hence the name Qizilbash) that symbolized membership in this transformed Sufi brotherhood, claimed to be the son of God.**

I attempt to understand the religious milieu of the Qizilbash and delineate the web of beliefs that bound them to their Safavi masters beliefs historians have vaguely termed "extreme Shi'ism." **I have adopted a variety of approaches to trace the "spiritual landscape" of Qizilbash Islam, a landscape that was shaped by Islam as a living religion, but was nevertheless incongruous with its textual ideals. I regard this**

landscape seriously, as a global phenomenon, because a series of similar messianic movements had manifested themselves between the fourteenth and sixteenth centuries in the European provinces of the Ottoman empire, as well as in Anatolia, Iraq, Iran, Transoxiana, and India. Safavi historiography, however, has focused on the Qizilbash as political actors, because initially they came to form the military and administrative backbone of the early Safavi empire. In addition, scholars have concentrated on the adopted imperial religion of Twelver Shi'ism, because once Isma'il conquered Iran he altered his rhetoric; he adopted the Persian royal title of "shah" and proclaimed Twelver Shi'ism as the religion of his domains. Nevertheless, the nature and origins of Safavi revealed revolutionary beliefs that remain unexplored. Safavi historians have assumed that with the proclamation of Shi'ism as the religion of the Safavi imperium (in 1501), an easy and thorough conversion ensued.

Tensions, however, between the spiritual landscape of Qizilbash Islam and Shi'ism had surfaced from the very inception of Safavi rule. It was not until a century later that the political power of the Qizilbash had waned and Shi'i orthodoxy had received the necessary political sanction to redraw its map of Shi'ism in Safavi Iran; Sufism, a tendency so embedded in classical Safavi culture was, then, cast as heretical and expunged from the boundaries of legitimacy. Formalisms began to quench the free-spirited experiment that had given birth to the Safavi idiom. As the intuitive gave way to the cerebral, an age of colloquia between spiritual and temporal, reason and experience, mystical and theological came to a close. Since politics and religion were so intimately linked in Safavi Iran, the transformations occurred on all levels; repercussions of the erosion of Qizilbash Islam manifested themselves in the realms of written and oral culture, in forms of sociability, as well as in politics. I believe that a proper assessment of the meaning of change within the realm of religion and politics in Safavi society must consider both as components of a system that embodies behavior and attitudes, as well as ideology. To understand the Qizilbash, religion and politics should be studied as two complementary spheres interacting within a cultural system. **For the Qizilbash, a dichotomous line between these two realms did not exist.**

The most striking elements that distinguish these types of messianic movements, referred to pejoratively by Islamic heresiographers as the "exaggerators" (*ghulât*), from normative Islam is their particular cosmology and eschatology. The *ghulât* do not believe in resurrection, one of the five tenets of Shi'i Islam. For them the human being dies but is to be reincarnated, returning to this world in a different form. There is no heaven or hell for the *ghulât*. Beyond a recurring cluster of doctrinal precepts, such as the idea of the transmigration of the soul and the belief in the possible incarnation of all or part of the divine in certain men, these movements share a conception of cyclical hiero-history: the notion that prophetic revelation never ceased and a conception of history as a succession of dispensations that would inevitably lead to a Final Era of Unveiled Truth and Utopian Lawlessness on Earth. **The advent of the personification of the Holy Spirit, bearing glad tidings of a new dispensation of social Justice, is in the here and now, not at the end of monotheistic time.** Beliefs that revelation never ceased, that Muhammad was not the seal of the prophets, and that souls of old prophets could migrate into different human beings at any given time allowed for a constant rejuvenation and continuity of *ghulât*

movements in time and space, albeit in varied forms and languages. Not only did it present an alluring platform for aspiring revolutionaries to embrace, but it became a channel through which social and political protest could be voiced.

The following article provided by the courtesy of <http://www.everyculture.com/Africa-Middle-East/Qizilbash.html#ixzz4Ed650XK7>

The Qizilbash have been defined to a large extent by historical circumstances. The Qizilbash were formed out of several Turkish Shia groups that were living in northwest Persia (Azerbaijan) in the fifteenth century. These groups were oppressed by the Osmanli Turks in the early years of the Ottoman Empire. Shaykh Heydar, a charismatic Sunni religious leader, attracted a large following of Shia from Azerbaijan. He called his most loyal Turkic followers "Qizilbash" and created a special hat for them to wear. The Heydar hat was red, and "Qizilbash" came to mean "red hats," "red heads," or "red beards."

Shaykh Heydar was killed in 1488 in a battle between his Qizilbash and other Turks. Civil war in Azerbaijan ensued. In 1501 Heydar's son, Esmā'īl, founded the Safavid dynasty and conquered most of what is Iran today. Shah Esmā'īl spread Ithna Ashari Shiism throughout Persia, the religion that is still dominant in Iran today.

The Qizilbash became known as skilled warriors. They could put 70,000 armed horsemen in the field at one time. Some became mercenaries, but most of them supported the Safavid shahs who were fighting against the Sunni Ottoman and Sunni Uzbek Turks.

The Qizilbash, though not always aligned with the shahs in power, seemed always to have a central role in the power struggles that were constantly in play over the centuries. Their formidable military organization was utilized by various shahs and played a prominent role in the expansion of empires, particularly the Durrani Empire (1747-1793), which extended through Afghanistan and into India. When not at war, the Qizilbash served as personal bodyguards of the shahs and as household troops. Such forces were used to quell rebellions within the empire.

In the course of expansion, groups of Qizilbash (and others) were left at various places to protect communication and supply routes, to maintain law and order, and to collect tribute from conquered peoples.

**The Qizilbash became better situated (if not more numerous) in what is now Afghanistan and Pakistan than they had been in Iran.** In Afghanistan, the Qizilbash gradually accepted Dari (Afghan Farsi or Persian) as their primary language. Because they remained Shia and maintained a strong influence in the Afghan court, the predominant Sunni population resented their presence, and the Qizilbash felt the discrimination. **Nevertheless, the Qizilbash became an entrenched part of the Afghan population, particularly in urban areas, where they became administrators, clerks, traders, and artisans.**

**By the end of the nineteenth century, the Qizilbash influence in the Afghan court had diminished.** The Qizilbash supported, or were thought to be supporters of, the Hazarajat, who fought unsuccessfully against the ruling emir. **For these reasons, and others, the emir tried forcibly to convert the Qizilbash to Sunni Islam. Those**

**who refused were forced to wear red turbans. Because of the threat of persecution, many Qizilbash claimed to be Sunni, but secretly remained Shia.**

**This adoption of a dual religious identity, known as *taqiyya*, still occurs today.** Obtaining accurate population figures for the Shia Qizilbash in Afghanistan and Pakistan is virtually impossible because they claim to be Sunni, Tajik, Farsiwan, or Pashtun, or they identify themselves according to their place of origin in India. **Population estimates for Afghanistan range from 30,000 to 200,000, but some suggest the figure is closer to one million. The story is similar in Pakistan.** Few influential Qizilbash live in Iran, their original home.

The Qizilbash are no longer considered a warrior class, but they are still thought to be within the upper strata of power and among the intelligentsia. They also tend to be predominantly urban professionals—doctors, teachers, engineers, and lawyers. Because of physical dispersal and *taqiyya*, they are no longer a cohesive group; nevertheless, they have maintained their strong ethnic pride

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We have provided this somewhat lengthy group of articles on the Qizilbash because:

1. It is an interesting cult study.
2. Our servicemen have interacted with these individuals.
3. They exist today and need to be understood and redeemed.
4. They illustrate the range of beliefs within Islam.
5. Their belief system incorporates allegorical (Gnostic) interpretation of the Islamic documents.

(In order to keep their sanity)



**Figure 1.20 The Quizilbash or Red (Turkish Crimson)-Heads.  
Or is it Sandy Claus  
Picture courtesy of Yahoo.**

- **Ismā'īlī**
  - Nizari

For *Nizari* reasoning is arrived at through a dialectic between revelation and human reasoning, based on a synergy of Islamic scripture and classical Greek philosophy, in particular Aristotelian reasoning and Platonic metaphysics. It seeks to extend an understanding of religion and revelation to identify the outwardly apparent (*zahir*), and also to penetrate to the roots, to retrieve and disclose that which is the inner underlying (*batin*). This process of discovery engages both the intellect (*'aql*) and the spirit (*ruh*), operating in an integral synergy to illuminate and disclose truths (*haqi'qat*) culminating in gnosis *ma'rifat*).

{More Allegoristic Gnosticism. NEC}

- Deobandi sec of India.
  - **The Tablighi Jamaat Or TJ**

Muhammad Ilyas al-Kandhlawi, who lived in India, in 1926, was the founder of Tablighi Jamaat. **This hardline Deobandi sect has found itself on the front lines of domestic terrorism** cases on too many occasions now for anyone to leave this unchecked. Some of their members are also known for duplicious behaviour – even by fellow Muslims – an understandable tactic when you consider that **the group is militantly evangelical, and regards proselytizing in the name of its interpretation of Islam as its highest calling.**

The *Christian Science Monitor* reported this month that the group “began as a revivalist movement for a beleaguered Muslim minority in British-ruled India” and “has over the past century transformed into a global phenomenon that may have as many as 50 million followers”.

The group is known for eschewing political partisanship, much to the frustration of many of its co-religionists.

It is especially active in the United Kingdom, where it was recently banned from building a 300,000 square foot “mega mosque”.

The *Telegraph*'s Andrew Gilligan noted: “A number of terrorists have TJ connections. Abid Naseer, convicted this spring of plotting to attack the Arndale Centre in Manchester, was a member of the sect. **Two of the 7/7 bombers, including their leader, Mohammed Siddique Khan, attended a TJ mosque. John Walker Lindh — an American who is serving a prison sentence for aiding the Taliban in Afghanistan — traveled with Tablighi preachers to Pakistan in 1998 to further his Islamic studies before joining the Taliban.**”

**And the concern over TJ isn't just restricted to the counter-extremism community. One Imam at a mosque in Corona, near to San Bernardino, told Breitbart News that TJ was indeed “dangerous” especially for those who don't know what they are getting involved in when attending such mosques. He warned that if Muslims went “unguided” into TJ mosques, they would find themselves on the receiving end of some extreme practices – though he maintained that the group's leadership in Pakistan had tried for some time to put a lid on such activity.**

- **Why Has America Failed To Monitor Such A Sect?**

“**Civil Rights and Civil Liberties shut the case down because we were focusing on individuals who belong to Tablighi Jamaat,**” said Mr. Haney, a founding member of the Passenger Analysis Unit under Customs and Border Protection.

“We cross-checked all kinds of information. You name it. Visas, passports, travel patterns, family connections... anything to do within the universe of individuals coming in”.

He told Fox News: “**We had thousands of organizations or individuals in the database and we tracked them as they moved in and out of the United States on the Visa Waiver program. That's what first brought the group to our attention. And as**

we developed a case, and started putting the pieces in place, we gained more evidence of their activities”.

**The charge, aimed at the Obama administration, was so strong that Mr. Haney implied he and his department may have stopped San Bernardino’s terrorist attack if they weren’t hampered by political correctness.**

“Either Syed would have been put on the no-fly list because association with that mosque, and/or the K-1 visa that his wife was given may have been denied because of his affiliation with a known organization” .

The Middle East Forum think-tank reported in 2005: “The West’s misreading of Tablighi Jamaat actions and motives has serious implications for the war on terrorism.”

**“Tablighi Jamaat has always adopted an extreme interpretation of Sunni Islam, but in the past two decades, it has radicalized to the point where it is now a driving force of Islamic extremism and a major recruiting agency for terrorist causes worldwide.**

**“For a majority of young Muslim extremists, joining Tablighi Jamaat is the first step on the road to extremism. Perhaps 80 percent of the Islamist extremists in France come from Tablighi ranks, prompting French intelligence officers to call Tablighi Jamaat the “antechamber of fundamentalism.”**

**And U.S. counter terror chiefs were in fact developing an anti-TJ stance before President Obama’s election.**

**“We have a significant presence of Tablighi Jamaat in the United States,” the deputy chief of the FBI’s international terrorism section said in 2003, “and we have found that Al-Qaeda used them for recruiting now and in the past.”**

**British Members of Parliament and security experts have long warned about the growing influence of TJ. The group has its European headquarters in Dewsbury, in the north of England – perhaps most famous recently for being the home to the Prime Minister’s “token” Muslim cabinet minister, Baroness Sayeeda Warsi, who herself failed to escape links to extremism during her time in office. TJ was also linked to Britain’s youngest ever Islamic State member.**

The Islamic Institute for Education in Dewsbury has been the subject of numerous stories related to the refusal of TJ members to integrate into British society. As recently as July this year, TJ members were allegedly threatened with expulsion for “socializing with outsiders”.

The area is now becoming known as a source for UK-based jihad is making their way to Syria.

A similar pattern is emerging in France, where the small town of Lunel, with its population of just 25,000, has seen 17 men leave “since 2013 to fight for either al-Qaeda or Islamic State in Iraq and Syria”. The town’s mosque “has been described by the government as a hotbed of fundamentalism and linked to Tablighi Jamaat...”.



In 2006 the *Telegraph* noted: **“the Moroccan government – in company with others – has published documents suggesting that home-grown terrorists frequently use the Tablighi Jamaat as a cover... to hide their identity on the one hand, and to influence these groups and their policies on the other.**

Adding: **“For its part, the Philippines government has specifically accused the group of funding Saudi money to Islamic radicals in the south of the country”** while **“American investigators tackled the case of Lyman Faris, a Pakistan-born American citizen, now serving 20 years in prison for his part in a plot to blow up New York’s Brooklyn Bridge... they quickly discovered that he had posed as a Tablighi preacher in order to have an expired airline ticket re-issued in Pakistan. Such is the group’s reputation in much of the Islamic world that the travel agent readily made the amendments to the ticket.”**

Even countries like Kyrgyzstani have recently debated banning the group outright, calling it a **“springboard for dissemination of terrorism and extremism,”** and noting that Russia banned the group’s activities in 2009.

- **POLITICAL CORRECTNESS?**

TJ’s leadership, at least in Britain, has objected to scrutiny on the grounds of “Islamophobia”. So seems America to have capitulated to such political correctness.

And it’s a trend that is supported by tax payer funded organizations like the British Broadcasting Corporation (BBC) which in 2008 refused to allow the Christian Party (of the United Kingdom) to air a party political advertisement which called TJ a “a separatist Islamic group” – even though the same broadcast praised “moderate Muslims”.

Councilor Alan Craig, who stood as a candidate for the UK Independence Party (UKIP) in 2015, said at the time: “This was a politically correct attempt to close down reasoned discussion and debate. It’s a matter of freedom of speech and democracy... People rub along fairly well together in the East End of London, all different communities, faiths, colors and nationalities, but **Tablighi Jamaat have been antagonistic separatists since they were founded.**”

- **What Some Other Muslims Say.**

Dr. Taj Hargey of the Islamic Centre of Oxford has remarked of the group, “[TJ has] no proven track record of opening their facilities to the wider Muslim community, let alone non-Muslim community. In that time they have not even managed to create any facilities for women. The facility itself currently contributes substantially to marginalization”. **He added that TJ was a “supremacist movement with adverse implications for the government’s community cohesion policies”.**

Tehmina Kazi, from British Muslims for Secular Democracy group added that TJ was “particularly inward-looking” and are “reluctant to engage in dialogue with people who are different.”

These statements, in addition to those from the Imam at Corona Norco's mosque, reveal that at least some Muslims are aware of the army of darkness in their midst. There have even been huge reports warning Muslims not to buy into Tablighi's story-telling.

**The question is: what are Western Muslims going to do about it now?**

- **Alavi or The Hamza Alavi**

**Hamza Alavi** (10 April 1921 – 1 December 2003) was a **Marxist academic sociologist and activist**. He was born in the Bohra community in Karachi, in the then British India which now constitutes Pakistan and migrated in adulthood to the UK. The focus of his academic work was nationality, gender, fundamentalism and the peasantry. His most noted work was perhaps his 1965 essay *Peasant And Revolution* in the *Socialist Register* which stressed the militant role of the middle peasantry. These middle peasants were then viewed as the class in the rural areas which were most naturally the allies of the urban working class. **In the 1960s he was one of the co-founders of the Campaign Against Racial Discrimination**. He believed that a "salary-dependent class of Muslim government servants, called the 'salarial' led the movement of independent state for Muslims in subcontinent as they saw a decrease in their share of jobs in pre-partition India. which finally resulted in creation of Pakistan.

**This Article though the courtesy of and by "theirironbroom"**

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*Hamza Alavi* is an Islamic movement from Pakistan. It was under General Zia<sup>a</sup>, that narrow and bigoted religiosity became state policy. The General sought the political support of the mullahs for his illegal regime, for he had no other political base. He also sought financial support from the Reagan regime in the US. Both of these objectives, he thought, could be secured through an Islamic Jihad which he proclaimed against the Soviet presence in Afghanistan. The CIA joined took over the task of organizing armed religious groups in Afghanistan, in cooperation with Pakistani agencies. When the Russians left Afghanistan, however, the CIA was withdrawn precipitately from the scene, leaving it to Pakistan to deal with the mess that they had created. Foolish Pakistani policies since then, especially under Benazir Bhutto and her successor Nawaz Sharif, got Pakistan even more heavily involved with these once U.S. sponsored 'terrorist groups'. The present government has done little to turn away from these policies to extricate Pakistan from the mess that was inherited from Zia's Afghan policy.

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<sup>a</sup>. The State funeral of **Muhammad Zia-ul-Haq** was held on 19 August 1988 in Shah Faisal Mosque in Islamabad, Pakistan. **General Muhammad Zia-ul-Haq was the President of Pakistan and the Chief of Army Staff (COAS) at the time of his death.** He died in a mysterious C-130 Hercules plane crash on 17 August 1988. Several conspiracy theories exist regarding this incident, as other high-profile civilian and military personnel also died in the crash including the Chairman Joint Chiefs of Staff Committee General Akhtar Abdur Rehman and the United States Ambassador to Pakistan, Arnold Lewis Raphel. Zia's death was officially announced by Chairman of the Senate of Pakistan, Ghulam Ishaq Khan simultaneously via Pakistani radio and television on 17 August 1988. Zia-ul-Haq was given a state funeral and buried in a specially crafted white marble tomb, adjacent to Shah Faisal Mosque in Islamabad. Khan, Zia's successor as president, also managed Zia-ul-Haq's funeral. The funeral was attended by key American politicians, U.S. Embassy staff in Islamabad, key personnel of the Pakistan Armed Forces, and chiefs of staff of the Pakistani Army, Navy, Air Force and 30 heads of state, **including the presidents of China, Bangladesh, Iran, Turkey, India, the Aga Khan, representatives of the crowned heads of Saudi Arabia, Jordan, and the United Arab Emirates.**

- **Dawoodi**

The **Dawoodi Bohras** (Arabic: داوودی بوہرہ) are a sect within the **Ismā'īlī** branch of **Shia Islam**. Bohras mainly reside in the western cities of **India** and also in **Pakistan, Yemen** and **East Africa**. The main language of the community is "Lisan ud-Dawat", a dialect of **Gujarati** with inclusions from **Arabic, Urdu** and other languages. The Script used is **Perso-Arabic**.

- **The Move to India**

The 34th Dai Syedna Ismail Badruddin (son of Moulai Raj, 1657 CE onward) was the first Dai of Indian Gujrati origin. He shifted the Dawat from Ahmedabad to Jamnagar. During this period the Da'is also moved to Mandvi and later to Burhanpur. In the era of the 42nd Dai Syedna Yusuf Najmuddin (1787 CE onward) the Dawat office shifted to Surat. The educational institute *Al-Dars-al-Saifee* (later renamed Al Jamea tus Saifiyah) was built in that era by the 43rd Dai Syedna Abdeali Saifuddin, who was an extremely renowned scholar in the literary field. **During the period of the 51st Da'i Syedna Taher Saifuddin (1915-1965 CE), the Dawoodi Bohra Dawat administration has been located to Mumbai and continues there to the present day.** The 51st and 52nd Da'is both had their residence at Saifee Mahal in Mumbai's Malabar Hill as do the current claimants Mufaddal Saifuddin and Khuzaima Qutubuddin's son, Taher Fakhruddin.

Syedna Mohammed Burhanuddin (6 March 1915 – 17 January 2014) was the 52nd Dā'ī l-Muṭlaq.



**Figure 1.21 Yemeni Dawoodi Bohra At His Coffee Plantation**

When in communal attire, a Bohra male has a form of Tunic called Kurta, equally lengthy overcoat dress called Saya, and an **izaar** typically donned underneath, all of which are mostly white, along with a white and golden cap called Topi. Most men have a beard. A Bohra woman wears a two piece dress called a rida.

**The Dawoodi Bohra follow a sort of Shi'ite Islam as propagated by the Fatimid Imamate in medieval Egypt.** They pray 3 times a day joining both afternoon prayers Zuhr & Asr and both evening prayers Maghreb<sup>a</sup> & `Isha<sup>b</sup> (night) prayer, fast in the month of Ramadan, perform Haj and Umrah and give Zakat. The Dawoodi Bohras, being Ismailis and thus Jafaris, were included as Muslims in the Amman Message. There are some criticisms of the Amman message.

**The Bohras do stand out from other Islamic sects** in some ways such as their outlook on the status of women. Prof. Zainab Bano a Bohra Professor quoted that "Dawoodi Bohras are out of the Muslim mainstream, but part of the national mainstream. **There is gender equality and women's empowerment.**"



**Figure 1.22 A Borah Lady, Surat By M. V. Dhurandhar, 1928**

- **Female genital mutilation**

*Khatna*, a form of Type 1 female genital mutilation or FGM is thought to be widely practised in the Bohra community, in most cases performed on girls around age 7. The practice likely varies, with most women experiencing the

<sup>a</sup> The **Maghrib prayer** (Arabic: صلاة المغرب *ṣalāt al-mağrib*, "West [sun] prayer"), prayed just after sunset, is the fourth of five formal daily prayers (*salat*) performed by practicing Muslims.

The formal daily prayers of Islam comprise different numbers of units, called *rak'at*.

The Maghrib prayer has three obligatory (*fard*) rak'at and two recommended *sunnah* and two non-obligatory *nafls*. The first two *fard* rak'ats are prayed aloud by the Imam in congregation, (the person who missed the congregation and is offering prayer alone is not bound to speak the first two rak'ats aloud), and the third is prayed silently. To be considered valid *salat*, the formal daily prayers must each be performed within their own prescribed time period. People with a legitimate reason have a longer period during which their prayers will be valid.

<sup>b</sup> The **Isha prayer** (Arabic: صلاة العشاء *ṣalāt al-`iṣā`* IPA: [sʰala:t alʕiʃa:ʔ], "night prayer") is the night-time daily prayer recited by practising Muslims. It is the fifth of the five daily prayers—<sup>[1]</sup>(*salat*) [Islamic evening begins at maghrib]. The five daily prayers collectively are one pillar of the Five Pillars of Islam, in Sunni Islam, and one of the ten Practices of the Religion (*Furū al-Dīn*) according to Shia Islam. It is a four rak'ah prayer and the first two rak'ah are prayed aloud. When travelling, according to some madhhabs, it may be reduced to two rak'ahs. In Islam, the Isha' daily prayer has four required (Fard) rak'ah. However, in Sunni Islam, the two Sunnah rak'ah following the Isha' are highly recommended and so is the third rakat Wajib Witr. There are a few optional prayers that can be recited after the Isha' prayer, including the Nafilat ul-Layl prayers (together termed tahajjud), as well as the tarawih in Ramadan. Note: the

traditional form of khatna showing full to partial [clitoridectomy](#). With growing awareness about the practice, some khatna performed today may be milder or symbolic. The practice may originate in North Africa, where the Dawoodi Bohras trace their origins, and is now considered "intrinsic to their identity". The Dawoodi Bohras are the only Muslim sect in India to practice it; it is mostly kept alive by women, with men "[seeming] unaware that their own daughters and sisters are undergoing the cut". A 2011 Internet petition, to be delivered to Syedna Mohammed Burhanuddin, was the first public protest against female genital mutilation to emerge from the Bohra community.

In Australia, in November 2015, a Dawoodi Bohra sheikh along with 2 women were found guilty of genital mutilation of two young girls. The court convicted the three defendants after listening to wire-taps of their conversations. Medical evidence was inconclusive; Dr Susan Marks, the pediatrician who examined the girls, stated it was possible that the hood or partial clitoridectomy had been performed. There was, however, no obvious injury or scarring.

In 2016, both of the [claimants](#) to the title of [Dai al-Mutlaq](#) made public statements regarding this matter. [Mufaddal Saifuddin](#) said that "Even the big sovereign states, whatever it is they say, if it makes any difference to our things, then we are not prepared to understand!" he says and then adds. "The act has to happen! If it is a man, then it is right, it can be openly done, but if it is a woman then it must be done discreetly, but then the act has to be done." However, [Mufaddal Saifuddin](#) has not made any statements regarding what specific procedure is mandated, and activists believe that in some cases his followers may practice full or partial [clitoridectomy](#).

The other claimant, [Taher Fakhruddin](#) has made a public statement stating that "[Female Genital Mutilation](#) (FGM) is a horrific and un-Islamic practice and Syedna Fakhruddin condemns it categorically". According to his statement, women may elect to perform a religiously sanctioned clitoral hood reduction or clitoral hood removal procedure upon reaching the age of [legal adulthood](#).<sup>[35][36]</sup> Neither of these procedures involve removal of any part of the clitoris and they are not classified as mutilation according to either United Kingdom law<sup>[37]</sup> or United States law.<sup>[38]</sup> Clitoral hood removal is classified by the WHO as [Type 1a female genital mutilation](#).<sup>[39]</sup>

- **Seven pillars**

**The Dawoodi Bohras follow the Seven pillars of Ismaili Islam in the tradition of Fatimid Dawat: Walayah (guardianship of the faith), Taharah(purity), salat (prayer), Zakat (tithing), Sawm (fasting), Hajj (pilgrimage to Mecca), and Jihad (struggle).**

- **Sulaymani**

Su 3:45 Behold! The angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of the company of those nearest to Allah;"

46 "He shall speak to the people in childhood and in maturity. And he shall be of the company of the righteous." (i.e., Sinless)

- **The People Of The Book**

Su 3:64 Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that **we associate no partners with Him**; that we erect not, from among ourselves, lords and patrons other than Allah." If then they turn back, say Ye: "Bear witness that we at least are Muslims bowing to Allah's Will."

- 65 Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel were not revealed till after him? Have ye no understanding?
- 66 Ah! Ye are those who fell to disputing even in matters of which ye had some knowledge! But why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!
- 67 Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's which is Islam, and he joined not gods with Allah.
- 68 Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Apostle and those who believe: And Allah is the Protector of those who have faith.
- 69 It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray not you, but themselves, and they do not perceive!
- 70 Ye People of the Book! Why reject ye the Signs of Allah, of which ye are yourselves witnesses?
- 71 Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?
- 72 A section of the People of the Book say: "Believe in the morning what is revealed to the Believers, but reject it at the end of the day; perchance they may themselves turn back;"
- 73 "And believe no one unless he follows your religion." Say: "True guidance is the guidance of Allah: Fear ye lest a revelation be sent to someone else like unto that which was sent unto you? Or that those receiving such revelation should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."
- 74 For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.
- 75 Among the People of the Book are some who, if entrusted with a hoard of gold, will readily pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because they say, "There is no call on us to keep faith with these ignorant Pagans." But they tell a lie against Allah, and well they know it.
- 76 Nay. — those that keep their plighted faith and act aright, — verily Allah loves those who act aright.
- 77 As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah deign to speak to them or look at them on the Day of Judgment, nor will He cleanse them of sin: They shall have a grievous Penalty.
- 78 There is among them a section who distort the Book with their tongues: As they read you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and well they know it!

- 79 It is not possible that a man, to whom is given the Book, and Wisdom, and the Prophetic Office, {i.e. The Pope. NEC} should say to people: "Be ye my worshippers rather than Allah's:" On the contrary he would say: "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."
- 80 Nor would he {i.e. The Pope. NEC} instruct you to take angels and prophets for Lords and Patrons. What! Would he bid you to unbelief after ye have bowed your will to Allah in Islam?
- 81 Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you an Apostle, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."
- Su 5: 6 This day are all things good and pure made lawful unto you. **The food of the People of the Book is lawful unto you** and yours is lawful unto them. Lawful unto you in marriage are not only chaste women who are believers, **but chaste women among the People of the Book, revealed before your time**, — when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost all spiritual good.

- **Women In Islam**

- Su 4:1 **Nisaa, or The Woman.** In the name of Allah, Most Gracious, Most Merciful. O mankind! Reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered like seeds countless men and women; — reverence Allah, through Whom ye demand your mutual rights, and reverence the wombs that bore you: For Allah ever watches over you.
- 2 To orphans restore their property when they reach their age, nor substitute your worthless things for their good ones; and devour not their substance by mixing it up with your own. For this is indeed a great sin.
- 3 If ye fear that ye shall not be able to deal justly with the orphans, **marry women of your choice, two, or three, or four;**<sup>a</sup> but if ye fear that ye shall not be able to deal justly with them, then only one, or a captive that your right hands possess.<sup>b</sup> That will be more suitable, to prevent you from doing injustice.
- 11 **Allah thus directs you as regards your children's inheritance: To the male, a portion equal to that of two females;**<sup>c</sup> If only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the only heirs, the mother has a third; if the deceased left brothers or sisters the mother has a sixth. The distribution in all cases is after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise.<sup>d</sup>

<sup>a</sup> Muhammad had 12 wives, and many concubines. (What's good for the goose ain't so good for the ganders!)

<sup>b</sup> 'your right hands possess' means a slave. Here a slave girl as a Concubine.

<sup>c</sup> Woman's Equality 7<sup>th</sup> Century A.D.

<sup>d</sup> Good ole Allah - always comes through for the men!

- 12 In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused to any one. Thus is it ordained by Allah; and Allah is All-Knowing, Most Forbearing.
- 13 Those are limits set by Allah: Those who obey Allah and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein forever and that will be the Supreme achievement.
- 14 But those who disobey Allah and His Apostle and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.
- 15 If any of your women are guilty of lewdness, take the evidence of four reliable witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some other way.
- 16 If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.
- 17 Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.
- 18 Of no effect is the repentance of those who continue to do evil, until Death faces one of them, and he says: "Now have I repented indeed;" Nor of those who die rejecting Faith: For them have We prepared a punishment most grievous.
- 19 O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, — except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them, it may be that ye dislike a thing, and Allah brings about through it a great deal of good.
- 20 But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: Would ye take it by slander and a manifest wrong?
- 21 And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?
- 22 And marry not women whom your fathers married, — except what is passed: It was shameful and odious, — an abominable custom indeed.
- 23 Prohibited to you for marriage are: — your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers who gave you suck, foster sisters; your wives' mothers; your stepdaughters under your guardianship, born of your wives to whom ye have gone in, — no prohibition if ye have not gone in; — those who have been wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft- Forgiving, Most Merciful; —
- 24 **Also prohibited are women already married, except those whom your right hands possess:** Thus hath Allah ordained prohibitions against you: Except for these, all others are lawful, provided ye seek them in marriage with gifts from



your property, — desiring chastity, not lust. Seeing that ye derive benefit from them, give them their dowers at least as prescribed; but if, after a dower is prescribed, ye agree mutually to vary it, there is no blame on you, and Allah is All-Knowing, All Wise.

- 25 If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hand possess: And Allah hath full knowledge about your Faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: When they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This permission is for those among you who fear sin; but it is better for you that ye practice self-restraint. And Allah is Oft-Forgiving, Most Merciful.
- 26 Allah doth wish to make clear to you and to show to you the ordinances of those before you; and He doth wish to turn to you in Mercy: And Allah is All-Knowing, All-Wise.
- 27 Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away from Him, — far, far away.
- 28 Allah doth wish to lighten your difficulties: **For man was created weak in flesh.**

- **149 Violent Verses In The Qur'an,**

A few examples:

- Su 2:190 Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.
- 191 And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult or oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they first fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.
- 192 But if they cease, Allah is Oft-Forgiving, Most Merciful.
- 193 And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression.
- 194 The prohibited month for the prohibited month, — and so for all things prohibited, — here is the law of equality. If then anyone transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.
- Su 3:21 As to those who deny the Signs of Allah, and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.
- Su 3:56 "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."
- Su 5:48 We ordained therein for them: "**Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.**" But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by the light of what Allah hath revealed, they are no better than wrongdoers.

Su 47:4 Therefore, when ye meet the Unbelievers in fight, **smite at their necks;**<sup>a</sup> at length, when ye have thoroughly subdued them, bind a bond firmly on them: Thereafter is the time for either generosity or ransom: Until the war lays down its burdens. Thus are ye commanded: But if it had been Allah's Will, He could certainly have exacted retribution from them Himself; but He lets you fight in order to test you, some with others. But those who are slain in the way of Allah, — he will never let their deeds be lost.

Su 47:34 Those who reject Allah, and hinder men from the Path of Allah, **then die rejecting Allah,** — Allah will not forgive them.

- **Drink Wine In Paradise (But Not Now?)**

Su 47:15 Here is a Parable of the Garden which the righteous are promised: In it are rivers of water incorruptible; rivers of milk of which the taste never changes; **rivers of wine, a joy to those who drink;** and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. Can those in such Bliss be compared to such as shall dwell **forever in the Fire,** and be given, to drink, boiling water, so that it cuts up their bowels to pieces?

- **Druzes**

The Druze originated as a secret sect among the esoteric (baatini) groups that appear outwardly to be Muslim and who sometimes pretend to be religious, ascetic and pious. They make an outward show of false pride in religion, pretending to be various kinds of Shi'ahs, Sufis and lovers of Ahl al-Bayt (the family of the Prophet (peace and blessings of Allah be upon him)). They claim to carry the banner of peace and reconciliation amongst people, and they talk about uniting people in order to deceive them and lead them astray from their religion. When the opportunity arises, when they become stronger and find supporters among the ruling classes, they show their true colours and proclaim their real beliefs and aims, and they start to promote evil and corruption, and try to destroy religious teachings, sound beliefs and morals.

This is clear to anyone who studies their history and follows their progress from the day the Jew 'Abd- Allah ibn Saba' lay the foundations and planted the seed, a legacy which has been handed down from one generation to another, as they have tried hard to implement these principles, and this has continued until the present day.

Although the Druze are one of these esoteric groups, they have their own characteristics as regards their origins and the time when they emerged, and the circumstances which helped them to become established. We will mention some brief details concerning that and the rulings of the scholars concerning them.

1 – The Druze are named after Durzi, whose full name was Abu 'Abd- Allah Muhammad ibn Ismaa'eel al-Durzi. His name is also given as 'Abd- Allah al-Durzi and Durzi ibn Muhammad. It was said that Muhammad ibn Ismaa'eel al-Durzi was Tashtakeen or Hashtakeen al-Durzi. It was also said that they are named after Tayrooz, a city in Persia. Al-Zubaydi narrated that the correct form of the name is Darzi, based on the phrase "awlaad darzah" meaning those who are base and vile.

<sup>a</sup> Muhammad, in 627 A.D. took 800 Jews, made them dig holes, cut off their heads, and threw their bodies in the holes they dug. Sounds sort-a-like a 7<sup>th</sup> century holicost.

2 – Muhammad ibn Ismaa'eel al-Durzi appeared at the time of al-Haakim bi Amrihi, Abu 'Ali al-Mansoor ibn al-'Azeez, one of the 'Ubaydi kings (known in the west as Fatimids) who ruled Egypt for nearly two hundred years and who falsely claimed to be descended from the Prophet (peace and blessings of Allah be upon him) though Faatimah (may Allah be pleased with her).

Muhammad ibn Ismaa'eel al-Durzi was originally a follower of the esoteric Ismaili sect who claim to be the followers of Muhammad ibn Isma'eel ibn Ja'far al-Saadiq. Then he left this group and contacted the 'Ubaydi al-Haakim, approving of his claim to divinity, and he called the people to worship him alone. He claimed that God had become incarnate in 'Ali ibn Abi Taalib, and that the soul of 'Ali has migrated to his sons one after another, until it reached al-Haakim. Al-Haakim gave him authority in Egypt so that the people would obey him in his call. When his true intentions became clear, the Muslims in Egypt rebelled against him and killed some of his supporters. When they wanted to kill him, he escaped and fled to al-Haakim, who gave him some money and told him to go to Syria to spread his call there. So he went there and stopped in Waadi Taym- Allah ibn Tha'labah, to the west of Damascus, where he called them to deify al-Haakim and spread the principles of the Druze among them, and distributed money to them, and they responded to his call.

Another man also spread the call of the deification of al-Haakim, a Persian man whose name was Hamzah ibn 'Ali ibn Ahmad al-Haakimi al-Durzi, one of the leading baatinis. He had contacted the leaders of the secret call of al-Haakim's party, and he called for his deification in secret until he became one of their main leaders. Then he proclaimed that openly and claimed that he was the messenger of al-Haakim, and al-Haakim supported him in that. When al-Haakim died and was succeeded by his son who was known as Al-Zahir li I'zaaz Deen Allah (the supporter of the religion of Allah), and he disavowed himself of his father's claim to divinity, this call was chased out of Egypt. Hamzah fled to Syria and was followed by some of those who had responded to his call. Most of them settled in the region that later came to be known as Jebel el Druze in Syria.

Their principles are as follows:

- (a) Incarnation. They believe that Allah was incarnated in 'Ali (may Allah be pleased with him), then in his sons after him, one after another, until He was incarnated in the Faatimid al-Haakim Abu 'Ali al-Mansoor ibn al-'Azeez. They believe that al-Haakim will return and that he disappears and reappears.
- (b) Dissimulation (taqiyah) – i.e., hypocrisy and concealment. They do not tell anyone their real beliefs except those who are of their number. Indeed they do not disclose their secrets to anyone except those whom they trust from among their own group.
- (c) Infallibility of their imams. They think that their imams are infallible and protected from sin. Indeed, they deified them and worshipped them instead of Allah, as they did with al-Haakim.
- (d) Esotericism (baatiniyyah). They claim that the texts of sharee'ah have an esoteric or secret meaning other than the apparent meaning. They based their heresy concerning the texts on this, and distorted the meanings of the reports, commands and prohibitions.

With regard to their heresy concerning the reports, they deny the perfect attributes of Allah and they deny the Day of Resurrection with its reckoning and recompense of Paradise and Hell. They replaced that with something that they call the transmigration of souls, the belief that the soul of a person or animal moves, when he or it dies, to the body

of another person or animal when he or it is born, to dwell therein being either blessed or tormented. They believe that the universe is eternal and is no more than wombs giving birth and the earth swallowing the bodies of the deceased (i.e., a never-ending cycle of birth and death). They do not believe in the angels or the message of the Prophets, and they follow the philosophers who followed their own whims and desires and the principles and theories of Aristotle.

With regard to their heresy concerning the texts which stipulate commands and prohibitions, they distort them. They say that salaah (prayer) really means knowledge of their secrets, not the five daily prayers; siyaam (fasting) means concealing their secrets, not refraining from things that break the fast from dawn until sunset; and that Hajj (pilgrimage) means visiting the shaykhs whom they venerate. They regard immoral actions, both outward and inward, as permissible, and they allow marriage to daughters and mothers, and other kinds of tinkering with the texts and denying things that are clearly known to be the laws of Allah that He has enjoined upon His slaves. Hence Abu Haamid al-Ghazaali and others said concerning them: outwardly their madhhab is Raafidi (Shi'ism) but inwardly it is pure Kufr.

(e) Hypocrisy and deceit in their call. They make an outward display of being Shī'ah and of loving Ahl al-Bayt (the Prophet's household) to those whom they call. When they respond to them, they call them to Shi'ism and openly criticize the Sahaabah and slander them. If they accept that then they disclose to them the alleged faults of 'Ali and slander him. If they accept that, then they go on to slander the Prophets and say that they have secrets that go against the message to which they called their nations; they say that they were smart and devised new laws for their nations for them to achieve worldly interests, and so on.

**Shaykh al-Islam Ibn Taymiyyah was asked about how the Druze and Nusairis should be judged. He replied:**

“These Druze and Nusairis are kaafirs, according to the consensus of the Muslims. It is not permissible to eat the meat they slaughter, or to marry their womenfolk. They do not agree to pay the jizyah, so they are apostates from the religion of Islam and are not Muslims, nor are they Jews or Christians. They do not agree that the five daily prayers are obligatory, or that fasting Ramadaan is obligatory, or that Hajj is obligatory. They do not regard as haraam that which Allah and His Messenger have forbidden of dead meat or wine, etc. Even if they pronounce the Shahaadatayn, with these beliefs they are kaafirs according to the consensus of the Muslims. As for the Nusairis, they are the followers of Abu Shu'ayb Muhammad ibn Naseer, who was one of the extremists who say that 'Ali is a god, and they recite these words:”

“I bear witness that there is no god except Haidar [i.e., 'Ali],

and no screen covering him except Muhammad, the honest and trustworthy one,

and there is no way to him except through Salmaan the all-powerful.”

Haidar is a title given to 'Ali ibn Abi Taalib (may Allah be pleased with him).

With regard to the Druze, the followers of Hashtakeen al-Durzi, who was one of the freed slaves of al-Haakim whom he sent to the people of Wadi Taym- Allah ibn Tha'labah and he called them to believe in the divinity of al-Haakim and they call him “the creator, the all-knowing”, and swear by him, they are among the Ismailis who believe that Muhammad ibn Isma'eel abrogated the law of Muhammad ibn 'Abd- Allah. They are

worse kaafirs than many other extremist groups. They believe that this universe has no creator and they deny the resurrection and the duties and prohibitions of Islam. They are among the esoteric Qarmatians (al-Qaraamitah) who are worse kaafirs than the Jews, Christians and mushrik Arabs. Basically they follow the philosophy of Aristotle and his ilk, or the Magians. Their ideas are a mixture of Magian philosophy but they make an outward, hypocritical display of being Shi'ah. And Allah knows best.

Shaykh al-Islam also said, refuting the ideas of some sects of Druze:

“The fact that these groups are kaafirs is something concerning which there is no dispute among the Muslims. Rather whoever doubts that they are kaafirs is a kaafir like them. They do not have a status like that of the People of the Book or of the mushrikeen, rather they are misguided kaafirs and it is not permissible to eat their food, their women may be taken captive and their wealth may be confiscated. They are heretics and apostates whose repentance cannot be accepted, rather they should be killed wherever they are found, and they may be cursed because of what they are. It is not permissible to employ them as guards and gatekeepers. Their scholars and leaders must be killed, lest they lead others astray. It is haraam to sleep with them in their houses or to be friends with them, or to walk with them or to attend their funerals, if their death is announced. It is haraam for the Muslim authorities to neglect to carry out the hadd punishment that Allah has enjoined by whatever means they see fit. And Allah is the One Whose help we seek and in Whom we put our trust. “

From the fatwas of the Standing Committee for Academic Research and Issuing Fatwas.

Majallat al-Buhooth al-Islamiyyah, 36/85-89

#### 1.1.2.6.3.2.1.1 Shia Sects That Have Become Extinct

##### Ghulat sects

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- Bazighiyya– who believed that Ja'far al-Sadiq was God.
- Dhammiyya– who believed that Ali was God and Muhammad was his appointed Messenger and Prophet.
- Ghurabiyya– who believed the angel Gabriel was mistaken when passing on the prophecy to Muhammad instead of Ali.
- Ya'furiyya– who believed in reincarnation and that a man named Mu'ammal al-Kufi was their Lord.
- Kaysanites– who believed in the Imamate of Muhammad ibn al-Hanafiyah after the death of Husayn Ibn 'Ali Ibn abu Talib.
- Hurufiyya– who believed God is incarnated in every atom, reminiscent of the Alevi-Bektashism.
- Nuqtavites– who believed in a cyclical view of time, reminiscent of the Isma'ili Shia.

- Soldiers of Heaven– who believed that their former leader Dia Abdul Zahra Kadim (died 2007 CE) was the Mahdi and reincarnation of Ali ibn Abi Talib.
- **Zaydi Shia Sects**
  - Dukayniyya– who believed Muhammad’s followers fell into unbelief after his death because they did not uphold the Imamate of Ali.
  - Jarudiyya– who believed the companions were sinful in failing to recognize Ali as the legitimate Caliph. They became extinct in Iran and Iraq **but still survive in Yemen** under the **Hadawi sub-sect**.
  - Khalafiyya– who believed in a unique line of Imams after Zayd ibn Ali ibn Husayn Ibn 'Ali Ibn abu Talib, starting with a man named Abd al-Samad and continuing with his descendants.
  - Khashabiyya– who believed that the Imamate must remain only among the descendents of Hasan and Husayn, even if that Imam is ignorant, immoral and tyrannical.
  - Tabiriyya/Butriyya/Salihiyya– who believed the companions, including Abu Bakr, Umar and Uthman, had been in error in failing to follow Ali, but it did not amount to sin.

#### Imami/pre-Twelve Shia sects

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- Fathites– who believed Abdullah al-Aftah was the succeeding Imam after his father Ja'far al-Sadiq's death.
- Muhammadites– who believed that Muhammad ibn Ali al-Hadi was the true 11th Imam, rather than Hasan al-Askari.
- Tawussites– who believed that Ja'far al-Sadiq was the Mahdi and that he was alive and did not die.
- Waqifites– who believed in the Imamate of Musa al-Kadhim but refused to accept the Imamate of his successor Ali ar-Ridha.

#### Ismā'īlī Shia sects

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- Hafizi– who believed the ruler of the Fatimid Empire, Al-Hafiz, was also the Imam of the Time.
- Qarmatians– who believed in a world view where every phenomenon repeated itself in cycles, where every incident was replayed over and over again.

### 1.1.2.6.3.3 The Sufis, An Ancient Islamic Group.

Although comprising only 1 % of the present adherents to Islam, (106 million) the Sufis were from early dates an important group of Islamists. They prided themselves as the masters of Islam because of their application of Knowledge (Ilm) and Gnosis (Marifat). A person possessing these two things is called 'arif'. One who possesses only Knowledge, and keeping it in memory, is called 'alim'.<sup>a</sup>

Sufis regard Muhammad as *al-Insān al-Kāmil*, the primary perfect man who exemplifies the morality of God.<sup>[6]</sup> Sufis regard Muhammad as their leader and prime spiritual guide.

The chief aim of Sufis is to seek the pleasing of God by working to restore within themselves the primordial state of *fitra* or *fitrah*, described in the Quran. In this state nothing one does defies God, and all is undertaken with the single motivation of *ishq* (Love - Passion).

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<sup>a</sup> Please see Appendix D - Introductory Remarks On 1 John, for a short treatise on Gnosticism.

### 1.1.2.6.3.3 The Problem Of Abrogation In The Quran

This Article Courtesy of Farooq Ibrahim.

The concept of "abrogation" in the Quran is that Allah chose to reveal ayat (singular ayah – means a sign or miracle, commonly a verse in the Quran) that supersedes earlier ayat in the same Quran. **The central ayah that deals with abrogation is Surah 2:106:**

***None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?***

I struggled with the question of how an eternal revelation of Allah could have such time-bound revelation in it. It seemed at odds with the nature of Allah – the all-knowing, all-wise, creator and sustainer of the universe; the eternal, self-existent one. As a Muslim this was one of the bigger challenges I faced with regard to the Quran. Although the Quran is said to be an eternal and universal scripture, I found it to be time-bound. Not all Muslim scholars agree on what abrogation covers. Briefly here was my discovery.

- Muslim scholars of old hold to the concept that some ayahs in the Quran abrogate other ayahs in the Quran, but do not all hold to the same set of abrogated and abrogating ayahs.
- Other Muslim scholars are of the opinion that the Quran may abrogate the Sunnah (deed or example of Mohammad) and vice versa.
- Some Muslim scholars hold that the Quran abrogates all the previous scriptures, specifically the scriptures sent to Musa and Isa, but not itself.
- Some Muslim scholars, especially of recent times do not believe in the concept of abrogation at all.

Note that the ayah 2:106 above is clearly making the claim that only when a better ayah or similar ayah is available, does Allah change it and cause the older ones to be forgotten. And to drive the point home, the ayah continues on that Allah has power over all things. It puzzled me that Allah being all-wise needed to reveal better or similar ayahs to replace older ones. Perhaps this was understandable for a Muslim if the Quran is talking about books given to Musa, then Isa, and finally Prophet Mohammad. But what about ayahs within the life-span of Prophet Mohammad in the Quran – Allah was claiming to change earlier ayahs revealed in the Quran. This seemed completely out of context and reason for the Quran that claims to be for all time and all peoples.

An example that is often used to show the topic of abrogation as relevant and true in the Quran is the topic of wine drinking. In early Islam, wine drinking and gambling were allowed - Surah 2:219:

*They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-*

From this ayah it was taught that drinking and gambling could provide a benefit and also have bad effects. To identify that the practice of drinking wine was not uncommon among Muslims, another ayah was revealed that forbade the Muslims to come to prayer drunk, Surah 4:43:



*O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.*

Note that Yusuf Ali in his translation uses the phrase "mind befogged". Other Muslim scholars who have translated the Quran render the phrase slightly differently: Pickthall uses the word "drunken", and Shakir uses "intoxicated". It is clear that being intoxicated is the intended meaning. Also, during the battle of Uhud a number of Muslims were killed, some of whom had alcoholic drinks the morning of the battle. This can be seen from the Sahih (authentic) Hadith of Bukhari on the ill-fated battle.

Volume 6, Book 60, Number 142:

Narrated Jabir:

*Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.*

Then the ayah Surah 5:93 was revealed to stop drinking wine.

*O ye who believe! Intoxicants and gambling, (Dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handiwork: Eschew such (abomination), that ye may prosper.*

Finally an ayah is revealed that considers drinking an abomination and to be avoided. Thus, this put an end to drinking being allowed in Islam. Since there is not much detail in the Quran about the context, let's refer to Sahih Bukhari that clarifies what transpired.

Volume 6, Book 60, Number 144:

Narrated Anas:

*The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)*

(As a side note, the 5.93 at end of the above Hadith refers to Surah 5:93. Since not all translators use the same numbering system, in Yusuf Ali's translation that I quote from, it refers to Surah 5:96 which makes clear there is no blame on those who died before this prohibition was enacted.)

A number of my Muslim friends and scholars make the point that **this is progressive revelation** as the Arab community was used to drinking alcohol and hence this method was used to slowly stop it. However, this method for me lacks rational reasoning and does not have precedence or similarities in other commands of Allah. Nor could I find a

Sahih Hadith that supported this argument. In fact it supports the opposite, for example the Arabs were used to worshipping multiple gods, or have intercessors before God and the worship of one true Allah directly was set from the very first time – there were no progressive changes here.

To my surprise, Surah 2:106 was not the only place where the topic of abrogation was discussed. This concept of substituting ayahs is further elaborated in others, for example note these two other ayahs.

Surah 16:101 *When We substitute one revelation for another,- and Allah knows best what He reveals {in stages},- they say, "Thou art but a forger": but most of them understand not.*

(As a side note, the words in brackets above are interpretation in the English and do not exist in the Arabic Quran.)

It is clear in this above ayah that a number of people were upset at this concept of abrogation. **They said to Prophet Mohammad, "Thou art but a forger" in response to the revelation of new ayahs that were better and superseded the older ones.** Some Muslim scholars consider this ayah to be in response to the questions by Jews. They consider it to imply the Torah versus the Quran. However the challenge for me was that the word used in the Arabic in Surah 16:101 is "ayah" and not "kitab" or any specific word to imply the Torah or their scriptures as that is how the Quran typically refers to the revelation to the Jews.

What surprised me more is that Allah not only reveals this abrogation, but also makes a strong claim for it as noted below. It is Allah's pleasure to change or confirm whatever he chooses as stated in Surah 13:39:

*Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.*

As I investigated the topic further, I found that depending on the Muslim scholar, there were different lists of abrogated (*mansukh*) ayat, as well as those that replace it, the abrogating (*naskh*) ayat. It was clear from my investigation on this topic that the Quran does teach the doctrine of abrogation - that actual ayat of the Quran have been annulled or cancelled by newer ones and this has been accepted in Islam.

I found examples where some authors make the claim of abrogating and abrogated ayat. But when I reviewed some of these in light of the context of the ayat, there is room for interpretation depending on how one views the context, the historical setting and the reliability of the Hadith used in support of it. We will examine one such example where a claim is made for abrogation – some scholars say that Surah 3:85 abrogates Surah 2:62 and Surah 5:69.

Let's take a look at each of these.

Surah 2:62 *Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabians, - Any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve.*

(some claim this is abrogated by Surah 3:85 below)

Surah 5:69 *If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from*

*every side. There is from among them a party on the right course : but many of them follow a course that is evil.*

(some claim this is also abrogated by Surah 3:85 below)

Surah 3:85 *If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (All spiritual good).*

When one considers these ayat, the claim being made by Surah 3:85 seems to say that only those who follow Islam will be accepted in the Hereafter. This would seem to override Surahs 2:62 and 5:69, where not only Muslims, but non-Muslim righteous people of other faiths will also have their reward with Allah. There are many challenges in these ayat, one is of context and the other relates to when these were revealed historically. If one purely looks at the context of the three ayat, both interpretations are possible. Now if one considers the chronology of when these were revealed, the challenges are even bigger. This is because the Qur'anic passages are not assembled chronologically. **In general, the larger Surahs (which also have the lower numbers) are of the Medina period while the shorter Surahs (which have the higher numbers) are from the Meccan period. However, there is mixing of some shorter Meccan ayat in the Medina Surahs and vice versa. There are many Hadith, but no overarching theme can be seen.** Hence, in this case I was left to decide if this ayah (Surah 3:85) made the list of abrogation. If this was the case, it would mean that only Muslims (going forward since the Quran was revealed) will be rewarded in the Hereafter, but Christians and Jews of today will not as they do not accept Prophet Mohammad. Or am I to consider myself aligning with those who believe there is no abrogation and be content that Muslims, Christian, and Jews among other righteous people even today will be rewarded by Allah. Both are probable, the evidence from the Quran and Hadith was not conclusive.

Moving on, an example dealing with Quran and Sunnah abrogation, I found the punishment for fornication and adultery rather interesting, because of the implication that either the Quran had ayahs missing, lost or forgotten from it or that the Sunnah had abrogated the Quran. Either way, this caused enough of an interest to review this area. Let us first see what the Quran says about the punishment for fornication and adultery in Surah 24.

Surah 24:2 *The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.*

Surah 24:3 *Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.*

It is clear from the Quran that either in the case of adultery or fornication the punishment is 100 lashes. Note that in the Surah 24:3, the people who commit this crime are still able to continue to live and marry, implying they are not to be put to death. But as we know from Shariah Law, the punishment for adultery is death by stoning. This ruling comes from the Sunnah. This is further clarified by the Quran translator Yusuf Ali, in his commentary notes on Surah 24:2 (Note 2594)

*2954. Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the*

*parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. ... Although zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. **As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death.***

The Sahih Bukhari Hadith that follows supports the Shariah law separating the punishment for adultery and fornication.

Volume 8, Book 82, Number 815:

Narrated Abu Huraira and Zaid bin Khalid:

*While we were with the Prophet, a man stood up and said (to the Prophet), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying (to Allah's Apostle) "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet said, "Speak." He said, "My son was a laborer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." **The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death."** Unais went to her and she confessed. He then stoned her to death.*

While the Sahih Bukhari Hadith dealing solely with fornication and adultery are as follows:

Volume 8, Book 82, Number 818:

Narrated Zaid bin Khalid Al-Jihani:

*I heard the Prophet ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes and be exiled for one year. Umar bin Al-Khattab also exiled such a person, and this tradition is still valid.*

Volume 8, Book 82, Number 806:

Narrated Abu Huraira:

*A man came to Allah's Apostle while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet called him, saying, "Are you mad?" The man said, "No." **The Prophet said, "Are you married?" The man said, "Yes." Then the Prophet said, "Take him away and stone him to death."** Jabir bin 'Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death.*

Hence we see here that existing Muslim Law is based on the Sunnah and not on the Quran. **Therefore, as some Muslim scholars correctly say, the Sunnah abrogates the**

**Quran – which in the case of the offense for adultery is true.** Of course, there is a small possibility that an ayah was revealed, but is not in our current edition of the Quran. Note this tradition from the Sahih Bukhari Hadith on it.

Volume 8, Book 82, Number 817:

Narrated Ibn 'Abbas:

*“... In the meantime, 'Umar sat on the pulpit and when the callmakers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Apostle did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession ...”*

I will not spend much time on this at this point as it leads into the whole discussion on the compilation of the Quran (which I have briefly discussed earlier) regarding arrangement of the ayat, as it is a very large topic on its own.

What I do want to address is what a large number of modern Muslims scholars and teachers say about the whole issue of abrogation. Their views can, in general, be divided into the following two groups.

- Abrogation was abrogating older scriptures – Torah and Injil and not the Quran.
- The Quran itself claims that no part of it is at variance with another, and hence the doctrine of Abrogation is not supported within the Quran.

I can see that Muslims as a whole agree with the first bullet point, as the Quran claims to be the final revelation of Allah. But saying that does not however exclude what we have discussed and shown. I found the doctrine of abrogating older scriptures, the Torah and Injil, unsupportable from the Quran. As I looked at the evidence regarding this matter, I found no place in the Quran where abrogation is discussed in reference to the books (kitab) of the previous prophets, but only ayah, which means "a sign." Generally when reference is made in the Quran to the Jewish and Christian scriptures, the words used are the books (kitab), or specifically Torah and Injil, or scriptures given to Musa or Isa. **I found no such ayat to exist in the Quran stating that such are abrogated. As an example, note in Surah 2:62 and Surah 5:69 mentioned earlier, how the Jewish and Christian scriptures are referenced.**

In addition, the word used throughout the Quran regarding abrogation is the word "ayah," which means signs and can refer to any sign that God may choose to use to show himself or reveal his word or will. It could be a miracle, such as what Isa did or his miraculous

virgin birth, or some aspect of creation that points to him. More specifically it is used to refer to the Qur'anic revelations that was revealed as a sign (ayah) to Prophet Mohammad For example this ayah - Surah 2:99 describes that an ayah is commonly what was revealed in the Quran and the unbelievers reject them.

*We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.*

**Also, Surah 2:106 clearly says that it would bring about better or similar ayat and the older one would be forgotten.**

**Surah 2:106:**

***None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?***

**The Jewish Old Testament and the Christian New Testament books have a long history of documentary evidence that clearly shows that these books that they have today match what was available during and before the time of Prophet Mohammad. Therefore there is no textual or documentary evidence that any of the Christian or Jewish scriptures are forgotten. This too is a big topic and detailed discussion on it would be a task of its own.**

Regarding the second bullet point made above, the position taken by some modern Muslim scholars is that in considering abrogation of one ayah by another when the two cannot be reconciled with each other contradicts the clear teaching of the foundation of the Quran. Namely that it declares that no part of it is at variance with another. Note for example ayah Surah 4:82 given to make this claim.

*Do they not consider the Quran (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.*

I agree with them, the Quran clearly teaches that. However, the evidence based on the actual ayat being at variance with another is yet another matter that I was challenged with and I desire to discuss it as a separate topic, though it is one that is closely related to abrogation. **While the Quran does make such a claim, the hard evidence shows the doctrine of abrogation is clearly stated in the Quran, not once, but many times.** The example of wine drinking and punishment for adultery and fornication, among others affirm it. Whereas the issue of non-Muslims getting rewarded in Heaven could be considered abrogated or perhaps not, both are probable based on the evidence in the Quran. There are other such ayat that a number of Muslim scholars have compiled and I briefly list a few of them but do not wish to go into details as that would make this response too lengthy. Included in the list are:

- Surah 9:29 abrogating Surah 2:109
- Surah 2:185 abrogating Surah 2:184
- Surah 9:36 abrogating Surah 2:217 and Surah 45:14

In conclusion, for many Muslims, this concept that Allah as the absolute sovereign can alter his commands and replace them at will, appears at harmony with their view of God. To them, the Will of God is paramount. **While I respect their thoughts and opinions, this was at odds with my view of an all-knowing and all-wise God. It seems to me that a man like me is limited and needs to learn from his mistakes, and therefore need to provide better commands after earlier commands have not worked. It is not**

**self-evident to me that the creator and sustainer of the universe is like that.** Hence, I reached a point where I could no longer defend the Quran as we have it today as the true and complete revelation of Allah. This cast doubts on the credibility of **the current Arabic Quran's claim that it is the perfect and final revelation of Allah."**

*{This ends Farooq Ibrahim's article on abrogation.}*

## 2. Present Day Application

There is a prevailing notion that about 500 years ago the gates of *Ijtihad* had closed. Yet, we can see in this present era that this is certainly not the case. Both Progressive and even some sects of more Radical Muslims have been championing *ijtihad's* prominence in our ever-changing and modernizing world. In order to examine *ijtihad's* implementation in the present day, it is crucial to observe both the Progressive Muslims and Islamists' standpoints on the matter.

### 2.1 Progressive Muslims

In the modern era, liberal thinkers have emerged to re-establish and reform Islamic law and its interpretations. These Muslims "want to recover the freedom of the mind". Progressive Muslims have re-opened the gates of *Ijtihad*, in order to accommodate the religion with modern society. However, this *Ijtihad* they have advocated is one that is quite novel. Progressive Muslims want to "apply contemporary intellectual methods to the task of reforming Islam". This reformed *Ijtihad* and its new ideals were put forward by progressive thinkers such as Sir Sayyid Ahmed Khan, Jamal al-din Al-Afghani, and Muhammad Abduh in response to elements of modernization. These thinkers all wanted to reconcile Islamic traditions with the rapid pace of the modernizing world. Yet, it was truly Al-Afghani that proposed the new *Ijtihad* we see today. He argued that Islam could be reconciled with modernization by utilizing the concept of *Ijtihad*. Al-Afghani believed that *Ijtihad* would enable Muslims to think critically and apply their own individual interpretations of the innovations of modernity in the context of Islam. This new form of *Ijtihad* would allow Muslims to combine their religious perspective with that of their academic or scientific thoughts.

Progressive Muslims assert that this new implementation of *Ijtihad* should encompass elements of both legal reasoning and "creative impulse". They believe that as the world advances, *ijtihad's* creative elements should be further used and developed. This adaptation of *Ijtihad* encourages scholars and other leaders to take more of a role in its practice. Likewise, Progressive Muslims assert that the closing the doors of *ijtihad* has debilitated "intellectual growth", thus doors must be re-opened to reinvigorate such stimulation. This re-opening must also vindicate religion from political influence, reform Muslim education, incite the effort of the collective, and catalyze the implementation of democracy.

One can view today how such a notion of *Ijtihad* enables present-day Muslims to respond to the "changing needs of Muslim societies" and utilize reason. However, while many sects of Islam accept and support *Ijtihad*, the majority of Muslims still remain unconvinced about the matter. Thus, as of late, one can conclude that such groups have failed to appeal to the masses. Yet, groups are continuing to mobilize and rally support in favor of what could be an integral and revolutionary aspect to the Muslim religion. This revitalization of *Ijtihad* could be crucial to the role and status of women within the religion, differing sects, economics, and the relationships between Muslims and non-Muslims.

## 2.2 Present-day Islamists

Present-day Islamists maintain differing stances on the matter of *Ijtihad*. Islamist groups such as the Salafis are major proponents of *Ijtihad*. **Salafis believe *Ijtihad* makes modern Islam more authentic and will guide Muslims back to the Golden Age of early Islam.** They criticize taqlid and tradition. Salafis assert that such a concept has led to Islam's decline. Similarly, political groups such as the Muslim Brotherhood trace their founding philosophies back to al-Afghani's *Ijtihad*. **The Muslim Brotherhood feels that *ijthad* strengthens the faith of believers because they have to better familiarize themselves with the Quran and come to their own conclusions about its teachings.** Yet, as a political group the Muslim Brotherhood faces a major paradox between *Ijtihad* as a religious matter versus that as a political one. *Ijtihad* weakens political unity and promotes pluralism. Hence, due to this fact many oppressive regimes reject *ijthad*'s legitimacy.

Many Islamist regimes impose harsh restrictions on *Ijtihad* and its modern day application. These regimes can implement such restrictions by posing limits on individual freedoms. These institutions are against the modification and individual interpretation of Islam to accommodate modernity. They believe this accommodation signifies a surrendering to both westernization and secularization, which is deemed evil. Therefore, oppressive regimes primarily emphasize and promote Sharia and taqlid, while *Ijtihad* is regarded as "sinful". Such regimes' strive to promote the authenticity of Islam and the exact teachings of the prophet and word of Allah. Additionally, it is important to note that Islamists, such as **Osama Bin Laden** supported *Ijtihad*. He criticized the Saudi regime for disallowing the "free believer" and imposing harsh restrictions on successful practice of Islam. Thus, Bin Laden believed his striving for the implementation of *Ijtihad* was his "duty" that he must achieve.

### 2.2.1 The Muslim Brotherhood.

The Muslim Brotherhood is a clear and Present Danger to every country of the world. Its adherents are 100% backers of Sharia. These folks as we shall see have INFECTED the Whitehouse, and explains BO's disdain for Christians and Jews.

This group is Saudi Backed. (The group who backed BO's education and setup into the Whitehouse). These are, I know inflammatory statements, but as this is perhaps my last book, it is a WARNING to those who are ignorant of Satan's devices to take over the World system. This book is a Textbook for our College, but also a Reference work to provide the Christian, The Jew, and any who are left behind at the rapture (Grk. Harpadzw) with important facts about Islam; so that you may "KNOW YOUR ENEMY" NEC

#### 2.2.1.1 The Testimony of Faith (*Shahada*):

The testimony of faith is saying with conviction, "***La ilaha illa Allah, Muhammadur rasoolu Allah.***" This saying means "***There is no true god (deity) but Allah,<sup>1</sup> and Muhammad is the Messenger (Prophet) of God.***" The first part, "There is no true god but God," means that none has the right to be worshipped but God alone, and **that God has neither partner nor son.** This testimony of faith is called the ***Shahada***, a simple formula which should be said with conviction in order to convert to Islam (as explained previously on [this page](#)). The testimony of faith is the most important pillar of Islam.



This. The Shahadah (Arabic: الشهادة *aš-šahādah*) is the first Islamic declaration of faith. It appears on the White and Black Flags of Islam and The Arabic may be broken down as follows:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ “*La ilaha illa Allah, Muhammadur rasoolu Allah.*”

This saying means “**There is no god (deity) but Allah, and Muhammad is the Messenger (Prophet) of Allah.**” Sincere recitation of the Shahada is the sole requirement for becoming a Muslim, as it expresses a person’s rejection of all other gods.

**Note:**

لَا Is the word *La* - for *Not*

إِلَهَ Is the word *ilaha* - for *god (deity)*

إِلَّا Is the word *illa* - for *But or Only*

اللَّهُ Is the Name *Allah*.

مُحَمَّدٌ Is the name *Muhammadur - Muhammad*

رَّسُولٌ Is the title *rasoolu - Messenger of (or Prophet of)*

اللَّهُ Is the Name *Allah*.

### 2.2.1.2 An Interesting Personage Who Subscribes To Islam.



Who do you suppose wears the Shahada around every day?  
Our Present Liar in Chief.

NEW YORK – by Jerome Corsi

As a student at Harvard Law School, then-bachelor Barack Obama’s practice of wearing a gold band on his wedding-ring finger puzzled his colleagues.

**Figure 2.01 The Ring And Owner.**

Now, newly published photographs of Obama from the 1980s show that the ring Obama wore on his wedding-ring finger as an unmarried student is the same ring Michelle Robinson put on his finger at the couple’s wedding ceremony in 1992.

Moreover, according to Arabic-language and Islamic experts, the ring Obama has been wearing for more than 30 years is adorned with the first part of the Islamic declaration of faith, the Shahada: “There is no god except Allah.”

The Shahada is the first of the Five Pillars of Islam, expressing the two fundamental beliefs that make a person a Muslim: There is no god but Allah, and Muhammad is Allah’s prophet.



Sincere recitation of the Shahada is the sole requirement for becoming a Muslim, as it expresses a person's rejection of all other gods.

Egyptian-born Islamic scholar Mark A. Gabriel, Ph.D., examined photographs of Obama's ring at WND's request and concluded that the first half of the Shahada is inscribed on it.

### Figure 2.02 Inscription On Obama's Ring01

As [WND reported in July](#), previously published photos have shown Obama wearing a gold band on his wedding-ring finger continuously from 1981 at Occidental, through graduation at Columbia in 1983, in a visit to Africa in 1988 and during his time at Harvard from 1988 to 1991. But none, until now, have displayed the ring with enough detail to identify it as the one he currently is wearing.



[WND reported](#) a satirical edition of the Harvard Law Review published by students in 1990 contains a mock Dewers Scotch profile advertisement poking fun at Obama. Among a list of Obama's "Latest Accomplishments" is: "Deflecting Persistent Questioning About Ring On Left Hand."

### Figure 2.03 Inscription On Obama's Ring02

The comment suggests the ring was a subject of student curiosity at the time and that Obama was not forthcoming with an explanation.

He still has not explained why he wore the band on his wedding-ring finger before he married Michelle.

Gabriel, born to Muslim parents in Upper Egypt, grew up immersed in Islamic culture. He memorized the Quran at age of 12 and graduated in 1990 with a Masters degree from the prestigious Al-Azhar University in Cairo, the pre-eminent Sunni Muslim institution of learning.

He explained that on Obama's ring, the declaration "There is no god except Allah" (La Ilaha Illallah) is inscribed in two sections, one above the other.

On the upper section, "There is no god" is written in Arabic letters, from top to bottom:

لَا Is the word *La* - for *Not*

إِلَهة Is the word *ilaha* - for *god (deity)*

On the lower section is "except god," written in Arabic letters from top to bottom:

إِلَّا Is the word *illa* - for *But or Only*

الله Is the Name *Allah*.

In the lower section, the word “Allah” is written partially on top of the word “except,” noted Gabriel, the author of *“Islam and Terrorism”* and *“Journey Inside the Mind of an Islamic Terrorist.”*

It is common in Islamic art and Arabic calligraphy, especially when expressing Qur’anic messages on jewelry, to artfully place letters on top of each other to fit them into the allotted space.

The exhibit below shows how the Arabic inscription fits over the two parts of the Obama ring.



**Figure 2.04 “There is no God except Allah” overlaid on Obama’s ring**

“There can be no doubt that someone wearing the inscription ‘There is no god except Allah’ has a very close connection to Islamic beliefs, the Islamic religion and Islamic society to which this statement is so strongly attached,” Gabriel told WND.

Note: the following information from the Fiqh:

**“Fiqh 1.16: It is not proper for one to carry something that has Allah's name upon it while he is going to the bathroom.**

It is not proper for one to carry something that has Allah's name upon it **(unless he is afraid of losing it or having it stolen)**, while he is going to the bathroom. Anas related that the Messenger of Allah, upon whom be peace, had a ring engraved with Muhammad Rasool-ullah, (Muhammad the Messenger of Allah), which he would remove when he went to the bathroom. Ibn Hajr says that this Hadith is malul (a type of weak Hadith having a defect) and Abu Dawud says it is m unkar, (singularly related by people who are not trustworthy). **The first portion of the Hadith is authentic, however.**

From the documents of Islam, the following has been extracted to show what Muslims believe about Allah.

### 2.2.1.3 Six Members Of The Muslim Brotherhood That Greatly Influence The Whitehouse Activities.



Figure 2.05 Muslim Brotherhood Members Who Work With B. O.s Staff.



**Figure 2.06 The CIA Director Converted to Islam.**

#### **2.2.1.4 The CIA Director Converted To Islam.**

**John Guandolo**, a retired FBI agent, stated **that CIA Director, John Brennan, is a converted Muslim**. While serving as the Station Chief for the CIA in Saudi Arabia, he visited the Islamic holy cities of Mecca and Medina while accompanied by Saudi officials who convinced to him to convert. **Brennan has strong ties to the Muslim Brotherhood.**



**Figure 2.07 Obama's Senior Advisor Is a Communist and a Muslim with Ties to Terrorists.**

#### **2.2.1.5 Obama's Senior Advisor Is a Communist and a Muslim with Ties to Terrorists.**

Please note the above quote accompanying the picture of Senior White House Advisor, **Valerie Jarrett**. **This is who is running the White House.**

The father-in-law of President Obama's trusted senior advisor, **Valerie Jarrett**, were hardcore Communists under investigation by the U.S. government. Of course, BO's Mother, Father and Grandparents were communists.

**Valerie Jarrett's father-in-law, Vernon Jarrett, was labeled as a Chicago Communist**, according to separate **FBI files**. If you made this into a movie, nobody would believe it!

#### **2.2.1.6 The Deputy Chief of Staff to former Secretary of State Hillary Clinton, Huma Abedin.**

The embarrassed and disgraced wife of deposed Congressman, Anthony Weiner, Huma Abedin, has undeniable family ties to the Muslim Brotherhood. In an interview with FrontPageMag, anti-Islamist activist and author Walid Shoebat explained that Huma's mother, Saleha Abedin, is and was deeply involved with the **Muslim Brotherhood** and that Huma's brother, Hassan, is on the board of the Oxford Centre For Islamic Studies (OCIS) where he is a fellow and partners with other board members including "Al-Qaeda associate, Omar Naseef and the notorious Muslim Brotherhood leader Sheikh **Youssef Qaradawi**; both have been listed as OCIS Trustees." **Has the FBI stopped vetting Federal governmental employees in highly sensitive positions?**

### 2.2.1.7 The Infiltrational Infection Of A Longstanding ‘christian’ Organization.

The following article is through the courtesy of and by Leo Hohmann of the WND Organization. My thanks to him and the rest of the staff at WND. {Textual embellishments were made by NEC.}

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## Terrorists infiltrate world's largest Christian charity



LEO HOHMANN



Hamas terrorists

**Mohammed El Halabi, an employee of World Vision, the world’s largest evangelical Christian charity, has been charged in Israel with funneling tens of millions of dollars to the military wing of Hamas, a designated international terrorist organization affiliated with the Muslim Brotherhood.**

The arrest was made June 16, according to the Israeli daily Haaretz (The Earth), but a gag order on the case files was lifted Wednesday and Halabi was indicted Thursday. **The indictment reveals details of how Hamas infiltrated Federal Way, Washington-based World Vision, a global Christian outreach active in nearly 100 countries.**

**Halabi, director of World Vision’s Gaza branch,** was detained at the Erez crossing in Israel as he was headed back to Gaza on his way home from “routine meetings,” several Israeli news outlets were reporting.

Halabi was being held since June “without access to legal counsel or family visits,” which is normal procedure in Israel for prisoners charged with terrorist-related crimes.

Last Friday, when El Halabi’s detention had been extended until Aug. 2, World Vision’s eastern Jerusalem office released a statement calling for his release:

**“World Vision stands by Mohammad who is a widely respected and well-regarded humanitarian, field manager and trusted colleague of over a decade. He has displayed compassionate leadership on behalf of the children and communities of Gaza through difficult and challenging times, and has always worked diligently and professionally in fulfilling his duties.”**

**But Halabi only used his “humanitarian” mask as cover for his Islamist work, according to the prosecution’s presentation Thursday in Beer Sheva District Court.**

**The prosecutor described him as a Hamas activist who has been using his high position in the charity to systematically divert millions of dollars to the military arm of Hamas, financing, among other things, the digging of terror tunnels, the Jewish Press reported.**

**The secret terrorist funding, according to Thursday’s indictment, was taken out of donations and resources that had been dedicated to humanitarian assistance for Palestinians living in the Gaza Strip. The indictment includes 12 counts of security violations of passing information to the enemy, membership in a terror organization, funding terrorism, participation in an unlawful association, and contact with foreign agents.**

Hamas has controlled the Gaza Strip since Palestinian elections were held in 2006.



**Hamas tunnels. Part of the money diverted from World Vision’s Christian donors went to pay for the digging of tunnels from which terrorists launched attacks on Jews inside Israel.**

**Hamas is the Palestinian wing of the Muslim Brotherhood, an Islamist organization whose goal is to inspire Muslims worldwide to return to the roots of their faith as spelled out in the Quran and create a global caliphate under Shariah law.**

The fact that the Brotherhood has infiltrated the world’s largest international Christian aid group, World Vision, confirms the worst fears of Brotherhood experts such as **Dr. Mark Christian, a former imam with family ties to the Brotherhood who left his native Egypt in 2003.**



**“From the Brotherhood’s point of view there is nothing better than to deceive and get involved with organizations that make it look like they are going to help the poor kids of Gaza when in reality no kid is getting helped and it is all going to the terrorist actions to kill Jews,” said Christian, who heads up the Global Faith Institute based in Omaha, Nebraska.**

Christian said World Vision started out in 1950 as a great organization focused on helping missionaries out in the field “and to really do the good work of Christ.”

But the organization started changing in the 1970s, he said.

“And I think that is a key dividing line in history,” Christian said. “That’s when you started seeing Christian leaders becoming more accepting of other religions, and the Muslim Brotherhood around that same time started to internationalize their mission of spreading Islamism around the world and they discovered they could deceive a lot of these naïve Christian leaders.”

**World Vision today has an annual budget of more than \$2 billion and its top executive, Richard Stearns, was paid a salary of \$380,000 in 2013, among the top nonprofit salaries in the country that year.**

“And you see the direction of the organization itself change from a Christian missionary organization to now more of a global anti-poverty agency that says ‘yeah we are doing this great work but we are not going to evangelize the world,’ and you see that reflected in their generic slogans that appeal to the donors but is not really doing the work of Christ and the Great Commission,” Christian said.

**World Vision’s slogan is “Our vision for every child, life in all its fullness; our prayer for every heart, the will to make it so.”**

CEO admits to **not** sharing gospel with the needy

In a 2007 interview with Guy Kawasaki, **Stearns admitted that World Vision does not evangelize anyone.**

“As a Christian organization, we are motivated by our commitment to Christ to love our neighbors and care for the less fortunate. That’s why we do what we do. **We don’t proselytize,**” Stearns said. “We do not force our religious beliefs on anyone, and we don’t discriminate in our delivery of aid in any way. If the people we serve want to know why we are there, we tell them.”

The top executives of World Vision are now more expert in raising funds and the business side of the outreach than the Christian side, Christian told WND. “He is very highly compensated and he brags about his relationship with Bill Gates and Bono.

**“So, you see his one-world vision and working by good deeds but never saying anything about your faith, and working with the globalists like Bill Gates and others. So you have the transformation of a good organization into a one-world kind of mentality. And that transformation started taking place in the 1970s. The real rise of that new mentality took off in the 1990s during the Clinton era and afterward.”**

### **World Vision agent a member of Hamas since 2004**

**The indictment states Halabi joined Hamas’ armed wing Izzedin al-Qassam in 2004 and was directed in 2005 to infiltrate a major humanitarian organization so as “to be close to decision makers in a foreign organization, to be involved in the group and operate secretly to advance al-Qassam’s interests.”**

The Shin Bet accuses Halabi of joining World Vision and sending its funds to Hamas’ military wing, some of it to fund digging military-related tunnels and to purchase weapons, Haaretz reported.

**The Israeli intelligence agency alleges that a sum of \$80,000 contributed by British donors to assist needy families and support civilian projects in Gaza was used to build a Hamas position in the Gaza town of Beit Hanun, to pay Hamas activists’ salaries and bonuses to members who had fought against Israel in the 2014 war, according to the Haaretz article.**

“This serves to demonstrate the need for an extra dose of vigilance and discernment on the part of Christian leadership in these prophetic times in which we are living,” said Carl Gallups, a Baptist pastor in Florida who is also an author and host of a weekly radio show.

**“One of the known techniques of the Muslim Brotherhood organization is to ‘infiltrate’ outside institutions until those institutions are brought totally under their control, or are at least under controlled manipulation,”** Gallups, author of “Final Warning” and “Be Thou Prepared: Equipping the Church for Persecution and Times of Trouble,” told WND.

### **Christian donors must be ‘watchful’**

Christians should be constantly watchful for possible infiltration, and once a nefarious breach has been detected, they need to “come together en masse and immediately discontinue the funding of those organizations,” Gallups said. “They also need to thoroughly publicize the infiltration to the world, using every means at their disposal.”

**“We have seen, and it has been extensively reported upon, the Muslim Brotherhood infiltration of our own U.S. government, various ‘public relations’ organizations, our public school systems, and even local government offices and agencies.”**

Now the Christian world is given another clear example of this plotted and planned incursion, he said. But will they listen and watch?

“This, no doubt, is not the only such instance. I would imagine there are several other Christian institutions where the tentacles of radical Islam have gained their foothold,” Gallups said.

**“America’s pastors, churches, and civic leaders had best get their collective heads out of the sand and wake up to the times in which we are now living. Without strong leadership in biblical and constitutional principles of truth and righteousness – and rule of law ... we are doomed.”**

Halabi's attorney, Mohammed Mahmoud, told Haaretz on Thursday his client denies any links to Hamas.

Mahmoud said Halabi has told his investigators that the entire Gaza Strip is under absolute Hamas rule and armed members of the organization take whatever they want from the organization's storage depots.

"Israel can link anyone living in the Gaza Strip to Hamas. Mohammed (Halabi) does not belong to the organization nor is he affiliated with Hamas," Halabi's lawyer told Haaretz.

**Halabi's actions were allegedly taken with the knowledge of other World Vision employees and sometimes with their involvement, the Shin Bet asserts, but were allegedly hidden from World Vision's top officials.**

**Israeli intelligence officials contend that about 60 percent of the funds from World Vision's Gaza operations were diverted to Hamas, according to Haaretz. Under Shin Bet interrogation, Halabi is said to have provided considerable information about the methods used to transfer the funds.**

Halabi would allegedly invite a fictitious public bidding process in which the funds were sent directly to Hamas, Haaretz reported. The Islamic group's members would purportedly be listed as farmers entitled to assistance and their children as disabled so that they would also qualify for assistance.

**Some of charity's own funds were said to have been transferred to Hamas to build military positions and finance tunnel digging, through the purchase of excavation equipment, iron, piping and building materials.**

**So, for example, Halabi is said to have initiated a project purportedly involving the construction of greenhouses when, in actuality, the Shin Bet claims the greenhouses were used to conceal tunnel excavation sites, Haaretz reports. And projects purportedly meant to assist Gaza fishermen would actually supply diving suits and motorboats to Hamas' naval force.**

In another instance, Shin Bet officials say World Vision trucks were sent from Israel through the Kerem Shalom crossing point and then on directly to Hamas warehouses rather than to World Vision storage facilities.

The cargo was said to have included food parcels designated for the needy, and personal hygiene kits.

**Halabi was indicted on Thursday for a list of security offenses.**

**A call by WND to World Vision headquarters in the U.S. Thursday was not immediately returned."**

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### 2.2.1.7.1 Who Is This Dr. Mark Christian?

#### Dr. Mark Christian

*founder and Executive Director of the Global Faith Institute*



*“Dr. Mark Christian is an anti-terrorism expert who offers unique insights from a Middle Eastern perspective. As founder and executive director of the Global Faith Institute, a dynamic organization dedicated to addressing the pressing issues of our times, Dr. Christian exposes the quest for Islamic world domination as rooted in the Islamic texts and aided by left-wing attacks on the American way of life*

*His expertise in Islamic culture, Sharia, Islamic teachings and practices, and the full scope of Islamic history, was forged from extensive training as a child imam in his home country, Egypt. Dr. Christian’s father and uncle are recognized as high-ranking members of the international Muslim Brotherhood and remain deeply loyal to the Islamic agenda. His father was the personal physician to the daughter of former president, Anwar Sadat. Following in his footsteps, Dr. Christian became a military physician at the El-Maadi Military Medical Center in Cairo, caring for members of government at the highest levels, including members of deposed President Hosni Mubarak’s family.*

*Dr. Christian’s decision to abandon Islam as an adult came with great personal price and risk of bodily harm to himself and his family. His rejection of Islam and ultimate conversion to Christianity led him to flee his home in Egypt. He and his family have settled in the heartland of the United States.*

*Dr. Christian’s unique life story and valuable insight into the machinations of the Muslim Brotherhood – plans which were discussed around his father’s own kitchen table – have made him a nationally-recognized speaker and expert on the Islamic political agenda. His organization, the Global Faith Institute, [www.globalfaith.org](http://www.globalfaith.org), most recently exposed the involvement of Islamist organizations – known front organizations for the Muslim Brotherhood in America – in the Tri-Faith Initiative, a world-first project that is co-locating a synagogue, a church, and a mosque on the same campus in Omaha, Nebraska.*

*Dr. Christian was a friend of the current president of Egypt, Abdel Fattah el-Sisi, and is able to bring deep insight into the man who leads the Arab nation with the most powerful military forces in the Muslim Middle East.*

*A prolific writer, dynamic speaker, and an invaluable resource to members of government, media, law enforcement and intelligence services, Dr. Christian is a frequent guest on television, radio and is available for speaking engagements and workshops. “*

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### 2.2.1.7.2 A Diminished Interest In Bible And Biblical Truth.

When is the last time you’ve visited a Local Church and had and had a greeter or someone ask, if “You’ve been Born Again”? This suggests that many “brothers” and “Sisters” are themselves LOST! In primitive Christianity the meetings were attended by mostly believers who were meeting under duress from the Governments of the day. They used the fish outline to show the way to the meeting. Of course the Greek Word For Fish is:

ΙΧΘΥΣ: This word is an Acronym

Ιησους: Jesus

Χριστος: Christ - The Anointed - The Messiah

Θεου: of God

Υιος: Son

Σωτηρ: Savior



The symbol was used as a directional marker without the Greek Text inside. There are a lot of Christians running around with the Ixthus on their cars but don’t know what was its purpose. In the USA we’ve been living in a bastion of freedom where the Gospel preaching was accepted. But NOW, Its getting more difficult to preach on immorality from our Pulpits, and, especially on street corners. It will be termed a phobia of some sort and you can even be arrested. As an example, try preaching a textual expository message on Rom 1:19-32.

- Ro 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. {in them: or, to them }
- 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {so ... : or, that they may be }
- 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- 22 **Professing themselves to be wise, they became fools,**
- 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

- 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. {more: or, rather }
- 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
- 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was proper.
- 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; {to retain: or, to acknowledge } {a reprobate ... : or, a mind void of judgment or, an unapproving mind }
- 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
- 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
- 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: {without natural ... : or unsociable }
- 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. {have ... : or, consent with }

**Title: A Court Case With All Men .**

**Theme: God's Judgment Of Men Is Inclusive.**

1. All men have some light. John 1:9
  - a. Witness # 1 - Creation Rom 1:19-20 Psalms 19:
  - b. Witness # 1 – Conscience The inward subjective witness Rom 1:19.
  - c. Atheism is a moral problem Rom 1:22
2. Light Refused Brings More Darkness. Rom 1:21-25.
  - a. Foolishness Comes From False Wisdom. Rom 1:23
  - b. The Mind Of The Fool Turns God's Glory Into Idolatry. Rom 1:24-25
3. These Men And Women Are Given Up To Their Own Lusts. Rom 1:26-32
  - a. Moral Perversion Is Often The Result. Rom 1:26-27.
  - b. A Description Of Such Individuals. Rom 1:28 31.
  - c. Knowing The Judgment Of God They Have Pleasure In Those Who Do These Things Rom 1:32.

#### 2.2.1.7.2 What Must We Now Do?

Now, may be too late! We should have started a long time ago. Our grammar schools are teaching Islam. Our Government has been infiltrated by 'the Muslim Brotherhood'. Our secular institutions of Higher learning have been turned into progressively liberal/Communist hangouts. Our Christian Institutions of Higher Learning have in the main, departed from the faith, being influenced by Secular and Religious Liberalism and Neo-Orthodoxy. The Gospel that Paul defined is not taught in many Churches and Colleges that used to be bastions of Fundamentalism. Likewise, the Seminaries. For what

this Fundamentalist believes, please go to our website: thecfbc.com, and click on 'Doctrinal Statement'.

### 2.3 The Sources Of Today's Sharia Movements.

The original source of today's Sharia movements is of course the Qur'an, with the Hadith. The folks who become a part of this murderous group are drawn from those who for some reason realize they must do something good to obtain a right standing with Allah. **They subscribe knowingly or unknowingly to the following creed:**

#### THE WAY TO JANNAH (Paradise) IS JIHAD!!!

#### 2.3.1 Antinomianism Among Some Muslim Sects.

In Islam, the law—which applies not only to religion, but also to areas such as politics, banking, and sexuality—is called *sharī'ah* (شريعة), and it is traditionally organized around four primary sources:

1. the Qur'ān, which is Islam's central religious text;
2. the Sunnah, which refers to actions practised during the time of the prophet Muḥammad, and is often thought to include the *Hadīth*, or recorded words and deeds of Muḥammad;
3. *ijmā'*, which is the consensus of the '*ulamā'*', or class of Islamic scholars, on points of practice;
4. *qiyās*, which—in Sunnī Islam—is a kind of analogical reasoning conducted by the '*ulamā'*'<sup>a</sup> upon specific laws that have arisen through appeal to the first three sources; in Shī'ah Islam, '*aql*' ("reason") is used in place of *qiyās*

Actions, behavior, or beliefs that are considered to violate any or all of these four sources—primarily in matters of religion—can be termed "antinomian".

Depending on the action, behavior, or belief in question, a number of different terms can be used to convey the sense of "antinomian": *shirk* ("association of another being with God"); *bid'ah* ("innovation"); *kufr* ("disbelief"); *ḥarām* ("forbidden"); etc.

As an example, the 10th-century Sufi mystic Mansur Al-Hallaj was executed for *shirk* for, among other things, his statement *ana al-Ḥaqq* (أنا الحق), and meaning "I am the Truth". As *al-Ḥaqq* ("the Truth") is one of the 99 names of God in Islamic tradition, this would imply he was saying: "I am God."<sup>b</sup> Expressions like these are known as *Shathiyat*. Another individual who has often been termed antinomian is Ibn al-'Arabi, a 12th–13th century scholar and mystic whose doctrine of *waḥdat al-wujūd* ("unity of being") has sometimes been interpreted as being pantheistic, and thus *shirk*.

Apart from individuals, entire groups of Muslims have also been called antinomian. One of these groups is the Ismā'īlī Shī'īs, who have always had strong millenarian tendencies arising partly from persecution directed at them by Sunnīs. **Influenced to a certain extent by Gnosticism**, the Ismā'īlīs developed a number of beliefs and practices—such as their belief in the *imāmah*<sup>11</sup> and an esoteric exegesis of the Qur'ān—that were

<sup>a</sup> '*ulamā'*: plural noun, 1. the doctors of Muslim religion and law.

<sup>b</sup> Note: Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. This penalty in sharia is a polemic against this verse (and others) in the Bible.

different enough from Sunnī orthodoxy for them to be condemned as *shirk* and, hence, to be seen as antinomian. Certain other groups that evolved out of Shī'ah belief, such as the Alawites and the Bektashis, have also been considered antinomian. The Bektashis, particularly, have many practices that are especially antinomian in the context of Islam, such as the consumption of alcohol, the non-wearing of the *ḥijāb* ("veil") by women, and gathering in the *cemevi*<sup>12</sup> in preference to the mosque.

## 2.4 The Fatwa

A **fatwā** (Arabic: فتوى; plural **fatāwā** Arabic: فتاوى) in the Islamic faith is **the technical term for the legal judgment or learned interpretation that a qualified jurist or mufti can give on issues pertaining to the Islamic law.** In Sunni Islam any fatwā is non-binding, whereas in Shia Islam it could be considered by an individual as binding, depending on his or her relation to the scholar. The person who issues a fatwā is called, in that respect, a Mufti, i.e. an issuer of fatwā, from the verb أَفْتَى *'aftā* = "he gave a formal legal opinion on". This is not necessarily a formal position since most Muslims argue that anyone trained in Islamic law may give an opinion (fatwā) on its teachings. If a fatwā does not break new ground, then it is simply called a *ruling*.

An analogy might be made to the issue of legal opinions from courts in common-law systems. Fatwās generally contain the details of the scholar's reasoning, typically in response to a particular case, and are considered binding precedent by those Muslims who have bound themselves to that scholar, including future muftis; mere rulings can be compared to memorandum opinions. The primary difference between common-law opinions and fatwās, however, is that fatwās are not universally binding; as Sharia law is not universally consistent and Islam is very non-hierarchical in structure, fatwās do not carry the sort of weight that secular common-law opinions do.

### 2.4.1 Popular Misconceptions Of A fatwā

Some people use the term to mean an Islamic death sentence imposed upon a person. The word "fatwa" is an Arabic word, and it literally means "opinion". Related words in Arabic are "**afta**", **which means to give an opinion**, and "**yastafti**", **which means to ask for an opinion**. In fact, in Arabic countries, an opinion poll is called an "istifta", which is simply a different form of the same word. As you can see, there is nothing sinister or scary about the word itself.

This was the linguistic meaning of the word "fatwa". In a religious context, the word "fatwa" carries more meaning. This is because when a Muslim has a question that they need to be answered from an Islamic point of view, they ask an Islamic scholar this question, and the answer is known as a "fatwa". This "fatwa" carries more weight than just the random opinion of any person on the street. Muslim scholars are expected to give their "fatwa" based on religious evidence, not based on their personal opinions.

Therefore, their "fatwa" is sometimes regarded as a religious ruling. Here is an example of a fatwa: Muslims are expected to pray five times every day at specific times during the day. A person who is going to be on a 12 hour flight may not be able to perform their prayers on time. So they might ask a Muslim scholar for a "fatwa" on what is the appropriate thing to do, or they might look up the answer in a book or on the internet. The scholar might advise them to perform the prayer to the best of their ability on the plane, or to delay their prayer until they land, for example. And they would support their opinion with evidence.



It is interesting to note that in Islam, there are four sources from which Muslim scholars extract religious law or rulings, and upon which they base their "fatwa". **The first is the Quran**, which is the holy book of Islam, and which is the direct and literal word of God, revealed to Prophet Mohammad. **The second source is the Sunnah**, which incorporates anything that the Prophet Mohammad said, did or approved of. **The third source is the consensus of the scholars**, meaning that if the scholars of a previous generation have all agreed on a certain issue, then this consensus is regarded as representing Islam. Finally, **if no evidence is found regarding a specific question from the three first sources, then an Islamic scholar performs what is known as "Ijtihad"**. This means that they use their own logic and reasoning to come up with the best answer according to the best of their ability. Muslims believe that **any given action** that they perform in their lives falls into one of five categories:

1. Obligatory
2. Commendable
3. Permissible
4. Despised
5. Not Permitted

All actions fall into the "permissible" category, unless there is evidence from one of the four sources previously mentioned (Quran, Sunnah, Consensus, Ijtihad) that proves otherwise. Here are some examples:

- The five daily prayers are obligatory upon Muslims. Those who do not perform them are committing a sin, and they will be accountable for that on the day of judgment.
- Performing additional voluntary prayers is commendable. Those who perform them will be rewarded, but those who do not are not committing a sin.
- Driving a car is permissible, meaning that the action of driving is not good or bad in itself. There is no sin or reward attached to it. Most things fall under this category.
- Divorce is a despised action. Although there is no sin associated with it, it must only be considered as a last resort when all other means of solving the problems between the spouses have been exhausted.
- Drinking alcoholic drinks is not permitted. Those who do so are committing a sin, and will be held accountable for it on the day of judgment. {See Ablation.}

When someone asks a Muslim scholar about performing a specific action, the reply will be a "fatwa" explaining which of these five categories this action would fall under. So if you ask a Muslim scholar to give a fatwa about adultery, they would tell you that it is "Not Permitted". If you ask about fasting in Ramadan, they would answer that it is "Obligatory". Muslims are usually encouraged to ask for reasoning and evidence behind any fatwa, and should avoid blindly following the opinions of Muslim scholars without understanding the reasons behind them. This is because Muslims should always feel that they are practicing Islam to gain the pleasure of God, and not to gain the pleasure of acceptance of any human being. **It is also interesting to note that different scholars frequently have different opinions regarding any given question. This is why there is usually more than one "fatwa" regarding any one question. In fact, there are a number of methodologies for how to understand evidence gathered from the previously mentioned sources of Islamic law. Scholars who follow different methodologies will frequently arrive at different answers to the same question.**

**It is well known that in Islam there are four "schools of thought", and each of them differ with respect to certain aspects. However, it is important to know that these differences are usually about minor issues. For example, in terms of beliefs, the vast majority of Muslims agree on most aspects of belief, most importantly the concept of monotheism, and belief in the angels, Prophets, holy books and the day of judgment.**

## 2.5 The Family In Islam.

The family, which is the basic unit of civilization, is now disintegrating in the USA. Islam's family system brings the rights of the husband, wife, children, and relatives into a fine equilibrium. It nourishes unselfish behavior, generosity, and love in the framework of a well-organized family system. The peace and security offered by a stable family unit is greatly valued, and it is seen as essential for the spiritual growth of its members. A harmonious social order is created by the existence of extended families and by treasuring children. {So, How are we doing, Christian???

### 2.5.1 How Do Muslims Treat the Elderly?

In the Islamic world, one rarely finds "old people's homes." The strain of caring for one's parents in this most difficult time of their lives is considered an honor and a blessing and an opportunity for great spiritual growth. In Islam, it is not enough that we only pray for our parents, but we should act with limitless compassion, remembering that when we were helpless children, they preferred us to themselves. Mothers are particularly honored. When Muslim parents reach old age, they are treated mercifully, with kindness and selflessness.

In Islam, serving one's parents is a duty second to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

God has said:

**Your Lord has commanded that you worship none but Him, and that you be kind to your parents. If one of them or both of them reach old age with you, do not say to them a word of disrespect, or scold them, but say a generous word to them. And act humbly to them in mercy, and say, "My Lord, have mercy on them, since they cared for me when I was small." (Quran, 17:23-24)**

Like Mormons<sup>a</sup>, the family is essential to those in Islam. When we attempt to evangelize Muslims, we should be prepared and careful to include their families in social events – dinners, outdoor activities, campouts, etc., with their parents and grandparents, as also says the Bible.

Ex 20:12 *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.* {The Commandment with Promise.}

## 2.6 A Roman Catholic Agenda.

We now proceed to a topic that may seem unrelated to Islam, Roman Catholicism. these and other cults and world religions are described in "*The Kingdoms Of The Frauds*", a Christian Apologetic textbook written for the Colorado Free Bible College. In that book the heretical doctrine of Mariolatry and various other aspects of Roman Catholicism are discussed. The subject of Roman Catholicism was used in this section because of Muhammad's late 6<sup>th</sup> to early 7<sup>th</sup> Century depiction of Christianity as practiced by the Roman Church and

<sup>a</sup> And of course Christians and Jews.

stereotyped by Muhammad. That ‘Church’ was clearly not a ‘primitive’ or one based on Biblical Christianity. It was, indeed, a pagan, Pope administered, cult, with little to commend itself. **In fact, the Historical Grammatical method of Literal (plain and figurative) Interpretation was discarded and for all the Alexandrians was discarded in favor of Allegorism<sup>a</sup>.**

### 2.6.1 Muhammad’s Daughter Fatima.

**Who was Fatima? To those of Islam she was a daughter of Muhammad.** A town in Portugal was named after her when Muslims in conquest mode, lived there for many years. In 711 Iberia (the peninsula that included Spain and Portugal) was invaded by a Muslim army commanded by Tariq ibn Ziyad. The last Visigothic king, Rodrigo, tried to repel this invasion but was defeated. The Muslims advanced to Córdoba and then to Toledo, the Visigothic capital. The last resistance of the Visigoths was made at Mérida, which fell in June 713 after a long siege. In the spring of 714, a Muslim army commanded by Musa ibn Nusair marched to Saragossa and then to León and Astorga. Évora, Santarém, and Coimbra fell by 716. Thus, within five years, the Muslims had conquered and occupied the entire peninsula. Only a wedge of wet, mountainous territory in the extreme northwest called Astúrias remained under Christian control. Al Andalus, as Islamic Iberia was known, flourished for 250 years, under the Caliphate of Córdoba. The Golden Age of Muslim domination ended in the eleventh century when local nobles, who had become rich and powerful, began to carve up the caliphate into independent regional city-states (*taifas*), the most important being the emirates of Badajoz, Mérida, Lisbon, and Évora. These internecine<sup>b</sup> struggles provided an opportunity for small groups of Visigothic Christians, who had taken refuge in the mountainous northwest of the peninsula, to go on the offensive against the Muslims, thus beginning the Christian reconquest of Iberia. Today the Iberian Peninsula is divided among three states: [Spain](#), [Portugal](#), and [Andorra](#); as well as [Gibraltar](#).

#### 2.6.1.1 A Short BIO Of Fatima.

**Fatimah** (Arabic: فاطمة *Fāṭimah* ; born c. 605 or 615 – d. 633) was a daughter of Muhammad and Khadijah, wife of Ali and mother of Hasan and Hussein, and one of the five members of Ahl al-Bayt. She became the object of great veneration by all Muslims, because she lived closest to her father and supported him in his difficulties, because of the historical importance of her husband and her two sons, and because she is the only member of Muhammad's family that gave him descendants, numerously spread through the Islamic world.

For Muslims, Fatimah is an inspiring example and Fatimah is one of the most popular girl's names throughout the Muslim world.

She was involved in three significant political actions, each recorded in almost all sources. First, after the conquest of Mecca, she refused her protection to Abu Sufian; Second, after Muhammad's death, she courageously defended her husband Ali’s cause, fiercely opposed the election of Abu Bakr, and had violent disputes with him and particularly with Umar; Third, she laid claim to the property rights of her father and

<sup>a</sup> Please see Appendix C Historical Interpretation.

<sup>b</sup> Internecine: 1. of or pertaining to conflict or struggle within a group: *an internecine feud among proxy holders*.  
2. mutually destructive.  
3. characterized by great slaughter; deadly.

challenged Abu Bakr's categorical refusal to cede them, particularly Fadak and a share in the produce of Khaybar. She died a few months after her father's death, and was buried in Jannat Al-Baqi', but the exact location of her grave is unknown. Many Twelver Shia Muslims believe that she died as a result of her injury caused by Umar, incurred while defending Ali against Abu Bakr. Sunni Muslims, who regard Abu Bakr and Umar as revered figures, and the Zaidiyyah Shia reject this version of events.

Some verses in the Qur'an are associated to Fatimah and her household by classical exegetes, although she is not mentioned by name. According to J. D. McAuliffe, two of the most important verses include the verse of purification, which is the 33rd ayah in Sura al-Ahzab and the 61st ayah in Sura Al-i-Imran. In the first verse, the phrase "people of the house" (*ahl al-bayt*) is ordinarily understood to consist of Muhammad, Fatimah, her husband Ali and their two sons. (al-Tabari in his exegesis also mentions a tradition that interprets "people of the house" as Muhammad's wives; for Ibn al-Jawzi, the order of these options is reversed). The second verse refers to an episode in which Muhammad proposed an ordeal of mutual adjuration<sup>a</sup> (*mubahala*) to a delegation of Christians. Fatimah, according to the "occasion for the revelation" of this verse, was among those offered by Muhammad as witnesses and guarantors.

Muslim exegesis of the Qur'anic verse 3:42, links the praise of Mary, the mother of Jesus, with that of Fatimah based on a quote attributed to Muhammad that lists the outstanding women of all time as Mary, Asiya (the wife of Pharaoh), Khadija and Fatimah (all Muslim commentaries insists upon the absolute superiority of Fatimah).

### 2.6.1.2 A Digression To The Fatima (Town) In Portugal.

Fatima to Roman Catholics is this town in Portugal previously mentioned where 3 children were said to have received Extra-Biblical Revelation: The apparition, The Holy Mother Mary was said to appear several times to these children who received these messages while in a trance.

{Possibly a case of possession.}

### 2.6.1.3 The Recent Heresy In Fatima.

**Our Lady of Fátima** (Portuguese: *Nossa Senhora de Fátima*, European Portuguese: [ˈnoʁɐ siˈnoɾɐ di ˈfatimɐ]) is a title for the Virgin Mary due to her reputed apparitions to three shepherd children at Fátima, Portugal on the thirteenth day of six consecutive months in 1917, beginning on May 13. The three children were Lúcia Santos and her cousins Jacinta and Francisco Marto.

The title of *Our Lady of the Rosary* is also sometimes used to refer to the same apparition (although it was first used in 1208 for the reputed apparition in the church of Prouille), because the children related that the apparition called herself the "Lady of the Rosary". It is also common to see a combination of these titles, i.e. **Our Lady of the Rosary of Fátima** (Portuguese: *Nossa Senhora do Rosário de Fátima*).

The events at Fátima gained particular fame due to their elements of prophecy and eschatology, particularly with regard to possible world war and the conversion of Soviet Russia. **The reported apparitions at Fátima were officially declared "worthy of belief" by the Catholic Church.**

<sup>a</sup> A solemn and earnest appeal to someone to do something,

### 2.6.1.3.1 A History Of This Heresy.

In the Spring and Summer of 1916, three little shepherd children, Lucia Santos and her two cousins, Jacinta and Francisco Marto, experienced the visitation of an Angel on three separate occasions. The Angel appeared to them as they watched their sheep, teaching them specific prayers to pray, **to make sacrifices**, and to spend time in adoration of the Lord. These three visits were apparently to prepare the children for the visitations of the Blessed Mother, which were to follow in 1917. <from "Her Own Words to the Nuclear Age: The Memoirs of Sr. Lucia, with comments by John M. Haffert", c. 1993, also appears in Sr. Lucia's original Memoirs published prior to this version cited here.



Figure 2.08 Page from *Ilustração Portuguesa*, 29 October 1917

This page show the people looking at the miracle of the sun during the Fátima apparitions attributed to the Virgin Mary.

On May 13, 1917, ten year old Lúcia Santos and her cousins Jacinta and Francisco Marto were herding sheep at a location known as the Cova da Iria near their home village of Fátima, Portugal. Lúcia described seeing a woman "brighter than the sun, shedding rays of light clearer and stronger than a crystal ball<sup>a</sup> filled with the most sparkling water and pierced by the burning rays of the sun". Astonished they ran back to their village and told everyone. Further appearances were reported to have taken place on the thirteenth day of the month in June and July. In these, the woman asked the children to do penance and Acts of Reparation as well **as making personal sacrifices to save sinners. The children subsequently wore tight cords around their waists to cause themselves pain, performed self-flagellation using stinging nettles, abstained from drinking water on hot days, and performed other works of penance. According to Lúcia's account, in the course of her appearances, the woman confided to the children three secrets, now known as the Three Secrets of Fátima.**

Thousands of people flocked to Fátima and Aljustrel in the following months, drawn by reports of visions and miracles. On August 13, 1917, the provincial administrator Artur Santos (no relation to Lúcia Santos), believing that the events were politically disruptive, intercepted and jailed the children before they could reach the Cova da Iria that day. Prisoners held with them in the provincial jail later testified that the children, while upset, were first consoled by the inmates, and later led them in praying the rosary. The administrator interrogated the children and tried unsuccessfully to get them to divulge the contents of the secrets. In the process, he threatened the children, saying he would boil them in a pot of oil, one by one unless they confessed. The children refused, but Lúcia told him everything short of the secrets, and offered to ask the Lady for permission to tell the Administrator the secrets. That month, instead of the usual apparition in the Cova da Iria on the 13th, the children reported that they saw the Virgin Mary on 15 August, the Feast of the Assumption, at nearby Valinhos.

#### 2.6.1.3.2 The Miracle of the Sun.



**Figure 2.09 The Miracle of the Sun**

**This photograph taken during the reputed "Dance of the Sun" at Fátima on 13 October 1917.**

As early as July 1917 it was claimed that the Virgin Mary had promised a miracle for the last of her apparitions on October 13, so that all would believe. What happened then

<sup>a</sup> She sounds like one who had lots of experience with 'Chrystal Balls'! Chrystal Balls??? Chrystal Bull!!! Or is it Chrystal Skulls!!!!!!

became known as "Miracle of the Sun". A crowd believed to number approximately 70,000, including newspaper reporters and photographers, gathered at the Cova da Iria. The incessant rain had finally ceased and a thin layer of clouds cloaked the silver disc of the sun. Witnesses said later it could be looked upon without hurting the eyes. Lúcia, moved by what she said was an interior impulse, called out to the crowd to look at the sun. Witnesses later spoke of the sun appearing to change colors and rotate like a wheel. Not everyone saw the same things, and witnesses gave widely varying descriptions of the "sun's dance". The phenomenon is claimed to have been witnessed by most people in the crowd as well as people many miles away. While the crowd was staring at the sun, Lucia, Francisco, and Jacinta said later they were seeing lovely images of the Holy Family, Our Lady of Sorrows with Jesus Christ, and then Our Lady of Mount Carmel. They said they saw Saint Joseph and Jesus bless the people. The children were aged 10, 9, and 7 at the time.

Columnist Avelino de Almeida of *O Século* (Portugal's most influential newspaper, which was pro-government in policy and avowedly anti-clerical), reported the following: "Before the astonished eyes of the crowd, whose aspect was biblical as they stood bare-headed, eagerly searching the sky, the sun trembled, made sudden incredible movements outside all cosmic laws - the sun 'danced' according to the typical expression of the people." Eye specialist Dr. Domingos Pinto Coelho, writing for the newspaper *Ordem* reported "The sun, at one moment surrounded with scarlet flame, at another aureoled in yellow and deep purple, seemed to be in an exceeding fast and whirling movement, at times appearing to be loosened from the sky and to be approaching the earth, strongly radiating heat". The special reporter for the October 17, 1917 edition of the Lisbon daily, *O Dia*, reported the following, "...the silver sun, enveloped in the same gauzy purple light was seen to whirl and turn in the circle of broken clouds...The light turned a beautiful blue, as if it had come through the stained-glass windows of a cathedral, and spread itself over the people who knelt with outstretched hands...people wept and prayed with uncovered heads, in the presence of a miracle they had awaited. The seconds seemed like hours, so vivid were they."



**Figure 2.10 Chapel of Apparitions, built at the place where the Fátima apparitions were reported**

No movement or other phenomenon of the sun was registered by scientists at the time. According to contemporary reports from poet Afonso Lopes Vieira and schoolteacher Delfina Lopes with her students and other witnesses in the town of Alburita, the solar phenomenon was visible from up to forty kilometers away. Not all witnesses reported seeing the sun "dance". Some people only saw the radiant colors, and others, including some believers, saw nothing at all.

Since no scientifically verifiable physical cause can be adduced to explain the phenomenon of the sun, various explanations have been advanced to explain the descriptions given by numerous witnesses. **A leading conjecture is a mass hallucination possibly stimulated by the religious fervor of the crowds expectantly waiting for a predicted sign. Another conjecture is a possible visual artifact caused by looking at the sun for a prolonged period. As noted by Auguste Meessen, a professor at the Institute of Physics, Catholic University of Leuven, looking directly at the Sun can cause phosphene visual artifacts and temporary partial blindness. He has proposed that the reported observations were optical effects caused by prolonged staring at the sun. Meessen contends that retinal after-images produced after brief periods of sun gazing are a likely cause of the observed dancing effects. Similarly Meessen states that the colour changes witnessed were most likely caused by the bleaching of photosensitive retinal cells. Meessen observes that solar miracles have been witnessed in many places where religiously charged pilgrims have been encouraged to stare at the sun. He cites the apparitions at Heroldsbach in Germany (1949) as an example where exactly the same optical effects as at Fátima were witnessed by more than 10,000 people.**

There is no evidence that people who came to Fátima, even those expecting a miracle, were staring at the sun before Lúcia spoke. Most would have been focused on the tree where the children said the apparition appeared. Some onlookers reported other phenomena, including luminous mist and the showers of flower petals seen around and above the tree during previous visitations.

In addition to the Miracle of the Sun, the seers at Fátima indicated that the apparition prophesied a great sign in the night sky which would precede a second great war. On January 25, 1938, bright lights, an aurora borealis appeared all over the northern hemisphere, including in places as far south as North Africa, Bermuda and California. It was the widest occurrence of the aurora since 1709, and people in Paris and elsewhere believed a great fire was burning and fire departments were called. Lúcia, the sole surviving seer at the time, indicated that it was the sign foretold and so apprised her superior and the bishop in letters the following day. Just over a month later, Hitler seized Austria and eight months later invaded Czechoslovakia.



### 2.6.1.3.3 The Three Secrets Of Fátima.

#### 2.6.1.3.3.1 The First Secret.



**Figure 2.11** Lúcia Santos (*left*) with her cousins Jacinta and Francisco Marto, 1917

**The first secret** was a vision of hell, which Lúcia describes in her Third Memoir, as follows:

**"Our Lady showed us a great sea of fire which seemed to be under the earth.** Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. **How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven.** Otherwise, I think we would have died of fear and terror."

#### 2.6.1.3.3.2 The Second Secret.

**The second secret** included Mary's instructions on how to save souls from hell and convert the world to the Christian faith, also revealed by Lúcia in her Third Memoir:

**"I have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart.** If what I say to you is done, **many souls will be saved and there will be peace.** The war is going to end: but if people do not cease offending God, **a worse one will break out during the**

**Pontificate of Pius XI<sup>a</sup>. When you see a night illuminated by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."**  
**{She could or should have read Ezekiel 38-39! And up front she might have given a look at 1 Cor 15. }**

The Consecration of Russia may refer to return of Russian monarchy.

### 2.6.1.3.3.3 The Third Secret

The third secret, a vision of the death of the Pope and other religious figures, was transcribed by the Bishop of Leiria and reads:

"After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendor that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: Penance, Penance, Penance!" And we saw in an immense light that is God: something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White we had the impression that it was the Holy Father'.<sup>b</sup> Other Bishops, Priests, Religious men and women going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, Religious men and women, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersion in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God."<sup>c</sup>

### 2.6.1.3.3.4 A Controversy around the Third Secret

The Vatican withheld the Third Secret until 26 June 2000, despite Lúcia's declaration that it could be released to the public after 1960. Some sources, including Canon Barthas and

<sup>a</sup> **Pope Pius XI**, born Ambrogio Damiano Achille Ratti (31 May 1857 – 10 February 1939), was the head of the Catholic Church from 6 February 1922 to his death ...

<sup>b</sup> Joh 1:18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him.

<sup>c</sup> This looks like a Roman Catholic version of "Peter Pan".

Cardinal Ottaviani, said that Lúcia insisted to them it must be released by 1960, saying that, "by that time, it will be more clearly understood", and, "because the Blessed Virgin wishes it so." When 1960 arrived, rather than releasing the Third Secret, the Vatican published an official press release stating that it was "most probable the Secret would remain, forever, under absolute seal." After this announcement, immense speculation over the content of the secret materialized. According to the New York Times, speculation over the content of the secret ranged from "worldwide nuclear annihilation to deep rifts in the Roman Catholic Church that lead to rival papacies."

Some sources claim that the four-page, handwritten text of the Third Secret released by the Vatican in the year 2000 is not the real secret, or at least not the full secret. In particular, it is alleged that Cardinals Bertone, Ratzinger and Sodano engaged in a systematic deception to cover-up the existence of a one-page document containing the so-called words of the Blessed Virgin Mary, which some believe contains information about the Apocalypse and a great apostasy. These sources contend that the Third Secret actually comprises two texts, where one of these texts is the published four-page vision, and the other is a single-page letter allegedly containing the words of the Virgin Mary which has been concealed.

The Vatican has maintained its position that the full text of the Third Secret was published in June 2000. According to a December 2001 Vatican press release (subsequently published in *L'Osservatore Romano*), Lúcia told then Archbishop Tarcisio Bertone in an interview that the secret had been completely revealed and published - that no secrets remained. Bertone, along with Cardinal Ratzinger, co-authored *The Message of Fátima*,<sup>[2]</sup> the document published in June 2000 by the Vatican that allegedly contains a scanned copy of the original text of the Third Secret.

During his apostolic visit to Portugal between May 11 and 14, 2010 on the occasion of the 10th anniversary of the beatification of Jacinta and Francisco Marto, Pope Benedict XVI explained in a rare conversation with reporters that the interpretation of the third secret did not stop with the interpretation of a prediction of the attempted assassination of Pope John Paul II in Saint Peter's Square in 1981. The Third Secret of Fátima, said Benedict XVI, "has a permanent and ongoing significance" and that "its significance could even be extended to include the suffering the Church is going through today as a result of the recent reports of sexual abuse involving the clergy".



**Figure 2.12** Statue depicting the Immaculate Heart of Mary as described by Sister Lúcia of Fátima.

#### 2.6.1.3.3.5 The Consecration Of Russia.

Sister Lúcia reported seeing the Virgin Mary again in 1925 at the Dorothean convent at Pontevedra, Galicia (Spain). This time she said she was asked to convey the message of the First Saturday Devotions. **By her account a subsequent vision of Christ as a child reiterated this request.**

Sister Lúcia was transferred to another convent in Tui or Tuy, Galicia in 1928. In 1929, **Sister Lúcia reported that Mary returned and repeated her request for the Consecration of Russia to her Immaculate Heart.**

{She probably should have been committed to a mental hospital or more likely should have been exorcised!}

**Sister Lúcia reportedly saw Mary in private visions periodically throughout her life. Most significant was the apparition in Rianxo, Galicia, in 1931, in which she said that Jesus visited her, taught her two prayers and delivered a message to give to the church's hierarchy.**

*{And, Hillary Diane Rodham Clinton is said, by her husband, to have talked with Eleanor Roosevelt!}*

#### 2.6.1.3.3.6 The Fate of the three children.

In 1947, Sister Lúcia left the Dorothean order and joined the Discalced Carmelite order in a monastery in Coimbra, Portugal. **Lúcia died on February 13, 2005, at the age of 97.** After her death, the Vatican, specifically Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith (and later to become Pope Benedict XVI),

ordered her cell sealed off. It is believed this was because Sister Lúcia had continued to receive more revelations and the evidence needed to be examined in the course of proceedings for her possible canonization.

**Sister Lúcia's cousins, the siblings Francisco (1908–1919) and Jacinta Marto (1910–1920), were both victims of the Great Spanish Flu Epidemic of 1918-20.** Francisco and Jacinta were declared venerable by Pope John Paul II in a public ceremony at Fátima on May 13, 1989. He returned there on May 13, 2000 to declare them 'blessed' (a title of veneration below that of sainthood; see Canonization<sup>13</sup>). Jacinta is the youngest non-martyred child ever to be beatified.

**In 1936 and again in 1941, Sister Lúcia claimed that the Virgin Mary had predicted the deaths of two of the children during the second apparition on June 13, 1917.**

Besides Lúcia's account, the testimony of Olímpia Marto (mother of the two younger children) and several others state that her children did not keep this information secret and ecstatically predicted their own deaths many times to her and to curious pilgrims. In fact, it was the first thing Jacinta told her mother when she spoke to her after the initial apparition. According to the 1941 account, on 13 June, **Lúcia asked the Virgin if the three children would go to heaven when they died. She said that she heard Mary reply, "Yes, I shall take Francisco and Jacinta soon, but you will remain a little longer, since Jesus wishes you to make me known and loved on Earth. He wishes also for you to establish devotion in the world to my Immaculate Heart."**

**Exhumed in 1935 and again in 1951, Jacinta's face was found incorrupt or immune to decay. Francisco's body, however, had decomposed**



**Figure 2.13 Statue of Pope Pius XII in Fátima, Portugal.**

According to Sister Lúcia, the Virgin Mary promised that the Consecration of Russia would lead to Russia's conversion and an era of peace.

Pope Pius XII, in his Apostolic Letter *Sacro Vergente* of 7 July 1952, consecrated Russia to the Blessed Virgin Mary. Pius XII<sup>a</sup> wrote,

<sup>a</sup> **Pope Pius XII**, born Eugenio Maria Giuseppe Giovanni Pacelli (2 March 1876 – 9 October 1958), was the head of the Catholic Church from 2 March 1939 to his death in 1958.

*“Just as a few years ago We consecrated the entire human race to the Immaculate Heart of the Virgin Mary, Mother of God, so today We consecrate and in a most special manner We entrust all the peoples of Russia to this Immaculate Heart...”*

In 1952 the Pope said to the Russian people and the Stalinist regime that the Virgin Mary was always victorious. **"The gates of hell will never prevail, where she offers her protection.** She is the good mother, the mother of all, and it has never been heard, that those who seek her protection, will not receive it. With this certainty, the Pope dedicates all people of Russia to the immaculate heart of the Virgin. She will help! **Error and atheism will be overcome with her assistance and divine grace.**"

Popes Pius XII and John Paul II<sup>a</sup> both had special relations to Our Lady of Fátima. Pope Benedict XV began Pacelli's church career, elevating him to archbishop in the Sistine Chapel on May 13, 1917, the date of the first reported apparition. Pius XII was laid to rest in the crypt of Saint Peter's Basilica on October 13, 1958, the Feast of Our Lady of Fátima.

Pope John Paul II again consecrated the entire world to the Virgin Mary in 1984, without explicitly mentioning Russia. Some believe that Sister Lúcia verified that this ceremony fulfilled the requests of the Virgin Mary. However, in the Blue Army's Spanish magazine, Sol de Fátima, in the September 1985 issue, Sister Lúcia said that the ceremony did not fulfill the Virgin Mary's request, as there was no specific mention of Russia, and "many bishops attached no importance to it." In 2001, Archbishop Tarcisio Bertone issued a statement, claiming that he had met with Sister Lúcia, who reportedly told him, "I have already said that the consecration desired by Our Lady was made in 1984, and has been accepted in Heaven." Sister Lúcia died on February 13, 2005, without making any public statement of her own to settle the issue.

Some maintain that, according to Lúcia and Fátima advocates such as Abbé Georges de Nantes, Fr. Paul Kramer and Nicholas Gruner, Russia has never been specifically consecrated to the Immaculate Heart of Mary by any Pope simultaneously with all the world's bishops, which is what Lúcia in the 1985 interview had said Mary had asked for.

However, by letters of August 29, 1989 and July 3, 1990, she stated that the consecration had been completed; indeed in the 1990 letter in response to a question by Rev. Father Robert J. Fox, she confirmed:

I come to answer your question, "If the consecration made by Pope John Paul II on March 25, 1984 in union with all the bishops of the world, accomplished the conditions for the consecration of Russia according to the request of Our Lady in Tuy on June 13 of 1929?" Yes, it was accomplished, and since then I have said that it was made. And I say that no other person responds for me, it is I who receive and open all letters and respond to them.

In the meantime, the conception of Theotokos Derzhavnaya Orthodox Christian venerated icon points out that Virgin Mary is considered actual Tsarina of Russia by the religious appeal of Nicholas II thus Consecration of Russia may refer to return of Russian monarchy.

<sup>a</sup> **Pope John Paul II** (Latin: *Ioannes Paulus II*), sometimes called **Blessed John Paul** or **John Paul the Great**, born **Karol Józef Wojtyła** (Polish: [ˈkarɔl ˈjuzɛf vɔjˈtɨwa]; 18 May 1920 – 2 April 2005), was the head of the Catholic Church from 16 October 1978 to his death in 2005. He was the second longest-serving pope in history and, as a Pole, the first non-Italian since Pope Adrian VI, who died in 1523.

### 2.6.1.3.3.7 Does Mary Matter?

In accordance with the Holy Scripture we answer this question in the negative. Various tenets held by various so-called “christian” groups, most notably those of the Roman Catholic, Episcopal and Orthodox systems, are unbiblical, ridiculous, and designed as the modern day TV Evangelist’s ploy (Simony) which is to extract as much from each adherent as is possible. **As far as Mary is concerned, relative to the virgin birth and her lineage, she essentially matters.** But for her place in salvation and in the life (sanctification) of a believer, she matters not! In his book, Father Charles Chiniquy<sup>a</sup>, a Roman Church priest, went to his Bishop with an ‘awful’ confession and discussion. From a portion of Chapter 45 of his book was written:

“The 15th of August, 1850, I preached in the Cathedral of Montreal, on the Blessed Virgin Mary's power in heaven, when interceding for sinners, I was sincerely devoted to the Virgin Mary. Nothing seemed to me more natural than to pray to her, and rely on her protection. The object of my sermon was to show that Jesus Christ cannot refuse any of the petitions presented to Him by His mother; that she has always obtained the favours she asked her Son, Jesus, to grant to her devotees. Of course, my address was more sentimental than scriptural, as it is the style among the priests of Rome. But I was honest; and I sincerely believed what I said.” . . . .

“Bishop Prince, then coadjutor of Bishop Bourget and late bishop of St. Hyacinthe, where he became insane in 1858<sup>b</sup> and died in 1860, had been my personal friend from the time I entered the college at Nicolet, where he was professor of Rhetoric. He very often came to confession to me, and had taken a lively interest in my labours on temperance.

When alone with him, I said: "My lord, I thank you for your kindness in allowing me to unburden my heart to you. I have passed the most horrible night of my life. Temptations against our holy religion such as I never had before, have assailed me all night. Your lordship remembers the kind words you addressed to me yesterday about the sermon I preached. But, last night, very different things came to my mind, which have changed the joys of yesterday into the most unspeakable desolation. You congratulated me yesterday on the manner I had proved that Jesus had always granted the requests of His mother, and that He cannot refuse any of her petitions. **The whole night it has been told me that this was a blasphemous lie, and from the Holy Scriptures themselves, I have been nearly convinced that you and I, nay, that our holy church, are preaching a blasphemous falsehood every time we proclaim the doctrines of the worship of Mary as the Gospel truth.**"

The poor bishop, thunderstruck by this simple and honest declaration, quickly answered: "I hope you have not yielded to these temptations, and that you will not become a Protestant as so many of your enemies whisper to each other."

"It is my hope, my lord, that our merciful God will keep me, to the end of my life, a dutiful and faithful priest of our holy church. However, I cannot conceal from your lordship that my faith was terribly shaken last night.

"As a bishop, your portion of light and wisdom must be greater than mine. I hope you will grant me some of the lights which will brightly shine before your eyes: I have never been so much in need of the counsels of your piety and the help of your scriptural knowledge as today. Please help me to come out from the intellectual slough in which I spent the night.

<sup>a</sup> “Fifty Years In The Church Of Rome”, by **Charles Chiniquy** (1809-1899) a Canadian Presbyterian convert from Roman Catholicism, born at Kamouraska, Quebec, Canada of Roman Catholic parents, and studied at the college of Nicolet, Canada, professor of belles-lettres there after graduation until 1833. in 1833 ordained a Roman Catholic priest, and until 1846 was vicar and curate in the province of Quebec where he established the first temperance society, winning the title "Apostle of Temperance of Canada." In 1851 established an extensive Roman Catholic colony at Kankakee, Illinois. In 1858 left the church of Rome and joined the Canadian Presbyterian Church taking his congregation at Kankakee with him. Lectured in England and in Australia (1878-1882). Published a number of books and tracts on temperance and anti-Romanism, some of which became very popular and were translated into several languages." (From "The Wycliffe Biographical Dictionary of the Church," page 90, Elgin S. Moyer, 1982, ©Moody Press, Chicago, IL) Also by Chiniquy, available online, "The Priest, the Woman, and the Confessional".

<sup>b</sup> To partially quote a song, circa 1945, “Cigarettes and Whiskey and Wild wild women, they’ll driv you crazy they’ll driv you insane.”

"Your lordship has congratulated me for having said that Jesus Christ has always granted the petitions of Mary. Please tell me how you reconcile that proposition with the text;" and I handed him the Gospel of Matthew, pointing to the last five verses of the twelfth chapter, I requested him to read them aloud. He read them and said: "Now, what do you want from me?"

{Mat 12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. }

"My lord, I want respectfully to ask you how we can say that Jesus has always granted the requests of His mother, when this evangelist tells us that He never granted her petitions, when acting in His capacity of Saviour of the world.

**"Must we not fear that we proclaim a blasphemous falsehood when we support a proposition directly opposed to the Gospel?"**

The poor bishop seemed absolutely confounded by this simple and honest question. I also felt confused and sorry for his humiliation. Beginning a phrase, he would give it up; trying arguments, he could not push to their conclusion. It seemed to me that he had never read that text, or if he had read it, he, like myself and the rest of the priests of Rome, had never noted that they entirely demolish the stupendous impostures of the church, in reference to the worship of Mary.

In order to help him out of the inextricable difficulties into which I had at once pushed him, I said: "My lord, will you allow me to put a few more questions to you?"

"With pleasure," he answered.

**"Well! my lord, who came to this world to save you and me? Is it Jesus or Mary?"**

**"It is Jesus," answered the bishop.**

"Now, please allow me a few more questions."

"When Jesus and Mary were on earth, whose heart was most devoted to sinners? Who loved them with a more efficacious and saving love; was it Jesus or Mary?"

"Jesus, being God, His love was evidently more efficacious and saving than Mary's," answered the bishop.

"In the days of Jesus and Mary, to whom did Jesus invite sinners to go for their salvation; was it to Himself or Mary?" I asked again.

The bishop answered: "Jesus has said to all sinners, 'Come unto Me.' He never said, come or go to Mary."

"Have we any examples, in the Scriptures, of sinners, who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to Him through her, and been saved through her intercessions?"

"I do not remember of any such cases," replied the bishop.

I then asked: "To whom did the penitent thief on the cross address himself to be saved; was it to Jesus or Mary?"

"It was to Jesus," replied the bishop.

"Did that penitent thief do well to address himself to Jesus on the cross, rather than to Mary who was at his feet?" said I.

"Surely he did better," answered the bishop.

"Now, my lord, allow me only one question more. You told me that Jesus loved sinners, when on earth, infinitely more than Mary; that He was infinitely more their true friend than she was; that He infinitely took more interest in their salvation than Mary; that it was infinitely better for sinners to go to Jesus than to Mary, to be saved; will you please tell me if you think that Jesus has lost, in heaven, since He is sitting at the right hand of His Father, any of His divine and infinite superiority of love and



mercy over Mary for sinners; and can you show me that what Jesus has lost has been gained by Mary?"

"I do not think that Christ has lost any of His love and power to save us now that He is in heaven," answered the bishop.

"Now, my lord, if Jesus is still my best friend, my most powerful, merciful, and loving friend, why should I not go directly to Him? Why should we, for a moment, go to anyone who is infinitely inferior, in power, love, and mercy, for our salvation?"

The bishop was stunned by my question<sup>a</sup>.

He stammered some unintelligible answer, excused himself for not being able to remain any longer, on account of some pressing business; and extending his hand to me before leaving, he said, **"You will find an answer to your questions and difficulties in the Holy Fathers."**

"Can you lend me the Holy Fathers, my lord?"

He replied, "No, sir, I have them not."

This last answer, from my bishop, shook my faith to its foundation, and left my mind in a state of great distress. With the sincere hope of finding in the Holy Fathers some explanations which would dispel my painful doubts, I immediately went to Mr. Fabre, the great bookseller of Montreal, who got me, from France, the splendid edition of the Holy Fathers, by Migne. I studied, with the utmost attention, every page where I might find what they taught of the worship of Mary, and the doctrines that Jesus Christ had never refused any of her prayers.

**What was my desolation, my shame, and my surprise to find that the Holy Fathers of the first six {the downward spiral had already started with Clement<sup>b</sup>} centuries had never advocated the worship of Mary,** and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every page of my theologians, and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works, a hundred years after their death. When discovering these forgeries, under the name of the Holy Fathers, of which my church was guilty, how many times, in the silence of my long nights of study and prayerful meditations, **did I hear a voice telling me: "Come out of Babylon!"**"

### 2.6.1.3.3.8 But What Of The New Pope Of The Catholic Church?

The New Pope Francis has made unquestioned assimilation overtones to Islam. As the Berean Call states:

#### **"Pope Francis Likens Jesus to ISIS**

"Today, I don't think that there is a fear of Islam as such but of ISIS and its war of conquest, which is partly drawn from Islam," he told French newspaper *La Croix* (Interviewed by Guillaume Goubert and Sébastien Maillard in Rome, May 17, 2016). **"It is true that the idea of conquest is inherent in the soul of Islam, however, it is also possible to interpret the objective in Matthew's Gospel, where Jesus sends his disciples to all nations, in terms of the same idea of conquest."**

The Pope also said **he "dreaded" hearing about the "Christian roots of Europe"** because, to him, they take on "colonialist overtones" and **he called on European nations to "integrate" Muslim migrants into the continent.**

"This integration is all the more necessary today since, as a result of a selfish search for well-being, Europe is experiencing the grave problem of a declining birth rate," he stated. "A demographic emptiness is developing."

**His opinions are stunningly similar to those of top Iman Sheikh Muhammad Ayed, who said Muslims should exploit the migrant crisis to breed with Europeans and "conquer their countries."**

<sup>a</sup> It t'wern't the Whoskey nor the cigareetes, nor the wild wild women that drove this Bishop insane but This Question!

<sup>b</sup> See Appendix C, Section 2.1.3 Christian Allegorism

Pope Francis also promoted socialism during the interview "A completely free market does not work," he claimed. "Markets in themselves are good but they also require a fulcrum, a third party, or a state to monitor and balance them."

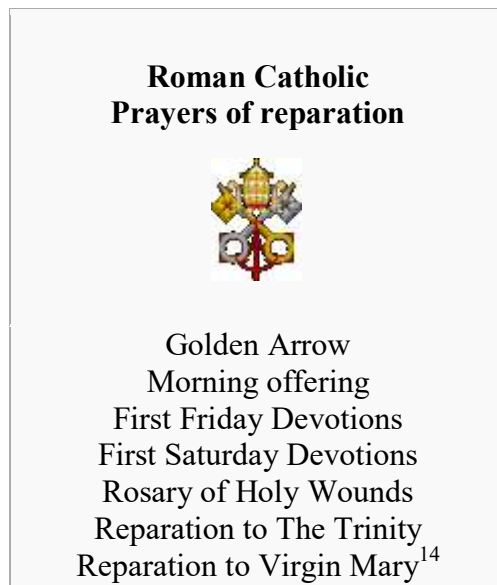
**"In other words, [what is needed is] a social market economy."**

{It's been estimated that in the 20th century alone, socialism and communism resulted in the deaths of at least 130 million people.}

(Daniels, "Pope Francis Likens Jesus to ISIS," Info Wars Online, 5/18/16)"

#### 2.6.1.3.3.9 The Fátima prayers and reparations. {Or Two more Angels???

**Much of the following pictures, tables, and descriptive information has been downloaded from Roman Catholic sources (UNK). To them I'm indebted.**



**Figure 2.14 The Roman Catholic Prayers Of Reparation.**

Many Roman Catholics **recite prayers based on Our Lady of Fátima**. Lúcia later said that, in 1916, she and her cousins had several visions of an angel calling himself the "Angel of Portugal" and the "Angel of Peace" who taught them to bow with their heads to the ground<sup>a</sup> and to say "O God, I believe, I adore, I hope, and I love you. I ask pardon for those who do not believe, do not adore, do not hope and do not love you." Lúcia later set this prayer to music and a recording exists of her singing it. It was also said that sometime later the angel returned and taught them a Eucharistic devotion now known as **the Angel Prayer**.

{When a young boy (8-9 years old) I had catholic friends who had a record player. From it I heard and learned a Catholic Hymn, San'ta Lúcia.}

Lúcia said that **the Lady emphasized Acts of Reparation and prayers to console Jesus for the sins of the world**. Lúcia said that Mary's words were "When you make some

<sup>a</sup> Like Islam!!!

**sacrifice, say 'O Jesus, it is for your love, for the conversion of sinners, and in reparation for sins committed against the Immaculate Heart of Mary'<sup>a</sup>.**

“At the first apparition, Lúcia wrote, the children were so moved by the radiance they perceived that they involuntarily said "Most Holy Trinity, I adore you! My God, my God, I love you in the Most Blessed Sacrament." Lúcia also said that she heard Mary ask for these words to be added to the Rosary after the Gloria Patri prayer: "O my Jesus, pardon us, save us from the fires of hell. Lead all souls to heaven, especially those in most need."

{I wonder who she thought was in less' need???

### 2.6.1.3.10 A Look At The Controversy Between Both Fatimas And The Bible.

{Obviously, These unsaved kids had never read the Bible. If they had, they would have realized they were being seduced by the god of this world. These apparitions sound much like :

*2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

*2 Co 11:13 For such are false apostles, deceitful workers, transforming [Grk. μετασχηματιζομενοι<sup>b</sup> [V-PMP-NPM] themselves into the apostles of Christ.*

*14 And no marvel; for **Satan** himself is transformed into **an angel of light**.*

*15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*<sup>c</sup>  
(Rev 20:11-15.

Additionally, They obviously didn't know the 10 commandments and understand the meaning of the first three of these. Roman Catholics (and Muslims) don't study the Bible as an authoritative source!)

*Ex 20: 3 Thou shalt have no other gods before me.*

<sup>a</sup> This again is nonsense! **in reparation for sins committed against the Immaculate Heart of Mary. Mary is dead, but is waiting for the redemption of her body. She is in paradise, but CANNOT visit with any live earthling (CF. Luke 16)**

Those who worship her are as Solomon terms it “all is vanities” or {Heb. לְכֹל הַכֹּל הַכֹּל: the whole, לְכֹל הַכֹּל, is לְכֹל הַכֹּל as

Barnes notes: Primarily it means “breath,” “**light wind**”; and denotes what:

- (1) passes away more or less quickly and completely.
- (2) leaves either no result or no adequate result behind, and therefore
- (3) fails to satisfy the mind of man, which naturally craves for something permanent and progressive: it is also applied to:
- (4) idols, as contrasted with the Living, Eternal, and Almighty God, and, thus, in the Hebrew mind, it is connected with sin.

<sup>b</sup> Transforming themselves, Middle Voice, from inside out, for their own benefit. This same word but in the passive voice is used in Rom 12:2 where the reading is “**Stop putting on a mask** [Grk. συσχηματιζεσθε [V-PMM-2P]] **to look like the (this) age,**” but **be transformed** (from inside out), [Grk. μεταμορφουσθε [V-PPM-2P], passive voice, allow it to be done] **by the renewing of your mind,** . . . The mind renewal by the Word of God is here commanded! **So that we can prove what is the will of God, the good** [Grk. αγαθον: inherent good that only God can do] **and acceptable and perfect.** As the secularists say, “A mind is a terrible thing to waste”.

<sup>c</sup> **In this book it is applied to all works on earth, to pleasure, grandeur, wisdom, the life of man, childhood, youth, and length of days, the oblivion of the grave, wandering and unsatisfied desires, unenjoyed possessions, and anomalies in the moral government of the world.} or; Feeding on the wind (Ecc 1:2)**

**4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:**

**5 Thou shalt not bow down thyself to them, nor serve them:** for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

**6 And showing mercy unto thousands of them that love me, and keep my commandments.**

Moreover, Mary, the Apostles, etc., are still waiting for the redemption of their bodies according to:

*Ro 8: 20 For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,*

*21 Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

*22 For we know that the whole creation (every creature) groans and travails in pain together until now.*

*23 And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body.*

And we also know according to Lu 16:19-31, that there is NO COMMUNICATION between the dead and the living. In the Hebrew Scriptures, necromancy is an abomination punishable by death. (These kids were lucky; they beat the clock. The two cousins were taken out by the 1918 Flu epidemic)

*De 18: 9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.*

*10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,*

*11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a **necromancer.***

*12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.*

Remember Saul with the witch of Endor. 1 Sam 28:7-25

Deu 18:11 From Trapp's commentary of the Bible : Ver. 11. "Or a necromancer.

**Bellarmino and other Papists play the necromancers, when they would prove a Purgatory from the apparitions of spirits, that tell of themselves or others there tormented.**" Or Barnes Notes on this verse: "A charmer i.e., one who fascinates and subdues noxious animals or men, such as the famous serpent-charmers of the East. {#Ps 58:4,5}

A consulter with familiar spirits ... a wizard Compare #Le 19:31 note.

**Necromancer literally, "one who interrogates the dead."**

The purpose of the text is obviously to group together all the known words belonging to the practices in question. Compare #2Ch 33:6.

Also as here, i.e., the Fatima miracles', the Bible teaches that Satan and his followers can do miracles. See Acts 16:16-24; Rev 13:1-15. So here, with the Miracles and Visions and Apparitions from the Islamic town of Fatima. The apparitions given to Muhammad are from the same source and very similar to those given to Joseph Smith, et.al. (except they didn't get stone tablets written in ancient Egyptian.) Le 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Lev 19:31 from Trapp's Commentary; Ver. 31." *I am the Lord your God. **What need you then run to the devil for direction? Is it because there is no God in Israel?***

**Every one that consults with Satan, worships him, though he bow not: neither doth that evil spirit desire any other reverence than to be sought unto."**[But remember **Mat 4:3-9!!!**]

To even suggest as do these demon possessed, children of Fatima, and the prophet of Islam, that Christ's payment for the sins of the world **needed something else is a clear heresy** according to the first Pope' – Peter. For he states that Christ alone bought us from the slave market of sin and that by faith alone in his word we are born again, Created a-new.

First we see Peter's warning.

*2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying the Lord that bought them**, and bring upon themselves swift destruction.*

And next Peter's explanation:

*1 Pe 1: 18 Forasmuch as ye know that ye were not redeemed<sup>a</sup> with corruptible things, as silver and gold, from your vain<sup>15</sup> conversation received by tradition from your fathers;*

*19 **But with the precious blood of Christ, as of a lamb without blemish and without spot:***

*20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

*21 **Who by Him do believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.***

*22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

*23 **Having been born again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth forever.**{Grk: δια λογου θεου: See the gospel defined in 1 Co 15:1-8}*

And from Paul who explains quite clearly the difference between the New Man: "the one who is created in Christ unto good works that God has before ordained that we should walk in them", and as opposed by the old man', in Adam. In the book of Galatians Paul brings forth by means of an allegory some very interesting concepts including the

<sup>a</sup> ελυτρωθητε {V-API-2P} We were redeemed, liberated by payment of ransom – here passive voice, Christ Jesus did it. Paul uses this word in Tit 2:14, but also in Gal 4:5 he uses a more picturesque term εξαγοραση {V-AAS-3S} which means He bought us out of the slave market (of sin), where we were all captive, all those IN ADAM.

location of Mt. Sinai. Notice also our past slavery – IN ADAM. (unless you are still a slave to sin, without hope and without Eternal Life.)

*Ga 4: 22 For it is written, that Abraham had two sons, the one (Ishmael), by a female slave (Hagar) the other (Isaac) by a free woman (Sarah).*

*23 But he who was of the female slave was born after the flesh; but he of the free woman was by promise.*

*24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which engenders to bondage, which is Hagar.*

*25 For this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.*

*26 But Jerusalem which is above is free, which is the mother of us all.*

*27 For it is written, Rejoice, you barren that bore not; break forth and cry, you that travail not: for the desolate has many more children than she which has an husband.*

*28 Now we, brothers, as Isaac was, are the children of promise.*

*29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

{Note here, Jews then, were enemies of the pagan Arab nations, as they are now, also, the enemies of Islam.}

*30 Nevertheless what said the scripture? Cast out the female slave and her son: for the son of the female slave shall not be heir with the son of the free woman.*

*31 So then, brothers, we are not children of the female slave, but of the free.*

*Ga 5:1 Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke<sup>a</sup> of bondage.*

*Ro 6:6 Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve (Grk. δουλεω: be a slave to) sin.*

{This happened to saved-justified believers as shown in Rom 5:1.}

*1Co 15:21 For since by man came death, by man came also the resurrection of the dead.*

*22 For as in Adam all die, even so (those who are) in Christ shall all be made alive.*

**Notice this new creation and its' Creator:**

*Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

*Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. {true....: or, holiness of truth}*

*Col 1:12 ¶ Giving thanks unto the Father, which hath made us able to be partakers of the inheritance of the saints in light:*

*13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: {His....: Gr. the Son of His love}*

*14 In whom we have redemption through His blood, even the forgiveness of sins:*

<sup>a</sup> The Law or Legalism; as all cults and religions of the world would wish to bind you. If we succumb to their wheedlings<sup>a</sup>, "The Yoke's on us".

- 15 *Who is the image [Grk. εἰκὼν] of the invisible God, the firstborn of every creature:*
- 16 **For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:**
- 17 *And He is before all things<sup>a</sup>, and by Him all things consist. {consist... or Hold or are glued together<sup>b</sup>.}'*
- 18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. {in...: or, among all}*
- 19 ***For it pleased the Father that in Him should all fulness dwell;***
- 20 *And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}*
- 21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled {in...: or, by your mind in}*
- 22 *In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:*

Col 3:10 And have put on **the new man**, which is renewed in knowledge after the image of Him that created him:

Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

{**Note the choosing originates from God; NOT Man**}

2 ***Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:***

{**All those in Adam's**}

3 *Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}*

4 ¶*But God, who is rich in mercy, for his great love wherewith he loved us,*

5 ***Even when we were dead in sins, hath quickened us together with Christ, (by grace ye have been saved;)*** {by...: or, by whose grace}

6 ***And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:***

{**Note the Believer's Present Position. – See Appendix A for spacial possibilities.**}

7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

8 ***For by grace have you been saved through faith; and that not of yourselves: it is the gift of God:***

9 ***Not of works, lest any man should boast.***

10 ***For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*** {ordained: or, prepared}

In the tradition of Marian visitations, the "conversion of sinners" is not necessarily religious conversion to the Roman Catholic Church, for that would be the "conversion of heretics or apostates who are 'outside the church and alien to the Christian Faith' according to Pope Leo XIII in his encyclical on the Unity of the Church, Satis Cognitum". Conversion of sinners **refers to general repentance and attempt to amend**

<sup>a</sup> Ref: Jo 1:1 in the Greek NT. i.e., The Imperfect Active Indicative 3MS ην > εἰμι: I am.

<sup>b</sup> Ref: Science, Universal Constants.

**one's life according to the teachings of Jesus for those True Catholics who do profess the faith truly, but are fallen into sins.** Lúcia wrote that she and her cousins defined "sinners" not as non-Catholics but as those who had fallen away from the church or, more specifically, willfully indulged in sinful activity, particularly "sins of the flesh" and "acts of injustice and a lack of charity towards the poor, widows and orphans, the ignorant and the helpless" which she said were even worse than sins of impurity.

#### 2.6.1.3.3.11 The Pilgrimage [s] To Fatima



**Figure 2.15 The Sanctuary of Our Lady of Fátima is one of the largest Marian shrines in the world.**

{Ah, ah, ahhhah remember Ex 20!!!}

An estimated 70,000 people assembled to witness the last of the promised appearances of the Lady in the *Cova da Iria* on October 13, 1917. The widely reported miracle of the sun was a factor that led to Fátima quickly becoming a major centre of pilgrimage. Two million pilgrims visited the site in the decade following the events of 1917. A small chapel - the *Capelinha* - was built by local people on the site of the apparitions. The construction was neither encouraged nor hindered by the Catholic Church authorities. On May 13, 1920, pilgrims defied government troops to install a statue of the Virgin Mary in the chapel, and the Holy Sacrifice of the Mass was first officially celebrated there in January 1924. A hostel for the sick was begun in that year. In 1927 the first rector of the sanctuary was appointed and a set of Stations of the Cross were erected on the mountain road. The foundation stone for the present basilica was laid the next year.

But notice here what Paul says:

- 1 Cor 13: 1 If I speak with the tongues of men and of angels, but have not love, **I am become sounding brass, or a clanging cymbal.**
- 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, **I am nothing.**
- 3 And if I bestow all my goods to feed the poor, and if I give my body {1} to be burned, but have not love, **it profiteth me nothing.**
- 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,



- 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
- 6 rejoiceth not in unrighteousness, but rejoiceth with the truth;
- 7 {1} beareth all things, believeth all things, hopeth all things, endureth all things. {1} Or covereth; Compare 1 Pe 4:8}
- 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.
- 9 For we know in part, and we prophesy in part;
- 10 but when **that which is perfect is come**, that which is in part shall be done away.

**{i.e., The completed Canon of Scripture}**

1930 was the year both of official church recognition of the apparition events as "worthy of belief" and the granting of a papal indulgence to pilgrims visiting Fátima. In 1935 the bodies of the visionaries Jacinta and Francisco were reinterred in the basilica. The coronation of the statue of Our Lady of Fátima there in 1946 drew such large crowds that the entrance to the site had to be barred.

Today pilgrimage to the site goes on all year round and additional chapels, hospitals and other facilities have been constructed. The principal pilgrimage festivals take place on the thirteenth day of each month, from May to October, on the anniversaries of the original appearances. The largest crowds gather on 13 May and 13 October, when up to a million pilgrims have attended to **pray and witness processions of the statue of Our Lady of Fátima**, both during the day and by the light of tens of thousands of candles at night.

**2.6.1.3.3.12 Some Political Aspects Of Roman Catholicism.**

From the French Revolution onwards the Catholic Church had adopted an increasingly embattled world view and from the pontificate of Pius IX the Church had been waging war against the so-called twin enemies of liberalism and socialism. **At the same time, religion had become by the early twentieth century predominantly a female activity.** *{And so it has become, among liberal and new evangelical christian' churches}*

The numerical predominance of women within the Catholic Church went alongside a corresponding development of female divine symbols. Dramatic affirmations of feminine power were given in the apparitions of the Virgin Mary which occurred all over Western Europe from the 1840s. **The Virgin, usually in the form of the Immaculate Conception, revealed herself to female seers, often children.** When Our Lady appeared to Catherine Labouré, Bernadette Soubirous, Lúcia Santos at Fátima, or to the children at Beauraing later, in 1932, and Mariette Beco in 1933, these dramatic affirmations of divine power in an increasingly irreligious/secular age, a transformation more strongly felt in the Western world, offered 'proof' of the power of heaven against "the onslaughts of secularizing governments".



**Figure 2.16 Alas!!! Isis Is Back!!!**

"The Marian militancy of the Jesuit congregations divided the world into two camps, those who would defend the Virgin and those who would defile her. In the wake of the apparitions at Fatima in Portugal such a view of the world appeared to be shared by the Virgin herself. The 'secrets of Fatima' revealed periodically by **the seer** Lucia showed Mary's concern with the apostasy of Soviet Russia and the threat of communist anticlericalism. Our Lady of Fatima presented a vision of a world divided. Rome and Mary were ranged against the Soviet Union in a struggle between the **redeemed(???)** and the fallen. With the advent of the Spanish Second Republic, the Virgin Mary [would be] seen on Spanish soil at Ezquioga. Ramona Olazabal insisted Mary had marked the palms of her hands with a sword<sup>a</sup>. **Seers gained much credence in Integrist and Carlist circles.** The visions at Ezquioga were widely covered in the press, as were the sixteen other visitations of the Virgin to Spain in 1931. **There was also the Fatima story, an officially sanctioned apparition, the cult of which, far from being condemned, was actively encouraged by the Church.** As the forces of the Republic gathered strength in Spain, the Virgin Mary was to be found leading the armies of the faithful ranged against the Godless."

*{Because they don't know or have better, they substituted Demonism for Orthodoxy}*

<sup>a</sup> Luk 02:35 Mary's soul will be pierced through with a sword. (Grk. ρομφαία: actually a Thracian Javelin).

The Blue Army of Our Lady is made up of Catholics and non-Catholics who believe that by dedicating themselves to daily prayer (specifically, of the Rosary<sup>a</sup>) they can help to achieve world peace and put an end to the error of communism. In 1952, a feature film, *The Miracle of Our Lady of Fatima*, was released. Critics held that the film overplayed the role of socialist and other leftist elements in Portuguese government as the "adversaries" of the visions. **They state that since the government was controlled not by socialists but by Freemasons** at the time, most government opposition to the visions would have been motivated by concern for separation of church and state, not by atheistic, antitheistic or Communistic ideology. Other critics have stated that only the enemies of the message propose such a belief.

### 2.6.1.3.3.13 The Official position of the Catholic Church



**Figure 2.17 Inside the Basilica of the Rosary**

Private revelations do not form part of the deposit of faith of the Catholic Church, and its members are not bound to believe in any of them. However, as a matter of prudence, assent would normally be expected of a Catholic based on the discernment of **the Church and its judgment that an apparition is worthy of belief**. After a canonical enquiry, **the visions of Fátima were officially declared "worthy of belief"** in October 1930 by the Bishop of Leiria-Fátima.

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<sup>a</sup> *Mat 6:5 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.*  
*Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

### 2.6.1.3.3.14 The Popes and Fátima

Ecclesiastical approbation does not imply that the Church provides an infallible guarantee on the supernatural nature of the event. Theologians like Karl Rahner argued, however, that Popes, by authoritatively fostering the Marian veneration in places as Fátima and Lourdes, motivate the faithful into an acceptance of divine faith. Popes Pius XII, Paul VI, John Paul II and Benedict XVI all voiced their acceptance of **the supernatural origin<sup>a</sup>** of the Fátima events in unusually clear and strong terms. After the local bishop had declared that (1) the visions of the three children are credible and (2) the veneration of the Blessed Virgin is permitted, the Portuguese bishops approved and declared the genuine supernatural nature of the event. **The Vatican responded with granting indulgences and permitting special Liturgies of the Mass to be celebrated in Fátima.** In 1939, Eugenio Pacelli, who was consecrated as a bishop on May 13, 1917 — the day of the first apparition — was elected to the papacy as Pius XII, *and became the Pope of Fátima.* **One year after World War II had started, Sister Lúcia asked Pope Pius XII to consecrate the world and Russia to the Immaculate Heart of Mary. She repeated this request on December 2, 1940, stating in the year 1929, the Blessed Lady requested in another apparition the consecration of Russia to her Immaculate Heart. She promised the conversion of Russia from its errors.**

{So, How are her prophecies going so far???

---

<sup>a</sup> If supernatural They would be Demonic!



**Figure 2.18 Statue depicting Our Lady of Fátima.**

**{Another Idol – nasty Nasty, musn’t do, that’s another sin on you!}**

On May 13, 1942, the 25th anniversary of the first apparition and the silver jubilee of the Episcopal consecration of Pope Pius XII, the Vatican published the Message and Secret of Fátima. On October 31, 1942, Pope Pius XII, in a radio address, informed the people of Portugal about the apparitions of Fátima, consecrating the human race to the Immaculate Heart of the Virgin with specific mention of Russia<sup>a</sup>. (See below) On December 8, 1942, the Pontiff officially and solemnly declared this consecration in a ceremony in Saint Peter's Basilica in Rome. On May 13, 1946, Cardinal Masalla, the

<sup>a</sup> A False Prophecy does not a prophet make!

personal delegate of Pius XII, crowned in his name Our Lady of Fátima, as the Pope issued a second message about Fátima:

- *"The faithful virgin never disappointed the trust put on her. She will transform into a fountain of graces, physical and spiritual graces, over all of Portugal, and from there, breaking all frontiers, over the whole Church and the entire world".*

**{So. . . How is Portugal doing because of this prophecy'??}**

**{i.e., Physical and Spiritual Graces of this apparition produced a bankrupt country!}**

On 1 May 1948, in Auspacia Quaedam, Pope Pius XII requested the consecration to the Immaculate Heart of every Catholic family, parish and diocese.

- *"It is our wish, consequently, that wherever the opportunity suggests itself, this consecration be made in the various dioceses as well as in each of the parishes and families."*

On May 18, 1950, the Pope again sent a message to the people of Portugal regarding Fátima: "May Portugal never forget the heavenly message of Fátima, which, before anybody else she was blessed to hear. To keep Fátima in your heart and to translate Fátima into deeds, is the best guarantee for ever more graces".<sup>a</sup> In numerous additional messages, and in his encyclicals *Fulgens Corona* (1953), and *Ad Caeli Reginam* (1954), **Pius XII encouraged the veneration of the Virgin in Fátima.**

At the end of the Second Vatican Council Pope Paul VI renewed the consecration of Pius XII to the Immaculate Heart of Mary and in an unusual gesture, announced his own pilgrimage to the sanctuary on the fiftieth anniversary of the first apparition. On May 13, 1967, he prayed at the shrine together with Sister Lúcia. This historic gesture further cemented the official support for Fátima. Pope John Paul II credited Our Lady of Fátima with saving his life following the assassination attempt on Wednesday, May 13, the Feast of Our Lady of Fátima, in 1981. He followed the footsteps of Paul VI, on May 12, 1987, to express his gratitude to the Virgin Mary for saving his life. The following day, he renewed the consecration of Pius XII to the Immaculate Heart of the Virgin.

On May 12 and 13, 2010, Pope Benedict XVI visited the Sanctuary of Our Lady of Fátima and strongly stated his acceptance of the supernatural origin of the Fátima apparitions. On the first day, the Pope arrived at the Chapel of Apparitions to pray and gave a Golden Rose to Our Lady of Fátima "*as a homage of gratitude from the Pope for the marvels that the Almighty has worked through you in the hearts of so many who come as pilgrims to this your maternal home*". The Pope also recalled the "invisible hand" that saved John Paul II and said in a prayer to the Blessed Virgin Mary that "*it is a profound consolation to know that you are crowned not only with the silver and gold of our joys and hopes, but also with the 'bullet' of our anxieties and sufferings*". On the second day, Pope Benedict's homily pronounced in front of more than 500,000 pilgrims a reference to the Fátima prophecy about the triumph of the Immaculate Heart of Mary and related it to the final "glory of the Most Holy Trinity".

***{This "stuff" is sheer Paganism//Demonic. Au Contraire Jack Van Impe, please be more careful in picking your playmates.}***

<sup>a</sup> This is a contradiction in terms! Grace is unmerited favor, i.e., a gift otherwise:

Ro 11:6 **And if by grace, then is it no more of works:** otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. As far as salvation/eternal life is concerned, Faith and Works are mutually exclusive!

## 2.6.2 Our Criticisms Of Romanism.

{The following was extracted in part from a textbook<sup>a</sup> written for the Colorado Free Bible College The following sections, 1.1.2.9.2.1-9, were extracted and partly modified.  
}

### 2.6.2.1 A Faulty Soteriology.

First Sacrament,-Baptism, Washes Away All Sins, Original sin And Acts of sins. vs. The new birth Joh 3:3-21, 5:21-26 1Pe 1:18-19, 3:21; original sin (Adam) still with the believer till death – Rom 7:1-25, Figure 02.00.01, below, and Isa 8:20. We see that the kids from Fatima were told by Mary’ to do penance and Acts of Reparation as well **as making personal sacrifices to save sinners.**  
Tit 3:5, 1 Pet 1:18-20, 23-25.

### 2.6.2.2 The Sacrament of The Eucharist.

Transubstantiation<sup>b</sup> vs. The communion remembrance celebration 1 Cor 11:23-32; No Representative Worship<sup>c</sup> Ex 20:4-5; Is 8:20. By the way, stories are legion of Catholic priests’, who having changed the specially prepared wafer into the body, blood, soul and Spirit of Christ, which is then adored by the priest and the people is then eaten<sup>d</sup>. A form of theodicide happening millions of times each day in the Churches of Rome. Notice, according to RC beliefs, **at the Last Supper Jesus ate Himself! See John 13:1-14:31, 1 Cor 11:23-29, and Endnote 13.**

### 2.6.2.3 Representative Worship.

Statues Icons, Mariolatry, Prayers to the Saints’ vs. No Representative Worship Ex 20:4-5.

### 2.6.2.4 Extra-Biblical Revelation.

Sacred Scripture LXX 46 books plus 27 Greek Textus Vaticanus books and the Sacred Traditions comprise The Deposit of Faith. vs. Hebrew O.T., Greek N.T., 66 Books, Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12. As Charles Chiniquy suggested: *"If I am too ignorant or too stupid to understand St. Mark, St. Luke and St. Paul, how can I be intelligent enough to understand Jerome, Augustine and Tertullian? And if St. Matthew, St. John and St. Peter have not got from God the grace of writing with a sufficient degree of light and clearness to be understood by men of good-will, how is it that Justin, Clemens and Cyprian have received from our God a favour of lucidity and clearness which He denied to His apostles and evangelists?"*

### 2.6.2.5 Seven Sacraments.

Two Ordinances, Believer’s Baptism and The Believer’s Remembrance Communion – Both symbols of The Holy Spirit’s Ministry – One baptism, Many fillings’ Eph 4:4-5; Eph 5:17-20, Col 3:16-17, 1 Joh 1:9. {Or: *It ain’t the water that saves you, Louie*; At salvation time the Holy Spirit baptizes each believer into the Body of Christ 1Co 12:13,

<sup>a</sup> “THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, N. Carlson, W. Martin, et. al.. 764 Pgs. + 35 Appendices.

<sup>b</sup> See, Dr. Loraine Boettner, “Roman Catholicism”, pp 173-188, English edition, 1968, The Presbyterian and Reformed Publishing Co..

<sup>c</sup> See: *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 15.06.01 The Nominative Case Forms. (A look at John 6:35, 53 The Bible is contrary to transubstantiation.) NEC.

<sup>d</sup> “Fifty Years In The Church Of Rome”, by **Charles Chiniquy** (1809-1899), Chapter 17. The Roman Catholic Priesthood, or Ancient and Modern Idolatry

and Eph 1 13-14 *having believed you were sealed by and given the Holy Spirit as the down payment of our inheritance guarantee until the redemption of our resurrection bodies, to the praise of His Glory.*}

### 2.6.2.6 Worship of The Queen of Heaven (Mariolatry).

Jer 7:18; 44:17-19, 25; and No Representative Worship<sup>a</sup> Ex 20:4-5. Mariolatry is or can be a form of Necromancy as with the Kids from Fatima!

The Virgin Mary, was a virgin only until the birth of Jesus the Messiah. Later she bore sons: , James, Joses, Simon, and Judas.

Mt 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Mt 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

We appreciate the Virgin Mary for her bringing forth the Son of God as a baby, to grow into the man Jesus, who bore the sins of every man/woman, born into the world.

### 2.6.2.7 Apostolic Succession (Popery) Celibacy.

Biblical Local Churches whose officers are Elders and Deacons; Eph 4:11-16; 1 Tim 3:1-15; 4:13; 2 Tim 4:1-5; Tit 1:5-11. There were only 12 Disciples and 12 Apostles picked personally by our Lord. The first 12 disciples were made Apostles, minus Judas Iscariot, plus Paul. Rev 21:14 *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.* Our 11 fellows in Acts 1:16-21, unfortunately misapplied as ATRWP indicates; “Psm 69:25; 109:8. **The Holy Spirit has not yet come upon them**, but Peter feels moved to interpret’ the situation.” Impeccable Peter in the flesh is prone to jump the gun’. The Apostles Of Jesus are appointed by Jesus and not by a collaboration of the 12 or any other group!

### 2.6.2.8 Prayers to other than God.

Prayers to Mary and the saints’ vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46, The prayer to request Saints prayers, whether they know it or not is a form of representative worship! Prayer should be made to the Father, in the name of the Son, in the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

### 2.6.2.9 Prayers with/for the Dead. Necromancy!!!

Heb 9:27 – Note Luke 16 refers to communications between those already dead – Rich man, Lazarus, Abraham! Also, Prayers with/for the dead is an abomination to our God. Deu 18:10-12. Also

Finally: Is 8:20 *To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them.*

<sup>a</sup> IBID, *An Exegetical Greek Grammar Of The New Testament (and LXX).*



### 3 The Five Pillars Of Islam.

The Five Pillars of Islam are the framework of the Muslim life. They are the testimony of faith, prayer, giving *zakat* (support of the needy), fasting during the month of Ramadan, and the pilgrimage to Makkah once in a lifetime for those who are able.

#### 3.1 The Testimony of Faith (*Shahada*):

The testimony of faith is saying with conviction, “*La ilaha illa Allah, Muhammadur rasoolu Allah.*” This saying means “*There is no true god (deity) but Allah,<sup>1</sup> and Muhammad is the Messenger (Prophet) of God.*” The first part, “There is no true god but God,” means that none has the right to be worshipped but God alone, and **that God has neither partner nor son**. This testimony of faith is called the *Shahada*, a simple formula which should be said with conviction in order to convert to Islam (as explained previously on [this page](#)). The testimony of faith is the most important pillar of Islam. This. The Shahadah (Arabic: الشهادة *aš-šahādah*) is the first Islamic declaration of faith. It appears on the White and Black Flags of Islam and The Arabic may be broken down as follows:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ “*La ilaha illa Allah, Muhammadur rasoolu Allah.*”

This saying means “**There is no god (deity) but Allah, and Muhammad is the Messenger (Prophet) of Allah.**” Sincere recitation of the Shahada is the sole requirement for becoming a Muslim, as it expresses a person’s rejection of all other gods.  
**Note:**

لَا Is the word *La* - for *Not*

إِلَهَ Is the word *ilaha* - for *god (deity)*

إِلَّا Is the word *illa* - for *But or Only*

اللَّهُ Is the Name *Allah*.

مُحَمَّدٌ Is the name *Muhammadur - Muhammad*

رَّسُولٌ Is the title *rasoolu - Messenger of (or Prophet of)*

اللَّهُ Is the Name *Allah*.

### 3.1.2 The Islamic Allah Defined

Who is **Allah**? The translation of verses from the Qur'an are given to answer this question. References of the verses are given in brackets, the number before the colon represents the Surah (chapter) and the following number represents the Ayah (verse) number.

### 3.1.3 Allah, the One Only:

"Proclaim: Allah is One. Allah is Eternal. He neither begets nor was begotten." (112:1-4)

"Nothing is like unto Him." (42:11)

"If there were therein Gods besides Allah, then verily both (the heavens and the earth) would have collapsed into disorder and chaos. Glorified be Allah, the Lord of the Throne, transcendent beyond all they ascribe unto Him." (21:22)

"Sight can never reach Him; His sight reaches all things." (6:103)

"And proclaim: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He (need for) any protecting friend through dependence. (17:111)

"Allah! There is no God save Him." (3:2, 2:255)

"Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!" (27:60).

"Is there any God beside Allah? Nay, but most of them know not." (27:61)

### 3.1.4 The Attributes of Allah

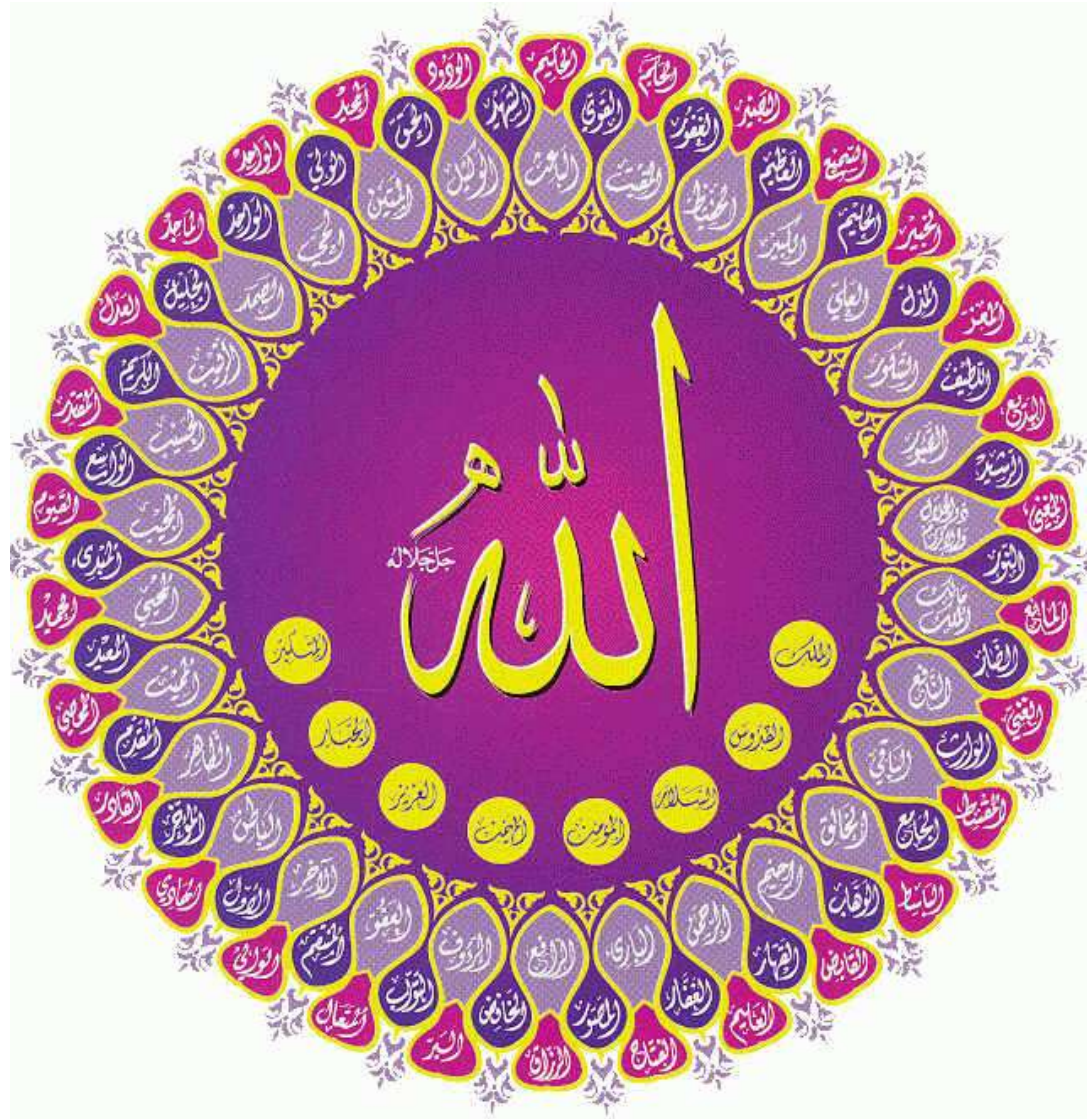
The Attributes given to Allah are expressed in his names (99 of them), shown below.

Most of these are shared as the names and titles for God, Jehovah Elohim, as expressed in the Christian Bible. However, in the Bible, there are at least 231 names and titles for God.

*{Could it be that the wandering<sup>a</sup> prophet of Islam picked some of these attributes from those who he heard discussing Christianity? We know that although illiterate, Muhammad was undoubtedly very intelligent, and like those of his countrymen easily memorized things he heard. Oh, well, just a thought.}*

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<sup>a</sup> Ishmael: son of Abraham and Sarah's handmaid Hagar and the progenitor of the Arabian peoples. Used as the name of the main character of the great Herman Melville's classic book: Moby Dick. In a version I read as a child, pre-1918 edition, the opening line which I memorized was: "I am a wanderer, call me Ishmael." The opening clause apparently has been removed from modern editions.



**Figure 3.01 Asma al-Husna: 99 Beautiful Names Of Allah In A Tapestry.**

Here is a list of most beautiful names of Allah or 99 names of Allah used in Islam with their meanings in English. "The most beautiful names belong to Allah: so call on him by them." (Glorious Qur'an 7:180)

He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. (Glorious Qur'an 59:24)

Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. (Glorious Qur'an 13:28)

Table 3.01 Asma al-Husna: 99 Beautiful names of Allah

الْقُدُّوسُ 4. AL-QUDDUS The Holy	الْمَلِكُ 3. AL-MALIK The Sovereign Lord	الرَّحِيمُ 2. AR-RAHIM The Merciful	الرَّحْمَنُ AR-RAHMAN The Beneficent
الْعَزِيزُ 8. AL-AZIZ The Mighty	الْمُهَيِّمِ 7. AL-MUHAYMIN The Protector	الْمُؤْمِنُ 6. AL-MU'MIN The guardian of faith	السَّلَامُ 5. AS-SALAM The Source Of Peace
الْبَارِيُ 12. AL-BARI The Evolver	الْخَالِقُ 11. AL-KHALIQ The Creator	الْمُتَكَبِّرُ 10. AL-MUTAKABBIR The Majestic	الْجَبَّارُ 9. AL-JABBAR The Compeller
الْوَهَّابُ 16. AL-WAHHAB The Bestower	الْقَهَّارُ 15. AL-QAHHAR The Subduer	الْغَفَّارُ 14. AL-GHAFFAR The Forgiver	الْمُصَوِّرُ 13. AL-MUSAWWIR The Fashioner
الْقَابِضُ 20. AL-QABIZ The Constrictor	الْعَلِيمُ 19. AL-ALIM The All Knowing	الْفَتَّاحُ 18. AL-FATTAH The Opener	الرِّزَّاقُ 17. AR-RAZZAQ The Provider
الْمُعِزُّ 24. AL-MUIZZ The Honourer	الرَّافِعُ 23. AR-RAFI The Exalter	الْخَافِضُ 22. AL-KHAFIZ The Abaser	الْبَاسِطُ 21. AL-BASIT The Expende
الْحَكَمُ 28. AL-HAKAM The Judge	الْبَصِيرُ 27. AL-BASIR The All Seeing	السَّمِيعُ 26. AS-SAMI The All Hearing	الْمُذِلُّ 25. AL-MUZILL The Dishonourer

أَلْحَلِيمُ 32. AL-HALIM The Forbearing one	أَلْخَبِيرُ 31. AL-KHABIR The Aware	أَللَّطِيفُ 30. AL-LATIF The Subtle One	أَلْعَدْلُ 29. AL-ADL The Just
أَلْعَلِيُّ 36. AL-ALI The Most High	أَلشَّكُورُ 35. ASH-SHAKUR The Appreciative	أَلْغَفُورُ 34. AL-GHAFUR The All-Forgiving	أَلْعَظِيمُ 33. AL-AZIM The Great one
أَلْحَسِيبُ 40. AL-HASEEB The Reckoner	أَلْمُقِيتُ 39. AL-MUQIT The Maintainer	أَلْحَفِيفُ 38. AL-HAFIZ The Preserver	أَلْكَبِيرُ 37. AL-KABIR The Most Great
أَلْمُجِيبُ 44. AL-MUJIB The Responsive	أَلرَّقِيبُ 43. AR-RAQIB The Watchfull	أَلْكَرِيمُ 42. AL-KARIM The Generous One	أَلْجَلِيلُ 41. AL-JALIL The Sublime One
أَلْمَجِيدُ 48. AL-MAJEED The Most Glorious One	أَلْوَدُودُ 47. AL-WADUD The Loving	أَلْحَكِيمُ 46. AL-HAKEEM The Wise	أَلْوَاسِعُ 45. AL-WASI The All-Embracing
أَلْوَكِيلُ 52. AL-WAKIL The Trustee	أَلْحَقُّ 51. AL-HAQQ The Truth	أَلشَّهِيدُ 50. ASH-SHAHEED The Witness	أَلْبَاعِثُ 49. AL-BA'ITH The Resurrector
أَلْحَمِيدُ 56. AL-HAMEED The Praiseworthy	أَلْوَلِيُّ 55. AL-WALI The Protecting Friend	أَلْمَتِينُ 54. AL-MATEEN The Firm One	أَلْقَوِيُّ 53. AL-QAWI The Most Strong
أَلْمُحْيِي 60. AL-MUHYI The Giver Of Life	أَلْمُعِيدُ 59. AL-MU'ID The Restorer	أَلْمَبْدِي 58. AL-MUBDI The Originator	أَلْمُحْصِي 57. AL-MUHSI The Reckoner

الْوَّاجِدُ

64. AL-WAJID  
The Finder

الْقَيُّومُ

63. AL-QAYYUM  
The Self-subsisting

الْحَيُّ

62. AL-HAYEE  
The Alive

الْمُمِيتُ

61. AL-MUMIT  
The Creator Of Death

الصَّمَدُ

68. AS-SAMAD  
The Eternal

الْأَحَدُ

67. AL-AHAD  
The One

الْوَّاحِدُ

66. AL-WAHID  
The Unique

الْمَاجِدُ

65. AL-MAJID  
The Noble

الْمُؤَخِّرُ

72. AL-MU'AKHKHIR  
The Delayer

الْمُقَدِّمُ

71. AL-MUQADDIM  
The Expediter

الْمُقْتَدِرُ

70. AL-MUQTADIR  
The Powerful

الْقَادِرُ

69. AL-QADIR  
The Able

الْبَاطِنُ

76. AL-BATIN  
The Hidden

الظَّاهِرُ

75. AZ-ZAHIR  
The Manifest

الْآخِرُ

74. AL-AAKHIR  
The Last

الْأَوَّلُ

73. AL-AWWAL  
The First

التَّوَّابُ

80. AT-TAWWAB  
The Acceptor Of  
Repentance

الْبَرُّ

79. AL-BARR  
The Source of  
All Goodness

الْمُتَعَالَى

78. AL-MUTA'ALI  
The Most Exalted

الْوَالِي

77. AL-WALI  
The Governor

مَالِكُ الْمَلِكِ

84. MALIK-UL-MULK  
The Eternal Owner  
Of Sovereignty

الرَّءُوفُ

83. AR-RAOOF  
The Compassionate

الْعَفُوُّ

82. AL-'AFUW  
The Pardoner

الْمُنْتَقِمُ

81. AL-MUNTAQIM  
The Avenger

الْغَنِيُّ

88. AL-GHANI  
The Self-Sufficient

الْجَامِعُ

87. AL-JAAMAY  
The Gatherer

الْمُقْسِطُ

86. AL-MUQSIT  
The Equitable

ذُو الْجَلَالِ وَالْإِكْرَامِ

85.  
UL-JALAL-E-WAL-IKRAM  
The Lord  
Of Majesty and Bounty

النَّافِعُ

92. AN-NAAFAY  
The Propitious

الضَّارُّ

91. AD-DAARR  
The Distresser

الْمَانِعُ

90. AL-MAANAY  
The Preventer

الْمُغْنِي

89. AL-MUGHNI  
The Enricher



Muslims talk about ninety-nine attributes of Allah; a few are given in the following verses of the Qur'an.

"And He is the Mighty, the Wise. His is the Sovereignty of the heavens and the earth; He gives life and He gives death; and He is able to do all things. He is the First and the Last, and the Outward and the Inward; and He is the Knower of all things." (57:1-3)

"Allah is He, than Whom there is no other deity. He knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other deity; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah the Creator, the Evolver, the Bestower of Forms (and Colors). To Him belong the Most Beautiful Names: Whatever is the heavens and on earth, do declare His Praise and Glory; and He is exalted in Might, the Wise." (59:22-24)

"Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His permission? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (2:255)

"The Originator of the heavens and the earth!" (6:101)

"The Beneficent, the Merciful: Owner of the Day of Judgment." (1:3-4)

"Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (3:31)

"Say: Call upon Allah, or call upon Ar-Rahman: by whatever name you call upon Him, (it is well): For to Him belong the Most Beautiful Names." (17:110)

"And you seek the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (73:20)

"The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives sin, accepts repentance, is strict in punishment, and has a long reach (in all things). There is no god but He: to Him is the Final Goal." (40:2-3)

### 3.1.5 Allah the Creator

"Have not those who disbelieve known that the heavens and the earth were of one piece, then **We** parted them, and **We** made every living thing from water? Will they not then believe?" (21:30)

"And He it is Who created the night and the day, and sun and the moon. They float each in an orbit... And from among His signs are the night and the day, and the sun and the moon.

*{Is Allah pregnant – Who are the “We’s” .}*

Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him." (21:33, 41:37)

"He has created man: He has imparted unto him articulate thought and speech. [At His behest] the sun and the moon run their appointed courses; the stars and the trees prostrate themselves [before Him]. And the skies has He raised high, and has devised [for all things] a measure, so that you [too, O men,] might never transgress the measure [of what is right]: weigh, therefore, [your deeds] with equity, and cut not the measure short!" (55:3-9)

"It is Allah Who created everything in the best of form...It is He Who created and perfected all things." (32:7, 87:2)

"It is Allah Who created life and death that you may prove yourself worthy in your deeds." (67:2)

"Such is Allah, your Lord. There is no god except Him, the Creator of all things, so serve Him. And He takes care of all things." (6:102)

"He is the Cleaver of the daybreak, and He has appointed the night for stillness, and the sun and the moon to run their appointed courses: [all] this is laid down by the Will of the Almighty, the All-Knowing." (6:96)

"Allah is He Who created seven heavens and of the earth a similar number. Through the midst of them (all) descends His command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge." (65:12) *{This must be where science got the idea of parallel universes. Some of them must have talked to the same angel’ .}*

"He it is Who has made the sun a [source of] radiant light and the moon shining [surface], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has Allah created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge." (10:5)

"Allah has indeed made all things in heaven and earth subservient to humankind; it is all from Him. Lo! Herein verily are portents for people who reflect." (45:13)

Allah, the Sustainer, the Cherisher, the Lord (Al-Rabb)

"All praise is due to Allah Alone, the Lord [the Sustainer, the Cherisher] of the worlds." (1:2)

"Everything **We** have created and prescribed for its measure, its character and destiny...No creature creeps on earth but Allah provides for it its sustenance. He knows its purpose and destiny. For it is He Who prescribed them in His eternal order...The sun



risers and sets traversing its orbit exactly as the Almighty, the All Knowing has ordained. And the moon passes regularly through its phases, returning to its original thin crescent form. Neither sun nor moon overtakes the other; neither night nor day deviates from their preordained courses. Each moves in the orbit Allah has ordained for it. (54:49, 11:6, 36:38-40)

In the Qur'an, the name Allah is used more than 2,600 times and His attribute, Al-Rabb (the Lord, the Cherisher, the Sustainer), has been used over 1,000 times.

### 3.1.6 Allah Revealed the Truth - Option Given

"We revealed to you the Book in truth, that you may proclaim it to the world. Whoever decides to be guided by its guidance does so to his own credit. Whoever rejects its guidance does so to his own discredit and you are not a warder over them." (39:41)

**"Let there be no compulsion [or coercion] in religion<sup>a</sup>:** Truth stands out clear from error; whoever rejects evil and believes in Allah has grasped the most trustworthy handhold, that never breaks. And Allah hears and knows all things." (2:256)

"And say: The Truth [has now come] from your Lord: let, then him who wills, believe in it, and let him who wills, reject it." (18:29)

"And if your Lord willed, all who are in the earth would have believed together. Would you [Muhammad] compel men until they are believers?" (10:99)

"No person is responsible for the guilt of another. To every person belongs the merit or demerit of what he had wrought... Allah does not charge a person with more than he can bear. Therefore, to everyone belongs the credit or discredit which he had personally earned." (53:38-39, 2:286)

"Whoever guides himself by **Our** revelation does so to his own credit. Whoever goes astray does so to his own peril<sup>b</sup>. Nobody will be responsible for another's deeds, and **We** will not judge but after a messenger sent [to proclaim and warn] ... Whoever does good will have that good reckoned for him. Whoever does evil will have that evil marked against him. Your Lord commits no injustice to His servants." (17:15, 41:46)

"Say: You are not accountable for our crimes; nor are **we** for the evil you do... On the Day of Judgment, no person will be of any avail to another, neither for good nor for ill. Those who committed injustice will be assigned to the Fire which they denied." (34:25,42)

"Say: Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9)

"There is not an animal in the earth nor a flying creature flying on two wings, but they are community like unto you. We have neglected nothing in the Book. Then unto their Lord they will be gathered." (6:38)

<sup>a</sup> This masterpiece of an Ayah was abrogated later by Jihad. Apparently Allah did not give him perfect scripture!!!

<sup>b</sup> This is another masterpiece of an Ayah which describes the Islamic Doctrine of INSECURITY.

"Allah has made what is in the heavens and on the earth subservient to you... And He has made subservient to you the sun and the moon, predetermined in their orbits, and the day and the night... It is Allah Who made you His trustees on earth... Can you not see that Allah made all that is on earth subservient to you?" (14:33, 31:29, 35:39, 22:65)

### 3.1.7 Allah Was The God-In-Chief Of The Pagan Arabs:

"If indeed you ask them (the pagan Arabs) "who has created the heavens and the earth and subjected the sun and the moon (to His Law)", they will certainly reply, 'Allah'... And if indeed you ask them Who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, 'Allah!'" (29:61,63; similar message is found in 31:25; 39:38; 43:9)

"And those unto whom they (the pagan Arabs) call instead of Him (Allah) possess no power of intercession, ... And if you ask them who created them (gods of the pagans and pagans themselves), they will surely say, 'Allah!'" (43:86,87)

{Too bad they picked the name of a Pagan God **Allah** who had a wife **Al-Lat** and two daughters **Al-Uzza**, **And another, the third goddess, Al-Manat.** NEC}

### 3.2 Prayer:

Muslims perform five prayers a day. Each prayer does not take more than a few minutes to perform. Prayer in Islam is a direct link between the worshipper and God. **There are no intermediaries between God and the worshipper.**

In prayer, a person feels inner happiness, peace, and comfort, and that God is pleased with him or her. The Prophet Muhammad said: {**Bill, call (the people) to prayer, let us be comforted by it.**} Bill was one of Muhammad's companions who was charged to call the people to prayers.

Prayers are performed at dawn, noon, mid-afternoon, sunset, and night. A Muslim may pray almost anywhere, such as in fields, offices, factories, or universities.

(For detailed information on how to perform prayer, please refer to the links at [How to Perform Prayer](#) or refer to the book entitled *A Guide to Salat (Prayer)* by M. A. K. Saqib.)

For those Christians, Jews and Muslims having a sense of humor:

## AN ITALIAN JOKE

**Because there are no mosques in Venice, The Italian Government has allowed Muslims to pray in the streets.**



**Figure 3.02 Muslims At Prayer In Venice Italy.**

**So far 543 have drowned.**

**{I wonder how many were killed by boats?}**

### 3.3 Giving Zakat (Support of the Needy):

All things belong to God, and wealth is therefore held by human beings in trust. The original meaning of the word *zakat* is both purification' and growth.' Giving *zakat* means giving a specified percentage on certain properties to certain classes of needy people. The percentage which is due on gold, silver, and cash funds that have reached the amount of about 85 grams of gold and held in possession for one lunar year is two and a half percent. Our possessions are purified by setting aside a small portion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth.

A person may also give as much as he or she pleases as voluntary alms or charity.

Notice what is written in the Hadith, that is attributed to Muhammad:

#### 3.3.1 A Reading From The Hadith By Anas bin Malik

##### Hadith 003:063 : Narrated By Anas bin Malik

**While we were sitting with the Prophet in the mosque**, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "**This white man<sup>a</sup> reclining on his arm.**" The man then addressed him, "O Son of 'Abdul Muttalib."

The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. **Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?**" **The Prophet replied, "By Allah, yes."** Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

{I wonder **where** Presidents Johnson through, and especially, Obama, **obtained** the concept of Zakat; **OBLIGATORY CHARITY???**}

#### 3.3.2 The Muslim Calendar

Four of the twelve Hijri months are considered sacred: Rajab (7), and the three consecutive months of Dhū al-Qa dah (11), Dhu al-Hijjah (12) and Muḥarram (1).

<sup>a</sup> Please note: Muhammad was NOT a 'white'; man. He like all children of Abraham were oriental, as was Jesus the Son of God. Children of Shem.

Because the lunar calendar lags behind the solar calendar by about ten days every year, months of the Islamic calendar fall in different parts of the Gregorian calendar each year. The cycle repeats every 33 years.

**Table 3.02 The Muslim Calendar.**

No.	Name	Arabic	Meaning	Note
1	<a href="#">Muharram</a>	مُحَرَّم	forbidden	A sacred month, so called because <b>battle and all kinds of fighting are forbidden</b> ( <i>ḥarām</i> ) during this month. Muḥarram includes <a href="#">Āshūrā'</a> , the tenth day.
2	<a href="#">Safar</a>	صَفَر	void	Supposedly named thus because pre-Islamic Arab houses were empty this time of year while their occupants gathered food. Another account relates that they used to loot the houses of their enemies after defeating them in battle, leaving nothing behind.
3	<a href="#">Rabī al-awwal</a>	رَبِيعِ الْأَوَّل	the first spring	Also means to graze, because cattle were grazed during this month. Also a very holy month of celebration for many Muslims, as it was the month the Prophet Muhammad was born. <sup>[4]</sup>
4	<a href="#">Rabī ath-thānī</a>	رَبِيعِ الثَّانِي	the second spring	
5	<a href="#">Jumādā al-ūlá</a>	جُمَادَى الْأُولَى	the first of parched land	Often considered the pre-Islamic summer. <i>Jumādā</i> may also be related to a verb meaning "to freeze" and another account relates that water would freeze during this time of year.
6	<a href="#">Jumādā al-ākhirah</a>	جُمَادَى الْآخِرَة	the last of parched land	
7	<a href="#">Rajab</a>	رَجَب	respect, honour	This is the second sacred month in which fighting is forbidden. <i>Rajab</i> may also be related to a verb meaning "to remove", so called because pre-Islamic Arabs would remove the heads of their spears and refrain from fighting.
8	<a href="#">Sha bān</a>	شَعْبَان	scattered	Marked the time of year when Arab tribes dispersed to find water. <i>Sha bān</i> may also be related to a verb meaning "to be in between two things". Another account relates that it was called thus because the month lies between Rajab and Ramaḍān.
9	<a href="#">Ramadān</a>	رَمَضَانَ	burning heat	Burning is related to fasting as in empty stomach one's worldly desire will burn. Supposedly so called because of high temperatures caused by the excessive heat of the sun. Ramaḍān is the most venerated month of the Hijri calendar. During this time, Muslims must <b>fast</b> from pre-dawn till sunset and should give charity to the poor and needy.
10	<a href="#">Shawwāl</a>	شَوَّال	raised	She- <a href="#">camels</a> would normally be in calf at this time of year and raise their tails.
11	<a href="#">Dhū al-Qadah</a>	ذُو الْقَعْدَة	the one of truce/sitting	This is a holy month <b>during which war is banned</b> . <u>People are allowed to defend themselves if attacked.</u>
12	<a href="#">Dhū al-Hijjah</a>	ذُو الْحِجَّة	the one of pilgrimage	The holy month in which the annual Muslim pilgrimage to Mecca (the <a href="#">Hajj</a> ) occurs and <b>during which war is banned</b> .

### 3.3.2.1 Length Of Months.

Each month of the Islamic calendar commences on the birth of the new lunar cycle. Traditionally this is based on actual witnessing of the crescent marking the end of the previous lunar cycle and hence the previous month thereby beginning the new month. Consequently, each month can have 29 or 30 days depending on the visibility of the moon, astronomical positioning of the earth and weather conditions. However, certain sects and groups, most notably [Dawoodi Bohra](#) Muslims and Shia [Ismaili](#) Muslims use a tabular Islamic calendar (see section below) in which odd-numbered months have thirty days (and also the twelfth month in a leap year) and even months have 29.

### 3.3.2.2 The Days Of The Week.

In [Arabic](#), the "first day" of the week corresponds with Sunday of the planetary week. The Islamic weekdays, like those in the [Hebrew](#) and [Bahá'í](#) calendars, begin at sunset. The Christian liturgical day, kept in monasteries, begins with [vespers](#) (see [vesper](#)), which is evening, in line with the other [Abrahamic](#) traditions. Christian and planetary weekdays begin at the following midnight. Muslims gather for worship at a mosque at noon on "gathering day" (Yawm al-Jum ah, yawm يوم meaning "day") which corresponds with Friday. Thus "gathering day" is often regarded as the weekly day of rest. This is frequently made official, with many Muslim countries adopting Friday and Saturday (e.g., [Egypt](#), [Saudi Arabia](#)) or Thursday and Friday as official weekends, during which offices are closed; other countries (e.g., [Iran](#)) choose to make Friday alone a day of rest. A few others (e.g., [Turkey](#), [Pakistan](#)) have adopted the Saturday-Sunday weekend while making Friday a working day with a long midday break to allow time off for worship.

**Table 3.03 The Days Of The Week.**

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Name</b>	(Yawm) al-Aḥad	(Yawm) al-Ithnayn	(Yawm) ath-Thulāthā'	(Yawm) al-Arba ā'	(Yawm) al-Khamīs	(Yawm) al-Jum ah	(Yawm) as-Sabt
<b>Arabic</b>	الأحد	الاثنين	الثلاثاء	الأربعاء	الخميس	الجمعة	السبت
<b>Meaning</b>	First day	Second day	Third day	Fourth day	Fifth day	Gathering day	Day of Rest

### 3.3.2.3 Converting Hijri To Gregorian Date Or Vice Versa.

Conversions may be made online (see [list below](#)), by using the Tabular Islamic calendar (see [Tabular Islamic calendar](#)), or, for greatest accuracy (one day in 15,186 years), via the Jewish calendar. Theoretically, the days of the months correspond in both calendars if the displacements which are a feature of the Jewish system are ignored. The table below gives, for nineteen years, the Muslim month which corresponds to the first Jewish month.

**Table 3.04 Gregorian Date Of Start Of Year Vs. Muslim Start Of Year In Days.**

Year AD	Year AH	Muslim Month Start-In Days	Year AD	Year AH	Muslim Month Start-In Days
2011	1432	5	2021	1442	8
2012	1433	5	2022	1443	9
2013	1434	5	2023	1444	9
2014	1435	6	2024	1445	10
2015	1436	6	2025	1446	10
2016	1437	7	2026	1447	10
2017	1438	7	2027	1448	11
2018	1439	7	2028	1449	11
2019	1440	8	2029	1450	11
2020	1441	8			

For example, in 2016 the start of the first month, Muḥarram, is determined by adding seven days to give us Jan 7 as the start of the year. Ramadan occurs on June 7 and ends on July 7. The Eid-al-Adha, known as the Festival of Sacrifice, falls on September 13 and lasts for four days..

Muslims fast every day from dawn to dusk during Ramadan, the ninth month of the Hijri. According to Islamic belief, God presented the Quran to Prophet Muhammad during Ramadan in 610 A.D. Eid-al-Adha refers to the sacrifice the Prophet Ibrahim was to make of his son, Ismail. A lamb replaced Ismail as the sacrifice, so Muslims traditionally sacrifice a lamb, goat or cow on Eid-al-Adha.

#### 3.3.2.4 Why Do We Place This Calendar In This Book?

To properly evangelize Muslims we need to offend them as little as possible, so by not approaching them with an Evangelistic attack (Polemic) on Holy Days, e.g., Month of Ramadan, we won't offend them. However, using an appologia, introduced with an introduction of common ground, Abraham (Ibrahim) offering Isaac on the Holy Mountain in Jerusalem Gen 22:1-19.

- Ge 22: 1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. {Behold ... : Heb. Behold me }
- 2 And he said, **Take now thy son, thine only son Isaac**, whom thou lovest, and get thee into **the land of Moriah**; and **offer him there for a burnt offering upon one of the mountains which I will tell thee of.**<sup>16</sup> {As far as we know, Mt. Moriah was the very hill that Messiah Jesus was offered up for the Sins of the whole world 2 millennia later. NEC}
- 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- 5 And Abraham said unto his young men, Abide ye here with the ass; and **I and the lad will go yonder and worship, and come again to you.**

- 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
- 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? {lamb: or, kid }
- 8 And Abraham said, **My son, God will provide himself a lamb for a burnt offering**: so they went both of them together. {*Abraham, the man of faith, believed that God would be faithful*}
- 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 10 And Abraham stretched forth his hand, and took the knife to slay his son.
- 11 ¶ And **The Angel of the LORD**<sup>17</sup> called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. {*The angel of the LORD, a Theophany, the very Son of God who would later take on Himself the Sins of the whole world, at this very place, speaks to Abraham. NEC*}
- 12 And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, **seeing thou hast not withheld thy son, thine only son from Me**.
- 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and **Abraham went and took the ram, and offered him up for a burnt offering in the place of his son**.
- 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. {*Jehovah-jireh: that is, The LORD will provide*}

From this we might go to another passage in which Abraham has three heavenly guests.

- Ge 18:1 And the LORD {Heb. **יהוה** : JaHVeH. NEC} appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
- 2 And he lift up his eyes and looked, and, lo, **three men stood by him**: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,
- 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:
- 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
- 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. {comfort: Heb. stay } {are ... : Heb. you have passed }
- 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. {Make ready ... : Heb. Hasten }
- 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.
- 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.
- 9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.
- 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.
- 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.



- 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?
- 13 **And the LORD** said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?
- 14 **Is anything too hard for the LORD?** At the time appointed **I will return unto thee, according to the time of life, and Sarah shall have a son.**
- 15 Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay; but thou didst laugh.
- 16 And the men rose up from thence, and **looked toward Sodom:** and Abraham went with them to bring them on the way.
- 17 **And the LORD said, Shall I hide from Abraham that thing which I do;**
- 18 **Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?**
- 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.
- 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
- 22 **And the men<sup>a</sup> turned their faces from thence, and went toward Sodom:** but **Abraham stood yet before the LORD.**
- 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
- 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
- 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right?**
- 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
- 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:
- 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it.
- 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake.
- 30 And he said unto Him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there.
- 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake.
- 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.
- 33 And the LORD went his way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

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<sup>a</sup> Note that all three appeared as men; The LORD and the two angels. Our God can appear in any form He wants. Likewise His Angels.

Gen 19:1 **And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;**

**And we know what happened after this.**

Note the corresponding passage from the Qur'an:

- Su 11: 69 There came **Our Messengers**<sup>a</sup> to Abraham with **glad tidings**<sup>b</sup>. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.
- 70 But when he saw their hands went not towards the meal, he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."
- 71 And his wife was standing there, and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob.
- 72 She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"
- 73 They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! For He is indeed worthy of all praise, full of all glory!"
- 74 When fear had passed from the mind of Abraham and the glad tidings had reached him, he began to plead with Us for Lut's people.
- 75 For Abraham was, without doubt, forbearing of faults, compassionate, and given to look to Allah.
- 76 O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a Penalty that cannot be turned back!
- 77 When Our Messengers came to Lut, he was grieved on their account and felt himself powerless to protect them. He said: "This is a distressful day."
- 78 And his people came rushing towards him, and they had been long in the habit of practicing abominations. He said: "O my people! Here are my daughters: they are purer for you if ye marry! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"
- 79 They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"
- 80 He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."
- 81 The Messengers said: "O Lut! We are Messengers from thy Lord<sup>b</sup> by no means shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife will remain behind: to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?"
- 82 When our decree issued, We turned the cities upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, —
- 83 Marked as from thy Lord: Nor are they ever far from those who do wrong!

**And also:**

<sup>a</sup> The messengers here must have been angels, but they look like men. They are mum about this.

<sup>b</sup> The "Book" says The LORD and two angels who looked like men came to Abraham's camp, and ate with him. This is no big deal if your God is great enough. Muslims serve a 'small' god who can't do much except encourage his adherents to kill non-believers. Sounds like Satan to me!!!

Su 29:31 When Our Messengers came to Abraham with the good news<sup>a</sup>, they said: "We are indeed going to destroy the people of this township: For truly they are addicted to crime."

These Qur'an verses we can go to for Common Ground. Remember, The Hebrew book was written in Hebrew, NOT ARABIC! Note also that in the Hebrew Book 4 cities were destroyed, not just one.

De 29:23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of **Sodom, and Gomorrah, Admah, and Zeboim**, which the LORD overthrew in his anger, and in his wrath:

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<sup>a</sup> The 'good news' here is the destruction of four towns (Sodom, Gomorrah, Admah, Zeboim and Zoar. All but Zoar were destroyed by God when Sodom was incinerated.). only an evil religion would call this 'glad tidings' or 'good news'!

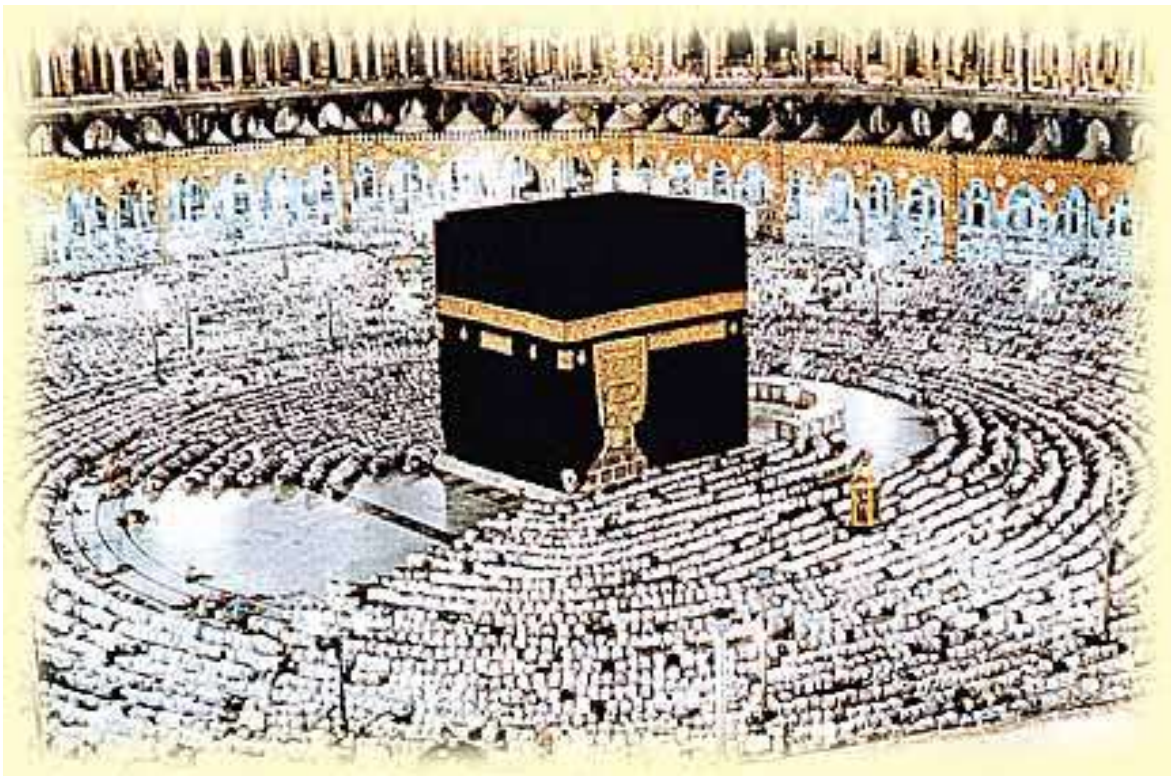
### 3.4 Fasting the Month of Ramadan:

Every year in the month of Ramadan, all Muslims fast from dawn until sundown, abstaining from food, drink, and sexual relations.

Although the fast is beneficial to health, it is regarded principally as a method of spiritual self-purification. By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life.

### 3.5 The Pilgrimage to Makkah:

The annual pilgrimage (*Hajj*) to Makkah (Mecca) is an obligation once in a lifetime for those who are physically and financially able to perform it. About two million people go to Makkah each year from every corner of the globe. Although Makkah is always filled with visitors, the annual *Hajj* is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God.



**Figure 3.03 Pilgrims praying at the *Haram* mosque in Makkah.**

In this mosque is the Kaaba (the black building in the picture) which Muslims turn toward when praying. The Kaaba is the place of worship which God commanded the Prophets Abraham and his son, Ishmael, to build. This black stone is kissed today by Muslims and was kissed by the prophet. It appears the stone was there long before Muhammad. This stone that is kissed is shown below. It was produced long before Muhammad and was worshiped and kissed by pagans who lived in the area. The pagans would parade around this stone stark naked. Today each male participant is covered with a sheet but wears no undergarments. {Only a little modesty does not save ones soul.}

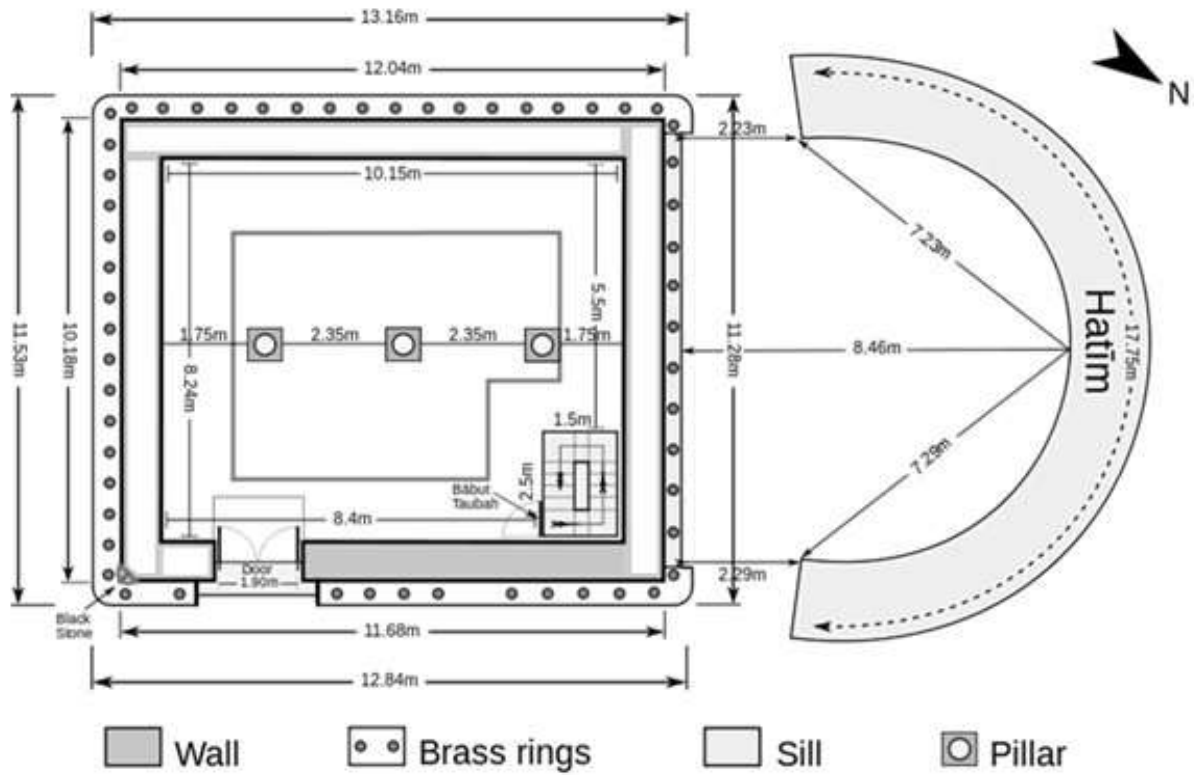


Figure 3.04 The Floor-Plan of the Kaaba

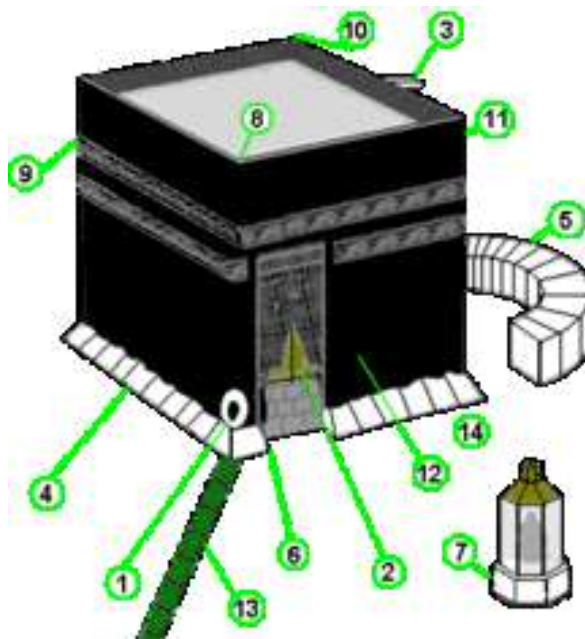


Figure 3.05 Drawing of the Kaaba. See key below, for details

1. *Al-Hajaru l-Aswad*, "the Black Stone", is located in the Kaaba's eastern corner. Its northern corner is known as the *Ruknu l-ʿIrāqī*, "the Iraqi corner", its western as the *Ruknu sh-Shāmī*, "the Levantine corner", and its southern as *Ruknu l-Yamanī* "the Yemeni corner". The four corners of the Kaaba roughly point toward the four cardinal directions of the compass. Its major (long) axis is aligned with the rising of the star Canopus toward which its southern wall is directed, while its minor axis (its east-west facades) roughly align with the sunrise of summer solstice and the sunset of winter solstice. This is the stone shown in figure 1.4. The Muslim men are supposed to kiss this stone as did The Prophet, and the Pagans before him. This stone is said to be enclosed within an enclosure the shape of a woman's vagina!
2. The entrance is a door set 2.13 m (7 ft) above the ground on the north-eastern wall of the Kaaba, which acts as the façade. In 1979 the 300 kg gold doors made by chief artist Ahmad bin Ibrahim Badr, replaced the old silver doors made by his father, Ibrahim Badr in 1942. There is a wooden staircase on wheels, usually stored in the mosque between the arch-shaped gate of Banū Shaybah and the Zamzam Well.
3. *Meezab-i Rahmat*, rainwater spout made of gold. Added in the rebuilding of 1627 after the previous year's rain caused three of the four walls to collapse.
4. Gutter, added in 1627 to protect the foundation from groundwater.
5. *Hatim*, a low wall originally part of the Kaaba. It is a semi-circular wall opposite, but not connected to, the north-west wall of the Kaaba known as the *hatīm*. This is 90 cm (35 in) in height and 1.5 m (4.9 ft) in width, and is composed of white marble. At one time the space lying between the *hatīm* and the Kaaba belonged to the Kaaba itself, and for this reason it is not entered during the *tawaf*. Some believe that the graves of Ismail and his mother Hagar are located in this space. Pilgrims do not walk in the area between this wall and the Kaaba.
6. *Al-Multazam*, the part of the wall between the Black Stone and the entry door.
7. *The Station of Abraham*, a glass and metal enclosure with what is said to be an imprint of Abraham's foot. Abraham is said to have stood on this stone during the construction of the upper parts of the Kaaba, raising Ismail on his shoulders for the uppermost parts.
8. Corner of the Black Stone (East).
9. Corner of Yemen (South-West). Pilgrims traditionally acknowledge a large vertical stone that forms this corner.
10. Corner of Syria (North-West).
11. Corner of Iraq (North-East). This inside corner, behind a curtain, contains the *Babut Taubah*, Door of Repentance, which leads to a staircase to the roof.
12. Kiswa, the embroidered covering. Kiswa is a black silk and gold curtain which is replaced annually during the Hajj pilgrimage. Two-thirds of the way up is a band of gold-embroidered Qur'anic text, including the Shahada, the Islamic declaration of faith.
13. Marble stripe marking the beginning and end of each circumperambulation.
14. *The station of Gabriel*.

Every day, five times a day, Muslims across the globe face Mecca and pray. When they face Mecca, it is not Mecca that they are truly facing, it is a cube-shaped building known as the Ka'aba or simply Kaaba. This building is also known as Baitullah or "The House of Allah." On the east corner of this revered building, there is a cornerstone known as the Black Stone of the Ka'aba. It is steeped in mystery, legend and speculation.

The Ka'aba resides in Makka or Mecca, Saudi Arabia. It stands in the relative center of the Al-Haram Mosque, where millions of Muslims flock every year to see this building and walk around it seven times. Most of the year, it is covered in black cloth. Beneath the black cloth is a stone building that may date back as far as 2030 B.C.E. Each side of the cube measures about 60 ft. across. There is a gold door in the southeast side. Inside, there is a polished marble floor and three pillars.



**Figure 3.06 The “Black” Stone That Is Kissed**

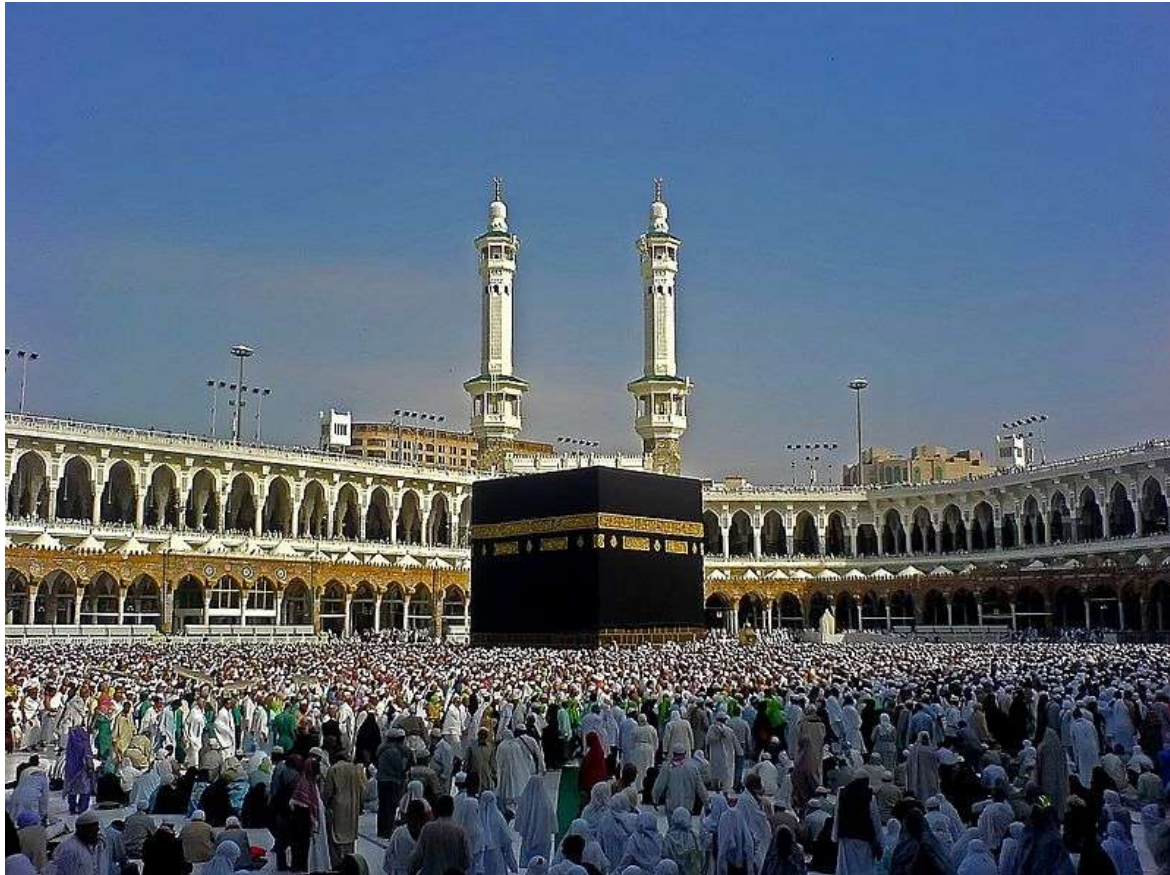
This stone of which its container has the shape of a woman’s vagina was part of Pagan fertility rites which were incorporated into the religious rites of Islam. This man Muhammad was an immoral joker much like Joseph Smith with his angel MORON-I. As The Kaaba and Al-Haram Mosque, {retrieved 5/11/11, [howstuffworks.com/kaaba-and-al-haram-mosque-landmarks.htm](http://howstuffworks.com/kaaba-and-al-haram-mosque-landmarks.htm)} suggests:

“There are various, slightly different, versions of the following story regarding the significance and origin of the Kaaba Black Stone. All are similar. When Adam was banished from Paradise or The Garden of Eden, he was filled with sin. The Black Stone was given to Adam to erase him of this sin and give him entrance into heaven. It is said to be from Heaven. At the time it belonged to Adam, it was white. Now, it is black because it has absorbed so much sin.

Muslims believe that the prophet Mohammad kissed the Black Stone and so, they kiss the Black Stone, if it is possible, during their obligatory, at least once a lifetime, trip to Ka’aba. If they are unable to kiss the stone, they point to it every time they pass on their seven-circle journey around the Ka’aba. This is a story steeped in religion and important religious figures. Therefore, the Black Stone has great importance as being linked to Allah, Adam and Mohammad. However, those outside of the Muslim faith have little to go by.

The Black Stone of the Ka'aba has been described as somewhere around 2 ft. in length. It is broken into roughly seven pieces, which are held together in a silver frame. The surface is certainly a blackish color, but there is some speculation that the color derives from all of the hands and mouths that have touched it, as well as the oils with which it is anointed. Not knowing the true color for sure makes it difficult to say just what it is. There is also a problem with getting a sample. Taking a sample would be extremely disrespectful. It would undoubtedly be dangerous. There are stories about people being killed for messing around with the stone and the Ka'aba.

Thus far, speculation about the Kaaba Black Stone regard it being old, of course, and placed there by pagans. Those interested have postulated that the stone may be glass, agate or meteorite. It may also be glass from a meteorite. It is obviously brittle or it has been damaged by something very strong, which is certainly possible, considering it has been stolen and in the midst of a war in its history. Evidence pointing to any of these theories is slim, though the meteorite theory is the most popular. In the end, the stone holds much less importance to non-Muslims, so the mystery of its origins will have to be left to myth and legend for now.”



**Figure 3.07 A Rite Of The Hajj – A circling the Kaaba seven times.**

**Note the sheets on each participant.**

The rites of the *Hajj* include circling the Kaaba seven times and going seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water. Then the pilgrims stand together in Arafat and ask God for what they wish and for His forgiveness, in what is often thought of as a preview of the Day of Judgment.



The end of the *Hajj* is marked by a festival, *Eid Al-Adha*, which is celebrated with prayers. This, and *Eid al-Fitr*, a feast-day commemorating the end of Ramadan, are the two annual festivals of the Muslim calendar.

#### 4 The Faith' of Islam

Faith, in Islam consists of several main items:

- (1) **Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel (Jibrīl)<sup>a</sup>** on many occasions between 610 CE until his death on June 8, 632 CE. While Muhammad was alive, all of these revelations were written down by his companions (sahabah), although the prime method of transmission was orally through memorization<sup>b</sup>. After the death of Muhammad, it was compiled in the time of **Abu Bakr, the first caliph**, and was standardized under the administration of **Uthman, the third caliph**.<sup>c</sup>
- (2) **Muslims must believe that Muhammad was a Prophet of God.**(**the last** in a series of prophets beginning with **Adam**.)
- (3) **Belief in angels is fundamental to the faith of Islam.** The Arabic word for angel (Arabic: ملاك malak) means "messenger", like its counterparts in Hebrew (malakh) and Greek (angelos). According to the Qur'an, angels **do not possess free will**, and worship God in total obedience. Angels' duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. They are also thought to intercede on man's behalf. The Qur'an describes angels as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases..."
- (4) **Islam's most fundamental concept is a rigorous monotheism**, called tawhīd (Arabic: توحيد the God is He. sA ni the Quran, the 112th chapter, He is described is God .( as Absolute Eternal, the God ; Only and One, : **He begetteth not, nor is He begotten<sup>d</sup>**; And there is none like unto Him." (112:1-4) Muslims repudiate the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism, but accept Jesus as a prophet. In Islam, God is beyond all comprehension and **Muslims are not expected to visualize God**.<sup>e</sup> God is described and referred to by certain names or attributes, the most common being Al-Rahmān, meaning "The Compassionate" and Al-Rahīm, meaning "The Merciful" (See Names of God in Islam<sup>f</sup>).
- (5) **The Origin and destiny of Satan.**  
According to basic Islamic teachings, God created three intelligent species: angels, jinns, and humans, of which the latter two have been granted free will to choose between good and evil.  
**Iblis (Satan) was a jinn and a devoted servant of God, according to the Qur'an, which Muslims take as the authoritative word of God.** However, according to other non-Qur'anic sources **he was a "disobedient angel"**. {According to Islamic Theology Angels have no free will. Jinns and humans have free will!}

**The angels do not have free will and cannot sin because they were not granted the freedom by God to disobey.** When God created Adam, he commanded all the angels and Iblis (whose rank allowed him to be considered equal to that of an angel) to prostrate to Adam as was termed "the Best of Creation". All the angels did so. **The jinn, Iblis, refused to obey, and was brought into a state of rebellion against God.** For

<sup>a</sup> Sounds like Moron-i to me! (The 'angel' of Latter Day Saints fame)

<sup>b</sup> This is clearly not a dictation theory. How was our Bible originally written? What saith the Scriptures?

<sup>c</sup> This method of transmission sounds like that of another false prophet, Joseph Smith.

<sup>d</sup> A direct slam at Christianity and the Old and New Testaments. How would you answer this? Give OT & NT Scripture.

<sup>e</sup> We have the God-Man in the Glories who is coming back with judgment, to the earth. (and we are coming with Him).

<sup>f</sup> Bentley, David (September 1999). *The 99 Beautiful Names for God for All the People of the Book*. William Carey Library. ISBN 0-87808-299-9.

this God cast him out of the Garden, and intended to punish him. Iblis begged God to delay the punishment until the Last Day (the Day of Judgment): this God granted, as he is Most Merciful (ar-Rahīm).

#### 4.1 Islamic Eschatology.

The Raya of the Messenger (Peace Be Upon Him) was a piece of black wool with the

**Shahada** لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written on it.

The basic purpose of this Black Flag is to create awareness among Muslim youth about the army that will rise from the area of Khurasan holding Black Flags of Islam . This army will conquer many occupied lands of Muslims till it reaches to Jerusalem. Then it will pledge its allegiance to Imam al Mahdi.

According to Sheikh Imran Hosein in Feb 14, 2013, the eschatology of Islam involves the strategic, political, economic, monetary, social, and religious reality. It was never taught specifically. This was not done until in this age (and by him). This triumph of Islam, the end of History, **will occur when the son of Mary returns**. Prior to this time, however will be a time of great trouble when the coming of a false messiah will take over the world system, and rule from Jerusalem. {Not Babylon?} This will be accomplished by Zionists and with the destruction of 90% of the people of the world. He claims this information was not known until this time period (1948-until now). He claims that the political western democracies are controlled by Zionists who today rule the world from Jerusalem! Guess what else he revealed? This false messiah {antichrist} will have a PhD in Deception.

Further, he stated that **this false messiah will declare that he is God.**

*{hhhhmmmmmn, I wonder where he obtained this claim}*

He indicated that those in this Lecture from Malaysia, in order to be able to teach this eschatology which had not been revealed until now (through him), the student must learn among other things, the Quran, the Hadith, , , History, the Philosophy of History, Economics, Banking, , , Comparative Religions (the Torah, , ) . . .

*{Now I know where he obtained this information; from the Christian Scriptures. In particular the Pauline Epistle of 2 Thessalonians:*

- 2 Thess 2: 1 ¶ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together (up) unto him, {unto him: or, around him}
- 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- 3 Let no man deceive you by any means: for that day shall not come, except there come the Departure first, and (then<sup>a</sup>) that man of sin be revealed, the son of perdition;
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God.**
- 5 Remember ye not, that, when I was yet with you, I told you these things?

*Notice also that the Christian herd was apprised of these points of eschatology in the First Century A.D. To think that it took Muslims this long to consider eschatology is utterly amazing. The problem of predictive Prophecy is, however, that one wrong prophecy determines a False Prophet De 13:1-11, De 28:20-22; Mat 24:24-28; Mrk 13:22-23; 2 Cor 11:13-15} <sup>b</sup>*

<sup>a</sup> See G. Abbott Smith, "A Manual Greek Lexicon Of The New Testament", Charles Scribner's Sons, NY. Sort of like the waw-consecutive in Hebrew to indicate a temporal sequence as in Gen 1:1-3.

<sup>b</sup> Why were Muslims so slow on the uptake???

#### 4.1.1 The Second Advent Of Messiah Jesus (Isa) From The Hadith.

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The following represent a few of the Hadith regarding the advent of the Promised Messiah and the fact that he will be none other than Jesus, son of Mary:

Narrated Abu Huraira that the Prophet of Allah.

##### **Hadhrat Isa's (A.S.) Descension The Physical Features of Hadhrat Isa (A.S.)**

He will resemble the famous Sahabi (*Alaihis Salaam*): -A.S.) Hadhrat Urwa bin Masoodi (R.A.). He will be of average height and red and white in colour. His hair spread to the shoulders, straight, neat and shining as after a bath. On bending his head, it will seem as if pearls are falling. He will have an armour on his body. He will be wearing two pieces of cloth light yellow in color.

##### 4.1.1.1 His Descension.

He will descend on a Jamaat (group) that will be righteous at the time and comprising of 800 men and 400 women. The people will be preparing for war at the time against Dajjal (the anti-Christ). It will be time for Fajr prayers, and Imam Mahdi will be the Amir (leader). From the darkness of the dawn, a sound will suddenly be heard that "one who listens to your pleas has come" -- the righteous people will look everywhere and their eyes will fall on Isa (A.S.). Briefly, at the time of Fajr, Isa (A.S.) will descend. When descending, Isa (A.S.)'s hands will be on the shoulders of two angels (according to another source (Kab Abrar), a cloud will carry him). On their insistence Hadhrat Isa will introduce himself. He will inquire about their enthusiasm and thoughts on Jihad against Dajjal. Hadhrat Isa (A.S.) will descend on the eastern side near the Minaret in Damascus (or in Baitul-Muqaddus by Imam Mahdi). At the time Imam Mahdi will have proceeded forward to lead the Fajr Salaat. The Iqamat of the Salaat would have been said (already recited) and Imam Mahdi will call Hadhrat Isa (A.S.) for Imamat (to lead the prayer), but he (Hadhrat Isa (A.S.)) will instead tell Imam Mahdi to lead the prayer since the Iqamat of that Salaat has already been said for him. Thus Imam Mahdi will lead the prayer, and Hadhrat Isa (A.S.) will follow him. After the ruku, he will make this statement: "Allah has killed Dajjal and the Muslims have appeared."

##### 4.1.1.2 The Killing Of Dajjal (Anti-Christ) And The Victory Of The Muslims

After the completion of Fajr Salaat (congregational dawn prayers), Hadhrat Isa (A.S.) will open the door behind him where Dajjal accompanied by 70,000 Yahudis (Jews) will be. He will indicate with his hand to move away between him (Hadhrat Isa (A.S.)) and Dajjal. Dajjal will then see Hadhrat Isa (A.S.). At that time every Kafir on whom the breath of Hadhrat Isa (A.S.) will reach, will die. His breath will reach up to the distance of his eyesight. The Muslims will then come down from the mountains and break loose on the army of Dajjal. There will be war, Dajjal will retreat, and Hadhrat Isa (A.S.) will pursue Dajjal. Hadhrat Isa (A.S.) will have two flexible swords and one shield with him and with these he will kill Dajjal at the Gate of Hudd. He will show the Muslims the blood of Dajjal which will get on his shield. Eventually the Yahudis will be selected and killed. The swine will be killed and the cross broken. People will revert to Islam. Wars

will end, and people will return to their respective countries. One Jamaat (group) of Muslims will remain in his service and companionship.

Hadhrat Isa (A.S.) will go to Fajr Rawha and perform Haj or Umrah (or both) from there. He will also go to the grave of Rasulullah (Sallallahu Alayhi Wasallam) and present his greetings and Rasulullah (Sallallahu Alayhi Wasallam) will reply. People will live comfortable lives. The wall of Yajooj and Majooj (Gog and Magog) will then break.

#### 4.1.1.3 The Blessings of Hadhrat Isa (Jesus).

- 1 **Hadhrat Isa (A.S.) will descend and stay on earth.**
- 2 His descension will be in **the last era of the Ummat.**
- 3 He will be a just ruler and a fair judge.
- 4 His ummat will be the Khalifa (deputies) of Rasulullah (Sallallahu Alayhi Wasallam).
- 5 He will act himself and instruct others on the Qur'an and Hadith (Shariat/Tradition of Islam).
- 6 He will lead people in Salaat (Prayer).
- 7 **He will stay on earth for a period of 40 years after descending.** The will be the best era of the Ummat after the first era of Islam.
- 8 Allah will protect his companions from Jahannam.
- 9 Those who will save the Deen of Islam by associating themselves with Hadhrat Isa (A.S.) will be amongst the most loved by Allah Ta'ala.
- 10 **During this period all other religions and mazhabs besides Islam will perish, hence there will be no kuffaars (non-believers) in the world.**
- 11 **Jihad will be stopped.**
- 12 No Khiraaaj will be taken.
- 13 Nor Jizya (protection tax) money from the kafirs (non-believers)
- 14 Wealth and property will be in surplus to such an extent that there will be no one to accept the wealth of the other (everyone will be independent).
- 15 Receiving Zakaat (Alms-giving, Charity to poor) and Saadaqa will be discarded (as there will be no poor to receive them!).
- 16 The people will love the sajda (prostration to God) more than the world and what it consists of.
- 17 All types of Deeni (religious) and worldly blessings will descend on earth (many halaal (lawful) things will be created).
- 18 **There will be peace, harmony and tranquility during the time of Hadhrat Isa (A.S.)'s stay in the world.**
- 19 **There will be no animosity for a period of seven years, even between two persons.**
- 20 All hearts will be free from miserliness, envy, hatred, malice and jealousy.
- 21 **For a period of forty years no one will fall ill or die.**
- 22 Venom will be taken out of all venomous animals.
- 23 Snakes and scorpions will not harm anyone to the extent that if a child put his hand in its mouth, he will not be harmed.
- 24 Wild animals will not harm anyone.
- 25 If a man will pass a lion, he will not be troubled or harmed, or even if any girl will open its mouth to test if it will do anything.
- 26 The camels will graze among lions, cheetahs with cattle and the jackals with goats.
- 27 The fertility of the land will increase to such an extent that even if a seed is planted in a hard rock, it will sprout.

28 A pomegranate will be so huge that a jamaat will be able to eat it and the people will use its peel as shade.

29 There will be so much barakaat (blessing) in milk that a camel will suffice for a huge jamaat, a cow for a tribe and a goat for a family.

30 **In short, life will be most pleasant after the descension of Jesus (A.S.).**

{Why can't these folks get their years straight. They fould up the date of Noah going into the Ark (617 yrs. with the Surah's 950 years making Muhammad a false prophet. And here it is again; **A Millenium 'Ain't' 40 years!** NEC}

#### 4.1.1.4 The Marriage, Death and Deputies Of Isa.

After his descension on earth, Hadhrat Isa (A.S.) will marry. He will have children, and **he will remain on earth 19 years after marriage.** He will pass away and **Muslims will perform his Janaza Salaat and bury him net to Rasulullah (Sallallahu Alayhi Wasallam).** (Tirmidhi)

#### 4.1.1.5 Conclusion?

Now what happened to: 21 **For a period of forty years no one will fall ill or die.**

A clear contradiction in just a few lines. 40 vs. 19 years, unless getting married and having children take the 11 year difference.

However, the actual time period is 1000 plus the judgmental inter-Tribulation-Millenium period. And of course during the Millenium, Emmanuel (God with us) will rule from Jerusalem; He died (Jo ), once, for all (1 John 2:1-2), for sins. For those who believe in the Name of the Only Begotten Son Of God, Jesus The Messiah, we obtain eternal life, and are Born Again<sup>18</sup>, created anew in Christ Jesus, We have our citizenship in heaven. Phil 3:20 For our citizenship is in heaven; from where also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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From: *Hadhrat Esa (Alaihis Salaam): The Truth Revealed and Major Signs of Qiyamat* . by Mufti Afzal Hoosein Elias (May Allah reward him for his work in producing these kitaabs, aameen.), from the original (with references): "Aalalaat-e-Qiyyamat aur Nuzul-e-Eesa."

(Does this sound like Biblical Eschatology??? Well, it is from a Gnostic Cultic Humanistic AntiChrist's point of view!!!)

## 4.2 Islamic Bright Spots.

Islamic civilization flourished in what is sometimes referred to as the "Islamic Golden Age". **Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word, and issued the first medical diplomas to license doctors of medicine. The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university. The Doctorate is argued to date back to the licenses to teach in law schools. Standards of experimental and quantification techniques, as well as the tradition of citation, were introduced to the scientific process. An important pioneer in this, Ibn Al-Haytham, is regarded as the father of the modern scientific method and often referred to as the "world's first true scientist." The government paid scientists the equivalent salary of professional athletes today. Discoveries include gathering the data used by Copernicus for his heliocentric conclusions and Al-Jahiz's proposal of the theory of natural selection.<sup>a</sup> Rumi wrote some of the finest Persian poetry and is still one of the best selling poets in America. Legal institutions introduced include the trust and charitable trust (Waqf).**

*{This could be a common ground' for our evangelistic endeavors!}*

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<sup>a</sup> What? You mean Darwin was not the first religionist who developed this theory?

### 4.3 The Prophets Of Islam.

From An Article By Majid “All The Prophets Mentioned In Islam (Full List)” dated August 15<sup>th</sup> 2010:

**Table 4.01 The Recognized Islamic Prophets**

	Christian Name	Muslim Name	Arabic Name	Prophet / Messenger	Times Mentioned
01	Adam	Adam	آدم	Prophet	25
02	Enoch	Idrees /Idris	إدريس	Prophet	02
03	Noah	Nuh	نوح	P & M	43
04	Heber	Hud	هود	Messenger	07
05	Methusaleh	Salih	صالح	Messenger	09
06	Abraham	Ibrahim	إبراهيم	P & M	69
07	Ishmael	Ismail	إسماعيل	P & M	12
08	Isaac	Ishaq	إسحاق	Prophet	17
09	Lot	Lut	لوط	P & M	17
10	Jacob	Ya'qub/Yakub	يعقوب	Prophet	16
11	Joseph	Yusuf	يوسف	Prophet	27
12	Jethro	Shu'ayb	شعيب	Messenger	11
13	Moses	Musa	موسى	P & M	136
14	Aaron	Harun	هارون	P & M	20
15	Elijah	Ilyas	إلياس	Prophet	02
16	Elisha	Al-Yasaa	اليسع	Prophet	02
17	David	Daud	داود	Prophet	16
18	Solomon	Suleiman	سليمان	Prophet	17
19	Job	Ayub	أيوب	Prophet	04
20	Issaiah – Most Likely Ezekiel	Dhul-Kifl	ذا الكفل	Prophet	02
21	Jonah	Yunus	يونس / ذا النون	P & M	04
22	Zacharias	Zakariya	زكريا	Prophet	07
23	John (The Baptist)	Yahya	يحيى	Prophet	05
24	Jesus	Issa	عيسى	P & M	25
25		Muhammad	محمد	P & M	All Over

The following is a description (not necessarily Biblical) of each of the Islamic Prophets/Messengers, in their Quasi-chronological order. See if you can spot the Chronological/Biblical differences.

**01 Adam – Adam – آدم – Prophet – Mentioned 25 Times – Adam**, the first human being, Ranks as the first Prophet of Islam. Eve (Hawa) was The Prophet’s wife.

**02 Enoch – Idrees /Idris – إدريس – Mentioned 2 Times – Prophet.** – Idris lived during a period of drought inflicted by God to punish the people of the world who

had forgotten God. Idris prayed for salvation and for an end to the suffering, and so the world received rain.

- 03 Noah – Nuh – نوح – Mentioned 43 Times – Prophet & Messenger** – Although best known for his role in the story of the Deluge, Nuh became a primary preacher of monotheism in his day. Muslims believe his faith in God led to his selection for building the Ark.
- 04 Heber – Hud – هود – Mentioned 07 Times – Messenger** - Muslims believe that only Hud, for whom the eleventh chapter of the Qur’an takes its name, and a few other people survived a great storm, similar to the Deluge five generations earlier. God inflicted the storm to punish the people of ‘Ād who had forgotten about God.
- 05 Methusaleh – Salih – صالح – Mentioned 09 Times – Messenger** – According to the Qur’an, God ordered Saleh to leave behind his people, the tribe of Thamud, after they disbelieved and disobeyed God’s order to care for a special camel and instead killed it in Saleh’s and his followers’ (believers’) absence. God punished the people with a loud noise from the skies that killed his people instantly.
- 06 Abraham – Ibrahim – إبراهيم – Mentioned 69 Times – Prophet & Messenger** – Muslims regard Ibrahim as one of the significant Prophets, because they credit him with rebuilding the Kaaba in Mecca. His family, including his son Ishmael, also receives credit for helping create the civilization around Mecca that would later give birth to the final prophet of Islam, Muhammad. Significantly, Ibrahim almost sacrificed his son Ismail (Ishmael) to God in an event now commemorated annually by Eid al-Adha. **Among all the prophets, he first named believers “Muslims” – meaning “those with full submission to God”**
- 07 Ishmael – Ismael – إسماعيل – Mentioned 12 Times – Prophet & Messenger** – Muslims regard Ismaïl, first-born son of Ibrahim, as a notable prophet in Islam for his near-sacrifice in adulthood. As a child, he – with his mother, Hajar (Hagar) – searched for water in the region around Mecca, leading God to reveal the Zamzam Well, which still flows to this day
- 08 Isaac – Ishaq – إسحاق - Mentioned 17 Times – Prophet** - According to Islamic tradition, Ishaq, the second-born son of Ibrahim, became a Prophet in Canaan. He and his brother Ismaïl carried on the legacy of Ibrahim as Prophets of Islam.
- 09 Lot – Lut – لوط – Mentioned 17 Times – Prophet & Messenger** – Muslims know Lut best for attempting to preach against homosexuality in Sodom and Gomorrah, in addition to encouraging his people to believe in the Oneness of God, although his community mocked and ignored him. Islam also denies the acts which the Old Testament attributes to Lut, like drinking and becoming drunk, and having intercourse with and impregnating his two daughters.
- 10 Jacob – Ya’qub – Yakub – يعقوب / إسرائيل – Mentioned 16 Times – Prophet** – The Qur’an portrays Yaqub as “of the company of the Elect and the Good”. He continued the legacy of both his father, Ishaq, and his grandfather, Ibrahim. Like his ancestors, he deliberately worshipped God exclusively.
- 11 Joseph – Yusuf – يوسف – Mentioned 27 Times – Prophet** – Yusuf, son of Yaqub and great-grandson of Ibrahim, became a prominent advisor to the pharaoh of Egypt after he interpreted the pharaoh’s dream which predicted the economic future of Egypt. He spent a large part of his life away from his eleven brothers, who showed jealousy of Yusuf because their father favoured him. They took him out one day, telling their father that they would play and have fun, but they planned to kill him.



Instead, they threw him down a well and told their father Yaqub that a wolf had eaten him. According to Islam, Yusuf received the gift of half of the beauty granted to mankind.

- 12 **Jethro – Shu’ayb – شعيب – Mentioned 11 Times – Messenger** – According to Islam, God appointed Shu’ayb, a direct descendant of Ibrahim, to guide the people of Midian and Aykah, who lived near Mount Sinai. When the people of the region failed to listen to his warnings, God destroyed the disbelievers’ villages. Although the Qur’an and the reported speeches of Muhammad mention that Musa married one of Shu’ayb’s daughters, the Old Testament tells the same story of a man named Jethro. Some scholars regard Jethro in the Old Testament as distinct from Shu'aib in the Qur'an.
- 13 **Moses – Musa – موسى – Mentioned 136 Times – Prophet & Messenger - Moses**, whom the Qur'an refers to more than to any other Prophet, had the distinction of revealing the Tawrat (Torah) to the Israelites. The Qur'an says Musa realized his connection with God after receiving commands from him during a stop at Mount Sinai. He later went on to free the enslaved Hebrews after the Egyptian pharaoh denied God's power. Musa subsequently led the freed Hebrews for forty years through the desert after they refused to obey God's command and enter the Holy Land. See the Qur'an, Sura Al-Ma'ida Qur'an 5:24, "They said: 'O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch).'" On another trip to Mount Sinai during this long journey, Musa received the Tawrat and the Ten Commandments. At the end of his life, according to Islamic tradition Musa chose to die to become closer to God instead of taking up an offer that would have extended his life.
- 14 **Aaron – Harun – هارون – Mentioned 20 Times – Prophet & Messenger - Harun** (Aaron) served as an assistant to his older brother Musa (Moses). In Islam, he, like Musa, received the task of saving the Israelites from the Egyptian pharaoh. He would often speak for Musa when Musa’s speech-impediment prevented him from doing so himself.
- 15 **Elijah – Ilyas – إلیاس – Mentioned 02 Times – Prophet - Ilyas**, a descendant of Harun (Aaron), took over control of the southern part of the Arabian Peninsula after the kingdom of Sulayman (Solomon) collapsed. Islamic tradition says he attempted to convince the people of the peninsula of the existence of only one God, but when the people refused to listen they were smitten<sup>l</sup>with a drought and famine.
- 16 **Elisha – Al-Yasaa – الیسع – Mentioned 02 Times – Prophet - Al-Yasa (Elisha)** took over the task of leading the Israelites **after the death of Ilyas (Elijah)**. He attempted to show the king and queen of Israel the power of God, but they dismissed him as a magician. Subsequently, the Assyrians could make people burn and inflict significant damage on them.
- 17 **David – Daud – داوود – Mentioned 16 Times – Prophet -** In Islam, God revealed the Zabur (Psalms) to Dawud (David). Dawud also has significance as the conqueror of Goliath. Note that Islamic tradition and the Bible differ in their accounts of the story of King David and Uriah
- 18 **Solomon – Suleiman – سليمان – Mentioned 17 Times – Prophet - Sulayman (Solomon)** learned a significant amount from his father David before God made him a Prophet. According to Islamic traditions, **Sulayman received power to**

**manipulate nature (including the Jinn) and the power to communicate with and control of animals.** Known for his honesty and fairness, he also headed a kingdom that extended into southern Arabia.

- 19 Job – Ayub – أيوب – Mentioned 04 Times – Prophet** - According to Islamic tradition, Ayyub received the reward of a fountain of youth, which removed all illnesses, except death, for his service to God in his hometown outside Al Majdal. Legend recounts that **Ayyub suffered an illness for 18 years as test of patience carried out by God.**
- 20 Issaiah – Most Likely Ezekiel – Dhul-Kifl- ذَا الكفل – Prophet – Mentioned 02 Times** - The status of Dhul-Kifl as a Prophet remains debatable within Islam, although all parties to the debate can agree in seeing him as a righteous man who strived in the way of God. Some studies identify Dhul-Kifl with Obadiah, mentioned in the Old Testament as taking care of a hundred prophets:
- 21 Jonah – Yunus - يونس/ ذَا النون – Mentioned 04 Times – Prophet & Messenger** - Islamic tradition states that God commanded Yunus (Jonah) to help the people of Nineveh towards righteousness. However, Nineveh's people refused to listen to his message, so Yunus decides to abandon trying to help them and leaves. A sea creature (probably a blue whale) then swallows Yunus, and realizing he has made a mistake by giving up on his people, Yunus repents. The sea creature spits him out; Yunus then returns to Nineveh, attempting once more to lead his people to righteousness, and this time they follow him.
- 22 Zacharias – Zakariya – زكريا – Mentioned 07 Times – Prophet** - A descendant of Sulayman, Zakariya (Zachariah), became a patron of Maryam (Mary) the mother of 'Isa (Jesus). According to the Qur'an, he prayed to God asking for a son, since his sterile wife al-Yashbi (Elizabeth) could not provide one. God granted his wishes, temporarily lifting his wife's sterility and allowing her to give birth to Yahya ibn Zakariyya (John).
- 23 John (The Baptist) – Yahya – يحيى – Mentioned 05 Times – Prophet - Yahya (John)**, cousin to Issa (Jesus), Islam says that, throughout his lifetime, he captivated audiences with his powerful sermons which preached Abrahamic monotheism.
- 24 Jesus – Issa – عيسى – Mentioned 25 Times – Prophet & Messenger - God sent one of the highest-ranked prophets in Islam, Issa al-Maseeh, (Jesus the Messiah)** to guide the Children of Israel. The Qur'an makes the nature of Jesus very clear, portraying him not as the physically begotten son of God, but rather as a *nabi* and *rasul* (Messenger) of God: "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 Prophet Apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity": desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs." (Nisa 4:171) in Yusuf Ali's translation.

Issa performed many miracles with the permission of God, for example: raising the dead, creating a bird from clay, and talking as an infant. Islamic traditions state that he abstained from drinking alcohol. Tradition also states that he received a revelation, the Injil (Gospel), though according to Islam, it subsequently suffered from distortion. Muslims believe that **no crucifixion of Issa took place**, meaning he did

not die on the cross. Muslims believe that God raised Issa Jesus up to himself and that Issa (Jesus) will return to Earth to fight the Dajjal (the Imposter) and to break the cross. The Qur'an and Saheeh Hadith tell a consistent story.

That they (Jews) said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-

**{Issa, was the miracle birth son of Virgin Mother Mary (Miriam). Islam – after Christianity – is the only Religion that believes in the miracle birth of Jesus (Issa).}**

**{This is another item of common ground. The problem is, "who was Jesus Father"??}**

Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-Qur'an, Sura An-Nisa 4:157–159

**From Hadith:**

**Narrated Abu Huraira:**

Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). See Su 3:45-48, Section 1.2.1.5.3. Then there will be abundance of money and no-body will accept charitable gifts

**25 Jews and Christians do not recognize Nabii Prophet Muhammad (PBUH). ﷺ – Prophet & Messenger – Mentioned all over The Holy Qur'an..**

Habib u'l A'zam, Imam u'l Anbiya Sayyidina Muhammad ibn Abdullah, (53 B.H.- 11 A.H.; 571-632 AD) ranks as the last Prophet in Islam ("seal of the Prophets"), with a message to all humanity.

Muslims shun idolatry of any of the prophets, as their messages from God hold the most weight. Muhammad appeared on earth as the son of his father Abdullah ibn Abd al-Muttalib and of his mother Amina bint Wahb az-Zuhriyya.

Born in Mecca in 571 AD (53 AH), Muhammad spent the first part of his mature years as a well-travelled merchant. He would often spend time in the mountains surrounding Mecca in prayer contemplating the situation within the city. At the age of forty, during one of those trips to the mountain, Muhammad began to receive and recite verses<sup>a</sup> from God which, in recorded form, make up the Qur'an. He quickly spread the message which he received, converting a few others in the city, including his wife.

When oppression became intolerable for his followers, Muhammad first asked his fellow Muslims to move to Medina, and later he himself migrated to Medina away from the oppressors in Mecca. Muhammad served not just as a prophet, but as a military leader (An Arabian Knight) who helped defeat the Meccans in 624 during

<sup>a</sup> The Bible is a compilation of many shorter books written at different times and later assembled into the biblical canon. All but the shortest of these books have been divided into chapters, generally a page or so in length, since the early 13th century. Since the mid-16th century, each chapter has been further divided into "verses" of a few short lines or sentences. Sometimes a sentence spans more than one verse, as in the case of Ephesians 2:8–9, and sometimes there is more than one sentence in a single verse, as in the case of Genesis 1:2. As the chapter and verse divisions were not part of the original texts, they form part of the paratext of the Bible.

the Battle of Badr. He continued to lead the Muslims as Islam spread across the Arabian Peninsula. He performed the first Hajj in 629 and established Islam in the form that Muslims still practice it.

Others continued Muhammad's legacy after his death in 632, accepting the position of caliph ("successor") to Muhammad. The Five Pillars of Islam were established from Muhammad's Hadith after his death

#### 4.4 The Prophets of Judeo-Christian Theology

In Christianity, the historical figures widely recognized as prophets are those mentioned as such in the Hebrew Bible and the canonical New Testament.

The main Alphabetical list below consists of only those individuals that have been clearly defined as prophets, either by explicit statement or strong contextual implication, (e.g. the authors of the books listed as the major prophets and minor prophets) along with the Biblical reference to their office.

##### 4.4.1 The Primary List Of Biblical Prophets.

1. Aaron (Exodus 7:1)
2. Abel (Luke 11:50-51)
3. Abraham (Genesis 20:7)
4. Agabus (Acts 21:10)
5. Agur (Book of Proverbs 30:1)
6. Ahijah (1 Kings 11:29)
7. Amos (Amos 7:8)
8. Anna (Luke 2:36)
9. Asaph (Matthew 13:35)
10. Azariah (2 Chronicles 15:1)
11. Barnabas (Acts 13:1)
12. Daniel (Matthew 24:15)
13. David (Hebrews 11:32)
14. Deborah (Judges 4:4)
15. Elijah (1 Kings 18:22)
16. Elisha (1 Kings 19:16)
17. Enoch (Jude 1:14)
18. Ezekiel (Ezekiel 1:3)
19. Gad (2 Samuel 24:11)
20. Habakkuk (Habakkuk 1:1)
21. Haggai (Haggai 1:1)
22. Hosea (Hosea 1:1)
23. Huldah (2Kings 22:14)
24. Iddo (2 Chronicles 9:29)
25. Isaiah (Isaiah 13:37)
26. Jacob (Genesis 28:11 - 16)
27. Jehu (1 Kings 16:7)
28. Jeremiah (Jeremiah 1:11)
29. Jesus (God the Son and/or Son of God) (Matthew 13:57)

30. Joel (Joel 1:1)
31. John the Baptist (Luke 7:28)
32. John of Patmos (Revelation 1:1)
33. Jonah (Jonah 1:1)
34. Joshua (Joshua 1:1)
35. Judas Barsabbas (Acts 15:32)
36. Lucius of Cyrene (Acts 13:1)
37. Malachi (Malachi 1:1)
38. Manahen (Acts 13:1)
39. Micah (Micah 1:1)
40. Micaiah (1 Kings 22:8)
41. Miriam (Exodus 15:20)
42. Moses (Deuteronomy 34:10)
43. Nahum (Nahum 1:1)
44. Nathan (2 Samuel 7:2)
45. Noah (Genesis 7:1)
46. Obadiah (Obadiah 1:1)
47. Oded (2 Chronicles 15:3)
48. Philip the Evangelist (Acts 8:26) Note: His four daughters also prophesied (Acts 21:8, 9)
49. Paul the Apostle (Acts of the Apostles 9:20)
50. Samuel (1 Samuel 3:20)
51. Shemaiah (1 Kings 12:22)
52. Silas (Acts 15:32)
53. Simeon Niger (Acts 13:1)
54. The Two Witnesses of Revelation 11:3
55. Urijah (Jeremiah 26:20)
56. Zechariah, son of Berechiah (Zechariah 1:1)
57. Zechariah, son of Jehoiada (2 Chronicles 24:20)
58. Zephaniah (Zephaniah 1:1)

#### 4.4.2 The Secondary List Of Biblical Prophets.

1. Eldad (Numbers 11:26)
2. Eliezer (2 Chronicles 20:37)
3. Elisabeth, mother of John the Baptist (Luke 1:41)
4. Hagar (Genesis 16:10-11)
5. Jahaziel (2 Chronicles 20:14)
6. Joseph (Genesis 37:5 - 11)
7. Joseph, foster father of Jesus (Matthew 1:20)
8. Mary, mother of Jesus (Luke 1:26-28)
9. Medad (Numbers 11:26)
10. One Hundred Prophets Of The LORD 1 Ki 18:4, 13
11. King Nebuchadnezzar of Babylon (Daniel 2:1)
12. King Saul (1 Samuel 10:10-11)
13. Simeon of Jerusalem (Luke 2:25, 26)
14. King Solomon (1 Kings 3:5)
15. The seventy elders of Israel (Numbers 11:25)
16. Zechariah, father of John the Baptist (Luke 1:67)

#### 4.4.3 The False Prophets Of Judeo-Christian Theology.

The following list of Biblically claimed False Prophets is an incomplete list. It doesn't include those who are mentioned only by 'type' being those whose prophecies have their source in the Evil One, Satan. Some of these are described in passages such as: Mat 24ff. This particular passage was written/spoken, to answer three questions given in Mat 23:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,

1. Tell us, when shall these things be?
2. and what shall be the sign of thy coming,
3. and of the end of the age?

Please notice the three questions were about The Kingdom of Israel and specifically answered as to the signs to Israel, the when: of The King Jesus coming in His Glory and the end of the age is contained in Mat 25:46 – the Judgment prior to the start of Christ's Millennial Reign. See **Figure 8.03 The Resurrections And Judgments Of The Bible.**

As will be true during the "Tribulation" period, it only partly has been true (Denoted by \*) during the Church age.

- Mat 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Da 7:8.\*
  - 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
  - 24 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.\*
  - 25 Behold, I have told you before.
  - 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
  - 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

This last verse, however, has little to do with the Church, because we shall be caught up (Raptured) IAW 1 Th 4:13-18; 2 Th 2:3a; and Rev 4:1. Of course we shall come back to earth with Christ,

Rev 19: at His Glorious coming Mat 24:27, above. Notice that the Church is not mentioned in Rev 4:2 – 19:6.

The Church age (not mentioned in the Bible until Mat 16, and not actually started until Acts 2:1), has been given many descriptions of False Apostles, False Teachers, and False Prophets. An incomplete list is given below, but should be sufficient to show how to recognize these individuals, and cults associated.

Mt 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Mt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Ro 16:17 Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**

- 18 For they **that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**
- 2 Co 2: 10 To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ; {person: or, sight}
- 11 **Lest Satan should get an advantage of us: for we are not ignorant of his devices.**
- 11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. {no man...: Gr. this boasting shall not be stopped in me}
- 11 Wherefore? Because I love you not? God knoweth.
- 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
- 13 For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**
- 14 And no **marvel; for Satan himself is transformed into an angel of light.**
- 15 Therefore it is no great thing if **his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**  
(Rev 20:12)
- Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [Grk. *Ετερον*: another of a different Kind] gospel:
- 7 Which is not another [Grk. *Αλλο*: another of the same kind]; but there be some that trouble you, and would pervert the gospel of Christ.
- 8 But though **we, or an angel from heaven**, preach any gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, If any man preach any gospel unto you than that ye have received, let him be accursed.
- {It is critical that Gal 1:6-9 be well understood. Neither Jibril (Gabriel) nor Moron-I nor the apparitions of Fatima are to be heeded. They are either demonic beings, Evil Angels, or possibly Satan himself. It should be clear “What is the Gospel that Paul refers here? It has to do with the person and work of the LORD Jesus, the Messiah of Israel, the Son of God, and the Saviour of all who trust Him; briefly, 1 Cor 15:1-8.}**
- Ep 4: 14 **That we henceforth be no more children**, tossed to and fro, and carried about with every wind of doctrine, by the sleight (*Grk. Κυβερια: Implication being we are not to shake dice with the devil [for he uses loaded dice]*) of men, and cunning craftiness (*Grk. πανουργια: specious or false wisdom*), whereby they lie in wait to deceive;
- 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.
- 11 Put on the whole armour of God, **that ye may be able to stand against the wiles of the devil.**
- 12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in [the heavnlies] high places.** {flesh...: Gr. blood and flesh} {spiritual...: or, wicked spirits}

- 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. {having...: or, having overcome all}
- 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- 15 And your feet shod with the preparation of the gospel of peace;
- 16 Above all, **taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one.**
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- 18 **(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:**
- 19 **Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)**
- Col 2:6 As ye have therefore received Christ Jesus the Lord, (by faith) so walk ye in him:
- 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.
- 8 **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.** {spoil: make a prey, or, seduce you, or, lead you astray} {rudiments: or, elements}
- 9 **For in him dwelleth all the fulness of the Godhead bodily.**

Note Paul's treatment of the Day of The Lord; Ref. **Figure 2.03 The Resurrections And Judgments Of The Bible.**

- 2 Th 2:1 Now we beseech you, brethren, **by the coming of our Lord Jesus Christ, and by our gathering together unto him** [Grk. επ {Epi PREP with accus: up, up to} αυτον {5 Pers. Pronoun Accus. Masc. Singular: Him}<sup>a</sup>, {up unto him: i.e., the Rapture }]
- 2 That ye be not soon shaken in mind, or be troubled, neither **by spirit, nor by word, nor by letter as from us**, as that the day of Christ is at hand (or is already here).
- 3 Let no man deceive you by any means: for that day shall not come, except there come **The Departure first, and [then] that man of sin be revealed, the son of perdition;**
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, **shewing himself that he is God.**
- 5 Remember ye not, that, when I was yet with you, I told you these things? (1 Th 4:13:18)

<sup>a</sup> See: N. Carlson, *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 24.12.03.03 { επι } With the accusative case.



- 6 And now ye know what withholdeth that he might be revealed in his time.  
 {withholdeth: or, holdeth}
- 7 **For the mystery of iniquity doth already work:** only He who now restrains [The Holy Spirit] will restrain, until He be taken out of the way [*along with the Church at the Rapture*].
- 8 And then shall that Wicked (*one*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 9 Even him, whose coming is after the working of Satan [*i.e., the anti-Christ or the Beast of Rev 13*] with all power and signs and lying wonders,
- 10 **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.**
- 11 **And for this cause God shall send them strong delusion, that they should believe THE lie:**
- 12 **That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**
- 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- 16 **But shun profane and vain babblings: for they will increase unto more ungodliness.**
- 17 **And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; {canker: or, gangrene}**
- 18 **Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.** [*i.e., the Rapture/Resurrection of the Saints*]

They evidently were teaching that great Christian Classic song: Which all Mid .and Post. Trib and AMill. Believers must sing.

SAD DAY (To the tune of Glad Day)  
 Sad Day, Sad Day, Jesus won't come today;  
 I'll live for today and anxious be,  
 The Beast and False Prophet I soon shall see;  
 Sad Day, Sad Day, Jesus won't come today!

The rest of the False Prophets, etc are [at least partially] contained in the following list.

#### 4.4.3.1 A Partial List Of False Prophets From The Bible.

1. Ahab (Jeremiah 29:21)
2. Antichrist (1 John 2:18-19) = The Beast of Rev 13.
3. Azur (Jeremiah 28:1)
4. Elymas (a.k.a. Barjesus) (Acts 13:6-12)
5. Hananiah (Jeremiah 28:5)
6. Jezebel (Revelation 2:20)
7. The false prophet of the Book of Revelation (16:13, 19:20, 20:10)
8. The 450 Prophets of Baal (1 Ki 18:10ff.; 2 Ki 10:19;
9. The 400 Prophets of the Groves that ate at Jezebel's table. 1 Ki 18:19
10. The Prophets of Samaria (in Baal) and Prophets of Jerusalem. Jer 23:13 and 23:14)
11. The Prophets of Israel (that prophesy out of their own heart) (Ez 13:2, 16
12. Simon Magus (Acts 8:9-24)

13. Zedekiah (Jeremiah 29:21)

#### 4.4.3.2 The Destination of False Prophets

False Prophets, Teachers, and all Unbelievers have their final destination in the Lake of Fire. (Rev 20)

The following texts show their definition and final dispatch.

- De 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*
- 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;*
- 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*
- 4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*
- 5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. {to turn...: Heb. revolt against the LORD}*
- 6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;*
- 7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;*
- 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:*
- 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.*
- 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. {bondage: Heb. bondmen}*
- 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.*
- De 28:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*
- 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?*
- 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

Re 20:10 **And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.**

- 11 ¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and **they were judged every man according to their works.** {hell: or, the grave}
- 14 And **death and hell were cast into the lake of fire. This is the second death.**
- 15 And **since none was found written in the book of life (each one) was cast into the lake of fire.**

## 5. A Partial (Christian?) Theology Contained In The Qur'an.

In this section is contained information from the Quran from 1 to 3 sources (Translations). The purpose is at least 3-fold.

- First, we need to obtain as accurately as possible what Muslims are expected to believe. Sometimes in our work we also include passages from the Hadith.
- Second, we need to develop a commonality between objects and persons mentioned in the Quran, Hadith and in the Christian Bible.
- Third, we need to contrast the differences in major beliefs that show these differences in a manner that may be discussed by you when evangelizing Muslims. These comments and Biblical quotes are shown in *Italic text, and/or in Brackets {}*.

For a more Grammatical approach to the subject of the deity of The LORD Jesus The Messiah, Please see Appendix B - **What About The Trinity And The Deity Of Jesus Christ?**

### 5.1 The Jesus (Isa) Of The Qur'an, - Translation (Yusufali Edition) by William Brown

Su 2:87 We gave Moses the Book and followed him up with a succession of Apostles; **We gave Jesus (Isa) the son of Mary Clear Signs and strengthened him with the Holy Spirit.** Is it that whenever there comes to you an Apostle with what ye yourselves desire not, ye are puffed up with pride? — some ye call impostors, and others ye slay! *{Who are the WE? The we' are those who gave the Holy Spirit! Please see this Section 2.1 and Appendix B.}*

Su 2:136 Say ye: "**We** believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and **Jesus**, and that given to all Prophets from their Lord: **We** make no difference between one and another of them: And we bow to Allah in Islam." *{Remember Mat 4:5-9???*

Su 2:253 Those apostles **we** endowed with gifts<sup>a</sup>, some above others: To one of them Allah spoke; others He raised to degrees of honor; to **Jesus the son of Mary we gave Clear Signs**, and **strengthened him with the holy spirit**. If Allah had so willed, succeeding generations would not have fought among each other, after Clear Signs had come to them, but they chose to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan. *{Who are the WE? or is it we?}*

Su 3:3 It is He Who sent down to thee step by step, in truth, the Book, confirming what went before it; and He sent down the Law of Moses and the **Gospel of Jesus** before this, as a guide to mankind, and He sent down the Criterion of judgment between right and wrong.

<sup>a</sup> See 1 Cor 12:3-11, where the trinity is (as in Creation) involved in the bestowal of Spiritual Gifts. The differences in Gifts is given by the Holy Spirit (vs.4); the LORD Jesus determines where these gifts are administered (vs. 5); and God the Father turns on the power (vs. 6).

**{Please note:**

Jo 3:12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

13 *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. {See Appendix A}*

14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

15 *That whosoever believeth in Him should not perish, but have eternal life.*

16 *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.*

17 *For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.*

18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. {reproved: or, discovered}*

21 *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.}*

Su 3:45 Behold! The angels said: "**O Mary! Allah giveth thee glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of the company of those nearest to Allah**";  
**{Please notice what the Qur'an tells about the birth of Jesus the son of Mary}**

### 5.1.1 The Birth Of Jesus From The Qur'an. The Qur'an By Pickthal.

Su 19:16 And make mention of Mary in the Scripture, **when she had withdrawn from her people to a chamber looking East,**

*{Note: if anything she would have looked South from Nazareth to the Temple in Jerusalem}*

17 And had chosen seclusion from them. Then **We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.**

*{What, not the angel Gabriel}*

18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

19 **He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.** {i.e., SINLESS. NEC }

20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

*{A little redundancy for the simple.}*

21 **He said: So it will be. Thy Lord saith: It is easy for Me. And it will be that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.**

22 And **she conceived him**, and she withdrew with him to a far place.

23 And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

- 24 Then one cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,  
 25 And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.  
 26 So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.  
 27 Then **she brought him to her own folk, carrying him.** They said: O Mary! Thou hast come with an amazing thing.  
 28 O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.  
 29 Then **she pointed to him.** They said: How can we talk to one who is in the cradle, a young boy?  
 30 **He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,**  
 31 **And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,**  
 32 **And hath made me dutiful toward her who bore me, and hath not made me arrogant, unblest.**  
 33 **Peace on me the day I was born, and the day I die, and the day I shall be raised alive!**  
*{So, Isa will die according to the Qur'an. Here is another area of common ground, but was aftah 19:33, abrogated? See Surah 3:55, and 4:157 below}*  
 34 **Such was Jesus, son of Mary:** this is a statement of the truth concerning which they doubt.  
 35 **It befitteth not the Majesty of Allah that He should take unto Himself a son.** Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

*{What? No Joseph, No Trip south from Nazareth to Bethlehem, No Room save a stable/cave where resided animals, No manger, No angels, no Shepherds (tending the sheep used as sacrifices in Jerusalem [6 Miles], No visit from the Magi to the house of Mary and Joseph and the young child where they presented gifts, No flight to Egypt after about 18 Mo-2 years, to escape the onslaught of King Herod, no return from Egypt after the death of Herod? Amazing is this tale from the Arabian Knights told by the false prophet from Islam. Note the Isa is to die and be raised again- another point of common ground. Notice Allah says that if he wanted to, he could have a son, Su .19:33. NEC}*

*{Note what was actually said in one of the Gospels of Jesus (Issa/Isa) From Matthew, the Gospel of the King of Kings:*

### 5.1.2 The Birth Of Jesus From The Bible.

*Mt 1:18 Now the birth of Jesus Christ was on this wise: **When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.***

*19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.*

- 20 *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten}*
- 21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*
- {JESUS: that Is Joshua, Heb. יהוֹשֻׁעַ: Jehovah is Salvation. NEC}*
- 22 *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet<sup>a</sup>, saying,*
- 23 *Behold, **the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.** {they...: or, his name shall be called}*
- 24 *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:*
- 25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*
- Mt 2:1 *Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men<sup>b</sup> from the east to Jerusalem,*
- 2 *Saying, **Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.** {Wise Men Still Worship Him}*
- 3 *When Herod the king had heard these things, he was troubled, and all Jerusalem with him.*
- 4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*
- 5 *And they said unto him, In Bethlehem of Judaea: **for thus it is written by the prophet,***
- 6 ***And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.** {rule: or, feed}*
- 7 *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.*
- 8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.*
- 9 ¶ *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*
- 10 *When they saw the star, they rejoiced with exceeding great joy.*
- 11 *And when they were come into the house, they saw the young child (Grk. παιδιον) with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. {presented: or, offered}*
- 12 *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*
- 13 ¶ *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*
- 14 *When he arose, he took the young child and his mother by night, and departed into Egypt:*

<sup>a</sup> Isaiah 7:14

<sup>b</sup> **Grk. Μαγος:** the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc. Here, the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him approx. 1-1.5 yrs after His birth – (House not stable)

- 15 *And was there until the death of Herod: **that it might be fulfilled which was spoken of the Lord by the prophet<sup>a</sup>, saying, Out of Egypt have I called my son.** {Notice: the three went SW not E}*
- 16 ¶ *Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.*
- 17 *Then was fulfilled that which was spoken by Jeremy the prophet, saying,*
- 18 *In Rama<sup>b</sup> was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*
- 19 *But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,*
- 20 *Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*
- 21 *And he arose, and took the young child and his mother, and came into the land of Israel.*
- }

Su 3:52 When **Jesus found unbelief on their part** He said: "Who will be my helpers to the work of Allah?" Said the Disciples: "We are Allah's helpers: We believe in Allah and do thou bear witness that we are Muslims."

*{You'll look far and wide to find the name Allah in the Scriptures that were handed down to Moses, The Prophets, Jesus, and the entire Old (Hebrew/Aramaic) and New (Greek) Testament Scriptures. The closest is the adversative conjunction Αλλα: but. This is my opinion exactly}*

Su 3:55 Behold! **Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee of the falsehoods of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."** *{Jesus won't die but will be taken up to Allah. See Surah 19:33, above for abrogation!}*

*{This is what (in principle, the Gospel of Jesus says, for: Jo 1:12 But as many as received Him, to them gave he power to become the (Grk. τέκνα {N-NNP}:) children of God, even to them that believe on His name: {power: or, the right, or, privilege} 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.}*

Su 3:59 The similitude of **Jesus before Allah** is as that of Adam; he created him from dust then said to him: "Be": And he was.

*{Here, however, is a complete breakdown of understanding of the Gospel of Jesus, as the following Biblical quotes reveal. Satan was again (AKA Gabriel) attempting to pollute Muhammad's mind with information that such an ignorant/illiterate/but intelligent man might swallow.}*

- 1 Co 15:35 *But some man will say, How are the dead raised up? And with what body do they come?*
- 36 *Thou fool, that which thou sowest is not quickened, except it die:*
- 37 *And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:*
- 38 *But God giveth it a body as it hath pleased him, and to every seed his own body.*

<sup>a</sup> Hos 11:1.

<sup>b</sup> Jer 31:15



- 39 *All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.*
- 40 *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.*
- 41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*
- 42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*
- 43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*
- 44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*
- 45 *And so it is written, The first man Adam was made a living soul; **the last Adam** a quickening spirit.*
- 46 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*
- 47 *The first man is of the earth, earthy: the second man is the LORD from heaven.*
- 48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*
- 49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
- 50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*
- 51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*
- 52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed.***
- 53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*
- 54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
- 55 *O death, where is thy sting? O grave, where is thy victory? {grave: or, hell}*
- 56 *The sting of death is sin; and the strength of sin is the law.*
- 57 *But thanks be to God, which giveth us the victory through our LORD Jesus Christ. }*

Su 3:84 Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in the Books given to Moses, **Jesus**, and the Prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will in Islam."

*{The Biblical writings of Job, Moses, and David, might provide a common ground. Note what Job says:*

*Job 19:25 For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth:*

*A clear ref. to our LORD Jesus Christ, the eternal Son of God. Also words from God Through David:*

- Psm 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble} {imagine: Heb. meditate}*
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed, saying,*
- 3 Let us break their bands asunder, and cast away their cords from us.*
- 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

- 5 *Then shall He speak unto them in his wrath, and vex them in his sore displeasure.*  
 {vex: or, trouble}
- 6 *Yet have I set my king upon my holy hill of Zion.* {set: Heb. anointed} {upon....: Heb. upon Zion, the hill of my holiness}
- 7 *I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten thee.* {the decree: or, for a decree}
- 8 *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*
- 9 *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*
- 10 *Be wise now therefore, O ye kings: be instructed, ye judges of the earth.*
- 11 *Serve the LORD with fear, and rejoice with trembling.*
- 12 *Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.*
- Isa 1:1 *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*
- 2 *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*
- 3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*
- 4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.* {laden: Heb. of heaviness} {gone....: Heb. alienated, or, separated}
- 5 *Why should ye be stricken anymore? ye will revolt more and more: the whole head is sick, and the whole heart faint.* {revolt....: Heb. increase revolt}
- 6 *From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.* {ointment: or, oil}
- 7 *Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.* {overthrown....: Heb. the overthrow of}
- 8 *And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.*
- 9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*
- 10 *Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*
- 11 *To what purpose is the multitude of your sacrifices unto me? Saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.* {he goats: Heb. great he goats}
- 12 *When ye come to appear before me, who hath required this at your hand, to tread my courts?* {to appear: Heb. to be seen}
- 13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.* {iniquity: or, grief}
- 14 *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*
- 15 *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.* {make....: Heb. multiply prayer} {blood: Heb. bloods}
- 16 *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*

- 17 *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. {relieve: or, righten}*
- 18 *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*
- 19 *If ye be willing and obedient, ye shall eat the good of the land:*
- 20 *But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.*

### 5.1.3 The Old Testament Gospel In Prophecy

- Isa 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*
- 11 *Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.*
- 12 *For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. {be...: Heb. gather you up}*
- 13 *Behold<sup>a</sup>, my servant shall deal prudently, he shall be exalted and extolled, and be very high. {deal...: or, prosper}*
- 14 *As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:*
- 15 *So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*
- Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? {report: or, doctrine?: Heb. hearing?}*
- 2 *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*
- 3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. {we hid...: or, he hid as it were his face from us: Heb. as an hiding of faces from him, or, from us}*
- 4 *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
- 5 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {wounded: or, tormented} {stripes: Heb. bruise}*
- 6 *All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all. {laid...: Heb. made the iniquity of us all to meet on him}*
- 7 *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a ewe lamb before her shearers is dumb, so he openeth not his mouth.*
- 8 *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. {from prison...: or, away by distress and judgment: but, etc} {was he...: Heb. was the stroke upon him}*
- 9 *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. {death: Heb. deaths}*

<sup>a</sup> "Behold", is a Biblical signal of Prophecy. Here it signals the Gospel of our LORD Jesus Christ, revealed in the book of the Biblical Prophet Isaiah.

- 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. {thou...: or, his soul shall make an offering}
- 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
- 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.}

If the evangelism candidate does not either walk out or threaten you then share this.

Finally – A Prophetic Passage Concerning His Crucifixion:

#### 5.1.4 A Prophetic Passage Concerning The Crucifixion Of Jesus (Issa/Isa).

- Ps 22:1 «To the chief Musician upon Aijeleth Shahar, A Psalm of David.» My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? {Aijeleth...: or, the hind of the morning} {helping...: Heb. my salvation}
- 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. {am...: Heb. there is no silence to me}
- 3 But thou art holy, O thou that inhabitest the praises of Israel.
- 4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- 6 But I am a worm, and no man; a reproach of men, and despised of the people.
- 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, {shoot...: Heb. open}
- 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. {He trusted...: Heb. He rolled himself on} {seeing...: or, if he delight in}
- 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. {didst...: or, kept me in safety}
- 10 I was cast upon thee from the womb: thou art my God from my mother's belly.
- 11 Be not far from me; for trouble is near; for there is none to help. {none...: Heb. not a helper}
- 12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13 They gaped upon me with their mouths, as a ravening and a roaring lion. {gaped...: Heb. opened their mouths against me}
- 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {out of...: or, sundered}
- 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.
- 17 I may tell all my bones: they look and stare upon me.
- 18 They part my garments among them, and cast lots upon my vesture [undergarment].
- 19 But be not thou far from me, O LORD: O my strength, haste thee to help me.
- 20 Deliver my soul from the sword; my darling from the power of the dog. {my darling: Heb. my only one} {power: Heb. hand}
- 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

- 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- 23 *Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.*
- 24 *For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.*
- 25 *My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.*
- 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever.
- 27 *All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*
- 28 *For the kingdom is the LORD'S: and he is the governor among the nations.*
- 29 *All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.*
- 30 *A seed shall serve him; it shall be accounted to the Lord for a generation.*
- 31 *They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. [Or: "It Is Finished". See Jo Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.]*

#### 5.1.4.1 The Attempt To Refute The Crucifixion Of Christ Jesus By Surah 4:157.

Su 4:157 That they said in boast, "**We killed Christ<sup>a</sup> Jesus the son of Mary, the Apostle of Allah**"; — but **they killed him not, nor crucified him, but so it was made to appear to them**, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not: — {See Sura 19:33, above where Jesus will die. Were Su 3:55 and 4:157 abrogated by this ayah???

*{The death at the hands of the Jewish religionists was partially true they only testified against him, they didn't crucify Him, which is a half truth. (This partial lie/truth which our adversary is wont to impart is like the partial truth/lie he told Eve in the garden. Thou shalt not die – is a half truth which was a lie. i.e., Adam and Eve died physically many years later but not after eating the fruit. But having eaten the fruit they died spiritually THAT DAY.). Our LORD Jesus was, however, Judged and crucified by the Roman authorities and Christ's Crucifixion is denied, but:*

*Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [i.e., "Look And Live." Or: See below*

*Mat 26:2 Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.*

*Mat 27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.*

*Mat 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.*

*Mat 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

*Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

*Mat 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.*

<sup>a</sup> This is something that probably escaped the reason of Muhammad, The Jews never claimed they killed Christ Jesus (Their Messiah), in fact they were adamant against such an identification. Matt 26:63-68, 27:11-26, 33-50.

*Mat 27:44 The thieves also, which were crucified with him, cast the same in his teeth.*

*Mat 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*

*Mr 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

*Mr 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.*

*Mr 15:25 And it was the third hour, and they crucified him.*

*Mr 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.*

*Mr 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.*

*Lu 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.*

*Lu 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. {Calvary: or, The place of a skull}*

*Lu 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

*Lu 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*

*Joh 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.*

*Joh 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.*

*Joh 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.*

*Joh 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat<sup>a</sup>: now the coat was without seam, woven from the top throughout. {woven: or, wrought}*

*Joh 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.*

*Joh 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.*

*Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

*Ac 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and Christ.*

*Ac 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

*Ro 6:6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*

*1Co 1:23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness:*

*1Co 2:2 For I determined not to know anything among you, save Jesus Christ, and him crucified.*

*1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.*

*2 Co 13:4 For though He was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. {in him: or, with him}*

<sup>a</sup> Coat; Grk. Χιτών: an undergarment, usually worn next to the skin, a garment, Ref. Ps 22:18, above..

*Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

*Ga 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

*Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. {affections: or, passions}*

*Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. {by whom: or, whereby}*

*Re 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. }*

#### 5.1.4.2 Inspiration Sent To The 'Messengers' From The WE Of The Qur'an!

**Su 4:163 We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.**

*{Is inspiration a text? (YES LAW Islam!) What about text given to Moses? (YES! The Ten Commandments) Note: The Quran existed with Allah before time. It's interesting that there are so many Historical errors, other Mistakes and Abrogations in the Qur'an, when Allah passed along to his prophets the Inspired Text. Also, what happened to these inspired' texts? Why is the Qur'an the only one remaining??? And this one with all the Historical errors, other Mistakes and Abrogations. Here, we may have common ground with Psalm 2 (Who is the Son) Psalm 22 (more about the Son with the Crucifixion, Burial, and Resurrection sequence of the Gospel of John 19:16-20:31.)}*

#### 5.1.4.3 The Islamic Degradation Of Christ Jesus The Only Begotten Son Of God.

**Su 4:171 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 an apostle of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him<sup>a</sup>: So believe in Allah and His apostles. **Say not "Trinity": 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 on earth. And enough is Allah as a Disposer of affairs.**

*{1. Allah has no Son; 2. Allah's Eternal Word (at least parts of it were bestowed on Mary.) 3. A Spirit proceeds from him (Allah). Here is an area of common ground with John 16:7-15 and Acts 1:8-9, 2:1-47. However, in Joh 16:7 The Holy Spirit proceeds from The Son of God, Jesus the Messiah whereas in John 15:26 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me:"}*

*And then*

*Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but when I depart, I will send him unto you.*

*8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: {reprove: or, convince}*

*9 Of sin, because they believe not on Me;*

*10 Of righteousness, because I go to my Father, and ye see Me no more;*

<sup>a</sup> Alas, Allah, now we know who the WE are, Allah and his spirit. Is now there plurality in his Godhead?

*11 Of judgment, because the prince of this world has been judged. Ref. Gen 3:15}*

#### 5.1.4.4 Islam Confirms The Law And The Gospel Of Christ Jesus.

Su 5:49 And in their footsteps **We sent Jesus the son of Mary, confirming the Law** that had come before him<sup>a</sup>: **We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him:** A guidance and an admonition to those who fear Allah.

*{Who are the WE? And why don't you consider the Gospel of Jesus with the Old Testament prophecies of Him, The Son of God, The Messiah of Israel, and our LORD and Savior Jesus.}*

Su 5:81 Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: Because they disobeyed and persisted in excesses.

*{Much like Satan's deception in the Garden, He gives Muhammad part of the truth. But Satan leaves out what is brought out clearly in the New Testament **The Son of God.**}*

Su 5:113 Then will Allah say: "**O Jesus the son of Mary!** Recount My favor to thee and to thy mother. Behold! I strengthened thee with the **holy spirit**, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and **behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave,** and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from violence to thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."

*{Notice here the holy spirit is not capitalized which obviously would cause Muslims to discount His importance to the whole of their Quranic (Moron I or I-Moronic) Scripture Ref Section 2.3.2.5 The Person Of The Holy Spirit. Also, what a waste of space to describe Jesus (Issa/Isa) making a bird! He could have you know. But this great wonder of wonders was fortunately left out of the Bible. He was the instrument of creation Joh 1:3; Rom 11:36; Col 1:12-19; Heb 2:9-10. He created birds, fish, mammals, and all things seen and unseen!}*

Su 5:115 Behold! The Disciples said: "**O Jesus the son of Mary!** Can thy Lord send down to us a Table set with viands<sup>b</sup> from heaven?" Said **Jesus**: "Fear Allah, if ye have faith."

Su 5:117 Said **Jesus the son of Mary**: "O Allah our Lord! Send us from heaven a Table set with viands, that there may be for us — or the first and last of us — solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustainer of our needs."

Su 5:119 And behold! Allah will say: "**O Jesus the son of Mary!** Didst say unto men, **'Worship me and my mother as gods in derogation of Allah'**?" He will say: "Glory to Thee! Never could I say what I had no right to say. Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart,

<sup>a</sup> What Law? Here may be a common ground for a look at the ONLY LAW still present, The Torah

<sup>b</sup> Viande: 1. an article of food. 2. viands, articles or dishes of food, now usually of a choice or delicate kind. Jesus didn't need to bring them down from heaven, He multiplied the loaves and fishes Mat 14:15-21 so that they fed 5000 men not counting women and children, with 12 baskets-full, left over. I wonder if Muhammad was ever said to perform such a miracle???



though I know not what is in Thine. For Thou knowest in full all that is hidden."

*{Here is the Biblical text that preceded these two foolish aflat; Su 5:117 and 119.*

*Mrk 11:20 And as they passed by in the morning, they saw the fig tree withered away from the roots.*

*21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.*

*22 And Jesus answering saith unto them, Have faith in God.*

***23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.***

*24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them. }*

*{Satan again suggests an error common among the cultic side of Christianity, namely the worship of Mary which is forbidden by Ex 20:3-6. However, Jesus, The Christ, The Son of God is to be worshipped like we also worship God The Father. **This is why we spent so much time on the Fatima miracles', Section 1.1.2.8.2 ff. This is also why we must explain the errors so prevalent in so-called Orthodoxy that become obstructions to Muslims coming to a right relationship with Jesus the Son of God.**}*

*Joh 4:23 But 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.*

*Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

*Joh 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

*27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

*28 And Thomas answered and said unto him, **My LORD and my God.** (Or for our Watchtower readers. "**the LORD of me and the God of me.**")*

*29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

*30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

*31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

*Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*

*2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

*3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

*4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him who is [Ref. LXX Ex 3:14], and who was [Ref. Jo 1:1], and who is coming [Ref.2 Jo 1:7]; and from the seven Spirits which are before His throne:*

*5 even from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood,*

*6 And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.*

*7 Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

*8 I am Alpha and Omega, the beginning and the ending, saith the LORD God, who is, and who was, and who is coming, the Almighty [Ref. Job 5:17].*

*Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.*

*14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

- 15 *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*
- 16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*
- 17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
- 18 *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*
- 19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book....: or, from the tree of life}*
- 20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*
- 21 *The grace of our Lord Jesus Christ be with you all. Amen.}*

Su 6:85 And Zakariya and John, and **Jesus** and Elias: All in the ranks of the Righteous:  
 {The context for Su 19:34, below, is found in Section 1.2.1.1 The Birth Of Jesus From The Koran. The true Birth of Jesus may be found in Section 1.2.1.2 The Birth Of Jesus From The Bible.}

Su 19:34 Such was **Jesus the son of Mary**: It is a statement of truth, about which they vainly dispute.

*{Clearly we dispute this. No Joseph, No stable/cave, No angels, No shepherds, No House where the Magi came (approximately 18 mo. to 2 years after His No Birth in Bethlehem) with gifts which sustained them for their No' flight to Egypt ("Out of Egypt have I called My Son." Hos 11:1 with Mat 2:15).}*

Su 33:7 And remember **We** took from the Prophets their Covenant: As **We** did from thee: From Noah, Abraham, Moses, and **Jesus the son of Mary**: **We** took from them a solemn Covenant: *{Who are the WE?}*

Su 42:13 The same religion has He established for you as that which He enjoined on Noah — he which **We** have sent by inspiration to thee — and that which **We** enjoined on Abraham, Moses, and **Jesus**: Namely, that ye should remain steadfast in Religion, and make no divisions therein: To those who worship other things than Allah, hard is the way to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn to Him. *{Who are the WE?}*

*{The quote from Su 42:13, "hard is the way to which thou callest them, has a Biblical counterpart." From Mat 7:13-14*

*Mt 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: {strait: or, narrow}*

*Mt 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. }*

Su 43:57 When **Jesus the son of Mary** is held up as an example, behold, thy people raise a clamor thereat in ridicule!

Su 43:61 And **Jesus** shall be a Sign for the coming of the Hour of Judgment: Therefore have no doubt about the Hour, but follow ye Me: This is a Straight Way.

*(No doubt the anti-christ who will come, when the Imam al Mahdi will come to Jerusalem with his Muslim Army. See Section 1.1.4.1 Islamic Eschatology.*

*Note:*

*Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. {name: or, names}*

*1 και {CONJ} εσταθην {V-API-IS} επι {PREP} την {T-ASF} αμμον {N-ASF} της {T-GSF} θαλασσης {N-GSF} και {CONJ} ειδον {V-2AAI-IS} εκ {PREP with the ablative} της {T-AbISF} θαλασσης {N-AbISF} θηριον {N-ASN} αναβαινον {V-PAP-ASN} εχον {V-PAP-ASN} κερατα {N-APN} δεκα {A-NUI}*

*ATRPW indicates that: “. . . The imagery comes from Da 7:3. See also Re 17:8. This "wild beast from the sea," as in Da 7:17, 23, (or better the context Da 7:13-28) is a vast empire used in the interest of brute force. . .*

*So, when the beast comes with this vast Horde, he comes to Jerusalem and sits in the restored Temple showing himself that he is god . . . Ref: JRIAC Joel Richardson, The Islamic AntiC\*hris, pp. 30-50, and:*

*2 Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

**Table 5.01 The Eight (Kings) Kingdoms Of Rev. 17**

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			<p>Rev 17:10 And they are seven kings: <b>five are fallen</b>, and <b>one is</b>, and the <b>other is not yet come</b>; and when he cometh, he must continue a short space.</p> <p>11 And the beast <b>that was</b>, and <b>is not</b>, even <b>he is the eighth</b>, and <b>is of the seven</b>, and goeth into perdition. - little horn of Dan 7</p> <p>12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.</p> <p>13 These have one mind, and shall give their power and strength unto the beast.</p> <p>14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.</p>
6	Rome	One is	
7	The Ottoman Empire		<p>Not yet come – in John’s Day - The <b>Ottoman Empire</b> (<b>Ottoman Turkish</b>: دولت عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmâniyye</i>; <b>Modern Turkish</b>: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the <b>Turkish Empire</b> or <b>Turkey</b>, was a <u>contiguous transcontinental</u> empire founded by <u>Turkish</u> tribes under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u>.</p> <p>During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u>, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u>, <u>Western Asia</u> and <u>North Africa</u>.</p> <p>At the beginning of the 17th <u>century</u> the empire contained <u>32 provinces</u> and numerous <u>vassal states</u>, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries.</p> <p>With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u>, the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u>; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u>.</p>
8	And the beast that was, and is not, even he is the eighth, and is of the seven, namely ISLAM/Babylon	Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!	<p>Many commentators still believe that 7 &amp; 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. <b><u>The people who destroyed the city were NOT Romans but were Arabs who came into Jerusalem because the Jews were all gone (or dead). These were not yet Islamic until the 7<sup>th</sup> Century.</u></b></p>

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**An Important Note:** “Eusebius, from the third and fourth century was curator of the Library at Caesarea. He was a renowned scholar both then and today. He wrote, ”The hill called Zion and Jerusalem, the building there, that is to say, the temple, the Holy of Holies, the Altar, and whatever else was there dedicated to the glory of God have been utterly removed or shaken, in fulfillment of the word.” He further notes only a few lines later that sadly, after the ruin of Zion (City of David), the very stones from “the temple itself and from its ancient sanctuary were scavenged from the temple site in Zion and used for the construction of “idol temples and of theatres for the populous.” Ancient Hecateus of Abdera also testified that the temple was not only in Zion, but located “nearly in the very center of the City of David.” Quote Courtesy of Dr. Bob Cornuke, “THE TEMPLE”.”

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Su 43:63 When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the points on which ye dispute: Therefore fear Allah and obey me. *{Or: are you sure He didn't say, Fear The Lord<sup>a</sup> and keep my commandments. Note: at least Ps 27:1 is a Psalm of David and all the Proverbs are from Solomon}*

Su 57:27 Then, in their wake, **We** followed them up with others of Our apostles: **We** sent after them **Jesus the son of Mary, and bestowed on him the Gospel**; and **We** ordained in the hearts of those who followed him Compassion and Mercy. **But the Monasticism which they invented for themselves, We did not prescribe for them: We** commanded only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet **We** bestowed, on those among them who believed, their due reward, but many of them are rebellious transgressors. *{Who are the WE?}*

*{Note what we now must contend: Monasticism – The establishment of the false Sinai by Katherine, the wife of Constantine. Established between A.D. 527 and 547 by the Byzantine emperor Justinian, the monastery was expanded on different phases. The St. Katherine Monastery, today houses a very large ancient library. This is the Library in which Constantine Von Tischendorf discovered a very old manuscript of the New Testament (4<sup>th</sup> Century text called The Codex Sinaiticus). The Monastery was built because of attacks by Bedouins on the Church of St. Katherine built on that spot during the 4<sup>th</sup> century. Because of the dates shown above, it is quite likely that its location and reason for existence would be known and described by pagan Bedouins in Meccah during Muhammad's lifetime. So, the story of Monasticism was well known in Midian where Meccah was located, during the lifetime of Muhammad. See Figure 1.02.}*

### 5.1.5 In The Quran, Jesus Is Greater Than Muhammad

These factors must be clearly seen in order to get a hearing with Muslims. These facts are given so that the Christian evangelist may be taken seriously by the Muslim community. This is the same sort of information (Polemic) used by Paul in Acts 17, when he used the Athenians statue to "The Unknown God" to preach Jesus as that God they didn't know.

The Concepts contained in section 1.2.1.5 were suggested by Jay Smith and John Ankerberg.

#### 5.1.5.1 The Differences Between Jesus And Muhammad

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<sup>a</sup> Ps 25:14 The secret of the LORD is with them that fear him; and He will show them His covenant. {and...: or, and his covenant to make them know it}  
 Ps 27:1 «A Psalm of David.» The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Pr 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.  
 Pr 8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.  
 Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.  
 Pr 10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened. {prolongeth: Heb. addeth}  
 Pr 14:26 In the fear of the LORD is strong confidence: and His children shall have a place of refuge.  
 Pr 14:27 The fear of the LORD is a fountain of life, to depart from the snares of death.  
 Pr 15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.  
 Pr 15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility.  
 Pr 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

### 5.1.5.2 In The Qur'an Jesus Is Greater Than Muhammad!

These differences are shown below. All these Quran verses were taken from translations by The Yusufali Edition by William Brown, The Pickthal Edition, The Shakir Edition, or the Quran by Yusufali. All these furnished through the courtesy of Larry Pierce, Author, Developer and Sustainer of The ONLINE BIBLE.

#### 5.1.5.2.1 Notice The Difference In Their Outlooks:

#### 5.1.5.2.2 The Outlook Of Muhammad .

The outlook of Muhammad was probably determined by the culture in which he lived. That culture was a warring one between Bedouins with tribal connections. After hearing the claims of Christians and Jews thru the eyes of a compromised Christianity, The worship of Mary, Icons, etc., it's no wonder that those with a monotheistic outlook would turn away.

#### 5.1.5.2.2.1 Muhammad Was A Sinner.

Su 48:1 Lo! We have given thee **O Muhammad** a signal victory,  
 2 That **Allah may forgive thee of thy sin that which is past and that which is to come**, and may perfect His favour unto thee, and may guide thee on a right path,

#### 5.1.5.2.2.1.1 Muhammad was a killer.

He appeared in at least 29 battles, and it is said he planned 39 more before he died in 634 A.D. He preached killing of Infidels; even Christians and Jews if they didn't submit to Islamic authority and/or convert to Islam. Islam IS NOT A RELIGION OF PEACE, but a Religion of Works, where Killing Infidels is paramount in order to incur favor of their Pagan god Allah and contribute to Islamic World authority..

#### 5.1.5.2.3 Now Notice The Outlook Of Messiah Jesus.

Our LORD Jesus the Messiah had a different outlook. As Creator and Sustainer of our heavens and earth, His visit to our planet was remedial in nature. Perhaps one of the greatest verses of Scripture that teaches this is John 3:16 which is:

Jo 3: 16 For **God so loved the world**, that **He gave His only begotten Son<sup>a</sup>**, that whosoever believeth in Him should not perish, but have everlasting life.

17 **For God sent not his Son into the world to condemn the world;** but that the world through Him might be saved.

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<sup>a</sup> It should be no problem for the average Christian to show what God sending His Son was all about. e.g. To fulfill the need for a Savior (a sacrifice for the Sins of Men of which Abraham offering Isaac on

- 18 He that believeth on Him is not condemned: **but he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God.
- 19 And **this is the condemnation**, that light is come into the world, and **men loved darkness rather than light, because their deeds were evil.**

#### 5.1.5.2.3.1 Jesus Preached Peace, Being The Prince Of Peace, And Is The Sinless Son Of God.

Lk 2:11 For unto you is born this day in the city of David a Saviour, who is Christ {Messiah - Anointed} the LORD<sup>a</sup>.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 **Glory to God in the highest, and on earth peace, good will toward men.**

Joh 8:46 **Who of you convinceth Me of sin? And since I say the truth, why do ye not believe Me?**

Joh 15:24 But I did *those* works. which no other man has done. Therefore they have both seen (*the works*) and have hated both Me and My Father.

Ro 8:3 **For what the law could not do, in that it was weak through the flesh, God did, sending His own Son in the likeness of sinful flesh, and for<sup>b</sup> sin {Abl M S - the sin nature}, condemned sin {the sin nature} in the flesh:**

2Co 5:21 For He hath made Him to be sin for us, **Who knew no sin {the sin nature}**; that we might be made the righteousness of God in Him.

1Pe 2:22 **Who did no sin{acts of sin}**, neither was guile found in His mouth:

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ **the Righteous:**

1Jo 3:5 And ye know that He was manifested to take away our sins; and **in Him is no sin {probably a reference to both nature and acts}.**

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that He might destroy the works of the devil.**

#### 5.1.5.2.3.2 The Virgin Birth Su 3:47, 19:20-22

Biblical References are: Gen 3:15, 4:1. Is 7:14; Mt 1:23; Lu 1:27.

<sup>a</sup> LORD Grk. Κύριος :The LXX translation of **Error! Main Document Only.** יהוה; Jehovah LORD (6156 times). The LORD of the N.T. is the Jehovah of the O.T. In the O.T. God the Father, God the Son, and God the Holy Spirit are all referred to at times by the tetragrammeton Jehovah. In the N.T. The 3 persons of the trinity are more clearly stated.

<sup>b</sup> Grk περί with the ablative: as a propitiatory means of separation of the believer from his/her sin nature, through faith in Him.. See AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, NEC, pg. 198.

- Su 3:45 When the angels said: O Marium, surely Allah gives you good news with a Word from Him of one whose name is the Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near to Allah.
- 46 And **he shall speak to the people when in the cradle and when of old age**, and he shall be one of the good ones.
- 47 She said: **My Lord! when shall there be a son born to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.**
- 48 And He will teach him the Book and the wisdom and the Tavrat and the Injeel.
- Su 19:20 She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?
- 21 He said: Even so; your Lord says: **It is easy to Me:** and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.
- 22 So she conceived him; then withdrew herself with him to a remote place..

#### 5.1.5.2.3.3 Spoke And Instructed His Mother Right After His Birth Su 3:46, Su 19:24-26

- Su 19:24 But a voice cried to her from beneath the palm tree: "**Grieve not! For thy Lord hath provided a rivulet beneath thee;**"
- 25 "And shake towards thyself the trunk of the palm tree: It will let fall fresh dates upon thee."
- 26 "So eat and drink and cool thine eye. And if thou dost see any man, say, 'I have vowed a fast to Allah Most Gracious, and this day will I enter into no talk with any human being.'"

Pretty miraculous! Muhammad never had anything this miraculous happen to him as a baby.

#### 5.1.5.2.3.4 Creates A Living Bird Out Of Clay. Su 3:49.

- Su 3:49 "And appoint him an apostle to the Children of Israel, with this message:" "I have come to you, with a Sign from your Lord, in **that 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 Allah's leave: **And I heal those born blind, and the lepers, and I quicken the dead**, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;"

#### 5.1.5.2.3.5 Heals Those Born Blind. Su 3:49.

See vs. 3:49, above

Biblical references: Mt 9:27-31



**5.1.5.2.3.6 Heals The Lepers. Su 3:49.**

See vs. 3:49, above  
Biblical references: Mt 8:1-4

**5.1.5.2.3.7 Resuscitates The Dead. Su 3:49**

See vs. 3:49, above  
Biblical references: Mt 9:23-26; Jo 11:17-46

**5.1.5.2.3.8 Born The Righteous (Sinless) Son Of Mary. Su 19:19**

Su 19:19 He said: I am only a messenger of thy Lord, that I may bestow on thee a **Holy, (i.e. Faultless, Pure, Sinless)** son.  
Biblical references: see section 1.2.1.5.2.2

**5.1.5.2.3.9 Isa Will Die And Be Raised Again. Su 19:15**

Su 19: 15 Peace on him the day he was born, and **the day he dieth, and the day he shall be raised alive!**

Please note: There seems to be a contradiction here. Su 19:15 vs. Su 4:157 That they said in boast, "**We killed Christ<sup>a</sup> Jesus the son of Mary, the Apostle of Allah**"; — but **they killed him not, nor crucified him, but so it was made to appear to them**, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not: — *{See Sura 19:33, above where Jesus will die. Were Su 3:55 and 4:157 abrogated by this aftah???*

Su 3:46 And **he shall speak to the people when in the cradle and when of old age, and he shall be one of the good ones.**

There is no evidence Jesus of the Bible spoke from a cradle (or at his birth). He couldn't have died in his old age. He died probably about the age of 34. Clearly not old age! But note that Su 19:15 claims he shall be raised alive. Elsewhere in the Quran it claims Jesus didn't die, but he was brought up to Allah (where ever he is!) Su 1:158.

Su 4:156 That they rejected Faith; that they uttered against Mary a grave false charge;

157 That they said in boast, "We killed Christ Jesus the son of Mary, the Apostle of Allah;" — but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, **for of a surety they killed him not: —**

158 Nay, **Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;**

<sup>a</sup> This is something that probably escaped the reason of Muhammad, The Jews never claimed they killed Christ Jesus (Their Messiah), in fact they were adamant against such an identification. Matt 26:63-68, 27:11-26, 33-50.

### 5.1.5.2.3.10 Isa Mentioned More Than Muhammad In Shakir's Quoran.

In The Shakir and Pickthal Versions of the Qur'an, Isa is mentioned 27 Times in 26 Ayat. The extra mention occurs in Su 4:157. Muhammad however, is mentioned only 5 times by name in 5 Ayat. Does this mean that Jesus is more important to the Qur'an writers than Muhammad?

It appears that the Qur'an was written in part as a Polemic on the Roman Church by those Arabs more familiar with Gnosticism than Judaism or Christianity. This is why we placed such a large amount of material on Roman Catholicism in our text. (See sections 2.4.9.1-2.4.9.2.)

### 5.1.5.2.3.11 Was Muhammad A Myth And Islam A Gnostic Teaching?

*"Did you hear about the German Gnostic?"  
"He couldn't keep a secret."*

From an article by Professor Edward Moore of the St. Elias School Of Orthodox Theology, U.S.A.

Just such a Teutonic mystic is Professor Muhammad Sven Kalisch, a German convert to Islam (When a teenager) who teaches Muslim theology at the University of Munster. **Kalisch recently laid a Gnostic egg in the nest of Islam, declaring that the Prophet Mohammed never existed, not at least in the way that the received version of Islamic tradition claims he did.** Given that Kalisch holds an academic chair specifically funded to instruct teachers of Islam in Germany's school system, a scandal ensued, first reported in the mainstream English-language press by Andrew Higgins in the November 15 edition of the Wall Street Journal.

**On closer reading, Kalisch offers a far greater challenge to Islam than the secular critics who reject its claims.** The headline that a Muslim academic has doubts over the existence of the Prophet Mohammed is less interesting than why he has such doubts. **Kalisch does not want to harm Islam, but rather to expose what he believes to be its true nature. Islam, he argues, really is a Gnostic spiritual teaching masquerading as myth.**

Kalisch's heretical variant of Islam may be close enough to the religion's original intent as to provoke a re-evaluation of the original sources.

**A labor of love from inside the fortress of Islamic theology may accomplish what all the ballistas of the critics never could from outside the walls.** Koranic criticism, I have argued for years (here and elsewhere - You say you want a reformation? Asia Times Online, August 5, 2003) is the Achilles' heel of the religion. That argument has been made about Christianity for years by Elaine Pagels and other promoters of "Gnostic Gospels", and it is dead wrong. **In the case of Islam, though, it might be dead accurate.**

Kalisch is a Gnostic, a believer in secret spiritual truths that undergird the myths manufactured for the edification of the peasantry. **But he is a German Gnostic, and therefore feels it necessary to lay out his secrets in thorough academic papers with extensive footnotes and bibliography.** It is a strange and indirect way of validating the

dictum of the great German-Jewish theologian Franz Rosenzweig: **Islam is a parody of Judaism and Christianity.**

It is in weird little byways of academia {in which NEC} ~~such as~~ Kalisch wanders that the great battles of religion will be fought out, not at academic conferences and photo opportunities with the pope. For example: the Catholic Islamologists who organized the November 4-7 meeting of Catholic and Muslim scholars in Rome envision incremental reforms inside Islam through a more relaxed Turkish version (see A Pyrrhic propaganda victory in Rome Asia Times Online, November 12, 2008 and Tin-opener theology from Turkey Asia Times Online, June 3, 2008). Despite their best efforts at an orderly encounter with Islam, events have a way of overtaking them. Last March, Pope Benedict personally received into the Catholic faith the Egyptian-born Italian journalist Magdi Allam at the Easter Vigil. In September, Kalisch dropped his own bombshell. In a way, it is longer-acting and more deadly.

**A small group of Koran scholars, to be sure, has long doubted Mohammed's existence. Their scholarship is sufficiently interesting, though, to question whether it is worthwhile exposing the alleged misdeeds of the Prophet Mohammed, who may not have existed in the first place (The Koranic quotations trap Asia Times Online, May 15, 2007).**

**Earlier this year, I reported on the progress of the critics, as well as belated emergence of a treasure-trove of photocopies of Koranic manuscripts hidden away by Nazi Islamologists (Indiana Jones meets the Da Vinci Code Asia Times Online, January 18, 2008). The Nazis had a Gnostic interest in Islam (call them "Gnazis"). The manuscripts and copies are now under the control of mainstream scholars at the University of Berlin, with deep ties to Arab countries.**

Kalisch is the first Muslim scholar to dispute the Prophet's existence, while continuing to profess Muslim. If the Prophet did not exist, or in any case did not dictate the Koran, "then it might be that the Koran was truly inspired by God, a great narration from God, but it was not dictated word for word from Allah to the Prophet", he told a German newspaper. A German Protestant who converted to Islam as a teenager in search of a religion of reason, Kalisch can live with an alternative of reading of Islam. **Very few of the world's billion and a half Muslims can.**

Islam cannot abide historical criticism of the sort that Judaism and Christianity have sustained for centuries. "Abie, if you're here, then who is that there in my bed?" responds the Jewish wife in the old joke when her husband catches her in *delicto flagrante*. No one can offer an alternative explanation for the unique persistence of the Jewish people after 30 documented centuries of Jewish life. "If Moses didn't exist," the Jews respond to skeptics, "then who brought us out of Egypt?" Told that perhaps they didn't come out of Egypt, the Jews will respond, "Then what are we doing here today?"

Christians, by the same token, read the writings of numerous individuals who either met Jesus of Nazareth or took down the accounts of people who did, and who believed that he was the only begotten Son of God. Proof of Jesus' divinity, though, is entirely beside the point. If the Christian God wanted to rule by majesty and power, he would not have come to earth as a mortal to die on the cross. The Christian God asks for love and faith, not submission before majesty. The Christian is not asked to prove the unprovable, but to love and believe. **Muslims have a different problem: if Mohammed did not receive**

the Koran from God, then what are they doing there to begin with? Kalisch has the sort of answer that only a German academic could love.

**"We hardly have original Islamic sources from the first two centuries of Islam," Kalisch observes in a German-language paper available on the Muenster University (website). It is fascinating reading, and since it is not yet available in English I take the liberty of translating or summarizing a few salient points. Responsibility for any errors of translation or interpretation is my own.**

Kalisch continues, "And even when a source appears to come from this period, caution is required. The mere assertion that a source stems from the first or second century of the Islamic calendar means nothing. And even when a source actually was written in the first or second century, the question always remains of later manipulation. **We do not tread on firm ground in the sources until the third Islamic century.**"

**This, Kalisch observes, is extremely suspicious: how can a world religion have erupted in a virtual literary vacuum? A great religion, moreover, inevitably throws off heresies: where are the early Islamic heretics and Gnostics? Later Islamic theologians knew the titles of some of their works, but the content itself was lost. "The only explanation for the disappearance is that it had long since become unusable theologically," he alleges of certain Shi'ite sources.**

Kalisch draws on the well-known work of Patricia Crone and Martin Hinds, whose criticism of the received version have a distinctly minority position in Koranic scholarship:

**It is a striking fact that such documentary evidence as survives from the Sufnayid period makes no mention of the messenger of god at all. The papyri do not refer to him. The Arabic inscriptions of the Arab-Sasanian coins only invoke Allah, not his rasul [messenger]; and the Arab-Byzantine bronze coins on which Muhammad appears as rasul Allah, previously dated to the Sufyanid period, have not been placed in that of the Marwanids. Even the two surviving pre-Marwanid tombstones fail to mention the rasul.**

**The great scandal of Islamic tradition is the absence of Islamic formulations from coins and monuments dating from its first two centuries, as well as the presence of material obviously incompatible with Islam. "Coins and inscriptions are incompatible with the Islamic writing of history," Kalisch concludes on the strength of older work, including Yehuda Nevo and Jutith Koren's**

### *Crossroads to Islam*

**The oldest inscription with the formulation "Mohammed Messenger of Allah" is to found in the 66th year of Islamic reckoning, and after that used continuously. But there also exist coins found in Palestine, probably minted in Amman, on which the word "Muhammed" is found in Arabic script on one side, and a picture of a man holding a cross on the other. Kalisch cites this and a dozen other examples. Citing Nevo/Koren and other sources, Kalisch also accepts the evidence that no Islamic conquest occurred as presented in much later Islamic sources, but rather a peaceful transfer of power from the Byzantine empire to its local Arab allies.**

"To be sure," Kalisch continues, "various explanations are possible for the lack of mention of the Prophet in the early period, and it is no proof for the non-existence of an historical Mohammed. But it is most astonishing, and begs the question of the

significance of Mohammed for the original Muslim congregation in the case that he did exist."

**The numismatic, archeological, source-critical and other evidence against acceptance of the received version of Islamic history was well developed by other scholars.** But it was never accepted by mainstream Orientalists. Cynics might point to the fact that most Middle Eastern studies programs in the West today are funded by Islamic governments, or depend on the good will of Middle Eastern governments for access to source material. Academia is not only corrupt, however, but credulous: the question arises: **if Mohammed never existed, or did not exist as he is portrayed, why was so much effort devoted in later years to manufacturing thousands of pages of phony documentation in the Hadith and elsewhere?**

Why, indeed, was the Mohammed story invented, by whom, and to what end? **The story of the Hegira, Mohammed's flight from Mecca to Medina allegedly in 622, provides a clue, according to Kalisch. "No prophet is mentioned in the Koran as often as Moses, and Muslim tradition always emphasized the great similarity between Moses and Mohammed," he writes. "The central event in the life of Moses, though, is the Exodus of the oppressed Children of Israel out of Egypt, and the central event in the life of Mohammed is the Exodus of his oppressed congregation out of Mecca to Medina ...** The suspicion is great that the Hegira appears only for this reason in the story of the Prophet, because his image should emulate the image of Moses."

Furthermore, "the image of Jesus is also seen as a new Moses. **The connection of Mohammed to the figure of Jesus is presented in Islamic tradition through his daughter Fatima, who is identified with Maria ... The Line Fatima-Maria-Isis is well known to research. With the takeover of Mecca, Mohammed at least returns to his point of origin. Thus we have a circular structure typical of myth, in which beginning and end are identical. This Gnostic circular structure represents the concept that the soul returns to its origin. It is separated from its origin, and must return to it for the sake of its salvation.**"

Kalisch concludes that Islam itself began as a Gnosis, a secret teaching much like the Gnostic Christian sources rejected by the Church Fathers. "The myth of Mohammed ... could be the product of a Gnosis, which wanted to present its theology in a new and original myth with a new protagonist, but actually is the old protagonist (Moses, Jesus). For the Gnostics it always was clear, that the issue was not historical truth, but rather theology. Moses, Jesus and Mohammed were only different characterizations of a mythic hero or son of god, who would depict an old spiritual teaching in mythical form."

He explains,

**In the Islamic Gnosis, Muhammed appears along with [his family members] Ali, Fatima, Hasan and Hussein as cosmic forces ... the Gnostic Abu Mansur al Iqli claimed that God first created Jesus, and then Ali. Here apparently we still have the Cosmic Christ. If a Christian Gnosis was there are the origin of Islam, then the Cosmic Christ underwent a name change to Mohammed in the Arab world, and this Cosmic Mohammed was presented as a new edition of the Myth of Moses and Joshua (=Jesus) as an Arab prophet.**

Thirst for secret wisdom drew Kalisch to Islam as a teenager, and keeps him within the faith despite his devastating critique. As he writes,

**The teachings of Islamic mysticism are not specifically Islamic. They are a new minting of the perennial philosophy, which is found everywhere in the world in various traditions ...** For me, this perennial philosophy is what the Koran means when it speaks of a teaching that God brought to humankind in all epochs.

My own views on the subject of Islamic mysticism are contained in a recent essay:

***Sufism, sodomy and Satan***

Asia Times Online, August 12, 2008). **Kalisch, it should be noted, adheres to a minority sect within the minority Shi'ite current in Islam, the Zavdi variant.** His conclusions will convince few in the Islamic mainstream. **But his work points to the great vulnerabilities of Islam.** As I wrote some months ago, **the German Jesuits who advise the Vatican on Islamic matters invested heavily in the supposedly moderate establishment of Sunni Islam in Turkey, and the theology department of the University of Ankara in particular (Tin-opener theology from Turkey, Asia Times Online, June 3, 2008).**

Of far greater interest may be the wide assortment of variant and quasi-heretical trends within Islam. Something very ancient and entirely genuine long buried within Islam may be struggling to the surface, a cuckoo's egg, as it were, waiting to hatch. **It is noteworthy that Germany's Alevi community (immigrants from Turkey's 5-to-15 million strong Alevi populations) expressed solidarity with Kalisch when he came under attack from other Muslim organizations.**

**Coming from a minority within a minority, Kalisch has offered a new and credible explanation of the motive behind the great reshuffling of Islamic sources during the second and third centuries of the religion. I cannot evaluate Kalisch's handling of the sources, but the principle he advances makes sense. It is another crack in the edifice of Islam, but a most dangerous one, because it came from the inside.**

*Note: Articles listed under "Middle East studies in the News" provide information on current developments concerning Middle East studies on North American campuses. These reports do not necessarily reflect the views of Campus Watch and do not necessarily correspond to Campus Watch's critique.*

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### **5.1.5.2.3.12 Our Conclusions On The Gnostic Matter.**

When researching this book in the Qur'an and Hadith, I was drawn to the conclusion that Islam was part of a Gnostic Heresy which was directed towards Christianity (The Roman Church) and Judaism. Just today when exploring this concept I came across the Blog mentioned above in Section 5.1.5.2.3.10. From Appendix D - THE GNOSTICS - INTRODUCTORY REMARKS ON I JOHN, it is shown that the Gnostics like Muslims believe that God (ALLAH) is so holy that he only communicates through Aeons (Angels). However according to Surah 28:29-37, see below, **God (ALLAH spoke from the burning Bush:** This contradicts the rest of the Qur'an since Allah always sent revelation through the Guardian Angel Of The Hebrews, Gabriel (Jibril).

### 5.1.5.2.3.12.1 The Contradiction That Allah Is Wholly Other To Earth - The Burning Bush.

Su 28:29 So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

30 And when he came to it, **a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am (أفكر في) Allah, the Lord of the worlds.** {Now we have plural worlds! NEC}  
 {Too bad they couldn't translate Ex 3:14 correctly which was written at least 2100 years earlier.

**יד** וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, **אֲהִיָּהּ** **אֲשֶׁר אֲהִיָּהּ**; וַיֹּאמֶר, כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל, **אֲהִיָּהּ**, שְׁלַחְנִי אֵלֵיכֶם.

14 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.'

**טו** וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה, כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל, **יְהוָה** אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, שְׁלַחְנִי אֵלֵיכֶם; **זֶה-נִּשְׁמִי לְעֹלָם, וְזֶה זְכָרִי לְדֹר דָּר.**

15 And God said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: **The LORD**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; **this is My name for ever, and this is My memorial unto all generations.**

**When they stole this passage from the Book - The Torah, they still had Allah speaking from the Burning bush, contrary to Muslim Theology that Allah is totally divorced from humans. Allah caused humans, because of the sin of the pair, in the Heavenly, not earthly Garden, to be cast down to earth and from there we must earn our way back to paradise. Su 7:19-27 in footnote <sup>19</sup>**

**Su 28 Continued.**

Su 28:31 And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not; surely you are of those who are secure;

32 Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.

33 He said: My Lord! Surely I killed one of them, so I fear lest they should slay me;

34 And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

35 He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; go with Our signs; you two and those who follow you shall be uppermost.

- 36 So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.
- 37 And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.}

### 5.1.5.3 The Holy Spirit Of The Qur'an.

Although stridently Monotheistic, the Qur'an borrows concepts and passages from the Bible. In the Shakir edition of the Qur'an, the Holy Spirit is mentioned 4 times. While Jesus is mentioned 29 times in 28 ayat. It is important to note that the first three ayat shown below are used to show how Isa was strengthened with the Holy Spirit, while the forth is used to show that the Holy Spirit revealed truth to men. These truths have been taken from the Bible, by authors unknown. **This proves that the Islamic strict Monotheism is shattered** by these four revelational ayat.<sup>a</sup>

Su 2:87 And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with **the holy spirit**, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

Su 2:253 We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and We gave clear miracles to Isa son of Marium, and strengthened him with **the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

Su 5:113 When Allah will say: **O Isa son of Marium!** Remember My favor on you and on your mother, when I strengthened you I with **the holy Spirit, you spoke to the people in the cradle** and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and **when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission**, and **you healed the blind and the leprous** by My permission; and **when you brought forth the dead** by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

{Isa is clearly greater than Muhammad from this ayat alone. NEC}

Su 16:102 Say: **The Holy spirit** has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

The following passages contain the word 'Spirit' which also seems to contradict the Islamic concept of strict monotheism. These also contain the 4 passages above to give a

<sup>a</sup> Please see Section 5.2



full treatment of Spirit and Holy Spirit. In fact, Su 78:38 . . . The day on which **the spirit and the angels shall stand in ranks**, . . . suggest that the Holy Spirit has a body because He stands with the angels.

Notice also that the Holy Spirit Descends and Ascends (from Heaven?) in Su 70:4 To Him **ascend the angels and the Spirit** in a day the measure of which is **fifty thousand years.**, and Su 26:193 **The Faithful Spirit has descended with it**, 194 **Upon your heart that you may be of the warners**, 195 **In plain Arabic language.**

Note that **the word Isa is not an Arabic word but is from the Syriac!**

Su 2:87 And most certainly **We** gave Musa the Book and **We** sent messengers after him one after another; and **We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit**, What! Whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

Su 2:253 **We** have made **some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

Su 4:171 O followers of the Book! do not exceed the limits in your religion, and do not speak lies against Allah, but speak the truth; **the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him**; believe therefore in Allah and His messengers, **and say not, Three. Desist, it is better for you; Allah is only one Allah**; far be It from His glory **that He should have a son**, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

Su 5:113 When Allah will say: **O Isa son of Marium!** Remember My favor on you and on your mother, when **I strengthened you I with the holy Spirit**, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and **when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission**; and when **you brought forth the dead by My permission**; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

Su 15:29 So when **I have made him complete and breathed into him of My spirit**, fall down making obeisance to him.

{15:29 was the command given to angels to make obeisance to Adam. Note no obeisance commanded to men or angels, to the Messiah Jesus-the One the Qur'an says is SINLESS! NEC}

Su 16:102 Say: **The Holy spirit has revealed it from your Lord with the truth**, that it may establish those who believe and as a guidance and good news for those who submit.

Su 19:17 So she took a veil to screen herself from them; then **We sent to her Our spirit**, and there appeared to her a well-made man.

Su 26:193 **The Faithful Spirit has descended with it**,

Su 32:9 Then **He made him complete and breathed into him of His spirit**, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

Su 38:72 So when **I have made him complete and breathed into him of My spirit**, then fall down making obeisance to him.

Su 70:4 To Him **ascend the angels and the Spirit** in a day the measure of which is fifty thousand years.

Su 78:38 The day on which **the spirit and the angels shall stand in ranks**; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.

### 5.1.6 **Some Statistical Impressions Of The Increase Of Virulent Strict Interpretation Of The Quoran.**

These statistics have been provided courtesy of the Pew Research Company.

{Please note however that Saudi Arabia and other countries within that Peninsula are already under Sharia Law, so there can be no accurate statistics taken. The pollsters themselves would be endangering their own lives to attempt such a process. NEC}

#### 5.1.6.1 **Sharia Law**

Sharia, or Islamic law, offers moral and legal guidance for nearly all aspects of life – from marriage and divorce, to inheritance and contracts, to criminal punishments. Sharia, in its broadest definition, refers to the ethical principles set down in Islam’s holy book (the Quran) and examples of actions by the Prophet Muhammad (Sunnah<sup>20</sup>). The Islamic jurisprudence that comes out of the human exercise of codifying and interpreting these principles is known as fiqh. Muslim scholars and jurists continue to debate the boundary between Sharia and fiqh as well as other aspects of Islamic law.

The survey involved a total of more than 38,000 face-to-face interviews in 80-plus languages. It covered Muslims in 39 countries, which are divided into six regions in this report – Southern and Eastern Europe (Russia and the Balkans), Central Asia, Southeast Asia, South Asia, the Middle East and North Africa, and sub-Saharan Africa.

{Please note however that Saudi Arabia and other countries within that Peninsula are already under Sharia Law, so there can be no accurate statistics taken. The pollsters themselves would be endangering their own lives to attempt such a process. NEC}

#### 5.1.6.1.1 **Wahhabism To ISIS: How Saudi Arabia Exported The Main Source Of Global Terrorism**

Article Courtesy Of And By Karen Armstrong,

Although the IS is certainly an Islamic movement, it is neither typical nor mired in the distant past, because its roots are in Wahhabism, a form of Islam practised in Saudi Arabia that developed only in the 18th century.

As the so-called Islamic State demolishes nation states set up by the Europeans almost a century ago, IS's obscene savagery seems to epitomize the violence that many believe to be inherent in religion in general and Islam in particular. It also suggests that the neoconservative ideology that inspired the Iraq war was delusory, since it assumed that the liberal nation state was an inevitable outcome of modernity and that, once Saddam's dictatorship had gone, Iraq could not fail to become a western-style democracy. Instead, IS, which was born in the Iraq war and is intent on restoring the premodern autocracy of the caliphate, seems to be reverting to barbarism. On 16 November {2014}, the militants released a video showing that they had beheaded a fifth western hostage, the American aid worker Peter Kassig, as well as several captured Syrian soldiers. Some will see the group's ferocious irredentism as proof of Islam's chronic inability to embrace modern values.

Yet although IS is certainly an Islamic movement, it is neither typical nor mired in the distant past, **because its roots are in Wahhabism. In July 2013, the European Parliament identified Wahhabism as the main source of global terrorism**, and yet the Grand Mufti of Saudi Arabia, condemning IS in the strongest terms, has insisted that "the ideas of extremism, radicalism and terrorism do not belong to Islam in any way". **Other members of the Saudi ruling class, however, look more kindly on the movement, applauding its staunch opposition to Shiaism and for its Salafi piety, its adherence to the original practices of Islam.** This inconsistency is a salutary reminder of the impossibility of making accurate generalizations about any religious tradition. In its short history, Wahhabism has developed at least two distinct forms, each of which has a wholly different take on violence.

**During the 18th century, revivalist movements sprang up in many parts of the Islamic world as the Muslim imperial powers began to lose control of peripheral territories.** In the west at this time, we were beginning to separate church from state, but this secular ideal was a radical innovation: as revolutionary as the commercial economy that Europe was concurrently devising. No other culture regarded religion as a purely private activity, separate from such worldly pursuits as politics, so for Muslims the political fragmentation of their society was also a religious problem. Because the Quran had given them a sacred mission – to build a just economy in which everybody was treated with equity and respect – the political well-being of the *umma* ("community") was always a matter of sacred import. If the poor were oppressed, the vulnerable exploited or state institutions corrupt, Muslims were obliged to make every effort to put society back on track.

**So the 18th-century reformers were convinced that if Muslims were to regain lost power and prestige, they must return to the fundamentals of their faith**, ensuring that God – rather than materialism or worldly ambition – dominated the political order. There was nothing militant about this "fundamentalism"; rather, it was a grass-roots attempt to reorient society and did not involve jihad. One of the most influential of these revivalists was Muhammad Ibn Abd al-Wahhab (1703-91), a learned scholar of Najd in central Arabia, whose teachings still inspire Muslim reformers and extremists today. He was especially concerned about the popular cult of saints and the idolatrous rituals at their tombs, which, he believed, attributed divinity to mere mortals. He insisted that every

single man and woman should concentrate instead on the study of the Quran and the “traditions” (*hadith*) about the customary practice (*Sunnah*) of the Prophet and his companions. **Like Luther, Ibn Abd al-Wahhab wanted to return to the earliest teachings of his faith and eject all later medieval accretions. Only this was done earlier by Ibn Taymiyyah<sup>a</sup>** He therefore **opposed Sufism and Shiaism** as heretical innovations (*bidah*), and he urged all Muslims to reject the learned exegesis developed over the centuries by the *ulema* (“scholars”) and interpret the texts for themselves.

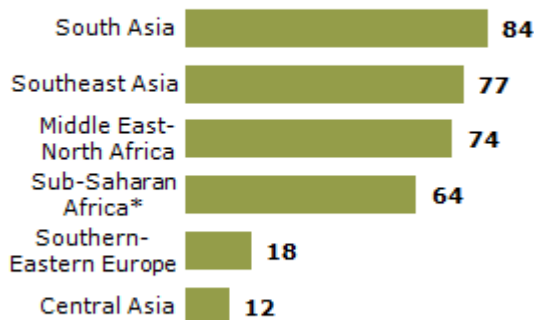
{i.e., literally, Just what happened (in part) during the Protestant Reformation. NEC}

#### 5.1.6.1.2 Sharia - Regional Differences.

Attitudes toward Islamic law vary significantly by region. Support for making Sharia the law of the land is highest in South Asia (median of 84%). Medians of at least six-in-ten Muslims in sub-Saharan Africa (64%), the Middle East-North Africa region (74%) and Southeast Asia (77%) also favor enshrining Sharia as official law. But in two regions, far fewer Muslims say Islamic law should be endorsed by their governments: Southern and Eastern Europe (18%) and Central Asia (12%).

#### Many Back Sharia as Official Law

Median % of Muslims who favor enshrining sharia



\*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

PEW RESEARCH CENTER Q79a.

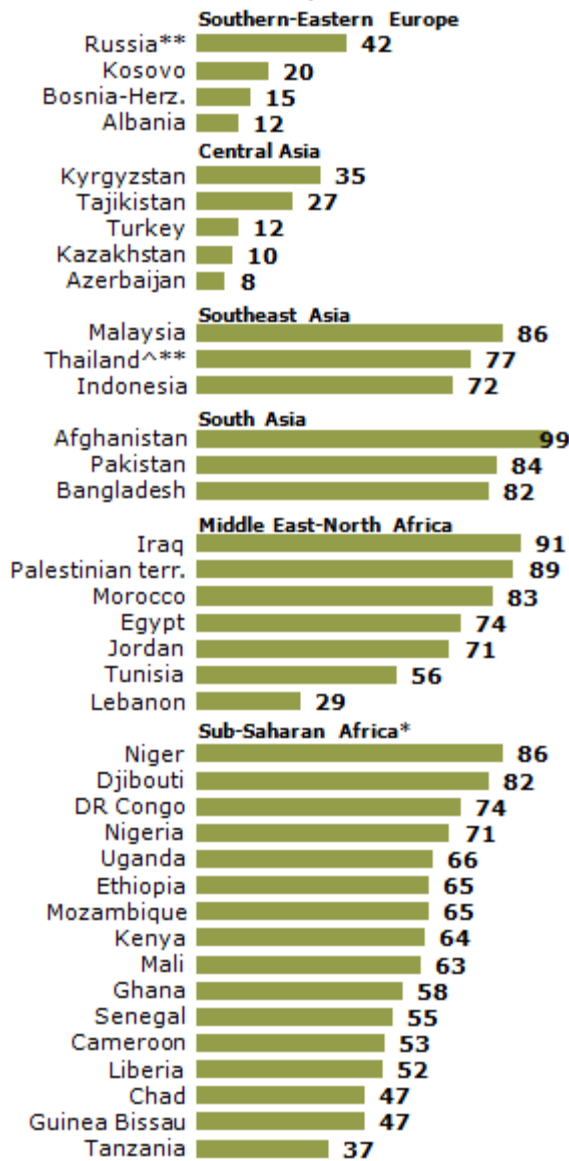
**Figure 5.01 Median Percent Of Muslims Who Favor Sharia Law By Region.**

Within regions, support for enshrining Sharia as official law is particularly high in some countries with predominantly Muslim populations, such as Afghanistan and Iraq.<sup>1</sup> But support for Sharia is not limited to countries where Muslims make up a majority of the population. In sub-Saharan Africa, for example, Muslims constitute less than a fifth of the population in Cameroon, the Democratic Republic of the Congo, Ghana, Kenya, Liberia, Mozambique and Uganda; yet in each of these countries, at least half of Muslims (52%-74%) say they want Sharia to be the official law of the land.

<sup>a</sup> **Taqi ad-Din Ahmad ibn Taymiyyah** ([Arabic](#): تقي الدين أحمد ابن تيمية) known as **Ibn Taymiyyah** (22 January 1263 – 26 September 1328)

### Support for Sharia

*% of Muslims who favor making sharia the official law in their country*



\*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

^Interviews conducted with Muslims in five southern provinces only.

\*\*Question was modified to ask if sharia should be the law of the land in Muslim areas.

This question was not asked in Uzbekistan.

PEW RESEARCH CENTER Q79a.

**Figure 5.02 Percent Of Muslims Who Favor Sharia Law By Country.**

### 5.1.6.1.3 Muslims Who Favor Sharia Law By Kind Of Judgments.

Sharia supporters around the world widely agree that Muslim leaders and religious judges should decide family and property disputes. The median percentage of Sharia supporters who favor applying religious law in the domestic sphere is highest in Southeast Asia (84%), followed by South Asia (78%), the Middle East and North Africa (78%), and Central Asia (62%). In Southern and Eastern Europe, fewer (41%) think religious judges should oversee family and property issues<sup>a</sup>.

#### What Do Sharia Supporters Want?

*Among sharia supporters, median % of Muslims who favor...*

	Religious judges to oversee family law	Severe corporal punishments for criminals	Executing those who leave Islam
South Asia	78	81	76
Middle East-North Africa	78	57	56
Southeast Asia	84	46	27
Central Asia	62	38	16
Southern-Eastern Europe	41	36	13

PEW RESEARCH CENTER Q79a, Q92a, Q92b and Q92c.

**Figure 5.03 Median % Of Muslims Favoring A Portion Of Sharia By Region.**

In South Asia, support for applying religious law to family and property disputes is coupled with strong backing for severe criminal punishments, such as cutting off the hands of thieves (median of 81%) and the death penalty for Muslims who renounce their faith (76%). In the Middle East-North Africa region, medians of more than half favor strict criminal penalties (57%) and the execution of those who convert from Islam to another faith (56%).

By contrast, fewer Muslims back severe criminal punishments in Southeast Asia (median of 46%), Central Asia (38%), and Southern and Eastern Europe (36%). Even smaller medians in these same regions (between 13% and 27%) say apostates should face the death penalty for leaving Islam to join another religion. (For more details on views toward apostasy,

### 5.1.6.1.4 Women's Rights In Islam. Or How To Be A Real Slave.

Muslims' attitudes toward women's rights are mixed. In most parts of the world, Muslims say that a woman should be able to decide whether to wear a veil. Yet when it comes to private life, most Muslims say a wife should always obey her husband. There is considerable disagreement over whether a wife should be able

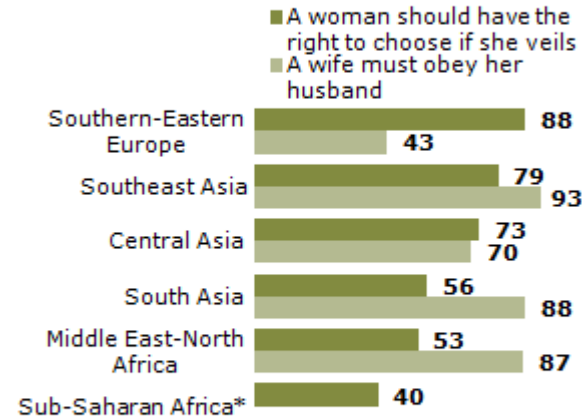
<sup>a</sup> Notice that these polls don't include Saudi Arabia which is home to Wahhabism The Suni form of Islam which has brought death and destruction to the U.S. This is probably because SA is already under Sharia.

to initiate a divorce and whether a daughter should be able to receive an inheritance equal to a son's.

Across five of the six major regions included in the study, majorities of Muslims in most countries say a woman should be able to decide for herself whether to wear a veil in public. Medians of roughly seven-in-ten or more take this view in Southern and Eastern Europe (88%), Southeast Asia (79%) and Central Asia (73%). But fewer say women should have this right in South Asia (56%) and the Middle East-North Africa region (53%). Sub-Saharan Africa is the only region where a median of less than half (40%) think a woman should be able to decide for herself whether to wear a veil.

### Attitudes Toward Women's Rights

Median % of Muslims who completely or mostly agree ...



\*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

Question on whether a woman should always obey her husband was not asked in sub-Saharan Africa.

PEW RESEARCH CENTER Q58, Q58AF and Q78.

**Figure 5.04** Womans Rights By Region In Islam.

#### 5.1.6.1.5 Extremism Widely Rejected.

Muslims around the world strongly reject violence in the name of Islam. Asked specifically about suicide bombing, clear majorities in most countries say such acts are rarely or never justified as a means of defending Islam from its enemies.

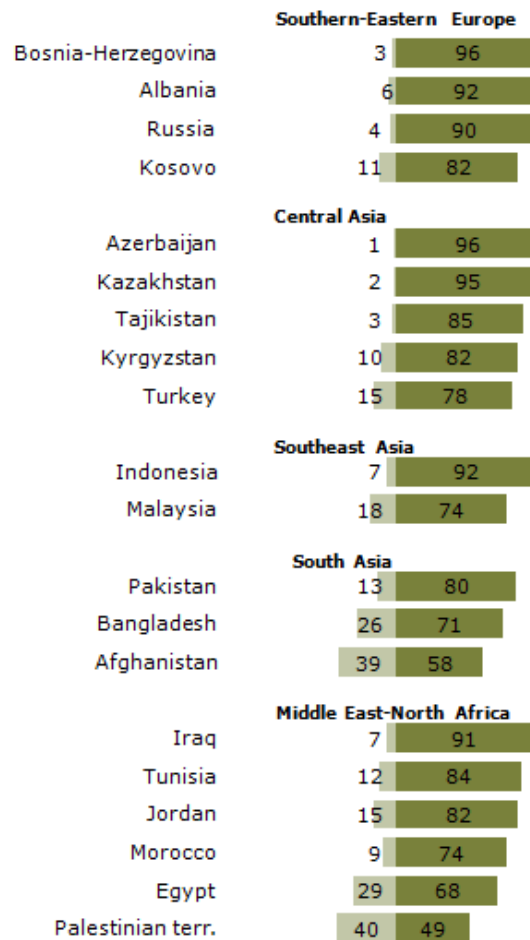
In most countries where the question was asked, roughly three-quarters or more Muslims reject suicide bombing and other forms of violence against civilians. And in most countries, the prevailing view is that such acts are *never* justified as a means of defending Islam from its enemies. Yet there are some countries in which substantial minorities think violence against civilians is at least sometimes justified. This view is particularly widespread among Muslims in the Palestinian territories (40%), Afghanistan (39%), Egypt (29%) and Bangladesh (26%).

The survey finds little evidence that attitudes toward violence in the name of Islam are linked to factors such as age, gender or education. Similarly, the survey finds no consistent link between support for enshrining Sharia as official law and attitudes toward religiously motivated violence. In only three of the 15 countries with sufficient samples sizes for analysis – Egypt, Kosovo and Tunisia – are Sharia supporters significantly more likely to say suicide bombing and other forms of violence are at least sometimes justified. In Bangladesh, Sharia supporters are significantly less likely to hold this view.

### Majorities Say Suicide Bombing Not Justified

*% of Muslims who say suicide bombing in defense of Islam is ...*

■ Rarely/never justified  
 ■ Often/sometimes justified



This question was not asked in sub-Saharan Africa.  
 Data for Lebanon are not available due to an administrative error.

PEW RESEARCH CENTER Q89.

**Figure 5.05 Muslim Claim Suicide Bombing Not Justified - By Region.**

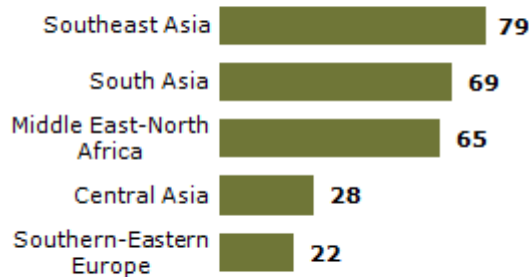


In a majority of countries surveyed, at least half of Muslims say they are somewhat or very concerned about religious extremism. And on balance, more Muslims are concerned about Islamic than Christian extremist groups. In all but one of the 36 countries where the question was asked, no more than one-in-five Muslims express worries about Christian extremism, compared with 28 countries where at least that many say they are concerned about Islamic extremist groups. This includes six countries in which 40% or more of Muslims worry about Islamic extremism: Guinea Bissau (54%), Indonesia (53%), Kazakhstan (46%), Iraq (45%), Ghana (45%) and Pakistan (40%).

#### 5.1.6.1.6 Islam and Politics

### Political Role for Religious Leaders

Median % of Muslims who believe religious leaders should have political influence



This question was not asked in sub-Saharan Africa.

PEW RESEARCH CENTER Q15.

**Figure 5.06 Religious Leaders To Have Political Roles.**

While Muslims widely embrace democracy and religious freedom, many also want religion to play a prominent role in politics. Medians of at least six-in-ten in Southeast Asia (79%), South Asia (69%), and the Middle East and North Africa (65%) say religious leaders should have at least some influence over political matters. This includes medians of at least a quarter across these three regions who would like to see religious leaders exert a *large* influence on politics. Muslims in the other two regions where the question was asked are less comfortable with the merger of politics and faith. Fewer than three-in-ten Muslims in Central Asia (28%) and Southern and Eastern Europe (22%) say religious leaders should wield influence in political matters. And among these, less than one-in-ten think religion should have a large influence.

**Devout Muslims tend to be more supportive of religious leaders playing a role in politics.** In a number of countries, particularly in the Middle East and North Africa but also in Southern and Eastern Europe, Muslims who pray several times a day are more likely than those who pray less frequently to say religious leaders should have at least some influence on political matters. At a country level, this gap is especially wide in Lebanon, where Muslims who pray several times a day are nearly four times more likely than other Muslims (51% vs. 13%) to say religious leaders should play a role in politics.

### 5.1.6.1.7 Islam and Contemporary Society

Most Muslims are comfortable practicing their faith in the contemporary world. Relatively few feel there is an inherent conflict between being religiously devout and living in a modern society, and the prevailing view in most countries surveyed is that there is no inherent conflict between religion and science. However, most Muslims think Western music, movies and television pose a threat to morality in their country – even though, on a personal level, substantial percentages say they enjoy Western entertainment.

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#### Little Tension Between Religion and Modernity

*Median % of Muslims who believe ...*

	<b>There is no conflict between religion and modern society</b>	<b>There is no conflict between religion and science</b>	<b>Living things have evolved over time</b>
Southern-Eastern Europe	58	50	54
Central Asia	71	61	54
Southeast Asia	64	54	39
South Asia	39	45	30
Middle East-North Africa	60	75	58
Sub-Saharan Africa*	50	--	--

\*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."  
Questions on evolution and conflict between religion and science were not asked in sub-Saharan Africa.

PEW RESEARCH CENTER Q75, Q19 and Q20.

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**Figure 5.07 Conflict Between Islam And Religion, Science, And Evolution.**

Across the six major regions included in the study, most Muslims reject the notion that there is an inherent tension between modern society and leading a religiously devout life. This view prevails in regions characterized by low levels of religious observance – Central Asia (median of 71%) and Southern and Eastern Europe (58%) – as well as in regions where most Muslims are highly observant – Southeast Asia (64%) and the Middle East and North Africa (60%).<sup>13</sup> Muslims in sub-Saharan Africa are more divided on the compatibility of religion and modern life (median of 50%). Muslims in South Asia, meanwhile, are less likely to say modern life and religious devotion are compatible (median of 39%).

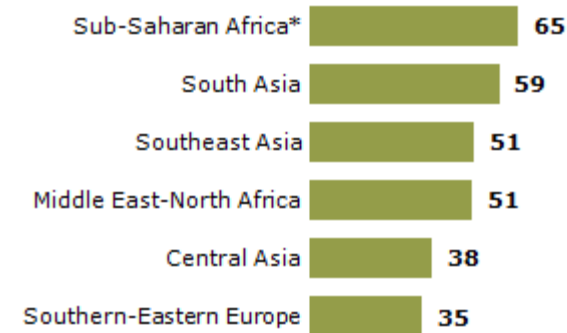
Across the 23 countries where the question was asked, most Muslims see no inherent conflict between religion and science. This view is especially widespread in the Middle East and North Africa (median of 75%) even though, as previously noted, many Muslims in the region are highly committed to their faith. Across the other regions surveyed, medians of 50% or more concur that religion and science are compatible. The one exception is South Asia, where fewer than half (45%) share this view.

Asked specifically about the origins of humans and other living things, Muslims in Central Asia, Southern and Eastern Europe, and the Middle East-North Africa region agree with the theory of evolution (regional medians from 54% to 58%). Fewer Muslims accept evolution in Southeast Asia (39%) and South Asia (30%).

#### 5.1.6.1.7.1 Western Pop Culture

### Even Among Muslims Who Like Western Pop Culture, Many Say It Harms Morality

*Median % of Muslims who say Western music, movies and TV hurt morality in their country*



Based on those who say they like Western cultural imports.  
\*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

PEW RESEARCH CENTER Q17 and Q26.

#### Figure 5.08 Does Western Pop Culture Harm Morality?

Western music, movies and television have become a fixture of contemporary society in many parts of the world. The survey finds that, at a personal level, many Muslims enjoy Western popular culture. This is especially true in Southern and Eastern Europe (66%), Central Asia (52%) and sub-Saharan Africa (51%), where medians of at least 50% say they like Western entertainment. Fewer in Southeast Asia (41%) and the Middle East and North Africa (38%) share this view. Favorable opinions of Western music, movies and television are even rarer in South Asia (25%).

Even though many Muslims enjoy Western pop culture, a clear majority of Muslims in most countries surveyed think that Western entertainment harms morality in their country. And it is not only Muslims who personally dislike Western music, movies and television who feel this way. In four of the six regions, medians of at least half of those who say they enjoy this type of entertainment also say Western cultural imports undermine morality: sub-Saharan Africa (65%), South Asia (59%), Southeast Asia (51%) and the Middle East-North Africa region (51%).

#### 5.1.6.1.8 How Do American Muslims Compare With Other Regions?

In 2011, the Pew Research Center conducted its second nationally representative survey of Muslims in the United States. When that survey is compared with the global survey of

Muslims, some key differences emerge between U.S. Muslims and Muslims in other countries. In general, American Muslims are more at ease in the contemporary world. About six-in-ten Muslims living in the U.S. (63%) say there is no tension between being religiously devout and living in a modern society, compared with a median of 54% of Muslims worldwide. **American Muslims also are more likely than Muslims in other parts of the world to say that many religions can lead to eternal salvation (56% vs. global median of 18%).** Additionally, **U.S. Muslims are much less likely than Muslims worldwide to say that all or most of their close friends are Muslim (48% vs. global median of 95%).**

Muslims in the U.S. are about as likely as Muslims in other countries to view science and religion as fully compatible. In the U.S., 59% of Muslims say there generally is not a conflict between science and religion, compared with a median of 54% globally among Muslims. However, **American Muslims are somewhat less likely to believe in evolution than are Muslims in other parts of the world (45% vs. global median of 53%).** Indeed, when it comes to evolution, **U.S. Muslims are closer to U.S. Christians (46% of whom say they believe in evolution)** than they are to fellow Muslims elsewhere in the world.

American Muslims are even more likely than Muslims in other countries to firmly reject violence in the name of Islam. **In the U.S., about eight-in-ten Muslims (81%) say that suicide bombing and similar acts targeting civilians are *never* justified. Across the globe, a median of roughly seven-in-ten Muslims (72%) agrees.**

{Finally, Note that Saudi Arabia and other countries within that Peninsula are already under Sharia Law, so there can be no accurate statistics taken. The pollsters themselves would be endangering their own lives to attempt such a process. The Wahhabis of Saudi Arabia have contributed to all attacks on the US by Muslims. ISIS is Wahhabi instigated, Likewise Al-Qaeda. All these groups have been instigated using the doctrine generated by Ibn Taymiyyah<sup>21</sup> NEC}

#### 5.1.6.1.9 The Islamists Have radicalized 80% Of US Mosques.

**This Article Courtesy of The Jerusalem Post.**

#### ***Yehudit Barsky, AJC terrorism expert, talks of the power of extremist Wahhabi Islam in the United States.***

Mainstream U.S. Muslim Organizations are heavily influenced by Saudi-funded extremists, according to Yehudit Barsky, an expert on terrorism at the **American Jewish Committee**. Worse still, Barsky told *The Jerusalem Post* last week, these "extremist organizations continue to claim the mantle of leadership" over American Islam. The power of the extremist Wahhabi form of Islam in the United States was created with generous Saudi financing of American Muslim communities over the past few decades. **Over 80 percent of the mosques in the United States "have been radicalized by Saudi money and influence,"** Barsky said. Before the 1970s, she explained, "Muslim immigrants who came to the United States would build a store-front mosque somewhere. Then, since the 1970s, the **Saudis** have been approaching these mosques and telling them it wasn't proper for the glory of Islam to build such small mosques." For many Muslims, it seemed the Saudis were offering a free mosque. However, **Barsky believes for each mosque they invested in, the Saudis sent along their own imam (teacher-cleric).**

"These [immigrants] were not interested in this [Wahhabi] ideology, and **suddenly they have a Saudi imam coming in and telling them they're not praying properly and not practicing *Shari'a* [Islamic law] properly.**" This Saudi strategy was being carried out "all over the world, from America to **Bangladesh,**" with the Saudis investing \$70-80 billion in the endeavor over three decades. **Barsky, who heads the AJC's Division on Middle East and International Terrorism and is the executive editor of Counterterrorism Watch, said this means that "the people now in control of teaching religion [to American Muslims] are extremists.**

Who teaches the mainstream moderate non-Saudi Islam that people used to have? It's in the homes, but there's no infrastructure. **Eighty percent of the infrastructure is controlled by these extremists."** The same is true, Barsky said, of many of the mainstream Muslim organizations in America. Many of them are "pro-Saudi and pro-Muslim Brotherhood organizations."

As examples, she listed three important groups: the **Islamic Society of North America, which "supports the Muslim Brotherhood and the Saudi regime;"** the **Islamic Circle of North America, which "is composed of members of Jamaat e-Islami, a Pakistani Islamic radical organization similar to the Muslim Brotherhood that helped to establish the Taliban;"** and the **Council on American Islamic Relations (CAIR), "founded in the 1980s by pro-Hamas activists."**

The problem is most acute when it comes to interfaith relations. When advising colleagues on interfaith work with their Muslim counterparts, Barsky tells them "to proceed with caution, [since] some of the [extremist] organizations have concluded that interfaith dialogue is a good way to spread the ideology." Indeed, despite instructions given in Saudi embassy literature - and available in many mosques throughout the country - which blast Jewish and Christian "corruption and immorality" and teach Muslims that "the only way to survive is to have no contact with the infidel Christians and Jews," these organizations reach out to Jews and Christians. Barsky explained that interfaith dialogue gives such organizations a public legitimacy that their ideology would deny them if they expressed it outright. "So there's a problem," Barsky concluded, "with knowing who these people are, who is really moderate. [These organizations] come to the Jewish community to talk about interfaith, while they still teach anti-Western and anti-Christian doctrines to their followers. **Some of the leaders have even condoned suicide bombings in Israel and against American armed forces."**

Her advice to American Jewish organizations who want to take part in interfaith activities: "Take time to learn who they are and what they're saying. It's more complicated than just respecting each other." As for finding true moderates in the American Muslim community, Barsky said such organizations "have quite a way to go before they will have the level of organization" displayed by the extremist organizations. "So there's a moderate voice that hasn't been heard. But it's starting to be heard, and that's because of the anger over [organizations such as] CAIR claiming the mantle of leadership."

For example, organizations such as **the Arizona-based American Islamic Forum for Democracy** and **the Washington-based Center for Islamic Pluralism** are both new and "have gathered under their umbrella a number of moderate organizations."

As for combating Islamic radicals in America, Barsky thinks Americans need to change the way they think about Wahhabi Islam. **"The United States has a hard time understanding the extremists' ideology.** Americans don't like to interfere in the religion of other people. **But the reality is that this isn't religion, but a politicized radical ideology. It's very dangerous,"** she warned, adding that the people who are being taught

this ideology are prime targets for recruitment by terror organizations. "If we don't understand that [these groups] are dangerous," she concluded simply, "we're going to suffer the consequences."

French Interior Minister Bernard Cazeneuve called for the "dissolution" of radical mosques following last week's terrorist attacks in Paris that killed 130 people. Belgium's Prime Minister, Charles Michel threatened similar action in his country where the attacks were staged.

Neither President Obama nor other officials in his administration, however, have spoken of shutting down radical mosques in the U.S. But U.S. reticence about taking actions now being implemented by France and Belgium isn't for a lack of mosques in this country in which hatred for American values and support for jihad terrorism are regularly heard.

There are more than 80 radical mosques in the U.S., according to the Clarion Project, a non-profit group that describes itself as "dedicated to exposing the dangers of Islamist extremism."

Using Clarion's definitions, The Daily Caller News Foundation (DCNF) has mapped these radical mosques in an effort to aid readers seeking to understand the extent of radical Islamic voices in this country.

These mosques or their leading clerics have radicalized attendees to become terrorists, supported terrorist organizations, made radical Islamist remarks or hosted others that have, or are financially backed by radical individuals or organizations.

"Islamist extremists have developed a sophisticated network of interconnected organizations across American," according to Clarion. "The common thread among these organizations is their ideology of political Islam, which aspires to implement Sharia governance and to establish a global Islamic caliphate."

The FBI declined to tell The DCNF if the nation's top law enforcement agency has a similar list.

The map includes 83 – or nearly 4 percent – of the 2,106 mosques in the United States as of 2010.

Mosques from Clarion Project's list were excluded if The DCNF could not verify their addresses. These include Islamist communes like Islamberg in New York.

Several mosques on the Clarion Project's list stand out.

- Dar al-Hijrah, located just outside Washington in Falls Church, Virginia, for example, was the place of worship for two of the 9/11 hijackers. This mosque's present Imam, Shaker Elsayed, described Muslim Brotherhood founder Hassan al-Banna's teachings as "the closest reflection of how Islam should be in this life." The Brotherhood "seeks to implement Sharia-based governance globally," according to the Clarion Project.
- Multiple terrorists have come from the Islamic Society of Boston, including the Boston Bombers and al-Qaeda terrorists Aafia Siddiqui, Tarek Mehanna and Ahmad Abousamra.
- The Islamic Center of Tucson was "basically the first cell of al-Qaeda in the United States," terrorism expert Rita Katz told The Washington Post in 2002. "At least a dozen terror-linked individuals have been tied to the" center, according to the Clarion Project.

- Islamic Center of Fort Collins, 925 W Lake St, Fort Collins, CO 80521. A mosque frequented by Anwar al-Awlaki - أنور العولقي, the Islamic planner and instigator of many plans to attack U.S. at home and abroad. He became the Imam of a Mosque in Denver. {While attending the Colorado Technical Institute in the 90's, this man brought several Islamic students to this school. I met him outside in the parking lot. He was there to insure these students kept their Fast during Ramadon. In those days I only knew that Islam was one of those "Overseas Religions". NEC}



**Figure 5.09 Anwar al-Awlaki, Famous Islamic Terrorist, Killed By Hellfire (missile).**

#### **5.1.6.1.10 Mosques on the front lines in the war against America.**

Courtesy of And By Carol Brown  
January 8, 2015

As the Islamic invasion advances, mosques are proliferating across the United States at breakneck speed. And there appears to be no end in sight.

Since 9/11, the number of mosques in America has grown by 75%. The timing of this is no coincidence. Mosques are a symbol of Islamic supremacism. Islam attacks. Then it plants a triumphal mosque on the battlefield. And another, And another, And another, . .

The proliferation of mosques is also a sign of our incomprehensible response (or lack thereof) to the threat of Islam.

War has been waged against the United States and what have we done? We have welcomed the enemy with open arms. Dhimmitude has paved the way for hundreds and hundreds and hundreds of new mosques since the day nearly 3,000 Americans were murdered in the name of Islam.

If we don't put an end to this madness, we will ensure the continued assault against us – an assault that, ultimately, will spare no one. (Do you hear that, dhimmis? That includes you.)

Mosques pose a dual risk to Americans. First there is the nature of what is preached inside the walls of the mosque. Second is the nature of the walls themselves.

As to the first point, recent studies show that 80% of mosques preach jihad (through sermons and/or materials) and that more than 95% of Muslims attend such mosques.

But the horror doesn't end there as one considers the issue of funding. While many Muslims claim they raise the money for mosques within the local community, there is reason to doubt this assertion in many cases. Common sense alone would cause one to question how; for example, tiny communities of Muslims could raise millions of dollars to built gigantic mosques. Common sense aside, there is evidence that shows that 80% of mosques in this country receive funds from Saudi Arabia.

So here we are with at least 1,700 mosques that promote jihad, the vast majority of Muslims attending such mosques, and millions upon millions of dollars flowing in from Saudi Arabia building this dangerous empire. Put it all together and one realizes that mosques serve as jihadist recruitment and training centers.

Welcome to the intersection of religion and politics. In the case of Islam, welcome to hell. Because at its core, Islam is a totalitarian ideology that demands submission. In fact, the word Islam literally means submission: as in convert, pay the jizya tax and live as a second-class citizen, or die.

Anyone who wants to argue otherwise (1) has not read the Koran, (2) does not understand the implications of Chapter 2, Verse 106: Abrogation, whereby more recent violent verses supersede earlier more peaceful verses, (3) is uneducated about world history as it pertains to the rise and fall of Islam, (4) is not paying attention to the Islamic savagery unfolding before our eyes in the Middle East and elsewhere, (5) is in deep denial, and/or (6) is lying.

To fully appreciate the danger of mosques, one should also heed the words of Turkish poet Ziya Gokalp (quoted by Turkey's PM Erdogan in a 1997 speech):

**The minarets are our bayonets, the domes our helmets, the mosques our barracks and the faithful our army.**

These words are a chilling reminder of the role mosques serve when the time arrives for violent conquest. Although Gokalp wrote the words in 1912, the idea dates back centuries, as the *Investigative Project on Terrorism* reports. (If you have difficulty with the link, the same report can be found at here.)

...The prophet Muhammad's first project was to construct a mosque in his city, Medina, which served as his residence and a government headquarters of sorts. Muhammad turned the mosque into a center of preaching where...the Muslim army was prepared for wars and raids on the enemies of Islam. A commonly held view by Muslim religious scholars is that a mosque is more than just a place of worship and can have military and political uses....

The view that mosques can serve as military bases is upheld today by influential Muslim clerics who preach that mosques be used as places from which to launch jihad attacks. And, indeed, in modern times we have seen mosques used for military operations in countries around the world. Here is a snapshot of places and situations where mosques



have been used as military outposts per an analysis posted at the *Investigative Project on Terrorism*:

- Lebanon, Afghanistan, and areas where the Palestinian Authority has control; Hamas and Hezb'allah routinely use mosques for military operations.
- In Iraq, US military forces frequently discovered munitions stored in mosques and had intense battles against terrorists using mosques for military purposes.
- Mosques are also routinely used for military operations in places where Islamic terror organizations wield political and/or military might against the government. This occurs in many Arab countries (Egypt, Saudi Arabia, and Syria) and has also been seen in Pakistan.
- In addition, mosques have been used for military purposes in Great Britain, Italy, Germany, and Spain.

Do you see a pattern here? It's the same pattern we see with all aspects of the growing Caliphate as Islam spreads outward from the Middle East to engulf more and more nations. And toward that end there is the ever-present mosque – a place where jihad is preached and in some cases, a place from which the jihadist attack is launched. (If the idea of having jihad attacks launched from mosques across America does not seem plausible, in addition to pondering what I just wrote, look into the 3 stages of jihad.)

When considering this intolerable situation be aware that increasing numbers of mosques in the United States are enormous mega mosques. Some are in cities. Some are in small (once quiet) residential communities. And some are in rural areas where the size of the building/compound is drastically out of proportion to the Muslim population of the region. *CBN* reports:

**"It does seem to be part of a larger strategy to build mosques in rural areas and create Islamic communities -- large Islamic communities -- in rural areas for some larger purpose," said Bynum, a columnist for the New English Review.**

“For some larger purpose.” Hmm. And what might that purpose be?

And if all this weren't bad enough, we the people are battling our own government facing off against these dangerous mosques. **As has become the norm with the Obama administration, the enemy Department of Justice under Eric Holder has aligned with mosques against the people.** Here are just two examples from last year, among an ever-growing list:

1. In Bridgewater, New Jersey, a mega mosque was rejected by the city council due to a local ordinance that limits houses of worship to major roads. The DOJ and CAIR teamed up and forced the town to pay nearly eight million dollars to the mosque, which will be built elsewhere.
2. In St. Anthony Village, Minnesota, after the city council voted down a mosque citing zoning laws, once again the DOJ stepped in, sided with CAIR, and paved the way for the mosque to be built. **A few years prior when a Christian group was denied use of the same space for the same reason, Holder did nothing.** Apparently he can't resist an opportunity to help Islam plant the flag of conquest on American soil.

Holder's on a reckless roll and he's only warming up. As recently reported at *American Thinker*:

Holder is confidently moving ahead with investigations into twenty-eight cases nationwide involving local denials of mosques, **many of which have seated radical imams and officials tied to terrorist groups.**

The mosque nightmare is riddled with one disastrous layer after another. In this case, Holder, Muslim Brotherhood front groups, and the ACLU form a triad of evil-doers who are using the Religious Land Use and Institutionalized Persons Act (RLUIPA) to force mosques on communities that reject them.

RLUIPA is about places of worship, zoning, and discrimination (real or imagined). The law gives authority to the federal government to step in and steam roll over local control regarding religious venues. Per the DOJ web site:

The land use provisions of the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA), 42 U.S.C. §§ 2000cc, *et seq.*, protect individuals, houses of worship, and other religious institutions from discrimination in zoning and land marking laws.... (snip)

...RLUIPA prohibits zoning and land marking laws that:

- (1) Treat churches or other religious assemblies or institutions on less than equal terms with nonreligious institutions;
- (2) discriminate against any assemblies or institutions on the basis of religion or religious denomination;
- (3) Totally exclude religious assemblies from a jurisdiction; or
- (4) Unreasonably limit religious assemblies, institutions, or structures within a jurisdiction.

The Department of Justice can investigate alleged RLUIPA violations and bring a lawsuit to enforce the statute....

(For an excellent overview of the law including some historical perspective, see here and. Pamela Geller offers additional insight, here.)

**Holder's actions fall within the larger context of Obama's persistent and intentional alignment with America's enemies against the nation he has sworn to protect. Perhaps the most dangerous aspect of the mosque menace occurred in 2011 when Obama shut down all FBI monitoring of mosques in the United States. *Investor's Business Daily* reports:**

**Since October 2011, mosques have been off-limits to FBI agents. No more surveillance or undercover string (sic) operations without high-level approval from a special oversight body at the Justice Department dubbed the Sensitive Operations Review Committee.**

Who makes up this body, and how do they decide requests? **Nobody knows; the names of the chairman, members and staff are kept secret.**

**We do know the panel was set up under pressure from Islamist groups who complained about FBI stings at mosques.** Just months before the panel's formation, the Council on American-Islamic Relations teamed up with the ACLU to sue the FBI for allegedly violating the civil rights of Muslims....

**Before mosques were excluded from the otherwise wide domestic spy net the administration has cast, the FBI launched dozens of successful sting operations against homegrown jihadists — inside mosques — and disrupted dozens of plots against the homeland.**

**So here we are with at least 1,700 mosques that promote jihad, the vast majority of Muslims attending such mosques, millions upon millions of dollars flowing in from Saudi Arabia, increasing numbers of mega mosques, a history of mosques being used as military outposts, an antagonistic DOJ forcing mosques on communities, a neutered FBI, and a president who sympathizes with Islam – the greatest national security threat this nation has ever faced.**

**It is that simple, that stark, and that horrifying. Regrettably, the masses (including most elected officials irrespective of political party) do not appear to grasp this shocking and dangerous truth.**

The situation, as noted at the outset of this article, is incomprehensible.

**Speak out. Take action. Get involved. Join an organization to help focus your efforts. Let your elected officials know where you stand and what you expect. Educate them. Many are woefully uninformed.**

**We cannot tolerate mosques spread across America preaching jihad. Treason must not be allowed to stand.**

**Hat tips: While I used numerous sources for my research, a special expression of gratitude is extended to *Atlas Shrugs* and *Creeping Sharia* for their meticulous work documenting and cataloguing information on issues related to Islam which helped expedite access to certain information.**

{And my Tip of the Cartoonist Jimmy ‘Hatlow Hat’ B. 01/09/1897, D. 01/12/1963 to all these instruments of Justice for their sagacious accounts. This is merely a reference work. Trying to include the more illustrative, Factual, and Statistically accurate articles, from U.S. and foreign Countries was my goal. NEC}

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## 5.2 The Holy Spirit Of The Qur'an.

**Translations (Yusufali Edition) by William Brown And compared with the Qur'an by Pickthal and the Qur'an by Shakir, and the Yusufali Edition.**

*{These 4 sections are produced to show the accuracy of the 4 translations and in places their dissimilarity.}*

### 5.2.1 The Holy Spirit Of The Qur'an, - Translation (Yusufali Edition) by William Brown

Su 2:87 **We** gave Moses the Book and followed him up with a succession of Apostles; **We** gave Jesus the son of Mary Clear Signs and strengthened him with the **Holy Spirit**. Is it that whenever there comes to you an Apostle with what ye yourselves desire not, ye are puffed up with pride? — Some ye call impostors, and others ye slay! *{Who are the WE? See Section 2.1.7.}*

Su 2:253 Those apostles **we** endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees of honor; to Jesus the son of Mary **we** gave Clear Signs, and strengthened him with the **holy spirit**. If Allah had so willed, succeeding generations would not have fought among each other, after Clear Signs had come to them, but they chose to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan. *{Who are the WE?}*

Su 5:113 Then will Allah say: "O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the **holy spirit**, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from violence to thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."

Su 16:102 Say, "**The Holy Spirit** has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims."

### 5.2.2 The Holy Spirit Of The Qur'an - Translation By Pickthal

Su 2:87 And verily **We** gave unto Moses the Scripture and We caused a train of messengers to follow after him, and **We** gave unto Jesus, son of Mary, clear proofs of Allah's sovereignty, and **We** supported him with the **Holy spirit**. Is it ever so, that, when there cometh unto you a messenger from Allah with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay? *{Who are the WE? See Section 2.1 7.}*

Su 2:253 Of those messengers, some of whom **We** have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted above others in degree; and **We** gave Jesus, son of Mary, clear proofs of Allah's Sovereignty and **We** supported him with the **holy Spirit**. And if Allah had so

willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will. *{Who are the WE? See Section 2.1 7.}*

Su 5:113 When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee **with the holy Spirit**, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from harming thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

Su 16:102 Say: **The holy Spirit** hath delivered it from thy Lord with truth, that it may confirm the faith of those who believe, and as guidance and good tidings for those who have surrendered to Allah.

### 5.2.3 The Holy Spirit Of The Qur'an - Translation By Shakir.

Translation By Shakir

Su 2:87 And most certainly **We** gave Musa the Book and **We** sent messengers after him one after another; and **We** gave Isa, the son of Marium, clear arguments and strengthened him **with the holy spirit**, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew. *{Who are the WE? See Section 2.1.7.}*

Su 2:253 **We** have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and **We** gave clear miracles to Isa son of Marium, and strengthened him **with the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. *{Who are the WE? According to Su 5:113 the We is Allah! But (bad pun) what about the Trinity? See Section 2.1.7.}*

Su 5:113 When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I **with the holy Spirit**, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

Su 16:102 Say: **The Holy spirit** has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

*{Here is another common ground – the doctrine of the Holy Spirit – See Sections 2.2; 2.3; and See Section 2.1.7 }*

#### 5.2.4 The Holy Spirit Of The Qur'an With Commentary.

Although stridently Monotheistic, the Qur'an borrows concepts and passages from the Bible. In the Shakir edition of the Qur'an, the Holy Spirit is mentioned 4 times. While Jesus is mentioned 29 times in 28 ayat. It is important to note that the first three ayat shown below are used to show how Isa was strengthened with the Holy Spirit, while the forth is used to show that the Holy Spirit revealed truth to men. These truths have been taken from the Bible, by authors unknown. **This proves that the Islamic strict Monotheism is shattered** by these four revelational ayat.<sup>a</sup>

This is another Mystery of the Qur'an. Why is the Holy Spirit mentioned 4 times with 15 other mentions of spirit, my spirit, etc. See below. The Holy Spirit is seen as as standing with the angels, Su 78:38, and ascending and descending to earth. This is strange, indeed! Su 26:193, Su 70:4

Notice also that the Holy Spirit Descends and Ascends (from Heaven?) in Su 70:4 To Him **ascend the angels and the Spirit** in a day the measure of which is **fifty thousand years.**, and Su 26:193 **The Faithful Spirit has descended with it,** 194 **Upon your heart that you may be of the warners,** 195 **In plain Arabic language.**

Su 2:87 And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with **the holy spirit**, What! Whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

Su 2:253 We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and We gave clear miracles to Isa son of Marium, and strengthened him with **the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

Su 5:113 When Allah will say: **O Isa son of Marium!** Remember My favor on you and on your mother, when I strengthened you I with **the holy Spirit, you spoke to the people in the cradle** and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and **when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission,** and **you healed the blind and the leprous** by My permission; and **when you brought forth the dead** by My permission; and when I withheld the children of Israel from you when you came

<sup>a</sup> Please see Section 5.2

to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

{Isa is clearly greater than Muhammad from this ayat alone. NEC}

Su 16:102 Say: **The Holy spirit** has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

The following passages contain the word ‘Spirit’ which also seems to contradict the Islamic concept of strict monotheism. These also contain the 4 passages above to give a full treatment of Spirit and Holy Spirit. In fact, Su 78:38 . . . The day on which **the spirit and the angels shall stand in ranks**, . . . suggest that the Holy Spirit has a body because He stands with the angels.

Notice also that the Holy Spirit Descends and Ascends (from Heaven?) in Su 70:4 To Him **ascend the angels and the Spirit** in a day the measure of which is **fifty thousand years**., and Su 26:193 **The Faithful Spirit has descended with it**, 194 **Upon your heart that you may be of the warners**, 195 **In plain Arabic language**.

Note that **the word Isa is not an Arabic word but is Syriac!**

Su 2:87 And most certainly We gave Musa the Book and We sent messengers after him one after another; and **We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit**, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

Su 2:253 **We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

Su 4:171 O followers of the Book! do not exceed the limits in your religion, and do not speak lies against Allah, but speak the truth; **the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him**; believe therefore in Allah and His messengers, **and say not, Three. Desist, it is better for you; Allah is only one Allah**; far be It from His glory **that He should have a son**, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

Su 5:113 When Allah will say: **O Isa son of Marium!** Remember My favor on you and on your mother, when **I strengthened you I with the holy Spirit**, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and **when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission**; and when I withheld the children of Israel from you when you

came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

Su 15:29 So when **I have made him complete and breathed into him of My spirit**, fall down making obeisance to him.

Su 16:102 Say: **The Holy spirit has revealed it from your Lord with the truth**, that it may establish those who believe and as a guidance and good news for those who submit.

Su 19:17 So she took a veil to screen herself from them; then **We sent to her Our spirit**, and there appeared to her a well-made man.

Su 26:193 **The Faithful Spirit has descended with it**,

Su 32:9 Then **He made him complete and breathed into him of His spirit**, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

Su 38:72 So when **I have made him complete and breathed into him of My spirit**, then fall down making obeisance to him.

Su 70:4 To Him **ascend the angels and the Spirit** in a day the measure of which is fifty thousand years.

Su 78:38 The day on which **the spirit and the angels shall stand in ranks**; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.

### 5.2.5 The Birth Of Jesus From The Koran

Su 19:16 And make mention of Mary in the Scripture, **when she had withdrawn from her people to a chamber looking East**,

17 And had chosen seclusion from them. Then **We sent unto her Our Spirit and it assumed for her the likeness of a perfect man**. { *Who is/are the WE?* }

18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

19 **He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son**. { *i.e., A SINLESS SON NEC* }

20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21 **He said: So it will be. Thy Lord saith: It is easy for Me. And it will be that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained**. { *Who is/are the WE, and the US?* }

22 And **she conceived him**, and she withdrew with him to a far place.

23 And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24 Then one cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,



- 25 And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
- 26 So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
- 27 Then **she brought him to her own folk, carrying him.** They said: O Mary! Thou hast come with an amazing thing.
- 28 O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
- 29 Then **she pointed to him.** They said: How can we talk to one who is in the cradle, a young boy?
- 30 **He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,**
- 31 **And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,**
- 32 **And hath made me dutiful toward her who bore me, and hath not made me arrogant, unblest.**
- 33 **Peace on me the day I was born, and the day I die, and the day I shall be raised alive!**
- 34 **Such was Jesus, son of Mary:** this is a statement of the truth concerning which they doubt.
- 35 **It befitteth not the Majesty of Allah that He should take unto Himself a son.** Glory be to Him! When He decreeth a thing, He saith unto it only: Be! And it is.

*{If Allah did not produce the Son in her womb and she hadn't had intercourse with any man (vs. 18-21) Who all is this WE? This may be a place of common ground. I'm pretty sure most Muslims in a Near or Far East country have never read the Gospel's story of Jesus' Birth and early boyhood. Sections 6.4.1-6.4.2.}*

### 5.2.6 Commentary On The Qur'an And Qur'an's Use Of Isa and (Holy) Spirit.

The Qur'an was written by others later than the person called Muhammad. It's first appearance was on the Dome of the Rock in Jerusalem in 692 A.D.<sup>a</sup> The Qur'an from a literary standpoint is a strange mixture of stolen Bible texts, heaped up with myriads of Judgment passages, Combined with often senseless additions, coupled with boring repetitions. It is obviously the production of many authors, whose objective was gnostic in nature and whose objective was to polemically destroy the Bible and those who believe it. As has been documented in the spread of Islam by Section '1.1.2.6.3.1.1.1 The Branches Of Sunni Islam,' with figure 1.15, 750 A.D., and Figure 1.16. the Ottoman Empire 1914 A.D., Islam has brought its bloody sword at two different times, before and after the Crusades. Today it threatens Europe , the Middle East, Pakistan India, part of

<sup>a</sup> See Section 1.1.1.1.3.1 Earliest Existant Qur'anic Writing (Inscription) - Dome Of The Rock 692 AD.

China and Malasia. As we've seen, the threat of ISUL-ISIS has plunged the world into terrorism by Islamic Militant simply doing what any inteliget reader/believer of the Qur'an and Hadith would do. This is the reason that militant Islam is growing faster than the Muslim Birthrate.

### 5.2.6.1 The Qur'anic Use Of Isa For Yashua.

As has been mentioned Isa is a translation from the syriac:



Figure 5.10 Isho Or Eesho, The Aramaic Name Of Jesus.

Through the aramaic יֵשׁוּעַ = Yashua. This Name is not Aranic in origination but is Syriac and is a translation of the Syriac ܝܫܘܥ , into יֵשׁוּעַ = Yashua.

Mat 1:16 the Messiah who is called Yashua יֵשׁוּעַ דְּמַתְּקָרָא מֵיִחְזָא from the Peshita in Aramaic.

### 5.1.6.2 The Chronological Order Of The Qur'an.

From WikiIslam, the online resource on Islam.

The Qur'an is not in [chronological](#) order, but arranged roughly longest [surah](#) (chapter) to the shortest. The following lists the chronological (or revelational) order of the Qur'an. <sup>[1][2][3][4][5]</sup>

To view the traditional order of the Quran, you can sort the table by "Traditional Order"

Table 5.02 The Chronological Order Of The Surrah Of The Koran With Locations.

Chronological Order	Surah Name	Number of Verses	Location of Revelation	Traditional Order
1	<a href="#">Al-Alaq</a>	19	Mecca	96
2	<a href="#">Al-Qalam</a>	52	Mecca	68
3	<a href="#">Al-Muzzammil</a>	20	Mecca	73
4	<a href="#">Al-Muddathir</a>	56	Mecca	74
5	<a href="#">Al-Fatiha</a>	7	Mecca	1
6	<a href="#">Al-Masadd</a>	5	Mecca	111
7	<a href="#">At-Takwir</a>	29	Mecca	81
8	<a href="#">Al-Ala</a>	19	Mecca	87
9	<a href="#">Al-Lail</a>	21	Mecca	92
10	<a href="#">Al-Fajr</a>	30	Mecca	89
11	<a href="#">Ad-Dhuha</a>	11	Mecca	93
12	<a href="#">Al-Inshirah</a>	8	Mecca	94
13	<a href="#">Al-Asr</a>	3	Mecca	103

Chronological Order	Surah Name	Number of Verses	Location of Revelation	Traditional Order
14	<a href="#">Al-Adiyat</a>	11	Mecca	100
15	<a href="#">Al-Kauther</a>	3	Mecca	108
16	<a href="#">At-Takathur</a>	8	Mecca	102
17	<a href="#">Al-Maun</a>	7	Mecca	107
18	<a href="#">Al-Kafiroon</a>	6	Mecca	109
19	<a href="#">Al-Fil</a>	5	Mecca	105
20	<a href="#">Al-Falag</a>	5	Mecca	113
21	<a href="#">An-Nas</a>	6	Mecca	114
22	<a href="#">Al-Ikhlās</a>	4	Mecca	112
23	<a href="#">An-Najm</a>	62	Mecca	53
24	<a href="#">Abasa</a>	42	Mecca	80
25	<a href="#">Al-Qadr</a>	5	Mecca	97
26	<a href="#">Ash-Shams</a>	15	Mecca	91
27	<a href="#">Al-Burooj</a>	22	Mecca	85
28	<a href="#">At-Tin</a>	8	Mecca	95
29	<a href="#">Quraish</a>	4	Mecca	106
30	<a href="#">Al-Qaria</a>	11	Mecca	101
31	<a href="#">Al-Qiyama</a>	40	Mecca	75
32	<a href="#">Al-Humaza</a>	9	Mecca	104
33	<a href="#">Al-Mursalat</a>	50	Mecca	77
34	<a href="#">Qaf</a>	45	Mecca	50
35	<a href="#">Al-Balad</a>	20	Mecca	90
36	<a href="#">At-Tariq</a>	17	Mecca	86
37	<a href="#">Al-Qamar</a>	55	Mecca	54
38	<a href="#">Sad</a>	88	Mecca	38
39	<a href="#">Al-Araf</a>	206	Mecca	7
40	<a href="#">Al-Jinn</a>	28	Mecca	72
41	<a href="#">Ya-Sin</a>	83	Mecca	36
42	<a href="#">Al-Furqan</a>	77	Mecca	25
43	<a href="#">Fatir</a>	45	Mecca	35

Chronological Order	Surah Name	Number of Verses	Location of Revelation	Traditional Order
44	<a href="#">Maryam</a>	98	Mecca	19
45	<a href="#">Taha</a>	135	Mecca	20
46	<a href="#">Al-Waqia</a>	96	Mecca	56
47	<a href="#">Ash-Shuara</a>	227	Mecca	26
48	<a href="#">An-Naml</a>	93	Mecca	27
49	<a href="#">Al-Qasas</a>	88	Mecca	28
50	<a href="#">Al-Isra</a>	111	Mecca	17
51	<a href="#">Yunus</a>	109	Mecca	10
52	<a href="#">Hud</a>	123	Mecca	11
53	<a href="#">Yusuf</a>	111	Mecca	12
54	<a href="#">Al-Hijr</a>	99	Mecca	15
55	<a href="#">Al-Anaam</a>	165	Mecca	6
56	<a href="#">As-Saaffat</a>	182	Mecca	37
57	<a href="#">Luqman</a>	34	Mecca	31
58	<a href="#">Saba</a>	54	Mecca	34
59	<a href="#">Az-Zumar</a>	75	Mecca	39
60	<a href="#">Al-Ghafir</a>	85	Mecca	40
61	<a href="#">Fussilat</a>	54	Mecca	41
62	<a href="#">Ash-Shura</a>	53	Mecca	42
63	<a href="#">Az-Zukhruf</a>	89	Mecca	43
64	<a href="#">Ad-Dukhan</a>	59	Mecca	44
65	<a href="#">Al-Jathiya</a>	37	Mecca	45
66	<a href="#">Al-Ahqaf</a>	35	Mecca	46
67	<a href="#">Adh-Dhariyat</a>	60	Mecca	51
68	<a href="#">Al-Ghashiya</a>	26	Mecca	88
69	<a href="#">Al-Kahf</a>	110	Mecca	18
70	<a href="#">An-Nahl</a>	128	Mecca	16
71	<a href="#">Nooh</a>	28	Mecca	71
72	<a href="#">Ibrahim</a>	52	Mecca	14
73	<a href="#">Al-Ambiya</a>	112	Mecca	21

Chronological Order	Surah Name	Number of Verses	Location of Revelation	Traditional Order
74	<a href="#">Al-Mumenoon</a>	118	Mecca	23
75	<a href="#">As-Sajda</a>	30	Mecca	32
76	<a href="#">At-Tur</a>	49	Mecca	52
77	<a href="#">Al-Mulk</a>	30	Mecca	67
78	<a href="#">Al-Haaqqa</a>	52	Mecca	69
79	<a href="#">Al-Maarij</a>	44	Mecca	70
80	<a href="#">An-Naba</a>	40	Mecca	78
81	<a href="#">An-Naziat</a>	46	Mecca	79
82	<a href="#">Al-Infitar</a>	19	Mecca	82
83	<a href="#">Al-Inshiqaq</a>	25	Mecca	84
84	<a href="#">Ar-Room</a>	60	Mecca	30
85	<a href="#">Al-Ankaboot</a>	69	Mecca	29
86	<a href="#">Al-Mutaffifin</a>	36	Mecca	83
87	<a href="#">Al-Baqara</a>	286	Medina	2
88	<a href="#">Al-Anfal</a>	75	Medina	8
89	<a href="#">Al-i-Imran</a>	200	Medina	3
90	<a href="#">Al-Ahzab</a>	73	Medina	33
91	<a href="#">Al-Mumtahina</a>	13	Medina	60
92	<a href="#">An-Nisa</a>	176	Medina	4
93	<a href="#">Al-Zalzala</a>	8	Medina	99
94	<a href="#">Al-Hadid</a>	29	Medina	57
95	<a href="#">Muhammad</a>	38	Medina	47
96	<a href="#">Ar-Rad</a>	43	Medina	13
97	<a href="#">Al-Rahman</a>	78	Medina	55
98	<a href="#">Al-Insan</a>	31	Medina	76
99	<a href="#">At-Talaq</a>	12	Medina	65
100	<a href="#">Al-Bayyina</a>	8	Medina	98
101	<a href="#">Al-Hashr</a>	24	Medina	59
102	<a href="#">An-Noor</a>	64	Medina	24
103	<a href="#">Al-Hajj</a>	78	Medina	22

Chronological Order	Surah Name	Number of Verses	Location of Revelation	Traditional Order
104	<a href="#">Al-Munafiqoon</a>	11	Medina	63
105	<a href="#">Al-Mujadila</a>	22	Medina	58
106	<a href="#">Al-Hujraat</a>	18	Medina	49
107	<a href="#">At-Tahrim</a>	12	Medina	66
108	<a href="#">At-Taghabun</a>	18	Medina	64
109	<a href="#">As-Saff</a>	14	Medina	61
110	<a href="#">Al-Jumua</a>	11	Medina	62
111	<a href="#">Al-Fath</a>	29	Medina	48
112	<a href="#">Al-Maeda</a>	120	Medina	5
113	<a href="#">At-Taubah</a>	129	Medina	9
114	<a href="#">An-Nasr</a>	3	Medina	110

### 5.2.7 The Mystical “WE” Of The Qur’an, – We Created, Inspired, And Judge.

Translations By Brown, Pickthal, Shakir, and Yusufali.

Dr. N. J. Dagood in NJDK, may have solved this problem for us on the first page of his introduction where he claims in footnote 2. “God speaks in the first person plural, which often changes to the first person singular or the third person singular in the course of the same sentence.”

*{We, however, will extract the same information by addressing translations of the Quran by four different authors.}*

#### 5.2.7.1 The Mystical “WE” Of The Qur’an, – Yusufali Edition - Translation by William Brown

The “mystical” WE of the Qur’an is found all over within “Official Islamic documents. Our intent is to determine who the “We”s are in enough Qur’an (Surah) and Hadith passages to establish who these personage may be. Listing below only a few instances, a look at the entire Qur’an for ‘We’ in the Yusufali version produced 957 verses (**ayat**) that context indicates refer to Allah! It appears that the all knowing Allah is ignorant of pronoun usage! Most of these 957 verses have multiple 1<sup>st</sup> person plural pronouns with the same referent; We, Us, Our, Ourselves. Surely such slipshod scholarship has been observed by scholars from Islam, yet their writings are, or seem to be, silent on this issue. This is at least as bad as Joseph Smith’s angel Moron-I. Or is it I Moron?

{Here is an obvious place for common ground. See Gen 1:26, 11:7.}

- Su 17:70 **We** have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of **Our Creation**. *{This must be Allah, Himself unless creation was relegated to Angels. Common ground with Gen 1:1-2, 26, 11:7.}*
- Su 17:71 One day **We** shall **call together all human beings with their respective Imams**: Those who are given their record in their right hand will read it with pleasure, and they will not be dealt with unjustly in the least. *{This must be Allah, Himself unless Judgement was relegated to Angels. Here may be common ground with John 5:17-30, 2 Cor 5:10, Rev 20:11-15.}*
- Su 17:72 But **those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.**
- Su 17:73 **And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different**: In that case, behold! They would certainly have made thee their friend! *{This must be Allah, Himself unless Giving Revelation was relegated to Angels. John 1:17; 2 Tim 3:16}*
- Su 17:74 And had **We** not given thee strength, thou wouldst nearly have inclined to them a little.
- Su 17:75 In that case **We** should have made thee taste an equal portion of punishment in this life, and an equal portion in death: **And moreover thou wouldst have found none to help thee against Us!** *{This must be Allah, Himself unless Judgement was relegated to Angels. Common ground with John 5:17-30, 2 Cor 5:10, Rev 20:11-15.}*
- Su 17:76 Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not *{have}* stayed therein after thee, except for a little while.
- Su 17:77 This was **Our** way with the apostles **We sent** before thee: Thou **wilt find no change in our ways**. *{This must be Allah, Himself unless 1. creation, 2. "Apostolic" selection, 3. and Abrogation of Inspiration, was relegated to Angels. Here may be common ground with 1. Gen 1:1-2, 26, 11:7. 2. De 7:6; 1 Sam 16:7-13; John 15:15-22. 3. John 1:17; 2 Tim 3:16 2 Pet 1:20-21, 3:15-16.}*<sup>a</sup>

### 5.2.5.2 The Mystical "WE" Of The Qur'an, – Translation by Pickthal

*{Please see the comments in Section 1.2.4.1, above}*

- Su 17:70 Verily **we** have honoured the Children of Adam. **We** carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom **We created** with a marked preferment.
- Su 17:71 On the day when **We** shall summon all men with their record, whoso is given his book in his right hand-such will read their book and they will not be wronged a shred.
- Su 17:72 Whoso is blind here will be blind in the Hereafter, and yet further from the road.

<sup>a</sup> Whenever I would use the expression; "We", my friends would ask me if I was Pregnant. Today We is used if I'm referring to a collective that includes Me. As in Our School, or We have been married 58 years, etc.

Su 17:73 And they indeed strove hard to beguile thee Muhammad away from that wherewith **We have inspired thee, that thou shouldst invent other than it against Us**; and then would they have accepted thee as a friend.

Su 17:74 And if **We had not made thee wholly firm** thou mightest almost have inclined unto them a little.

Su 17:75 Then had **we made thee taste a double punishment of living and a double punishment of dying, then hadst thou found no helper against Us**.

Su 17:76 And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed there but a little after thee.

Su 17:77 Such was **Our method in the case of those whom We sent before thee to mankind, and thou wilt not find for Our method aught of power to change**.

### 5.2.5.3 The Mystical “WE” Of The Qur’an, – Translation by Shakir

*{Please see the comments in Section 1.2.4.1, above}*

Su 17:70 And surely **We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created**.

Su 17:71 Remember the day when **We will call every people with their Imam**; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

Su 17:72 And whoever is blind in this, he shall also be blind in the hereafter; and more erring from the way.

Su 17:73 And surely they had purposed to turn you away from that which **We have revealed to you, that you should forge against Us other than that**, and then they would certainly have taken you for a friend.

Su 17:74 And had it not been that **We had already established you**, you would certainly have been near to incline to them a little;

Su 17:75 In that case **We would certainly have made you to taste a double punishment in this life and a double punishment after death, then you would not have found any helper against Us**.

Su 17:76 And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

Su 17:77 **This is Our course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course**.

### 5.2.5.4 The Mystical “WE” Of The Qur’an, – Translation by Yusufali

*{Please see the comments in Section 1.2.4.1, above}*

Su 17:70 **We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation**.



- Su 17:71 One day **We shall call together all human beings with their respective Imams**: those who are given their record in their right hand will read it with pleasure, and they will not be dealt with unjustly in the least.
- Su 17:72 But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.
- Su 17:73 And their purpose was to tempt thee away from that which **We had revealed unto thee**, to substitute in **our name something quite different**; in that case, behold! they would certainly have made thee their friend!
- Su 17:74 And had **We** not given thee strength, thou wouldst nearly have inclined to them a little.
- Su 17:75 In that case **We** should have made thee taste an equal portion of punishment in this life, and an equal portion in death: and moreover **thou wouldst have found none to help thee against Us!**
- Su 17:76 Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed therein after thee, except for a little while.
- Su 17:77 **This was Our way with the messengers We sent before thee: thou wilt find no change in Our ways.**

### 5.2.6 The Angels Of The Qur'an, – Translation By William Brown

- Su 6:8 They say: "**Why is not an angel sent down to him?**" If **We** did send down an **angel**, the matter would be settled at once, and no respite would be granted them. *{The ever present "WE".}*<sup>a</sup>
- Su 6:9 If **We** had made it an angel, **We** should have sent him as a man, and **We** should certainly have caused them confusion in a matter which they have already covered with confusion.
- Su 6:50 Say: "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, **nor do I tell you I am an angel.** I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing? Will ye then consider not?"
- Su 11:12 Perchance thou mayest feel the inclination to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an **angel come down with him?**" But thou art there only to warn! It is Allah that arrangeth all affairs!
- Su 11:31 "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, **nor claim I to be an angel.** Nor yet do I say, of those whom your eyes do despise that Allah will not grant them all that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrongdoer."
- Su 12:31 When she heard of their malicious talk, she sent for them and prepared a banquet for them: She gave each of them a knife: And she *{The wife of Potiphar – This story as is most writing in the Qur'an, VERY CHILDISH – The stories come from an Immoral man who already knows that Allah is NOT the TRUE GOD.}*

<sup>a</sup> Note that the We are not Human nor Jinns nor Angels and can only be **the gods** – allah! It is apparent they worship the god of this world, Satan and his demon angels (Jinns).

said to **Joseph**, "Come out before them." When they saw him, they did extol him, and in their amazement cut their hands: They said: "Allah preserve us! No mortal is this! **This is none other than a noble angel!**"

Su 17:95 Say, "If there were settled, on earth, **angels walking about in peace and quiet, We** should certainly have sent them **down from the heavens an angel for an apostle.**"

Su 19:17 She placed a screen to screen herself from them; then **We** sent to her **Our angel**, and **he appeared before her as a man in all respects.** *{Notice, No Wings}*

Su 25:7 And they say: "What sort of an apostle is this, who eats food, and walks through the streets? **Why has not an angel been sent to give admonition with him?**

Su 32:11 Say: "**The Angel of Death, put in charge of you, will duly take your souls:** Then shall ye be brought back to your Lord." *{The 64 dollar question is: Who is your lord? All indications so far imply your lord is the god of this world. 2 Cor 11:14, and notice The Body of Christ will Judge Angels! 1 Cor 6:3.}*

Su 50:21 And there will come forth every soul: With each will be an angel to drive, and an angel to bear witness. *{How did Mohammed know that angels will use automobiles to move us in heaven? If an angel has an accident, there is an angel to witness the altercation. Oh Groan – I guess it's getting late! NEC}*

### 5.2.7 The Jihad Of The Qur'an, and The Hadith.

This section will be a summarization of Appendix B – JIHAD - The Teaching Of Islam From Its Primary Sources - The Quran And Hadith, **A study courtesy of Rev. Richard P. Bailey**. Rev. Bailey should be commended for his fine and careful work. In his treatment, Rev. Bailey displayed the development of the Quran's teaching about Jihad in **four stages**.

#### His Keys to these readings:

- **"Verses from the Quran are in bold print. All are from the English translation by A. Yusuf Ali."**
- (In **brackets** after each reference I have added a brief summary of the Quranic passage.)
- [YA: "Some of the comments of Yusuf Ali, the translator of the Quran into English are interjected in smaller type and [in square brackets] in order to give more understanding of the Muslim interpretation of these verses."]
- All dates in the Quran and Hadith are relative to the start of Islam, being, as the religion revelation to Prophet Mohamed, started in year 610 by the revelation of the first verse of Quran (the Islam religion Holy book) in Mecca (in present country Saudi Arabia).
- The references to the Sura and the basic concept **stated are in bold print**.
- [Other comments *{in italic}* and within brackets, are my own - NEC]
- All Surah passages are taken from Koran (Susafali Edition) by William Brown.

### 5.2.7.1 Stage One: (In Mecca) - No Retaliation:

While still in Mecca, Mohammad and his followers did not retaliate or fight. The Suras originating during that time contained teaching typified by the following verse description:

#### **Sura 73:10,11 (be patient and bear with those who deny the truth)**

- Su 73:10 And have patience with what they say, and leave them with noble dignity.  
 11 And leave Me alone to deal with those in possession of the good things of life, who yet deny the Truth: and bear with them for a little while.  
 12 With Us are Fetters to bind them, and a Fire to burn them,  
 13 And a Food that chokes, and a Penalty Grievous.

### 5.2.7.2 Stage Two: (First Instruction In Medina) - Defensive Fighting Permitted:

Several months after arrival in Medina the Muslims began looting the Meccan caravans passing through the area. **(It is very hard to understand how someone claiming to be a prophet could adopt the carnal, pagan Arab practice of robbing the caravans of other tribes, call it "striving in the way of God" and then say that one fifth of the loot belongs to God!)** That practice eventually resulted in their being attacked by the Quraish from Mecca<sup>22</sup> in several battles, beginning with the battle of Badr in 624. **At that time permission was given to defend themselves by fighting and killing.** The only enemies in the picture were the "unbelievers" of the Quraish tribe in Mecca, who were idol worshippers.

#### **Sura 22:39-41 (permission is given to go to war to defend themselves)**

- Su 22: 39 To those against whom War is made, permission is given to fight, because they are wronged; — and verily, Allah is Most Powerful for their aid; —  
 40 They are those who have been expelled from their homes in defiance of right, — for no cause except that they say, "Our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His cause; — for verily Allah is Full of Strength, Exalted in Might, able to enforce His Will.  
 41 They are those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: With Allah rests the end and decision of all affairs.

### 5.2.7.3 Stage Three: (Revised Instruction In Medina) - Defensive Fighting Commanded:

A few months after granting permission to fight in self-defense, **the command was given making war (in self defense) a religious obligation.** At first, the only enemies in the picture were the "unbelievers" of the Quraish tribe in Mecca, who were idol worshippers. They were the ones who had in a sense declared war on the Muslims.

Starting with the battle of Uhud (see sure 3 references below) the hypocrites (Arabs who claimed to be Muslims, but really did not believe) began to show themselves as enemies. Later the Jews were considered enemies. In the beginning of this stage the Jews were not considered enemies because Muhammad was still expecting them to accept him as a prophet like Moses. For examples showing the gradual increase in ferocity:

**Sura 2:109 (forgive and overlook unbelieving Jews and let God take care of them)**

Su 2: 109 Quite a number of the People of the Book wish they could turn you people back to infidelity after ye have believed, from selfish envy, after the Truth hath become manifest unto them: But forgive and overlook, till Allah accomplish his purpose; for Allah hath power over all things.

**Sura 33:25-27 (God enabled the Muslims to defeat both the idolaters and the Jews supporting them in their third and final attack against Medina, called the battle of the Trench, in 627 AD.)**

Su 33:25 And Allah turned back the Unbelievers for all their fury: No advantage did they gain; and enough is Allah for the Believers in their fight. And Allah is full of Strength, Able to enforce His Will.

26 And those of the people of the Book who aided them — Allah did take them down from their strongholds and cast terror into their hearts. So that some ye slew, and some ye made prisoners.

27 And He made you heirs of their lands, their houses. And their goods, and of a land which ye had not frequented before. And Allah has power over all things.

**Sura 66:9 (fight against unbelievers and hypocrites)**

Su 66: 9 O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell — n evil refuge indeed.

**Sura 49:15 (True believers spend all in God's cause.)**

Su 49: 15 Only those are Believers who have believed in Allah and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

**5.2.7.4 Stage Four: (After Conquering Mecca) - Offensive War Commanded To Kill The Pagans And Humble The Christians And Jews:**

The Muslims continued to gain strength until the Meccans surrendered (in 630 AD). Most of the pagans of the city then became Muslims, so Mohammad and his followers were able to take over the city and cleanse the Ka'aba of some 360 idols resident there. At this point a new order was given to fit the new situation. By this time it was evident that the Jews would not accept Muhammad's claim to be a prophet, so the list of enemies now included all unbelievers - Jews and Christians as well as the pagans. Now it is no longer just defensive fighting, but aggressive Jihad against all unbelievers is commanded. **Since this is the final teaching of the Quran regarding Jihad, it is what is still in force today.**

**Sura 5:36-38 (death or torture to those who oppose the Apostle)**

- Su 5:36 The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;
- 37 Except for those who repent before they fall into your power: In that case, know that Allah is Oft-Forgiving, Most Merciful.
- 38 O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: That ye may prosper.

**Sura 5:54 (Don't befriend Jews or Christians because they are unjust and unreliable)**

- Su 5:54 O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them for friendship is of them. Verily Allah guideth not a people unjust.

**Sura 9:1-6 (Dissolve all treaties with those pagans who haven't kept them, giving them four months notice. But keep your treaties with other idol worshipers till the end of the time agreed upon. In the future, make no more treaties with pagans, but kill those who do not receive Islam.)**

- Su 9:1 Tauba Repentance or Baraat Immunity. A declaration of immunity from Allah and His apostle, to those Pagans with whom ye have contacted mutual alliances:
- 
- 2 Go ye, then, for four months, backwards and forwards, as ye will, throughout the land, but know ye that ye cannot frustrate Allah by your falsehood but that Allah will cover with shame those who reject Him.
- 3 And an announcement from Allah and His Apostle, to the people assembled on the day of the Great Pilgrimage, — that Allah and His Apostle dissolve treaty obligations with the Pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.
- 4 But the treaties are not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: For Allah loveth the righteous.
- 5 But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem of war; but if they repent, and establish regular prayers and practice regular charity, then open the way for them: For Allah is Oft-Forgiving, Most Merciful.
- 6 If one amongst the pagans ask thee for asylum. Grant it to him. So that he may hear the Word of Allah; and then escort him to where he can be secure that is because they are men without knowledge.

**Sura 9:11-15 (Pagans who accept Islam become brother Muslims. Fight those who break their agreements. God will punish them by your hands.)**

- Su 9:11 But even so, if they repent, establish regular prayers, and practice regular charity, — they are your brethren in Faith: Thus do We explain the Signs in detail, for those who understand.
- 12 But if they violate their oaths after their covenant, and taunt you for your Faith, — fight ye the chiefs of Unfaith: For their oaths are nothing to them: That thus they may be restrained.
- 13 Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first to assault you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
- 14 Fight them, and Allah will punish them by your hands, cover them with shame, help you to victory over them, heal the breasts of Believers,
- 15 And still the indignation of their hearts. For Allah will turn in mercy to whom He will; and Allah is All-Knowing, All-wise.

**Sura 9:19-22 (Jihad is greater than other service, and of the highest rank in the sight of God)**

- Su 9:19 Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to the pious service of those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: And Allah guides not those who do wrong.
- 20 Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: They are the people who will achieve salvation.
- 21 Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of Gardens for them, wherein are delights that endure:
- 22 They will dwell therein forever. Verily in Allah's presence is a reward, the greatest of all.

**Sura 9:29-31 (fight against Jews and Christians until they are subdued, because God's curse is on them)**

- Su 9:29 Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the Religion of Truth, even if they are of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
- 30 The Jews call Uzair Ezra a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; In this they imitate what the Unbelievers of old used to say. Allah's curse be on them: How they are deluded away from the Truth!
- 31 They take their priests and their anchorites to be their lords in derogation of Allah, and they take as their Lord Christ the son of Mary; Yet they were commanded to worship but One God: There is no god but He. Praise and glory to Him: Far is He from having the partners they associate with Him.

**Sura 9:111 (God gives Paradise to those who give all they have to God and slay and/or are slain in Jihad.)**

- Su 9:111 Allah hath purchased of the Believers their persons and their goods; for theirs in return is the Garden of Paradise: They fight in His Cause and slay and are slain: A promise binding on Him in Truth, through the Law, the Gospel, and

the Koran: And who is more faithful to his Covenant than Allah? Then rejoice in the bargain which ye have concluded: That is the achievement supreme.

### 5.2.8 From The Hadith (Traditions):

From Appendix B, Rev. Bailey also compiled Jihadic Quotes from the Hadith with the following explanation:

**200 to 300 years after the death of Muhammad**, several men devoted their lives to collecting verifiable ("Sahih") traditions ("Hadith") concerning **the teachings and actions of Muhammad**<sup>a</sup> as witnessed by his followers and passed on through other reliable believers. Among the six most respected Hadith collections, **Muhammad bin Ismail bin Al-Mughirah Al-Bukhari's nine volume collection is the most respected of all.** *{It is what we quote in this book.}* Dr. Muhammad Muhsin Khan, who translated Imam Bukhari's work into English, wrote, "It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him". The most authentic book after the Book of Allah (i.e. Al-Qur'an) is Sahih-Al-Bukhari." In his careful investigation Imam Bukhari accepted as authentic only 7275 out of the 300,000 hadith which he heard. Among these traditions, are many regarding Muhammad's teaching and practices concerning Jihad. **(Volume four alone contains 283 of them.) I have selected the following 50 traditions from Imam Bukhari's collection which I feel capture the essence of Jihad in Islam:**

**His key to be used by readers of the Hadith written or encapsulated below::**

- **"The actual tradition is in bold print."**
- Comments from Al-Bukhari are: [Bukhari: "in square brackets and smaller type"]. These may actually be the comments of the translator, but they appear to be those of Imam Bukhari.
- [Any comments I (Rev. Bailey) have added are also in square brackets and smaller type]
- [Other comments *{in italics}* and within brackets, are my own - NEC]

#### 5.2.8.1 From The Hadith Volume 4:

*{Notice the increase in importance of Jihad as the volume unfolds.}*

**4:41** Abdullah bin Masud said, **"I asked Allah's Apostle, O Allah's Apostle! What is the best deed?" He replied, To offer the prayers at their early stated fixed times.' I asked, What is next in goodness?' He replied, To be good and dutiful to your parents.' I further asked, What is next in goodness?' He replied, To participate in Jihad in Allah's cause."**

<sup>a</sup> **Taqi ad-Din Ahmad ibn Taymiyyah** (Arabic: تقي الدين أحمد ابن تيمية) known as Ibn Taymiyyah (22 January 1263 –26 September 1328) was an Islamic scholar, theologian and logician. He lived during the troubled times of the Mongol invasions, much of the time in Damascus. He was a member of the school founded by Ahmad ibn Hanbal and is considered by his followers, along with Ibn Qudamah, as one of the two most significant proponents of Hanbalism. In the modern era, his adherents often refer to the two as "the two sheikhs" and Ibn Taymiyyah in particular as "Sheikh ul-Islam". Ibn Taymiyyah sought the return of Sunni Islam to what he viewed as earlier interpretations of the Qur'an and the Sunnah, and has had considerable influence in contemporary Wahhabism and Salafism. His 'maxim' transmitted was/is **"Read the Book (the Qur'an), Model the Man (Muhammad)!"**

**4:42 (& 4:311) Muhammad said, "There is no Hijra (i.e. migration from Mecca to Medina) after the conquest (of Mecca), but Jihad and good intention [to fight in Jihad] remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately."**

[In other words, Muslims cannot now join Muhammad in 610 A.D. in sacrificing and leaving their homes in Mecca in order to migrate to Medina, but they can show their dedication to God by sacrificing all they have in Jihad, or at least intend to if given the opportunity.]

**4:45 Someone asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied. "A believer who strives his utmost in Allah's cause with his life and property." They asked, "Who is next?" He replied. "A believer who stays in one of the mountain paths worshiping Allah and leaving the people secure from his mischief."**

*{In other words, fighting in Jihad is better than being a devout monk.}*

**4:46 Muhammad said, "... Allah guarantees the He will admit the Mujahid [one who fights in Jihad] in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."**

*{Imagine how Muslims must try to interpret Allah's guarantee when they are defeated in Jihad, and neither die as martyrs nor are rewarded as victors.}*

**4:175 Umair said, "Um Haram informed us that she heard the Prophet saying, Paradise is granted to the first batch of my followers who will undertake a naval expedition.' Um Haram added, I said, O Allah's Apostle! Will I be amongst them?' He replied, You are amongst them.' The Prophet then said, The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, Will I be one of them, O Allah's Apostle?' He replied in the negative."**

*{Notice it is an invasion, not a defensive war and redemption comes by works.}*

**4:186 Aisha said, "Once the Jews came to the Prophet and said, Death be upon you.' So I cursed them. The Prophet said, What is the matter?' I said, Have you not heard what they said?' The Prophet said, Have you not heard what I replied (to them)? (I said), ("The same is upon you.")'"** [Bukhari: "There is great similarity between the pronunciations of the Arabic words meaning 'peace' and 'death.' The first is 'as-salamu' and the second is 'as-samu.' The Jews instead of saying 'As-salamu Alai-kum' (peace be on you.)' said, 'As-samu Alai-kum,' intending to invoke evil upon the Prophet rather than to greet him. But the Prophet noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allah would accept the Prophet's invocation and reject theirs."]

*{Quite a contrast with Jesus, who taught "Bless them who curse you." (Luke 6:28)!}*

**4:196 Mohammad said, "I have been ordered to fight with the people till they say, None has the right to be worshiped but Allah,' and whoever says, None has the right to be worshiped by Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah (either to punish him or to forgive him.)"** *{Clear enough! He was "ordered" to fight with the people until they become Muslims!}*

**4:256 As-Sa'b bin Jaththama said, "The Prophet ... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, They (i.e. women and children) are from them (i.e. pagans).'"**



4:258 Ibn Umar said, "**During some of the Ghazawat [Jihad wars] of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children.**"

*{Did our "Inspired Prophet change his "mind"}*

4:260 Ikrima said, "**Ali burnt some people [apparently Muslims who had left Islam] and this news reached Ibn Abbas, who said, Had I been in his place I would not have burnt them, as the Prophet said, "Don't punish (anybody) with Allah's punishment." No doubt, I would have killed them, for the Prophet said, "If somebody (a Muslim) discards his religion, kill him."**"

*{The Islamic law of apostasy mandates death to anyone who leaves Islam. This suggests that Christians who convert a Muslim to Christianity had better have Kevlar to clothe both he and his convert.}*

4:267,269 Muhammad said, "**War is deceit.**"

*{I wonder if that applies to some other person mentioned in that book??? NEC}*

4:270 Jabir bin Abdullah said, "**The Prophet said, Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?' Muhammad bin Maslama said, O Allah's Apostle! Do you like me to kill him?' He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, This person (i.e. the Prophet) has put us to task and asked us for charity.' Ka'b replied, By Allah, you will get tired of him.' Muhammad said to him, We have followed him, so we dislike to leave him till we see the end of his affair.' Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.**" *{This certainly clarifies the meaning of "War is deceit."}*

4:288 Ibn Abbas said, "**... The Prophet on his death-bed, gave three orders saying, Expel the pagans from the Arabian Peninsula, ...'**" *{The Muslims not only expelled the pagan Arabs from the land they had possessed for centuries, but until today they will not allow non-Muslims to be citizens of Saudi Arabia. Therefore, they should have no trouble understanding why the Jews have attempted to push the non Jewish Palestinians out of Palestine. But today, Palestinians are living, working at Jewish firms, living in close proximity to Jews, within the borders of Israel!}*

#### 5.2.8.2 From The Hadith Volume 9:

9:50 (& 4:283) Ali said, "**... no Muslim should be killed ... for killing a kafir (disbeliever).**"

*{In other words, killing a non Muslim is not murder, it is holy war.}*

9:57 Some Zanadiqa (atheists) were brought to Ali and he burnt them. The news of this event, reached Ibn Abbas who said, "**If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, Whoever changed his Islamic religion, then kill him.'**"

*{It appears that Allah's apostle does anything he felt like, ignoring or forgetting what he previously said! Hmmm, Sounds like the same jive' we've been getting from the Whitehouse. I wonder if they've learned it from the same source???*

### 5.2.8.3 In Conclusion.

[On page xxiv of his introduction to Bukhari's Hadith, Dr. M. Khan, the translator (into English) writes:]

**"Then Allah revealed in Sura Bara'at (9) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the pagans as well as against the people of the scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the Jews and Christians who do not embrace Islam and are under the protection of an Islamic government) with willing submission and feel themselves subdued (Su 9:29). So they (Muslims) were not permitted to abandon the fighting against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and have the possibility of fighting against them."** *{This is the philosophy of "the neighborhood bully."}*

### 5.3 Our Criticisms Of Islam.

#### 5.3.1 A Religion Of Works.

A religion of works vs. Grace through faith. Eph 2:8-9; Tit 3:5, 1 Pet 1:18-23, 25.

#### 5.3.2 A Rigorous Monotheism No Son.

A rigorous monotheism, No Son, vs. The Son of God, Psm 2; Mat 4:3, 6<sup>a</sup>; Mrk 1:1, 11, 3:11, 5:7, 9:7, 14:61-62; Luk 3:22, 4:41, 8:28, 10:22, Joh 3:18, 35-36, 5:19-26, 6:40, 69, 10:36, 11:4, 27, 14:13, 17:1 12, 19:7, 20:31; Act 3:13, 26, 7:56 (Son of man = Son of God), 8:37, 9:20, 13:33, Rom 1:3-4, 9, 5:10, 8:3, 29, 32, 1 Cor 1:9, 4:17, Gal 1:19, 2:20, 4:4, 6-7; Eph 4:13; Col 1:13; 1 The 1:10; Heb 1:2, 5, 8, 4:14, 5:5, 8, 6:6, 7:28, 10:29; 2 Pet 1:17; 1 Joh 1:3, 7, 2:22-24, 3:8

#### 5.3.3 Scripture Is Quran + Selections From The Hadith + Tafsir + Biographies.

- ~~1. Tawrat (at-Tawrāt) Torah. They think the present version<sup>2</sup> is incorrect.~~
- ~~2. Zabur (az-Zabur) Psalms (by David) They think the present version<sup>2</sup> is incorrect.~~
- ~~3. Injil (al-Injil) an original gospel written by God and given to Jesus. They think the present version<sup>2</sup> is incorrect.~~
4. The Qur'an,
5. The tafsir; the commentaries on the Qur'an
6. The Hadith (Traditions of the prophet)
7. Biographies of Muhammad
- ~~8. The Scrolls of Abraham. These have been lost.~~
- ~~9. Kitab of Yahya (the book by John the Baptist). These also are probably non-existent.~~
- ~~10. Scrolls of Moses. These are non-existent.~~

Scripture Is Quran + Selections From The Hadith + Tafsir + Biographies vs. the Bible Sola Scriptura.

2 Tim 3:16-17, Heb 4:12; 2 Joh 1:3, 9; Rev 2:18-24; 4:9-10; 5:5, 9-13; Rev 22:18-21, 23.

#### 5.3.4 Islam Is A Theocratic Provision For War Against All But Good Muslims - Against The World..

As has been shown, above, in the Jihad sections 5.2.7 (Surah) and 5.2.8 (Hadith), in sometimes contradictory statements, The Islamic Theocracy is commanded by Allah to kill all the Pagans and those who abdicate Islam. This also applies to Christians and Jews (People of The Book) if they refuse to submit and pay the Jizya (Tax).

##### 5.3.4.1 Jesus - Isa - Will Come Again In The Last Days, To Kill Christians And Jews.

In section 4.1 Islamic Eschatology, Isa., the Son of Mary will return again at the end of history. In this coming he will kill the Christians and Jews remaining

#### 5.3.5 Mohammed is a False Prophet.

Mohammed is a False Prophet. For example, Mohammed and the Bahai prophets' Erred in their prophecy about the length of time Noah preached before the flood – 950 years. The **Bab, Baha-ullah**, (of the Bahai faith) **and Mohammed** (Koran Su 11:38 and Su 29:14), made the same egregious error in their inspired' works. As is seen in Gen 6:11 **Noah was 600 years, one month, and 17 days, old, when the flood came! These three are false prophets**; Deu 13:1-5, 18:20-22; Isa 8:20; 2 Pet 1:19-2:19; Rev 22:12-21.

<sup>a</sup> Mat 4:3, 6 contain 1<sup>st</sup> class conditions, i.e. Since you are the Son Of God. . . .

Note: the actual Koran reference to the time of Noah’s preflood ministry, from Su 11:38, may have been eliminated from more modern versions, but it also exists in the following verse Su 29:14. **So that contradictions exist in their own more modern Scripture.**

Su 29:14 **We** once sent Noah to his people, and **he tarried among them a thousand years less fifty**: But the Deluge overwhelmed them while they persisted in sin.

*{Note here the mysterious We’}*

From Gal 1:6-9, Section 1.1.8, above, we’ve seen that the ‘gospel’ from an angel or man that is different than that which Paul preached is a FALSE Gospel, coming from satanic forces and should be ignored.

This brings up a lesson for us. **Tell the truth. It’s hard to remember our lies. They will trip us up.**

The Su 11:38 verse in context now reads:

Su 11:36 And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

Su 11:37 And make the ark before **Our eyes** and according to **Our revelation**, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

Su 11:38 And he began to make the ark; and whenever the chiefs from among his people passed by him **they laughed at him**. He said: **If you laugh at us**, surely **we too laugh at you as you laugh at us**.

Su 11:39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

**Something silly should illustrate the childish language of Noah (Nuh) and his friends from the Koran.**



1. I’m Watching You



3. Watching You I’m Watching You!



2. O Yeah, I’m



4. Watching Him! Oh Yeah, I’m Watching

**Figure 5.11 A Caricature of Su 11:38**

Pictures Courtesy of E\*TRADE.

## 6. Christian Theology In Brief.

So that a clear distinction is made between Christianity and Islam, The following brief outline of various elements of the Christian faith germane to our discussion is put forward.

### 6.1 A Partial Statement Of Faith

Truly, Born-From-Above (Grk.  $\alpha\omega\theta\epsilon\nu$ ) Jo 3:3, Christians do or will share the following Items of Faith:

1. Bibliology - The words of the O.T. and N. T. 66 Book writers are true, God-Breathed, inerrant in their Autographs, (Hebrew, Aramaic, and Greek Languages). {Any groups thinking themselves to be Christian, that don't believe this, AREN'T.} This Word (and accurate translations) under the direct supervision of The Holy Spirit, provides salvation, sanctification, hope, and comfort for every believer. Deu 30:11-14; Psm 18:30, 119, Mat 13:33; Joh 1:12-13, 12:48, 15:3; Ac 4:4, 17:11, 20:32; Ro 10:17; 1Co 12:8; Ga 6:6; Eph 1:13, 5:26, 6:17; Col 1:5, 3:16; 1Th 1:6, 2:13, 4:5; 2Ti 2:15, 3:16, 4:2; Tit 2:5; Heb 4:12; Jas 1:22; 1Pe 1:23, 1Pe 2:2; 2Pe 3:5; 1Jo 1:1; Rev 1:1-8; 19:3, 19:11-16.
2. God – The Word is The Creator and sustainer of the Universe and Man. (Gen 1:1 – 31; Jo 1:1-18; Col 1:12-19; 1Jo 5:7).
3. God – The Word, The LORD Jesus is Judge of Heaven and Earth. Jo 5:22-23, 20:11-15.
4. The Provision of salvation for man. Designed in eternity for implementation after man's fall. (Gen 3:15; Isa 7:13-14; 9:6-7; 52:5-53:12; Mic 5:1, 2, 3-15; Ro 8:28-39; Eph 2:1-10; 1 Pet 1:2, 17-21; 1 Jo 5:12-13)
5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19;
 

God The Father and God The Holy Spirit are incorporeal<sup>127</sup>, but of the same Essence' as the Son. The resurrected, God the Son, now has A Resurrected body (Mat 28:16-20; Mrk 16:14-20; Luk 24:44-53; Joh 20:19-21:25) – The God-Man in the heavenlies. Acts 1:9-11, 2:23; 1 Cor 15:1-58; 1 Jo 2:1-2.
6. From a Systematic look at God, in Scripture, we see that God has/is the following Attributes and Essence.

#### I. Personality.

1. Omniscience. Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;
2. Sensibility. Jer 31:3
  - a. Holiness. Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.
  - b. Justice. 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32
  - c. Love. Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13
  - d. Goodness. Eph 2:4-5
    - i. Mercy. Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16
    - ii. Grace. Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16,

<sup>127</sup> Note: {I said Incorporeal, NOT: Conductorial, Curatorial, Dictatorial, Directorial, Editorial, Equatorial, Immemorial, Janitorial, Monitorial, Monsignorial, Natatorial, Piscatorial, Preceptorial, Professorial, Purgatorial, Reportorial, Senatorial, Or Territorial}

- 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Joh 1:3; Jude 1:4; Rev 1:4, 22:21
- e. Truth. Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Joh 14:6; Ro 3:4; Heb 10:23
- f. Rationality. Gen 1:4. 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)
3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Joh 2:17.
- a. Freedom. Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.
- b. Omnipotence. Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12. 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8, 10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5; Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.
- II. Constitutional Attributes – These are predicables<sup>128</sup> of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.
1. Simplicity. Whatever is God is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and **the one Essence is simple in itself**.
- a. Invisible. as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn't see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.
- b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His uncompounded Essence.
2. Unity. God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. “The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity
3. Infinity. The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live. The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent; it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyper-dimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause is infinite. Psm 147:5. For valid mathematical representations of the infinite, see Appendix A- A Warning About The Use Of The Checking Principle. For example how can the Spirit of Christ dwell in us and we seated with Christ in the heavenlies? Answer. See Differential Geometry illustration in Appendix A.
4. Eternity. “The eternity of God is involved in His Self-Existence. He is uncaused; therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be.” Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13. See also Ex 3:14 The “I AM” of Scripture and Joh 8:24, 28, **58**; 14:6, 11, 20.
5. Immutability. “As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable.” Heb 6:18; Jas 1:17
6. Omnipresence or Immensity. Gen 3:8; Ex 33:14; Deu 4:37; Psm 103:22
7. Sovereignty Power, Authority. Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)

## 6.2 The Holy Spirit Is God.

### A. The Holy Spirit Is A Person.

We list some Attributes of Human personality below to show He possesses things like this.

#### 1. The Holy Spirit Has Intellect.

<sup>128</sup> predicables: capable of being asserted. to proclaim publicly, preach, predicate.

- a. **1 Cor 2:10** But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.
  - b. **Is 11:2** And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;  
**3** And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
  - c. **Eph 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:  
**18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,
  - c. **Rom 8: 27** And he (Jesus) that searcheth the hearts knoweth what *is* the mind of the Spirit, because he (Jesus) maketh intercession for the saints according to *the will of God*.
2. **The Holy Spirit Has Emotions Or Sensibility.** - Or the Holy Spirit is NOT merely an influence!
    - a. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.
    - b. The Holy Spirit **Can Be Quenched** - **1 Thess 5:19** Quench not (stop quenching) the Spirit.
    - c. The Holy Spirit **can display love (agape)** - **Rom 15:30** ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in *your* prayers to God for me;
  3. **The Holy Spirit Has Will.** -  
 In 1 Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit. **1 Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as He will.**
  4. **The Holy Spirit Performs Actions Of Personality.**
    - a. He Teaches (**Joh 14:26**),
    - b. He Witnesses (**Joh 15:26, Rom 8:16**),
    - c. He Guides (**Rom 8:14**),
    - d. He Convinces Or Convicts (**Joh 16:7-8**),
    - e. He Restrains Or Hinders (**Gen 6:3, 2 Thess 2:7**),
    - f. He Commands And Directs People (**Acts 8:29**),
    - g. He Performs Miracles (**Acts:39**),
    - h. He Calls/Sends For Special Service (**Acts 13:2, 13:4**),
    - i. He Intercedes For Us (**Rom 8:26**).
    - j. The Holy Spirit brooded (*like a mother bird over her chicks, caring and nurturing*) over the just created earth. **Gen 1:2, Ps 33:6, Ps 104:30.**
  5. **The Holy Spirit Receives The Ascriptions Of Personality.**
    - a. He May Be Obeyed (**Acts 10:19-21**),
    - b. He Can Be Lied To (**Acts 5:3**),
    - c. He Can Be Resisted (**Acts 7:51**),
    - d. He Can Be Grieved (**Eph 4:30**),
    - e. He Can Be Quenched (**1 Thess 5:19**),
    - f. He Can Be Blasphemed (**Matt 12:31**),
    - g. He Can Be Outraged (**Heb 10:29**),
    - h. He Seals Believers (**2 Cor 1:22, Eph 1:13**),
    - i. He Is God's Downpayment Of A Believer's Home In Glory (**2 Cor 1:22, 5:5, Eph 1:14**),
  6. **The Holy Spirit's Grammatical Gender (Neuter) Is Sometimes Contrary To Normal Rules Of Greek Grammar.** -He Is Often Referred To As Masculine In Gender.  
 In the Hebrew Scriptures, Spirit is the word רוח ruwach, roo'- akh from 07306; Noun Feminine. In the New Testament Greek Scriptures Spirit He is referred to by the Greek word πνευμα pneuma, pnyoo'-mah; Noun, Neuter: Spirit. A student of Grammar knows or should know that "Gender" isn't sex. Gender was a name given to the 3 forms of substantives As has been written: "Gender is a partly systematic, but also partly arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which

nouns refer (using "things" in a very general sense). Thus - **κοράσιον**: is neuter, although it means *little girl*; - **παιδάριον**: which means *little boy*, is also neuter. - **χείρ**: *hand*, - **κεφαλή**: *head*, and - **γαστήρ**: *stomach*, are all feminine, whether or not they refer to parts of a woman's body; similarly - **πούς**, *foot*, and - **δάκτυλος**: *finger*, are always masculine. - **ὄμμα**: *eye*, and - **στήθος**: *breast*, are always neuter."

- a. **Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.) Replaces The Normal Neuter Pronoun. In the series, below in John 16:7, The Holy Spirit is given another name; ο <3588> {T-NSM} παρακλητος <3875> {N-NSM}, The Comforter, "the one who comes along side" and shall indwell each believer. This referent is why the Greek concord rule holds. Comforter and the pronouns that follow are all masculine. This Greek word παρακλητος, is also used of The LORD Jesus who becomes our "Defense Attorney in Heaven and defends each believer against the attacks made by Satan in the heavenly court battle, 1 Jo 2:1-2. The problem with English is a lack of classification' of substantives that most other languages have naturally.**

**John 16:8** And when **He** (Far Demonstrative Pronoun. NMS) **εκεινος** that, that one- G 102) is come, he will reprove the world of sin, and of righteousness, and of judgment:

**John 16:13** Howbeit when **He** (**εκεινος**) (that one [NMS]), the Spirit (πνευμα, pneuma; NNS) of truth, is come, **He** will guide you into all truth: for **He** shall not speak of **Himself** (**εαυτου**); but whatsoever **He** shall hear, *that* shall **He** speak: and **He** will shew you things to come.

**John 16:14** **He** (**εκεινος**) shall glorify me: for **He** shall receive of mine, and shall shew *it* unto you.

- b. **Relative Pronouns (Who [M&F], Which [N]) - Eph 1:14, Joh 15:26.**

**Eph 1:14** Which (*which*; rel. pron. ὃ NNS - a textual weight of {C}, or who; rel. pron. ὃς NMS - G 308) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

**Joh 15:26** ¶ But when the Comforter is come, whom (ὃς rel. pron. AMS - G 308) **I will send unto you from the Father**, *even* the Spirit of truth, which **proceedeth from the Father**, **He** (Far Demonstrative Pronoun NMS) **εκεινος**: (*That, that one*) - G 102) shall testify of **Me**:

- c. **(Masculine) Third Personal Pronouns (He [M], She [F], It [N]).**

**Joh 16:7** ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send **Him** (3<sup>rd</sup> Pers. Pron. AMS αυτου : *him* - G 97.) unto you.

## B. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.

### 1. The Holy Spirit is given divine names -

**Is 6: 8** Also I heard the voice of the Lord (0136 יְהוָה Adonay *ad-o-noy* 'Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and **who will go for us?** Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord (יְהוָה Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 **And** the LORD (יהוה Y@hovah *yeh-ho-vaw* 'the proper name of the one true God, unpronounced except with the vowel pointings of Adonay) **has removed** (Heb.

קִוִּי) men far away, and there be a great forsaking in the midst of the land.

**Acts 28: 25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy ~~Ghost~~ (Spirit) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with



*their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

**Jer 31:31** Behold, the days come, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), that I will make a new covenant with the house of Israel, and with the house of Judah:

32Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'):

33But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (יהוה Y@hovah yeh-ho-vaw'): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'): for I will forgive their iniquity, and I will remember their sin no more.

**Heb 10: 15** *Whereof* the Holy ~~Ghost~~ (Spirit) also is a witness to us: for after that He had said before,

16This *is* the covenant that I will make with them after those days, saith the Lord (κυριος), I will put my laws into their hearts, and in their minds will I write them;

17And their sins and iniquities will I remember no more.

- a. **The Spirit Of Our God - 1 Cor 6:11**
- b. **The Spirit Of Jesus - Acts 16:7 in Greek texts.**
- c. **The Spirit Of Adoption - Rom 8:15, Gal 4:1-5**
- d. **“Another (Grk. *αλλον* {A-ASM}>*αλλος* allos) Comforter” - John 14:16 another of the same kind as Jesus 1 Joh 2:1-2.**  
**These names/titles reveal Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.**

## 2. The Attributes Of The Holy Spirit.

- a. **He Possesses Omniscience - 1 Cor 2:11-12**
- b. **He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry**
- c. **He Possesses Omnipotence – In/by the act of Creation – Gen 1:2; Job 33:4**
- d. **He Is Truth - 1 John 5:6b**
- e. **He Is Called The Holy Spirit - Luke 11:13**
- f. **He Is A Life Giver - “Spirit Of Life” Rom 8:2-Only deity can impart life - By Him we are “Born Again.”**
- g. **He Possesses Creative Wisdom.**

**Is 40:13** Who hath directed the Spirit (רוּחַ ruwach *roo'-akh*) of the LORD (יהוה Y@hovah yeh-ho-vaw'), or *being* his counselor hath taught him? **14** With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? **15** Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

## 3. The Procession Of The Holy Spirit.

- a. **The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed! Gen 1:2.**
- b. **The Procession From The Father - John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me**
- c. **The Procession Is From (or Through) The Son - John 15:26: I will send unto you from the Father . . .” John 16:7” . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3<sup>rd</sup> Pers. Pron. AMS αυτον: him - G 97.) unto you.”**

### 6.3 **Prayer is to be directed to God Only.**

(The first two persons under control of the third person (Ro 8:26-27; Eph 6:18) alone **and none other**. Mat 6:5-13; Jo 14:13-17(This is where True Christianity differs from most of the So-Called Orthodox Movements.) **To pray otherwise, is SIN. Praying to “Mary”, or to “Saints” is ridiculous as well as sinful (being a form of Necromancy), because why pray to one disembodied spirit when we are encouraged and commanded to Take It To The Top’,** pray to the Father in the name of The Son, Jesus. Or, pray directly to the Lord Jesus under control of the Holy Spirit. Anything else is IDOLATRY!

*Ex 20: 3 Thou shalt have no other gods before Me.*

*4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*

*5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

*6 And shewing mercy unto thousands of them that love me, and keep my commandments.*

9. God will reward the good works of Church Era Believers at the Bema of Christ. Rom 14:10; 2 Cor 5:10. See Figures 2.02 and 2.03.
10. The Messiah of Israel has come the first time to earth as The Suffering Savior in the person of Jesus of Nazareth procreated by God (The Holy Spirit) through the virgin Mary. Gen 3:15; . . Psm 22; . . Isa 7:14, 53; Mic 5:2; Zec 3:8-9, 9:9. He’ll come the second time in the ‘air’, to receive His Body – The Church. Those believers alive at the coming of Christ in the air/clouds for His Body The Church will not see death but like the antediluvian Enoch of old will be Translated. He’ll come the second time to Earth in fulfillment of the Prophecies in the Old and New Testaments concerning the Judgments on Israel and the Unbelieving World System. Zec 14:4; Rev 19:11ff. See Figure 2.03.
11. All The dead will be resurrected , in accordance with God’s Resurrection Program (See Figure 8.03). The believing dead, at various times in God’s program. The unbelieving dead at the Great White Throne Judgment Rev 20:11-15 (The whosoever won’ts!) of:
 

*Rev 20: 11 ¶And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

*12And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

*13And the sea gave up the dead who were in it; and death and hell delivered up the dead who were in them: and they were judged every man according to their works. {hell: or, the grave}*

*14And death and hell were cast into the lake of fire. This is the second death.*

*15And since none was found written in the book of life they were cast into the lake of fire.*

## 6.4 The Birth, Person, Death, Burial, And Resurrection Of Jesus According To The Scriptures.

### 6.4.1 The Birth Of Jesus From The Gospel According To Matthew.

- Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
- Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.  
{conceived: Gr. begotten}
- Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. { Heb. **יְהוֹשֻׁעַ**:YeHoSHu`a, Joshua: **meaning Jehovah is Salvation**. Ref: LXX Joshua = Grk. ΙΗΣΟΥΣ, and Jos1:1 where ἡγοῦσθαι: Dative of Indirect Object MS is found.}
- Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name Emmanuel, which being interpreted is, God with us**. {they...: or, his name shall be called}
- Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS. Heb. **יְהוֹשֻׁעַ**:YeHoSHu`a, Joshua: **meaning Jehovah is Salvation**. See 1:21.
- Mat 2:1 Now when Jesus was born in **Bethlehem of Judaea** in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
- Mat 2:2 Saying, Where is he that is born King of the Jews? **for we have seen his star in the east, and are come to worship him**.
- Mat 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
- Mat 2:4 And when he had gathered **all the chief priests and scribes** of the people together, he demanded of them **where Christ should be born**.
- Mat 2:5 And they said unto him, **In Bethlehem of Judaea**<sup>129</sup>: for thus it is written by the prophet, [Mic 5:2]
- Mat 2:6 And thou **Bethlehem, in the land of Juda**, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.  
{rule: or, feed}
- Mat 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

<sup>129</sup> Matthew assumes the knowledge of the details of the birth of Jesus in Bethlehem which are given in #Lu 2:1-7 or did not consider them germane to his purpose of announcing the birth of The King of the Jews.

- Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
- Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- Mat 2:10 When they saw the star, they rejoiced with exceeding great joy.
- Mat 2:11 And when they were come **into the house**, they saw the young child<sup>130</sup> with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
- Mat 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- Mat 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:
- Mat 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.<sup>131</sup>
- Mat 2:16 ¶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- Mat 2:17 Then was fulfilled that which was spoken by Jeremiah (Jer 31:15) the prophet, saying,
- Mat 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
- Mat 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- Mat 2:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
- Mat 2:21 And he arose, and took the young child and his mother, and came into the land of Israel.
- Mat 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- Mat 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets<sup>132</sup>, He shall be called a Nazarene.

<sup>130</sup> At this point The baby of Bethlehem is now a (Grk. Παιδιον, paidion) a young child, obviously up to two years of age – from vs. 16; they are now in a house.

<sup>131</sup> Hos 11:1 The Exodus was a Type , a figure of speech.[Grk. Τυπος; Tupos] of Christ.

<sup>132</sup> Isa 11:1 And there shall come forth a **rod out of the stem of Jesse**, and a **Branch** {Heb. גֹּדֵל: (netser) **sprout, shoot, branch (always fig.)**}shall grow out of his roots:

Isa 11:2 And **the spirit of the LORD shall rest upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

#### 6.4.2 Our LORD's Person-The Son of God.

To start with, we need to put in place who the various disciples said Jesus was: and notice **Jesus Agreed.**

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Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Mat 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.

Mat 16:15 He saith unto them, But whom say ye that I am?

Mat 16:16 And Simon Peter answered and said, **Thou art the Christ, the Son of God, the One Who LIVES.** {i.e., *Not like the dead idols in these cliff walls above us at Caesarea Philippi. Please see Figure 8.01*}.

Mat 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

Mat 16:18 **And I say also unto thee, That thou art Peter** (*Grk. πετρος Petros pet'-ros; n pr m πετρος; Petros pet'-ros; Peter = "a small rock or a stone"*), **and upon this rock** {*Grk. πετρα petra pet'-ra ;n f, 1) a rock, cliff or ledge, 1a) a projecting rock, crag, rocky ground , 1b) a rock, a large stone*} **I will build my church; and the (gates)-Councils** {*πυλαι <4439> {N-NPF}Gates or (a Metonymy where Council is put for the place the council met.) {Ruth 4:1-11 the gates of each city was where the officials conducted official business} of (hell) of the Unseen One(s){ αδου <86> {N-GSM} of the unseen} shall not win a victory against it.* {*Note also Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. {flesh...: Gr. blood and flesh} {spiritual...: or, wicked spirits} {high: or, heavenly}*}}

Joh 3:13 And **no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.** {*How could a mere man' be on earth and in heaven simultaneously? None but God manifest in flesh. See also Appendix A.*}

Joh 3:14 And as **Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:** {*Num 21:8-9 "Look and Live"*}

Joh 3:15 That **whosoever believeth in him should not perish, but have eternal life.**

Joh 3:16 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.**

Joh 3:17 For **God sent not his Son into the world to condemn the world; but that the world through Him might be saved.**

Joh 3:18 He that believeth on Him is not condemned: **but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

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#### 6.4.3 Our LORD's Person – The Co-Jehovah Of The O.T. And N.T., And Etc.

Please refer to **Appendix B - What About The Trinity And The Deity Of Jesus Christ?**

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We continue now with our verses about the Person of our LORD Jesus The Messiah, The Son of God. Notice also our LORD's ability to raise up, to resurrect the dead. See also 1 Th 4:13-18.

#### 6.4.3.1 Three Prophecies Of Our LORD's Birth.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

Isa 9:6 **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 Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

Isa 9:7 **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.**

Mic 5:2 But thou, **Bethlehem Ephratah**, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**

#### 6.4.3.2 PROPHETIC GOSPELS of the Hebrew Scriptures.

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Barnes in his superlative commentary on Psm 22 (below) presents the following prose from the account of verse 31 of this Psalm by Andrew A. Bonar.

*{Oh by-the-way, Islam believes David (Daud) to be one of God's Inspired' prophets.}*

“I have given what seems to me to be a fair exposition of this psalm, **referring it wholly to the Messiah. No part of the interpretation, on this view of the psalm, seems to me to be forced or unnatural, and as thus interpreted it seems to me to have as fair and obvious applicability to him as even Isaiah 53, or any other portion of the prophecies. The scene in the psalm is the cross, the Redeemer suffering for the sins of man.** The main features of the psalm relate to the course of thoughts which then passed through the mind of the Redeemer; his sorrow at the idea of being abandoned by God; his confidence in God; the remembrance of his early hopes; his emotions at the taunts and reviling of his enemies; his consciousness of prostrated strength; his feelings as the soldiers pierced his hands and his feet, and as they proceeded to divide his raiment; his prayer that his enemies might not be suffered *{allowed}* to accomplish their design, or to defeat the work of redemption; his purpose to make God known to men; his assurance that the effect of his sufferings would be to bring the dwellers on the earth to serve God, and to make his name and his righteousness known to far distant times. **I regard the whole psalm, therefore, as applicable to the Messiah alone; and believing it to be inspired,** *{That Scripture; Not David since he was carried along by the Holy Spirit}* I cannot but feel that we have here a most interesting and affecting account, given long before it occurred, of what actually passed through

the mind of the Redeemer when on the cross — an account more full than we have anywhere else in the Bible. Other statements pertain more particularly to the external events of the crucifixion; **here we have a record in anticipation of what actually passed through his own mind in those hours of unspeakable anguish when he made the atonement for the sins of the world.**

**He hath done this** “The last word of our Saviour on the cross, τετελεσται {Joh 19:30 Prf P Ind 3S. As A. T. Robertson adds: A cry of victory in the hour of defeat like νενικηκα in #16:33. Jesus knew the relation of his death to redemption for us (#Mr 10:45; Mat 20:28; 26:28). Gave up his spirit (παρεδωκεν το πνευμα). With the quotation of #Ps 31:5 according to #Lu 23:46, "Father, into thy hands I commend my spirit" (the last of the seven sayings of Jesus on the Cross that are preserved for us). Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.}, evidently refers to this, as His first exclamation is taken from the beginning of the psalm: of all proofs of the profound significance of this whole thus bounded, this is the surest, giving, at the same time, the key to the variously misinterpreted words of our Saviour. According to this view, we are to regard “the work of God” as that which was finished. The last moment of suffering is the first of deliverance; and the expiring Saviour here indicates that this is now at hand; that he has now received an answer, not in words but in deed, to the question, Why hast thou forsaken me? and that the morning dawn now succeeds the dark night. **The resurrection certifies the exclamation: “It is finished.”**

The Hebrew is very elliptical. It seems as if these were here intentionally used in an absolute and indefinite way in order to fix our thoughts on the thing being done. A finger points to the scene, and a voice says, Q.E.D. “He has performed!” Here is deed, not word only. Here is fulfillment, not promise only. The meek may eat and be filled! For lo! there is the thing done! performance of all that this psalm describes, of all that Jesus meant when he cried, “It is finished.” In that hour he saw his sufferings ended and his glory begun, and could proclaim victory through suffering. **What a song of Zion is this! Messiah at every step!**

**Beginning in verse 1 with “Eli, Eli,” Hebrew, אֱלֹהִים אֱלֹהִים /Aramaic and ending with the Hebrew עָשָׂה 3MS or possibly the Aramaic שְׁלַם sh<sup>e</sup>lam: in the Aphel verb construction 3MS; which was translated to the Greek τελεσται, “It is finished.”**

#### 6.4.3.2.1 The Trail Of Blood.

##### 6.4.3.2.1.1 The Start Of The Trail Of Blood Genesis 3:15.

**The Trail Starts in Gen 3:15**It picks up at Gen 4:3-4, 22:1-18, Ex 12:1-14, Lev 4:1-7, ff

Gen 3: 15And I will put enmity between thee and the woman, and **between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

#### 6.4.3.2.1.2 The Text Of Genesis 4:3-4.

- Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. {in process...: Heb. at the end of days}
- Gen 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: {Blood bearing sacrifice}

#### 6.4.3.2.1.3 The Text Of Genesis 22:3-18.

- Gen 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- Gen 22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- Gen 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- Gen 22:6 And Abraham took the wood of the burnt offering, and **laid it upon Isaac his son**; and he took the fire in his hand, and a knife; and they went both of them together.
- Gen 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? {lamb: or, kid}
- Gen 22:8 And Abraham said, My son, **God will provide Himself a lamb for a burnt offering**: so they went both of them together. {Note here Isaac the son of Abraham, the Type of Christ}
- Gen 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- Gen 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.
- Gen 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
- Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only son from Me**.
- Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- Gen 22:14 And Abraham called the name of that place **Jehovah jireh**: as it is said to this day, In the mount of the LORD it shall be seen. {Jehovah jireh: that is, The Lord will provide}
- Gen 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,
- Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; {shore: Heb. lip}



Gen 22:18 **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

#### 6.4.3.2.1.4 The Text Of Ex 12:1-14.

- Ex 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,  
 Ex 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.  
 Ex 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: {lamb: or, kid}  
 Ex 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.  
 Ex 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: {of...: Heb. son of a year}  
 Ex 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. {in...: Heb. between the two evenings}  
 Ex 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.  
 Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.  
 Ex 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.  
 Ex 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.  
 Ex 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover.  
 Ex 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. {gods: or, princes}  
 Ex 12:13 **And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.** {to destroy...: Heb. for a destruction}  
 Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.

#### 6.4.3.2.1.5 The Text Of Lev 4:1-7

- Lev 4:1 And the LORD spake unto Moses, saying,  
 Lev 4:2 Speak unto the children of Israel, saying, **If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:**  
 Lev 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.

- Lev 4:4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; **and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.**
- Lev 4:5 And **the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:**
- Lev 4:6 And **the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.**
- Lev 4:7 And **the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.**

#### 6.4.3.2.1.6 The Text Of Psalm 22:1-31.

- Psm 22:1 «To the chief Musician upon Aijeleth Shahar, **A Psalm of David.**»  
 {; לְמָה עִזְבָּתָנִי ; } My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? {Aijeleth...: or, the hind of the morning} {helping...: Heb. my salvation}
- Psm 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. {am...: Heb. there is no silence to me}
- Psm 22:3 But thou art holy, O thou that inhabitest the praises of Israel.
- Psm 22:4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
- Psm 22:5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- Psm 22:6 **But I am a worm, and no man; a reproach of men, and despised of the people.**
- Psm 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, {shoot...: Heb. open}
- Psm 22:8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. {He trusted...: Heb. He rolled himself on} {seeing...: or, if he delight in}
- Psm 22:9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. {didst...: or, kept me in safety}
- Psm 22:10 I was cast upon thee from the womb: **thou art my God from my mother's belly.**
- Psm 22:11 Be not far from me; for trouble is near; for there is none to help. {none...: Heb. not a helper}
- Psm 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
- Psm 22:13 **They gaped upon me with their mouths, as a ravening and a roaring lion.** {gaped...: Heb. opened their mouths against me}
- Psm 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {out of...: or, sundered}
- Psm 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- Psm 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.**

Psm 22:17 I may tell all my bones: they look and stare upon me.

Psm 22:18 **They part my garments among them, and cast lots upon my vesture** Heb. לבוש l@buwsh.

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**{Psalms 22:18 (GILL)}**

Ver. 18. **They part my garments among them, &c.]** Such as died the death of the cross were **crucified naked** {h}, and their clothes were the perquisites of the executioners; there were four soldiers concerned in the crucifixion of Christ, and these parted his garments into four parts, and everyone took his part; **and cast lots on my vesture**; which was a seamless coat, (actually underwear) woven from the top to the bottom; and therefore, not willing to rend it, they cast lots upon it who should have it. All this was exactly fulfilled in Christ, Joh 19:23, 24. In this passage that comes from the only known disciple to be present at the crucifixion, He states: Something that could be worn under the designated garments each soldier was required to wear. This would provide some inner comfort on cold nights in Israel. See Strong's entry 5509 χιτων chiton, below.

Joh 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture <2441> they did cast lots. These things therefore the soldiers did.

And:

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture <2441> did they cast lots.

In the John and Mathew passages above[see also Ge 41:32] comes a theologically significant word that is little understood by us laymen and scholars, alike. It is the word χιτων chiton, as shown below.

5509 χιτων chiton kee-tone' of foreign origin 03801 ,כתנת, ; n m AV-coat 9, garment 1, clothes 1; 11  
1) a tunic, **an undergarment, usually worn next to the skin**, a garment, a vestment

Note also:

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him **endured the cross, despising the shame**, and is set down at the right hand of the throne of God. {author: or, beginner}

**{In our LORD's day it was a shameful thing to be naked in public! }**

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Psm 22 cont.

Psm 22:19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

Psm 22:20 Deliver my soul from the sword; my darling from the power of the dog. {my darling: Heb. my only one} {power: Heb. hand}

Psm 22:21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psm 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

- Psm 22:23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
- Psm 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- Psm 22:25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.
- Psm 22:26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever.
- Psm 22:27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
- Psm 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.
- Psm 22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.
- Psm 22:30 A seed shall serve him; it shall be accounted to the Lord for a generation.
- Psm 22:31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. (**it is finished**)
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#### 6.4.3.2.1.6 The Text Of Isaiah 52:13-53:12.

- Isa 52:13 Behold, **my servant** shall deal prudently, he shall be exalted and extolled, and be very high. {deal...: or, prosper}
- Isa 52:14 As many were astonished<sup>133</sup> at thee; his visage was so marred more than any man, and his form more than the sons of men:
- Isa 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.
- Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? {report: or, doctrine?: Heb. hearing?}
- Isa 53:2 For **he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**
- Isa 53:3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.** {we hid...: or, he hid as it were his face from us: Heb. as an hiding of faces from him, or, from us}
- Isa 53:4 **Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**
- Isa 53:5 **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.** {wounded: or, tormented} {stripes: Heb. bruise}
- Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; **and the LORD hath laid on him the iniquity of us all.** {laid...: Heb. made the iniquity of us all to meet on him}
- Isa 53:7 **He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a ewe Lamb before her shearers is dumb, so he openeth not his mouth.**<sup>134</sup>

<sup>133</sup> Bewildered; dazed.

<sup>134</sup> A simile taken from animal husbandry. Although before their shearers, a Ram makes all kinds of noise, the Ewe is silent!!

- Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? **for he was cut off out of the land of the living: for the transgression of my people was he stricken.** {was he...: Heb. was the stroke upon him}
- Isa 53:9 And **he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.** {death: Heb. deaths}
- Isa 53:10 **Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.** {thou...: or, his soul shall make an offering}
- Isa 53:11 **He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**
- Isa 53:12 **Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**

### 6.4.3.3 The Texts Of The New Testament

#### 6.4.3.3.1 Our LORD's Resurrection (And Ours).

Now we can begin to see where our Lords resurrection, etc., is mentioned and predicted by Jesus and by His disciples. Here also we find our LORD's prophecy concerning this act of God along with the historical verses that directly bear on this subject. **The Muslim's deny that Jesus died and was raised from the dead, instead they have been taught that Jesus was translated, (like Enoch – preflood) even though emanating from one of their inspired' prophets Jesus.**

In the following exercise, the Strong Numbers for each word for resurrection, rise, etc are used in the text. Also please note the actual Strong entry for each word directly follows **this text**.

386 ἀναστασις anastasis an-as'-tas-is ,n f ; AV-resurrection 39, rising again 1, that should rise 1, raised to life again + 1537 1; 42.

1) a raising up, rising (e.g. from a seat)

2) a rising from the dead

2a) that of Christ

2b) that of all unbelievers at the end of the Millennium Rev 20:11-15

2c) that of believers at the end of this present age. 1 Cor 15:51-58; 1 Th 4:13-18; 2 Th 2:1-3a; Rev 4:1.

2d) that of Many O.T. believers after Jesus Rose from the dead. Mat 27:52-53, Eph 4:8; Ps 68:18a.

2e) that of Tribulation believers and believing O.T. saints. Rev 20:4-6.

450 ανίστημι anistemi an-is'-tay-mee; from 303 and 2476; TDNT-1:368,60; v AV-arise 38, rise 19, rise up 16, rise again 13, raise up 11, stand up 8, raise up again 2, misc 5; 112

- 1) to cause to rise up, raise up
  - 1a) raise up from laying down
  - 1b) to raise up from the dead
  - 1c) to raise up, cause to be born, to cause to appear, bring forward
- 2) to rise, stand up
  - 2a) of persons lying down, of persons lying on the ground
  - 2b) of persons seated
  - 2c) of those who leave a place to go elsewhere
    - 2c1) of those who prepare themselves for a journey
  - 2d) of the dead
- 3) at arise, appear, stand forth
  - 3a) of kings prophets, priests, leaders of insurgents
  - 3b) of those about to enter into conversation or dispute with anyone, or to undertake some business, or attempt something against others
  - 3c) to rise up against any one

1453 ἐγείρω egeiro eg-i'-ro; probably akin to the base of 58 (through the idea of collecting one's faculties); TDNT-2:333,195; v; AV-rise 36, raise 28, arise 27, raise up 23, rise up 8, rise again 5, raise again 4, misc 10; 141

- 1) to arouse, cause to rise
  - 1a) to arouse from sleep, to awake
  - 1b) to arouse from the sleep of death, to recall the dead to life
  - 1c) to cause to rise from a seat or bed etc.
  - 1d) to raise (rise) up, produce, cause to appear
    - 1d1) to cause to appear, bring before the public
    - 1d2) to raise (rise) up, stir up, against one
    - 1d3) to raise (rise) up i.e. cause to be born
    - 1d4) of buildings, to raise (rise) up, construct, erect

1454 ἐγερσις egersis eg'-er-sis from 1453; 195; n f; AV-resurrection 1; 1 (a Hapax Legonomon.)

- 1) A rousing, excitation
- 2) A rising up
- 3) Resurrection from the dead Mat 27:53

Mat 16:21 **From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again <1453> the third day.**

Mat 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, **until the Son of man be risen again <450> from the dead.**

Mat 17:23 **And they shall kill him, and the third day he shall be raised again <1453>.** And they were exceeding sorry.

- Mat 20:19 **And shall deliver him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again <450>.**
- Mat 22:23 The same day came to him the Sadducees, which say that there is no resurrection <386>, and asked him,
- Mat 22:31 **But as touching the resurrection <386> of the dead, have ye not read that which was spoken unto you by God, saying,**
- Mat 22:32 **I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. {See Ex 3:6.}**
- Mat 26:32 **But after I am risen again <1453>, I will go before you into Galilee.**
- 
- Mat 27:52 And the graves were opened; and many bodies of the saints which slept **arose <1453>,**
- Mat 27:53 **And came out of the graves after His resurrection <1454>,** and went into the holy city, and appeared unto many. See Figure 2.03.
- Mat 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again <1453>.**
- Mat 27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, **He is risen <1453> from the dead:** so the last error shall be worse than the first.
- Mat 28:6 **He is not here: for He is risen <1453>, as He said. Come, see the place where the Lord lay.**
- Mat 28:7 And **go quickly, and tell his disciples that he is risen <1453> from the dead; and, behold, he goeth before you into Galilee; there shall ye see Him:** lo, I {an angel from the Lord} have told you.
- Mr 8:31 And he began to teach them, that the Son of man **must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again <450>.**
- Mr 9:9 And as they came down from the mountain, He charged them {i.e., His disciples} that **they should tell no man what things they had seen, till the Son of man were risen <450> from the dead.**
- Mr 9:10 And they kept that saying with themselves, **questioning one with another what the rising <450> from the dead should mean.**
- Mr 9:31 For **He taught His disciples,** and said unto them, The Son of man is delivered into the hands of men, and **they shall kill Him; and after that He is killed, He shall rise <450> the third day.**
- Mr 10:34 **And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again <450>.**
- Mr 12:26 And as touching the dead, that they rise <1453>: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**
- Mr 14:28 But **after that I am risen <1453>, I will go before you into Galilee.**

- Mr 16:6 And he saith unto them, Be not affrighted: **Ye seek Jesus of Nazareth, which was crucified: he is risen <1453>; He is not here: behold the place where they laid him.**
- Mr 16:9 Now **when Jesus was risen <450> early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.**
- Mr 16:14 Afterward He appeared unto the eleven as they sat at meat, and **upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after He was risen <1453>.** {at meat: or, together}
- Lu 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again <386> of many in Israel; and for a sign which shall be spoken against;
- Let's See Another Example Of The LORDSHIP Of Jesus The Messiah.
- Lu 5:23 Whether is easier, to say, **Thy sins be forgiven thee;** or to say, **Rise up <1453> and walk?**
- Lu 5:24 **But that ye may know that the Son of man hath power upon earth to forgive sins,** (he said unto the sick of the palsy,) **I say unto thee, Arise <1453>, and take up thy couch, and go into thine house.**
- Lu 7:22 Then Jesus answering said unto them, **Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised <1453> {Like Lazarus – NOT Resurrected – Lazareth probably died again}, to the poor the gospel is preached.**
- Lu 9:22 Saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised <1453> the third day.**
- Lu 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection <386> of the just.
- Lu 16:31 And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose <450> from the dead.**
- Lu 18:33 And **they shall scourge Him, and put him to death: and the third day He shall rise again <450>.**
- Lu 24:6 {Two men' in white shining garments are speaking to His disciples.} **He is not here, but is risen <1453>: remember how He spake unto you when He was yet in Galilee,**
- Lu 24:7 Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again <450>.**
- Lu 24:34 {Two men traveling, the same day as the LORD's resurrection, from Jerusalem to a village called Emmaus, vs. 13} Saying, **The Lord is risen <1453> indeed, and hath appeared to Simon.**
- Lu 24:46 {Two men traveling, the same day as the LORD's resurrection, from Jerusalem to a village called Emmaus, vs. 13} And {The LORD Jesus} said unto them, **Thus it is written {(γεγραπται). Perfect Passive Indicative of γραφω; It**



**has been, and stands written! Ps 22:1-31 Isa 50:6 53:2-12}, and thus it behoved Christ to suffer, and to rise <450> from the dead the third day:**

- Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days **I will raise <1453> it up <1453>.**
- Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and **wilt <1453> thou rear <1453> it up <1453> in three days?**
- Joh 2:22 **When therefore he was risen <1453> from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.**
- Joh 5:21 For **as the Father raiseth up <1453> the dead, and quickeneth them; even so the Son quickeneth whom he will.**
- Joh 5:29 And shall come forth; they that have done good (*Grk. ἀγαθὰ; <18> {A-APN} the good that only God can do through Holy Spirit control; a fruit of the Spirit*), unto the resurrection <386> of life; and they that have done evil, unto the resurrection <386> of damnation.
- Joh 6:39 **And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but (I) shall raise <450> it up again <450> at the last day.**
- Joh 6:40 **And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I shall raise <450> him up <450> at the last day.**
- Joh 6:44 **No man can come to me, except the Father which hath sent me draw him: and I shall raise <450> him up <450> at the last day.**
- Joh 6:54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I shall raise <450> him up <450> at the last day. {To properly interpret this verse you'll have to know the context<sup>xxiii</sup> }**
- Joh 11:25 Jesus said unto her, **I am the resurrection <386>, and the life: he that believeth in Me, though he were dead, yet shall he live:**
- Joh 11:26 **And whosoever liveth and believeth in me shall never die. Believest thou this?**
- Joh 11:27 She saith unto him, Yea, Lord: I believe that **thou art the Christ, the Son of God, which should come into the world.**
- Joh 20:9 For as yet they knew not the scripture<sup>xxiv</sup>, that **He must rise again <450> from the dead.**
- Joh 21:14 This is now **the third time that Jesus shewed himself to his disciples, after that he was risen <1453> from the dead.**
- Ac 1:22 **Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection <386>.**{Interestingly enough, the new apostle the eleven chose was not God's choice. God had to do it – See bActs 9:1-20}
- Ac 2:24 Whom **God hath raised up <450>**, having loosed the pains of death: because it was not possible that he should be holden of it.

- Ac 2:30 Therefore being a prophet {i.e. David}, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up <450> Christ to sit on his throne;
- Ac 2:31 He seeing this before spake of the resurrection <386> of Christ, that his soul was not left in hell, neither his flesh did see corruption.**
- Ac 2:32 **This Jesus hath <450> God raised up <450>, whereof we all are witnesses.**
- Ac 3:15 **And killed the Prince of life, whom God hath raised <1453> from the dead; whereof we are witnesses.** {Prince: or, Author}
- Ac 3:22 For Moses truly said unto the fathers, **A prophet shall <450> the Lord your God raise up <450> unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.**
- Ac 3:26 Unto you first **God, having raised up <450> his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.
- Ac 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection <386> from the dead.**
- Ac 4:10 Be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised <1453> from the dead**, even by Him doth this man stand here before you whole.
- Ac 4:33 And with great power gave the apostles (Not disciples of Allah) witness of the resurrection <386> of the Lord Jesus: and great grace was upon them all.**
- Ac 5:30 **The God of our fathers raised up <1453> Jesus, whom ye slew and hanged on a tree<3586>.**
- Ac 7:37 This is that Moses, which said unto the children of Israel, A prophet shall <450> the Lord your God raise up <450> unto you of your brethren, like unto me; him shall ye hear. {like...: or, as myself}
- Ac 9:20 And straightway he {The Apostle to the Gentiles, Saul renamed Paul} preached Christ in the synagogues, that **He is the Son of God**.
- Ac 10:40 **Him God raised up <1453> the third day, and shewed Him openly;**
- Ac 13:30 **But God raised <1453> Him from the dead:**
- Ac 13:33 **God hath fulfilled the same unto us their children, in that He hath raised up <450> Jesus again <450>; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.**
- Ac 13:34 **And as concerning that he raised <450> him up <450> from the dead**, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. {mercies: Gr. holy, or just things: which word the Septuagint in many places, uses for that which is in the Hebrew, mercies}
- Ac 13:37 But **He, whom God raised again <1453>, saw no corruption.**
- Ac 17:3 Opening and alleging, that **Christ must needs have suffered, and risen again <450> from the dead;** and that **this Jesus, whom I preach unto you, is Christ.** {whom...: or, whom, said he, I preach}

- Ac 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them **Jesus, and the resurrection <386>**. {babblers: or, base fellow} {*They evidently thought that <450>ανίστημι: to cause to raise from the dead; was a new god*}
- Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, **in that He hath raised <450> Him from the dead.** {hath given...: or, offered faith}
- Ac 17:32 And **when they heard of the resurrection <386> of the dead,** some mocked: and others said, We will hear thee again of this matter.
- Ac 23:6 But when **Paul perceived** that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: **of the hope and resurrection <386> of the dead I am called in question.**
- Ac 23:8 For **the Sadducees say that there is no resurrection <386>**, neither **angel**, nor **spirit**: but **the Pharisees confess both.**
- Ac 24:15 **And have hope toward God, which they themselves also allow, that there shall be a resurrection <386> of the dead, both of the just and unjust.**
- Ac 24:21 Except it be for this one voice, that **I cried standing among them, Touching the resurrection <386> of the dead I am called in question by you this day.**
- Ac 26:8 Why should it be thought a thing incredible with you, **that God should raise <1453> the dead?**
- Ac 26:23 **That Christ should suffer, and that he should be the first that should rise <386> from the dead, and should shew light unto the people, and to the Gentiles.**
- Ro 1:4 And declared to be the **Son of God with power, according to the Spirit of Holiness, by the resurrection <386> from the dead:** {declared: Gr. determined}
- Ro 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up <1453> Jesus our Lord from the dead;
- Ro 4:25 **Who was delivered for our offences, and was raised again <1453> for our justification.**
- Ro 6:4 Therefore we are buried with him by baptism into death: that **like as Christ was raised up <1453> from the dead by the glory of the Father,** even so we also should walk in newness of life.
- Ro 6:5 For if we have been planted together in the likeness of his death, **we shall be also in the likeness of his resurrection <386>**: {See also 1 Cor 15:51-58.}
- Ro 6:9 Knowing that **Christ being raised <1453> from the dead** dieth no more; death hath no more dominion over Him.
- Ro 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to **Him who is raised <1453> from the dead,** that we should bring forth fruit unto God.

- Ro 8:11 But ~~if~~ since {1<sup>st</sup> class conditional clause} **the Spirit of Him that raised up <1453> Jesus from the dead dwell in you, he that raised up <1453> Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.** {by: or, because of}
- Ro 8:34 Who is he that condemneth? **It is Christ that died, yea rather, that is risen again <1453>, who is even at the right hand of God, who also maketh intercession for us.**
- Ro 10:9 That if {3<sup>rd</sup> class conditional clause} thou shalt confess with thy mouth the Jesus as Jehovah{LORD. 6156 times in the LXX, the Hebrew Tetragrammeton יהוה, is translated Κοριος: LORD. Rom Chapters 9-11 are addressed to Jews. For a Jew to confess Jesus is Jehovah meant he/she might be killed and would certainly be given a funeral by his/her family.} and shalt **believe in thine heart that God hath raised <1453> him from the dead, thou shalt be saved.**
- 1Co 6:14 And **God hath <1453> both raised up <1453> the Lord, and will also raise up us by his own power.**

#### 6.4.3.3.1.1 The Apostle Paul's Gospel Defined.

**This passage is the only place in the N.T. Where the Gospel is defined! i.e., He declares the Gospel: 1 Co 15:1-58.**

- 1Co 15:1 Moreover, brethren, **I declare unto you the gospel** which I preached unto you, which also ye have received, and wherein ye stand;
- 1Co 15:2 **By which also ye are saved,** ~~if~~ since {1<sup>st</sup> class condition} ye are keeping in memory what I preached unto you, unless ye have believed in vain {an empty profession Grk. Ευκη; Adv., i.e., somehow the Person and Work of The Lord Jesus The Messiah was either not understood or believed}.

*Or:*

*{2 Though which even you having been saved, since (1<sup>st</sup> class) you are keeping in mind, the Word by which you were Evangelized, by me." + 1<sup>st</sup> Class - EXC - "unless/except you have believed in vain.<sup>135136</sup> Ref. 1Co 15:12 for this empty gospel.' Ref., 2Co 04:03-06, and 2Co 11:04 for the empty' minds! See DM sections 216. and 217.}*

- 1Co 15:3 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures;**
- 1Co 15:4 And that **He was buried,** and that **He rose <1453> again the third day according to the scriptures:**
- 1Co 15:5 And that He was seen of Cephas, then of the twelve:
- 1Co 15:6 After that, **He was seen of above five hundred brethren at once;** of whom the greater part remain unto this present, but some are fallen asleep.
- 1Co 15:7 After that, He was seen of **James; then of all the apostles.**

<sup>135</sup> : Adv.; here, *vainly, fruitlessly, to no purpose.* Here it may be the idea of an empty, misunderstood, or deficient Gospel. So Paul (The Holy Spirit) lays down a written text of the Gospel. How to obtain eternal life! Many "christians' and cultists have been convinced by an "empty gospel."

<sup>136</sup> ATRWP adds: "Condition of first class, unless in fact ye did believe to no purpose (ευκη, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection."

- 1Co 15:8 And **last of all He was seen of me also, as of one born out of due time.**  
 {one...: or, an abortive}
- 1Co 15:9 For I {Paul the Apostle} am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.
- 1Co 15:12 Now ~~if~~ since {1<sup>st</sup> class conditional clause} **Christ be preached that He rose from the dead, how say some among you that there is no resurrection <386> of the dead?**
- 1Co 15:13 But ~~if~~ since {1<sup>st</sup> Class – assumed true for arguments sake. The question suggests a positive response. Yes, He is risen!} there be no resurrection <386> of the dead, **then is Christ is not risen:**
- 1Co 15:14 And ~~if~~ since {1<sup>st</sup> Class – assumed true for arguments sake} Christ be not risen, then is our preaching vain, and your faith is also vain.
- 1Co 15:15 Yea, and **we are found false witnesses of God; because we have testified of God that He raised up <1453> Christ:** whom He raised <1453> not up <1453>, ~~if so be~~ since it is {1<sup>st</sup> Class – assumed true for arguments sake} that the dead rise <1453> not.
- 1Co 15:16 For ~~if~~ since {1<sup>st</sup> Class – assumed true for arguments sake} the dead rise <1453> not, **then Christ is not raised <1453>:**
- 1Co 15:17 And if {1<sup>st</sup> Class – assumed true for arguments sake} Christ be not raised <1453>, your faith is vain; ye are yet in your sins.
- 1Co 15:20 But **now is Christ risen <1453> from the dead, and become the firstfruits of them that slept.**
- 1Co 15:21 **For since by man {by The first Adam} came death, by man {Jesus – The Last Adam} came also the resurrection <386> from the dead.**
- 1Co 15:29 Else what shall they do which are baptized for the dead, if {2<sup>nd</sup> class condition since it's not true- continuation of the original argument – There is no resurrection. For the reason this verse is in this section, see<sup>xv</sup>} the dead rise <1453> not at all? why are they then baptized for the dead? {This is a classic case of how Paul used common ground, with the folks who didn't believe in the resurrection from the dead, but who were baptized for the dead (BFTD). The BFTD brings the logical conclusion either: 1. if the dead rise not then your BFTD is ridiculous and has no meaning. Or: 2. If the dead rise, why don't you believe it? Not that BFTD has any meaning or usefulness.}
- 1Co 15:32 ~~if~~ Since {1<sup>st</sup> class condition} after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise <1453> not? let us eat and drink; for tomorrow we die. {after...: or, to speak after the manner of men}
- 1Co 15:35 But some man will say, How are <1453> the dead raised up <1453>? and with what body do they come?
- 1Co 15:42 **So also is the {our: note; We as sons of Adam were/are corrupt. He as the Sinless Son of God was not corrupt.} resurrection <386> of the dead. It is sown in corruption; it is raised <1453> in incorruption:**
- 1Co 15:43 It is sown in dishonour; **it is raised <1453> in glory:** it is sown in weakness; **it is raised <1453> in power:**
- 1Co 15:44 It is sown a natural body; **it is raised <1453> a spiritual body.** There is a natural body, and there is a spiritual body.
- 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the **dead shall be raised <1453> incorruptible, and we**

**shall be changed.** {Notice: He is coming again. This is the Hope and comfort of the Church; 1 Thes 4:12-18, 2 Thes 2:1-3a.}

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2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, **but in God which raiseth the dead:** {*Note: only God raises the dead! See above, Lu 5:23-24; Joh 2:19, 5:21, 6:39, 40, 44, 54.*}

2Co 4:14 Knowing that **He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.**

2Co 5:15 And that He died for all, that they which live should not henceforth live unto themselves, but unto **Him which died for them, and rose again.**

Ga 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and **God the Father, who raised Him from the dead;**)

Eph 1:20 Which **He wrought in Christ,** when **He raised Him from the dead,** and **set Him at His own right hand in the heavenly places,**

Php 3:10 That I may know him, and **the power of His resurrection,** and **the fellowship of His sufferings, being made conformable unto His death;**

Col 2:12 Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of **God, who hath raised Him from the dead.**

1Th 1:10 **And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.**

1Th 4:14 For ~~if~~ since {1st Class condition - If you don't believe this, YOU'RE UNSAVED, and in a LOST condition.} we believe that **Jesus died and rose again,** even so them also which sleep in Jesus will God bring with Him.

1Th 4:16 For **the Lord himself shall descend from heaven with a shout,** with the voice of the archangel, and with the trumpet of God: and **the dead in Christ shall rise first:**

2Ti 2:8 Remember that **Jesus Christ of the seed of David was raised from the dead according to my gospel:**

Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and **of resurrection of the dead,** and of eternal judgment.

Heb 11:19 {The example of Abraham from Gen 22:1-19} Accounting that God was able to raise him {Isaac} up, **even from the dead; from whence also he received him in a figure.** {this figure of speech is called a type, Grk τυπος, where the anti-type Greek αντιτυπος, is Christ Jesus.}

1Pe 1:3 **Blessed be the God and Father of our Lord Jesus Christ,** which according to his abundant mercy hath begotten us again unto a lively hope **by the resurrection of Jesus Christ from the dead,** {abundant: Gr. much}

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{Note below: Peter's Gospel Includes the person and work of our LORD Jesus, The Messiah including Redemption through His Blood, His Resurrection, NOT H2O baptism, but the answer of a good conscience toward God, **publicly.** Like Rom 10:9-11. Note also that H2O baptism is the outward profession of one who already IS SAVED – No Infant Baptism. It's meaningless but it shows a complete disregard of God and His Word! A

baby's dedication of that soul by the parents may be done so that the parents agree to raise up that child in the nurture and admonition of the Lord. This **pretentious act** is unnecessary since all believing parents should be and are commanded to perform this task. Eph 6:4 *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*}

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1Pe 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

1Pe 1:19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

1Pe 1:20 *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

1Pe 1:21 *Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.*

1Pe 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

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Re 20:6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. {Born once, Die twice; Born twice, Die Once! Or if we are alive at the Rapture (1 Thes 4:13-18) never die! Therefore, we should eagerly watch and wait for the appearing of our LORD Jesus.}*

Joh 6:39 *And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but (I) shall raise it up again at the last day.*

Joh 6:40 *And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I shall raise him up at the last day.*

Joh 6:44 *No man can come to me, except the Father which hath sent me draw him: and I shall raise him up at the last day.*

Joh 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I shall raise him up at the last day. {To properly interpret this verse you'll have to know the context. Please see Endnote 12}*

Joh 11:27 *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*

Ac 3:26 *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Ac 13:33 *God hath fulfilled the same unto us their children; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

Ro 1:4 *And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead: {declared: Gr. determined}*

*1Pe 1:3 **Blessed be the God and Father of our Lord Jesus Christ**, which according to his abundant mercy hath begotten us again unto a lively hope **by the resurrection of Jesus Christ from the dead**, {abundant: Gr. much}*



## 6.5 A Description Of The Trinity With Regard To Functionality.

{K. Dayton Hartman II, in his article “Answering Muslim Objections To The Trinity”, has suggested;}  
 “When describing the Trinity in philosophical terms, one may inadvertently insist upon three divine beings; however, if this insistence occurs, it does so in direct opposition to the historical doctrine of the Trinity.<sup>xxvi</sup> Simply stated, the orthodox doctrine of the Trinity depicts God as three persons, yet a single divine essence.<sup>xxvii</sup> According to Richard Swinburne, the existence of three divine persons is plausible.<sup>xxviii</sup> This does not mean, however, that three necessary beings or separate individuals exist.<sup>xxix</sup> Instead, the possibility remains for more than one divine person to exist, providing that their generation is found within one another.<sup>xxx</sup> More than one omnipotent person cannot exist unless omnipotence is grounded within a mechanism distinguishing a hierarchy.<sup>xxxi</sup> **That proposed mechanism is God’s essence.** From within the essence appear the functional titles of the Trinity. **The Father is eternally in the role of Father**, not because of any advantage in deity over the other persons of the Trinity, but **rather in His functional role. Likewise, the Son and the Spirit take their names as a result of their functional activity.** This means that, while there is functional subordination within the Trinity, there is **no ontological<sup>xxxii</sup> subordination<sup>137 xxxiii</sup>**.”

### 6.5.1 The Functionality Of The Trinity In Provision Of The Spirituals.

This Functionality may be easily understood by observation of the meting out of Spiritual Gifts in

1 Cor 12:1-11. The Bible indicates that each believer has his/her own set of spiritual gifts.

This passage also indicates:

1. **These gifts are bestowed Sovereignly by the Holy Spirit (vs 4 & 11).**
2. **The Lord Jesus assigns the place of ministry (vs 5).**
3. **God the Father turns on the energy for the ministry of those gifts (vs 6).**

Right here it should be clearly understood that 1 Cor 12 is the beginning of the longest single passage on the spirituals (1 Cor 12-14) and their regulation, in the New Testament. It is important that we realize the word gifts found in 1 Cor 12:1 of the KJV of the Bible does not appear in the Greek text. Rather the word that appears is the Plural Articular Greek word for spirituals: (των πνευματικων). This expression might be better translated "spirituals" or "**spiritual things**" In the near context, chapter 12, Paul explains **spiritual gifts** while in chapter 13, he discusses the superiority of **spiritual fruit**. Finally, in chapter 14 he discusses **the regulation of these spirituals in the local Church.**

He is very concerned that this local Church in Corinth understands that the spirituals are broken down into two major categories; gifts and fruit. Whatever our spiritual fruit might

<sup>137</sup> Subordinationism is a doctrine in Christian theology which holds that the Son and the Holy Spirit are subordinate to God the Father in nature and being. **Subordinationism, in its various forms, was an Early Arian [Christian?] doctrine until the mid 4th century, when the Arian controversy was finally settled**, after many decades of debates, with the formulation of the doctrine of Trinity.

be at this time, if we don't have the gift of pastor/teacher we should not thrust ourselves out into this ministry.<sup>138</sup>

There are those in the Christian population that have decision making capabilities that might take us up on our request to be put to work! They, like us, may not have appropriate gift(s) (vs 8-10) of discernment. Every Christian should be walking by means of the Spirit (Spirituality). However, not every Christian has the Spiritual gift of Pastor/Teacher! Notice that God draws a careful distinction in His Word between Fruit of the Spirit, Gifts of the Spirit, and Offices in the local Church (I Tim 3:1-15), within the body of Christ. Alexander Hay<sup>xxxiv</sup> points out some of the weaknesses of the modern pastorate on pages 288-299, and states its underlying cause. **"There lacks in the church of today - in its structure, its services and its ministry - the practical recognition of the priesthood of all believers. The participation of all the members in the ministry through the gifts of the Spirit {UNFORTUNATELY} is not permitted."**

### 6.5.2 The Activity Of The Triune God In The Creation Account.

Additionally and more Importantly, The Triune God was functionally present for "THE CREATION ACCOUNT of Gen 1-2.

L.S. Chafer adds:

"Under Theology Proper, when the discussion centered on the Trinitarian mode of the existence of Deity, the Old Testament is the record concerning one God with little recognition of Three Persons, while the New Testament is the record concerning the character and achievements of the Three Persons with little recognition of their essential unity. No Jew of the early days or any student of either this or past generations could miss the significance of the plural form of the name *Elohim*. **As Dr. Griffith Thomas has pointed out**, when quoted above, it was not the purpose of God to unfold at the beginning all that was latent in the doctrine of the Trinity. In this revelation as in many others there is "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28) . **Thus the essential revelation respecting God begins with the intimation which the plural form of *Elohim* presents.** Without assigning a reason for rejecting this ancient belief that the name *Elohim* implies the Trinity and discovering any other reason for this plural ending that is worthy of the theme, modern theologians have sought to avoid the recognition of the Trinity to be seen in this one name *Elohim*. It is commonly accepted that the name *Jehovah*, being singular, is a representation of the unity in the Godhead. It is written, "Jehovah our God [*Elohim*] is one Jehovah" (Dent 6:4, R.V.) . However, in Genesis 11:6-9 it is recorded that Jehovah Himself said, "Let us go down, and there confound their language." As usual when great transformations are to be wrought, indeed, the accomplishment is secured by the Three Persons; that is, each may be accredited separately with doing what is done. Thus, while each Person is at different times and places in Scripture said to have created things that exist, the wise man has said, **"Remember now thy Creators {Heb. עֲשֵׂרֵי אֱלֹהִים: Noun F Pl with the 3PMS suffix} in the days of thy youth" (Eccl. 12:1 Written by another Islamic prophet – King Solomon.). The plural *Creators* is harmonious with the whole revelation of the Bible regarding creation.**

<sup>138</sup> *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.*

Another recognition of plurality within the Godhead, as set forth in the Old Testament, is found in the **threefold ascription of worship uttered by the heavenly beings and recorded in Isaiah 6:3: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory"** (R.V.) . After Isaiah had testified, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, Jehovah of hosts,**" and the prophet's lips had been cleansed with a live coal from off the altar, **it is then that Jehovah inquired: "Whom shall I send, and who will go for us?"** The singular *Jehovah* is thus again coupled with the Father and of the Son. Further evidence of the personality of the Holy Spirit, as displayed in his attributes, will be adduced when we 'come to discourse on his Godhead. The sublime facts recorded in connection with the Redeemer's baptism are striking evidences of the distinction and personality of each of the Glorious Three. **When our Lord condescended to receive this ordinance at the hands of John The Baptist (another prophet of Islam), the heavens were opened, and the Holy Spirit descended like a Dove and abode upon him, and a voice proceeded from the parted sky, saying, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:10, 11).** Here was a visible and oracular demonstration of the distinction and personality of each of the Glorious Three. There was here the presence of the Incarnate Son, submitting to the rite of baptism; the presence of the Holy Spirit, descending in the form of a Dove, and tilling his humanity with consecrating power; and the presence of the Father, bearing witness to his incarnation, and proclaiming his own complacency. **The Father, therefore, is not the Son, the Son is not the Father, and the Holy Spirit is distinct from both; the distinction, therefore, is real, not nominal ; personal, not official.** This grand display of the Three Persons in the Saviour's baptism, is a practical illustration of the distinction and personalities intended in the formula of our *own* baptism, and it shivers both the Sabellian and the Unitarian heresy into a thousand fragments.

**Another erroneous theory is that of the Tritheist, who maintains that there are not simply three personalities, but three separate and independent Beings; or, in other words, three Gods instead of One.** It is no small homage to truth when it is assailed by sentiments directly opposite to each other; for in their opposition they mutually destroy each other; and in destroying each other they support the doctrine which is true. **The Unitarian and Sabellian maintain the Divine Unity, but deny the Trinity;** the Tritheist maintains, on the contrary, the Trinity is so evident, that he denies the Divine Unity, and asserts the existence of three Gods. The whole truth is held by neither party, but a portion of truth is held by both. The errors of each lie in what each denies, and the truth in what each maintains. The Scriptures maintain as clearly that God is One, in one sense, as they do; that he is Three in another sense {*Essenes*}; and as they maintain both, both must be true; and as all truths must harmonize, there is a sense in which a trinity is compatible with unity. Hence that doctrine alone is orthodox which denies neither the one nor the other, but combines and harmonizes both; which recognizes the Father, the Son, and the Holy Spirit as really and personally distinct, yet essentially united. This is the Trinitarian doctrine, which maintains a plurality, not of names only, but of persons having distinct consciousness, **with mutual participation of the same attributes and essence.**- 5th ed., pp. 67-73 ”

In the baptismal formula, spoken by God the Son, **the three names are listed as one,** namely:

Mat 28:19 Go ye therefore, and make disciples of all the nations, baptizing them into **the name** of the Father and of the Son and of the Holy Spirit:

εις <1519> {PREP} **το <3588> {T-ASN} ονομα <3686> {N-ASN}** του <3588> {T-GSM} πατρος <3962> {N-GSM} και <2532> {CONJ} του <3588> {T-GSM} υιου <5207> {N-GSM} και <2532> {CONJ} του <3588> {T-GSN} αγιου <40> {A-GSN} πνευματος <4151> {N-GSN}

**These three persons are one in essence! See Section 2.1 6.**

Notice please, that **this name sequence to the one true God is stated by none other than that individual who according to Islamic teaching is the inspired prophet Jesus (Issa/Isa)'; and who according to the Hebrew Bible is the angel of Jehovah, Jehovah of the N.T., the co-creator and sustainer of the whole creation of God (Jo 1:3; Eph 3:9; Col 1:16-17); The LORD Jesus, The Son-Of-God, The WORD Of God, The Messiah.**

### 6.5.2.1 In The Hebrew Old Testament: The Spirit Of The LORD (Jehovah)

Jud 3:10 And **the Spirit of Jehovah** came upon him, and he judged Israel; and he went out to war, and Jehovah delivered Cushan-rishathaim king of {1} Mesopotamia into his hand: and his hand prevailed against Cushan-rishathaim. {1} Heb Aram}

Jud 6:34 But **the Spirit of Jehovah** {1} came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. {1} Heb clothed itself with}

Jud 11:29 ¶Then **the Spirit of Jehovah** came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Jud 13:25 And **the Spirit of Jehovah** began to move him in {1} Mahaneh-dan, between Zorah and Eshtaol. {{1} That is The camp of Dan}

Jud 14:6 And **the Spirit of Jehovah** came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done.

Jud 14:19 And **the Spirit of Jehovah** came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their {1} spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. {{1} Or apparel}

Jud 15:14 When he came unto Lehi, the Philistines shouted as they met him: and **the Spirit of Jehovah** came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands {1} dropped from off his hands. {{1} Heb were melted}

1Sa 10:6 and **the Spirit of Jehovah** will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

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

1Sa 16:14 Now **the Spirit of Jehovah** departed from Saul, and an evil spirit from Jehovah {1} troubled him. {{1} Or terrified}

- 2Sa 23:2 **The Spirit of Jehovah** spake {1} by me, And his word was upon my tongue.  
 {{1} Or in}
- 1Ki 18:12 And it will come to pass, as soon as I am gone from thee, that **the Spirit of Jehovah will carry thee whither I know not**; and so when I come and tell Ahab, and he cannot find thee, he will slay me: but I thy servant fear Jehovah from my youth.
- 1Ki 22:24 Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went **the Spirit of Jehovah** from me to speak unto thee?
- 2Ki 2:16 And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest **the Spirit of Jehovah** hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.
- 2Ch 18:23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went **the Spirit of Jehovah** from me to speak unto thee?
- 2Ch 20:14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came **the Spirit of Jehovah** in the midst of the assembly;
- Isa 11:2 And **the Spirit of Jehovah** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.
- Isa 40:7 The grass withereth, the flower fadeth, because **the breath of Jehovah** bloweth upon it; surely the people is grass.
- Isa 40:13 Who hath {1} directed **the Spirit of Jehovah**, or being his counselor hath taught him? {1} Or meted out}
- Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, **the Spirit of the LORD shall lift up a standard against him.**
- Isa 61:1 **The Spirit of the Lord (Adoni) Jehovah** (Heb. רִיחַ אֲדֹנָי יְהוָה) is upon me; because **Jehovah hath anointed me to preach good tidings unto the meek**; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- Isa 61:2 To proclaim the year of the LORD'S good pleasure, Quoted by The Lord Jesus at the Synagogue in Nazareth (Lk 4:17-19).
- Isa 63:14 As a beast goeth down into the valley, **the Spirit of the LORD caused him to rest**: so didst thou lead thy people, to make thyself a glorious name.
- Eze 11:5 And **the Spirit of the LORD fell upon me**, and **said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.** {The God is omniscient
- Eze 37:1 The *hand of the LORD was upon me*, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

Mic 2:7 O thou that art named the house of Jacob, **is the Spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?**

Mic 3:8 But truly **I am full of power by the Spirit of the LORD**, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

### 6.5.2.2 In The Greek New Testament: The Spirit Of The LORD (Kurios)

Lu 4:17-19 (Kurios) with Isa 61:1-2a (Jehovah).

Ac 5:9 The Spirit of the LORD **can be Tempted**

Ac 8:39 After baptizing the Ethiopian Eunuch, **The Spirit of the LORD** ἀρπαζω harpazo: **caught up** Phillip so that the eunuch saw him no more.

2Co 3:17 Now **the LORD is that Spirit**: and **where the Spirit of the LORD is, there is liberty**.

2Co 3:18 But **we all**, with open face beholding as in a glass (Probably The Scriptures) **the glory of the LORD, are changed into the same image from glory to glory, even as by the Spirit of the LORD ( or by The LORD The Spirit.**<sup>139</sup>)

**{By being an avid reader and student of Scripture see what results!}**

Notice the work of the Holy Spirit during this dispensation. Although good Greek demands concord (agreement) between the Proper Name and the gender of a pronoun that stands for that name, The Theology [Pneumatology] of the Holy Spirit, The Greek text often conflicts purposely so that the Holy Spirit is often expressed by the Masculine Pronoun (He, Him).

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter (Grk. παρακλητος noun Masculine)** will not come unto you; but if I depart, **I will send Him unto you.**

Joh 16:8 And **when He is come**, He will reprove the world of **sin**, and of **righteousness**, and of **judgment**: {reprove: or, convince}

Joh 16:9 **Of sin, because they believe not on Me;**

Joh 16:10 **Of righteousness, because I go to my Father, and ye see Me no more;**

Joh 16:11 **Of judgment, because the prince of this world has been judged.**

### 6.5.2.3 The Plural Of Majesty.

Notice the 3PMPL of Majesty In The Name For God – Elohim: אֱלֹהִים. Gen 1:1. But is that all?

### 6.5.2.4 The Uses Of The First Person Masculine Plural Pronoun When God Refers To Himself.

<sup>139</sup> A.T. Robertson suggests: Now the Lord is the Spirit (ο δε κυριος το πνευμα εστιν). Some, like E. F. Scott (The Spirit in the N.T.), take κυριος here to be Christ and interpret Paul as denying the personality of the Holy Spirit, identifying Christ and the Holy Spirit. But is not Bernard right here in taking κυριος (Lord) in the same sense here as in #Ex 34:34 (εναντι κυριου, before the Lord), the very passage that Paul is quoting? Certainly, the Holy Spirit is interchangeably called in the N.T. the Spirit of God and the Spirit of Christ (#Ro 8:9). Christ dwells in us by the Holy Spirit, but the language here in #2Co 3:17 should not be pressed unduly (Plummer. See also P. Gardner, The Religious Experience of St. Paul, p. 176f.). Note "the Spirit of the Lord" here.

Notice The 1Pers. MPL. “Us” in Gen 1:26 Also the Ablative 1PMPL “from Us” in Gen 3:22 along with the Cardinal number word for ‘one’ echad used in the Shema of Deut 6:4. This word is used (as here) to denote **one like us**. It was used in Gen 2:24 They shall be **one**’ flesh. (of the same kind of flesh) Notice also Deu 15:7 If there be among you a needy man, **אֶחָד מֵאֶחָיְךָ** **one of thy brethren**, . . . Please remember the Hermeneutical principle that **“Words have meaning only in their specific contexts.”**

#### 6.5.2.5 The Person Of The Holy Spirit.

Notice the Person Of The Holy Spirit Who Hovered, Cherished, and/or Brooded [and possibly fertilizing]<sup>140</sup> Piel Participle **above** the Waters in Gen 1:2: **וַיִּרְוַח אֱלֹהִים** **מְרַחֵף**. This is a concept of a person having these attributes. Because the Shema (Deu 6:4) names the triune God with the name of the Tetragrammeton

Deu 6:4 Hear, O Israel: the **LORD our God**, is one **LORD**.

Or as the Hebrew expresses it:

**דְּשָׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד**

Here **אֶחָד**, the Hebrew cardinal number One, is used for multiples of persons as have been described in Section 3.4.1.2, above. Here it gives the entire God-head the name

**יְהוָה**: Jehovah; LORD – The Father and Son and Holy Spirit.

We see Him, along with the Father and the Son, also named in the Baptismal formula of Mat 28:19 and in the dispersal of spiritual gifts in 1 Cor 12:4-6.

#### 6.5.2.6 The Person Of The Son Of God.

Notice the Person of The Son of God Psm 2:7-11; Psm 21-22; Isa 52:13-53:12. The Name given Him (and the two other members of the Trinity; The Tetragrammeton **יְהוָה**:

**LORD**, which occurs compounded first in Gen 2:4 **יְהוָה אֱלֹהִים**. In the LXX, this word or it’s abbreviation is translated by the Greek word Kurios 6156 times and in the New testament Kurios is translated LORD and refers to the Word of God, The Son of God, Jesus The Messiah. In the Hebrew Scriptures the name **יְהוָה**: LORD, is used for the Father: Deu 6:4, The Son; Deu 6:4; Psm 24:7-10 with 1 Cor 2:8; Psm 45:6 with Heb 1:1-10; Psm 46:7-11 note-The LORD of Hosts=the God of Jacob; Isa 44:6 with Rev 1:8, 22:12-13, and The Holy Spirit: Deu 6:4; Isa 6:8-11 with Acts 28:25-28; Jer 31:31-34 with Heb 10:15-17.

<sup>140</sup> Or as Trapp says “hovered over, and hatched out the creature, as the hen doth her chickens; or as the eagle fluttereth over her young, to provoke them to flight. {#De 32:11} Or as by a like operation, this same Holy Spirit formed the child Jesus in the Virgin’s womb, in that wonderful “overshadowing” {#Lu 1:35}.

## 7. A Short Methodology For Presenting The Gospel To Muslims.

**HOW TO SHARE CHRIST WITH YOUR MUSLIM FRIENDS**

By Jeff Brawner, The Baptist Press Online, Oct 26, 2012

*{Editorial comments in Italic text.}*


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*{First, remember we have already covered common ground with examples of how to find a few. Second, remember we must be careful when bringing up certain subject matter. (e.g. Don't start out with "Christ died for our sins according to the Scriptures", until you are asked "how can I make sure I'll go to Paradise", or some other leading statement showing interest, because good Muslims don't believe Isa, Jesus, has yet seen death – he was taken to heaven by Allah, like Enoch. See Sections 1.1.1.0 A Biblical Prelude, and 2.2.3.3.1 Our LORD's Resurrection (And Ours))}*

**Muslims aren't just people "over there" in the Middle East and parts of Asia. They live in major cities across the U.S. and many smaller towns as well. More are arriving daily and the vast majority want to live quiet lives making a living for their families.**

**Sharing Christ with people who represent some of the rapidly growing faiths in America (these include Muslims, Hindus and Buddhists) doesn't have to be scary or complicated.**

**Most people of another faith are quite open to hearing about Christianity. Learning a few simple steps and having conversations with adherents of other faiths about Christ actually is quite simple.**

**Muslims throughout the world regard Christ as one of their prophets ~~and turn to Him to save them from their sins.~~ *{this statement is NOT true in general, so be careful, Allah is the ONLY ONE, who they believe, can forgive sins. See below.}* At the same time, the pervasiveness of Islam in the news and the seeming fervency of Muslims' beliefs unnecessarily strikes fear in the hearts of some Christians about talking to Muslims about Christ.**

*{We insert a few of many ayat concerning Allah forgiving sins, for your perusal.*

*Su 3:16 Namely, those who say: "Our Lord! We have indeed believed: Forgive us, then, our sins, and save us from the agony of the Fire";— *{This address is made to Allah according to context. Muslims call Allah, Lord}**

*Su 3:31 Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."*

*Su 3:135 And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,—and who can forgive sins except Allah?—and are never obstinate in persisting knowingly in the wrong they have done.*

*Su 3:147 All that they said was: "Our Lord! Forgive us our sins and anything we may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."*

*Su 3:193 "Our Lord! We have heard the call of one calling us to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous."*

*Su 4:43 O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,—or in a state of ceremonial impurity except when traveling on the road, until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.*



- Su 4:99 For these, there is hope that Allah will forgive: For Allah doth blot out sins and forgive again and again.*
- Su 4:116 Allah forgiveth not the sin of joining other gods with Him; but he forgiveth whom He pleaseth other sins than this: One who joins other gods with Allah, hath strayed far, far away from the Right.*
- Su 4:149 Whether ye publish a good deed or conceal it, or cover evil with pardon, verily Allah doth blot out sins and hath power in the judgment of values.*
- Su 5:20 Both the Jews and the Christians say: "We are the sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,—of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal of all."*
- Su 6:6 See they not how many of those before them We did destroy?—generations We had established on the earth, in strength such as We have not given to you—for whom We poured out rain from the skies in abundance, and gave fertile streams flowing beneath their feet: Yet for their sins We destroyed them, and raised in their wake fresh generations to succeed them. {Here we go again the mysterious WE}*

**If we follow a few simple rules, we can find a bridge to talk with many Muslims about Christ. In my book, "How to Share Christ with Your Friends of Another Faith," I spell out steps that help build these bridges. None of the plans is complicated.**

**Each provides a step-by-step blueprint of what to say. With a Muslim friend, for example, consider these four steps toward sharing your faith:**

1. **Be-friend a Muslim. A simple act of kindness such as bringing a small gift to a new Muslim neighbor can set the stage for the process of friendship.**
2. **Avoid the urge to be only a friend. Look for opportunities to bring God into your conversation for the purpose of letting your Muslim friend know you are a person of faith. For example, invite a friend out for coffee and then incorporate into the conversation something about how God recently has blessed you personally.**
3. **Look for "spiritual clues" that your new friend is interested in God. If the person mentions any desire to know God, you will know that God must be working in his or her heart. In preparation, for proof that only God draws individuals to Himself, read:**

*John 12: 32 And I, if I be lifted up from the earth, will draw all men unto me.*

or

*John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

*8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: {reprove: or, convince}*

*9 Of sin, because they believe not on me;*

*10 Of righteousness, because I go to my Father, and ye see Me no more;*

*11 Of judgment, because the prince of this world is judged.*

*12 I have yet many things to say unto you, but ye cannot bear them now.*

*13 Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.*

*14 He shall glorify me: for He shall receive of mine, and shall shew it unto you.*

or:

*Eph 2:1 And you hath he quickened, who were dead in trespasses and sins;*

- 2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
- 3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}*
- 4 *But God, who is rich in mercy, for his great love wherewith he loved us,*
- 5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}*
- 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
- 7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- 8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
- 9 *Not of works, lest any man should boast.*
- 10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.}*

4. Take the opportunity to share your faith even if clues don't present themselves.

**If you have invested in several visits with your Muslim friend, you have earned {???) the right to share Christ.**

**For approaching a cultural Muslim who is not fervent in his faith, Wade Akins, an evangelist who has worked in Muslim countries, gives this suggestion:**

**"My main objective is, as soon as I can, to get this person into the Word of God. I will do this simply by offering a New Testament or Bible. I simply say, 'I have a love gift for you.' Then I watch the facial reaction....My objective simply is to get Muslims to receive God's Word. They may read it at night in secret or openly.**

**If they react positively ... then I might say, 'May I show you a few verses that explain to you how you may know for sure you will go to Paradise after you die?' If the response is, 'Yes,' then I share with them either the "Good News of Jesus" (previously mentioned) or the following verses that explain the gospel:**

- 1 *John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
- Romans 3:23 For all have sinned, and come short of the glory of God;*
  - 24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
  - 25 *Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained} {remission: or, passing over}*
  - 26 *To declare, I say, at this time his righteousness: that He might be just, and the justifier of him which believeth in Jesus.*
  - 27 *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*
  - 28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*
- Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. {in due time: or, according to the time}*
  - 7 *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*
  - 8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
  - 9 *Much more then, being now justified by His blood, we shall be saved from wrath through Him.*
  - 10 *For since, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.*

*Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*  
*9 That if thou shalt confess with thy mouth Jesus as Lord (יהוה), and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.*  
*10 For with the heart man believeth with respect to righteousness; and with the mouth confession is made respect to salvation.*  
*11 For the scripture saith, Whosoever believeth on Him shall not be ashamed.*  
*12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.*  
*13 For whosoever shall call upon the name of the Lord shall be saved.*  
*Or, you might present the Gospel in the only place in Scripture where the Gospel is defined, 1 Cor 15:1-58. Especially vs. 1-8. See Section 6.4.3.3.1.1 The Apostle Paul's Gospel Defined.*

**Remember: In any encounter, whether your effort to share Christ is successful, is not up to you. God is the one who changes hearts, not us. We just need to watch God do His work.**

---

## 7.1 The Closure Of This Evangelistic Event.

If you get to the place where the Muslim has heard you out and seems receptive, **the next step is to ask him/her if they would like to pray and trust Messiah Jesus as their savior from their sins:** if they are not interested, then offer them a Bible as His gift to them. (also do this at any parting, telling and showing them the Gospel according to the Apostle John.) If they answer in the affirmative ask them to repeat the following prayer with you.

## 7.2 The Prayer Of Faith For Eternal Life For Anyone.

“My Heavenly Father, I repent of my sins, and ask You to forgive them because right now I am trusting Your Son, The Messiah Jesus, To be my LORD and Savior from my sins. I want to serve You for the rest of my life. I believe you heard me and will give me Everlasting Life with You in Heaven. Thankyou Father for listening and answering my prayer. I pray this in the Blessed Name Of your Only Begotten Son, The LORD Messiah Jesus. AMEN!”

*{But as every Boy Scout learns “BE PREPARED”, I recommend Kevlar!}*

## 7.3 Now Having Been Saved, Is That All There Is?

Having just been born again, we all want to tell everyone what happened; a usual experience by one who is truly been born again. But time will begin to make us realise that we still have problems. Sins keep occuring so we need to understand that God made provision for this in His Word. When we commit act(s) of sin, God commands us to:

1 Jo 1:9 **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

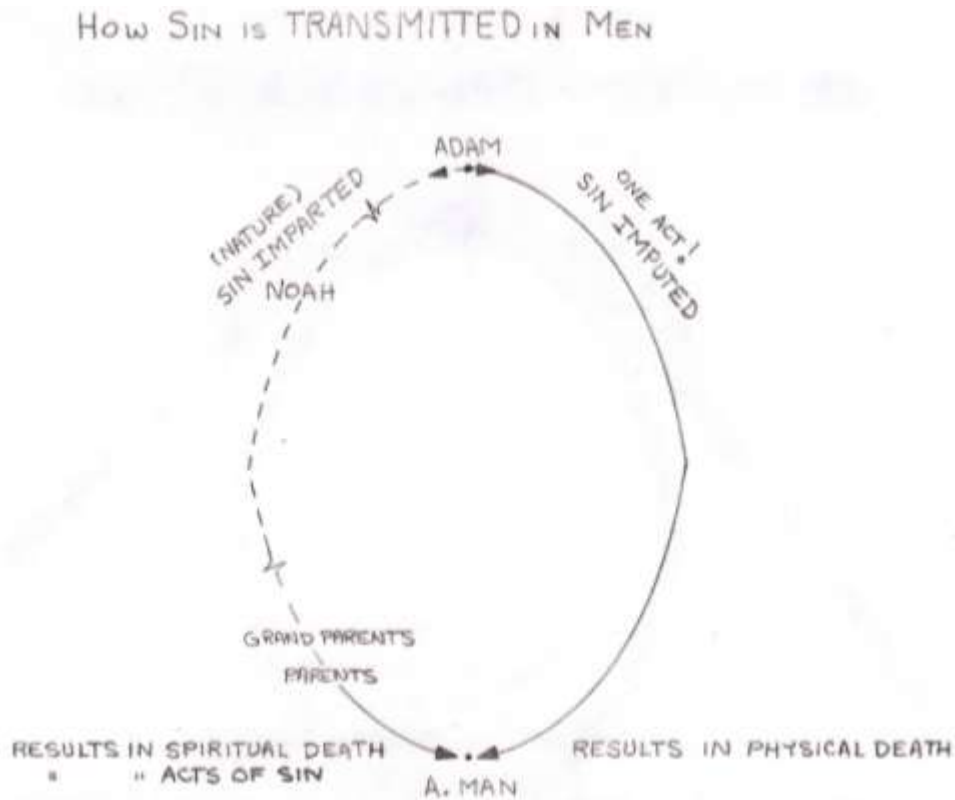
10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation (The Satisfaction) for our sins: and not for ours only, **but also for the sins of the whole world.**

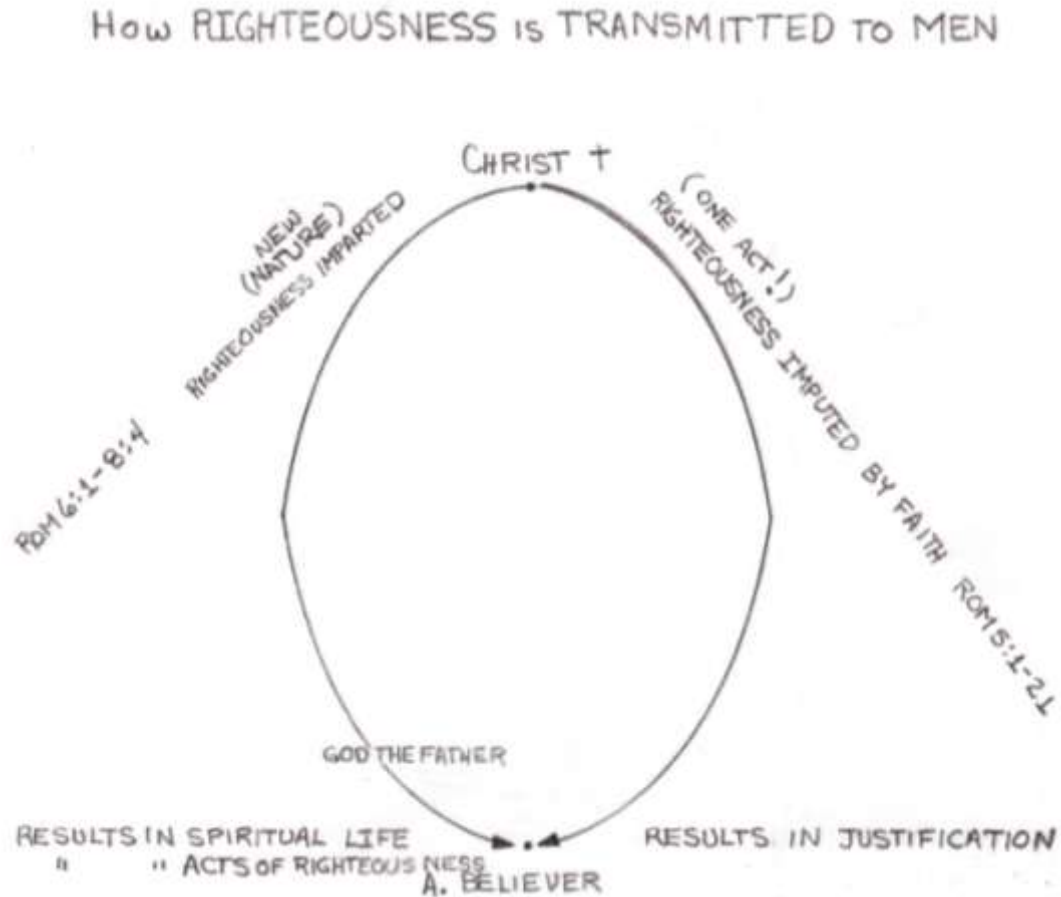
{Short accounts with God should be our measure}

We might then ask if Christ Jesus died and was the satisfaction for the sins of the whole world, why isn't every person saved? A great question and the answer is a little more complicated. When we've been born again, we still have operational within us a Sin Nature. This nature is what causes our sinful acts. The born again experience is more than the relief that we are bound for heaven to be with Jesus, although this is true. There is an important item that every Christian comes to know experientially as true, but the Word of God, the Bible, has much to say, and that is: We have inherited from the first man, Adam, a nature that causes the acts of sin (Sins) that we commit. The longer we are a Christian the more obvious this is. in Figure 7.01, we see that this nature (From Adam) is Imputed by God to every man. This Nature is Imparted by Natural Inheritance from our original ancestor Adam. The Imputation to every person naturally born is the same act of God (but with different results) as that act of Imputation by God that happens when we are Justified (by Grace through Faith) at that time God Imputes Christ's Righteousnes to us. See Figure 7.02.



**Figure 7.01 How Sin Is Transmitted In Men**

Righteousness is also Imputed and Imparted to a believer in Jesus, the Messiah, the only begotten Son of God. Rom 5:1-23, below illustrates this Imputation of the Sin Nature and Christ's Righteousness.



**Figure 7.02 How Righteousness Is Received By Men**

These truths are described in detail in the text from Romans chapter five. Please read that text, carefully. But now we go on to Romans Six, where we begin to see our Identification with Christ as our life is revealed.

- Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. **How shall we, that are dead to sin, live any longer therein?**
  - 3 Know ye not, that **as many of us as were baptized into Jesus Christ were baptized into his death?** {were: or, are }  
*{By the Holy Spirit - 1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks }*
  - 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
  - 5 For since **we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**
  - 6 **Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**
  - 7 For he that is dead is freed from sin. {freed: Gr. justified }
  - 8 Now since we be dead with Christ, we believe that we shall also live with him:

- 9 Knowing that **Christ being raised from the dead dieth no more**; death hath no more dominion over him.
- 10 For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.
- 11 Likewise **reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**<sup>141</sup>
- 12 **Let not sin therefore reign** {as a king} **in your mortal body, that ye should obey it in the lusts thereof.**
- 13 **Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.** {instruments: Gr. arms, or, weapons }
- 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 17 But **God be thanked, that ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you. {which ... : Gr. whereto ye were delivered }
- 18 **Being then made free from sin, ye became the servants of righteousness.**
- 19 **I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.**
- 20 **For when ye were the servants of sin, ye were free from righteousness.** {from ... : Gr. to righteousness }
- 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
- 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- 23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Miles J. Stanford and his wife Cornelia were friends of mine. Both are now with their LORD. Miles taught me, in Bible studies at his trailer in Colorado Springs, the process of the identification truths. He always was careful to give us only the right dose because of our Spiritual age. A Baby (young in the Faith) needs baby food. As our Christian life begins to mature he would give us some of his several publications. The pamphlet below is one I feel will introduce us to these truths without causing too much alarm. So with that in mind, let me introduce you to my old friend, who caddied for Gene Sarazen, who

<sup>141</sup> See Miles J. Stanford, *The Reckoning That Counts*, Oct 1966, Colorado Springs, CO, Living Spring Press, Hong Kong, 104 pgs. And is contained in: M.J.Stanford, *The Complete Green Letters*, © 1983 by Zondervan, Grand Rapids, MI 49530.

pitched baseball up to major league status, and who, during the depression, was a logger around Bend, Oregon, and became the greatest proponent, for the Christian in the 20<sup>th</sup> Century, of the Identification truths of Romans 5-8, Miles J. Stanford.

#### **7.4 The Green Letters**

## *The Green Letters*

*By Miles J. Stanford*

# *The Green Letters*

*By Miles J. Stanford*

## **FOREWORD**

A friend once handed me a copy of a book entitled *The Green Letters*, written by Miles J. Stanford. After reading the first few pages, I knew I had something in my hand that was extraordinary. Day by day during my devotional time I read at least one section and found the book to contain one of the most practical approaches to the various areas of my spiritual life that I have ever read. I asked others to read it, and they confirmed my impressions.

The various parts of the book were originally prepared as short letters and were sent to a number of interested friends. They were then compiled into the book which was known as *The Green Letters*, but in order to make this new printing meaningful to a new audience, the title has been changed to *Principles of Spiritual Growth*. We are thankful for permission from the author to publish this book for the benefit of a larger group of friends.

Set forth in this book are basic principles pertaining to the Christian's spiritual exercises. These principles are stated in such practical form that you will find it rewarding to read and reread them and, of course, to put them into practice. Some aspects of the Christian life and walk which may have been puzzling to you will become clear as the Spirit of God is able to make them a reality in your daily life.

While certain sections may be of such interest as to entice one to read them first, it would be best to read the sections in the order they appear. They are in a logical sequence, and precept is laid upon precept (Isa. 28:10). We trust there will be a wide distribution of these truths.

Theodore H. Epp

Director

Back to the Bible Broadcast

{We recommend that every Christian purchase a copy of Miles' "The Complete Green Letters". It is available from Amazon. NEC}



## TABLE OF CONTENTS

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<b>FOREWORD</b>	<b>310</b>
<b>TABLE OF CONTENTS</b>	<b>311</b>
<b>Chapter 1—Faith</b>	<b>312</b>
<b>Chapter 2—Time</b>	<b>314</b>
<b>Chapter 3—Acceptance</b>	<b>316</b>
The Proper Attitude of Man Under Grace:	317
Things Which Gracious Souls Discover:	317
<b>Chapter 4—Purpose</b>	<b>319</b>
<b>Chapter 5—Preparation</b>	<b>322</b>
<b>Chapter 6—Complete in Him</b>	<b>325</b>
<b>Chapter 7—Appropriation</b>	<b>328</b>
<b>Chapter 8—Identification</b>	<b>331</b>
<b>Chapter 9—Consecration</b>	<b>333</b>
<b>Chapter 10—Self</b>	<b>336</b>
<b>Chapter 11—Self-Denial</b>	<b>339</b>
<b>Mortification</b>	339
<b>Conquest</b>	339
<b>Training</b>	339
<b>Revivalism</b>	339
<b>Growth</b>	339
<b>Cleansing</b>	339
<b>Experiences</b>	340
<b>The Cross—God’s Way</b>	340
<b>Chapter 12—The Cross</b>	<b>342</b>
<b>Chapter 13—Discipleship</b>	<b>345</b>
<b>Chapter 14—Process of Discipleship</b>	<b>347</b>
<b>Chapter 15—Rest</b>	<b>350</b>
<b>Chapter 16—Help</b>	<b>353</b>
<b>Chapter 17—Cultivation</b>	<b>355</b>
<b>Chapter 18—Continuance</b>	<b>357</b>

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## Chapter 1—Faith

The aim of this book is to carefully bring out some of the more important principles of spiritual growth in order to help build on a sound biblical foundation in Christ. He can honor no other.

The Holy Spirit has Paul write to each of us: "Examine yourselves, whether ye be in the faith" (II Cor. 13:5), and the recommendation is certainly not out of order at the very inception of this series of studies. First of all, we must remind ourselves that "without faith it is impossible to please him" (Heb. 11:6) Moreover, and this is all important, true faith must be based solely on scriptural facts, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Unless our faith is established on facts, it is no more than conjecture, superstition, speculation or presumption.

Hebrews 11:1 leaves no question about this: "Faith is the substance of things hoped for, the evidence of things not seen." Faith standing on the facts of the Word of God substantiates and gives evidence of things not seen. And everyone knows that evidence must be founded on facts. All of us started on this principle when we were born again—our belief stood directly on the eternal fact of the redeeming death and resurrection of our Lord and Saviour Jesus Christ, as recorded in I Corinthians 15:1-4. This is the faith by which we began, and it is the same faith by which we are to "stand" (16:13), "walk" (II Cor. 5:7) and "live" (Gal. 2:20). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

Since true faith is anchored on scriptural facts, we are certainly not to be influenced by impressions. **George Mueller** said, "Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make the difference. We have to do with the Written Word and not ourselves or our impressions."

Then, too, probabilities are the big temptation when it comes to exercising faith. Too often the attitude is: "It doesn't seem probable that he will ever be saved." "The way things are going, I wonder if the Lord really loves me." But **Mueller** wrote: "Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. Appearances are not to be taken into account. The question is—whether God has spoken it in His Word."

**Alexander R. Hay** adds to this by saying, "Faith must be based upon certainty. There must be definite knowledge of God's purpose and will. Without that there can be no true faith. For faith is not a force that we exercise or a striving to believe that something shall be, thinking that if we believe hard enough it will come to pass." That may be positive thinking but certainly not biblical faith.

**Evan Hopkins** writes: "Faith needs facts to rest upon. Presumption can take fancy instead of fact. God in His Word reveals to us the facts with which faith has to deal." It is on this basis that J.B. Stoney can say, "Real faith is always increased by opposition, while false confidence is damaged and discouraged by it." There can be no steadfastness apart from immovable facts. Peter's burden was: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Once we begin to reckon (count) on facts, our Father begins to build us up in the faith. From his profoundly simple trust in God, **Mueller** was able to say that "God delights to increase the faith of His children. We ought, instead of wanting no trials before victory, no exercise for patience, to

be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of faith."

On this same subject **James McConkey** wrote: "Faith is dependence upon God. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to its end, with some of us, when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-helplessness and defeat. And only then do we find that we have learned the lesson of faith; to find our tiny craft of life rushing onward to a blessed victory of life and power and service undreamt of in the days of fleshly strength and self-reliance."

**J.B. Stoney** agrees by saying, "It is a great thing to learn faith: that is, simple dependence upon God. It will comfort you much to be assured that the Lord is teaching you dependence upon Himself, and it is very remarkable that faith is necessary in everything.

'The just shall live by faith,' not only in your circumstances, but in everything. I believe the Lord allows many things to happen on purpose to make us feel our need of Him. The more you find Him in your sorrows or wants, the more you will be attached to Him and drawn away from this place where the sorrows are, to Him in the place where He is." "Set your affection on things above" (Col. 3:2).

Actually, we cannot trust anyone further than we know him. So we must not only learn the facts involved but ever more intimately come to know the One who presents and upholds them! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (II Pet. 1:24).

## Chapter 2—Time

It seems that most believers have difficulty in realizing and facing up to the inexorable fact that God does not hurry in His development of our Christian life. He is working from and for eternity! So many feel they are not making progress unless they are swiftly and constantly forging ahead. Now it is true that the new convert often begins and continues for some time at a fast rate. But this will not continue if there is to be healthy growth and ultimate maturity. God Himself will modify the pace. This is important to see, since in most instances when seeming declension begins to set in, it is not, as so many think, a matter of backsliding.

John Darby makes it plain that "it is God's way to set people aside after their first start, that self-confidence may die down. Thus **Moses was forty years**. On his first start he had to run away. **Paul** was three years also, after his first testimony. Not that God did not approve the first earnest testimony. We must get to know ourselves and that we have no strength. Thus we must learn, and then leaning on the Lord we can with more maturity, and more experientially, deal with souls."

Since the Christian life matures and becomes fruitful by the principle of growth (see II Pet. 3:18) rather than by struggle and "experiences," much time is involved. Unless we see and acquiesce to this, there is bound to be constant frustration, to say nothing of resistance to our Father's development processes for us. **Dr. A. H. Strong** illustrates for us: "**A student asked the President of his school whether he could not take a shorter course than the one prescribed. 'Oh yes,' replied the President, 'but then it depends upon what you want to be. When God wants to make an oak, He takes a hundred years, but when He wants to make a squash, He takes six months.'**" **Strong** also wisely points out to us that "**growth is not a uniform thing in the tree or in the Christian. In some single months there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fibre is actually deposited between the bark and the trunk, occupies but four to six weeks in May, June and July.**"

Let's settle it once and for all—**there are no shortcuts to reality!** A meteor is on a shortcut as it proceeds to burn out, but not a star, with its steady light so often depended on by navigators. Unless the time factor is acknowledged from the heart, there is always danger of turning to the false enticement of a shortcut via the means of "experiences" and "blessings," where one becomes pathetically enmeshed in the vortex of ever-changing feelings, adrift from the moorings of scriptural facts.

In regard to this subject **George Goodman** writes: "Some have been betrayed into professing perfection or full deliverance, because at the time they speak they are happy and confident in the Lord. **They forget that it is not a present experience that ensures fruit unto maturity, but a patient continuance in well doing. To taste of the grace of God is one thing; to be established in it and manifest it in character, habit, and regular life, is another. Experiences and blessings, though real gracious visitations from the Lord, are not sufficient to rest upon,** nor should they lead us to glory in ourselves, as if we had a store of grace for time to come, or were yet at the end of the conflict. No. Fruit ripens slowly; days of sunshine and days of storm each add their share. Blessing will succeed blessing, and storm follow storm before the fruit is full grown or comes to maturity."

In that the Husbandman's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service, death as well as life, the temptation to shortcut is especially strong unless we see the value of, and submit to, the

necessity of the time element. In simple trust we must rest in His hands, **"being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6)**. And it will take that long! But since God is working for eternity, why should we be concerned about the time involved?

**Graham Scroggie** affirmed, **"Spiritual renewal is a gradual process**. All growth is progressive, and the finer the organism, the longer the process. It is from measure to measure: thirtyfold, sixtyfold, an hundredfold. It is from stage to stage: 'first the blade, then the ear, and after that, the full corn in the ear.' And it is from day to day. How varied these are! There are great days, days of decisive battles, days of crises in spiritual history, days of triumph in Christian service, days of the right hand of God upon us. But there are also idle days, days apparently useless, when even prayer and holy service seem a burden. Are we, in any sense, renewed in these days? Yes, for any experience which makes us more aware of our need of God must contribute to spiritual progress, unless we deny the Lord who bought us."

We might consider some familiar names of believers whom God obviously brought to maturity and used for His glory—such as **Pierson, Chapman, Tauler, Moody, Goforth, Mueller, Taylor, Watt, Trumbull, Meyer, Murray, Havergal, Guyon, Mabie, Gordon, Hyde, Mantle, McCheyne, McConkey, Deck, Paxson, Stoney, Saphir, Carmichael and Hopkins**. **The average for these was 15 years after they entered their life work before they began to know the Lord Jesus as their Life and ceased trying to work for Him** and began allowing Him to be their All in all and do His work through them. This is not to discourage us in any way but to help us to settle down with our sights on eternity, by faith "apprehend[ing] that for which also ... [we are] apprehended of Christ Jesus... Press[ing] toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12,14).

Certainly this is not to discount a Spirit-fostered experience, blessing, or even a crisis; but it is to be remembered that these simply contribute to the overall, and all-important, process. It takes time to get to know ourselves; it takes time and eternity to get to know our infinite Lord Jesus Christ. Today is the day to put our hand to the plow and to irrevocably set our heart on His goal for us—that we "may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (v. 10).

"So often in the battle," says **Austin-Sparks**, "we go to the Lord, and pray, and plead, and appeal for victory, for ascendancy, for mastery over the forces of evil and death, and our thought is that in some way the Lord is going to come in with a mighty exercise of power and put us into a place of victory and spiritual ascendancy as in an act. We must have this mentality corrected. What the Lord does is to enlarge us to possess. He puts us through some exercise, through some experience, takes us by some way which means our spiritual expansion, and exercise of spirituality so we occupy the larger place spontaneously. 'I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out before thee, until thou be increased' (Ex. 23:29,30).

"One day in the House of Commons, **British Prime Minister Disraeli** made a brilliant speech on the spur of the moment. That night a friend said to him, 'I must tell you how much I enjoyed your extemporaneous talk. It's been on my mind all day.' 'Madam,' confessed Disraeli, **'that extemporaneous talk has been on my mind for twenty years!'**"

## Chapter 3—Acceptance

There are two questions that every believer must settle as soon as possible. The one is, Does God fully accept me? and the second, If so, upon what basis does He do so? This is crucial. What devastation often permeates the life of one, young or old, rich or poor, saved or unsaved, who is not sure of being accepted, even on the human level.

Yet so many believers, whether "strugglers" or "vegetators," move through life without this precious fact to rest and build on: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:5,6).

Every believer is accepted by the Father, in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The peace is God's toward us, through His beloved Son—on this our peace is to be based. God is able to be at peace with us through our Lord Jesus Christ, "having made peace through the blood of his cross" (Col. 1:20). And we must never forget that His peace is founded solely on the work of the cross, totally apart from anything whatsoever in or from us, since "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Our faith becomes a fixed attitude once it begins to rest in this wonderful fact. Then it can be, if necessary, "disallowed [rejected] indeed of men, but chosen of God, and precious" (I Pet. 2:4). This is the steadying influence most believers are in need of today. A century ago **J.B. Stoney** wrote: "The blessed God never alters nor diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ. Alas! we diverge from the state in which God can ever be toward us as recorded in Romans 5:1-11. Many suppose that because they are conscious of sins, hence they must renew their acceptance with God.

"The truth is that God has not altered. His eye rests on the work accomplished by Christ for the believer. When you are not walking in the Spirit you are in the flesh: you have turned to the old man which was crucified on the cross (Rom. 6:6). You have to be restored to fellowship, and when you are, you find your acceptance with God unchanged and unchangeable. When sins are introduced there is a fear that God has changed. He has not changed, but you have. You are not walking in the Spirit but in the flesh. You have to judge yourself in order to be restored. 'For this is my blood of the new testament, which is shed for many for the remission of sins' (Matt. 26:28). But if your sins are not met there, where can they be met? 'Now where remission of [sin] is, there is no more offering for sin' (Heb. 10:18). God has effected the reconciliation; He always remains true to it. Alas! We diverge from it; and the tendency is to suppose that the blessed God has altered toward us. He certainly will judge the flesh if we do not, but He never departs from the love which He has expressed to the prodigal, and we find that when the cloud, which walking in the flesh produced, has passed away, His love, blessed be His Name, had never changed."

God's basis must be our basis for acceptance. There is no other. We are "accepted in the beloved" (Eph. 1:6) Our Father is fully satisfied with His beloved Son on our behalf, and there is no reason for us not to be. Our satisfaction can only spring from and rest in His satisfaction. It is from God to us, not from us to God. **J. N. Darby** was very clear on this: "When the Holy Spirit reasons with man, He does not reason from what man is for God, but from what God is to man. Souls reason from what they are in themselves as to whether God can accept them. He cannot accept you thus; you are looking for righteousness in yourself as a ground of acceptance with Him. You cannot get peace whilst reasoning in that way.

"The Holy Spirit always reasons down from what God is, and this produces a total change in my soul. It is not that I abhor my sins; indeed I may have been walking very well; but it is '**I abhor**

**myself.** This is how the Holy Spirit reasons; He shows us what we are, and that is one reason why He often seems to be very hard and does not give peace to the soul, as we are not relieved until we experientially, from our hearts, acknowledge what we are.

"Until the soul comes to that point He does not give it peace—He could not; it would be healing the wound slightly. The soul has to go on until it finds there is nothing to rest on but the abstract goodness of God; and then, 'If God be for us, who can be against us?' (Rom. 8:31)."

Sadly today, most believers actually reason just the opposite—from themselves to God. When all is going well and God seems to be blessing, then it is that they feel He loves and accepts them. But when they are stumbling and everything seems dry and hard, then they feel that He does not love and accept them. How can this be? There is nothing about us to commend us to God, our acceptance being in Christ, plus the fact that most of our true spiritual development comes through the dry and hard times. Thank God, He has accepted us in His Son, and upon this fact we must rest our faith. As in justification, our acceptance is by grace alone.

**In his classic, Romans, Verse by Verse, Wm. R. Newell presents some penetrating thoughts regarding this grace. (pp. 245-47).**

"There being no cause in the creature why Grace should be shown, the creature must be brought off from trying to give cause to God for His Grace... He has been accepted in Christ, who is his standing! He is not 'on probation.' As to his life past, it does not exist before God: he died at the cross, and Christ is his Life. Grace, once bestowed, is not withdrawn: for God knew all the human exigencies beforehand: His action was independent of them, not dependent upon them..."

### **The Proper Attitude of Man Under Grace:**

- "To believe, and to consent to be loved while unworthy, is the great secret. "
- "To refuse to make 'resolutions' and 'vows'; for that is to trust in the flesh. "
- "To expect to be blessed, though realizing more and more lack of worth..."
- "To rely on God's chastening [child training] hand as a mark of His kindness..."

### **Things Which Gracious Souls Discover:**

- "To 'hope to be better' [hence acceptable] is to fail to see yourself in Christ only. "
- "To be disappointed with yourself, is to have believed in yourself. "
- "To be discouraged is unbelief,—as to God's purpose and plan of blessing for you. "
- "To be proud, is to be blind! For we have no standing before God, in ourselves. "
- "The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion..."
- "To preach devotion first, and blessing second, is to reverse God's order, and preach law, not grace. "

The Law made man's blessing depend on devotion; Grace confers undeserved, unconditional blessing: our devotion may follow, but does not always do so,—in proper measure."

Have we been afraid to really believe God? Have some even been afraid to allow others to really believe Him? We must never forget that "God's ways are not always man's ways. To some men

constant peril is the only spur to action, and many religions and psychologies are dependent on fear to keep their disciples in line. Fear, too, has a place in Christianity, but God has higher and more effective motivations than fear, and one of these is love. Often fear after a while produces only numbness, but love thrives on love. To promise a man the certainty of his destiny may seem, on the human level, like playing with fire; but this leaves God out of the picture. Those who have the deepest appreciation of grace do not continue in sin. Moreover, fear produces the obedience of slaves; love engenders the obedience of sons" (**J. W. Sanderson, Jr.**).

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). Until the Christian is absolutely and scripturally sure of his standing, he is not going to do much standing. "Stand therefore" (Eph. 6:14).

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (II Thess. 2:16, 17).



## Chapter 4—Purpose

How wonderful and encouraging it is to know that our Heavenly Father has made it crystal clear in His Word exactly what His purpose is for each one of us. Now is the time, right in these next few moments, to make sure, on the authority of His eternal Word, as to His purpose for your personal life.

"And **God** said, Let us make man in our image" (Gen. 1:26). **The first Adam, the head of the human race, was made in God's image in the realm of personality, intellect, emotions, will, and so on**, so that there could be communion, fellowship and cooperation between them; with God sovereign and man subject—subject to His will, which is perfect freedom. But we know that Adam chose his own way in preference to God's way, relying on himself only, loving just himself. As a result he immediately became self-centered instead of God-centered; dead to God who is the source of all life, dead in trespasses and sins. In this condition Adam "begat a son in his own likeness, after his [fallen] image" (Gen. 5:3). Thus he brought forth a sinful, ungodly, self-centered race, **born "dead in trespasses and sins"** (Eph. 2:1).

"God ... hath in these last days spoken unto us by his Son; ... who being the brightness of his glory, and the express image of his person" (Heb. 1:1-3). Here is the image of God back on earth, this time in the Person of our Lord Jesus Christ, God's "last Adam" (I Cor. 15:45). Our natural birth made us members of the fallen, sinful first-Adam race. Our transition from the old sinful race to the new godly race is known as the "new birth." When we were born again, through "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), we were born into Him—He became our life (see Col. 3:3,4). "Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree" (Rom. 11:24). "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous" (5:19).

Our Heavenly Father is still carrying out His purpose of making man in His image. Although His original purpose is the same, He is not using the original man to bring it about. All is now centered in the Last Adam, our Lord Jesus. Being born into Him through faith, we became "partakers of the divine nature" (II Pet. 1:4). And as the Lord Jesus is allowed to express Himself through our personality, this poor, sin-sick world will see "Christ in you, the hope of glory" (Col. 1:27). In I Corinthians 15:49 Paul gives us the heartening promise: "As we have borne the image of the earthy [Adam], we shall also bear the image of the heavenly [Christ]."

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:28,29). Here is the "good" for which God is working all things together—His original purpose of making us in His image, which is centered and expressed in His Son, Christ who is our life. Paul's determination for each of his converts was: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

The open secret of healthy spiritual growth is to know and settle upon this fact as set forth in Romans 8:28,29. When we see that all things are working together to make us more and more like the Lord Jesus, we will not be frustrated and upset when some of these "things" are hard, difficult to understand, and often contain an element of death. We will be able to rest in our Lord Jesus and say to our Father, "Thy will be done." And our constant attitude of faith will be: "Though he slay me, yet will I trust in him" (Job 13:15). This is our matriculation to spiritual maturity!

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It is one thing to know what God's purpose is for our lives, and it is another to know something of the "how" as to entering into it all right here and now. One of God's most effective means in the process is failure. Many believers are simply frantic over the fact of failure in their lives, and they will go to all lengths in trying to hide it, ignore it, or rationalize about it. And all the time they are resisting the main instrument in the Father's hand for conforming us to the image of His Son!

Failure where self is concerned in our Christian life and service is allowed and often engineered by God in order to turn us completely from ourselves to His source for our life—Christ Jesus, who never fails. We are to rejoice in our need and hunger of heart, for God says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). As we, in our abject need, consistently and lovingly look upon our Lord Jesus, who is revealed to us in the Word, the Holy Spirit will quietly and effortlessly change the center and source of our lives from self to Christ—hence for each of us it will be "not I, but Christ" (Gal. 2:20).

God has a natural law in force to the effect that we are conformed to that on which we center our interest and love. Hawthorne brought out this fact in "The Great Stone Face." Then, too, think of Germany some years ago, full of little Hitlers all because of fanatical devotion to a second-rate paper hanger! Here in America radio, TV and movies contribute to a rising generation of young people who try to emulate their entertainment heroes. And what of the believer? If we are attracted to this present evil world, we become increasingly worldly; if we pamper and live for self, we become more and more self-centered; but when we look to Jesus Christ, we become more and more like Him (Heb 12:1-2).

Norman Douty writes: "If I am to be like Him, then God in His grace must do it, and the sooner I come to recognize it the sooner I will be delivered from another form of bondage. Throw down every endeavor and say, I cannot do it, the more I try the farther I get from His likeness. What shall I do? Ah, the Holy Spirit says, You cannot do it; just withdraw; come out of it. You have been in the arena, you have been endeavoring, you are a failure, come out and sit down, and as you sit there behold Him, look at Him. Don't try to be like Him, just look at Him. Just be occupied with Him. Forget about trying to be like Him. Instead of letting that fill your mind and heart, let Him fill it. Just behold Him, look upon Him through the Word. Come to the Word for one purpose and that is to meet the Lord. Not to get your mind crammed full of things about the sacred Word, but come to it to meet the Lord. Make it to be a medium, not of Biblical scholarship, but of fellowship with Christ. Behold the Lord."

Thou sayest, "Fit me, fashion me for Thee."

Stretch forth shine empty hands, and be thou still:

O restless soul, thou cost but hinder Me

By valiant purpose and by steadfast will.

Behold the summer flowers beneath the sun,

In stillness his great glory they behold;

And sweetly thus his mighty work is done,

And resting in his gladness they unfold.

So are the sweetness and the joy divine

Thine, O beloved, and the work is Mine.

—Ter Steegen

"For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). And what is His "good pleasure" He is performing in us? He is working everything together for this one purpose: "That the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:11). This is life: "For to me to live is Christ" (Phil. 1:21). This is service: "And there were certain Greeks ... saying, Sir, we would see Jesus" (John 12:20,21).

## Chapter 5—Preparation

Once we know His eternal plan and purpose for us, plus His method of preparation and process to that end, there is rest and confidence. Now it so happens that God's basic ingredient for growth is need. Without personal needs, we would get nowhere in our Christian life. The reason our Father creates and allows needs in our lives is to turn us from all that is outside of Christ, centering us in Him alone. "Not I, but Christ" (Gal. 2:20).

For both our growth and our service it is all essential that we see and understand this principle, which **J. B. Stoney** sets forth in a sentence: "The soul never imbibes the truth in living power but as it requires it." As for our growth, needs cause us to reach out and appropriate by faith, from our Lord Jesus, that which we require. And in the matter of service, in witnessing and helping others, **we must watch and wait for the hungry, the needy heart, if there is to be abiding fruit.** Again **Mr. Stoney** says, "The true value of anything is known only when it is wanted." **Mr. Darby** makes this doubly clear by writing: "Wisdom and philosophy never found out God; He makes Himself known to us through our needs; necessity finds Him out. I doubt much if we have ever learned anything solidly except we have learnt it thus."

In this light, our needs are invaluable! We must face up to the fact that without spiritual hunger, we cannot feed on the Lord Jesus Christ. From our personal experience Matthew 5:6 should mean much to every one of us: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." **All too often believers are exhorted and even pressured to grow before there is an acute awareness of need, before there is true spiritual hunger. And, sad to say, in most instances when there is real heart hunger, very little spiritual food is offered. One of the main reasons why so much evangelistic effort and personal witnessing comes to little or nothing is that truths are forced on the "victim" to be saved before he is aware that he is lost.** The work will soon come to naught unless an overpowering conviction of sin causes the lost to reach out with the grip of personal faith and find their need fully met in the Saviour.

**Watchman Nee** puts first things first in saying, "God does not set us here first of all to preach or to do any work for Him. **The first thing for which He sets us here is to create in others a hunger for Himself...** No true work will ever begin in a life without first of all a sense of need being created... We cannot inject spiritual appetite by force into others; we cannot compel people to be hungry. **Hunger has to be created, and it can be created in others only by those who carry with them the impressions of God.**"

In preparation, there is a tearing down before there can be a building up. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos. 6:1). This applies to both growth and service. **J. C. Metcalfe** faithfully writes: "**It is more than comforting to realize that it is those who have plumbed the depths of failure to whom God invariably gives the call to shepherd others.**" This is not a call given to the gifted, the highly trained, or the polished as such.

**"Without a bitter experience of their own inadequacy and poverty they are quite unfitted to bear the burden of spiritual ministry. It takes a man who has discovered something of the measures of his own weakness to be patient with the foibles of others. Such a man also has a first-hand knowledge of the loving care of the Chief Shepherd, and His ability to heal one who has come humbly to trust in Him and Him alone. Therefore he does not easily despair of others, but looks beyond sinfulness, willfulness, and stupidity, to the might of unchanging love. The Lord Jesus does not give the charge, 'Be a shepherd to My lambs ... to My sheep,' on hearing Peter's self-confident affirmation of undying loyalty, but He gives**

**it after he has utterly failed to keep his vows and has wept bitterly in the streets of Jerusalem."**

Yes, there is going to be deep, thorough and long preparation if there is to be reality—if our life is to be Christ-centered, our walk controlled by the Holy Spirit and our service glorifying to God. Sooner or later the Holy Spirit begins to make us aware of our basic problem as believers—the infinite difference between self and Christ. "There are other laborers besides those who are seeking for pardon—for justification. There are laborers for sanctification—after personal holiness—after riddance of the power of the old Adam; and to such, as well as to those who are seeking after salvation, Christ promises, with this great 'I will' (Matt. 11:28-30). It is highly possible for a man, after having found justifying rest in Christ, to enter upon a state of deep need as regards sanctifying rest. We think we shall not go far wrong if we say that this has been the experience of almost every believer that has ever lived" (P. B. Power).

Much of His preparation in our lives consists of setting up this struggle—our seeing self for what it is and then attempting to get free from its evil power and influence. For there is no hope of consistent abiding in the Lord Jesus as long as we are under the dominion of the self-life, in which "dwelleth no good thing" (Rom. 7:18). "Not in babyhood are we able to continually abide in His presence, regardless of our surroundings and that which we are doing. Not when we serve Him with intermittent zeal does our own soul grow and thrive; not when we are indifferent are we watered from the presence of the Lord. It is after we have been subdued, refined, and chastened; when love of self and the world is gone, that we learn to abide in touch with Him at all times, and in all places or surroundings" (MacIlravy).

The value of both the struggle to free ourselves from the old Adam-life and the equally fruitless efforts to experience the new Adam-life, the Christ-life, is to finally realize that it is utterly futile. Our personal, heart-breaking failure in every phase of our Christian life is our Father's preparation for His success on our behalf. This negative processing of His finally brings us into His positive promise of Philippians 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." His "good work" in us is begun through failure (and this includes our strongest points), which continues on into His success by His performance and not ours. "For it is God which worketh in you both to will and to do of his good pleasure" (2:13). There is no question but that we all began in sheer grace, and we must continue and arrive on the very same basis: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

Charles Trumbull said, "The effortless life is not the will-less life. We use our will to believe, to receive, but not to exert effort in trying to accomplish what only God can do. Our hope for victory over sin is not 'Christ plus my efforts,' but 'Christ plus my receiving.' To receive victory from Him is to believe His Word that solely by His grace He is, this moment, freeing us from the dominion of sin. And to believe on Him in this way is to recognize that He is doing for us what we cannot do for ourselves." We learned this principle at the time of our spiritual birth, and it seems that most of us have to learn it all over again for our spiritual growth and service. Fear not, dear friend; just hold firm to the fact of His purpose for you in Christ, and He will faithfully take you step by step into all the necessary preparation—He will do it. Once you are sure of the purpose, you can be equally positive of the preparation. Simply remember that Romans 8:28 and 29 go together, and thank Him for Philippians 1:6."

"The Lord is glorified in a people whose heart is set at any cost, by any road, upon the goal which is God Himself. A man who is thus minded says, 'By any road!' Here is a very difficult road, a road beset by enemies, but the passionate desire for the goal will hold him steadfast in the way. It is the man who lacks the yearning to know Him that will easily be turned aside. Along

that road the Man Christ Jesus has already gone before, and at every point has overcome for us. We have not to climb up; we are to be brought through in the train of His triumph. Every enemy has been met; every foe has been overcome; there remains nothing that has not been put potentially beneath His feet, and there remains nothing in this universe that is able to overcome the least child of God who has taken the hand of the Lord and said: 'Lord, bring me through to the place where Thou art, in virtue of the blood which Thou hast already taken through in victory.' There is great glory to the Lord in a quiet, confident walk in a day of adversity, a day of dread, when things about us are shaking and trembling" (G.P.).

## Chapter 6—Complete in Him

We continue to deal with foundational facts, since the life can be no better than its root, its source. Youth and immaturity tend to act first and think later, if at all. Maturity has learned to take time to assess the facts. Our patient Husbandman is willing for us to take time and learn the eternal facts, without which we cannot be brought to maturity.

Our Lord Jesus so often uses natural facts in order to teach the deepest spiritual truths. He first teaches us about our natural, Adamic life before we can understand and appreciate our new spiritual Christ-life. This involves the vital source principle—"after his image" (Gen. 5:3). Every believer first learns that he is complete in Adam—he sprang from him; he is like him. "For as by one man's disobedience many were made sinners" (Rom. 5:19). "For I know that in me (that is, in my flesh) dwelleth no good thing" (7:18). When, through our failures and struggles, He has taught us about the natural, we will be ready to learn of our spiritual Source. "By the obedience of one shall many be made righteous" (5:19). "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Col. 2:9,10).

There are two main aspects to this source principle. First, the Lord Jesus is the source of our Christian life—we were born into Him; God has made us complete in Him. This truth we are to hold by faith; it is true of each of us. "If any man be in Christ, he is a new creature" (II Cor. 5:17). Second, as we hold to this fact by faith, we are brought into the practical reality of it day by day in our experience. Little by little we receive that which is already ours. The important thing to know and be sure of is that all is ours; we are complete in Him—now. This fact enables us to hold still while He patiently works into our character that life of ours which is hid with Christ in God.

"Progress is only advancing in the knowledge, the spiritual knowledge, of what we really possess at the outset. It is like ascending a ladder. The ladder is grace. The first step is, we believe that the Lord Jesus was sent of God; second, that in the fulness of His work we are justified; third, we make His acquaintance; fourth, we come to see Him in heaven; we know our association with Him there, and His power here; fifth, we learn the mystery, the great things we are entitled to because of being His body; sixth, that we are seated in heavenly places in Christ; seventh, lost in wonder and in praise in the knowledge of Himself" (J. B. Stoney).

Since we are complete in our Lord Jesus, it will not do to try and add to that finished work. It is now a matter of walking by faith and receiving, or appropriating from the ever-abundant source within. Walter Marshall is concise here: "Christ's resurrection was our resurrection to a life of holiness, as Adam's fall was our fall into spiritual death. And we are not ourselves the first makers and farmers of our new holy nature, any more than of our original corruption, but both are formed ready for us to partake of them. And by union with Christ, we partake of that spiritual life that He took possession of for us at His resurrection, and thereby we are enabled to bring forth the fruits of it; as the Scripture showeth by the similitude of a marriage union. Romans 7:4: 'Married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.'"

Our part is not production but reception of our life in Christ. This entails Bible-based fact-finding, explicit faith in Him and His purpose for us in Christ and patient trust while He takes us through the necessary processing involved. No believer ever fell into maturity, even though he is complete in Christ. Spiritual growth necessitates heart-hunger for the Lord Jesus, determination, based on assurance, to have that which is ours in Him, plus meditation and thought. We will

never come into the knowledge of our spiritual possessions through a superficial understanding of the Word. How can we ever expect to have intimate fellowship with One we know little of?

The following truth by J. T. Beck may be a good opportunity to exercise and develop some of that meditation and thought: "What is needed is a mediation, in which God concentrates His own peculiar Spirit and Life as a principle in a human individual to be personally appropriated. In a revelation, which is really to translate the Divine into man's individual personal life, in truth, to form men of God, the Divine as such—that is, as a personal life—must first be embodied in a personal center in humanity. For this reason: as soon as something strictly new is concerned, something that in its peculiarity has not yet existed, every new type of life, before it can multiply itself to a number of specimens, must first have its full contents combined in perfect unity, in an adequate new principle. And so, for the making personal of the Divine among men, the first thing needed is one in whom the principle of the Divine life has become personal.

"Christianity concentrates the whole fulness of revelation in the one human personality of Jesus Christ as Mediator—that is, as the mediating central principle of the new Divine organism, in its fulness of Spirit and Life, in and for the human personal life. With the entrance of Christ into the human individual, the Divine life becomes imminent in us, not in its universal world-relation, but as a personal principle, so that man is not only a being made of God, but a being begotten of God. And with the growing transformation of the individual into the life-type of Christ there is perfected the development of the personal life out of God, in God, and to God—the development not only of a moral or theocratic communion, but a communion of nature!"

A seed embodies in full the reproduction of the life from which it came. That much is complete and can never be added to. "Being born again, not of corruptible seed, but of incorruptible" (I Pet. 1:23). "Thou shalt not sow thy field with mingled seed" (Lev. 19:19). It is to be "not I, but Christ" (Gal. 2:20). The Seed has been implanted—now the entire question is one of growth and maturity. This alone will bring forth fruit that abides. "The development of the divine life in the Christian is like the natural growth in the vegetable world. We do not need to make any special effort, only place ourselves under the conditions favorable to such growth."

Only those who have sought to grow by effort and failed are in the position to appreciate the fact that God is the aggressor in the realm of development. "All the powers of Deity which have already wrought together in the accomplishment of the first part of the eternal purpose, the revealing of the Father's perfect likeness in the Man Christ Jesus, are equally engaged to accomplish the second part, and work that likeness in each of God's children."

William Law agrees: "A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not so sure a way of its growth to perfection, as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him."

Not only is our life complete in Him but likewise the essential victory in all the many exigencies of that life. "When you fight to get victory, then you have lost the battle at the very outset. Suppose the Enemy assaults you in your home or in your business. He creates a situation with which you cannot possibly deal. What do you do? Your first instinct is to prepare yourself for a big battle and then pray to God to give you the victory in it. But if you do so defeat is sure, for you have given up the ground that is yours in Christ. By the attitude you have taken you have relinquished it to the Enemy. What then should you do when he attacks? You should simply look up and praise the Lord. 'Lord, I am faced with a situation that I cannot possibly meet. Thine enemy the Devil has brought it about to compass my downfall, but I praise Thee that Thy victory



is an all-inclusive victory. It covers this situation, too. I praise Thee that I have already full victory in this matter" (Watchman Nee).

Don't rush—He won't. "The Japanese artist, Hokusai, said, 'From the age of six I had a mania for drawing the forms of things. By the time I was fifty I had published an infinity of designs; but nothing I produced before seventy is worth considering.' He died at eighty-nine, declaring that if he could have only another five years he would have become a great artist."

## Chapter 7—Appropriation

Here is an important subject that has to do with faith and the practical reception of that which we are able to trust Him for. Appropriation does not necessarily mean to gain something new but to set aside for our practical possession something that already belongs to us.

In order to appropriate something for our daily walk in Christ, there are two essentials: to see what is already ours in Christ; and to be aware of our need for it. On these two factors rests the ability to appropriate—to reach out in steadfast faith and receive that which belongs to us in our Lord Jesus Christ.

Regarding the first essential, to see that which is already ours, William R. Newell wrote: "Paul does not ask a thing of the saints in the first three chapters of Ephesians but just to listen while he proclaims that wondrous series of great and eternal FACTS concerning them; and not until he has completed this catalogue of realities about them does he ask them to do anything at all!

"And when he does open his plea for their high walk as saints, everything is based on the revelation before given the facts of their high character and destiny as saints: 'I therefore ... beseech you that ye walk worthy of the vocation wherewith ye are called' (Eph. 4:1). Let us cease laying down to the saints long lists of 'conditions' of entering into the blessed life in Christ; and instead, as the primal preparation for leading them into the experience of this life, show them what their position, possessions, and privileges in Christ already are. Thus shall we truly work with the Holy Spirit, and thus shall we have more, and much more abiding fruit of our labors among the people of God."

Once we see that which is ours in Christ Jesus, practical need will cause us to appropriate, to receive, the answer to that need. "There was a 'supply of the Spirit of Jesus Christ' for Paul, and that made it possible for Christ to be magnified in him. It was a supply which was always available, but only appreciated and appropriated as and when the Apostle came to know his need. Life is meant to bring a succession of discoveries of our need of Christ, and with every such discovery the way is opened for a new inflow of the supply. This is the explanation of so much that we cannot otherwise understand—this plunging of us into new tests where only a fresh supply of the Spirit of Jesus Christ will meet our need. And as our need is met, as we prove the sufficiency of Christ to meet our inward need, so there can be a new showing forth of His glory through us." (H. F.).

These two realities of seeing and needing bring us from childish meandering into a responsible, specific walk of faith. They take us from the "help me" attitude to that of giving thanks; from begging to appropriation. Notice what L. L. Letgers, co-founder of Wycliffe Bible Translators, has to say about this, referring to Ephesians 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ": "If you run over in your mind and find one single blessing with which God might bless us today, with which He has not already blessed us, then what He told Paul was not true at all, because he said, 'God has.' It is all done. 'It is finished.' God hath blessed us with every spiritual blessing in the heavenlies! The great pity of it all is that we are saying, 'O God bless us, bless us in this, bless us in that!' and it is all done. He has blessed us with every spiritual blessing in the heavenlies." As C. A. Coates said, "It is appropriation that tests us. How often we stop at admiration."

From time to time the Holy Spirit will bring to our attention a certain aspect of the Word in a striking manner, and we will rejoice to see and believe that it is ours in Christ. It may be, for instance, the truths of Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Besides the usual personal situations, the uncertainty, strife and

tensions of world conditions provide just what is needed for the believer to abide, to rest, in the Lord Jesus. The need exists, and when he sees the rest in Him, all there remains to do is to appropriate!

So far so good. The believer sees what he possesses in Christ, and the need enables him to reach out and confidently appropriate and accept the required rest. This appropriation must be a case of clear, scriptural, specific trust. We are not to "ask amiss." And now comes the critical phase, the key to it all. In most instances of appropriation there is a waiting period between the acceptance and the receiving—often of years. Our responsibility is to patiently wait on Him during the time necessary for Him to work into our character, our life, that which we have appropriated in Christ—in this instance, His rest, steadiness, assurance and security. Isaiah 64:4 refers to what God "has prepared for [does in behalf of] him that waiteth for him."

T. Austin-Sparks gives us two valuable thoughts regarding this all-important gap—usually a matter of years—between the actual appropriation and the practical experience. "Every bit of truth we receive, if we receive it livingly, will take us into conflict and will be established through conflict. It will be worthless until there has been a battle over it. Take any position the Lord calls you to take, and, if you are taking it with Him, you are going through things in it, and there will be an element added by reason of the battle. You have taken a position—yes but you have not really got it yet, the real value of it has not been proved. You have not come into the real significance of it until there has been some sore conflict in relation to it...

"As the result of the work of His cross, and as the grand issue of His resurrection, eternal life is received already by those who believe. But while that life is itself victorious, incorruptible, indestructible, the believer has to come by faith to prove it, to live by it, to learn its laws, to be conformed to it. There is a deposit in the believer, which in itself needs no addition, so far as its quality is concerned. So far as its victory, its power, its glory, its potentialities are concerned nothing can be added to it. But the course of spiritual experience, of spiritual life, is to discover, to appropriate, and to live by all that the life represents and means."

Now we have seen a third element involved in our appropriation. After we have seen our possessions in Christ and become aware of our need, then we must give Him the necessary time to work the appropriation into our everyday walk. If we are looking for our needs to be met in the next interview, the next devotional book, the next series of special meetings, the next hoped for "revival," then reality will never come.

In this matter of Christian development there is no shortcut, no quick and easy way. The Husbandman builds into the believer that which He intends to minister through him to others. In order to minister Life to others, what one does and says must flow from what he is. "For it pleased the Father that in him [Christ Jesus] should all fullness dwell" (Col. 1:19); "For we are made partakers of Christ" (Heb. 3:14); "That ye might be filled with all the fulness of God" (Eph. 3:19); "Your life is hid with Christ in God" (Col. 3:3); "That the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:11).

How often we simply admire and talk about truths the Holy Spirit reveals to us in the Word, whereas His primary purpose in giving them to us is that we might stand on them in faith, waiting confidently for Him to make them an integral part of our life. "A prophet is one who has a history, one who has been dealt with by God, one who has experienced the formative work of the Spirit. We are sometimes asked by would-be preachers how many days should be spent in preparation of a sermon. The answer is: At least ten years, and probably nearer twenty! For the preacher matters to God at least as much as the thing preached. God chooses as His prophets

those in whom He has already worked what He intends to use as His message for today"  
(Watchman Nee).

## Chapter 8—Identification

As our thinking moves along from the substitutionary (birth) truths on to the identification (growth) truths, it might be good to consider briefly what leaders, honored of God through the years, have to say about identification, as centered in Romans 6.

**Evan H. Hopkins:** "The trouble of the believer who knows Christ as his justification is not sin as to its guilt, but sin as to its ruling power. In other words, it is not from sin as a load, or an offence, that he seeks to be freed—for he sees that God has completely acquitted him from the charge and penalty of sins—but it is from sin as a master. To know God's way of deliverance from sin as a master he must apprehend the truth contained in the sixth chapter of Romans. There we see what God has done, not with our sins—that question the Apostle dealt with in the preceding chapters—but with ourselves, the agents and slaves of sin. He has put our old man—our original self—where He put our sin, namely, on the cross with Christ. 'Knowing this, that our old man was crucified with him' (Rom. 6:6). The believer there sees not only that Christ died for him—substitution—but that he died with Christ—identification" (Thoughts on Life and Godliness, p. 50).

**Andrew Murray:** "Like Christ, the believer too has died to sin; he is one with Christ, in the likeness of His death (Rom. 6:5). And as the knowledge that Christ died for sins as our atonement is indispensable to our justification; so the knowledge that Christ and we with Him in the likeness of His death, are dead to sin, is indispensable to our sanctification" (Like Christ, p. 176).

**J. Hudson Taylor:** "Since Christ has thus dwelt in my heart by faith, how happy I have been! I am dead and buried with Christ—ay, and risen too! And now Christ lives in me, and 'the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me' [Gal. 2:20]. Nor should we look upon this experience, these truths, as for the few. They are the birthright of every child of God, and no one can dispense with them without dishonoring our Lord" (Spiritual Secret, p. 116).

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**William R. Newell:** "To those who refuse or neglect to reckon themselves dead to sin as God commands, we press the question, How are you able to believe that Christ really bare the guilt of your sins and that you will not meet them at the judgment day? It is only God's Word that tells you Christ bare your sins in His own body on the tree. And it is that same Word that tells you that you, as connected with Adam, died with Christ, that your old man was crucified, that since you are in Christ you shared His death unto sin, and are thus to reckon your present relation to sin in Christ—as one who is dead to it, and alive unto God" (Romans, Verse by Verse, p. 227).

**Lewis Sperry Chafer:** "The theme under consideration is concerned with the death of Christ as that death is related to the divine judgments of the sin nature in the child of God. The necessity for such judgments and the sublime revelation that these judgments are now fully accomplished for us is unfolded in Romans 6:1-10. This passage is the foundation as well as the key to the possibility of a 'walk in the Spirit'" (He That Is Spiritual, p. 154).

**Ruth Paxson:** "The old 'I' in you and me was judicially crucified with Christ. 'Ye died' and your death dates from the death of Christ. 'The old man,' the old 'Self' in God's reckoning was taken to the Cross with Christ and crucified and taken into the tomb with Christ and buried... Assurance of deliverance from the sphere of the 'flesh' and of the dethronement of 'the old man' rests upon the apprehension and acceptance of this fact of co-crucifixion" (Life on the Highest Plane, Vol. II, pp. 78,79).

**Watchman Nee:** "The Blood can wash away my sins, but it cannot wash away my 'old man.' It needs the cross to crucify me ... the sinner... Our sins are dealt with by the Blood, but we ourselves are dealt with by the Cross. The Blood procures our pardon; ... the Cross procures our deliverance from what we are" (The Normal Christian Life, pp. 31,32).

**L.E. Maxwell:** "Believers in Christ were joined to Him at the cross, united to Him in death and resurrection. We died with Christ. He died for us, and we died with Him. This is a great fact, true of all believers" (Christian Victory, p. 11).

**Norman B. Harrison:** "This is the distinctive mark of the Christian—the experience of the cross. Not merely that Christ died for us, but that we died with Him. 'Knowing this, that our old man is crucified with him' (Rom. 6:6)" (His Side Versus Our Side, p. 40).

**F.J. Huegel:** "If the great Luther, with his stirring message of justification by faith, had with Paul moved on from Romans 5 to Romans 6 with its amazing declarations concerning the now justified sinner's position of identification with his crucified Lord, would not a stifled Protestantism be on higher ground today? Might it not be free from its ulcerous fleshiness?" (The Cross of Christ, p. 84).

**Alexander R. Hay:** "The believer has been united with Christ in His death. In this union with Christ, the flesh, 'the body of sin'—the entire fallen, sin-ruined being with its intelligence, will and desires—is judged and crucified. By faith, the believer reckons (counts) himself 'dead unto sin' (Rom. 6:3-14)" (IV.T. Order for Church & Missionary, p. 310).

**T. Austin-Sparks:** "The first phase of our spiritual experience may be a great and overflowing joy, with a marvelous sense of emancipation. In this phase extravagant things are often said as to total deliverance and final victory. Then there may, and often does, come a phase of which inward conflict is the chief feature. It may be very much of a Romans seven experience. This will lead, under the Lord's hand, to the fuller knowledge of the meaning of identification with Christ, as in Romans six. Happy the man who has been instructed in this from the beginning" (What Is Man? p. 61).

**J. Penn-Lewis:** "If the difference between 'Christ dying for us,' and 'our dying with Him,' has not been recognized, acknowledged, and applied, it may safely be affirmed that the self is still the dominating factor in the life" (Memoir, p. 26).

**William Culbertson:** "Who died on the cross? Of course, our blessed Lord died on the cross; but who else died there? 'Knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him' (Rom. 6:6-8)" (God's Provision for Holy Living, p. 46).

**Reginald Wallis:** "God says in effect, 'My child, as you reckoned on the substitutionary work of the Lord Jesus Christ for your salvation, now go a step farther and reckon on His representative work for your victory day by day.' You believe the Lord Jesus died for your sins because God said so. Now take the next step. Accept by faith the further fact that you died with Him, i.e., that your 'old man was crucified with Him'" (The New Life, p. 51).

**James R. McConkey:** "Because He died 'death hath no more dominion over Him,' and because of our union with Him 'sin shall not have dominion over you,' even though it is present in you. Our 'reckoning' ourselves dead to sin in Jesus Christ does not make it a fact—it is already a fact through our union with Him. **Our reckoning it to be true** only makes us begin to realize the fact in experience" (The Way of Victory, p. 16).

## Chapter 9—Consecration

It might be good to stress several points just here. (1) Never was a believer brought into healthy spiritual maturity by means of pressure meetings and constant exhortation nor before he was prepared by the Spirit. (2) Healthy progress is based on the apprehension, understanding and appropriation of the truths in Christ that make for real growth. (3) The experiential aspect of all truth, and especially these so-called deeper truths, is closed to all but the needy heart. Until one is aware of his need to progress spiritually, he will never be brought beyond the birth truths—a mere babe in Christ. "Therefore let us go on and get past the elementary stage in the teachings and doctrine of Christ, the Messiah, advancing steadily toward the completeness and perfection that belongs to spiritual maturity. Let us not again be laying the foundation of repentance and abandonment of dead works [dead formalism], and of the faith [by which you turned] to God" (Heb. 6:1, Amplified).

This subject of consecration seems to be badly misunderstood by so many believers. Many, especially those who are young in the Lord, have been victimized time and time again in this matter of surrender, or commitment. The bludgeon most commonly used is: "The Lord Jesus gave His all for you, now the least you can do is give your all for Him!" The believer is exhorted and pressured to consecrate, surrender, commit his life to Christ on the basis of his love and gratitude for what has been done on his behalf at Calvary.

How often the average congregation is put through this routine. How often the individual believer is maneuvered down front to consecrate and reconsecrate, surrender and resurrender, commit and recommit himself to Christ! Why is it that after awhile the believer comes to dread such meetings and messages? Well, there are a number of reasons for all this frustration, floundering and failure; and, praise the Lord, there are scriptural answers available to all who need and want them.

First of all, it is utterly futile to expect a believer, by means of consecration, surrender or commitment, to step from his ground of substitution as spoken of in Romans 3-5 on to that of the deeper truths in Romans 8 and 12:1.

There is the all-important area of identification truth in Romans 6,7 that cannot be skipped over. Every hungry-hearted Christian yearns to be fully consecrated and conditioned for an effective life and service. And from the very outset, until hard experience teaches him otherwise, the well-meaning believer thinks that since he has the will to obey God and to be what He intends for him, he should attempt to carry it out through personal consecrated effort with His help. He seeks to struggle forward via the love motive; i.e., He did for me, so I must do for Him.

The following two thoughts by Andrew Murray will help here. "A superficial acquaintance with God's plan leads to the view that while justification is God's work, by faith in Christ, sanctification (growth) is our work, to be performed under the influence of the gratitude we feel for the deliverance we have experienced, and by the aid of the Holy Spirit. But the earnest Christian soon finds how little gratitude can supply the power. When he thinks that more prayer will supply it, he finds that, indispensable as prayer is, it is not enough. Often the believer struggles hopelessly for years, until he listens to the teaching of the Spirit, as He glorifies Christ again, and reveals Christ, our Sanctification, to be appropriated by faith alone...

"God works to will, and He is ready to work to do (Phil. 2:13), but, alas! many Christians misunderstand this. They think because they have the will it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new nature. The power to do is not a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious of his own impotence as a believer who will learn that by the Holy

Spirit he can lead a holy life." Now and then one is called on to speak out against something that is good in order to present His best. The love motive from which to live the Christian life and serve the Lord is good; it is high, but it is not adequate—especially because it is not the motivation underwritten by Him.

As growing Christians, it is time for us to see the necessity of going beyond the love motive to the life motive. "For to me to live is Christ" (Phil. 1:21). Our consecration, surrender or commitment will never hold up if it is our responding to Him from any other motivation than the response of His life in us. Yielding to Him on any different basis will simply amount to our trying to live for Him in the self-life. And even if that were possible, He could never accept it, since in that realm there dwells no good thing (Rom. 7:18), plus the fact that He has already taken the old life to the cross and crucified it (see Rom. 6:6; Gal. 2:20; II Tim. 2:11; I Pet. 2:24).

**J.C. Metcalfe** sees both the problem and the answer: "The modern teaching of consecration, which is tantamount to the consecration of the 'old man,' seeks to bypass the death sentence and, therefore, only leads to frustration and failure. When, however, you and I are prepared, in simple humility, to make the fact of our death with Christ our daily basis of life and service, there is nothing that can prevent the uprising and outflow of new life, and meet the need of thirsty souls around us."

Here is the crux of the matter. The question is: Which life is to be consecrated to Him—the old self-life, or the new Christ-life? **God can accept absolutely nothing from the old**—He sees and acknowledges only that which is centered in His Son, who is our life. Hence God has but one stipulation for consecration: "**Yield yourselves unto God, as those that are alive from the dead**" (Rom. 6:13). This is our only ground, and from this platform we are to count ourselves dead to sin, self, the law and the world and alive to God in the risen Christ—to walk in "newness of life" (Rom. 6:4), "risen life" (see v. 11).

"Yield [present] yourselves unto God, as ... alive from the dead" (Rom. 6:13). "This is the true place of consecration. For believers to 'consecrate themselves to God' ere they have learnt their union with Christ in death and resurrection (identification) is only to present to God the members of the natural man, which He cannot accept. Only those 'alive from the dead'—that is, having appropriated fully their likeness with Him in death—are bidden to present their members as instruments unto God" (J. Penn-Lewis).

"God asks us to present our bodies as living sacrifices to Him (Rom. 12:1). Until we have done this there is nothing else we can do. Notice this exhortation comes after Romans six. There is a reason for this order—crucifixion comes before consecration. Uncrucified self refuses to be consecrated. This is why so many people with all sincerity walk down the aisles again and again, consecrating uncrucified self to God" (H. Duncan).

This is why the identification truths must be carefully and thoroughly presented, ultimately understood and their reality entered into. We cannot even get as far as consecration without them! Many feel that identification is an "emphasis," an interesting subject ministered at a few Deeper Life Conferences and Keswick Conventions. But these truths are not peripheral, they are foundational. "The sixth of Romans is not an aspect of the truth, but the foundation truth upon which every believer must stand to know anything about victory" (DeV. Fromke). "All the (identification) truths we have learned about the cross, of our death with Christ, our death to sin with Him, of our conformity to death like the grain of wheat falling into the ground to die, are preparatory to the overcoming life. They are the foundation of, and fundamental to it" (J. Penn-Lewis).



"A careful study of all the Epistles of Paul will show that they are written on the basis of the cross set forth in Romans six—the fact that God consigns the old fallen Adam-life to the cross, and has nothing to say to it. God deals with all believers on the ground—‘In Christ you died.’ But the Church of Christ, as a whole, ignores this fact. It treats the fallen creation (self-life) as capable of improvement, and the meaning of the cross bringing to death the old Adam race as fallen beyond repair, is thus nullified" (DeV. Fromke).

## Chapter 10—Self

One of the most important factors in Christian growth is the Holy Spirit's revelation of the self-life to the believer. Self is the fleshly, carnal life of nature, the life of the first Adam—"dead in trespasses and sins" (Eph. 2:1); thoroughly corrupt before God (see Gal. 5:19-21); the life in which there is no good thing in the sight of God (Rom. 7:18). Nowhere do spiritual principles mean more than here. Plato, with his "Know thyself," was more right than he knew but still only half right. Paul, with God's "Not I, but Christ" (Gal. 2:20), was all right!

In order for one to get beyond just knowing about the Lord Jesus and enter into a consistent and growing personal knowledge of, and fellowship with, Him, one must first come to know oneself. **Introspection is not involved here**—the Holy Spirit uses experiential revelation. **First, the believer learns "Not I"; then, "but Christ." First, "Except a corn of wheat fall into the ground and die, it abideth alone"; then, "but if it die, it bringeth forth much fruit" (John 12:24).** First, "alway delivered unto death"; then, "that the life also of Jesus might be made manifest" (II Cor. 4:11). In service it is first, "death worketh in us"; then, "but life in you" (v. 12). All resurrection life springs out of death or else it would not be resurrection life—His risen life (see Rom. 6:5,6). **We are to yield ourselves to God as those that are alive from the dead (v. 13).**

For some years now the scene has been dominated by a **conversion known as "commitment," which often, sad to say, amounts to little more than a spiritual miscarriage.** When there is a bit of life, it usually blossoms overnight into full bloom and soon becomes heavy with the fruit of "dynamic," "radiant" personality coupled with busy, rushing service. **The tragedy of this sort of thing is that self is at home and thrives in the glow of it all and is rarely found out for what it really is. All is indiscriminate "hearts and flowers."**

The healthy new birth, based on deep conviction of sin and repentance toward God, starts out clear and strong with love and devotion to the Saviour. But before long there comes the sickening realization of an element within that pulls one back to self-centeredness, to the world, to the rule of the Law, to sin. This learning by heart-breaking experience of the utter sinfulness and reigning power of self in the everyday Christian life is the means whereby we come to know the Lord Jesus beyond the birth phase—as our Saviour; on to the growth phase—as our Lord and Life. "To me to live is Christ" (Phil. 1:21). No believer will truly come to know the Lord Jesus as his life until he knows by experience the deadly self-life deep within for what it is.

At a Spiritual Life Conference many years ago Dr. C.I. Scofield said, "Not everyone, by any means, has had the experience of the seventh of Romans, that agony of conflict, of desire to do what we cannot do, of longing to do the right we find we cannot do. It is a great blessing when a person gets into the seventh of Romans and begins to realize the awful conflict of its struggle and defeat; because the first step toward getting out of the struggle of the seventh chapter and into the victory of the eighth, is to get into the seventh. Of all the needy classes of people, the neediest of this earth are not those who are having a heartbreaking, agonizing struggle for victory, but those who are having no struggle at all, and no victory, and who do not know it, and who are satisfied and jogging along in a pitiable absence of almost all the possessions that belong to them in Christ."

J.C. Metcalfe gives this same fact an added witness: "Many a young Christian, who has not been warned of this necessary voyage of discovery upon which the Holy Spirit will certainly embark him (Rom. 7), has been plunged into almost incurable despair at the sight of the sinfulness which is his by nature He has in the first place rejoiced greatly in the forgiveness of his sins, and his acceptance by God; but sooner or later he begins to realize that all is not well, and that he has

failed and fallen from the high standard which he set himself to reach in the first flush of his conversion.

"He begins to know something of the experience which Paul so graphically describes: 'What I would, that do I not; but what I hate, that do I' (Rom. 7:15), and, in consequence, he feels that the bottom has fallen out of his Christian life; and then perhaps the Devil whispers to him that it is just no good his going on, because he will never be able to make the grade. Little does he know how healthy his condition is, and that this shattering discovery is but the prelude to a magnificent series of further discoveries of things which God has expressly designed for his eternal enrichment. All through life God has to show us our own utter sinfulness and need, before He is able to lead us on into realms of grace, in which we shall glimpse His glory."

Self-revelation precedes divine revelation—that is a principle for both spiritual birth and spiritual growth. The believer who is going through struggle and failure is the Christian who is being carefully and lovingly handled by his Lord in a very personal way. He is being taken through the experience (years in extent) of self-revelation and into death, the only basis on which to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

God works by paradox. Success comes via failure; life springs out of death and so on. The only element in the believer's life that crumbles is that which has to go anyway—the new life can never be harmed or affected. This disintegration is something the believer cannot enter into nor engineer on his own—self will never cast out self. He has to be led into it by the mercy of the Holy Spirit—into failure, abject and total. "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:11). So often the means utilized by the Spirit is an unsaved mate, or even a saved one! Or poor health; yes, and good health too! A thousand and one things are used by Him—in fact, everything (Rom. 8:28,29), to bring out the worst in us, ultimately enabling us to see that the Christian life has to be "not I, but Christ" (Gal. 2:20). People, circumstances, etc. are never the cause of failure. Self's reaction to them is the cause and the one problem to be dealt with.

"Many of us have probably known what it was to rejoice in the grace of God without having apprehended very much the true character of the flesh. It has often been noticed that where there is the greatest exuberance of joy in young converts, there is often a levity which fails to take into account that the flesh is unchanged. In such cases the grace of God is taken up in a self-confident way; there is very little self-distrust, or sense of weakness and dependence. And the inevitable consequence is a fall, or a succession of falls, that gradually brings home to the consciences of believers their utter weakness and incapacity as in the flesh" (C.A. Coates).

Evan Hopkins shares some important light on our subject: "How infinite are the forms in which self appears. Some are occupied with good self They pride themselves on their excellencies. Others are just as much occupied with bad self. They are forever groaning over their imperfections, and struggling with the flesh as if they hoped in time to improve it. When shall we be convinced it is so utterly bad that it is beyond all recovery? Our experience, upward, in the power of God, is just in proportion to our experience, downward, in ceasing from self.

"Is it, Reckon yourself to be weak in reference to sin? No, it is lower than that. Is it, Reckon yourself to be dying? No, lower still. 'Reckon yourself to be dead—(Rom. 6:11)—indeed unto sin.' Some believe they are very weak. But what does that imply? That they have some strength. But when a man is dead he has no strength. We must act on the fact that we are dead in reference to sin. We shall not then speak of difficulty as to resisting temptation in reference to ourselves. We shall take the lowest place, and say it is impossible. But we shall know that what is

impossible with self is possible with God. We shall take our place on the resurrection side of the cross, and in so doing we leave behind the old self-life for the new Christ-life. To live in Him who is our Life, is to be in the power of God."

Someone has rightly said, "There are many 'separated from the world' Christians who are not 'separated from themselves' Christians."

## Chapter 11—Self-Denial

When a believer begins to discover something of the awful tyranny of the self-life or has been endlessly struggling against that tyranny, he becomes intensely concerned about the denial of self with the resultant freedom to rest and grow in Christ. Man has many ways of seeking to escape the thralldom of self; **God has but one way. First, then, some of these man-centered methods.**

### Mortification

Denying oneself certain things for a time, or even for all time, is not even close to the answer since the old nature will adjust and thrive under any conditions—anything short of death to self. "There have been those who have thought that to get themselves out of the way it was necessary to withdraw from society; so they denied all natural human relationships and went into the desert or the mountain or the hermit's cell to fast and labor and struggle to mortify the flesh. While their motive was good it is impossible to commend their method. For it is not scriptural to believe that the old Adam nature can be conquered in that manner. It yields to nothing less than the death of the cross. It is altogether too tough to be killed by abusing the body or starving the affections" (A.W. Tozer).

### Conquest

Probably the most drawn out and exhausting effort of all is the believer's struggle to conquer and control this rebel self. More meetings, more Bible study, more prayer are all resorted to, but neither are these God's answer to this problem.

### Training

Here is a favorite that has been tried and found wanting down through the ages. Good Christian training and culture in the right homes, churches and schools have been relied on to subdue the old nature and bring it into line.

### Revivalism

Another failure has been the practice of holding special meetings once or twice a year. This involves outside leadership (a stranger to the individual problems) and the devastating revival routine (confession, new resolutions, etc.), in the hope that something will change—but it rarely does, and then not for long.

### Growth

So many dear Christians just keep plodding (or racing) through the deadening routine of their multitudinous church activities and duties, expecting that in time self will change for the better as they grow. **But self never changes into anything but more of the same! "That which is born of the flesh is flesh" (John 3:6).** "Sometimes this self is entirely bad, as when it is angry, spiteful, unkind, unjust, untruthful, unloving, catty. In other cases a good exterior conceals an evil heart, **as when we are proud of our humility, conceited about our Christian service, boastful of our orthodoxy. And an overforwardness and obvious conceit at the sound of one's own voice spoils many a prayer meeting.**"

### Cleansing

Up-to-the-moment confession and consequent cleansing have also constituted a popular method. However, I John 1:9 has to do with sins already committed and not with the source (self) from which they emanate. **"The Blood can wash away my sins, but it cannot wash away my 'old man'. It needs the cross to crucify me ... the sinner... Our sins are dealt with by the Blood,**

**but we ourselves are dealt with by the Cross. The Blood procures our pardon; ... the Cross procures our deliverance from what we are" (Watchman Nee).**

### Experiences

Today one of the prevalent attempts for something better is to go in for "the baptism of the Spirit," speaking in tongues, and so on. **This is by far the most dangerous and pathetic trap of all, as it is simply self, neurotically and religiously rampant. "Calvary precedes Pentecost. Death with Christ precedes the fulness of the Spirit. Power! Yes, God's children need power, but God does not give power to the old creation, nor to the uncrucified soul. Satan will give power to the 'old Adam,' but not God."**

Which of us does not know something of the failure of our ways, well intentioned as they may be? What most do not know is that this very failure is the path to learning, and entering into, God's way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9). Now just what is God's way of self-denial? He has but one way, and it is on the basis of all His other ways: the principle of the finished work. His way for us in everything is the way He has already traveled, conquered and completed in Christ.

### The Cross—God's Way

It was on the cross of Calvary that God, in Christ, dealt fully and finally with self, the nature from which all our sins flow. "We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body, [which is the instrument] of sin, might be made ineffective and inactive for evil, that we might no longer be the slaves of sin" (Rom. 6:6, Amplified). The reason there is no other way for self to be denied is that God has done the work in this way: our identification with Christ Jesus in His death and resurrection! It is done; now it is ours to believe.

"The 'flesh' will only yield to the cross; not to all the resolutions you may make at a conference, not to any self-effort, not to any attempted self-crucifixion; only to co-crucifixion, crucified together with Christ (Gal. 2:20). It is not by putting yourself to death, but by taking, through faith and surrender, your place of union with Christ in His death. That is the blessed barrier of safety between you and all the attractions of the flesh, and that makes the way open to do the will of God" (G. Watt).

The cross of Calvary resulted in the death of the Lord Jesus, both for sin and to sin. In that He died to sin, He died out of the realm of sin, and He arose into the realm of "newness of life" (Rom. 6:4), eternal life. And our identification with Him on Calvary took us into death, down into the tomb, up into newness of life. First, Romans 6:3—"Baptized into his death"; then, Romans 6:4—"Buried with him"; then, Romans 6:5—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Also, Colossians 3:3: "For ye are dead, and your life is hid with Christ in God"; therefore, **Romans 6:11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." {And Note The Order}**

Praise the Lord! It all happened at Calvary: Our sins were paid for, our sinfulness was dealt with, and both by the ultimate—death. And we receive the benefits of the work of the cross simply by reckoning on, or believing in, the finished work of the cross. First, through the Word, we find out what God did about our problem. Then, as we become thoroughly convinced of the fact and begin to understand it clearly, we are able to agree to "reckon" it true. And as we exercise faith in God's fact, we begin to receive the benefits of that finished work in experience. Was it not true

in the matter of our justification? Yes, and we will likewise find it to be true in the matter of our emancipation from the slavery of the self-life.

"The powerful effect of the cross with God, in heaven, in the blotting out of guilt, and our renewed union with God, is inseparable from the other effect—the breaking down of the authority of sin over man, by the crucifixion of self. Therefore Scripture teaches us that the cross not only works out a disposition or desire to make such a sacrifice, but it really bestows the power to do so, and completes the work. This appears with wonderful clarity in Galatians. In one place the cross is spoken of as the reconciliation for guilt (3:13). But there are three more places where the cross is even more plainly spoken of as the victory over the power of sin; as the power to hold in the place of death the 'I' of the self-life; of the flesh (the outworking of self); and of the world (2:20; 5:24; 6:14). In these passages our union (identification) with Christ, the crucified One, and the conformity to Him resulting from the union, are represented as the result of the power exercised within us and upon us by the cross" (Andrew Murray).

As we learn to stand on the finished work of Calvary, the Holy Spirit will begin to faithfully and effectively apply that finished work of the cross to the self-life, thereby holding it in the place of death—inactive—resulting in the "not I, but Christ" life (Gal. 2:20).

## Chapter 12—The Cross

Studying these truths is hard work. Right? Although spiritual hunger and need are prime requisites for light and understanding, the Holy Spirit does not release the treasures of the Word quickly nor easily. "Deep calleth unto deep" (Ps. 42:7). We have to be prepared, and even then there is much time and digging and praying and meditation and yearning and experiencing involved. True spiritual reality comes in no other way, but, praise the Lord, it does come in this way!

Understanding and appropriating the facts of the cross proves to be one of the most difficult and trying of all phases for the growing believer. Our Lord holds His most vital and best things in store for those who mean business, for those who hunger and thirst for His very best as it is in our Lord Jesus Christ. The believer's understanding of the two aspects of Calvary gives the key to both spiritual growth and life-giving service.

"Calvary is the secret of it all. It is what He did there that counts, and what He did becomes a force in the life of a Christian when it is appropriated by faith. This is the starting point from which all Godly living must take its rise. We shall never know the experience of Christ's victory in our lives until we are prepared to count (reckon) upon His victory at the cross as the secret of our personal victory today.

There is no victory for us which was not first His. What we are to experience He purchased, and what He purchased for us we ought to experience. The beginning of the life of holiness is a faith in the crucified Saviour which sees more than His substitutionary work. It is a faith which sees myself identified with Christ in His death and resurrection."

Actually, our Father has trained every one of us for clear-cut, explicit faith in this second aspect of Calvary: our individual identification with the Lord Jesus in His death to sin and rising onto resurrection ground. This training taught us thoroughly in the first realm: believing and appropriating the finished work of His dying for our sins justification. Now we are asked just as definitely to believe and appropriate the further aspect: "Knowing this, that our old man is crucified with him" (Rom. 6:6); "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (v. 11).

Our intelligent faith, standing on the facts of Calvary, gives the Holy Spirit freedom to bring that finished work into our daily lives. We stood on the fact of His dying for our sins, and this act of faith allowed the Holy Spirit to give us our freedom from the penalty of sin—justification. Now, once we come to see the fact of the further aspect, we are urged in the Word to stand on the liberating truth of our dying with Christ in His death to sin, which allows the Holy Spirit to bring into our lives freedom from the power, the enslavement, of sin—progressive sanctification. And of course when we stand with Him in glory, we will be forever free from the presence of sin—entirely sanctified and glorified.

"As our Substitute He went to the cross alone, without us, to pay the penalty of our sins; as our Representative, He took us with Him to the cross, and there, in the sight of God, we all died together with Christ. We may be forgiven because He died in our stead; we may be delivered because we died with Him. God's way of deliverance for us, a race of hopeless incurables, is to put us away in the cross of His Son, and then to make a new beginning by re-creating us in union with Him, the Risen, Living One (II Cor. 5:17). It is the Holy Spirit who will make these great facts real and true in our experience as we cooperate with Him; and so the plague of our hearts will be stayed, and we shall be transformed into the likeness of Christ."



"Through the crucifixion of the old man with Christ the believer has been made dead unto sin, he has been completely freed from sin's power, he has been taken beyond sin's grip, the claim of sin upon him has been nullified. This is the flawless provision of God's grace but this accomplished fact can only become an actual reality in the believer's experience as faith lays hold upon it and enables him moment by moment, day by day, though temptation assail him, 'to reckon' it true. As he reckons, the Holy Spirit makes real; as he continues to reckon, the Holy Spirit continues to make real. Sin need have no more power over the believer than he grants it through unbelief. If he is alive unto sin it will be due largely to the fact that he has failed to reckon himself dead unto sin" (Ruth Paxson).

The Reformation brought into focus once again the emphasis upon spiritual birth, without which there can be no beginning. What is lacking amongst believers to this day is the proper emphasis on growth—not just to be saved, and heaven by and by. What sort of salvation would we have if our Father simply saved us from the penalty of our sins and then left us on our own to deal with the power of sin in our Christian life and walk? But most believers feel this is about as far as He went and are struggling to get on the best they can, with His help. And this is the Galatian error, so prominent even now throughout born-again circles. We must be brought back to the two basics: freed from the penalty of sin by His finished work; freed from the power of sin by His finished work. "Justified by faith" (Gal. 3:24); "We walk by faith" (II Cor. 5:7); "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

We are not left to deal with the old life ourselves; it has been dealt with by Christ on the cross. This is the fact which must be known, since on that fact is built the New Testament principle and doctrine of holiness. In other words, Calvary is as much the foundation of sanctification as of justification. Both gifts spring from the same work and are two aspects of the same salvation.

Now, as long as the believer does not know this dual aspect of his salvation, the best he can do is seek to handle his sins via confession (I John 1:9)—that is, after the damage has been done! This takes care of the penalty of the product but not the source. Is it not time we allowed the Holy Spirit to get at the source and cut off this stream of sins before they are committed? Is this not infinitely better than the wreckage caused by sin, even though confessed? When believers get sick and tired of spinning year after year in a spiritual squirrel cage—sinning, confessing, but then sinning again—they will be ready for God's answer to the source of sin, which is death to self, brought forth from the completed work of the cross.

"When God's light first shines into our heart our one cry is for forgiveness, for we realize that we have committed sins before Him; but once we have known forgiveness of sins, we make a new discovery—the discovery of sin, and we realize that we have the nature of a sinner. There is an inward inclination to sin. There is a power within that draws us to sin, and when that power breaks out we commit sins. We may seek and receive forgiveness, but then we sin again; and life goes on in a vicious circle—sinning and being forgiven, but then sinning again. We appreciate God's forgiveness, but we want something more than that, we want deliverance. We need forgiveness for what we have done, but we need deliverance from what we are."

Our reckoning on the finished work of our death to sin, in Christ at Calvary, is God's one way of deliverance—there is no other way because that is the way He did it. We learned not to add to a finished work in the matter of justification, and now we must learn not to add to the finished work of emancipation. We will be freed when we enter His prepared freedom—there is no other.

"The believer can never overcome the old man even by the power of the new apart from the death of Christ, and therefore the death of Christ unto sin is indispensable, and unless the cross is made the basis upon which he overcomes the old man, he only drops into another form of

morality; in other words, he is seeking by self-effort to overcome self, and the struggle is a hopeless one" (C. Usher).

Marcus Rainford refused to stop short of God's ultimate for freedom: "It is not to be a mere passing impression of the mind when we are undisturbed by active temptation; no mere happy frame of spirit when under temporary refreshing from the presence of the Lord; no self-flattering consciousness of a heart exercised in good works; from none of these is the believer to infer his practical mastery over sin, but on the ground that Christ died unto sin, and [he] liveth unto God through Jesus Christ our Lord."

"I must recognize that the enemy within the camp—the flesh, the old nature, self, I, the old Adam is a usurper. By faith I must reckon him to be in the place that God put him—crucified with Christ. I must realize that now my life is hid with Christ in God; that He is my life" (Ian Thomas).

## Chapter 13—Discipleship

**A disciple is one who first maintains the fellowship of the cross, which results in fellowship with his Lord: discipleship.** "The atonement of the cross and the **fellowship of the cross must be equally preached** as the condition of true discipleship." "Christ is the answer, but the cross is needed to clear the way for Him."

In spiritual progress our Lord never pushes. He is our file leader (see Heb. 12:2), and He leads us step by step. We struggle and fail (self-effort), which sets up a yearning for the answer to this depressing failure. In time we see the scriptural facts of deliverance in the cross (identification), and that in turn produces the required hunger to enter into that freedom, freedom for fellowship with the answer—our risen Lord Jesus.

"Nothing can set us apart for God, nothing can make us holy, except as the cross is working in us, because the cross alone can keep the hindrances to holiness in the place of death" (G. Watt). "Back of all successful work for the lost is an inward spiritual impulse; and back of the impulse is the Holy Spirit who reproduces Christ in us; and the brand mark of it all is the cross, the living experience of which must both enter and control the life before we are fit for service" (J.E. Conant).

Nowhere was our Lord Jesus more explicit and firm than when He mentioned discipleship. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "And whosoever cloth not bear his cross, and come after me, cannot be my disciple" (14:27). His reason for this is simple: Self cannot and will not follow Him, but taking up one's cross results in death to self and newness of life in Christ Jesus.

A disciple is one who is free from the old and free for the new. In other words, scriptural words: "dead indeed unto sin, but alive unto God" (Rom. 6:11). And for this the Lord Jesus clearly states that each must take up his cross. Here is the ultimatum, so now to the "how."

But first, how not to take up one's cross: "Christians need to understand that bearing the cross does not in the first place refer to the trials which we call crosses, but to the daily giving up of life, of dying to self, which must mark us as much as it did the Lord Jesus, which we need in times of prosperity almost more than adversity, and without which the fulness of the blessing of the cross cannot be disclosed to us" (Andrew Murray).

"May we cease to confuse the words 'e cross' with 'the cross.' Sometimes believers in self-pity bemoan themselves, and say, 'I have taken, or must take up my cross, and follow Jesus.' Would that we would lose sight of our Cross in His cross, then His cross becomes our cross; His death, our death; His grave, our grave; His resurrection, our resurrection; His risen life, our newness of life." No, taking up our cross does not mean the stoical bearing of some heavy burden, hardship, illness, distasteful situation or relationship.

Enduring anything of this nature is not bearing one's cross. Taking up the cross may or may not involve such things, but such things do not constitute our cross.

The believer's cross is the cross of Calvary, the one on which he was crucified with Christ (see Gal. 2:20). There the eternal emancipation proclamation was signed with the blood of the Lamb and sealed by the Spirit of God. Every believer is thereby freed from all bondage, but not every believer is aware of this liberating truth.

Sad to say, the only believers who are interested in freedom are those who have come to the place of hating instead of hugging their chains. "It is true that the intellect is stumbled by the cross; yet the antagonism to the cross is mainly moral, both in the sinner and in the saint, for its

message is only welcomed by those who desire freedom from the bondage of their sins, and who hunger and thirst after the experiential righteousness of God." Yes, the need must be intense, as Norman Douty says: "The Divine way (via the cross) for spiritual emancipation is just as offensive to the child of God as the Divine way for salvation is to the lost."

When the believer begins to really see the cross for what it is—a place of death—he is inclined to hesitate about choosing such fellowship. Our Lord Jesus understands this well, but there is no other way, since that is the manner in which He finished the work on our behalf. So He simply allows our needs to continue their relentless pressure until we finally bend to His inevitable way of the cross.

We will be ready to take up our cross when self becomes intolerable to us, when we begin to "hate our life" as spoken of in Luke 14:26. This deep burden of self and hunger to be like Him cause the function of the cross—crucifixion—to become attractive. The long devastating years of abject bondage make freedom in the Lord Jesus priceless—the cost becomes as nothing to us! We begin to share (think of it!) the attitude of our Lord Jesus and of Paul. "For the joy that was set before him," the Lord Jesus "endured the cross" (Heb. 12:2). The attitude of the Apostle Paul became: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). "Let this mind [attitude] be in you, which was also in Christ Jesus" (Phil. 2:5).

Yes, we begin to glory in the cross, our very own freedom from all that enslaves, from all that would keep us from fellowship with our risen Lord. So we begin to take up our cross, our liberation, our personal finished work held in trust for us so long and patiently by the Holy Spirit. Talk about your trust funds!

And here is how we take up and bear our cross: Finally prepared by our needs, aware that our bondage was broken in Christ on Calvary, we definitely begin to rely on that finished work—we appropriate. Our attitude becomes: I gladly and willingly take, by faith in the facts, my finished work of emancipation that was established at Calvary; I reckon myself to be dead indeed to sin and alive to God in Christ. This is taking up one's cross. As we learn to do this, we begin to find these facts true in experience. The Holy Spirit brings that finished work of death and applies it to all of the old nature, which is thus held in the place of death—the death of Calvary. If and when we turn from the facts and begin to rely on anything or anyone else, including ourselves, self is released from the cross, as active and enslaving as ever. Through this process we are patiently taught to walk by faith, to maintain our attitude of reliance on the finished work of the cross.

Adolph Saphir wrote: "The narrow path, commencing with the cross—'Ye have died with Christ'—ending with the glory of the Lord Jesus, is the path on which the Lord draws near and walks with His disciples."

"'Christ liveth in me.' The Lord within lives as the sole source of life. The old 'I' has no contribution he can make to Christian life and service; he can never be harnessed to the purposes of God. Death is his decreed portion. There cannot be two masters in our lives. If the old 'I' is in active possession of us then Christ cannot be. But if we gladly take hold of the great fact of redemption—'I have been crucified with Christ'—then Christ by His Spirit takes up the exercise of the function of life within us, and leads us as His bond-slaves (disciples), in the train of His triumph."

## Chapter 14—Process of Discipleship

In the parable of the sower the seed sown "on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). The principle of growth is always "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). Therefore, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it" (James 5:7). As this clearly exemplifies, "he that believeth shall not make haste" (Isa. 28:16).

For most of us it has been a long season of growth from the tiny green blade up to the "full corn in the ear." So many seek to settle for this stage: saved, with heaven assured—plus a pacifying measure of Christian respectability, at least in church circles. Here we have the believer as a normal grain of wheat containing life inside a more or less shiny golden covering, in fellowship high up on the stalk with similar kernels of wheat. This is but a stage, not the goal. And, like middle age, this can be a dangerous stage—one of seeking a "much deserved" rest, of basking aimlessly in the fellowship of meetings, classes, etc., of ignoring or forgetting the struggles and growing pains of the tiny green blades down at one's feet and expecting and exhorting them to shape up and mature without delay.

This is all very cozy but costly, snug but sterile. "The seed corn may be beautiful, but it is hard. The germ of life is locked up within its shell and cannot get out. Therefore it produces nothing. Here is the reason why so many Christians, even preachers, are so unfruitful. Only one here and there is a soul winner. When the grain of corn is buried it dies, and that hard exterior surface softens and decays, in order to give nutriment to the young sprout, which would otherwise die and thus cause a crop failure. One must reckon himself dead to the hard, cold, selfish 'I' before the softening influence of the Holy Spirit can operate, qualifying the believer in the service of God. Many want to do God's work but are unable, because of the 'flesh' in their lives."

Our Father understands all this, and it is He who takes the initiative in the matter. He drops the seed of dissatisfaction into our hearts; He begins to show us that there is far more to this Christian life than just being saved and active for Him. And it is necessary for Him to engineer our exchange from carnal kernel Christians to fruitful fellowshiping disciples. From an infinite number of ways, He chooses the most effective for each individual's transition. And in the hand of the Husbandman, there is no fear, but freedom.

"We often come across Christians who are bright and clever, and strong and righteous; in fact, a little too bright, and a little too clever—there seems so much of self in their strength, and their righteousness is severe and critical. They have everything to make them saints, except ... crucifixion, which would mold them into a supernatural tenderness and limitless charity for others. But if they are of the real elect, God has a winepress prepared for them, through which they will some day pass, which will turn the metallic hardness of their nature into gentle love, which Christ always brings forth at the last of the feast."

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. . . He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom" (Matt. 13:24,37,38). The Lord of the harvest plants, or buries, Christians as seeds in a field, which is the world.

Through the Husbandman's patient and loving cultivation the grain of wheat high up on the stalk begins to fear being garnered alone and hungers to bring forth "much fruit" (John 12:24). Here is God's motivation for discipleship: that filial heart-hunger for fruit bearing. The believer finally

pleads to be made fruitful at any cost, and then he hears the Lord say, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (v. 24). "Whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). In loving response to this hunger the Holy Spirit silently and gently begins to loosen the grain from its comfortable bindings and supports in the ear. "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (4:29). As a result, sooner or later the grain of wheat finds itself, not high up on the stalk, but dropped to the earth, into the cold and strange darkness. And still worse, the earth smears and injures that nice, shiny golden coat. Worst of all, the coat begins to disintegrate and fall to pieces. All that is not Christ, no matter how nice in appearance and profession, is revealed for what it is—just self.

There is a further stripping, right down to the germ of life, right on down until there is nothing left but Christ, who is our life. Down, down into death. Patience, grain of wheat: "Though he slay me, yet will I trust in him" (Job 13:15).

‘Except it fall into the ground and die’ ...  
 Can ‘much fruit’ come alone at such a cost?  
 Must the seed corn be buried in the earth,  
 All summer joy and glory seemingly lost?  
 He buries still His seed corns here and there,  
 And calls to deeper fellowship with Him  
 Those who will dare to share the bitter cup,  
 And yet while sharing, sing the triumph hymn.  
 ‘Except it fall into the ground and die’ ...?  
 But what a harvest in the days to come;  
 When fields stand thick with golden sheaves of corn  
 And you are sharing in the Harvest Home.  
 To you who ‘lose your life,’ and let it ‘die,’  
 Yet in the losing ‘find’ your life anew,  
 Christ evermore unveils His lovely face,  
 And thus His mirrored glory rests on you.  
 —Selected.

When the believer takes up his cross for discipleship, the process of death begins to set in. The disciple finds himself a seed sown by the Son, planted in a home, office, hospital, church, parsonage or mission station. Whatever or wherever it is, there will be the death from which resurrection life follows. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" (II Cor. 4:11,12). We need to enter deeply into the truth that Christ the beloved Son of the Father could not enter to the glory of heaven until He had first given Himself over to death. And this great truth, as it opens to us, will help us to understand how in our life, and in our fellowship with Christ, it is impossible for us to share His life until we have first in very deed surrendered ourselves every day to die to sin and self and the law and the world, and so to abide in the unbroken fellowship of discipleship with our crucified and risen Lord.

All the truths we have learned about the cross, of our death with Christ, of our death to sin with Him and of our conformity to death like the kernel of wheat falling into the ground to die, are preparatory to the overcoming life. They are the foundation of and fundamental to it.

## Chapter 15—Rest

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, **he also hath ceased from his own works, as God did from his.** Let us labour therefore to enter into that rest" (Heb. 4:9-11). So many of the life-giving truths in the Word consist of two intertwining halves that are inseparable. "Let us labour therefore to enter into that rest." As for labor, it is true that there is a great deal of struggling and searching and pleading and agonizing in the process of discovering and understanding truths fitted to our needs. And much of the same pathway is trod (or crawled) in an effort to appropriate and enter in. All this is not in vain; it is necessary. But it is not the key that opens the door to reality. Rest is the key to entering into rest!

In the important but exhausting labor process we come to see the needed truth; we become sure of our facts; we begin to realize something of what is ours in the Lord Jesus Christ. The appropriation of, the resting in, the reality must be on the basis of faith, not struggle and labor. We are told to reckon, to count on, what we now know to be true of us in Him as set forth in the Word. "In quietness and in confidence shall be your strength" (Isa. 30:15). We are told to quietly and steadily look to our Father in confident trust and thankfully receive that which He has given to us in His Son. "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest shine hand, they are filled with good" (Ps. 104:27,28).

Norman Grubb shares a good word on the principle of labor and rest: "Take as an example the learning of a foreign language. You are faced with a series of hieroglyphics in a book, you hear a mealy of sounds around, which mean absolutely nothing. Yet you know that it is a language that can be learned. More than that, you have gone there to learn it. Now that is the first rung in the ladder of faith. However weak or waveringly, in your heart you do believe that you can and will get it. Otherwise, obviously you wouldn't try to learn it. So you plod on. Many a time faith and courage fail, the mind is weary and the heart is heavy, and you almost give up. But not quite. To give up is faith's unforgiveable sin. On you go at it. Months pass. It seems largely to go in one ear and out the other. Then—the length of time depends on the difficulty of the language and the ability and industry of the pupil of course—a miracle seems to happen. The day or period comes when, without your hardly realizing it, what you are seeking has found you; what you are trying to grasp has grasped you! You just begin automatically to speak the language, to think it, to hear it. What was an incomprehensible jumble of sounds without, has become an ordered language within the mind.

"So, in the spiritual labor of faith, the moment or period comes when we know. Every vestige of strain and labor is gone. Indeed, faith, as such, is not felt or recognized any more. The channel is lost sight of in the abundance of the supply. As we came to know that we were children of God by an inner certainty, a witness of the Spirit in our spirits; so now we come to know that the old 'I' is crucified with Christ, the new 'I' has Christ as its permanent life, spirit with Spirit have been fused into one; the branch grafted into the vine; the member joined to the body, the problem of abiding becomes as natural as breathing."

Thank God for the needs that just will not allow the hungry heart to stop short of finding them met in Him. It is necessary to remember a fundamental principle in the spiritual life: that God only reveals spiritual truths to meet spiritual needs. How many rest on the initial stage of the new birth: "Born again ... of incorruptible [seed] by the word of God" (I Pet. 1:23) and fail to press on to know "Begotten ... by the resurrection of Jesus Christ ... to an inheritance" (vv. 3, 4).

Through the years the hungry-hearted believer finds that he has been brought a long way, and each step of the way has been personally experienced. This is reality which springs from faith



founded on the facts of the Word. "The more clearly we enter by faith into objective truth, or what is true of us in Christ, the deeper, more experiential, and practical, will be the subjective work in us, and the more complete will be the manifestation of the moral effect in our life and character" (C.H.M.).

Yes, brought a long way, walking a step at a time, by faith: The rest of faith concerning our justification; the rest of faith concerning our acceptance; the rest of faith concerning our position in Christ Jesus; the rest of faith concerning our identification with Christ in death, resurrection and ascension. Each step established in the rest of faith brings us to the next one. Each must be settled before the next can be rested on.

It cannot be too strongly stated that unless the believer is firmly established in the steps of Romans 1-5, he cannot truly enter and rest on the truths of Romans 6-8, no matter how many special meetings and conferences he attends or so-called revivals he becomes involved in.

"Dr. James of Albany, who was used to bring hundreds into the deeper truths, declared that he usually found that 'failure in the higher stages of the Christian life was due to imperfect understanding and acceptance of the gospel of salvation in its fundamental principles.' It is a rare thing to be able to sit down and teach, because in most settings today one is limited to dealing with 'the first principles of the oracles of God,' and can go little further than the basic facts of the new birth. You cannot deepen spiritual life that is not there! You will only build askew if the foundations are not properly laid! A lack of appreciation of the wonder of a full salvation in Christ opens the door to every kind of overbalance and spells continual frustration and failure" (J.C. Metcalfe).

Often believers manage to trust God for truths they need, only to slip from grace over into the legal realm in seeking to produce the particular truth in their life or service. Once in possession of a truth, we are to rest—He will produce.

"In actual experience, when we have apprehended our deliverance through death with Christ, the self-life often appears more alive than ever! Just here God would have us stand firm (rest) upon His written Word. The increasing revelation proves the surrender to the cross to be real, because the Holy Spirit takes us at our word and reveals all that He has seen lying underneath—reveals it that it may be dealt with at the cross. Our part is to yield our wills, and take God's side against ourselves, whilst the Holy Spirit applies the death of the cross to all that is contrary to Him, that it may be really true that we who are of Christ have crucified the flesh with the affections and lusts (Gal. 5:24).

"The faith that receives from the hand of the Father is in two stages, and we are not to give up just because the struggle-and-labor phase does not produce the prize. 'According to your faith be it unto you.' And, do not let us forget, faith begins by being a labor (Heb. 4:11) or fight (I Tim. 6:12), although it is consummated in a rest (Heb. 4:3). That is to say, the first stage of faith is always the battle of taking hold by the will, heart, and intelligence of some truth or promise which is not real to us in experience, and declaring it to be ours in spite of appearances. We do not appear to be dead unto sin and alive unto God. We are told to believe it, and so we dare to do so and declare so. A thousand times, maybe, faith will be assaulted and fall: unbelief will say 'nonsense,' and we shall belie our declaration of faith; but the labor of faith means that we deliberately return to the assault. Once again we believe and declare it. This we persist in doing. As we thus follow in the steps of those who 'by faith and patience inherit the promises,' a new divine thing will happen within us. The Spirit will cooperate with our faith (as He is invisibly doing all the time), and to faith will be added assurance. Labor will be replaced by rest. The consummation of faith has been reached" (N. Grubb).

"True activity is that which springs out of, and is ever accompanied by, rest. It is only as we know what it is to be 'still,' that we are ready to 'go forward' 'We rest on Thee, and in Thy Name we go'" (E. H.

"Let us take care lest we get out of soul-rest in seeking further blessing. God cannot work whilst we are anxious, even about our spiritual experience. Let us take Him at His Word, and leave the fulfilment of it to Him."

## Chapter 16—Help

For most of us, it is time to stop asking God for help. He didn't help us to be saved, and He doesn't intend to help us live the Christian life.

**Immaturity considers the Lord Jesus a helper. Maturity knows Him to be life itself.** Dr. J.E. Conant wrote: "**Christian living is not our living with Christ's help, it is Christ living His life in us. Therefore that portion of our lives that is not His living is not Christian living; and that portion of our service that is not His doing is not Christian service; for all such life and service have but a human and natural source, and Christian life and service have a supernatural and spiritual source.**" Paul insisted, "For to me to live is Christ" (Phil. 1:21) and, "I can do all things through Christ" (4:13).

**William R. Newell** said, "Satan's great device is to drive earnest souls back to beseeching God for what God says has already been done!" **Each of us had to go beyond the "help" stage for our new birth and thank Him for what He had already done on our behalf.** God could never answer a prayer for help in the matter of justification. The same principle holds true for the Christian life. Our Lord Jesus waits to be wanted and to be all in us and do all through us. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Col. 2:9,10).

God is not trusted, not honored, in our continually asking Him for help. In the face of "my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19), how can we beg for help? Our responsibility is to see in the Word all that is ours in Christ and then thank and trust Him for that which we need.

Sooner or later we must face up to what **F. J. Huegel** declares: "When a Christian's prayer life springs from a right position (a thorough adjustment to Christ in His death and resurrection), a vast change in procedure follows. Much of the mere begging type (though of course asking is always in order, for the Lord says, 'Ask, and ye shall receive' [John 16:24]) gives away to a positive and unspeakably joyous appropriation. Much of our begging fails to register in heaven because it fails to spring from right relations with the Father in union with Christ in death and resurrection: in which position one simply appropriates what is already his. 'All things,' says the Apostle Paul, 'are your's. And ye are Christ's; and Christ is God's' (I Cor. 3:21,23)."

Since "without faith it is impossible to please him" (Heb. 11:6), we might consider several more strong but true statements to further clarify the attitude of faith that does please His heart.

'In our private prayers and in our public services,' **Dr. A. W. Tozer** writes, "we are forever asking God to do things that He either has already done or cannot do because of our unbelief. We plead for Him to speak when He has already spoken and is at that very moment speaking. We ask Him to come when He is already present and waiting for us to recognize Him. We beg the Holy Spirit to fill us while all the time we are preventing Him by our doubts."

**Dr. S. D. Gordon** admonished: "When you are in the thick of the fight, when you are the object of attack, plead less and claim more, on the ground of the blood of the Lord Jesus. I do not mean ask God to give you victory, but claim His victory, to overshadow you."

**Watchman Nee** startles many by saying, "God's way of deliverance is altogether different from man's way. Man's way is to try to suppress sin by seeking to overcome it; God's way is to remove the sinner. Many Christians mourn over their weakness, thinking that if only they were stronger all would be well. The idea that, because failure to lead a holy life is due to our impotence, something more is therefore demanded of us, leads naturally to this false conception of the way of deliverance. **If we are preoccupied with the power of sin and with our inability to meet it, then we naturally conclude that to gain the victory over sin we must have more**

**power. 'If only I were stronger,' we say, 'I could overcome my violent outbursts of temper,' and so we plead with the Lord to strengthen us that we may exercise more self-control.**

"But this is altogether wrong; this is not Christianity. God's means of delivering us from sin is not by making us stronger and stronger, but by making us weaker and weaker. This is surely a peculiar way of victory, you say; but it is the Divine way. God sets us free from the dominion of sin, not by strengthening our old man but by crucifying him; not by helping him to do anything but by removing him from the scene of action."

The believer does not have to beg for help. He does have to thankfully appropriate that which is already his in Christ, for, "the just shall live by faith" (Heb. 10:38). And dear old Andrew Murray encourages us with "Even though it is slow, and with many a stumble, the faith that always thanks Him not for experiences, but for the promises on which it can rely—goes on from strength to strength, still increasing in the blessed assurance that God himself will perfect His work in us (Phil. 1:6)."

## Chapter 17—Cultivation

There can be little question concerning the importance of balance, so vital in the mechanical, physical, aesthetic and spiritual realms. Faulty balance often results in disintegration and possible devastation to the surrounding area.

Our self-life is out of balance—it is all one-sided. Like the **universal Tea Party**:

I had a little tea party  
 One afternoon at three;  
 ‘Twas very small, three guests in all,  
 Just I, myself and me.  
 Myself ate up the sandwiches,  
 While I drank up the tea,  
 ‘Twas also I who ate the pie  
 And passed the cake to me.

Husbandman that He is, **the beginning of God’s cultivation of the hungry-hearted believer** is downward. Patiently, persistently and painfully our Father digs down into the recesses of self, more and more fully revealing to us just what we are, and are not, in ourselves. His reason for this preparation is twofold: that the Lord Jesus might be free to manifest Himself in us and then through us for the sake of others—growing and sharing. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

Each of us must be thoroughly cultivated before He can effectively cultivate others through us. It is not that there will be no service for us until we are spiritually mature but that most of our service on the way to maturity is for our own development, not so much that of others. At first the growing believer thinks, would have others feel, that all his service is effective; but in time he comes to realize that the Lord is not doing so much through him as He is in him. Our Lord always concentrates on the greater need.

"Since the work of God is essentially spiritual, it demands spiritual people for its doing; and the measure of their spirituality will determine the measure of their value to the Lord. Because this is so, in God’s mind the servant is more than the work. If we are going to come truly into the hands of God for His purpose, then we shall be dealt with by Him in such a way as to continually increase our spiritual measure. Not our interest in Christian work; our energies, enthusiasm, ambitions, or abilities; not our academic qualification, or anything that we are in ourselves, but simply our spiritual life is the basis of the beginning and growth of our service to God. Even the work, when we are in it, is used by Him to increase our spiritual measure" (anon.).

"It is a mistake to measure spiritual maturity merely by the presence of gifts. By themselves they are an inadequate basis for a man’s lasting influence to God. They may be present and they may be valuable, but the Spirit’s object is something far greater—to form Christ in us through the working of the cross. His goal is to see Christ inwrought in believers. So it is not merely that a man does certain things or speaks certain words, but that he is a certain kind of man. He himself is what he preaches. Too many want to preach without being the thing themselves, but in the long run it is what we are, and not simply what we do or say, that matters with God; and the difference lies in the formation of Christ within" (Watchman Nee).

**We are not saved to serve, we are matured to serve.** Only to the extent that cultivation reveals self for what it is are we in the position to assist others in their cultivation. We find out everyone else by first finding ourselves out. "As in water face answereth to face, so the heart of man to man" (Prov. 27:19). To counterbalance knowledge of self, our Father enables us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

This is true not only concerning general service but also in the matter of our ministry of intercession. **More than anything else the service of prayer for others necessitates a triune understanding—that of our Father, of ourselves and of others.** "Praying for others can only flow from a heart at rest about itself, and knowing the value of the desires which it expresses for another. I could not be true or happy in praying otherwise" (Stoney). Paul wrote that he would "pray with my spirit—by the Holy Spirit that is within me; but I will also pray intelligently—with my mind and understanding" (I Cor. 14:15, Amplified).

So many of us, after having entered into some of the deeper realities of our Lord, seek to immediately pull or push others into this wonderful advancement; and then we wonder why they are so slow to learn and seemingly apathetic in their understanding and concern. **We so easily forget the many years it took, and by what wandering wilderness ways our Lord had to traverse with us in order to bring us over Jordan and into Canaan.**

**"Moses had all the wisdom of the Egyptians, yet his idea of delivering Israel was to slay an Egyptian! He had to be trained in God's ways, having forty years in Midian, and when he was sent back to Egypt, God said for him not to trouble about Israel but to go directly to Pharaoh, the cause of their chains! God didn't train Israel at the first but a leader to lead Israel. God seeks to get leaders trained in the knowledge of His ways."**

**To the extent that we learn how our Father has had to handle us through the years will we understand how He would have us share with others. We must be cultivated to be cultivators.** "It is injurious for one believer to be forcing another into 'blessing' which that soul may not be ready for. Forced advance really gives the enemy his opportunity to mislead, **for those who try to rush on at the push of others cannot stand alone, nor bear the tests of their assumed positions**" (J. Penn-Lewis).

Then, too, in all our service there is the proper motive to be fully considered. "Work should be regarded less with reference of its immediate results, or as to how it may affect this or that person; the great question is, will it, when sifted in His presence, be acceptable to Him? And this acceptability to Him is my reward: 'Wherefore we labour that, whether present or absent, we may be accepted of him' (II Cor. 5:9). One does not enough go forth to work in the joy and strength of one who comes out from his home to run his course. Many seem to droop because there are no grapes and are not happy unless they are doing. Doing is right enough in itself, but the order ought to be from happiness to work, and not work to be happy. It is from the inner circle, the hive, the heart where Christ reigns, the only green spot, the fond enclosure—the sanctuary, that one should come forth to work. The quality of one's work depends on the nature of one's rest—and the rest should be like His own, known and enjoyed with Him. We have but small ideas of how our outward bears the color of our inward, and if our inward is not restful, there cannot be a rest-imparting service, however it may be attempted... **The greatest proof of our love for Christ is that we care for those who belong to Him; 'Lovest thou me? ... Feed my sheep' [John 21:16]" (J. B. Stoney).**

## Chapter 18—Continuance

When we first start out, hungry and zealous for Him, it is often imagined that extensive progress has been made when as yet we have barely begun. As our Lord takes us along through the years, it slowly dawns on us that there are vast, almost infinite, areas of development through which He must still lead us.

Many of these development areas are just plain desert—no spiritual activity, no service, little or no fellowship with Him or with others. What prayer there is has to be forced and is sometimes dropped altogether for months at a time. Bible study finally grinds to a halt; everything seems to add up to nothing. It is during these necessary times that the believer often feels that God has ceased to carry out His part and that there is little or no use in seeking to continue on. And yet there is a hunger deep within that will not allow him to quit. "The foundation of God standeth sure, having this seal The Lord knoweth them that are his" (II Tim. 2:19).

Are we to love and trust and respond to Him only when He seems to be "blessing" us? What sort of love is that? Self-love? **Our Father strips everything away from time to time in order to give us the opportunity of loving and trusting and responding to Him just because He is our Father.** He knows what the cross is going to mean in our lives. He knows the death-march that lies ahead of us in order that there may be resurrection life. He knows the barren, bleeding hearts beyond to whom He must minister through us—hence He is going to bring us to the place where we don't care what happens, He is all that matters!

**"Sonship is something more than being born again. It represents growth into fulness. It is quite a good thing to be a babe while babyhood lasts, but it is a bad thing to be a babe when that period is past. This is the condition of many Christians.** While sonship is inherent in birth, in the New Testament sense sonship is the realization of the possibilities of birth. It is growth to maturity. So the New Testament has a lot to say about growing up, leaving childhood and attaining unto full stature. With this growth comes the greater fulness of Christ and the abundant wealth unto which we are saved. It is a matter not so much of that from which we are saved as of that unto which we are saved" (T. Austin-Sparks).

In the beginning we are mainly taken up with the externals of our Christian life, and the Lord allows this for a time. **Then, in order to get us and our externals out of the way so that the Lord Jesus Christ can be our all, our Father begins to take away much of what we thought we had. Here begins the long cross-centered transition from "do" to "be."**

All this paradoxical progress—the way up being down—has a strong tendency to make us feel that the Lord is not taking us on. This is simply a weapon of the enemy, easily parried by letting God be God in the scriptural knowledge that He is our Father.

**"It is true that God does take up those who are not worthy and permits them to speak His words years before they fully understand their import; but He does not wish any of us to stop there. We may go on in that way for awhile, but is it not true that, from the time when He begins in us His work of formation through discipline and chastening, it growingly dawns on us how little in fact we knew of the true meaning of what we had been saying and doing? He intends that we should reach the place where we can speak, with or without manifest gifts, because we are the thing we say. For in Christian experience the spiritual things of God are less and less outward, that is, of gift, and more and more inward, of life.** In the long run it is the depth and inwardness of a work that counts.

As the Lord himself becomes more and more to us, other things—yes, and this must include even His gifts—matter less and less. Then, though we teach the same doctrine, speak the same words, the impact on others is very different, manifesting itself in an increasing depth of the Spirit's work within them also" (**Watchman Nee**).

**His relentless processing will discourage and baffle us if we simply want heaven when we die. But if we want what He wants, all that we are taken through, including the desert, will encourage us. Thus we will continue because we know that He ever continues to work in and through us that which He began and finished on our behalf in our Lord Jesus Christ.**

"If our hearts are really true to Him we may be assured He will lead us on in the knowledge of Himself just as fast as we are able to advance. He knows how much we can take in, and He does not fail to minister to us the very food that is suitable to our present need. We may sometimes feel inclined to be impatient with ourselves because we do not make more rapid progress, but we have to learn to trust the Lord with our spiritual education. If our eyes are upon Him, and we follow with simple hearts as He leads us, we shall find that He leads us by a right way and brings us through all the exercises we need in order to form our souls in the appreciation of Himself, and of all those blessed things which are brought to pass in Him. We have to trust His love all through, and to learn increasingly to distrust ourselves" (C. A. Coates).

**Paul writes to us, as he did to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:1-3). We rejoice with you as you continue in Him. "The Lord is faithful, who shall stablish you" (II Thess. 3:3).**



So, how did you like that exposure to the so-called Deeper Life Truths. These have been taught in the Keswick Movements of the 19<sup>th</sup> and 20<sup>th</sup> century in England and in the USA. However, the Keswick Conferences dumped the whole load in 3 or four days. Much too fast for anyone but the Mature Christian to take in. Miles technique was to 'Chapterize' his teaching so that a young believer is not overwhelmed with Doctrine they haven't had the time to grow into.

Most Christians these days never learn these truths mainly **because our Christian Pastors have never learned them because their Educational Institutions never trained them.**

Unfortunately, **The world's Christian herd has had deeper life training with-held so that many just give up on Christianity and turn to secularism.**

If you go to our school you will get a dose of this information and will get the materials necessary for an appreciation and understanding of the Deeper Christian Life. It is not 21<sup>st</sup> century Gnosticism but is real Christianity with all its warts and freckles.

**Table 7.01 Christian Growth Truths From Galatians And Romans.**

<b>Christian Growth Truths From Galatians et. al. Or - From Birth To Checkout</b>		
Stage Of Life	Gal/Rom References	Truth Description
Birth	2:16  4:5	New Birth - Knowing that a man is not justified by the works of the law, but by the faith <del>of</del> <i>in</i> 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.  To redeem them that were under the law, that we might receive <i>(at some time)</i> the adoption of sons.
Acceptance/Security	4:6	Received The Holy Spirit - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
Heirship (Not jet powered but heaven powered.)	4:7	Received heirship from God (Rom 8:17 - Joint Heirs) - Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
Co-Crucifixion	2:20  5:24	Death to sin - We were <u>crucified</u> (reckoned (passive voice) by God in heaven - where events demanding reckoning occur) with Him so we must Reckon ourselves (note: it happens in heaven). Our old family relationship is none existent before God. (1 Cor 5:14 - Since one died for all then were all dead!) Gal 5:24 And they that are Christ's <i>(have)</i> <u>crucified</u> (active)the flesh with the affections and lusts.
New Nature Given	Gal 2:20	Alive unto God. Complete in our risen Lord - I <del>am</del> have been crucified (Pf.PI-1S) with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
The Exchanged life	Rom 8:2,  Rom 8:13	We need to exchange the law of sin and death for the law of the Spirit of Life in Christ Jesus. For on the one hand, you are living according to the flesh (old nature), you are almost dying. On the other hand, by means of the (Holy) Spirit, you are mortifying the practices of the flesh, you shall be living.

*Finis*

# A GLOSSARY OF TRANSLITERATED ARABIC WORDS

Transliterated Arabic words in part given by courtesy of Wikipedia.

<i>adab</i>	adab - describes one's behaviour. For example, following the hadith rules is good adab.
<i>adhan</i>	adhan - (call to salah (prayer))
<i>'adl</i>	'adl - justice especially distributive justice: social, economic, political, environmental. Shias regard 'Adl (Justice of God) as the second Pillar of Islam.
<i>Ahlul Bayt</i>	Ahlul Bayt - members of Prophet Muhammad's Household. Also known as the Masumin (infallibles; spiritually pure)
<i>al-aḥkām al-khamsah</i>	The five categories of الأحكام الخمسة (al-aḥkām al-khamsah) or the hierarchy of acts from permitted to non-permitted are: <ol style="list-style-type: none"> <li>1. واجب / فرض (fard/wājib) - Compulsory duty</li> <li>2. مستحب (mustahabb) - Recommended</li> <li>3. مباح (mubāh) - Neutral</li> <li>4. مكروه (makrūh) - disliked</li> <li>5. حرام (ḥaram) - Sinful</li> </ol> <p>The two types of haraam are:</p> <ol style="list-style-type: none"> <li>1 Lizatihi: prohibited because of its essence and harm it causes to an individual <ul style="list-style-type: none"> <li>• Adultery, murder, theft</li> </ul> </li> <li>2 Lighairihi: prohibited because of external reasons that are not fundamentally harmful but are associated to something that is prohibited <ul style="list-style-type: none"> <li>• Ill-gotten wealth obtained through sin. Examples include money earned through cheating, stealing, corruption, murder and Interest or any means that involves harm to another human being. Also, a deal or sale during Friday's prayers <u>salāt al-jumu'ah</u>. It is prohibited in Islam for a Muslim to profit from such haraam actions. <b>Any believer who benefits from or lives off wealth obtained through haraam is a sinner.</b> <ul style="list-style-type: none"> <li>• <u>Prayer in a house taken illegally.</u></li> </ul> </li> </ul> </li> </ol>
<i><u>Al-Baqara</u></i>	al-Baqarah (Arabic: سورة البقرة, <i>Sūratu l-Baqarah</i> , "The Cow") is a name given to the second sura and longest sura in the Qur'an. The surah's name (The Cow) is in reference to the procrastinating of sacrificing a cow by the <u>Israelites</u> after the order of Allah (God). Many of the stories in this chapter are shared to help people understand theological truth. Condemnation of <u>alcoholic beverages</u> and <u>gambling</u> is also first found in the chapter, and it is one of only four chapters in the Qur'an to refer to <u>Christians</u> as <u>Nazarenes</u> instead of the more frequent terms <u>People of the Book</u> or "Helpers of Christ."
<i>Al-Hajaru l-Aswad,</i>	"the Black Stone", is located in the Kaaba's eastern corner. This stone is said to be enclosed within the shape of a woman's vagina! Like most false religions-cults of the world, the leader is often one who is sexually deviant and craves power, and does this by proclaiming him/her to be a Prophet of God, using his/her false revelations.'
<i>Alhamdulillah</i>	Alhamdulillah - "Praise to God!" Qur'anic exclamation.
<i>Al-Hijr</i>	or Sura Al-Hijr (Arabic: سورة الحجر, <i>Sūratu al-Hijr</i> , "The Stoneland") is the 15th sura of the Qur'an. It has 99 ayat. It is a Makkan sura believed to have been received by Muhammad shortly after the 12th sura (Yusuf), Muhammad's last year in Mecca. Like the other sura of this period it praises God.
<i>al-isra</i>	al-isra - "night journey" of the prophet.
<i>akhirah</i>	akhirah - the afterlife, and accountability for present deeds
<i>alim</i>	alim - "(he) who knows"; a scientist (who knows science) or a theologian (who knows religion); similar to Japanese sensei "teacher"
<i>Al-Kawthar</i>	al-Kawthar (Arabic: سورة الكوثر) ("Abundance") is the 108th <u>sura</u> of the <u>Qur'an</u> , and the shortest. There are several differing opinions as to the circumstances under which it was revealed. According to <u>Ibn Ishaq</u> , it was revealed in <u>Makka</u> , some time before the <u>Isra and Miraj</u> . Note: Tradition has it that <b><i>al-Kawthar</i></b> (from a root meaning " <b>the river in paradise</b> "), a <u>word that occurs only once</u> in the Qur'an, is the name of a river in <u>Paradise</u> .

On Yaum al-Qiyamah (the Day of Judgement) all of those who truly believe in Allah will be led to *al-Kawthar* **where they will drink only once, and will never hunger or thirst again.**

*Allah*

Spelled Alif, Lam, Lam, Ha: The worshipped god of Islam, who is claimed by Muslims to have been worshipped by all Prophets from Adam to Jesus. As has been shown the Kaaba was previously a pagan worship site where previous to Muhammad was emplaced the pagan the Kaaba Black Stone that Muslim men kiss or at least salute as they go around the Kaaba 7 times, on their Hajj (Pilgrimage). See Text Figure 1.4. Allah - literally "The God" (Allah is thus God in Arabic)

*Al-Shabaab or Al-Shabab* (Arabic: الشباب, "The Youth" or "The Boys"), is an Arabic phrase meaning "the Youth". It may refer to:

- Al-Shabaab (militant group), a Somalia-based cell of the militant Islamist group Al-Qaeda

#### **Leaders**

Ahmed Godane (May 2009 – Dec 2010; Dec 2011 –)

#### **Clans/Tribes:**

Multi-ethnic<sup>[1]</sup>

#### **Headquarters:**

Kismayo (22 August 2008 - 29 September 2012)

Barawe

#### **Operating Areas:**

Somalia

#### **Ideology:**

Sunni Islamism

Salafist jihadism

Anti-Sufism

Strict Sharia

Takfir



#### **Strength:**

4,000–6,000 militants

#### **Preceded by:**

Islamic Courts Union (ICU)

#### **Allies:**

-  al-Qaeda
-  Foreign Mujahedeen

#### **Opponents:**

-  Somalia
-  Federal Government
-  Puntland
-  ASWJ
-  Raskamboni movement
-  Ethiopia

- AMISOM
-  Djibouti
-  Burundi
-  Uganda
-  Kenya
-  United States

The Name also includes the following organizations.

- Al-Shabab Club (Manama), a football club in Bahrain
- Al-Shabab SC (Baghdad), a football club in Iraq
- Al-Shabab SC (Al Ahmadi), a football club in Kuwait
- Al-Shabab SC (Seeb), a football club in Oman
- Al Shabab FC (Riyadh), a football club in Saudi Arabia
- Al Shabab Al Arabi Club, a football club in the United Arab Emirates

<i>aqidah</i>	<b>Aqidah</b> (Arabic: عقيدة); known as the entirety of the concept of Iman. " <i>Aqidah</i> ", was being studied in the medreses as a branch of the Islamic theology. The word of " <i>Aqidah</i> " as a concept is not in Qur'an. The definition of " <i>Aqidah</i> " by the Islamic theology was mentioned for the subject of faith in the hadith, but not in the Qur'an.
<i>arba'in</i>	arba'in - a Shi'ite religious festival that marks the end of the period of mourning for Imam Husayn
<i>assalamu alaikum</i>	assalamu alaikum - "peace be upon you", the Islamic greeting
<i>awra</i>	awra - the part of a person's body that must be covered before everybody but a spouse. It may also be used to refer to what must be concealed of a woman before non-related men
<i>ayah</i>	ayah (plural ayat) - a sign. More specifically a verse in the Qur'an
<i>'azl</i>	'azl - coitus interruptus, intercourse characterized by withdrawal of the penis before ejaculation
<i>azhan</i>	azhan - See adhan

## B

<i>barakah</i>	barakah - a blessing. Also, spiritual wisdom and blessing transmitted from master to pupil
<i>Basmala</i>	Basmala (Arabic: بسملة <i>basmala</i> ) is an Arabic noun used as a collective name for the whole of the recurring Islamic phrase <i>b-ismi-llāhi r-raḥmāni r-raḥīmi</i> . It is sometimes translated as "In the name of God, the Most Gracious, the Most Merciful". The phrase may also be referred to by its first words, <b>Bismillah</b> (Arabic: بسم الله). This phrase is recited before each sura (chapter), except for the ninth <sup>a</sup> (according to others it constitutes the first verse of 113 suras/chapters of the Qur'an), and is used in a number of contexts by Muslims. It is recited several times as part of daily prayers, and <b>is usually the first phrase in the preamble of the constitutions of Islamic countries.</b> بسم الله الرحمن الرحيم <i>bismi-llāhi r-raḥmāni r-raḥīm</i> <b>In the name of God, the Most Gracious, the Most Merciful.</b>
<i>bida</i>	heretical innovation
<i>Batil</i>	Batil is an Arabic word meaning falsehood, and can be used to describe a nullified or invalid act or contract according to the sharia.
<i>Bid'ah</i>	In Islam, Bid'ah (Arabic: بدعة) refers to any innovations in religious matters. Linguistically the term means "innovation, novelty, heretical doctrine, heresy". In contrast to the English term "innovation", the word bid'ah in Arabic generally carries a negative connotation, however it can also have positive implications. It has also been

<sup>a</sup> Su 9:1 Tauba Repentance or Baraat Immunity. A declaration of immunity from Allah and His apostle, to those Pagans with whom ye have contacted mutual alliances: —

used in classical Arabic literature (adab) as a form of praise for outstanding compositions of prose and poetry. Any innovations in worldly matters – such as science, medicine and technology – are generally acceptable and encouraged; but bid'ah within the religious practice is generally considered a sin.

## C

*caliph* caliph - literally successor; refers to the successor of the prophet Muhammad, the ruler of the Islamic world

## D

*dā'ī* is a person who invites people to understand Islam through [dialogue](#), not unlike the Islamic equivalent of a [missionary](#) inviting people to the faith, prayer and manner of Islamic life

*dajjal* dajjal - the Islamic counterpart to the Antichrist; means "liar"

*da'wa* da'wa - the call to Islam

*Da'wah* (also transliterated *daawa(h)*; [Arabic](#): دعوة "invitation") means the [proselytizing or preaching](#) of [Islam](#). *Da'wah* literally means "issuing a summons" or "making an invitation", being a [gerund](#) of a verb meaning variously "to summon" or "to invite" (whose [triconsonantal root](#) is *d-ḥ-w* دعو). A [Muslim](#) who practices *da'wah*, either as a religious worker or in a volunteer community effort, is called a *dā'ī* (داعية), plural *du'āh/du'āt*).

*dervish* dervish - a Sufi ascetic

*dhimmi* dhimmi - Jews and Christians (and sometimes others whose right to practice their religion is tolerated within an Islamic society, but with lower legal status. Dhimmis are freed from conscription and have to pay less tax than muslim. If they choose to join the army, they are totally freed from the obligation of paying taxes for the rest of their life.

*Dhuhr or zuhr* **dhuhr** (*uncountable*) in *Islam* The midday prayer. From Arabic ظهر (*zuhr*, "noon"), in صلاة الظهر (*ṣalāt az-ẓuhr*, "noon prayer").

## E

*Eid ul-Fitr* Eid ul-Fitr - a religious festival that marks the end of the fast of Ramadan

## F

*fajir* In the context of Islam, a fajir ([Arabic](#): فاجر; plural fajarah (فجرة)) is a "wicked evil-doer", i.e. a "sinner by action". Compare kafir, a "sinner by disbelief in Allah".

*fana* fana - sufi term meaning extinction - to die to this life while alive. Having no existence outside of God. A unity with Allah.

*Fard* *Fard* ([Arabic](#): فرض) or *farḍah* (فريضة) is an Islamic term which denotes a religious duty commanded by Allah (God). The word is also used in Persian, Turkish, and Urdu (spelled *farz*) in the same meaning. *Fard* or its synonym *wājib* (واجب) is one of the five types of Ahkam into which Fiqh categorizes acts of every Muslim. The Hanafi Fiqh however makes a distinction between *Wajib* and *Fard*, the latter being obligatory and the former merely necessary. In Indonesian, *wajib* also means *obligatory*, since the word is derived from Arabic.

*Fasiq* Fasiq ([Arabic](#): فاسق) is an Arabic term referring to someone who violates Islamic law. As a fasiq is considered unreliable, his testimony is not accepted in Islamic courts.

*Fatwā* A fatwā ([Arabic](#): فتوى; plural *fatāwā* [Arabic](#): فتاوى) in the Islamic faith is the technical term for the legal judgment or learned interpretation that a qualified jurist or mufti can give on issues pertaining to the Islamic law. In Sunni Islam any fatwā is non-binding, whereas in Shia Islam it could be considered by an individual as binding, depending on his or her relation to the scholar. The person who issues a fatwā is called, in that respect, a Mufti, i.e. an issuer of fatwā, from the verb أَفْتَى *'aftā* = "he gave a formal legal opinion on". This is not necessarily a formal position since most Muslims argue that anyone trained in Islamic law may give an opinion (fatwā) on its teachings. If a fatwā does not break new ground, then it is simply called a *ruling*.

<i>fiqh</i>	fiqh - jurisprudence built around the shariah by custom (al-urf).
<i>fitna</i>	fitna - trial or tribulation; originally applied to the initial schism between Sunnis and Shiites, now may refer to a period of disorder before the end of the world or any civil strife.
<i>fitrah</i>	(or <i>fitra</i> )The predisposition in humans to worship One God

## G

<i>Ghaybah</i>	The Occultation (Arabic: غيبة <i>Ghaybah</i> ) in Shia Islam refers to a belief that the messianic figure, or Mahdi, who in Shi'i thought is an infallible male descendant of the founder of Islam, Muhammad, was born but disappeared, and will one day return and fill the world with justice and peace. Some Shi'is, such as the Zaidi and Nizari Ismaili, do not believe in the idea of the Occultation. The groups that do believe in it differ on the succession of the Imamate, and therefore which individual is in Occultation. The Hidden Imam is still considered to be the Imam of the Time, to hold authority over the community, and to guide and protect individuals and the Shi'i community.
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## H

<i>hadith</i>	hadith - recorded saying or tradition of the prophet Muhammad validated by isnah; with sira these comprise the sunnah and reveal shariah
<i>Hajj</i>	the annual <i>Hajj</i> is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God. See Section 1.1.3.5 for picture. Sunnis regard this as the fifth Pillar of Islam
<i>hafiz</i>	hafiz - someone who knows the Quran by heart. Literal translation = memorizer or Protector.
<i>Halāl</i>	Halāl (Arabic: حلال <i>halāl</i> , 'permissible') is a term designating any object or an action which is permissible to use or engage in, according to <u>Islamic law</u> . The term is used to designate food seen as permissible according to <u>Islamic law</u> . The opposite of this word is <u>haraam</u> . Halal foods are foods that Muslims are allowed to eat under Islamic Shari'ah. The criteria specify both what foods are allowed, and how the food must be prepared. The foods addressed are mostly types of meat and animal tissue.
<i>hafiz</i>	hafiz - someone who knows the Quran by heart. Literal translation = memorizer or Protector.
<i>haj or hajj</i>	haj or hajj - pilgrimage to Mecca. Sunnis regard this as the fifth Pillar of Islam
<i>hanif</i>	hanif - the 5 monotheist prophets, namely Prophet Adam, Prophet Abraham/Ibrahim, Prophet Moses/Musa, Prophet Jesus/Isa and Prophet Muhammad.
<i>Haram</i>	Harām (Arabic: حرام <i>harām</i> ) is an Arabic term meaning <i>sinful</i> . In Islamic Jurisprudence, haraam is used to refer to any act that is forbidden by God, and is one of five الأحكام الخمسة (al-ahkam al-khamsah) that define the morality of human action. It is also the name of the mosque in Makkah where the final celebration of the yearly Hajj is held. Additionally when applied to objects like the Mosque at Makkah al-Masjid al-Haram, it means sacred. Linguistically, the root of the term haraam is used to form a wide range of other terms that have legal implications, such as hariim (a harem) and ihraam ( a state of purity). In addition, the same word (haraam) is used in the Quran to denote the sacred nature of the Ka'ba and the areas of Mecca, Medina, and Jerusalem. This category of sacred, holy, and inviolable also includes spouses and university campuses. As such, the legal use of the root ح-ر-م is based on an idea of boundaries between the profane and the sacred, as opposed to prohibitions, as is normally assumed. See al-ahkām al-khamsah Hharam - (with a long a) forbidden. Antonym halal. (with a short a) sanctuary.
<i>Hawzas</i>	Seminaries
<i>hijab</i>	hijab - describes the self-covering of a woman's body for the purposes of modesty and dignity. A woman must conceal her hair and body from the sight of all men except her husband and immediate relatives. However, hijab is more than the thickness of the cloth that covers the body; hijab should be a system of behaviour of modesty and dignity.

<i>Hijra</i>	(Arabic: هجرة <i>hijrah</i> ), also Hijrat or Hegira, The "Hijra" is the migration or journey of the Islamic prophet Muhammad and his followers from Mecca to Medina between June 21 and July 2 in 622 AD.
<i>hima</i>	hima - wilderness reserve, protected forest, grazing commons, important to khalifa
<i>hizb</i>	hizb - one half of a juz', or a manzil.
<i>hudna</i>	hudna - cease fire (often temporary)
<i>hudud</i>	hudud - Literally, limits or boundaries. Usually refers to limits placed by God on man; penalties of the Islamic law which are described in the Qur'an

## I

<i>ibadah</i>	ibadah - worship, but not limited to ritual: all expressions of servitude to Allah from pursuit of knowledge living a pious life, helping, charity, humility
<i>ihram</i>	ihram - state of consecration for haj. Includes dress and or prayer.
<i>ijazah</i>	An <i>ijazah</i> (Arabic: الإجازة ) is a certificate used primarily by Sunni Muslims to indicate that one has been authorized by a higher authority to transmit a certain subject or text of Islamic knowledge. This usually implies that the student has learned this knowledge through face-to-face interactions "at the feet" of the teacher. The Ijazah was limited to the study of Islamic law ( <i>sharia</i> ). Philosophy, natural sciences and Islamic theology ( <i>kalam</i> ) were excluded.
<i>Ijma</i>	<b>Ijmā'</b> (إجماع) is an Arabic term referring to the consensus or agreement of the Muslim community basically on religious issues. Various schools of thought within Islamic jurisprudence may define this consensus to be that of the first generation of Muslims only; or the consensus of the first three generations of Muslims; or the consensus of the jurists and scholars of the Muslim world, or scholarly consensus; or the consensus of all the Muslim world, both scholars and laymen. In Islamic Law. More generally, political consensus itself.
<i>Ijtihad</i>	<i>Ijtihad</i> (Arabic: اجتهاد <i>ijtihād</i> , "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." As one of the four sources of Sunni law, it is recognized as the decision making process in Islamic law ( <i>sharia</i> ) through personal effort ( <i>jiḥād</i> ), which is completely independent of any school ( <i>madhhab</i> ) of jurisprudence ( <i>fiqh</i> ). As opposed to <i>taqlid</i> , it requires a "thorough knowledge of theology, revealed texts and legal theory ( <i>usul al-fiqh</i> ); an exceptional capacity for legal reasoning; thorough knowledge of Arabic." By using both the Qu'ran and Hadith as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which considered to be a religious duty for those qualified to conduct it. Thus, a <i>mujtahid</i> is recognized as an Islamic scholar who is competent in interpreting <i>sharia</i> by <i>ijtihād</i> . Today, there are many different opinions surrounding the role of <i>ijtihād</i> in modern society, and whether or not the "doors of <i>ijtihād</i> are closed."
<i>Illah</i>	In Islamic Jurisprudence. The <i>illah</i> is the specific set of circumstances that trigger a certain law into action.
<i>ilm</i>	ilm - all varieties of knowledge, usually a synonym for science
<i>imam</i>	imam - literally leader, e.g. a man who leads a community or leads the prayer; the Shia sect use the term only as a title for one of the twelve God-appointed successors of Prophet Muhammad.
<i>imamah/imamate</i>	imamah/imamate - Successorship of Prophet Muhammad and the leadership of mankind. Shias regard this as the fourth Pillar of Islam.
<i>iman</i>	iman - personal faith.
<i>insha'Allah</i>	insha'Allah - God Willing.
<i>'Ishāq</i>	Isaac: The Promised son of Abraham.
<i>ishq</i>	Ishq (इश्क) <b>Origin: Arabic</b> Ishq is an Urdu word, it means "love, excessive passion" in English,
<i>Islam</i>	Islam - "submission to God".
<i>isnadisnad</i>	isnadisnad - chain of transmitters of any given hadith.



<i>isnah</i>	isnah - process of validating the hadith; citation methodology.
<i>isra</i>	isra - the night journey during which Muhammad is said to have visited Heaven. See miraj.
<i>Istifta</i>	In Arabic countries, an opinion poll is called an "istifta", which is a different form of the word <i>Afta</i> .
<i>Istihlal</i>	Istihlal (Arabic: استحلال <i>istihlāl</i> ) is a term used in Islamic jurisprudence, or fiqh, to refer to the act of regarding some action as permissible, or halaal; the implication is that such a regard is an erroneous and improper distortion of Islamic law. The word "istihlal" is derived as Stem X of the Arabic consonantal root ح-ل-ل meaning "to untie", "to solve", "to dissolve", "to open", "to release", etc. The term "istihlal" came to prominence in the Western news media on 11 March 2005, the first anniversary of the Madrid bombing attacks of 2004, when the Islamic Commission of Spain (La Comisión Islámica de España) issued a fatwa, or religious opinion, denouncing Osama bin Laden and al-Qaeda for engaging in istihlal with respect to the waging of jihad through terrorism, and the killing of women, children, and noncombatants.
<i>Istihsan</i>	Istihsan (استحسان) is an Arabic term for juristic "preference". In its literal sense it means "to consider something good". Muslim scholars may use it to express their preference for particular judgements in Islamic law over other possibilities. It is one of the principles of legal thought underlying personal interpretation or ijtehad. A number of disputes existed amongst the classical jurists over this principle with the Hanafite jurists adopting this as a secondary source. Contemporary proponents of liberal movements within Islam have used <i>istihsan</i> and the similar idea of <i>istislah</i> (Arabic for "to deem proper") as ethical principles to favour feminist and reformist interpretations of the Qur'an and Sunnah, thus looking to reform Islamic law.
<i>istislah</i>	istislah - public interest - a source of Islamic Law.
<i>istish-haad</i>	istish-haad - heroic martyrdom.

## J

<i>jahiliya</i>	jahiliya - the time of ignorance before Islam was realized. Describes polytheistic religions.
<i>jamia</i>	jamia - "gathering", at university, at a mosque for jumuah prayer, etc.
<i>Jihad</i>	Jihad (English pronunciation: /dʒɪˈhɑːd/; Arabic: جهاد <i>jihād</i> [dʒiˈhæːd]), an Islamic term, is a religious duty of Muslims. In Arabic, the word <i>jihād</i> translates as a noun meaning "struggle". The word jihad appears in 23 Quranic verses. Within the context of the classical Islam, particularly the Shi'ah beliefs, it refers to struggle against those who do not believe in the Islamic God (Allah). However, the word has even wider implications. Jihad means "to struggle in the way of Allah". <i>Jihad</i> appears 41 times in the Quran and frequently in the idiomatic expression "striving in the way of God ( <i>al-jihad fi sabil Allah</i> )". A person engaged in jihad is called a <i>mujahid</i> ; the plural is mujahideen. Jihad is an important religious duty for Muslims. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status. In Twelver Shi'a Islam, however, Jihad is one of the 10 Practices of the Religion. Ahmadi Muslims consider only defensive jihad to be permissible while rejecting offensive jihad. There are two commonly accepted meanings of jihad: an inner spiritual struggle and an outer physical struggle. The "greater jihad" is the inner struggle by a believer to fulfill his religious duties. This non-violent meaning is stressed by both Muslim and non-Muslim authors. However, there is consensus amongst Islamic scholars that the concept of jihad will always include armed struggle against persecution and oppression. The "lesser jihad" is the physical struggle against the enemies of Islam. The proponents of the violent form translate jihad as "holy war", although some Islamic studies scholars disagree. The <i>Dictionary of Islam</i> and British-American orientalist Bernard Lewis both argue jihad has a military meaning in the large majority of cases. Some scholars maintain non-violent ways to struggle against the enemies of Islam. An example of this is written debate, often characterized as "jihad of the pen".

According to the BBC, a third meaning of jihad is the struggle to build a good society. In a commentary of the hadith Sahih Muslim, entitled al-Minhaj, the medieval Islamic scholar Yahya ibn Sharaf al-Nawawi stated that "one of the collective duties of the community as a whole (fard kifaya) is to lodge a valid protest, to solve problems of religion, to have knowledge of Divine Law, to command what is right and forbid wrong conduct".

"Lesser Jihad"

"Lesser Jihad": fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. Shias believe that only Prophet Muhammad and the twelve Imams had authority to declare positive jihad of the lesser kind.

"Greater Jihad"

"Greater Jihad": internal struggle for the soul (nafs) against evil, e.g. to overcome the temptation to sleep when it is time to pray the morning prayer is a greater jihad.

jilbab

jilbab - long outer garment.

jinn

jinn – A created angel like being but with like humans a free will'. Satan was one of the Jinns. In the Quran Satan refused to bow down to Adam and so fell. According to Islamic teaching Angels have no free will, but always do the will of Allah. Jinns, however, having this free agency have become and are a problem to mortal man.

Jizya

The Tax paid by those Christians and Jews (People of the Book) when and if they submit to The Islamic Theocracy. Otherwise They're killed.

jumuah

jumuah - Friday prayer.

juz'

A juz' (Arabic: جزء, plural اجزاء *ajza'*, literally means "part") is one of thirty parts of roughly equal length into which the Qur'an is sometimes divided. This division facilitates recitation of the Qur'an in a month, especially during Ramadan when the entire Qur'an is recited in the Tarawih salat; reciting approximately one juz' a night. A juz' is further divided into two **ahzab** (groups), and each **hizb** (group) is in turn subdivided into four quarters, making eight hizb-quarters per juz'. The most commonly referred and memorized juz' is "juz' Amma", which is the 30th juz' and contains Surahs 78 through 114, most of the shortest suras in the Qur'an. 'Amma is generally taught first to children. Juz Amma is named after the 1st word of the 1st sura (i.e. sura 78) in that juz. Muslims from South Asia also refer to a juz' as a **para** (paara) or shipaaro/paaro.

## K

kafir

kafir - One who refuses to submit to the one true God". Kafirs include polytheists and atheists.

kalam

kalam - Islamic theology.

khalifa

khalifa - **Man's trusteeship and stewardship of Earth; Most basic theory of the Caliphate; Flora and fauna as sacred trust; Accountability to God for harms to nature, failure to actively care and maintain.** Three specific ways in which khalifa is manifested in Muslim practice are **the creation of haram to protect water, hima to protect other species** (including those useful to man), and by resisting infidel domination over Muslim lands, in jihad.

*Khatna*

a form of Type 1 **female genital mutilation** or FGM is thought to be widely practised in the Bohra community.

Kitab

A book.

kufr

kufr - Disbelief (Arabic: كفر *Kufr*)- the manifestation of not believing in God, aspects of God's law, names and attributes.

## L

la'nat

la'nat – A curse.

## M

Madhhab

*Madhhab* (Arabic: مذهب *madhab*, IPA: [ˈmæðhæb], "doctrine"; pl. مذاهب *maḏāhib*, [mæˈðæːhib]; Turkish: *mezhep*; Urdu: مذهب *mezheb*) is a Muslim school of law or *fiqh* (religious jurisprudence). In the first 150 years of Islam, there were many such "schools". In fact, several of the *Sahābah*, or contemporary "companions" of Muhammad, are

	credited with founding their own. The prominent Islamic jurisprudence schools of Damascus in Syria (often named <i>Awza'iyya</i> ), Kufa and Basra in Iraq, and Medina in Arabia survived as the Maliki <i>madhhab</i> , while the other Iraqi schools were consolidated into the Hanafi <i>madhhab</i> . The Shafi'i, Hanbali, Zahiri and Jariri schools were established later, though the latter school eventually died out.
<i>Madrasa</i>	Madrasa (Arabic: مدرسة, <i>madrasah</i> pl. مدارس, <i>madāris</i> ) is the Arabic word (of Semitic origin; viz Hebrew <i>midrash</i> ) for any type of educational institution, whether secular or religious (of any religion). It is variously transliterated as madrasah, madarasaa, medresa, madrassa, madraza, madarsa, medrese, etc. In English the word normally specifically means any type of religious school or college for the study of the Islamic religion, though this may not be the only subject studied. Today, 20,000 Madrassas educate over 1.5 million students per year.
<i>maghrib</i>	The Maghrib prayer (Arabic: صلاة المغرب <i>ṣalāt al-mağrib</i> , "evening prayer"), prayed just after sunset, is the fourth of five formal daily prayers ( <i>salat</i> ) performed by practicing Muslims. The formal daily prayers of Islam comprise different numbers of units, called <i>rak'at</i> . The Maghrib prayer has three obligatory ( <i>fard</i> ) rak'at. The first two fard rak'at are prayed aloud, and the third is prayed silently. To be considered [a] valid salat, the formal daily prayers must each be performed within their own prescribed time period. People with a legitimate reason have a longer period in which their prayers will be valid.
<i>mahdi</i>	mahdi - "a guide". More specifically al-Mahdi (the guide) is a figure who will appear with Prophet Jesus before the end of time, when God allows it, to bring world peace, order and justice, after it has been overcome with injustice and aggression. The Shias regard the twelfth Imam as the Mahdi. The Sunnis regard someone else as the Mahdi.
<i>Makkah</i>	(Meccah) The Islamic Holy City where for each Muslim (capable to travel) is required to go at least once in their lifetime.
<i>Makruh</i>	In Islamic terminology, something which is makruh (Arabic مكروه, also transliterated <i>makrouh</i> , <i>makrūh</i> etc.) is a disliked or offensive act (literally "detestable"). Though it is not <i>haram</i> (sinful), a person who abstains from this act will be rewarded. Muslims are encouraged to avoid such actions when possible. This is one of the degrees of approval ( <i>ahkam</i> ) in Islamic law. An example of something <i>makruh</i> is the use of a great amount of water for the small and large ablutions, the ritual washings known as the <i>wudu</i> and <i>ghusl</i> . An example of a food which is considered "makruh" for Hanafi Mazhab Muslim is prawns (but only for Hanafi Madh'hab Muslim) There is, however, shared attitudes within the Hanafi school of whether shrimp is part of fish life and thereby halal. Hanafi school look, however, at any time that you refrain from it and instead eat something other if possible.
<i>manzil</i>	For the convenience of people who wish to read the Qur'an in a week the text may be divided into 7 portions, each portion is known as <b>Hizb</b> or <b>Manzil</b> . The following division to 7 equal portions is by Hamza Al-Zayyat (d.156/772): <sup>[1]</sup> <ol style="list-style-type: none"> <li>1. Al-Fatihah (chapter 1) through An-Nisa' (chapter 4) consisting of 4 surahs.</li> <li>2. Al-Maida (chapter 5) through At-Tawba (chapter 9) consisting of 5 surahs.</li> <li>3. Yunus (chapter 10) through An-Nahl (chapter 16) consisting of 7 surahs.</li> <li>4. Isra' (chapter 17) through Al-Furqan (chapter 25) consisting of 9 surahs.</li> <li>5. Ash-Shuara' (chapter 26) through Ya-Seen (chapter 36) consisting of 11 surahs.</li> <li>6. As-Saffat (chapter 37) through Al-Hujarat (chapter 49) consisting of 13 surahs.</li> <li>7. Qaf (chapter 50) through An-Nass (chapter 114) consisting of 65 surahs.</li> </ol>
<i>masha Allah</i>	masha Allah - God has willed it.
<i>masum</i>	masum - <b>a person who does not commit sins</b> , does not make mistakes, does not forget, etc. although he/she does have the choice to commit sins. <b>The Shia regard Prophet Muhammad, his daughter (Fatimah) and the twelve Imams to be the fourteen Masumin.</b>
<i>me'ad</i>	me'ad - the Resurrection; God will resurrect all of humankind to be judged. Shias regard this as the fifth Pillar of Islam.
<i>Mecca</i>	Mecca - the holiest place in Islam See Makkah.
<i>miraj</i>	miraj - see isra.

<i>Mishkat</i>	<i>Mishkat al-Masabih</i> (English translation: <i>A Niche for Lamps</i> ) is an expanded version of Hadith by Al-Baghawi's <i>Masabih al-Sunnah</i> by Muḥammad ibn ‘Abd Allāh Khatib Al-Tabrizi. Khatib Al-Tabrizi d. 741H rendered this version of the original text more accessible to those not having an advanced knowledge of the science of hadith. It contains between 4434 and 5945 hadith, divided into 29 books and is considered by Sunni scholars an important writing. Al-Tabrizi added 1511 hadith to the hadith contained in the collection <i>Masabih al-Sunnah</i> . Al-Baghawi classified many hadith as authentic when at times Al-Tabrizi did not agree. Al-Tabrizi expounded on the labels he placed on the hadith and re-classified many of them. He added a third section to <i>Masabih al-Sunnah</i> , which was already divided in two parts by Al-Baghawi. Al-Baghawi did not mention the <i>isnad</i> of the hadith he collected. Al-Tabrizi mentions the source from where the hadith is originally found making the text more reliable. An example of a hadith from <i>Mishkat al-Masabih</i> is as follows: " <b>He is not a perfect believer, who goes to bed full and knows that his neighbour is hungry.</b> "
'Mubah'	'Mubah' (Arabic مباح) is an Islamic Arabic term denoting an action as neither forbidden nor recommended, and so religiously neutral. This is one of the degrees of approval (ahkam) in Islamic law.
<i>Mufti</i>	An issuer of fatwā, from the verb أَفْتَى 'aftā = "he gave a formal legal opinion on".
<i>muhajabah</i> <i>muwahiddun</i> the unity of God	muhajabah - woman who wears hijab. "unitarians."
<i>Mujahid</i>	<b>Mujahideen</b> (Arabic: مجاهد <i>muğāhid</i> , nominative plural مجاهدون <i>muğāhidūn</i> , oblique plural مجاهدين <i>muğāhidīn</i> "strugglers" or "people doing jihad") is a term that Muslims use to describe those they see as Muslims who struggle in the path of Allah. The word is from the same Arabic trilateral root as <i>jihad</i> ("struggle"). In recent years, Mujahideen has been most closely associated by the west with radical Islam, encompassing several militant groups and struggles. Mujahidin is the plural of <i>mujahid</i> , which is Arabic for "one who engages in jihad." Although the western connotation of jihad and mujahid almost automatically relates to war, the words in their Islamic context don't necessarily do so. (See the more detailed explanation of the word <i>jihad</i> . Muslims who engage in the defense of Muslim lands, or who take up a struggle in defense of the oppressed, the poor or the exploited, or against the oppression of the state or foreign invaders, consider themselves to be <i>mujahidin</i> . Since 1979, the term has been applied most frequently to Arab and Muslim fighters who took up arms against the Soviet occupation of Afghanistan (1979-1990) and in defense of Muslims in Kashmir, the Balkans and Chechnya. The mujahidin of Afghanistan were financially and militarily supported by the United States and Saudi Arabia. The mujahidin of Kashmir have been (and continue to be) supported by Pakistan. <b>Also Known As:</b> holy warriors. <b>Alternate Spellings:</b> mujahideen, mujahedeen.
<i>Mullah</i>	Mullah (Arabic: ملا) is generally used to refer to a Muslim man, educated in Islamic theology and sacred law. The title, given to some Islamic clergy, is derived from the Arabic word مَوْلَى <i>mawlā</i> , meaning "vicar," "master" and "guardian." In large parts of the Muslim world, particularly Iran, Azerbaijan, Bosnia, Afghanistan, Turkey, Central Asia, Somalia and South Asia, it is the name commonly given to local Islamic clerics or mosque leaders. The title has also been used in some Sephardic Jewish communities to refer to the community's leadership, especially religious leadership. It is primarily understood in the Muslim world as a term of respect for an educated man. Ideally, a trained mullah will have studied Islamic traditions (hadith), and Islamic law (fiqh). They are often hafiz, i.e., have memorized the Qur'an. However, uneducated villagers often recognize a literate Muslim with a less than complete Islamic training as their "mullah" or religious cleric. Mullahs with varying levels of training lead prayers in mosques, deliver religious sermons, and perform religious ceremonies such as birth rites and funeral services. They also often teach in a type of Islamic school known as a madrasah. These three kinds of knowledge are applied mostly in interpreting Islamic texts (i.e. the Quran, Hadiths, etc.) for matters of Shariah, i.e., Islamic law. Mullahs have frequently

been involved in politics, but only recently have they actually taken power, when Islamists seized power in Iran in 1979, and later, in Afghanistan under the Taliban. Until early 20th century, the term *mullah* was used in Iranian hawzas (seminaries) to refer to low-level clergy who specialized in telling stories of Ashura, rather than teaching or issuing fatwas. Today, the term is sometimes used as a derogatory term for any Islamic cleric. It is common in Iran to refer to an ayatollah or other high level cleric as a mullah, to ridicule his religious authority. In recent years, at least among Shia mullahs, the term *ruhani* (spiritual) has been promoted as an alternative to mullah and *akhoond*, free of pejorative connotations.

*Mu'min* Mu'min (Arabic: مؤمن) is an Arabic Islamic term, frequently referenced in the Quran, that literally means "believer", and denotes a person who has complete submission to the Will of Allah and has faith firmly established in his heart, i.e. a "faithful Muslim".

*munaqabah* munaqabah - woman who wears niqab.

*murshid* murshid - a Sufi teacher.

*Muslim* A Muslim, also spelled Moslem, is an adherent of Islam, a monotheistic Abrahamic religion based on the Qur'an—which Muslims consider the verbatim word of God as revealed to prophet Muhammad—and, with lesser authority than the Qur'an, the teachings and practices of Muhammad as recorded in traditional accounts, called *hadith*. In Islamic theology, there exists a significant difference between a Muslim and a Mu'min. a Muslim is a person who has come under the arena of Islam and believes its doctrines. A Mumin is a Muslim with higher degree of belief, with his/her heart having the fear of God and always abiding by the teachings of Quran. Thus, **every Mumin is a Muslim but not every Muslim is a Mu'min**. The following verse makes a distinction between a Muslim and a believer:

(Al-Hujurat 49:14) *The Arabs of the desert say, "We believe." (tu/minoo) Say thou: Ye believe not; but rather say, "We profess Islam;" (aslamna) for the faith (al-imanu) hath not yet found its way into your hearts. But if ye obey God and His Apostle, He will not allow you to lose any of your actions, for God is Forgiving, Merciful.*

"Muslim" is an Arabic word meaning "one who submits to God". The majority of Muslims are Sunni, being over 75–90% of all Muslims. The second largest sect, Shia, makes up 10–20%. The most populous Muslim-majority country is Indonesia home to 12.7% of the world's Muslims followed by Pakistan (11.0%), Bangladesh (9.2%), and Egypt (4.9%). Sizable minorities are also found in India, China, Russia, Ethiopia, Americas, Australia and parts of Europe. With about 1.8 billion followers or 26% of earth's population, Islam is the second-largest and one of the fastest-growing religions in the world. Most Muslims accept as a Muslim anyone who has publicly pronounced the *Shahadah* (declaration of faith) which states, "I testify that there is no god except for the God, and I testify that Muhammad is the Messenger of God." They also believe that Muhammad is the Seal of the Prophets and the final prophet. Their basic religious practices are enumerated in the Five Pillars of Islam, which, in addition to Shahadah, consist of daily prayers (salat), fasting during Ramadan (sawm), almsgiving (zakat), and the pilgrimage to Mecca (hajj) at least once in a lifetime.

*Mustahabb* Mustahabb (Arabic: مستحب /mustahabb/, literally "recommended") is an Islamic term referring to recommended, favored or virtuous actions.

## N

*nafs* nafs - soul, one self.

*nahw* nahw - Arabic grammar.

*Najdi* Arabic is a variety of Arabic spoken in the Najd region of Saudi Arabia. *Da'wah* (also transliterated *daawa(h)*; Arabic: دعوة "invitation") means the [proselytizing or preaching of Islam](#). *Da'wah* literally means "issuing a summons" or "making an invitation", being a [gerund](#) of a verb meaning variously "to summon" or "to invite" (whose [triconsonantal root](#) is *d-ʕ-w* دعو). A [Muslim](#) who practices *da'wah*, either as a religious worker or in a volunteer community effort, is called a *dā'ī* (داعي, plural *du'āh/du'āt*).

A *dā'ī* is thus a person who invites people to understand Islam through [dialogue](#), not unlike the Islamic equivalent of a [missionary](#) inviting people to the faith, prayer and manner of Islamic life.<sup>[1]</sup>

*nass*

nass - a known, clear legal injunction.

*niqab*

niqab - veil covering the face.

*nubuwwah*

nubuwwah - prophethood. Shias regard this as the third Pillar of Islam.

## P

*purda*

purda - not an Arabic term; means "curtain" in Persian. Metaphorically refers to the practice of secluding women.

## Q

*qadi*

qadi - judge of Islamic Law qadis - The Islamic judges who interpret the sharia with varying responsibilities for the religious leaders (*imams*).

*qibla*

The Qibla (Arabic: *قبلة* transliterated also as "direction" , Qiblah, Qibleh, Kiblah, Kible or Kibla, is the direction that should be faced when a Muslim prays during *salat*. It is fixed as the direction of the Kaaba in Mecca. Most mosques contain a wall niche, known as *mihrab*, that indicates the Qiblah. Most multifaith prayer rooms will also contain a Qibla, although usually less standardized in appearance than one would find within a mosque.

Muslims all praying towards the same point is traditionally considered to symbolize the unity of all Muslims worldwide under Law of God.

The Qiblah has importance beyond *salaat* and plays a part in various ceremonies. The head of an animal that is slaughtered using *halal* methods is aligned with the Qiblah. After death, Muslims are buried with their heads turned right towards the direction of the Qiblah. Thus, archaeology can indicate an Islamic necropolis, even if no other signs are present.

*qiyās*

In Islamic jurisprudence, *qiyās* (Arabic *قياس*) is the process of deductive analogy in which the teachings of the Hadith are compared and contrasted with those of the Qur'an, in order to apply a known injunction (*nass*) to a new circumstance and create a new injunction. Here the ruling of the Sunnah and the Qur'an may be used as a means to solve or provide a response to a new problem that may arise.

*Qur'an*

The Supreme Holy Book of Islam. A Quote from it Identifies those who believe its teachings: The Quran states: :(An-Nisa 4:136) O you who believe! Believe in Allah, and His Messenger (Muhammad), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

## R

*riba*

Usury in pre-capitalist economies to which Quranic strictures apply.

## S

*salah/salat*

*Salah* (Arabic: *صلاة* *ṣalāh* or *ṣalāt*; pl. *صلوات* ) is the practice of formal worship in Islam. It consists of Five Obligatory Prayers:

These are: near dawn (*fajr*), after midday has passed and the sun starts to tilt downwards / Noon (*dhuhr* or *ẓuhr*), in the afternoon (*asr*), just after sunset (*maghrib*) and around nightfall (*'isha'*). For Muslims of the Sunni and Ismaili Musta'li persuasions, obligatory salah is prescribed at five periods of the day. These are measured according to the movement of the sun. These are: near dawn (*fajr*), after midday has passed and the sun starts to tilt downwards / Noon (*dhuhr* or *ẓuhr*), in the afternoon (*asr*), just after sunset (*maghrib*) and around nightfall (*'isha'*). Under some circumstances ritual worship can be shortened or combined (according to prescribed procedures). In case a ritual worship is

	not performed at the right time, it must be performed later. Muslim doctrine permits <i>zuhr</i> (ظهر, "noon") and <i>‘aṣr</i> (عصر, "afternoon") prayers to be performed in succession.
<i>salaam</i>	salaam – Peace.
<i>Sawāb</i>	Sawāb or Thawāb (Arabic: ثواب) is an Arabic term meaning "reward". Specifically, in the context of an Islamic worldview, <i>sawab</i> refers to spiritual merit or reward that accrues from the performance of good deeds and piety.
<i>sawm</i>	sawm - fasting during the month of Ramadhan. Sunnis regard this as the third Pillar of Islam.
<i>sayyid</i>	Sayyid - a descendent of any one of the Masumin (the fourteen infallibles).
<i>sema</i>	Sema, a Sufi ritual.
<i>Shahadah</i>	<p>The Shahadah (Arabic: الشهادة <i>aṣ-ṣahādah</i>) is the first Islamic declaration of faith.</p> <p>لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ “<i>La ilaha illa Allah, Muhammadur rasoolu Allah.</i>” This saying means “There is no god (deity) but Allah, and Muhammad is the Messenger (Prophet) of Allah.” Sincere recitation of the Shahada is the sole requirement for becoming a Muslim, as it expresses a person’s rejection of all other gods. Note:</p> <p>لَا Is the word <i>La</i> - for <i>Not</i></p> <p>إِلَهَ Is the word <i>ilaha</i> - for <i>god (deity)</i></p> <p>إِلَّا Is the word <i>illa</i> - for <i>But</i> or <i>Only</i></p> <p>اللَّهُ Is the Name <i>Allah</i>.</p> <p>مُحَمَّدٌ Is the name <i>Muhammadur - Muhammad</i></p> <p>رَسُولٌ Is the title <i>rasoolu - Messenger of (or Prophet of)</i></p> <p>اللَّهُ Is the Name <i>Allah</i>.</p> <p>The shahada (Arabic: الشهادة <i>aṣ-ṣahādah</i> (from the verb شهد <i>shahida</i>, "to witness" or "to testify"), or Kalimat ash-Shahadah (Arabic: كلمة الشهادة), is an Islamic creed which declares belief in the oneness of God and acceptance of Muhammad as God's prophet. The declaration in its shortest form reads:</p> <p>لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (<i>lā `ilāha `illā l-Lāh, Muḥammadun rasūlu l-Lāh</i>). (in Arabic)  <i>There is no god but Allah, Muhammad is the messenger of Allah.</i> (in English)</p>
<i>shaheed</i>	shaheed - "witness". More specifically refers to a person killed whilst striving in Islam, a martyr. Often used in modern times for deaths in a political cause. (including victims of soldiers, deaths in battle, suicide bombers, etc.)
<i>shaikh</i>	shaikh - a spiritual master.
<i>Sharī ah</i>	<p>Sharia (Arabic: شريعة <i>ṣarī‘ah</i>, IPA: [ʃaˈriːʕa], "legislation"; sp. <i>shariah, sharī‘ah</i>; also قانون إسلامي <i>qānūn Islāmī</i>) is the moral code and religious law of Islam. Originally it meant "the path to a watering hole". Sharia deals with many topics addressed by secular law, including crime, politics, and economics, as well as personal matters such as sexual intercourse, hygiene, diet, prayer, and fasting. Though interpretations of sharia vary between cultures, in its strictest definition it is considered the infallible law of God—as opposed to the human interpretation of the laws (<i>fiqh</i>). There are two primary sources of sharia law: the precepts set forth in the Quran, and the example set by the Islamic prophet Muhammad in the Sunnah. Where it has official status, sharia is interpreted by Islamic judges (<i>qadis</i>) with varying responsibilities for the religious leaders (<i>imams</i>). For questions not directly addressed in the primary sources, the application of sharia is extended through consensus of the religious scholars (<i>ulama</i>) thought to embody the consensus of the Muslim Community (<i>ijma</i>). Islamic jurisprudence will also sometimes incorporate analogies from the Quran and Sunnah through <i>qiyas</i>, though Shia jurists prefer reasoning (<i>‘aql</i>) to analogy.</p>
<i>Sharif</i>	<p>Sharīf Asharīf or Alsharīf (Arabic: شريف <i>ṣarīf</i>) or Chérif (Darija: Chorfa) is a traditional Arab title in origin, the word is an adjective meaning "noble", "highborn". The feminine singular is sharīfa(h) (Arabic: شريفة <i>ṣarīfah</i>). The masculine plural is Ashraf (Arabic: اشراف <i>aṣrāf</i>).</p> <p>Sunnis in the Arab world reserve the term sharīf for descendants of Hasan ibn Ali, while sayyid is used for descendants of Husayn ibn Ali. Both Hasan and Husayn are grandchildren of Prophet Muhammad, through the marriage of his cousin Ali and his</p>

daughter Fatima. However ever since the post-Hashemite era began, the term **sayyid** has been used to denote descendants from both Hasan and Husayn. Shiites use the terms sayyid and habib to denote descendants from both Hasan and Husayn; see also ashraf. From 1201 until the Hejaz was conquered by Ibn Saud in 1925, this family held the office of the Sharif of Mecca, often also carrying the title and office of King of Hejaz. Descendants now rule the Hashemite Kingdom of Jordan, the name being taken from the Banu Hashim, the sub-tribe of Banu Quraish, to which Prophet Muhammad belonged. In Morocco, several of the regnal dynasties have been qualified as "Sharifian", being descendants of Prophet Muhammad. Today's Alaouite dynasty has made claims to be Sharifian.

<i>Shathiyat</i>	Shathiyat – A statement or action contrary to accepted. association of another being with God; a <i>bid'ah</i> ("innovation"); a <i>kufir</i> ("disbelief"); a <i>haram</i> ("forbidden"); etc. As an example, the 10th-century Sufi mystic Mansur Al-Hallaj was executed for <i>shirk</i> for, among other things, his statement <i>ana al-Haqq</i> (أنا الحق), meaning " <b>I am the Truth</b> ". As <i>al-Haqq</i> ("the Truth") is one of the 99 names of God in Islamic tradition, this would imply he was saying: "I am God." Expressions like these are known as <i>Shathiyat</i> . { <b>Hows' about John 14:6</b> }
<i>shia</i>	shia - a follower of Prophet Muhammad and his successors (the twelve Imams), the first being Ali. Shias constitute the second largest sect in Islam.
<i>shirk</i>	shirk - idolatry, the sin of believing in any divinity except Allah. Also any neglect of Islamic Laws.
<i>shura</i>	shura - consultation. majlis ash-shura - advisory council.
<i>sira</i>	sira - life or biography of the Prophet Muhammad; his moral example - with hadith this comprises the sunnah.
<i>sood</i>	interest in a modern capitalist economy usury.
<i>sufi</i>	sufi - a Muslim mystic; Sufism (tasawwuf) is a fairly recent sect in Islam.
<i>suhuf</i>	Scrolls. Many translators have translated the Arabic <i>suhuf</i> as "books". The Scrolls of Abraham are now considered lost rather than corrupted, although some scholars have identified them with the Testament of Abraham, an apocalyptic piece of literature available in Arabic at the time of Muhammad.
<i>Sunnah</i>	<b>Sunnah</b> (سنة ['sunna], plural سنن <i>sunan</i> ['sunan]) is an Arabic word that means "habit" or "usual practice". Sunnis are also referred to as Ahl as-Sunnah wa'l-Jamā'ah ("people of the tradition and the community (of Muhammad)") or <i>Ahl as-Sunnah</i> for short. Sunnah denotes the practice of the Islamic prophet Muhammad that he taught and practically instituted as a teacher of the sharī ah and the best exemplar. The sources of sunna are usually oral traditions found in collections of Hadīth and Sīra (prophetic biography).
<i>sunni</i>	sunni - the largest sect in Islam, having no single central authority
<i>sura</i>	A sura (also spelled surah, surat; Arabic: سورة <i>sūrah</i> ) (pl. Arabic: سور <i>suwar</i> ) is a chapter of the Qur'an. There are 114 chapters of the Qur'an, each divided into verses. The chapters or suras are of unequal length, the shortest chapter ( <i>Al-Kawthar</i> ) has only three <i>ayat</i> (verses) while the longest ( <i>Al-Baqara. Sura 2</i> ) contains 286 verses. Of the 114 chapters in the Quran, 86 are classified as Meccan while 28 are Medinan - this classification is only approximate in regard to location of revelation - in fact, any chapter revealed after migration of Muhammad to Medina ( <i>Hijrah</i> ) is termed Medinan and any revealed before that event is termed as Meccan. The Meccan chapters generally deal with faith and scenes of the Hereafter, while the Medinan chapters are more concerned with organizing the social life of the (then) nascent Muslim community. All chapters or suras commence with 'In the Name of God, the Merciful, the Compassionate'. This formula is known as the basmala and denotes the boundaries between chapters. The chapters are arranged roughly in order of descending size therefore the arrangement of the Qur'an is neither chronological nor thematic.

## T

*tafsir* tafsir - exegesis, particularly such commentary on the Qur'an.



<i>tajwid</i>	tajwid - special manner of reading the Quran. When you do it, you get more rewards for your reading.
<i>taqlid</i>	<i>Taqlid</i> or <i>taklid</i> (Arabic <i>تقليد taqlīd</i> ) is an Arabic term in Islamic legal terminology. It literally means "to follow (someone)", "to imitate". In Islamic legal terminology it means to follow a mujtahid in religious laws and commandment as he has derived them, that is; following the decisions of a religious expert without necessarily examining the scriptural basis or reasoning of that decision, such as accepting and following the verdict of scholars of jurisprudence ( <i>fiqh</i> ) without demanding an explanation of the processes by which they arrive at it, hence adherence to one of the classical schools ( <i>madhhab</i> ) of jurisprudence. <i>Taqlid</i> may be contrasted with independent interpretation of legal sources by intellectual effort ( <i>ijtihad</i> ).
<i>taqiyya</i>	taqiyya - the mostly Shia principle that one is allowed to hide one's true belief in certain circumstances, by a dual religious identity. See Quizilbash.
<i>tasawwuf</i>	tasawwuf or sufism.
<i>tarkib</i>	tarkib (تَرْكيب) is the Arabic word for construction (primarily syntactic, but also mechanic), assembly. In Islamic context, it refers to the study of Arabic grammar issued from the Qur'an.
<i>tariqa</i>	tariqa - a Muslim religious order, particularly a Sufi order.
<i>tartil</i>	tartil - slow and measured (meditative) recitation of the Koran.
<i>tawheed</i>	tawheed - monotheism; affirmation of the Oneness of God. Shias regard this as the first Pillar of Islam. The opposite of Tawheed is shirk.
<i>Twelver</i>	<b>Twelver</b> or <b>Imami Shīa Islam</b> (Arabic: اثنا عشرية, <b>Athnā'ashariyyah</b> or <b>Ithnā'ashariyyah</b> ; Persian: شیعه دوازده امامی pronounced , [ʃiːˈe-je dævæzdæh emamiː]) is the largest branch of Shī'ī (Shī'a) Islam. Adherents of Twelver Shī'ism are commonly referred to as <i>Twelvers</i> , which is derived from their belief in twelve divinely ordained leaders, known as the Twelve Imāms, and their belief that the Mahdi will be the returned Twelfth Imam who disappeared and is believed by Twelvers to be in occultation. A majority of Shī'a Muslims are Twelvers. The term <i>Shī'a Muslim</i> may also be used to refer to Zaydis and Ismailis. Twelvers share many tenets of Shī'ism with related sects, such as the belief in Imāms, but the Ismā'īlī and Zaydī Shī'ī sects each believe in a different number of Imāms and, for the most part, a different path of succession regarding the Imāmate. They also differ in the role and overall definition of an Imām. People of the Twelver faith form a majority in Iran, Iraq, Azerbaijan and Bahrain, and form a plurality in Lebanon. Alevis in Turkey and Albania, and Alawis in Syria, also believe in the twelve Imams of the Twelver faith. People of the Twelver faith also live in India, Pakistan, Afghanistan, Kuwait, Qatar, UAE and Saudi Arabia. Smaller minorities of Twelver also exist in Oman, Yemen and Egypt and in many other countries, including Europe and the Americas.

## U

<i>ulema or ulama</i>	ulema or ulama - the leaders of Islamic society, including teachers, Imams and judges.
<i>ummat/ummah</i>	Ummat (Arabic: امت) Quran the in but -:meanings several have can ( Ummah, an Arabic: أمة) word meaning community or nation.
<i>urf</i>	Urf (العرف) is an Arabic Islamic term referring to the custom, or 'knowledge', of a given society. To be recognized in an Islamic society, Urf must be compatible with the Sharia law. When applied, it can lead to the deprecation or inoperability of a certain aspect of fiqh (فقه) (Islamic jurisprudence). `Urf is a source of rulings where there are not explicit primary texts of the Qur'an and Sunnah specifying the ruling. `Urf can also specify something generally established in the primary texts. In some countries such as Egypt, marriage, the Urfi way, means to get married without official papers issued by the state ( <i>Zawag Urfi</i> : زواج عرفي). This type of marriage is valid and recognized; see: common law marriage. {In a lighter vain Urf is the sound <b>PEG, the Pekingese from Lady and the Tramp, makes: or a sound made by Donald Ducks Dog.</b> }

*Usul al-fiqh*

Usul al-fiqh - The Roots of Jurisprudence. In classical Islamic theory, the four major sources from which law is derived: the **Qur'an**; the **sunna, or sunnah** (practice of the Prophet as transmitted through his sayings); **ijma'** (consensus of scholars); and **qiyas** (analogical deductions from these three). The **usul**, systematized under ash-Shafi'i (767-820 AD), were the result of an Islamization of law that began about the 2nd century of the Muslim era. (8th century AD)

- *Taqlid*
- *Ijma*
- *Madh'hab*
- *Qiyas*
- *Urf*
- *Bid ah*
- *Madrasah*
- *Ijazah*
- *Istihlal*
- *Istihsan*

**Scholarly titles**

- *Ulema*
- *Faqīh*
- *Grand Imam of Al-Azhar*
- *Grand Mufti*
- *Hafiz*
- *Hujja*
- *Hakim*
- *Imam*
- *Imam (Shia Islam)*
- *Khatib*
- *Marja'*
- *Mawlānā*
- *Mawlawi*
- *Mufasssir*
- *Mufti*
- *Muhaddith*
- *Mujaddid*
- *Mujtahid*
- *Mullah*
- *Qadi*
- *Sheikh*
- *Shaykh al-Islam*
- *Ustad*

**W***wahdat al-wujud*

wahdat al-wujud - "unity of being". Philosophical term used by some Sufis. Related to fana.

*warraq*

warraq - traditional scribe, publisher, printer, notary and book copier.

**Y***Yastafti*

Means "to ask for an opinion." Related words in Arabic are "afta", which means to give an opinion, and "yastafti", which means to ask for an opinion. In fact, in Arabic countries, an opinion poll is called an "istifta", which is simply a different form of the same word.

**Z***Zakāt*

Zakāt (Arabic: زكاة [zæ'kæ:t], "that which purifies"), or alms-giving is the practice of charitable giving by Muslims based on accumulated wealth, and is obligatory for all who are able to do so. It is considered to be a personal responsibility for Muslims to ease

economic hardship for others and eliminate inequality. Muslims today give more to charity than people of other religions, **according to a British poll**. Muslims, on average, gave \$567, compared to \$412 for Jews, \$308 for Protestants, \$272 for Catholics and **\$177 for Atheists**. Today, **conservative estimates of annual zakat is estimated to be 15 times global humanitarian aid contributions**.

Our thanks to Wikipedia, et.al. for their list of transliterated (and some actual Arabic script) words and definitions.

Other notes:

The English word algorithm is derived from the name of the inventor of algebra - an Arabic word like alchemy, alcohol, azimuth, nadir, zenith and oasis, which mean the same as in English.

Arabic numerals are what we use in English ("0", "1", "2",...). The modern Arabs in Arabia generally use the Hindi numerals.

Some English words or phrases would translate very poorly into Arabic for cultural reasons, for instance the English word "crusade" would most likely be interpreted as meaning "genocide", and "infinite justice" would most likely be interpreted as meaning "divine judgement" - adl in Arabic implying Allah's justice. Probably it is best to avoid such terms for anything one intends to translate into Arabic, or knows will be translated.

Some Islamic concepts are usually referred to in Persian or Turkic. Those are typically of later origin than the concepts listed here.

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- ASBE Alexander Strauch, *Biblical Eldership - An Urgent Call To Restore Biblical Church Leadership*, © 1986, 1988 by Church Reform and Revitalization, Inc.
- ASMGL G. Abbott-Smith, *A Manual Greek Lexicon Of The New Testament*
- ATRGI A. T. Robertson, *A Grammar Of The Greek New Testament In The Light Of Historical Research*, Broadman Press © 1934. 3<sup>rd</sup> Edition.
- ATRWP A. T. Robertson, *Word Pictures In The Greek New Testament*, as contained in the “Online Bible”,
- BBSNT Barnett , *Behind the Scenes of the New Testament*, InterVarsity Press: 1990.
- BCLSWP Robert Cornuke, *The Lost Shipwreck Of Paul*, © 2003. Global Publishing Service, Bend, Ore.
- BCLAC Robert Cornuke and David Halbrook, *In Search Of The Lost Ark Of The Covenant*, © 2002. Broadman and Holman Publishers, Nashville, Tennessee
- BCLWMM Bob Cornuke and Larry Williams, *The Mountain of Moses*, unk. {I no longer have this book, NEC}
- BFOSIB E. W. Bullinger, *Figures Of Speech In The Bible*, Baker Book House Company, original published 1898, third reprinting, 1971. (496 separate figures of speech catalogued.)
- BMT Earnest De Witt Burton, *Syntax Of The Moods And Tenses In New Testament Greek*, T. & T. Clark, 3<sup>rd</sup> Edition 1898
- CHCB Charles Hodge, *Commentaries On The Bible*, as contained in the “Online Bible”,
- CHSCM Charles Haddon Spurgeon, *Commentary on Matthew*, as contained in the “Online Bible”,
- DM H. E. Dana and Julius R. Mantey, *A Manual Grammar Of The Greek New Testament*, The Macmillan Company © 1955, LOC #57-9544
- ERSSE Earl D. Radmacher, Th.D., *Signs Of A Signless Event?*, Western Baptist Press, June 1976.
- ESIAF Erich Sauer, *In The Arena Of Faith*, 1966 Wm. B. Eerdmans Publishing Co. Grand Rapids, Mi. 49502.
- ESTND Erick Stakelbeck, *The Terrorist Next Door*, Regenery Publishing, Inc. © 2011, by E.S.
- GCMDS Galen Currah - *Masters Dissertation - Outline And Exegesis Of I Corinthians 12 – 14*, Western Baptist Seminary, Portland, Oregon.
- GSMMP. David Gaubatz and Paul Sperry, *Muslim Mafia*, World Net Daily, © 2009 by G.&S.
- HFMNT Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According To The Majority Text*, Second Edition, Thomas Nelson, Inc. © 1985
- HPCIL Patrick Hurley, (2000). *A Concise Introduction to Logic, Seventh Edition*. wadsworth, a division of Thompson Learning. pp. 125–128, 182. ISBN 0534520065.
- HPGNT Nathan E. Han, *A Parsing Guide to the Greek New Testament*, Hearld Press © 1971

IKNATA	Isabel Kuhn, <i>Nests Above The Abyss</i> , (China Inland Missions – Missionary), About the Lisu people.
JFB	Jamieson Fausett and Brown, <i>Commentary on the Bible</i> , as contained in the “Online Bible”,
JGE	<i>John Gill’s Expositor</i> , as contained in the “Online Bible”,
JHMSP	J. Howson, <i>Metaphors of St. Paul</i> ,
JRIAC	Joel Richardson, <i>The Islamic AntiC*hris</i>
JWI	John Alden Williams, <i>Islam</i> , © 1961 by J.A.W., George Braziller Inc., New York 1962.
JWTHS	Walvoord, John P., <i>The Holy Spirit</i> . Dunham, 1958.
KWWSNT	Kenneth Wuest, <i>Word Studies In The Greek New Testament</i> ,
LBRC	Dr. Loraine Boettner, Roman Catholicism
LNTC	Lightfoot, <i>Lightfoot – New Testament Commentaries</i>
LWBCMM	Larry Williams, Bob Cornuke, <i>The Mountain Of Moses</i> , Jabel al Lawz
MJSCGL	Miles J. Stanford, <i>The Complete Green Letters</i> , Zondervan © 1983
MPCOTB	Matthew Pool, <i>Matthew Pool’s Commentary On The Bible</i> , as contained in the “Online Bible”,
NCAHNT	N. Carlson, David McCloud, et.al, <i>A Summary Of Hymns From The New Testament – All The Hymns In The New Testament</i> . 2010-
NCACSGNT	N. Carlson, <i>All The Conditional Sentences (Clauses) In The Greek New Testament</i> , 524 pgs, 2013
NCCSC	N. Carlson, <i>Creation Science, A Cure For Infidelity</i> , 2003
NCCTC	N. Carlson, <i>Considerations Of New Testament Textual Criticism</i> , 1998
NCEGG	N. Carlson, <i>An Exegetical Greek Grammar Of The Greek New Testament (and LXX)</i> , 2007
NCEHO	N. Carlson, <i>Exegetical Homiletics</i> , 1996
NCHER	N. Carlson, <i>Hermeneutics, An Antidote For 21<sup>st</sup> Century Cult Phenomena</i> , 1987
NCKOTF	N. Carlson, <i>The Kindoms Of The Frauds</i> . 2012
NCSTH	N. Carlson, <i>Systematic Theology By An Inductive Methodology</i> , 1992
NJDK	N.J. Dawood, <i>The Koran</i> , © 1956, 1959, 1966, 1968, 1974, 1990, 1993, published by the Penguin Group. Incidentally NJD was born in Bagdad; New Jersey that is.
NSRB	C.I. Scofield, <i>The New Scofield Reference Bible</i> , © 1967 by Oxford University Press, Inc.
PLTIOP	Paul Lee Tan, <i>The Interpretation of Prophecy</i> , 1974, BMH BOOKS INC.
PSHCC	Philip Schaff, <i>History Of The Christian Church</i> , © 1910, by CHARLES SCRIBNER’S SONS, Third Revision, 8 Vol’s.
SESGUA	<u>Dr. Stanley Ellisen</u> , <i>The Specific And General Use Of Apostasy In 2 Th 2 And 2 Ti 3</i> , For The Conference: <u>1992 Pre-Trib Study Group</u>
SNOTB	C. I. Scofield, <i>Scofield Notes On The Bible</i> , as contained in the “Online Bible”,
TLYW	Phyllis and David York and Ted Wachtel, <i>TOUGHLOVE</i> , © 1982, Published by Bantam Books – 1983, and also published by Doubleday 1982.
VWSNT	M. R. Vincent, <i>Word Studies In The New Testament</i> , as contained in the “Online Bible”,
WCGMB	Ruth V. Wright and Robert L. Chadbourne <i>Gems And Minerals Of The Bible</i> , © 1970 first edition, Harper & Row Publishers, Inc.
WKE	William Kelley, <i>Expositor</i> , as contained in the “Online Bible”,
WNCOR	Willim Newell, <i>Newell’s Commentary On Romans</i> , as contained in the “Online Bible”,
WPAEEAD	John Wortabet and Harvey Porter, <i>Arabic-English English-Arabic Dictionary</i> , © 1954, The Ungar Publishing Company
WWGAL	W. Wright, LLD, <i>A Grammar of the Arabic Language</i> , © 2004, Munshiram Manoharial Publishers Pvt. Ltd.



**Figure 8.01 The Headwaters Of The Jordan River At Caesarea Phillipi Where Mat 16:13-20 Took Place.**

Notice the niches in the cliffs behind the footpath, above. In the 1<sup>st</sup> century AD each niche contained an idol which was worshipped by the pagans who lived nearby. Peter's confession of faith that has been transcribed by Matthew in Greek, stresses the phrase, "**The One Who LIVES!**"

## A BELIEVER'S CROWNS

### The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? Are not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

### The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

### The Pastoral Crown

Php 4:1 ¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

### The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

### The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

### The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

### An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 Because thou hast kept the word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

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**Figure 8.02 A BELIEVER'S CROWNS**

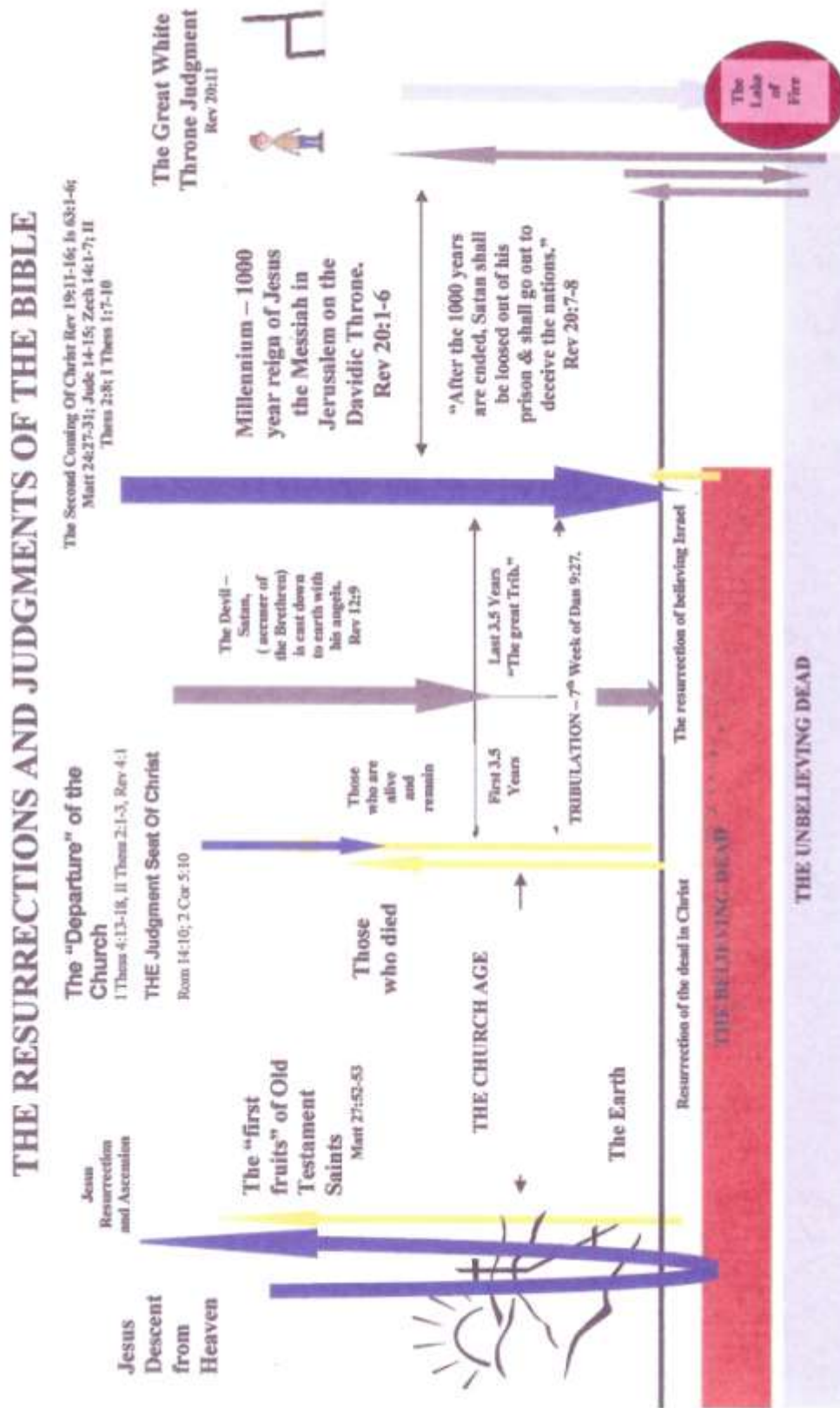
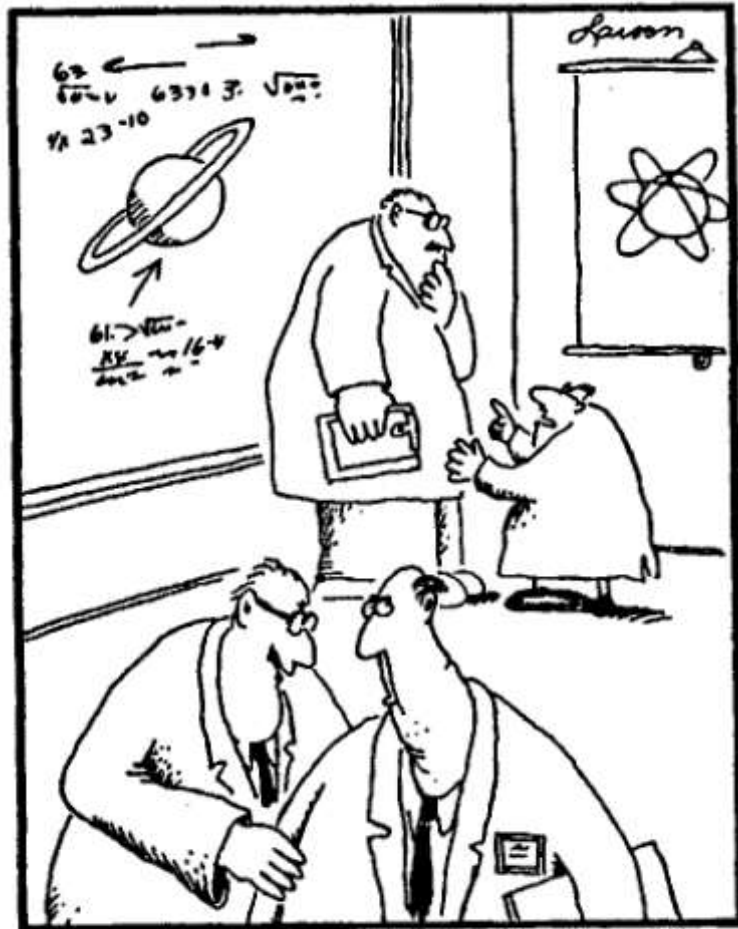


Figure 8.03 The Resurrections And Judgments Of The Bible



**Appendix A - A Warning About The Use Of The Checking Principle**  
By Rev. Norman E. Carlson, Aerospace Scientist



"There goes Williams again... trying to win support for his Little Bang theory."

**THE CHECKING PRINCIPLE**

**USE ACCREDITED SECULAR SOURCES**

## A1. A Tribute To God's Natural Revelation.

**"In words as fashions the same rule will hold,  
Alike fantastic if too new or old:  
Be not the first by whome the new are tried,  
Nor yet the last to lay the old aside."  
-Alexander Pope**

**Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork.**

**Ps 97:6 The heavens declare his righteousness, and all the people see his glory.**

The following analogies from the realm of natural revelation might serve to show the reasonableness of problems facing many "theologians" concerning problems like the sovereignty of God vs the free will of man; the infinite creator in the person of Jesus Christ in the form of a finite man, the concept of the indwelling Holy Spirit - how can Christ be said to be in the Christian and yet still be our Heavenly advocate. Some basic considerations here might prove beneficial to both theologians and those skilled in the natural sciences. The information shared, below, **does NOT constitute a proof** or even reveal how God performs His marvelous works. They do, however, indicate the plausibility of such work as the natural Revelation suggests.

1. Do not jump to conclusions. We often times do this because of inadequate knowledge. Often we try to solve the problem before the problem has been defined.
2. Often, most men must admit that problems which seemed to exist were really not problems but were the results of insufficient data, or the wrong presuppositions to start with. Having dabbled some in the fields of natural and special revelation and applying the principle of induction first to myself and then to close associates, my observations have disclosed a natural bent in all men toward viewing facts with illogical predispositions. (Biases)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

## A2. Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometers and which bears the name of one of the formulators, Euclid, Euclidian geometry as in other geometries, (Note that there have been developed, many other geometrical systems) or for that matter, any science, two parts of the system are clearly distinguishable the first may be called **initial propositions**; the **second is the process of inference from these initial propositions**. This method is (or should be) pursued whether the subject pursued is physics, mathematics, history, or theology. "i.e., In any branch of mathematics these same two parts can be distinguished for there, too, are initial propositions and inferences drawn from them. But in a branch of mathematics the initial propositions are not statements of observed or recorded facts; indeed, they are not statements of physical fact at all. It is true that they may have been suggested by

observed facts, but, nevertheless, the initial propositions of mathematics are, in essence, propositions about ideas or concepts whose full connexion with physically existing reality is a matter of secondary importance to the mathematician<sup>a</sup>."

To early geometry study, up until the time of Poncelet (metrical geometry development work published in 1822), the points and lines of geometry were considered to be points and lines of physical space. At that time mathematicians began to see that point and line were really more abstract and general than did their predecessors. As an illustration it should be well known to any High, School graduate, that the multiplication of two "real" numbers with like signs produce a positive "real" product. Conversely if we are given a positive real number, grade school techniques will allow us to find the two factors (by taking the "square root"). If however, we are asked to take the square root of a number with a negative sign we are in for a little trouble since there exists no real number such that multiplication by itself will yield a negative number. You might be thinking "who cares about such curiosities", or "why such a long illustration", or "if such things (numbers) aren't part of our physical universe why mess with them?" The answer is that without such concepts you would need to begin doing your cooking, lighting, washing, heating, shaving, etc, without benefit of the electrical power that we have grown so accustomed to. Modern man does not turn his back on certain devices merely because they are not explainable in terms of real points and or lines of physical space. Modern man doesn't necessarily need even a demonstration of the functionality of some new process that may not be explainable in terms of physical space. He often accepts things without either explanation or reason.

It may occur to ask that "Since the initial propositions of a mathematical science are very abstract, is it open for the mathematician to lay down just any set of initial propositions and thus start a new branch of mathematics? The answer is that even apart from the question of whether such an arbitrarily founded "science" would be fruitful; the mathematician is restricted by one very important condition on the initial propositions which prevent such a completely arbitrary set being chosen. The initial conditions must be self-consistent: i.e., they must not lead to contradictions. To do this the mathematician must prove (verify) what is called an existence theorem. This is done by finding a set or collection of factors for which his initial propositions are true. He must then know of at least one particular instance of the general concepts with which his science deals.

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<sup>a</sup> An Introduction to Projective Geometry, C,W, O'Hara, D.R. Ward, Oxford

### A3. The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry

#### A3.1 An Example From Projective Geometry

We turn now to one of the "most" consistent of all fields of mathematics, that of projective geometry. Some things to consider in this discipline are the basic Assumption (Called Primitives) of the existence of three "things" called:

- (a) point,
- (b) line,
- (c) incidence.

These terms are not defined but are used in the statements of the initial propositions. Every science starts out this way. Projective geometry has these three primitives which it unashamedly puts forward without attempting to define them. (The Trinitarian Christian theistic system is another example of such a science.)

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

Gen 1:2b "And the Spirit of God brooded over the face of the waters",.

John 1:1 "In the beginning was the Word and the Word was with God , and the Word was God".

John 1:10 "He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that (or who) believe on his name:"

Realizing of course that the modern mathematician states his mathematical statements as exactly as possible, it is however, commonly accepted, that the statement of the so-called parallel postulate of Euclidian geometry by the way it was used, ignored anything but finite points on either of the two lines. You may then state the postulate as you like but contrary to the hope of the Italian geometer Saccheri<sup>a</sup> (1667-1733), the parallel postulate cannot be deduced from the other postulates of Euclidean geometry. The postulate may be formally stated as:

P-1 "Given a line and an external point (one not lying on that line), there is exactly one line which passes through the given point and is parallel to the given line." Or in simpler language the statement:

**Two lines are parallel if they lie in the same plane but do not intersect.**

We may be able to state such a thing, but not on the basis of the other "earlier" postulates of the Euclidian Geometrical System. These postulates referenced are primitives of the Euclidean system, but, we cannot deduce such a statement (i.e., the Parallel Postulate) from these simpler concepts (Primitives).

---

<sup>a</sup> Euclides ab omne naevo vindicatus by Gerlamo Saccheri

In order to prove that a particular postulate is independent of the others you have to show that there exists a mathematical system in which all of the other postulates are satisfied but in which this particular one is not.

If we shift gears from Euclidean to the simpler but more general projective geometry we find that it is easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar<sup>a</sup> lines intersect (parallel or not). The quantifying statement regarding parallel lines is that two lines are parallel if and only if they are (a) coplanar, and (b) intersect in, a point on what is called the "ideal line" at infinity.

Modern man talks a good game but cannot stand the press of logic.

- a. He accepts the infinite without being able to either see or hear or feel it. He must do it "scientifically" or be stuck as was Saccheri.
- b. He **must** either **see or hear or feel it**. He must do it "scientifically" or be stuck as was Saccheri, above, on the horns of an historical comedy.
- c. He accepts concepts if they are able to explain the facts in a consistent manner regardless of the abstractness of a procedure.
- d. He desires not (and this is very important) that such an assumption will yield consistent results. e.g. he doesn't desire to see a point or a line but is merely content to set a dot for a point or a "straight mark" for a line. He knows full well that such finite representations actually mask some very important properties of the concepts represented by, say, that dot.

The theologian is caught in the same trap when studying certain Biblical truths contained in the Word of God. The one that perhaps plagues more individuals than any other is the Biblical dilemma of the sovereignty of God versus the free will of man.

The Christians have been polarized into one of two camps on this issue. The example from Projective Geometry can illustrate the problem. Looking at Figure 1, assume that line A represents the sovereignty of God while line B represents the free will of man. In a finite distance these lines do not cross and so have no points in common. The solution of the dilemma is obvious if we allow ourselves the ability to look at both doctrines from a point "P" at infinity, i.e., from God's viewpoint. Try as we might, it may be as difficult for the Calvinist to see how a dead man can by his own choice become alive (Eph. 2:5), as it is for an Arminian to see how God can righteously allow men who are foreknown to be lost, to be born into the world.

I would suggest that a solution might involve.

1. Making sure our theology is based squarely on the Word of God (in the original languages)<sup>b</sup>.
2. Do the work necessary to translate every passage of scripture having to do with Soteriology especially the areas of man's choice and God's electing grace.

<sup>a</sup> Coplaner Lines: Lines that lay in the same plane

<sup>b</sup> N. Carlson, Hermeneutics, An Antidote For 21st Century Cult Phenomena, Section 3.1.1 The prospective principle of "The Priority Of The Original Language."

Try to look at any conflicts that arise from Point P of Figure 1. (Eph. 2:6). That is, Make a vigorous attempt to look at this from God's perspective. Rom 9:22 What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction:**

2675 καταρτιζω katartizo *kat-ar-tid'-zo* †<sup>ac</sup> (used only once, in the N. T., i.e., a Hapex-Legomena)

from 2596 and a derivative of 739; TDNT-1:475,80; v

AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13

1) to render, i.e. to fit, sound, complete

1a) to mend (what has been broken or rent), to repair 1a1) to complete

1b) to fit out, equip, put in order, arrange, adjust 1b1) to fit or frame for one's self, prepare

1c) ethically: to strengthen, perfect, complete, make one what he ought to be

5772 Tense-Perfect See 5778 Completed action in past time.

Voice-Passive See 5786 Done by someone else! Not that man himself!!! God? or Satan? or false teachers? "Who- done'- it."

Mood - Participle See 5796

I note that this word, καταρτιζω, is used for the Holy Spirit fitting men for the work of the ministry.

Eph 4:12 For the perfecting (Greek καταρτισμων- AMS > καταρτισμος )of the saints, for the work of the ministry, for the edifying of the body of Christ:

2677 καταρτισμος katartismos *kat-ar-tis-mos'* The noun form of the verb καταρτιζω, used in Rom 9:22, above.

from 2675; TDNT-1:475,80; n m

AV-perfecting 1; 1

1) complete furnishing, **equipping**

### Eph 4:12 ATR

For the perfecting (προς τον καταρτισμον). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in #2Co 13:9, both from καταρτιζω, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See #2:21. This is the ultimate goal in all these varied gifts, "building up."

### Rom 9:22 ATR

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constatative second aorist active indicative of the old defective verb φερω, to bear.

<sup>a</sup> †: Means all references in the document, e.g., the New Testament, have been given.

Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God's wrath).

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15.

Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

### **Rom 9:22 W. Newell**

22 What if GOD, willing to show His wrath, and to make His power known, endureth with much longsuffering vessels of wrath fitted unto destruction: {Those in Adam}

23 and that He might make known the riches of His glory upon vessels of mercy, which he afore

24 prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles?

Verse 22: What if GOD—the greatness of the Creator and the nothingness of the creature! God's will is supreme and right, even to His being willing to show publicly His wrath—both at the day of judgment, and on through eternity. His holiness and righteousness will be exhibited to all creatures in His visitation of wrath upon the wicked:

And to make His power known—Job in astonishing words describes God's power as seen in creation and providence, but adds:

**"Lo, these are but the outskirts of His ways:  
And how small a whisper do we hear of Him!  
But the thunder of His power who can understand?"  
(#Job 26:14.)**

But the day is coming when His power will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath. Let us ponder this great passage:

What if GOD, willing to show His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted unto destruction? (Ro 9:22) Here we find:

1. That certain were fitted unto destruction. It is not said that God so fitted them.<sup>1</sup> But in Chapter Two we find those who "despise the goodness and forbearance and longsuffering of God, not knowing that the goodness of God was meant to lead them to repentance." Of such it is said that they "treasure up for themselves wrath in the day of wrath."
2. God had, we next read here, in their earth-life dealt with these with much longsuffering. They never learned however, as Peter urged, to "account that the longsuffering of our Lord is salvation" (#2Pe 3:15). This longsuffering is the enduring on earth of ungrateful rebels by a God surrounded in Heaven by the glad, obedient hosts of light!
3. They thus became vessels of wrath: those in and through whom God could publicly and justly display His holy indignation against sin and godlessness, —for a warning to all ages and creatures to come.

4. Thus these came to that destruction unto which their sin had duly fitted them. Now this "destruction" is not at all that cessation of being, of which we hear so much from Satan's false prophets in these days. But it is, according to #2Th 1:7,9, an eternal visitation of Divine anger "in flaming fire" from the very presence of the Lord Himself! It not only involves the final withdrawal of all mercy and long-suffering, but the eternal infliction of Divine punishment upon the bodies of the damned.
5. The terribleness of this is seen in the fact that this "destruction," this visitation of punishment upon the persons of the lost, will be made the occasion of God's exhibiting publicly both His holy wrath against sin, and also His power in the punishment of it. His hatred of sin is absolute, —and these will be made to experience it; His power is infinite, and these will be compelled to be an example of it.
6. In the words What if GOD—should proceed thus? all creature-questionings are stilled into awful silence, if not today, some day!

*Nevertheless, we must let certain Scriptures lie just as they are, whether or not they consort with our conceptions, or whether we find ourselves able to "reconcile" them with our "theological system" or not. We quote a few of these Scriptures:*

"The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies"

(#Ps 58:3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil"

(#Prov 16:4).

"They stumble at the word, being disobedient: whereunto also they were appointed"

(#1Pe 2:8).

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall . . . die in his sin, and his righteous deeds which he hath done shall not be remembered (#Ezek 3:20).

"Because they had not executed Mine ordinances, but had rejected My statutes, . . . I gave them statutes that were not good, and ordinances wherein they should not live" (#Ezek 20:24,25).

However, even in these passages, solemnly terrible as they are, we must separate God's actions from man's responsibility. God is not the author of evil; He tempteth no man; "He would have all men to be saved and come to the knowledge of the truth." (Ref Job 1:6-12)

Note also: 1Pe 2:8 "And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed <5087> {V-API-3P}."

5087 τιθημι *tithemi tith'-ay-mee*

a prolonged form of a primary θεω *theo theh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

1) to set, put, place

1a) to place or lay

1b) to put down, lay down



- 1b1) to bend down
  - 1b2) to lay off or aside, to wear or carry no longer
  - 1b3) to lay by, lay aside money
  - 1c) to set on (serve) something to eat or drink
  - 1d) to set forth, something to be explained by discourse
  - 2) to make
    - 2a) to make (or set) for one's self or for one's use
  - 3) to set, fix establish
    - 3a) to set forth
    - 3b) to establish, ordain
- 5681 Tense-Aorist                      See 5777 Point action in past time; i.e., In the divine counsel - eternity past.
- Voice-Passive                              See 5786 Done by someone else! Not that man himself!!!
- Mood - Indicative                        See 5791 Mood of reality.

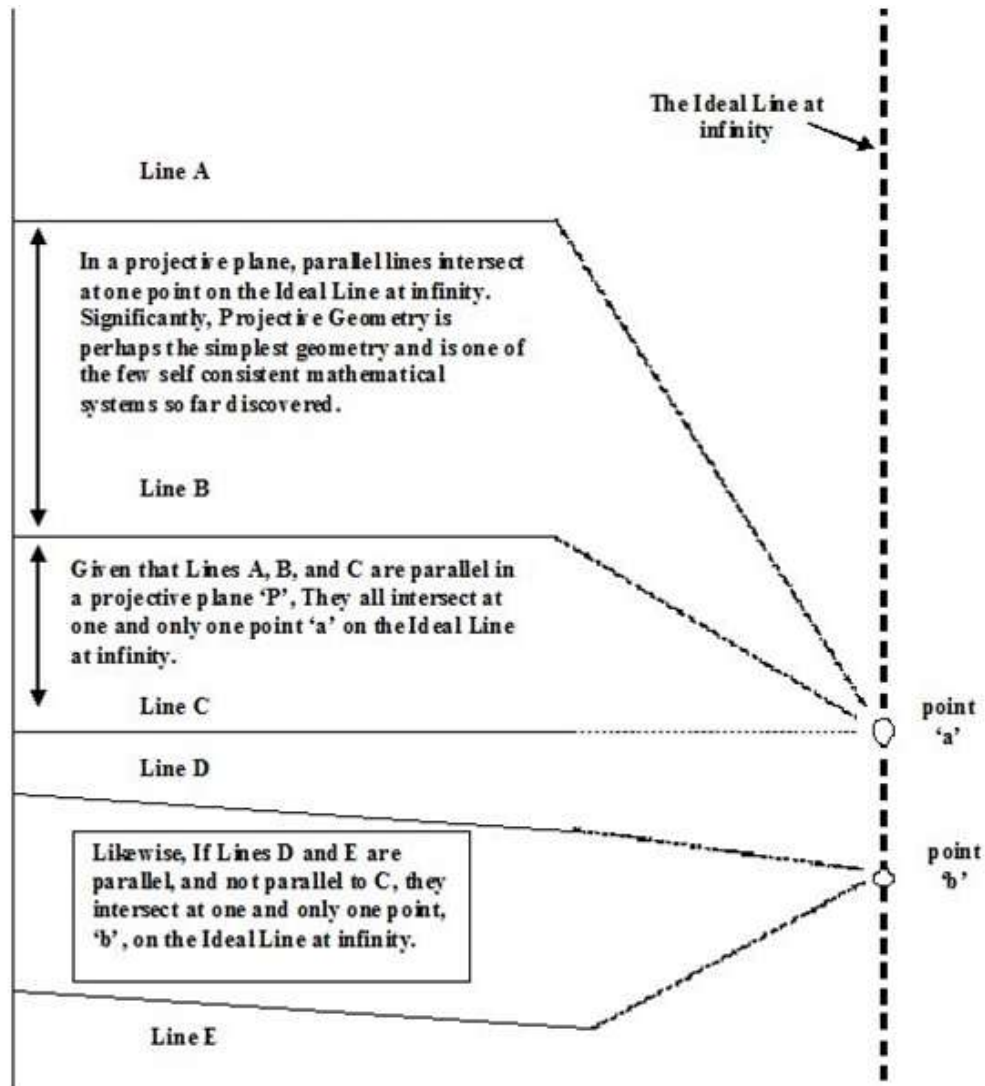


Figure A1. An Analogy From Projective Geometry

## A4. The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology

### A4.1 An Example From Algebraic (Point Set) Topology

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

- 6 Who, being in the form of God, thought it not robbery to be equal with God:
- 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In a study of Mathematical Analysis<sup>af</sup> and Point Set Topology<sup>b</sup> the following concepts were suggested..

From Tom Apostol's book, the subject of open and closed sets. A set, S, of points is called: an open set if every point in the set is an interior point - The point "x" is called an interior point of "S" if there exists some neighborhood "N" around "S" all of whose points belong to "S", and A set, S, of points is called a closed set if every point in "S" includes its endpoints (called "a" and "b" in figure 2, below). An illustration of an open set is shown in figure 2, below.

#### Assumptions: (see Figure 2)

- (1) All statements made in this exercise have been established in the mathematical literature referenced or stated without proof.
- (2) There exist (at least) two points: "a" and "b" where the "value" of "a" (written simply **a**) is less than (<) the value of "b" (written simply **b**); where for our exercise "a" and "b" are real numbers.  
Examples: -1, 0, 1, -1/2, 1/2, PI = 3.14159 . . . , are real numbers.
- (3) There exists a line "L" between points "a" and "b" with at least one point "x", whose value is written **x**, between "a", and "b". (**a** is less than **b** - this may be written in short form **a < x < b**).
- (4) There exists a set of points "S" that includes at least the three points "a", "b", and "x" that lays on the line "L".
- (5) We assume that the theory of real (including rational and irrational) numbers: "Rational numbers may be represented as those real numbers that may be expressed as the quotient of two integers (not zero). e.g., 1/1, 1/2, 1/4, . . . ; Irrational numbers may be defined as those real numbers that are not rational numbers. e.g.,  $\pi$ ,  $\sqrt{2}$ , e, , ., 1/  $\pi$ , 1/  $\sqrt{2}$ , 1/e, where e is the number 2.718281828 . . . , , .
- (6) .A rational number plus or minus, divided by, or multiplied by a rational number is a rational number.
- (7) . An irrational number plus or minus, divided by, or multiplied by a rational number is an irrational number.
- (8) . An irrational number plus or minus, divided by, or multiplied by an irrational number (not that irrational number itself) is an irrational number.
- (9) (a) The results of the so-called Bolzano Weierstrass Theorem for point sets. e.g.,  
(i) Definition: "x" is called an accumulation point of "S", provided every neighborhood "N" of "x" ( $x-h < x < x+h$ , where h is an arbitrary real number) contains at least one point of "S" distinct from "x".

<sup>a</sup> Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957

<sup>b</sup> Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

- (ii) Theorem: If “x” is an accumulation point of “S”, then every neighborhood  $N(x)$  contains infinitely many points of “S”!
- (iii) Theorem (Bolzano-Weierstrass). If a bounded set S in  $E_1$  contains infinitely many points, then there is at least one point in  $E_1$  which is an accumulation point of S.
- (b) The results of the so-called Bolzano Weierstrass Theorem for point sets. i.e., If “x” is an accumulation point of “S” then every Neighborhood (“N”) of “x”,  $N(x)$ , contains infinitely many points of “S”. Alas-There goes Planck’s Constant up in smoke because Physics is involved only in the things they can measure - as Planck’s Constant.
- (10) etc., . . .

We can establish the fact that the number of points “x” having values x, rational numbers between any two points “a” and “b” having values (numbers) a and b, is countably infinite. However, the number of irrational numbers x with the corresponding points “x”, between “a” and “b”, are uncountably infinite!

The upshot of this exercise is to establish that given any two arbitrary points, “a” and “b” having values a and b (numbers) between these points/numbers, on a line, there are uncountably many points “x” having values x, between “a” and “b” having values a and b (numbers) between these points/numbers. This crudely will show the compactness of space. Given this concept, then, as our starting position, It is quite within reason for the great Infinite “I AM”, the creator of the universe to be as compact as a Fetus in Mary’s womb and yet having intrinsically all the attributes and powers including immensity of God! The fact that the God-Man Jesus was wondered at by his disciples when he quieted the storm on the sea of Galilee when he exclaimed; “Matt 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*”

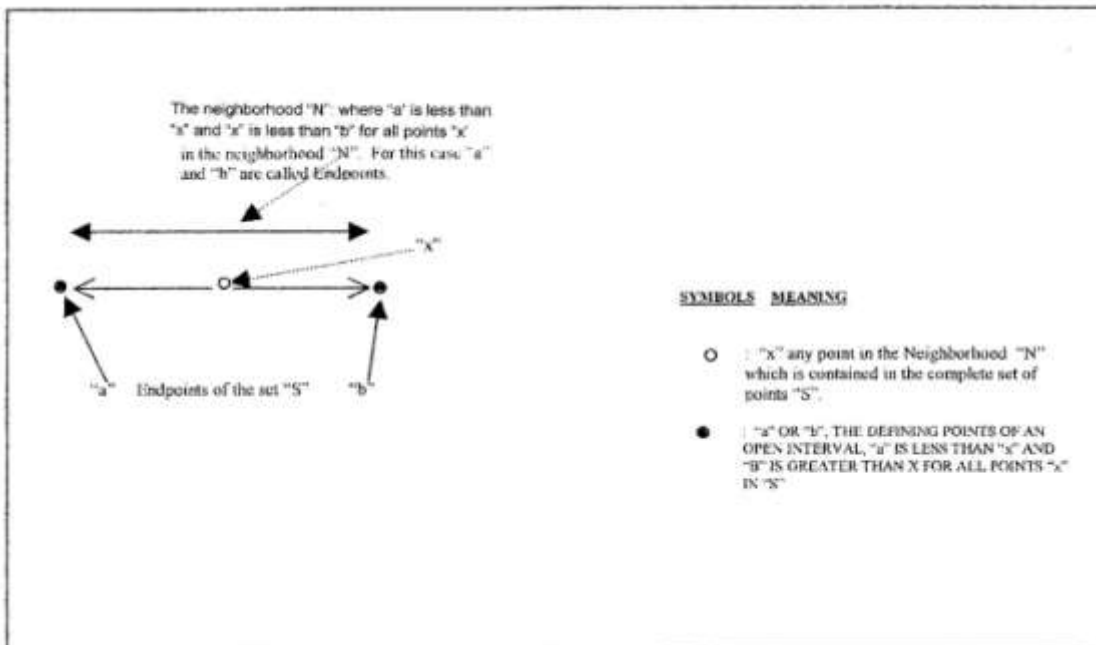


Figure A2. An Analogy From Point-Set/Algebraic Topology

## A5. An Argument For The Closeness Of God - From Differential Geometry

From the discipline of Differential Geometry the following information was derived in the Spring quarter of 1961, by myself under the suggestion of Dr. Carl Allendoerfer, Chairman of the Department of Mathematics at the University of Washington, Seattle, Wn (And President Of The American Mathematical Society).

In Figure 3, below, suppose at point “a” there exists a two dimensional worm by the name of Quest, Quest for short. Quest is infinitely small, and knows only length and width (not height). He lives on the plane whose origin is “a”, and whose coordinates are  $u$  and  $v$ . This plane also exists as a plane in the XYZ coordinate geometry, on a three dimensional sphere. Since Quest is VERY small, is it possible for him to find a shorter route from point “a” to “b” than the “planar” geodesic  $S$ , which, on the figure below is a “great circle”? This is intuitively obvious to you and me, for we would respond that “Of course there is, if we’re super moles. The “line”  $M$  is obviously shorter. But our man Quest knows nothing of height so he responds “beats me.” Differential geometry is concerned, at least in part, with the solution of such problems. For our man Quest, he can experience only travel in the  $(u,v)$  plane. He cannot experience travel in the  $w$  direction. He can, however, with his ingenuity, conceive mathematically of a trip from “a” to “b”, without going along the geodesic  $S$  (the “great circle”) but instead traveling the much shorter route,  $M$ . He does this by solving his problem using a portion of mathematics called Tensor Analysis. He can even give us an equation of the path length he’ll travel if he can determine the curvature of the geodesic he lives on.

Now let us take this illustration in four or more dimensions. The same mathematics may be expanded to 4 or more dimensions. We normally call the 4<sup>th</sup> dimension time. From our mathematical theory we developed, we also need to be able to measure the curvature of the 4 dimensions in which we are immersed. In 1961 when this analogy was made, a measuring method for determining the curvature of our space was beyond the reach of science. However, even in those days, relativistic effects were known and were being instrumented. And oh, by the way, the man who put the theory together Dr. Albert Einstein, was himself, at least in his early days, an atheist. Up until this class in Differential Geometry, I was an average math student. My math GPA was only about 2.8 out of 4.0. However, a personal friend of my wife’s family (lived next door), Dr. Carl Allendoerfer, seemed to (and did) take a personal interest in our class. I, as always, had to study very hard, but that quarter I got the 2nd highest grade in the class (which included several graduate students). Figures 3 and 4, below, were the real results of that class for me since I was able to take the two dimensional worm analogies and transfer it to me, a real 3 dimensional worm. The concepts shown on Figure 4 spoke to me as follows. How is it possible that Christ could really dwell in me or anyone else the way the Bible claims? Just as I was coming up with the answer stated, below, I was being introduced to Jesus while working in the engineering computer room at the Boeing Airplane Company in Renton Washington. The concepts being investigated are possibilities only, but are at least well within the realm of available mathematics.

I am the 3 dimensional worm of Figure 4. My quest is to find out if there was a way to determine if there was a way I could devise to go from point “a” of that figure to point “b” that exists in at least one higher dimension (let’s assume we’re talking of Heaven). As it turns out, WE CAN! The Mathematics works out so that we don’t need to express

the relationship in terms of the 4<sup>th</sup> or higher dimension, but the problem may be solved in terms of the three dimensions (length, width, & height) that we are familiar with!

This was an astounding discovery for me. The implication was that heaven (where we are seated with the Lord Jesus), may be an infinitesimally short distance. It also provides a possible explanation of how we can be indwelt by the Lord Jesus Christ while He is in Heaven as the believer's defense attorney.

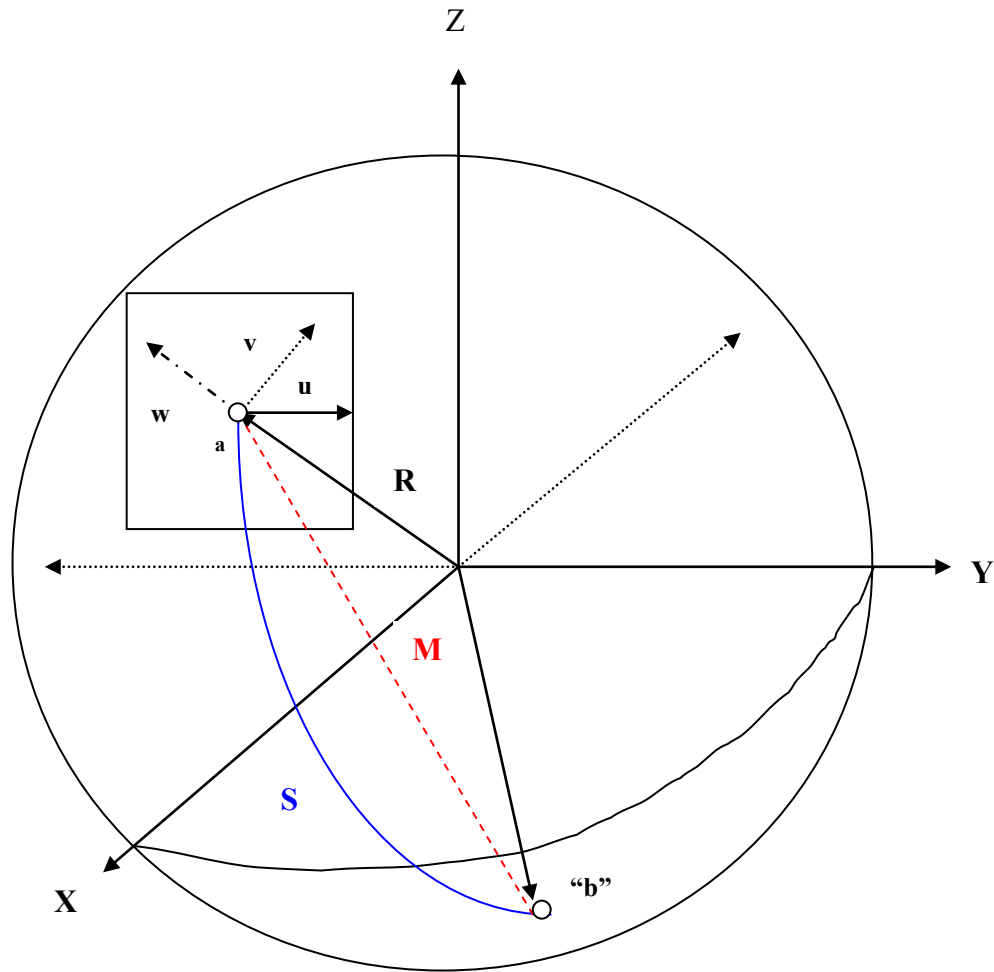
**Phil 3:20** For our ~~conversation~~ citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto

**Eph 2:4** But God, who is rich in mercy, for his great love wherewith he loved us,

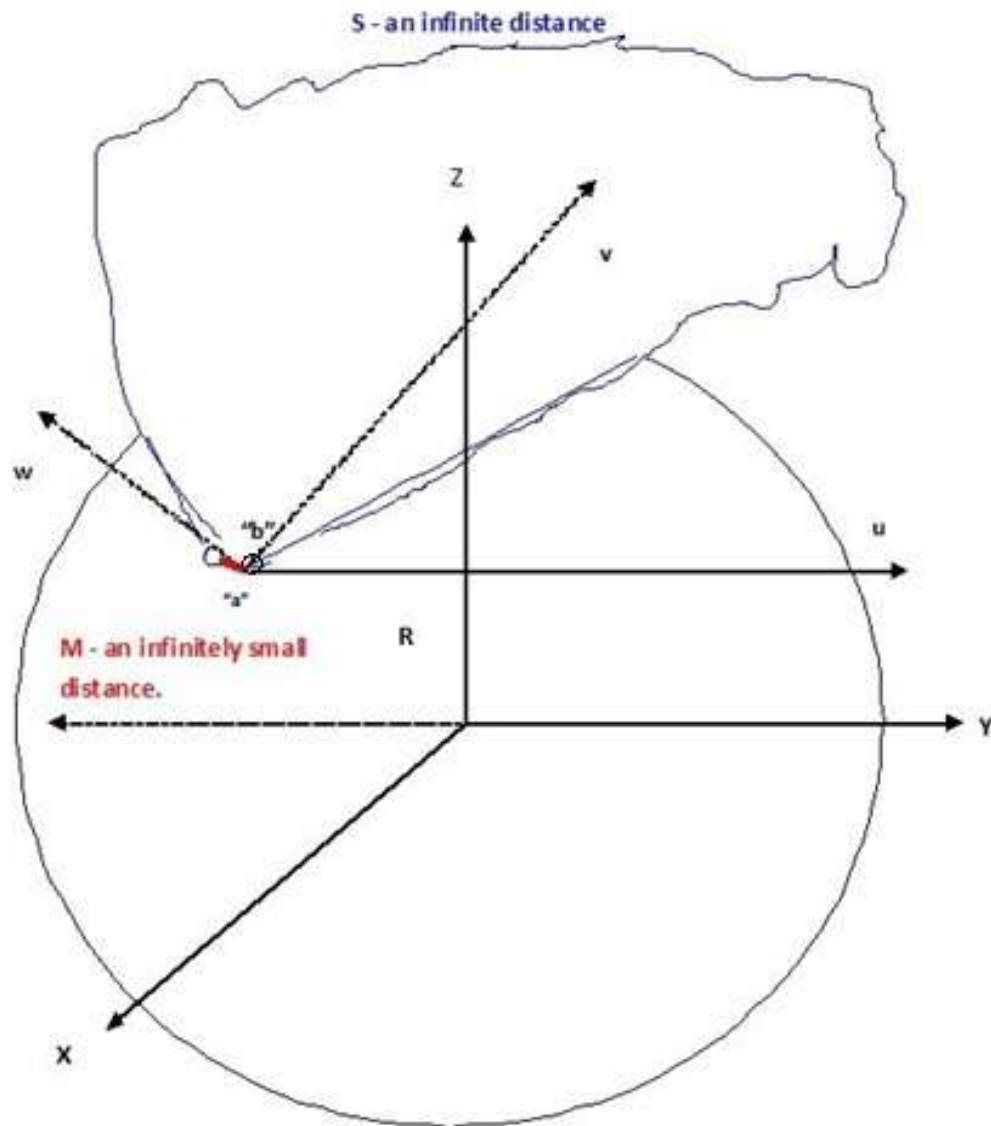
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:



**Figure A3. The Life Of A Two Dimensional Worm In A 3 Dimensional Space**

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**Figure A4. The Life Of A Three Dimensional Worm In An “n” Dimensional Space.**

*Job 25:6 How much less man, that is a worm? and the son of man, which is a worm?*

*Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.*



## **Appendix B – What About The Trinity And The Deity Of Jesus Christ?**

**By Rev. Norman E. Carlson**

The following set of notes only scratch the surface. Hopefully the reader will add his or her verse references to these to obtain a more complete set.

Ge 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved [Heb. רָחַץ rachap: Piel Participle; brooded or fertilized]

מִרְחֶכֶת עַל-פְּנֵי הַמַּיִם upon the face of the waters.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. {perfect: or, upright, or, sincere}

Gen 18:1 And the LORD appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

These three men' came into Abraham's camp. One of whom was the LORD Himself and the other two were angelic beings who were evidently intent on destroying Sodom and Gomorrah. This passage illustrates how angels and God Himself appeared at times to men in Old Testament Times. The complete text is found in Gen 18:1-19:29.

Ge 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Ge 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Ge 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Ge 35:7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. {Elbethel: that is, The God of Bethel}

Ge 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

Ge 48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

## B1. A Grammatical Look at The Person of The Son Of God

Ex 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 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. {THAT or Rel. Pronoun all genders Who, what, which, that The articular participle **ov** of the LXX captures this idiom "the One Who Is".}

Heb Ex 3:13-14

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים, הַיְהִי אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל,  
וְאָמַרְתִּי לָהֶם, אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם; וְאָמְרוּ-לִי מַה-נְּשֹׂמוּ,  
מַה אֹמַר אֲלֵהֶם.

יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, אֶהְיֶה אֲשֶׁר אֶהְיֶה; וַיֹּאמֶר, כֹּה  
תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה, שְׁלַחְנִי אֵלֵיכֶם

## The LXX Greek

- Ex 3:13 και ειπεν μουσης προς τον θεον ιδου εγω ελευσομαι προς τους υιους ισραηλ και ερω προς αυτους ο θεος των πατερων υμων απεσταλκεν με προς υμας ερωτησουσιν με τι ονομα αυτω τι ερω προς αυτους  
 14 και ειπεν ο θεος προς μουσιν **εγω εμι ο ων** και ειπεν ουτως ερεις τοις υιοις ισραηλ **ο ων** απεσταλκεν με προς υμας

## Now let's have a look at the New Testament:

- Joh 1: 1 ¶ In the beginning **was** the Word, and the Word **was** with God, and the Word was God.  
 2 The same **was** in the beginning with God.  
 3 All things were made by him; and without him was not any thing made that was made.

- Joh 1:1 εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}  
 2 ουτος {D-NSM} ην {V-IAI-3S} εν {PREP} αρχη {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}  
 3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S}

Here the reader should check Joh 8:56-59 especially verse 58 in the Greek N.T.

- Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.  
 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?  
 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.**  
 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.  
 Joh 8:58 ειπεν {V-2AAI-3S} αυτοις {P-DPM} ο {T-NSM} ιησους {N-NSM} αμην {HEB} αμην {HEB} λεγω {V-PAI-1S} υμιν {P-2DP} πριν {ADV} αβρααμ {N-PRI} γενεσθαι {V-2ADN} **εγω {P-1NS} εμι {V-PAI-1S}**

See also Rev 1:8, 17

- 1 Joh 1:7 ¶ For many deceivers are gone forth into the world, even they that confess not that Jesus Christ **is coming** in the flesh. This is the deceiver and the antichrist.

In the Greek text, below, the Present Participle as a conative present should be translated “**is coming**”.

- 1 Joh 1:7 ¶ οτι <3754> {CONJ} πολλοι <4183> {A-NPM} πλανοι <4108> {A-NPM} εισηλθον <1525> (5627) {V-2AAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} οτι <3588> {T-NPM} μη <3361> {PRT-N} ομολογουντες <3670> (5723) {V-PAP-NPM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} **ερχομενον <2064> (5740) {V-PNP-ASM}** εν <1722> {PREP} σαρκι <4561> {N-DSF} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πλανος <4108> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} αντιχριστος <500> {N-NSM}

- Rev 1: 8 I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which **is coming, the Almighty.**

In the Old Testament ALMIGHTY GOD, Heb . יְהוָה לְאֱלֹהִים. Occurs in Gen 17:1, . . . where in Eze 10:5, the LXX

reads θεου **σαδδαι** where saddai is the translation of the Hebrew **יְהוָה** : almighty which is actually translated to Greek in several places in the LXX O. T. by **παντοκρατορ**

- Job 8:5 But be thou early in prayer to the LORD Almighty.

Job 8:5 συ δε ορθριζε προς κυριον **παντοκρατορα** δεομενος

- Zep 2:10 {1} This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the LORD Almighty.

Zep 2:10 αυτη αυτοις αντι της υβρεως αυτων διοτι ωνειδισαν και εμεγαλυνθησαν επι τον κυριον τον **παντοκρατορα**

Rev 1:8 εγω {P-1NS} εμμ {V-PAI-1S} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} λεγει {V-PAI-3S} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} ο {T-NSM} ων {V-PAP-NSM} και {CONJ} ο {T-NSM} ην {V-IAI-3S} και {CONJ} ο {T-NSM} ερχομενος {V-PNP-NSM} ο {T-NSM} παντοκρατωρ {N-NSM}

For “almighty” see also 2Co 6:18; Re 4:8, 1:17, 15:3, 16:7, 19:6, 21:22.

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- Ex 31:1 And the LORD spake unto Moses, saying,  
 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:  
 3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
- Ex 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:
- Ex 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- Num 6:22 And the LORD spake unto Moses, saying,  
 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them.  
 24 The LORD bless thee, and keep thee:  
 25 The LORD make his face shine upon thee, and be gracious unto thee:  
 26 The LORD lift up his countenance upon thee, and give thee peace.  
 27 And they shall put My name upon the children of Israel; and I will bless them.
- Nu 22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.
- De 5:31 But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

## B2.1 The Birth Of Sampson The Nazarite

- Ju 13:2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.
- 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.
- 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:
- 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.
- 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:
- 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.
- 8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.
- 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.
- 10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.
- 11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

- 12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? {How shall we order...: Heb. What shall be the manner of the, etc} {how shall we do...: or, what shall he do?: Heb. what shall be his work?}
- 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.
- 14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.
- 15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. {for thee: Heb. before thee}
- 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was the angel of the LORD.
- 17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
- 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is wonderful?
- Heb. 06383 פלאי pil'iy pil-ee' or פליא paly' paw-lee' from 06381; adj; {See TWOT on 1768 @@ "1768b"} 1) wonderful, incomprehensible, extraordinary) See Is 9:6 (Heb. 06382 פלא pele' peh'- leh)
- 19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.
- 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.
- 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- 23 But his wife said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these.
- 24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.
- 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. {the camp...: Heb. Mahanehdan}
- Ps 68:15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.
- 16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
- 17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*. {even...: or, even many thousands}
- 18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. {for men: Heb. in the man}
- 19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.
- 20 He that is our God is the God of salvation: and unto GOD the Lord belong the issues from death.
- Is 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. {his...: or, the skirts thereof}
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. {one...: Heb. this cried to this} {the whole...: Heb. his glory is the fulness of the whole earth}
- Is 7:10 Moreover the LORD spake again unto Ahaz, saying, {Moreover...: Heb. And the LORD added to speak}
- 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. {ask it...: or, make thy petition deep}
- 12 But Ahaz said, I will not ask, neither will I tempt the LORD.
- 13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. {shall call: or, thou, O virgin, shalt call}
- Is 9:1 Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. {of the nations: or, populous}
- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.
- 3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. {not: or, to him}
- 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. {For...: or, When thou brakest}
- 5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. {For...: or, When the whole battle of the warrior was, etc} {but...: or, and it was, etc} {fuel: Heb. meat}
- 6 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 Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
- Is:11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
- 2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
- 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: {quick...: Heb. scent or, smell}
- 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {reprove: or, argue}
- 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {cockatrice': or, adder's}
- 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
- 10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}
- Is 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. {with strong...: or, against the strong} {his work: or, recompence for his work}
- 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. {that...: or, that give suck}
- 12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? {a measure: Heb. a tierce}
- 13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him? {his...: Heb. man of his counsel}
- Is 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- 4 And they shall spring up *as* among the grass, as willows by the water courses.
- 5 One shall say, *I am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.
- 6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me there is no God. {Please see Rev notes below.}

- 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.
- 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*. {God; I: Heb. rock, etc}

Look at the First and Last, Beginning and End, Alpha and Omega in the Book of the Revelation of Jesus Christ!

- Rev Re 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
- 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- 6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.
- 7 Behold, He cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- 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.
- 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

- Re 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- 14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;
- 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.
- 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
- 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

- Re 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
- 8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

- Re 22:12 And, behold, I come quickly; and **my reward is with me, to give every man according as his work shall be.** {2 Cor 5:9-19; Rev 20:11-15}
- 13 I am Alpha and Omega, the beginning and the end, the first and the last.
- 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
- 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
- 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.
- 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
- 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

- 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book...: or, from the tree of life}

Continuing with :

- Is 48:11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.
- 12 Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.
- 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. {my...: or, the palm of my right hand hath spread out} Note Col 1:12-19!
- 14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.
- 15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.
- 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.
- Matt 1:20 But while he thought on these things, behold, **the angel of the Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. {conceived: Gr. begotten}
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Heb יהושע? YeHoShuah“Jehovah is Salvation The Hebrew name for the badly transliterated Joshua. This name is translated in the LXX as Ιησους }
- 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they...: or, his name shall be called} Note quote from Is 7:14 & also see Is 9:6 The God with us is directly fulfilled by Matt 28:20, below.
- 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.
- Matt 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
- Matt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- 17 And when they saw him, they worshipped him: but some doubted.
- 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye therefore, and teach (Make disciples Gk. μαθητευσατε {V-AAM-2P}) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:
- 20 Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all the days, (or always) even unto the end of the age. Amen.**
- 20 διδασκοντες {V-PAP-NPM} αυτους {P-APM} τηρειν {V-PAN} παντα {A-APN} οσα {K-APN} ενετειλαμην {V-ADI-1S} υμιν {P-2DP} και {CONJ} ιδου {V-2AMM-2S} εγω {P-1NS} μεθ {PREP} υμων {P-2GP} εμι {V-PAI-1S} πασας {A-APF} τας {T-APF} ημερας {N-APF} εως {ADV} της {T-GSF} συντελειας {N-GSF} του {T-GSM} αιωνος {N-GSM} αμην {HEB}

II Cor 13:13 All the saints salute you.



14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. <<*The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*>>

Notice in vs. 14 we see all three persons of the trinity spelled out.

Notice that Jesus our Savior is called God vs. 25

Jude 24 Now unto Him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Who was the agent of creation???

Gen 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Notice the first chapter of John's Gospel

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by Him; and without Him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or understood, or, did not admit, or, receive}

Note the preexistence of the Word before Time. This is shown by use of the Imperfect Active Indicative of the verb to be' Gk. **ην** {V-IAI-3S}. In other words, at the time of the beginning, the Word was already in existence and continues until the time of the writing. Notice also the similarity of John with the Hebrew Translation of Genesis 1:1a. Notice also the Septuagint rendition of Genesis 1:1,

LXX Gen 1:1 **εν αρχη** εποιησεν ο θεος τον ουρανον και την γην. There is also A clear reference to the Word = The Creator God from John 1:1-3, Cf. Col 1, Heb 1,

John 1:1 εν {PREP} αρχη {N-DSF} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} **ην** {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM}

2 ουτος {D-NSM} **ην** {V-IAI-3S} εν {PREP} **αρχη** {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}

3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S} All things by Him were made and without Him nothing was made that stands made.

4 εν {PREP} αυτω {P-DSM} ζωη {N-NSF} ην {V-IAI-3S} και {CONJ} η {T-NSF} ζωη {N-NSF} ην {V-IAI-3S} το {T-NSN} φως {N-NSN} των {T-GPM} ανθρωπων {N-GPM}

5 και {CONJ} το {T-NSN} φως {N-NSN} εν {PREP} τη {T-DSF} σκοτια {N-DSF} φαινει {V-PAI-3S} και {CONJ} η {T-NSF} σκοτια {N-NSF} αυτο {P-ASN} ου {PRT-N} κατελαβεν {V-2AAI-3S}

See also

Col 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and Lord Jesus Christ.

3 We give thanks to the God and Father of our LORD Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

## B2.2 The Granville Sharp Rule Of Greek Grammar

**When two substantives (Nouns or Pronouns) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (THE = Gk. ὁ, ἡ, τὸ. . .) having the same case as the two substantives, The two substantives refer to the same person or thing!!!**

In the example, verse 3, below, the Granville-Sharp construction is double underlined. and as you'll notice all words are in the same Case Form. A Clear example.

- Col 1:1 παυλος <3972> {N-NSM} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} δια <1223> {PREP} θεληματος <2307> {N-GSN} θεου <2316> {N-GSM} και <2532> {CONJ} τιμοθεος <5095> {N-NSM} ο <3588> {T-NSM} αδελφος <80> {N-NSM}
- 2 τοις <3588> {T-DPM} εν <1722> {PREP} κολασσαις <2857> {N-DPF} αγιους <40> {A-DPM} και <2532> {CONJ} πιστοις <4103> {A-DPM} αδελφοις <80> {N-DPM} εν <1722> {PREP} χριστω <5547> {N-DSM} χαρις <5485> {N-NSF} υμιν <4771> {P-2DP} και <2532> {CONJ} ειρηνη <1515> {N-NSF} απο <575> {PREP} θεου <2316> {N-GSM} πατρος <3962> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}
- 3 ευχαριστουμεν <2168> (5719) {V-PAI-1P} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} παντοτε <3842> {ADV} περι <4012> {PREP} υμων <4771> {P-2GP} προσευχομενοι <4336> (5740) {V-PNP-NPM}
- 4 ακουσαντες <191> (5660) {V-AAP-NPM} την <3588> {T-ASF} πιστιν <4102> {N-ASF} υμων <4771> {P-2GP} εν <1722> {PREP} χριστω <5547> {N-DSM} ιησου <2424> {N-DSM} και <2532> {CONJ} την <3588> {T-ASF} αγαπην <26> {N-ASF} την <3588> {T-ASF} εις <1519> {PREP} παντας <3956> {A-APM} τους <3588> {T-APM} αγιους <40> {A-APM}

And,

- Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: (His...: Gr. the Son of His love)
- 14 In Whom we have redemption through His blood, even the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:
- 16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:
- 17 And He is before all things, and by Him all things consist (or are glued' together – note here all the precise universal constants!)
- 18 And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. {in...: or, among all}
- 19 For it pleased the Father that in Him should all fulness dwell;
- 20 And, having made peace through the blood of his cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}
- 21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled {in...: or, by your mind in}
- 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in His sight:

- 23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:
- 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; (the capstone of Revelation)
- 26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- 27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
- Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. {again...: or, when he bringeth again}
- 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. {And of: Gr. And unto}
- 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. {righteousness: Gr. rightness, or, straightness}
- 9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

### B3. Why should preachers and other ministers of the Gospel study (and use) the original language?

**Knowledge of the original language Combats heresy on a solid basis.**<sup>a</sup> Notice Thomas' response to the post resurrection appearance of our Lord in:

John 20:28 και {CONJ} απεκριθη {V-ADI-3S} θωμας {N-NSM} και {CONJ} ειπεν {V-2AAI-3S} αυτω {P-DSM} ο {T-NSM} κυριος {N-NSM} μου {P-1GS} και {CONJ} ο {T-NSM} θεος {N-NSM} μου {P-1GS}

John 20:28 and answered Thomas and said to Him **"the Lord of me and the God of me"**.

<sup>a</sup> N. Carlson, Hermeneutics An Antidote For 21<sup>st</sup> Century Cultic And Mind Control Phenomena, 1974, Section 3.1.1.3

A very word order literal translation for the benefit of the Bible Unitarians of the Watchtower!

And the following context:

- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

Notice, now Titus 2:13 (Granville Sharp rule<sup>35/195</sup><sup>36/786</sup> 37/109 ff 38/181 ff<sup>a</sup>)

In the examples, below, the Granville-Sharp constructions are double underlined. and as you'll notice all words in each are in the same Case Form. Clear examples.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ;

14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 2:13 προσδεχομενοι {V-PNP-NPM} την {T-ASF} μακαριαν {A-ASF} ελπιδα {N-ASF} και {CONJ} επιφανειαν {N-ASF} της {T-GSF} δοξης {N-GSF} του {T-GSM} μεγαλου {A-GSM} θεου {N-GSM} και {CONJ} σωτηρος {N-GSM} ημων {P-1GP} ιησου {N-GSM} χριστου {N-GSM}

2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ: {Simon: or, Symeon}

2 Grace and peace be multiplied unto you through the knowledge of God even Jesus, our Lord,

2 Pet 1:1 συμεων {N-PRI} πετρος {N-NSM} δουλως {N-NSM} και {CONJ} αποστολος {N-NSM} ιησου {N-GSM} χριστου {N-GSM} τοις {T-DPM} ισοτιμον {A-ASF} ημιν {P-1DP} λαχουσιν {V-2AAP-DPM} πιστιν {N-ASF} εν {PREP} δικαιοσυνη {N-DSF} του {T-GSM} θεου {N-GSM} ημων {P-1GP} και {CONJ} σωτηρος {N-GSM} ιησου {N-GSM} χριστου {N-GSM}

2 χαρις {N-NSF} υμιν {P-2DP} και {CONJ} ειρηνη {N-NSF} πληθυνθειη {V-APO-3S} εν {PREP} επιγνωσει {N-DSF} του {T-GSM} θεου {N-GSM} και {CONJ} ιησου {N-GSM} του {T-GSM} κυριου {N-GSM} ημων {P-1GP}

Although not a Granville Sharp construction except for the last noun clause, I John 5:20, below, is a direct statement of the deity of the Son of God, Jesus the Messiah (Christ).

I John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

I John 5:20 οιδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γινωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω

<sup>a</sup> IBID, Section 3.1 The principle of the Priority of the Original Language.

<3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου <2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF} αιωνιος <166> {A-NSF}

We are in Him Who is true, (*that is*)

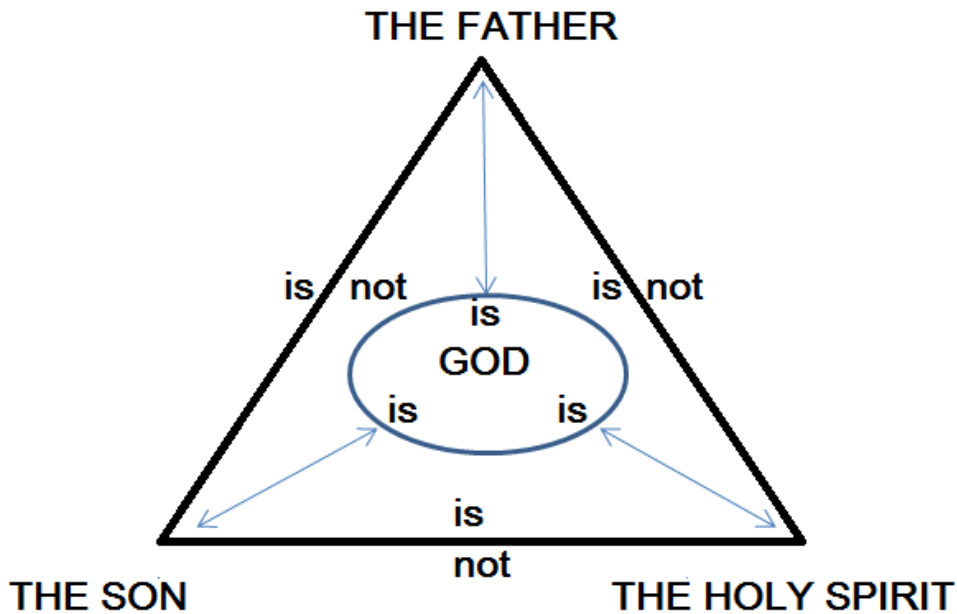
in His Son Jesus Christ,

This is the true God and Eternal Life.

The Major proof texts in the Bible are contained in the Book of The Revelation of Jesus Christ Below, are several illustrations of the Trinity taken from my book on Homiletics<sup>a</sup>

**B4. Illustrations Are Needed for Proving.**

- Although the Trinity cannot be proven through natural means, **its reasonableness may be illustrated by natural phenomena.** Raymond Lull, the missionary to the Moslems, murdered in 1315 by them, elaborated the Trinitarian triangle<sup>39</sup>. This triangle is shown in figure 5, below.



**Figure B1. The Trinitarian Triangle**

- The **three states of a substance solid, liquid, and gas** may also help people to understand the concept of the Trinity.
- I was intrigued by a concept in Projective Geometry. In that mathematical system, which, unlike Euclidean Geometry, contains no contradictions (e.g., the parallel postulate), there are only 3 primitives (properties that cannot be proven but need to be taken on **faith**). These primitives are **point, line, and incidence** (Incidence: a point lies on a line). **From these three primitives a completely self-consistent mathematical system has been discovered**<sup>40</sup>.

<sup>a</sup> N. Carlson, *EXEGETICAL HOMILETICS - The A. B. Whiting - M. Jones Methodology*, Self Published, 1976, A Student/Teacher's Manual

**Appendix C – A History Of Biblical Interpretation.  
by Norman E. Carlson**

**From the book, “*Hermeneutics, An Antidote For 21<sup>st</sup> Century Cult Phenomena*”, 1976.**

## 2.0 A History Of Interpretation

### 2.1 Allegorical Schools

Pentecost<sup>12</sup> in his premiere book (with his History of Interpretation) on eschatology stated:

A multitude of difficulties beset the writers of the first centuries. They were without an established canon of either the Old or New Testaments. They were dependent upon a faulty translation of the Scriptures. They had known only the rules of interpretation laid down by the Rabbinical schools and, thus, had to free themselves from that erroneous application of the principle of interpretation. They were surrounded by paganism, Judaism, and heresy of every kind.<sup>13</sup> Out of this maze there arose three diverse exegetical schools in the late Patristic period. Farrar says:

**The Fathers of the third and later centuries may be divided into three exegetical schools. Those schools are the Literal and Realistic as represented predominantly by Tertullian; the Allegorical, of which Origen is the foremost exponent, and the Historical and Grammatical, which flourished chiefly in Antioch, and of which Theodore of Mopsuestia was the acknowledged chief.<sup>14</sup>**

Although there was no 'official' school of secular allegoristic interpretation, the secular practitioners of this 'black' art (no science here!) were encouraged by pressure described, below.

#### 2.1.1 Secular Allegorism

2.1.1.1 As early as the 6th century B.C. tensions arose between the religious and philosophical traditions of the Greeks. Homer was first allegorized by Theogenes of Rhegium, 520 B.C. Plato was so opposed to the Poets, he didn't want them in the country allegory or not.

2.1.1.2 The solution to the tension came by means of allegorizing the Religious heritage:

- (1) to keep Poets from being ridiculed or ignored.
- (2) to use old accepted literature to promulgate their own ideas and outlook - to maintain continuity with the past without getting involved in the undesirable elements of the literature. ALA Wycliff BT, with their recent (circa 2012) elimination of Son of God from their modern translations used among Muslims.

Can you imagine the hilarity that would ensue if a mathematics professor read an exam paper in class prepared by an allegorist?



## 2.1.2 Jewish Allegorism

Between 586 B.C. and 570 B.C., Johanan took men, women, and children to Egypt - against the direct command of the Lord (Jer. 43:7). They settled at Tah-Panhes. Alexander the Great established the town of Alexandria some time after 332 B.C. This city became a great cultural center with the world's largest library. The city had a colony of Jews that among other things, translated the Hebrew Old Testament into Greek LXX (Septuagint) in about 200 B.C.

The Jews found that allegorizing could help them defend their faith.

2.1.2.1 Tension arose because the Alexandrian Jew was attempting to cling to his own national sacred Scriptures and the Greek philosophical tradition.

2.1.2.2 The solution was found in allegorizing the religious heritage. They did not invent the method. The Greeks had already prepared it.

e.g. (1) Approximately 160 B.C. the (accepted) first Jewish allegorist writer (of note), Aristobulus, proposed a genetic relation between Greek philosophy and the Law of Moses. He asserts the Greek philosophers borrowed from the O.T. As Farrar states, His:

“...actual work was of very great importance for the History of Interpretation. He is one of the precursors whom Philo used though he did not name, and he is the first to enunciate two theses which were destined to find wide acceptance, and to lead to many false conclusions in the sphere of exegesis.

The first of these is the statement that Greek philosophy is borrowed from the Old Testament, and especially from the Law of Moses; the other that all the tenets of the Greek philosophers, and especially of Aristotle, are to be found in Moses and the Prophets by those who use the right method of inquiry.”<sup>15</sup>

(2) Philo (20 B.C. - 54 A.D.) was first to make allegorical interpretation his principle method. (He held an almost dictation theory of inspiration.) G. H. Gilbert says concerning Philo that:

“Greek philosophy was the same as the philosophy of Moses.... And the aim of Philo was to set forth and illustrate this harmony between the Jewish religion and classic philosophy, or, ultimately, it was to commend the Jewish religion to the educated

Greek world. This was the high mission to which he felt called, the purpose with which he expounded the Hebrew laws in the language of the world's culture and philosophy.”<sup>16</sup>

Some of Philo's rules of interpretation are given below.<sup>17</sup>

- (a) The rules of which the literal sense is excluded are chiefly Stoic. It is excluded when the statement is unworthy of God, when there is any contradiction, when the allegory is obvious...
- (b) The rules which prove the simultaneous existence of the allegorical with the literal sense are mainly Rabbinic...
- (c) Again, words may be explained apart from their punctuation...
- (d) Again, if synonyms are used, something allegorical is intended...
- (e) Plays on words are admissible to educe a deeper meaning.
- (f) Particles, adverbs, prepositions may be forced into the service of allegory...

### 2.1.3 Christian Allegorism

2.1.3.1 Was brought over from Judaism by the Alexandrian converts. As Pentecost<sup>18</sup> states:

The influence of Philo was most keenly felt in the theological school of Alexandria. Farrar says:

**“It was in the great catechetical school of Alexandria, founded, as tradition says, by St. Mark, that there sprang up the chief school of Christian Exegesis. Its object, like that of Philo, was to unite philosophy with revelation, and thus to use the borrowed jewels of Egypt to adorn the sanctuary of God. Hence, Clement of Alexandria and Origen furnished the direct antithesis of Tertullian and Irenaeus. . . .**

**The first teacher of the school who rose to fame was the venerable Pantaenus, a converted Stoic, of whose writings only a few fragments remain. He was succeeded by Clement of Alexandria,**

**who, believing in the divine origin of Greek philosophy, openly propounded the principle that all Scripture must be allegorically understood.**"

2.1.3.2 It dominated "exegesis" until the reformation.

2.1.3.3 Some of its adherents are listed below:

2 Alexandrians, Clement 155-215 and Origen 185-254. As for Origen, P. Schaff<sup>19</sup> shows:

Origen was the first to lay down, in connection with the allegorical method of the Jewish Platonist, Philo, a formal theory of interpretation, which he carried out in a long series of exegetical works remarkable for industry and ingenuity, but meager in solid results. He considered the Bible a living organism, consisting of three elements which answer to the body, soul, and spirit of man, after the Platonic psychology. Accordingly, he attributed to the Scriptures a threefold sense:

**“(1) a somatic, literal, or historical sense, furnished immediately by the meaning of the words, but only serving as a veil for a higher idea;  
(2) a psychic or moral sense, animating the first, and serving for general edification;  
(3) a pneumatic or mystic and ideal sense, for those who stand on the high ground of philosophical knowledge.”**

In the application of this theory he shows the same tendency as Philo, to spiritualize away the letter of Scripture especially where the plain historical sense seems unworthy, as in the history of David's crimes; and instead of simply bringing out the sense of the Bible, he puts into it all sorts of foreign ideas and irrelevant fancies. But this allegorizing suited the taste of the age, and, with his fertile {furtive?} mind and imposing learning, Origen was the exegetical oracle of the early church, till his orthodoxy fell into disrepute.

Next we look at Jerome 347-419 and Augustine 354-430, a converted Manichaean, who knew no Greek and very little Hebrew. In fact Pentecost<sup>20</sup> quotes Farrar concerning Augustine:

“The exegesis of St. Augustine is marked by the most glaring defects.... He laid down the rule that the Bible must be interpreted with reference to Church Orthodoxy, and

that no Scriptural expression can be out of accordance with any other.... “

And:

“ ... Snatching up the Old Philonian and Rabbinic rule which had been repeated for so many generations, that everything in Scripture which appeared to be unorthodox or immoral must be interpreted mystically, he introduced confusion into his dogma of supernatural inspiration by admitting that there are many passages "written by the Holy Ghost," which are objectionable when taken in their obvious sense. He also opened the door to arbitrary fancy.” [or as Tevye sings it “Tradition”, “Tradition” . . .<sup>a</sup>]

Thomas Aquinas 1225-1274, defined 4 senses of interpretation.

- |     |                    |  |
|-----|--------------------|--|
| (1) | Historical sense   | - What was done  |
| (2) | Allegorical sense  | - Where our faith is hid                                     |
| (3) | Tropological sense | - Moral sense  |
| (4) | Anagogical sense   | - Eschatological sense, which was<br>Celestial or Prophetic. |

#### 2.1.3.4 Problems & Difficulties

- (1) The Fathers intended (attempted) to make the Old Testament a Christian document - Mt. 13:35, Col. 1:25-27.
- (2) The historical connections of Scripture were ignored. They ignored the principle (will take up later) of progressive revelation. Heb. 1:1-2
- (3) They confused allegory with types. They believed Greek philosophy was in the Old Testament (Aquinas). In general, they confused figures of speech.
- (4) Because of no control, the conflicting opinions fostered dogmatism.

Because ordinary (lay) men could not understand these allegorical mysteries, they (the clerics) restricted the use of the Bible to only those who were able to attend their favorite institution of higher learning (seminary, monastery, etc.). Because of their Hermeneutical “principles” ???, they not only brought on Monasticism and the “dark ages”, but because Christianity was viewed by outsiders with all the Mariolatry, Idols, prayers to other than God the Father-in the name of His Son, Jesus-

<sup>a</sup> Fiddler on the Roof – Book by Joseph Stein, Lyrics by Sheldon Harnick, and Music by Jerry Bock, is set in the small Jewish village of Anatevka, Russia, in 1905 and is concerned primarily with the efforts of Tevye, a dairyman, his wife, Golde, and their five daughters to cope with their harsh existence under Tsarist rule. During the Prologue (Tradition), Tevye explains the role of God's law in providing balance in the villagers' lives. He describes the inner circle of the community and the larger circle which includes the constable, the priest, and countless other authority figures. He explains, "We don't bother them and so far, they don't bother us." He ends by insisting that without their **traditions**, he and the other villagers would find their lives "as shaky as a fiddler on the roof."

through the ministry of the indwelling Holy Spirit, they led to many false cults springing up, the largest being that of Islam (7<sup>th</sup> century AD).

Do we still do this today? Can you give some examples?

What about:

Women preachers?

Abortion?

Homosexuality?

Divorce?

Others?

## 2.2 Literal Schools

### 2.2.1 Secular Literalism

Little needs to be said about the secular use of literal interpretation. It is the method by which any effective communication is accomplished. Note the communication axioms, esp. 1,2,3,4,9,15. Or note how The Calculus is taught in any “reasonable” University!

### 2.2.2 Jewish Literalism

2.2.2.1 Classic Jewish interpretation 500 B.C. - 500 A.D.  
 Literalism started out with a grammatical-historical approach ala Ezra, but soon degenerated into a dangerous literalism [letterism], which turned into an allegoristic approach to Scripture interpretation: Information about our Lord and His Apostles being the chief exceptions. **We can observe this trifling with God’s Word being done today by very sincere, well-meaning but misguided individuals such as one individual who is endeavoring to produce a Greek Lexicon with “The Single Meaning” for each Greek word in the New Testament, irrespective of author, context, date, addressees, etc.** Remember!!!  
**“Words have a meaning only in context.”**

(1) Periods in the development

(a) Initial mention in Scripture, Ne, 8:8 (Ezra) (The people had been returned from 70 years captivity and many did not understand Hebrew.

- (b) Period of the Sopherim (or Scribes) 500 B.C. - 270 B.C. Copied and exegeted the Word of God - gave simple interpretation. Ezra was really the first Scribe Ez 7:6. This was not work for simpletons. They had to read from the Hebrew text, translate to, and give the sense, in Aramaic, and do this on-the-fly.
- (c) Period of the Zugoth (or pairs). Pairs of rabbinic interpreters of locally established schools would often engage in friendly debate. The period of the "Pairs" was from 168 B. C. to about A. D. 10. Two individuals from this period were Hillel - a "liberal" literalist - 175-164 B.C. (his grandson was Gamaliel), (Acts 5:34); and Shamai – a "wooden" literalist Whose interpretation was oral.
- (d) Period of the Tannaim<sup>a</sup> (or Teachers) up to 220 A.D. Culminated in **authoritative oral tradition**.
- e.g. Mk 7:1-13 "Making the Word of God of no effect through their traditions."

Mt. 11:29-30 "Take my yoke...for my yoke is easy..."

Ac 15:10 "To put a yoke" on the neck of the disciples...

Pentecost<sup>21</sup> shows that the method of interpretation used by our Lord and His Apostles was Literal. In fact he states:

“No one would argue that the [initial - ala Ezra] literalism of the Jewish interpreters was identical with present day grammatical-historical interpretation. A decadent literalism had [eventually] warped Scripture of all meaning. Ramm well observes:

<sup>a</sup> Tannaim (תנאים) is the plural term for the Rabbinic sages whose views are recorded in the Mishnah, from approx. 70-200 CE. (The singular form of the word is *tanna*.) The period of the *Tannaim* (also referred to as the Mishnaic period) came after the period of the Zugot ("pairs"), and before the period of the Amoraim; lasting about 130 years. The root *tanna* (תנא) is the Aramaic equivalent for the Hebrew root *shanah* (שנה), which also is the root-word of *Mishnah*. The verb *shanah* (שנה) literally means "to repeat [what one was taught]" and is used to mean "to learn". The Mishnaic period is commonly divided up into five periods according to generations. There are approximately 120 known *Tannaim*. The *Tannaim* lived in several areas of the Land of Israel. The spiritual center of Judaism at that time was Jerusalem, but after the destruction of the city and the Second Temple, Rabbi Yohanan ben Zakkai and his students founded a new religious center in Yavne. Other places of Judaic learning were founded by his students in Lod and in Bnei Brak. Many of the *Tannaim* worked as laborers (e.g., charcoal burners, cobblers) in addition to their positions as teachers and legislators. They were also leaders of the people, and negotiators with the Roman Empire.

...the net result of a good movement started by Ezra was a degenerative hyper-literalistic interpretation that was current among the Jews in the days of Jesus and Paul. **The Jewish literalistic school is literalism at its worst.** It is the exaltation of the letter to the point that all true sense is lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential.<sup>a</sup>

And yet it cannot be denied that literalism was the accepted method. Misuse of the method does not militate<sup>b</sup> against the method itself. **It was not the method that was at fault, but rather the misapplication of it."**

(e) Period of the Amoraim or Speakers; 200-500 A.D.

(2) Literary products

(a) Two literary forms

(i) **Mishna:** Written - teaching about the Torah. "The **Mishna** is divided into six main sections: (1) "**Zeraim**", "Seeds", dealing mainly with agricultural matters and taxes. It offers an introductory section on prayer. Prefixed to this section on seeds is a book of prayers, **Berakhoth**, that has the shema (Deut. 6:4-5), the eighteen benedictions, grace at meals and other prayers; (2) "**Moed**", "Seasons", explaining the regulations concerning the Sabbath and Jewish holidays; (3) "**Nashim**", "women", discussing marriage and divorce laws; (4) "**Nezikim**", "Damages", dealing with civil and criminal law; (5) "**Kodashim**", "Sacred Things", describing the various practices of the ancient Temple; and (6) "**Toharot**", "Purity", presenting the laws regarding the ritual purity of the Levites and others. Each of these sections in turn is subdivided into chapters, called "tractates". One of the more important of these tractates is known as **Aboth or Pirke Aboth**, "the Sayings of the Fathers." The Hebrew Union Prayer Book includes it in its entirety for use in Jewish worship (vol. 1, pp 165-178). In it are found prescriptions for wholesome living in many phases of life and much sound advice for human conduct."<sup>22</sup> The scholars or interpreters who composed the **Mishna** (A.D. 70 to A.D. 220) were known as the **Tannaim** or teachers.

(ii) **Gemara:** Written interpretation of the **Mishna**. Not as complete as Mishna. **"The Gemara is frequently**

<sup>a</sup> Ramm, op. cit., p. 28.

<sup>b</sup> *Have force or influence; bring about an effect or change*

**referred to as simply the "Talmud"**. It represents the reasoning given by more than three centuries of rabbis for the various rules found in the Mishna. The opinions of more than 2,000 scholars living from the third to fifth centuries A. D. were collected by Rabbi Ashi about 400 A. D., and about a century later this portion of the Talmud reached its final form. The Gemara follows the order of the six sections of the Mishna.<sup>23</sup> **Those who worked on the Gemara were called the Amoraim (speakers or interpreters - A.D. 220 to A.D. 500)** It

(b) Two types of content

Halakah - Binding - a discussion of the legal material in Scripture.

Haggadah - To discuss - sermonic - a discussion of the non-legal material, the history, the prophetic exhortations, the personal experiences of the psalmists

(c) Two Talmuds (combination of Mishna & Gemara) As Mickelsen explains<sup>24/26 ff</sup>, "Interpretation did not stop with the 'official' Mishna of Judah the Patriarch. The comments of the 150 authorities cited there {the Mishna of Judah the Patriarch} were studied carefully. Soon it was felt necessary to explain their explanations. . . How could this growing body of literature be brought together? The Biblical statements were explained by the Mishna and the Mishna was explained by later scholars. To bring this literature together the Talmuds were prepared. There was to be a complete Palestinian Talmud and a complete Babylonian Talmud. **The Rabbinical school in Tiberias was closed, however, before the Palestinian Talmud was finished.** Hence it {the Palestinian Talmud} is not complete and is **shorter than the Babylonian Talmud**, which has come down to us in complete form. **The Talmud really is a Mishna on the Mishna.**" There were, then, two Talmuds: the shorter was the Palestinian (short) Talmud 450 A.D., and the Babylonian (long) 500-550 A.D. The English translation of the Babylonian Talmud is contained in 17 volumes - onion skin thickness paper - each volume about 1.5 inches thick. This Talmud is about four times longer than the Palestinian Talmud.

(d) **Targums** (to translate)

**The Targums were translations of the Torah, into Aramaic**, along with a running commentary - written free



interpretations of the Law and the Prophets. After each verse of the Law and each three verses of the Prophets in Hebrew, was a running Aramaic commentary on that passage.

- (3) Characteristics
  - (a) Extreme literalism (letterism)
  - (b) Extreme legalism

**Because of these excesses - allegorism was helped to take over as the predominant hermeneutic**

### 2.2.3 Christian Literalism

During the third and later centuries, The Church Fathers had developed three “schools” of interpretation; **the allegorical school of Alexandria** which we previously studied, and two Christian literal schools of interpretation; **(1) a more or less wooden literalistic school whose hermeneutics are represented by Tertullian<sup>a</sup>** and **(2) the Historical/Grammatical school of Antioch<sup>b</sup>**. The wooden literalistic school we shall not cover in this class, however, that 'school' was perhaps as much as anything, a major cause for some believers to 'jump ship' to the School of Alexandria. There were also certain heresies which came out of the school at Antioch that caused its demise

#### 2.2.3.1 Syrian "school" of Antioch - Acts 11:26. **This school fought Origen's allegories - It maintained:**

- (1) **Literal meaning of a sentence**
  - (a) **denotative (plain) literal**
  - (b) **connotative (figurative) literal**
- (2) **Historical - (grammatical)**

The interpreter must give attention to the times, circumstances and condition of the writer of the Biblical book (Axioms 1 & 2; also 4, 5, 6, 7, 13).

<sup>a</sup> Quintus Septimius Florens Tertullianus, anglicized as Tertullian, (*ca.* 155–230) was a church leader and prolific author of Early Christianity. He also was a notable early Christian apologist. He was born, lived, and died in Carthage, in what is today Tunisia.

<sup>b</sup> The School of Antioch had its inception during the latter half of the 3rd century. Lucian (d. circa A.D. 312) is usually the earliest name connected to this beginning. Other names associated with this Syrian institution were Eustathius of Antioch (d. circa A.D. 330), Titus of Bostra (d. circa A.D. 364), Diodorus of Tarsus (d. A.D. 392), Theodore of Mopsuestia (d. A.D. 428), and Theodoret of Cyrus (d. A.D. 458). The gem of this school of thought was St. John Chrysostom (d. A.D. 407).

This school avoided the letterism of the Jews and the fanciful allegoristic interpretations of the Alexandrians. It had such adherents as Lucian, Dorotheus, Diodorus, Theodore of Mopsuestia, John Chrysostom (these later 2 were pupils of Diodorus). (354-407)

As Terry points out in his book on hermeneutics<sup>25/645 ff</sup>, two famous (or infamous) pupils at this school were **Arius and Eusebius of Nicomedia**. Terry says "The principles of free grammatical interpretation inculcated by the learned presbyter of Antioch {Lucian} encouraged an independent and fearless tendency which was liable to run into extremes. Neander<sup>26</sup> thoughtfully observes: "In cases where this direction was not accompanied with a general intuition of Biblical ideas vitalized by Christian experience and this general intuition had not made plain the true relation of the particular to the general in the expression of holy writ, it might tend, by laying too great stress on particulars, and giving them undue prominence, to promote narrow views of the truths of faith. This was the case with Arius, in whom a tendency to narrow conceptions of the understanding, exclusive of the intuitive faculty, predominated.""

The position of this writer is that, **in general**, institutions of higher learning, fail to accurately transmit the Word of God to their students, to the extent that their faculty and student body divorce themselves doctrinally from the Biblically based, Godly ministries of the local churches in their area. **The results at the end of the 20th century, is a decadent church, whose people are, in general, ignorant of the teaching of the Word of God.** (Looks like the description of the church at Laodicea - Rev 3:14-22.)

2.2.3.2 The Victorines - strong historical and literal school - in the Abbey of St. Victor in Paris.

(1) Adherents

(a) Hugo of St. Victor<sup>a</sup> (1097 - 1141) was the first of the great German theologians. He modified the

<sup>a</sup> Hugh (Hugo) of St Victor (c. 1078 - February 11, 1141), mystic philosopher, was probably born at Hartingam, in Saxony. After spending some time in a house of canons regular at Hamersleben, in Saxony, where he completed his studies, he removed to the abbey of St Victor at Marseille, and thence to the abbey of St Victor in Paris. Of this last house he rose to be canon, in 1125, scholasticus, and perhaps even prior, and it was there that he died on the 11th of February 1141. His eloquence and his writings earned him fame and influence that far exceeded St Bernard's, and which held its ground until the advent of the Thomist philosophy. Hugh was more especially the initiator of the mysticism of the school of St Victor--which filled the whole of the second part of the 12th century. The mysticism which he inaugurated, says Charles-Victor Langlois, is learned, unctuous, ornate, florid, a mysticism which never indulges in dangerous temerities; it is the

mystical element in the then present interpretive schemes and added a strong scholasticism. He was born in Saxony and went to Paris in about 1115 and took up residence at St. Victor. He recognized a triple sense of Scripture: historical, allegorical, and analogical, but gave more stress to the historical. An example given by Schaff<sup>27/645</sup> will illustrate his methodology. "Job belonged to the land of Uz, was rich, was overtaken by misfortune, and sat upon the dunghill scraping his body. This is the historical sense. Job, whose name means the suffering one, *dolens*<sup>a</sup>, signifies Christ who left his divine glory, entered into our misery, and sat upon the dunghill of this world, sharing our weaknesses and our sorrows. This is the allegorical sense. Job signifies the penitent soul who makes in his memory a dunghill of all his sins and does not cease to sit upon it, meditate, and weep. This is the analogical sense."

- (b) Richard of St. Victor (\_\_\_\_ - 1173), was a pupil of Hugo. Schaff continues: "More given to the dialectical method and more allegorical in his treatment of Scripture than Hugo, was Richard of St. Victor. Richard is fanciful where Hugo is judicious; extravagant, where Hugo is self restrained; turgid, where Hugo is calm. But he is always stimulating." . . . "He was a Scotchman, became Sub-Prior of St. Victor, 1162, and then Prior." . . . "Richard magnifies the Scriptures and makes them the test of spiritual states." . . . {for these two men} "The Scriptures are the supreme guide and the soul by contemplation reaches a spiritual state which the intellect and argumentation could never bring it to."
- (2) Characteristics: "Insisted that liberal arts, history and geography were basic to exegesis. They formed the background for literal exegesis. **Literal exegesis gives rise to doctrine** (not allegorical exegesis).

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orthodox mysticism of a subtle and prudent rhetorician. This tendency undoubtedly shows a marked reaction from the contentious theology of Roscellinus and Abélard.

For Hugh of St Victor dialectic was both insufficient and perilous. Yet he did not profess the haughty contempt for science and philosophy which his followers the Victorines expressed; he regarded knowledge, not as an end in itself, but as the vestibule of the mystic life. Reason was but an aid to the understanding of the truths which faith reveals. The ascent towards God and the functions of the three-fold eye of the soul *cogitatio*, *meditatio* and *contemplatio* were minutely taught by him in language which is at once precise and symbolical.

<sup>a</sup> from the Latin, Present participle of *dolere*: to be sorrowful.

### 2.2.3.3 Reformers - Accomplished a denunciation of the allegorical schools

#### (1) Historical factors

There was a secular desire to know the Greek classics. This caused the clerics to study the Greek (philosophy) manuscripts of the Scriptures. The advent of humanism pushed some back to the Scriptures.

#### (2) Hermeneutical factors

(a) There was an emphasis on Divine revelation - 2 Ti 3:16-17. Occam (or Occam)<sup>a</sup> said “that what we know of God, we know by revelation and not reason so that the Bible becomes the all important book for authority of our Theology”.

(b) There was an emphasis on the Priesthood of the believer - 1 Jo 2:27; Re. 1:6

#### (3) Luther's Hermeneutical Principles

(a) He rejected allegorical interpretation. He called it "dirt," "scum," "loose obsolete rags." He Likened it to a harlot and to a monkey game. Unfortunately, he was not so opposed if the allegories were Christ centered.

(b) He accepted the primacy of the original languages. His advice to Preachers was: **"While a Preacher may preach Christ with edification though he may be unable to read the Scriptures in the originals, he cannot expound or maintain their teaching against the heretics without this indispensable knowledge."**

(c) He accepted the **historical and grammatical principle.**

(d) He also accepted **The Sufficiency Principle.**

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<sup>a</sup> Occam's razor is a cornerstone of modern applied mathematical theory and Epistemology. **It states: one should not increase, beyond what is necessary, the number of entities required to explain anything.** Occam's razor is a logical principle attributed to the 14th century logician and Franciscan friar William of Ockham. Ockham was the village in the English county of Surrey where he was born. The principle states that one should not make more assumptions than the minimum needed. This principle is often called the principle of parsimony. It underlies all scientific modeling and theory building. It admonishes us to choose from a set of otherwise equivalent models of a given phenomenon the simplest one. In any given model, Occam's razor helps us to "shave off" those concepts, variables or constructs that are not really needed to explain the phenomenon. By doing that, developing the model will become much easier, and there is less chance of introducing inconsistencies, ambiguities and redundancies.

- ((1))            **The Bible is a clear book to a devout and competent Christian so that such a one can understand the true meaning of Scripture apart from "official guides." 1 Jo 2:27.**
- ((2))            **Scripture interprets Scripture.** See The Principle of the Analogy of Faith.
- (e)            He accepted the Christological principle (A Roman Catholic Concept). The function of all interpretation was to find Christ. Luther attempted to make the entire Bible a Christian document. Mt. 13:35, Col. 1:25-27. The Fathers used allegory to do this. Luther used this (the Christological) principle.
- (4)            Calvin's Hermeneutical principles.
- (a)            Illumination by the Holy Spirit is necessary for proper interpretation.
- (b)            He rejected allegorism. S. Lewis Johnson quotes John Calvin, who, referring to the allegorists (spiritualizers) of his day, stated: **"They are perversely imaginative in their futile inventions."**<sup>28</sup>
- (c)            Scripture interprets Scripture (literal-historical-grammatical)
- (d)            Rejected scriptural examples for Orthodox doctrine if the exegesis of the passage was unworthy - e.g., trying to force the trinity into Elohim of Genesis 1.
- (e)            As to the Messianic Scriptures, he thought the exegete ought to investigate the historical settings of all prophetic and messianic Scriptures.

Calvin wrote **"It is the first business of the interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say."**<sup>29/58</sup>

**"It is an audacity skin to sacrilege to use the Scriptures at our own pleasure and to play with them as with a tennis ball, which many before us have done."**<sup>30/58</sup>

Fullerton observes that "**Calvin may not unfittingly be called the first scientific interpreter in the history of the Christian Church.**" (Prophecy and Authority, pg 133)

- (5) **Reformation results:** The tendency to allegorism was in many cases curbed or at least allowed. The result was a Theological cleansing in the area of Soteriology (doctrine of salvation) and Bibliology. **Other areas such as Eschatology (doctrine of last things) and Ecclesiology (doctrine of the church) were left untouched.**

(Post Reformation)

### 2.3 Devotional Schools (technically this is application – not interpretation.)

The 'interpretation' practiced by those of the Devotional Schools involves: "That method of interpreting Scripture which places emphasis on the edifying aspects of Scripture, and on interpreting with the intention of developing the spiritual life." **"Just get the blessing, brother."**

2.3.1 Medieval Mystics (Hugo, but also Richard of St. Victor and Bernard of Clair Vaux).

e.g. They interpreted the Song of Solomon as the love relationship between God and the mystic resulting in spiritual delights told in terms of physical delights.

(We broke with allegorism in theory only)

For an example of a literal look at the Song of Solomon (SoS) see "A Song For Lovers", S. Craig Glickman, Intervarsity Press, 1976. That commentary shows that the SoS was a sex manual for marital love in the Old Testament. The ancient Rabbi's forbade children to read this book until they were at years to understand it'. **It's the only O.T. book not quoted by the N.T.!**

#### 2.3.2 Pietism (Spener & Francke) - Bengel

"The effort to recover the Bible as spiritual food and nourishment to be read for personal edification." This movement influenced the Moravians, Puritans, J. Wesley, J. Edwards, M. Henry, Quakers.

#### 2.3.3 Weaknesses of the Devotional School

2.3.3.1 **"Falls prey to allegorism** especially in the use of the Old Testament. **Excessive typology** is another problem."

2.3.3.2 **"Devotional interpretation may be a substitute for requisite exegetical and doctrinal Biblical studies.** (No balance)

### 2.3.4 Modern Adherents to the Devotional School

**The modern adherents to this type of interpretation are usually those with little regard for accurate exegesis.** They are found inside the visible local churches and in para-church groups. Their summary of Bible study technique is: "**just get the blessing brother**", or "**just read it - don't be concerned with doctrine**". In going to this extent we hope that God will stoop to our methods (or lack of them). Table 2., below, shows the Greek word group for teaching/doctrine as found in the pastoral epistles of the New Testament. They indicate God's mind regarding doctrine!

**Table C 1. Doctrine is Important in the Pastorals**

GREEK WORD	ENGLISH TRANSLATION	AS USED IN I TIMOTHY	AS USED IN II TIMOTHY	AS USED IN TITUS
διδασξη	Teaching, Doctrine		1	1
διδασκω	To Teach	3	1	1
διδασκαλος	A Teacher	1	2	
διδασκλια	Teaching, Instruction, Doctrine	8	3	4
διδακτικος	Good at Teaching	1	1	

## 2.4 "Liberal" Interpretation.

### 2.4.1 Pantheistic - God is imminent - in all

### 2.4.2 Rationalistic - "Whatever is not in harmony with (modern) educated mentality is to be rejected."

The text is rejected, rearranged, or remade to meet the demands of man's mind.

### 2.4.3 Redefines inspiration - (reject verbal - plenary inspiration)

It substitutes "Coleridge's Principle": **The inspiration of the Bible is its power to inspire religious experience.**

"Whatever in the Bible is in accord with the Spirit of Jesus is normative and whatever is below the ethical and moral level of the Spirit of Jesus is not binding."

**If we reject the verbal-plenary inspiration of Scripture, how are we to determine The Spirit Of Jesus????**

### 2.4.4 Redefines supernatural - rejects the extraordinary, miraculous. Not attainable in knowledge or power by ordinary human nature but keeps (in part) the orthodox belief of prayer, ethics, pure thought, immortality. When the miraculous is found in Scripture, it is treated as folklore, mythology, or poetic elaboration.

### 2.4.5 Applies evolution - to the religion of Israel and to the resulting documents.

The "Wellhausenian" school (German) considers the primitive and crude - ethically and religiously is the earlier; the advanced and elevated is the later. This principle allows them to reject and rearrange the Biblical text to suit themselves. (Note that this would make the Prophets come before the Law.)

### 2.4.6 Interprets historically - with a vengeance

This principle makes religion a changing, shifting, phenomenon so that it is impossible to "canonize" any period of its development or its literature. It believes there are social conditions which create theological beliefs and the task of the interpreter is not to defend these theological beliefs (as in Orthodoxy) but to understand the social conditions which produced them. It stresses the continuity of Biblical religion with surrounding religion and emphasizes "borrowing," "syncretism," and "purifying." **It rejects typology and predictive prophecy as Christian abuses of the Old Testament.**



**2.4.7 Accommodation principle** - asserts that the Theological statements are in the transitory and perishable mold of ancient terminology. It is assumed that our Lord in dealing with the Jews had to accommodate his teaching to their condition, especially in matters of Biblical introduction. For example, the historicity of Adam and Eve, Jonah, the Davidic authorship of the Psalms.

**2.4.8 Philosophic influence - moralism**

**Immanuel Kant** made ethics or moral will the essence of religion. The emphasis on the moral element of Scripture with its tacit rejection of theological interpretation has greatly influenced the liberal's use of Scripture. According to **Hegel**, progress in the clarification of an idea involves three terms: thesis, antithesis, synthesis. The successive application of these three (called the **Hegelian Waltz**) was applied to the totality of human culture including religion.

For a point by point refutation of the above principles of unbelief see **C. J. Ellicott**, "An Introduction to the Critical Study and Knowledge of the Holy Scripture".

**2.5 Neo-Orthodoxy - Crisis theology – irrational. subjective**

The German philosopher Hegel (1770-1831) pioneered changing the classic thesis/antithesis (absolutes) philosophical methodology into the thesis/antithesis/synthesis of modern existentialistic philosophy. However, according to Schaeffer<sup>31</sup> the real father of modern thinking in secular and religious existentialism was the Dane, Søren Kierkegaard (1813-1855). Kierkegaard came to the conclusion that you could not arrive at a synthesis of the thesis and antithesis by reason<sup>32/44ff.</sup>. Instead, you achieved everything of real importance by a **leap of faith**. To quote Schaeffer again, "As a result of this, from that time on, if rationalistic man wants to deal with the real things of human life (such as purpose, significance, the validity of love) he must discard rational thought about them and make a gigantic, non-rational leap of faith." The philosophical existentialist trail included such men as Karl Jaspers, Jean-Paul Sarte, Albert Camus, and Martin Heidegger. To 'authenticate oneself' was a need for these men. Instead of observing your breath condensing on a cold mirror, these men proposed some of the craziest schemes imaginable. Sarte, for example suggested to his students that "you see an old lady and if you help her safely across the road you have 'authenticated yourself'. But if you choose to beat her over the head and snatch her handbag, you would equally have 'authenticated yourself'. the content is unimportant, you just choose and act. The change in methodology started in philosophy then went on into art, music, general culture and finally into theology although several decades later. As Schaeffer continues, "the new theology has given up hope of finding a unified field of knowledge. Hence, in contrast to Biblical and Reformation theology, it is anti-theology." It may suggest to us part of the reason why moral absolutes are no longer in vogue in the modern world, and **why there are so many who think they are**

**Christians but are opposed to 'doctrine'** (the teaching of propositional truth).  
The basic principles of neo-orthodox interpretation are shown below.

## 2.5.1 Revelation principle

2.5.1.1 Propositional Revelation is denied. "God never reveals himself in words and never reveals truth about himself to man."

S. Kierkegaard - "The Bible is a place where God may meet man. In this case that portion becomes God's Word to that man."

2.5.1.2 The infallibility of the Bible is denied.

Def. Infallibility: Quality or state of being infallible.  
Infallible: Not fallible; not capable of erring; exempt from liability to mistake; unerring; inerrable. Infallible is popular, inerrant is learned. To speak of the Bible as infallible is to emphasize the unfailing truth or certainty of its knowledge, judgments, doctrines, and the like (Psm 119). Infallible is that which makes or is capable of making no mistakes. The Bible is infallible if it is unerring in all its possible {reasonable} applications. We talk about the Bible as being the rule of faith and practice for the Christian (when dispensationally interpreted). **16 Every Scripture [is] divinely inspired [God-breathed], and [is] profitable for teaching, for conviction, for correction, for instruction in righteousness; 17 that the man of God may be complete [mature], fully fitted to every good work. (2 Timothy 3) 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth. (2 Timothy 2:15 DBY)**

2.5.1.3 The inerrancy of the Bible is denied.

Def: **Inerrancy: free from error or mistake.** That which is inerrant contains no errors; is true'. To assert that the Bible is inerrant is to claim for it absolute freedom from error in matters of fact.

**Ps 119:160 The sum of thy word is truth, and every righteous judgment of thine is for ever.**

**Mt 5:18 DBY For verily I say unto you, Until the heaven and the earth pass away, one iota {Yod} or one tittle shall in no wise pass from the law till all come to pass.**

Jo 17:17 DBY Sanctify them by the truth: thy word is truth.

- 2.5.1.4 The traditional notation of revelation as the communication of truth not ascertainable by human powers is strongly repudiated.

Only God can speak for God. Revelation is when and only when God speaks. God's speech is not in words (Orthodox view) but is His personal presence. The Word of God is God himself present to my consciousness.

- 2.5.2 Christological Principle** - Only that which witnesses to Christ is binding. Doctrines are understood only as they are related to Jesus Christ, the Word of God.

- 2.5.3 Totality Principle** - The whole of Scripture must be consulted on a particular doctrine.

Unfortunately the Neo-Orthodox interpreter takes only those Scriptures on a particular doctrine that are in agreement with the rest of his principles, esp. the Christological Principle.

- 2.5.4 Mythological Principle** - "A myth is a conveyor of theological truth in historical garb." "The theological truth is not dependent on historicity of the historical garb." Our answer is that "the Heilsgeschichtliche (salvation history) concept of revelation as an act of God in history to which faith gives a human witness, divorcing the theological truth from the historical garb, results in no control of interpretation since each interpretation is gleaned from subjective impressions and not propositional truth".<sup>33/69</sup>

- 2.5.5 Existential Principle** - The roots start in Pascal's (1623-1662) method of Bible study and received its first formulation by Kierkegaard. It is defined by Brock as follows:

"Existence is an attitude of the individual to himself which is called forth by such concrete situations as the necessity for choice of profession, or a conflict in love, a catastrophic change in social conditions, or the imminence of one's own death. It leads to sublime moments in which a man gathers his whole strength to make a decision which is taken afterwards as binding upon his future life.

By existential reading, the Bible may become the Word of God to the reader. We answer that "the existential position divorces the subject of the encounter from the context of mutual knowledge and promotes a wholly irrational leap of faith into the void."<sup>34</sup>

- 2.5.6 Paradoxical Principle** - Man is a limited and sinful creature. God is wholly other (i.e. different from man). Man must use reason to

understand God. God is beyond human reason. The truth's of God must therefore appear paradoxical to man.

## 2.6 Other Recent Interpretive Methodologies

Although the methodologies below (section 2.6) each may contain some valid contributions to the interpretation of Scripture, **their negative aspects** have turned most Bible believing students and pastors away from their study (as well, they should). We mention these here with little comment because they are offshoots of previously defined interpretive systems (usually done with a vengeance). To read about these systems we recommend NTI<sup>35</sup> for Historical, Source, Form, Tradition and Redaction Criticism; NTCI<sup>36</sup> for Textual, Source, Form, Redaction, Literary, Canonical, Sociological, & Structuralism; IBI<sup>37</sup> for Source, Redaction, Canonical, & the new hermeneutic (see especially the Appendix); HPPBI<sup>38</sup> for the new hermeneutic.

### 2.6.1 Textual Criticism

*The art and science of determining the original text of a document is called Textual Criticism.*

### 2.6.2 Source Criticism

*The study of the wording, the content, and the order (of events) of a writing, is called Source Criticism.*

### 2.6.3 Tradition Historical Criticism

The totality of application of the historical-critical method is called tradition-historical criticism. This is the use of section 2.4.6, with a vengeance. It is an outgrowth of liberalism.

#### 2.6.3.1 Form Criticism

The determination of the oral prehistory of written documents or sources and the classification of these materials according to their various forms (narrative, discourse, etc.) is called form criticism. It is mainly concerned with the Gospel accounts. It deals with the forms of a writing and the historical setting of that writing. Its 'designer' was Rudolph Bultman.

##### 2.6.3.1.1 Redaction Criticism

Redaction Criticism: An Historical Discipline that seeks to uncover the theology and setting of a writing by studying the ways the redactor or editor changed the traditions he inherited and the seams or transitions that the redactor utilized to link those traditions together. Redaction criticism is an outgrowth of form criticism

### 2.6.3.2 Canonical Criticism

Canonical Criticism is “a method of study that has as its primary focus the interpretation of the New Testament within its canonical context.” See NTCL. It too, is an outgrowth of the failures of Tradition-historical criticism.

### 2.6.4 Literary Criticism

Literary Criticism: to understand or to look at the text of a document for its own sake. It is concerned with the style(s) used in a document. It is in the main, ahistorical.

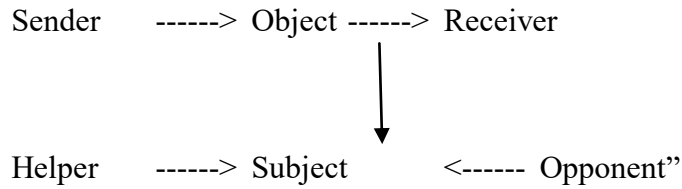
#### 2.6.4.1 Structuralism

Structuralism: a method of analyzing data that arose in several disciplines within the humanities and social-sciences (anthropology, sociology, linguistics, and literature). Please see Appendix to IBI. It is broken down into two types of analysis.

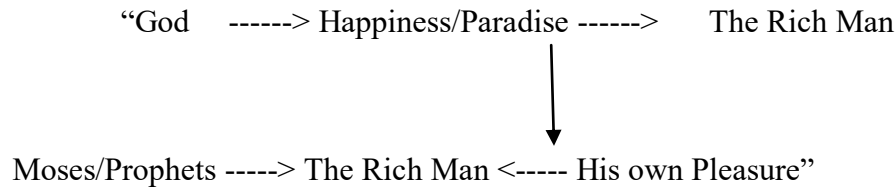
##### 2.6.4.1.1 Actantial Analysis

According to IBI,

“Actantial Analysis of a narrative affirms that almost all stories, to have any kind of full-fledged plot, disclose six major actants, that is, characters or objects that develop the essential action of the story. Specifically, a “subject” who may be aided by a “helper” and hindered by an “opponent.” Occasionally, one or two of these actants are missing, and often one character or object fills more than one slot. The six actants are often exhibited in diagrammatic form as follows:



The IBI then gives a diagram of Luke 16:19-31, The Rich Man and Lazarus:



#### 2.6.4.1.2 Paradigmatic Analysis

Again, IBI comes to our rescue (whether we want to be rescued or not!).

“This second branch of structuralism focuses on a paradigm of oppositions. Its advocates believe that the core message of a narrative lies in pairs of opposites and the ways, if at all, in which they are mediated or resolved. Levi-Strauss believed that all religious myths (i.e., stories of how mankind got into its current religious predicament, can be extricated from it, whether historical or legendary) represent attempts to mediate opposition.”

For a more complete look at these kinds of structural analysis read the Appendix to the IBI. According to the IBI, these two kinds of analysis are **“on the wane.”**

#### 2.6.4.2 Narrative Criticism

Narrative Criticism is “a branch of modern literary criticism that attempts to analyze the Bible as to plot, theme, motifs, characterization, style, figures of speech, symbolism, foreshadowing (types), repetition, speed of time in narrative, point of view, etc..” (See IBI)

### 2.6.4.3 Poststructuralism

#### 2.6.4.3.1 Reader-Response Criticism

#### 2.6.4.3.2 Deconstruction (Nietzsche -> Jacques Derrida)

## 2.6.5 Sociological Criticism

### 2.6.5.1 Social History

This is an attempt for the most part to read what we think we know about how things 'really ought to be' in the Biblical text, into our interpretation of the Bible or religion. That is, we fit the Bible into our 20th/21st century world view. Whether our "fundamentally straight" teaching friends may protest, any of them that say "just read it," or, "what does it mean to you," etc. may be slipping into this kind of Biblical shoddiness.

### 2.6.5.2 Behaviorism (Our term)

Behaviorism is the application of Modern Theories of Human Behavior to Scripture Texts. "We could care little about, what is the literal meaning of the Bible. we can change interpretations enough so it says what we believe."

#### 2.6.5.2.1 Liberation Theology (Hermeneutics?)

#### 2.6.5.2.2 Feminist Theology (Hermeneutics?)

## 2.6.6 The New Hermeneutic.

The new hermeneutic is an outgrowth (an attempt to correct some of the failures) of the neo-orthodoxy of Bultmann and Heidigger (existentialism). The theory draws upon the modern theory of linguistics so that each use of language brings a new entity into being called a "word happening" or a "speech event." As IBI states on page 50; "each speech event communicates its own unique truth - and this is the crucial point - in light of the *hearer's own experience*." (italics are mine). **Folks. It ain't a new event if a writer uses the same word in a similar context!**





## **APPENDIX D**

### **THE GOSTICS - INTRODUCTORY REMARKS ON I JOHN**

## THE Gnostics - Introductory Remarks on I John

### I. Authorship and Date

#### A. External evidence

1. Ireneus (115-125 to 202?) states that this epistle was written by John the Apostle at the end of Domitian's (51-96) reign. Domitian became Roman Emperor after the death of his brother Titus, in A.D. 81. Ireneus was a pupil of Polycarp of Smyrna, the pupil of John the Apostle.
2. Clement of Alexandria (150 TO 219?), claims it to be John the Apostle's
3. Tertullian (150 to 240?), also cited it as John's
4. Origen (185 to 254?) quotes this epistle and refers to it as John's.
5. Dionysis (190-265), a student of Origen, regards this epistle as written by the same author as the gospel.
6. Polycarp (69-155), John's disciple, alludes to the content of this letter by quoting it several times.

The date of I John is probably 90-95 A.D; the author, the Apostle John.

#### B. Internal Evidence

1. I John 1:1-4 indicates the writer was evidently an eyewitness to the Incarnated and Resurrected body of Jesus Christ which he assumes in a real, physical body.
2. He writes, as one having authority, to his little children. Note the diminutive  $\tau\epsilon\kappa\upsilon\lambda\alpha$ .
3. The fact it was considered canonical from the first, while written without an author's name, is one of the more significant indications that this letter is from some important individual in the church. Part of the reason names are not mentioned by individuals is that, to them, there is no question of authorship.
4. The simplicity of style and commonality of words and expressions between this letter and John's Gospel show that the Gospel writer, the Epistle writer, and the Apocalypse writer were all the same. A look at the Greek manuscript of John 1:1 with I John 1:1, II John 7, Rev. 1:8 and I John 1:4 with III John 4 indicate similarity and at times exactness of expression.

### II. The Character of the writing

- A. No greeting, no address, no benediction, no author's name all of which were customary in the epistolary style of the 1st century.
- B. In many ways this is more a theological and practical treatise of Christian doctrine (like Hebrews) than an epistle, and yet in spite of this it retains the personal touch of "I write unto you little children."

- C. Christ as the very Word of the Father, the very God Incarnate, is preeminent in the book.
- D. The style is simple, forceful, graphic, beautiful, - no storm of words. John operates on the idea that "If you can't say what you mean in 10 words or less you don't understand the subject."
- E. The voice of an unquestioned teacher to disciples who are assumed to be anxious to fulfill their calling. John states the case without resorting to a lengthy defense.

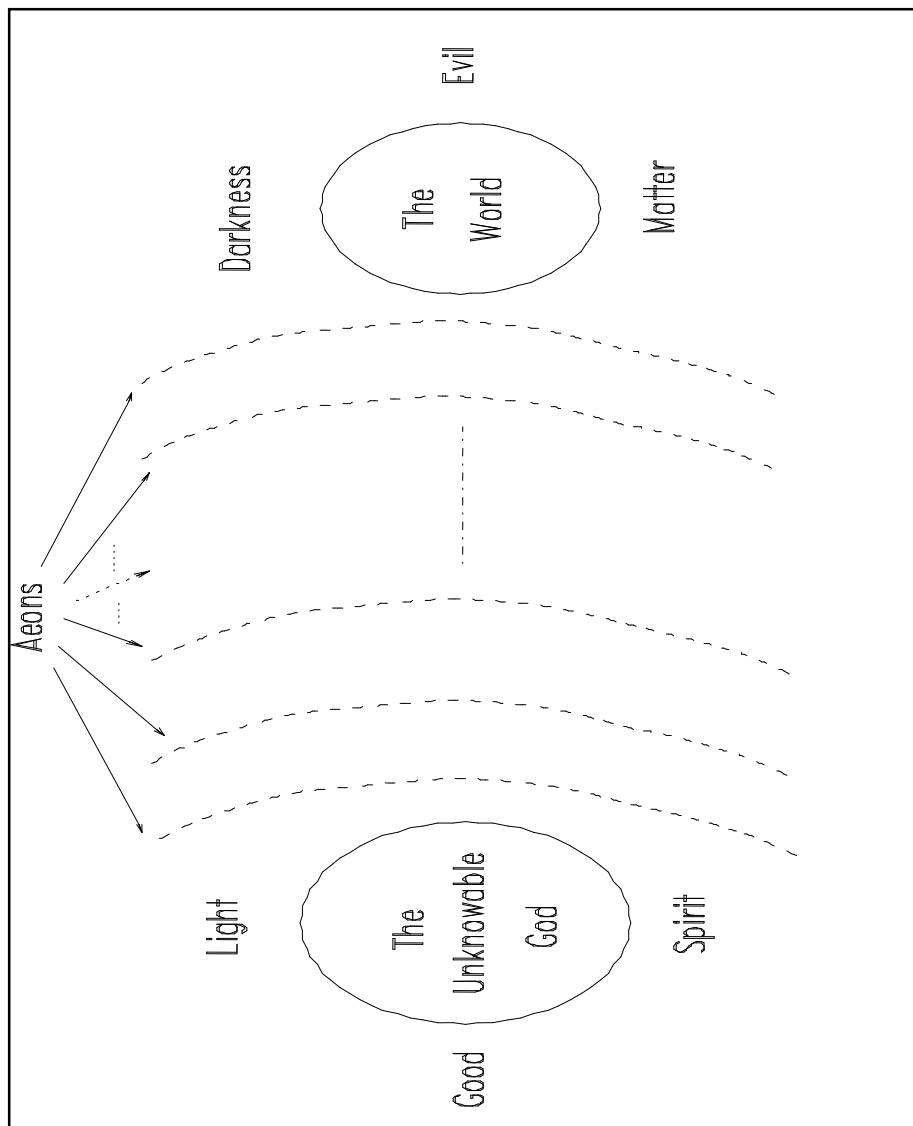
### III. The Occasion for the Writing

Attacks came on the Church from within and without but especially by those that had adulterated the Gospel with the Pagan/Judaistic/Philosophical conjectures of that day. There was no name especially given to those heresy's in those days, but today we call their heresy "Gnosticism" from the Greek noun  $\gamma\nu\omega\sigma\iota\varsigma$  (knowledge).

The ground work of Gnosticism was supplied by a number of mythologies which had become fused together in the process of Religious/Philosophical Syncretism. This was in part due to displacement of cultures by religious rulers from early times until more than 200 years after the foundation of Christianity. It also was helped in part by wild interpretation of Scripture that was an attempt to make God's Word fit whatever the interpreter might think were "good" elements in other religions and cultures.

#### A. The Gnostic Doctrine of God:

They held that the Supreme Being was an Ineffable God. i.e., too overpowering to be expressed in words; indefinable and therefore non-propositional and unknowable.



An Illustration of the Gnostic Doctrine of the World

Aeons were thought of as dualistic, attributes and powers of the unknowable arranged as male and female pairs (syzygies<sup>1</sup>). e.g., "God begets first the masculine productive mind or reason (ο νοϋς) with the feminine receptive truth (η αληθεια). These two produce the word (ο λογος) and the life (η ζωη) and these again produce the (ideal) man (ο ανθρωπος) and the (ideal) church (η εκκλησια) . . . . .

**These Aeons together constitute the Pleroma** (πληρωμα), the plenitude of divine powers which Paul applies to the Historical Christ in Col. 2:9<sup>2</sup>

<sup>1</sup> Syzygy: a joining together, conjunction.

<sup>2</sup> Schaff., History of the Christian Church, Vol II, pp 474f, Doctrines of Valentinian Gnosticism

### B. The Gnostic Doctrine of Sin

Sin to them was ignorance (ala Socrates of Greek Philosophy). Righteousness (and hence salvation) came by knowledge (ΓΝΩΣΙΣ) of specific Gnostic "truths" imparted by their teaching

### C. The Gnostic Doctrine of Man (Anthropology):

Man consists of Spirit (ΠΝΕΥΜΑΤΙΚΟΣ - pneumatikos<sup>1</sup>), soul (ΨΥΧΙΚΟΣ - psychikos<sup>2</sup>), body (ΣΩΜΑΤΙΚΟΣ - somatikos<sup>3</sup>, ΦΥΣΙΚΟΣ - phusikos<sup>4</sup>, ΣΑΡΚΙΚΟΣ - sarkikos<sup>5</sup>, ὙΛΙΚΟΣ - hylikos<sup>6</sup>).

The body being material is, according to the Gnostic doctrine, evil. This body is unredeemable. Only the Spirit and the soulish part of man being non-material are redeemable<sup>7</sup>. The Gnosticism that John was writing about was not a fully developed form that was in evidence later in the 2nd and 3rd centuries.

### D. The Gnostic Doctrine of Redemption (Soteriology):

Redemption is a deliverance from the material world, which is regarded as intrinsically evil.

e.g. the syncretistic element of Gnosticism changed the Persian dualism of light and darkness as two natural principles in eternal conflict, into the metaphysical conflict of spirit verses matter.

This deliverance was also thought to be an escape to a world of freedom. The escape was necessary in Gnosticism because the "evil" material world was predetermined by the syncretism of oriental fatalism. e.g. Astrological beliefs that all of creation is subject to the motion of planets.

### E. The Gnostic Doctrine of a Physical Resurrection

The Gnostic doctrine of a physical resurrection or of personal immortality, was impossible due to the inherent evil of matter. Their concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature of the Christian doctrine of election. Early Gnostics recognized only two classes of men: 1, spiritual; 2, an inferior class variously referred to as psychikos, choixos, or hylikos.

Later Gnostic schools allowed for three types of individuals:

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1 Spiritual as opposed to somatikos. Eph. 6:12; I Cor. 15:44, 45, 2:13,15, 3:1, 14:37; Gal. 6:1; I Pet 2:5; Rom. 1:11, 7:14; I or. 2:13, 10:3,4, 12:1, 14:1; Eph. 1:3, 5:19, Col. 1:9, 3:16; I Pet. 2:5, Rom 15:27, I Cor. 9:11 +

2 The lower part of the immaterial in man - soulish. I Cor. 2:14, 15:44,46; James 3:15; Jude 19 +

3 For the body, bodily. I Tim. 4:8; Luke 3:22

4 Merely natural, produced by nature. Rom. 1:26,27; II Pet. 2:12 +

5 Associated with, or pertaining to the flesh, fleshly, carnal: under control of hose appetites. Rom. 15:27; I Cor. 9:11; I Cor. 3:3; II Cor. 1:12, 10:4; I Pet. 2:11 +

6 Evil matter. Not found in N.T.

7 C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

1. Spiritual - pneumatikos - those having gnosis
2. Soulsh - psychikos - ordinary Christians having only pistis - ΠΙΣΤΙΣ (faith)
3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

#### F. Incipient Gnosticism

Although 1st Century Gnosticism cannot be isolated to a particular set of doctrinal beliefs due to the wide diversity of "Gnostic" theology, and, being in its incipient (beginning) stage, certain basic beliefs can be written down that characterize a wide section of the Gnostic adherents.

1. The unknowability of the Supreme Being (God is totally other), c.f., neo-orthodoxy.
2. Allegorization or mythologization of Scripture to fit Gnostic theology (avoids historical-grammatical interpretation)
3. Only the pneumatic (spiritual) part of man is redeemable - no bodily resurrection.
4. Stressing self-knowledge rather than ethics and doctrine (sensitivity training)
5. Salvation via esoteric knowledge, e.g. simple Bible stories about Jesus, a literal cross, a real resurrection may be sufficient for common people, ordinary churchmen, but, the really spiritual person goes beyond this to see cross, resurrection, ascension, pentecost, etc. merely as symbols of higher truths, c.f., liberalism.  
Abraham's trek to Palestine is really "the story of a Stoic (Abram) Philosopher who leaves Chaldea (sensual understanding) and stops at Haran which means "holes," and signifies the emptiness of knowing things by holes (the senses). When he becomes Abraham he becomes a truly enlightened Philosopher! To marry Sarah is to marry Abstract Wisdom!
6. Consider the conduct of a Gnostic: Starting with the basic concept that matter is evil (and so the body), Gnostics came up with basically two different conclusions.
  - a. The body is of this world so it doesn't matter what one does with it.
  - b. The body is matter and hence evil so it is to be negated - adherents became strict ascetics.
7. Gnostics picked up Orthodox Christian terminology to express what was basically an un-Christian philosophy.
8. The human element in redemption was merely a deceptive appearance - He only seemed real.

The Gnostic system was like Grandma's stew; an assortment of Greek philosophy, Jewish speculations, Eastern mysticism, Christian phraseology, in a base of Persian dualism, violently seasoned with a blend of allegorism, an excess of type and symbol, the whole mess covered over with a bonnet of the irrational. It was then, a syncretistic amalgamation of about everything known to man.

The church at this stage was fighting for its life due to the confounding pseudo-intellectualism of the Gnostic adherents. John's letter, as we will see, points out these errors one by one and gives us a sample for an apologetic (defense) against error in our day. The church that doesn't realize a battle is going on, has become a spectator. In such conflicts, God commands us to be participants (Eph. 5, etc.). John's methods, when rightly understood and utilized, will make us better prepared ambassadors for Jesus Christ.

**APPENDIX E**  
**ANSWERING MUSLIM OBJECTIONS TO THE TRINITY**

**By K. Dayton Hartman II, et. al.**



## ANSWERING MUSLIM OBJECTIONS TO THE TRINITY<sup>41</sup>

### K. Dayton Hartman II

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#### E. 1. The Necessity of Trinitarian Apologetics

The historic, orthodox doctrine of the Trinity is entirely unique among the world's religions.<sup>2</sup> In light of this fact, there exists a temptation to ignore the Trinity when evangelizing Muslims. By omitting the Trinity from mission efforts, those reaching Muslims for Christ have failed to recognize that, as Timothy George has noted, "Bare monotheism divorced from the rich content of biblical faith is not enough. **The doctrine of the Trinity is not peripheral, but essential to our understanding of the character and nature of the one God.**"<sup>3</sup> **As a result, any mission effort that fails to address and contextualize the Trinity is not only unbiblical, but could be regarded as heretical.** The Great Commission cannot be fulfilled if the Trinity is forgotten. This reality is made apparent when one considers the following facts.

First, the very act of the incarnation requires the efforts of the entire Godhead. The Father is the sender, the Son is the one sent, and the Holy Spirit empowers. The incarnation is the foundation of the Gospel, for without the incarnation there is no Gospel. **The basis of the Gospel is the sacrifice of God in human form on behalf of humanity.** Therefore, the Gospel message requires a triune God. **Second, Christian mission efforts are Christocentric, not Christmonistic.**<sup>4</sup> While the focus of all "mission" efforts is to introduce the lost to the Messiah, Christ Jesus, this is not the only focal point. **At the very least, Christ's role within the triune God must be addressed to ensure that those evangelized are coming to salvation in the true Christ.**<sup>5</sup> Third, it is impossible to separate the message of Christ from the Trinity. In the first two chapters of the book of Acts, the reader is informed that the power and work of the Spirit aids in evangelism. According to John's Gospel, the convicting work of the Holy Spirit brings the lost to salvation in **Jesus Christ.**<sup>6</sup> Therefore, one cannot address the need to recognize Christ as the Messiah without invoking the work of the Trinity. Finally, it is the goal of all mission efforts to bring people into a relationship with the one true God, so that they may glorify Him as the triune God.<sup>7</sup> James White correctly observes: "We have to have knowledge of our God to worship Him correctly. If we have defective knowledge, or worse, if we have wrong information...our worship is either lessened, or it is completely **invalid**, as the worship of idols and false gods."<sup>8</sup> **The doctrine of the Trinity is so intertwined with the saving work of Jesus Christ that it cannot be avoided nor neglected in reaching Muslims for Christ.**

#### E. 2. The Doctrine of *Tawhid*

The strength of Islam lies in its absolute adherence to monotheism. Denying the existence of all other deities, **Islam represents the most rigid form of monotheism among the world's monotheistic religions.** **The fundamental article of faith in Islam, the *shahada*,**<sup>9</sup> **affirms that "There is no God but Allah."**<sup>10</sup> It is through its devotion to the oneness of God that Islam has expanded.

The monotheism of the Qur'an could be **summarized** in Surah 112:1-4: "Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him." In his commentary on this passage, **Yusuf Ali readily admits**

**that the intent of this Surah is the negation of the Christian conception of the Godhead.<sup>11</sup>** The doctrine of the Trinity is perceived as beyond the teaching of Scripture, as **Muslims believe that there is nothing in the divine books (the Old Testament and Qur'an) which reveals any triune concepts.<sup>12</sup>** Further, the doctrine of the Trinity is seen as ludicrous for allegedly violating the basic rules of logic. A common objection raised is: **“How can God be one and three at the same time? It is absurd, rationally impossible, and mathematically wrong.** Unity and Diversity cannot gather together.”<sup>13</sup> **In addition, some Muslim scholars reject the Trinity because they believe that it is impossible for two persons sharing equal power to exist without some type of power struggle or collision.**<sup>14</sup> Consequently, there can be but one divine person.<sup>15</sup> Thus, Muslims object to the Trinity, not only because it violates the description of Allah in the Qur'an, but **because it is believed to be logically impossible.**

### E. 3. Answering Muslim Objections to the Trinity

In describing the absolute unity of Allah, **Muslim theologians paint a picture of undifferentiated unity. However, undifferentiated unity is only a mathematical possibility rather than a physical reality. If one were to look unto the natural order to find an example of undifferentiated unity, nothing would be discovered. In fact, rather than undifferentiated unity, nature reveals a multitude of examples for plural unity. Timothy Tennent gives the following illustration:**

A stone has little internal differentiation. If you split a stone in to two pieces, you have not destroyed the essence of the stone; you have created two smaller stones. However...If you cut a tiger in to two pieces, you do not get two smaller tigers. In the act of dividing the tiger you destroy the very essence of the tiger. A tiger, although a complex and internally differentiated creature, has an indivisible essence because it cannot be separated without destroying that essence.<sup>16</sup>

The complexity of the tiger is undeniable; however, his unity is even greater than the unity of one of the most basic objects on earth, a stone. From this illustration, the following facts can be established. **First, complexity does not negate unity. An object can be complex, yet entirely unified. Second, internal differentiation does not contradict absolute unity. In fact, it is external differentiation that runs counter to unity. Last, throughout the created order, illustrations of complex unity can be presented.** These examples range from common mammals to human beings. **For example, the human body is an instance of unity possessing complexity.** The essence of a human being is unified, yet there is plurality in its parts. For instance, the ears and eyes are fully parts of the body yet each is unique from one another in structure and function. Despite sharing in the same essence, the ears hear and the eyes do not; likewise, the eyes see and the ears do not.<sup>17</sup> At any given moment one could say that they see and yet they do not see; that they hear and yet they do not hear.<sup>18</sup> This does not represent a contradiction because the distinct portions of the body share in a unified essence.<sup>19</sup> While different from one another, the parts of the body would cease to function if they were to be separated from the essence of the body. **Thus, plurality and unity are entirely compatible.**<sup>20</sup>

#### E. 3.1 A Knowable God

The example of plural unity within the creation is undeniable. As a result, **a Muslim may object to the use of the created order as analogous with the nature or essence of God.** However,

such an objection would be unfounded because **the Qur'an uses a plethora of anthropomorphisms to describe the nature and actions of Allah.**<sup>21</sup> In light of this, to claim as the Qur'an does, that Allah is beyond description or analogy is logically self-defeating.<sup>22</sup> **i.e., Allah sees, hears, understands, knows, feels, etc.**

If Allah is beyond description, then nothing meaningful could be said regarding Allah. **In this scenario one could not say that Allah "knows" anything, for the human understanding of "knowledge" can only be compared with human experience. Likewise, if one were to say that Allah "loves" or is "compassionate," he would be making a nonsensical statement.** The only referent by which one is to understand "love" and "compassion" is human experience and action. If one denies that these characteristics could be analogous to those of Allah, then he is left with no way to know that Allah possesses "love" or "compassion." **Such a position would negate the information regarding Allah ascertained from his ninety-nine beautiful names.**<sup>23</sup> With the majority of Sunni Muslims understanding these names to be adjectival descriptions of Allah's divine attributes, such a negation would be quite damaging to Islam's theological landscape.<sup>24</sup> **e.g., Surah 59:22-24. The remainder of the ninety-nine names are found in the traditions recorded in the Hadith.** {See Table 3.01 Asma Al Husna: 99 Beautiful Names Of Allah. NEC}

If one continues in his insistence that Allah is beyond description, he falls into the proverbial "rock and a hard place." By claiming that one cannot describe Allah or know Allah through analogy, he has made a self-contradicting statement. For if nothing can be known of God through any imagery in the created world, one could not know that the imagery of the created order provides no insight into the nature and essence of Allah. **To propose that the created order bears no resemblance to Allah is to claim to know something, albeit negative, about Allah's nature that one could not possibly know. In essence, one has stated that they know that nothing can be known of Allah's nature. What one is left with then is absolute agnosticism.**

The objection could be raised that Allah has no essence; that is to say, his nature is beyond anything we can "know" because there is no "nature" to be known. However, such a claim would, again, be inconsistent. **Muslims believe that Allah is the eternal, necessary being.** However, if Allah is necessary, "...he must have a nature or else he could not be by nature a necessary kind of being."<sup>25</sup> **If Allah's nature does not necessitate his eternity, then he would not be eternal.** Thus, to object to the use of analogy in describing the nature of Allah, the Muslim must disregard the Qur'an's use of anthropomorphisms and retreat into theological agnosticism.

### E. 3.2 Are Muslims Binarian?

The supposed eternity of the Qur'an carries with it significant implications in discussing the Trinity with Muslims. This is because **the Qur'an presupposes its own eternity and preservation. According to the Qur'an, Allah is in absolute isolation. He exists in total solitude with nothing beside him except for the Qur'an itself. Surah 85:21-22 reads: "...this is a Glorious Qur'an (inscribed) in a Tablet Preserved."** In his commentary on this Surah, **Yusuf Ali** readily admits that **this passage conclusively demonstrates that the Qur'an is eternal.**<sup>26</sup> Additionally, in Surah 43:4, the Qur'an is described as being in the mother of the book. It is the source of revelation and exists eternally in the presence of Allah.<sup>27</sup> According to Arthur Jeffery, **"The Qur'an is Allah's speech, not a created thing..."**<sup>28</sup> Because Allah's speech (*kalimah*) is eternally part of his nature, the Qur'an must therefore be eternal as well.<sup>29</sup>

After observing the relevant material, Ignaz Goldhizer writes: **“Speech is an eternal attribute of God, which as such is without beginning or intermission...consequently...the Qur’an has existed from all eternity. The Qur’an is uncreated.”**<sup>30</sup> With a number of Muslim theologians<sup>31</sup> asserting the eternity of the Qur’an and with the preponderance of Sunni Muslims agreeing with this assertion, one must question as to how this differs from the Christian notion of Trinity.<sup>32</sup> **If speech is an eternal attribute of God, and the Qur’an has existed eternally alongside of Allah, would this not open the door for plurality within unity? If the Qur’an is in some form an attribute of Allah’s essence, yet it is eternally distinct from Allah, then how is this different from the concept of the Trinity proposed by orthodox Christians? Undeniably, if the Qur’an is eternal, as the attribute of Allah’s speech, and yet exists distinctly in the “preserved tablet,” this is analogous to the Christian conception of Trinity.**

**Muslims believe in two eternal things, yet they are, without question, monotheists.**<sup>33</sup> All three members of the Trinity are distinct from one another, yet all exist eternally in the same essence. This is **represented in John 1:1**. According to the Apostle John, Jesus Christ eternally existed alongside God the Father, yet there is but one God; Christ was with God and was at the same time God.<sup>34</sup> In light of a belief in the eternity of the Qur’an, it would be incorrect and inconsistent for the Muslim to object to the Trinity because the doctrine proposes that all three members of the triad share fully in the divine essence.<sup>35</sup>

**For one to claim that the Trinity is illogical on the basis of shared essence, he must also deny the eternity of the Qur’an. “In other words, the basic Muslim logic of either monotheism or polytheism (which includes tritheism) is invalid.”**<sup>36</sup> The fundamental beliefs of Islam presuppose some type of binarian eternity. **Consequently, only if Muslims allows for the possibility of Trinitarian eternity can they continue to logically and consistently maintain their conception of the eternal nature of the Qur’an.** To disallow plural unity would render the doctrine of the Qur’an’s eternity null and void. **If Islam loses the doctrine of eternal speech then it also loses Muhammad’s verification of apostleship.**<sup>37</sup> Once Muhammad has lost his apostolic credentials, his message becomes meaningless. **Therefore, a denial of the orthodox doctrine of the Trinity not only cuts to the heart of Christianity, but logically destroys the fundamental basis of Islam.** Therefore, the Muslim would do well to consider the viability of Trinitarian, plural-unity in light of the Qur’an’s eternal existence. Just as the Qur’an is Allah’s eternal word, **so is Christ the Father’s eternal Word**; they are unified in essence yet distinct in person.

### E. 3.3 The Superiority of the Trinity

The doctrine of the Trinity far surpasses the Qur’an’s presentation of God’s nature in philosophical coherence and beauty. The Qur’an’s description of Allah is rife with inconsistencies. **{the Mystical “WE” NEC}** The God of Scripture, however, holds up under philosophical scrutiny. What follows will be a number of aspects representing the superior elements of the Trinity over *tawhid*. (Arabic: توحيد *tawhīd*; English: doctrine of Oneness [of God]).

**First, the doctrine of *tawhid* fails to explain the human desire for love and community.** According to Scripture, man is made in the image of God. This does not mean we resemble God physically, for God is a spirit, but **rather that we share God’s qualities of mind, will, and emotion.** **In addition, we share God’s desire for community.** In *tawhid*, all is consumed into

the “one.” **Within Islam there is no theological basis for human community.** This is because, **prior to creation, Allah was not relational because he existed in total isolation.** One must remember that **theology precedes anthropology.** Consequently, **if Allah does not exist in community, there is no basis for human community.** Likewise, there is no rational foundation for assuming that the personal can originate from that which is impersonal. **A monad god could not create beings who desire community.?????** In contrast to this stands the God of the Bible. As the eternal being of love, which exists in three persons, the Trinity is an eternal community of absolute unity. The Trinity is relational, therefore mankind, as a reflection of God is relational and desires community.

**Second, because Yahweh desires community, He is accessible to His creation. Allah is impersonal and unreachable.** The God of Scripture desires fellowship with His creation. Without this relational basis God could not reveal Himself to His creation. **If Allah is not a “person” in the relational sense, then he is incapable of revealing himself. As result, no one, not even the prophets, could claim to know anything concerning Allah. Yahweh is relational; therefore, it is theologically consistent to assume that Yahweh can and does reveal Himself. Additionally, Scripture stresses the intimate nature of God. He literally acts as Abba, Father, to all who trust in the finished work of His Son, Jesus Christ.** The doctrine of *tawhid* renders Allah unable of engaging in a relationship with his creation. **Therefore *tawhid*, anthropologically speaking, is inferior to the doctrine of the Trinity.**

### E. 3.4 The Philosophical Coherence of the Triune God

The philosophical description of the Trinity that follows not only presents a philosophical basis for the relational attributes of the Trinity, but also further demonstrates the superiority of the Trinity over and above *tawhid*. The purpose of this exploration is not to defend the Trinity against all charges of incoherence, but rather to address concepts vital in presenting the Trinity to Muslims.

#### E. 3.4.1 The Description Of The Trinity With Regard To Functionality.

When describing the Trinity in philosophical terms, one may inadvertently insist upon three divine beings; however, if this insistence occurs, it does so in direct opposition to the historical doctrine of the Trinity.<sup>38</sup> Simply stated, the orthodox doctrine of the Trinity depicts God as three persons, yet a single divine essence.<sup>39</sup> According to Richard Swinburne, the existence of three divine persons is plausible.<sup>40</sup> This does not mean, however, that three necessary beings or separate individuals exist.<sup>41</sup> Instead, the possibility remains for more than one divine person to exist, providing that their generation is found within one another.<sup>42</sup> More than one omnipotent person cannot exist unless omnipotence is grounded within a mechanism distinguishing a hierarchy.<sup>43</sup> **That proposed mechanism is God’s essence.** From within the essence appear the functional titles of the Trinity. **The Father is eternally in the role of Father,** not because of any advantage in deity over the other persons of the Trinity, but **rather in His functional role. Likewise, the Son and the Spirit take their names as a result of their functional**

**activity.** This means that, while there is functional subordination within the Trinity, there is **no ontological subordination**.<sup>a 44</sup>

How can three persons exist within a single essence? God, by definition, is simple; that is to say, He is indivisible not that His essence is lacking complexity.<sup>45</sup> If His essence were divided, He would not be God. This fact, however, does not negate the plurality of persons within the Trinity. Plurality is possible in the sense that tri-unity is intrinsic to the divine nature or essence of God.<sup>46</sup> While one could call the Father alone “God,” this title would not qualify as a statement of absolute identification.<sup>47</sup> Each member of the Trinity is not an individual instance of divinity, but rather is divine because tri-unity is inherent to deity. This principle does not defy the law of non-contradiction, and is on that basis logically coherent. Norman Geisler describes the argument as follows: “(1) God is one and only one in *relation* to His essence; (2) God is more than one (viz., three) in *relation* to His persons. These are two different senses or relations. Therefore, the Trinity is not contradictory.”<sup>48</sup>

**Augustine’s analogy of love is quite useful in describing the necessity of the triune nature of God. If God is Love ontologically, He necessarily requires someone to love in order to exist.** For a being that is absolute love to exist as an eternal, necessary being, He must have an object of love. **In addition, for God to be perfect love, He necessarily must be plural. Richard Swinburne has noted that, “There is something profoundly imperfect and therefore inadequately divine in a solitary divine individual.** If such an individual is love, he must share, and sharing with finite beings such as humans is not sharing all of one’s nature and is therefore imperfect sharing.”<sup>49</sup> **Undoubtedly, a perfect, ontologically divine love demands plurality.** Merely two persons would not logically resolve this issue. While two persons can love one another, this type of love is individualistic. A perfect love demands some type of shared, selfless love. This is only accomplished while three persons exist within the Godhead. As Augustine has noted, there must be a lover, one being loved, and the power, or Spirit, of love. Therefore, any being that can be rightly described as “love” must exist in plurality. **This plurality does not lend itself to polytheism, for, as Occam {Occam refers to the doctrine of simplicity – The ‘Razor’ – and was not a person}<sup>b</sup> has pointed out, there is no need to unnecessarily multiply a number of entities. For the purpose of ontological, perfect love, only three divine persons are needed. Stated concisely, the doctrine of the Trinity may be beyond human comprehension, but it is not irrational.**

### E. 3.5. Conclusion

The Trinity provides a coherent understanding of God’s nature, whereas *tawhid* crumbles under careful scrutiny. **Illustrations for plural-unity pervade the natural order yet one fails to find any object representing undifferentiated unity. Additionally, the Muslim notion of the Qur’an’s eternity screams of plural-unity. If one denies plural-unity, one must also deny the eternity of the Qur’an; thereby destroying the foundation of Islam.** Furthermore, the doctrine of the Trinity provides a clear explanation and theological basis upon which one can understand the human desire for love and community. Prior to creation, **Allah was non-relational. As an inherently, non-relational being, Allah would be incapable of providing a**

<sup>a</sup> Subordinationism is a doctrine in Christian theology which holds that the Son and the Holy Spirit are subordinate to God the Father in nature and being. **Subordinationism, in its various forms, was an Early Arian [Christian?] doctrine until the mid 4th century, when the Arian controversy was finally settled,** after many decades of debates, with the formulation of the doctrine of Trinity.

<sup>b</sup> Occam's (or Ockham's) razor is a principle attributed to the 14th century logician and Franciscan friar William of Ockham. Ockham was the village in the English county of Surrey where he was born.

**basis for human community.** Finally, the doctrine of the Trinity provides an explanation for the human pursuit of love. Because the Trinity has existed for all eternity in a community of love, the human desire for love springs forth from mankind's reflection of the divine. **Without a Creator who possesses plural-unity, such an expression would be impossible. How then can one insist upon adhering to a cold and barren monotheism?** The Trinity conveys the overwhelming brilliance of a loving God Who exists in a vibrant community of love. **Therefore, the church must not shy away from confronting Islam with the tri-unity of God.**

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The remainder of this article is by N. Carlson and W.E. Vine.

### E. 3.5 The Analogy Of The Trinity From Man's Creation To God's Ultimate Intention.

by N. Carlson

The analogy of the Trinity from man's creation to God's ultimate intention, may be seen in the very words of Scripture.

*Ge 1:26 And God said, Let us make man in our image, after our likeness:*

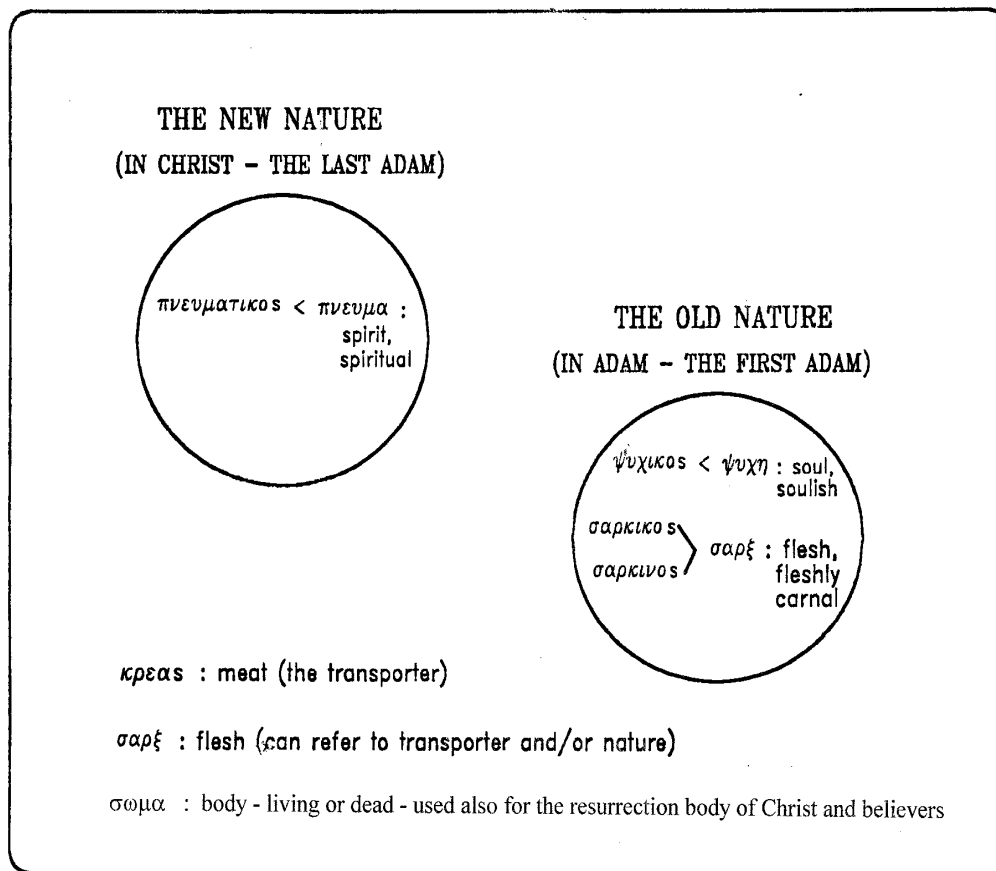
וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ, כְּדְמוּתֵנוּ;

*and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

In this we see the plurality of the Godhead expressed by the plural of Majesty, Elohim, followed by the two inseparable 1 CP Personal pronouns **נו**, Us, Our. Man was initially created with a body, a soul, and a spirit.

Because of Adam's sin, the spirit died so man became a dichotomous being. Until regeneration occurs, Man is unable to communicate with God (Eph 2:1-8).

The Holy Spirit must quicken him before the regeneration can take place. Notice that the two inanimate parts of the regenerate man are the Soul and the Spirit. The only physical portion is contained in the Body.



**Figure E1. The Believers Three Natures – Rom 7:1-25.**

Note that the Trinity, at least now (and probably from eternity), is composed of three persons, according to the Scripture, two are pure Spirit: The Father and The Holy Spirit. The Third is The God-Man in the Glories. Finally, The Theophonic Angel of Jehovah was seen by many in O.T. Times. The LORD Himself was seen by men.

- (1) By Adam when God walked in the garden. Gen 3:8-10.
- (2) By Abraham when the LORD and Two Angels appeared to him and ate with him prior to the destruction of Sodom and Gomorrah Gen 18:1-19:1.
- (3) By all Israel when He walked, talked, performed miracles, Died on **the Cross** for the Sins of every man.

### E. 3.5.1 THE CROSS IN Gal 03 13.

by N. Carlson

The 'cross' in the N.T. is an example of improper identity transfer: the actual form of the object of his impalement was to a very high probability, grammatically, contextually, historically, and Biblically, **a tree or stake**. 'the cross of Christ', here, Phil 3:18, σταυροῦ, is used as a metaphor and as an emblem for the identity of Jesus the Christ, and for Christ's death, burial, and resurrection for the sins of the world (effective for those individuals only, who have believed). During the times preceding Jesus there were no "Joe Schmidt, Cross-makers". This term "cross" used 27 times in the New Testament was a pole which could be easily emplaced for the



execution of prisoners. It is the translation of the Greek Word 4716. σταυρός <sup>3</sup>stauros; from the same as 2476; an upright stake, (the Roman instrument of crucifixion):--The term cross came when Paganism crept into the Catholic Churches. of the third century. (The 'mystic' TAU; "T" was the cross of Tammuz. The cross was ment to represent the T in Tammuz.

**Dr. Bullinger, in the Companion Bible, appx. 162, states,** "crosses were used as symbols of the Babylonian Sun-god (Tammuz)... It should be stated that Constantine was a Sun-god worshipper ... The evidence is thus complete, that Yahusha was put to death upon an upright stake, and not on two pieces of timber placed at any angle."

**Rev. Alexander Hislop, The Two Babylons, pp. 197-205,** frankly calls the cross "this Pagan symbol ... the Tau, the sign of the cross, the indisputable sign of Tammuz, the false Messiah ... the mystic Tau of the Cladeans (Babylonians) and Egyptians - the true original form of the letter T the initial of the name of Tammuz ... the Babylonian cross was *the recognized emblem of Tammuz.*"

**In the Encyclopaedia Britannica, 11th edition, vol. 14, p. 273,** we read, "In the Egyptian churches the cross was a pagan symbol of life borrowed by the pagan-Christians and interpreted in the pagan manner." Jacob Grimm, in his Deutsche Mythologie, says that the Teutonic (Germanic) tribes had their idol Thor, symbolized by a hammer, while the Roman Pagans had their crux (cross). It was thus somewhat easier for the Teutons to accept the Roman Cross.

In Gal 3:13, is written, including a quote from Deut 21:23, shown in **yellow**, below:

Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, **Cursed is every one hanged upon a tree,**)

{V-P<sub>erf</sub>.PP-NMS< καταράομαι: curse, pass. *be cursed, be under a curse, here; a super curse*}  
 BYZ Gal 3:13 χριστος {N-NSM} ημας {P-1AP} εξηγορασεν {V-AAI-3S} εκ {PREP} της {T-GSF} καταρας {N-GSF} του {T-GSM} νομου {N-GSM} γενομενος {V-2ADP-NSM} υπερ {PREP} ημων {P-1GP} καταρα {N-NSF} γεγραπται {V-P<sub>erf</sub>.PI-3S: write} γαρ {CONJ} επικαταρατος {<sup>Superlative</sup>N<sub>oun</sub>-NFS< επι+κατάρα, -ας, ἡ: *a curse, here; a super curse*} πας {A-NSM} ο {T-NSM} κρεμαμενος {V-PMP-NSM} επι {PREP} ξυλου {N-GSN}

### A Little Of The Context:

AV Deut 21:22 And if a man <0376> have committed a sin <02399> worthy of <04941> death <04194>, and he be to be put to death <04191> (8717), and thou hang <08518> (8804) him on a tree <06086>:

LXX Deut 21:22 εαν {CONJ} δε {PRT} γενηται {V-AMS-3S} εν {PREP} τινι {I-DSM} αμαρτια {N-NSF} κριμα {N-ASN} θανατου {N-GSM} και {CONJ} αποθανη {V-AAS-3S} και {CONJ} κρεμασητε {V-AAS-2P} αυτον {D-ASM} επι {PREP} ξυλου {N-GSN}.

BHS Deut 21:22 וכי יהיה באיש חטא משפט-מות והומת ותלית אתו על-עץ

Ref. Ro 9:3, Ga 3:13, 1Co 16:22, and 2Co 5:21

### Now The Verse That Was Quoted:

ASV Deut 21:23 his body shall not remain all night upon the **tree**, but thou shall surely bury him the same day; **for he that is hanged (LXX adds 'upon a tree' from vs. 22) is accursed of God;** that you-all (thou) defile not thy land which Jehovah thy God gives you-all (thee) for an inheritance.

AV Deut 21:23 His body <05038> shall not remain all night <03885> (8799) upon the tree <06086>, but thou shalt in any wise <06912> (8800) bury <06912> (8799) **him that day <03117>; (for he that is hanged <08518> (8803) is accursed <07045> of God <0430>;)** that thy land <0127> be not defiled <02930> (8762), which the LORD <03068> thy God <0430>

giveth <05414> (8802) thee for an inheritance <05159>. {accursed ... : Heb. the curse of God }

LXX Deut 21:23 ουκ {ADV} επικοιμηθησεται {V-FPI-3S} το {T-ASN} σωμα {N-ASN} αυτου {D-GSM} επι {PREP} του {T-GSN} ξυλου {N-GSN} αλλα {CONJ} ταφη {N-DSF} θαψετε {V-FAI-2P} αυτον {D-ASM} εν {PREP} τη {T-DSF} ημερα {N-DSF} εκεινη {D-DSF} οτι {CONJ} κεκατηραμενος {V-P<sub>erf</sub>.PP-NMS< καταράομαι: curse, pass. be cursed, be under a curse} υπο {PREP} θεου {N-GSM} πας {A-NSM} κρεμαμενος {V-PMP-NS} επι {PREP} ξυλου {N-GSN} και {CONJ} ου {ADV} μιανειτε {V-FAI-2P} την {T-ASF} γην {N-ASF} ην {R-ASF} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} σου {P-GS} διδωσιν {V-PAI-3S} σοι {P-DS} εν {PREP} κληρω {N-DSM}

BHS Deut 21:23

לא-תלין נבלתו על-העץ כי-קבור תקברנו ביום ההוא כי-קללת אלהים תלוי ולא תטמא את-אדמתך אשר יהוה אלהיך נתן לך נחלה

3586 ξυλον xulon *xoo'-lon* from another form of the base of [3582](#); TDNT-5:37,665; n n  
AV-tree 10, staff 5, wood 3, stocks 1; 19

1) wood

1a) that which is made of wood

1a1) as a beam from which any one is suspended, a gibbet, a cross

1a2) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs

1a3) a fetter, or shackle for the feet

1a4) a cudgel, stick, staff

2) a tree

06086 עץ `ets *ates* from [06095](#); n m; {See TWOT on 1670 @@ '1670a'}

AV-tree 162, wood 107, timber 23, stick 14, gallows 8, staff 4, stock 4, carpenter + [02796](#) 2, branches 1, helve 1, planks 1, stalks 1; 328

1) tree, wood, timber, stock, plank, stalk, stick, gallows

1a) tree, trees

1b) wood, pieces of wood, gallows, firewood, cedar-wood, woody flax

1944 επικαταρατος epikataratos *ep-ee-kat-ar'-at-os* from [1909](#) and a derivative of [2672](#); TDNT-1:451,75; adj

AV-cursed 3; 3

1) accursed, execrable, exposed to divine vengeance, lying under God's curse

2672 καταραομαι kataraoimai *kat-ar-ah'-om-ah-ee* middle voice from [2671](#); TDNT-1:448,75; v  
AV-curse 6; 6

1) to curse, doom, imprecate evil upon

Please Carefully Note!!! The word for tree in Deut 21: is anarthrous, **whereas the same word in Deut 21:23 is articular**. Is this coincidental or could it be like **The Virgin of Is 7:14**, a Predictor of Our LORD Jesus The Messiah?

### E. 3.6 CROSS, CRUCIFY - W.E.Vine Expository Dictionary Of N.T. Words

#### A. Noun.

STAUROS (*Σταυρος*) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *staurow*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ.

As for the Chi, or X, which Constantine declared he had seen in a vision leading him to champion the Christian faith, that letter was the initial of the word "Christ" (Greek Χριστός) and had nothing to do with the Cross" (for *xulon*, a timber beam, a tree, as used for the *stauros*, see under TREE).

The method of execution was borrowed by the Greeks and Romans from the Phoenicians. The *stauros* denotes (a) the cross, or stake itself, e.g., Matt. 27: 32; (b) the crucifixion suffered, e.g., I Cor 1:17, 18, where "the word of the cross," R. V., stands for the Gospel; Gal. 5:11, where crucifixion is metaphorically used of the renunciation of the world, that characterizes the true Christian life; 6: 12, 14; Eph. 2: 16 ; Phil. 3 : 18.

The judicial custom by which the condemned person carried his stake to the place of execution, was applied by the Lord to those sufferings by which His faithful followers were to express their fellowship with Him, e.g., Matt. 10:38.

#### B. Verbs.

1. STAUIROW (*σταυρόω*) signifies (a) the act of crucifixion, e.g., Matt. 20:19; (b) metaphorically, the putting off of the flesh with its passions and lusts, a condition fulfilled in the case of those who are "of Christ Jesus," Gal. 5:24, R.V.; so of the relationship between the believer and the world, 6:14.
2. SUSTAUIROO (*συσταυρόω*) , to crucify with (*su-*, for, *sun-*, with), is used (a) of actual crucifixion in company with another, Matt. 27:44 ; Mark 15:32; John 19:32; (b) metaphorically, of spiritual identification with Christ in His death, Rom. 6:6, and Gal. 2:20.
3. ANASTAUIROO (*ανασταυρόω*) (*ana*, again) is used in Heb. 6: 6 of I Hebrew apostates, who as merely nominal Christians, in turning back to Judaism, were thereby virtually guilty of crucifying Christ again.
4. PROSPEGNUMI (*προσπηγνυμι*), to fix or fasten to anything (*Pros*, to, *pegnumi*, to fix), is used of the crucifixion of Christ, Acts 2:23.

### E. 3.7 Our Lord Jesus After His Resurrection

By N. Carlson

#### Notice Our Lord Jesus after His Resurrection when he said:

*Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; **for a spirit hath not flesh and bones, as ye see me have.***

#### Observe Our Lord's Conversation with a Samaritan woman.

*Joh 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

*Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

*Joh 4:23 But 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.*

*Joh 4:24 **God is a Spirit: and they that worship Him must worship Him in spirit and in truth.***

*Joh 4:25 The woman saith unto him, **I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.***

*Joh 4:26 **Jesus saith unto her, I, the One Who is speaking to thee, Am (He).***

26 λεγει <3004> (5719) {V-PAI-3S} αυτη <846> {P-DSF} ο <3588> {T-NSM} ιησους <2424> {N-NSM} **εγω <1473> {P-1NS} εμι <1510> (5719) {V-PAI-1S} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} σοι <4771> {P-2DS}**

Finally consider that now:

#### **The Father is Spirit. The Holy Spirit is Spirit. The LORD Jesus has Flesh (His resurrection body) associated with His Soul and Spirit.**

The final process for man to obtain his complete image of God, will be when we obtain our resurrection body at the Rapture

In the Image of God  
Melody & Lyrics: John W. Peterson

In the image of God we were made long ago,  
with the purpose divine, here His glory to show.  
But we failed Him one day, and like sheep went astray.  
Thinking not of the cost, we His likeness had lost.

But from eternity God had in mind.  
The work of Calvary the lost to find.  
From His heaven so broad, Christ came down earth to trod,  
so that men might live again in the image of God.

Now that I have believed and the Saviour received.  
Now that I from the Christ (cry) of my guilt am relieved.  
I will live for my Lord, not for gain or reward,  
but for love thinking of what His grace has restored.

I'll never comprehend redemption's plan.  
How Christ could condescend, to die for man.  
Such a Saviour I'll praise, to the end of my days  
as I up-ward on-ward trod in the image of God.

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**E. Endnotes**

- <sup>1</sup> This article was originally presented as a paper to the International Society of Christian Apologetics and can be accessed at their web address by following this link: [www.isca-apologetics.org](http://www.isca-apologetics.org).
- <sup>2</sup> Millard Erickson, *Christian Theology: Volume One* (Grand Rapids, MI: Baker Books, 1983), 340. There are those who point to the Hindu god, Ishvara as a type of Trinity. Ishvara manifests himself in the form of Brahman, Vishnu and Shiva. This differs from the Christian doctrine in that this is not a single god revealed in three persons; it is three gods who are all manifestations of a single transcendent “one.”
- <sup>3</sup> Timothy George, *Is the Father of Jesus the God of Muhammad?* (Grand Rapids, MI: Zondervan, 2003), 81
- <sup>4</sup> Tormod Engelsen, “Three Missiological Perspectives: What Testimony?” *International Review of Mission*, Vol. 95, No. 378/379 (July-October 2006), 330. By Christocentric it is meant that mission efforts primarily focus upon the person of Jesus Christ. That is to say Christ and His finished work take center stage in the presentation of the Gospel. However, recognition is given to the work of the entire Godhead. Christomonistic on the other hand means that the mission effort focuses solely upon the person of Jesus Christ. Christ’s atoning work alone is given primacy. There is little to no mention of God’s trinity.
- <sup>5</sup> For example, Mormon missionaries preach “Christ crucified,” however, this Christ is not an eternal member of the Godhead. Instead, he is the “begotten” (in the biological sense) son of God the Father {actually Adam} and the virgin Mary. As result, it becomes apparent that an emphasis must be placed upon Christ as the eternal, second member of the Trinity.
- <sup>6</sup> John 15:26-27
- <sup>7</sup> Engelsen, 331.
- <sup>8</sup> James White, *The Forgotten Trinity* (Minneapolis MN: Bethany House Publishers, 1998), 194.
- <sup>9</sup> Abul A’la Mawdudi, *Towards Understanding Islam*, (New York: BestWords, 1998), 75.
- <sup>10</sup> This is referred to as “the confession.” The entire confession, always recited in Arabic, is translated as follows: “*There is no God but Allah, Muhammad is the Messenger of Allah.*”
- <sup>11</sup> Yusuf Ali, *The Meaning of the Holy Qur’an* (Beltsville, MD: Amana Publications, 2006), 1714.
- <sup>12</sup> Ibn Taymiyya, *A Muslim Theologian’s Response to Christianity* (Delmar, NY.: Caravan Books, 1984), 256. Cf. W.M. Baagil, *Christian-Muslim Dialogue* (Kuwait: Revival of Islamic Heritage Society, 1980), 16.
- <sup>13</sup> Shabir Ahmad Usmani, *The Noble Qur’an: Tafseer-e-Usmani* (New Delhi: Idara Isha’at-diniyat, 1990), 1:ii.
- <sup>14</sup> Surah 21:22
- <sup>15</sup> Abul A’la Mawdudi, 83.
- <sup>16</sup> Timothy Tennent, *Christianity at the Religious Roundtable* (Grand Rapids, MI: Baker Academic, 2002), 158.
- <sup>17</sup> Ibid, 163.
- <sup>18</sup> Ibid.
- <sup>19</sup> Ibid.
- <sup>20</sup> It should be pointed out that physical analogies for the Trinity oftentimes can be broken down in such a way as to support tritheism or modalism. The physical analogy presented

in this paper does not suffer from such a problem for the following reasons. (1) If any distinct portion of the body is separated from the body it does not become a self-sustained instance of human essence that is autonomous from the original host essence. (2) If for example, the eye is removed from the body it does not become a separate instance of human essence. By being divided from the body, the eye has become a useless collection of developed genetic material. In addition, this genetic material is destroyed and dies upon being separated from the body. Thus, the human body, as an example of complex unity, does not breakdown in such a manner as to support tritheism or modalism.

- <sup>21</sup> Surah 38:71-72, 75; 49:1; 55:27. Regarding this phenomenon, Ali Dashti comments: “The belief that Allah has hands, fingers, a face, feet, and eyes...is not held by fringe Muslim sects but by the most fundamental scholars. It is held so strongly that anyone who denies this belief is considered an infidel in the eyes of some of those scholars.” Ali Dashti, *Twenty Three Years: A Study of the Prophetic Call of Muhammad* (London: George Allen & Unwin, 1985), 157.
- <sup>22</sup> Surah 6:104 “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”
- <sup>23</sup> The Surah, from which the ninety-nine beautiful names are derived, reads as follows: “Allah is He, than whom there is no other god—who knows (all things) both secret and open; He, Most Gracious, Most Merciful...The Sovereign, the Holy One, the Source of Peace, the Gaurdian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme...He is Allah, the Creator, the Evolver, the Bestower of Forms. To Him belong the Most Beautiful Names...He is the exalted in Might” Surah 59:22-24. The remainder of the ninety-nine names are found in the traditions recorded in the Hadith.
- <sup>24</sup> Kenneth Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1964), 41-42.
- <sup>25</sup> Norman Geisler & Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids, MI: Baker, 2002), 140.
- <sup>26</sup> Yusuf Ali, 1630.
- <sup>27</sup> Surah 43:4 “And verily, it is [the Qur’an] in the Mother of the book, in Our Presence, high (in dignity), full of wisdom.”
- <sup>28</sup> Arthur Jeffery, *Islam: Muhammad and His Religion* (New York: Bobbs-Merrill Company Inc, 1958), 92.
- <sup>29</sup> Allah as a speaking being is seen throughout the Qur’an: Surah 4:164; 7:143; 2:253; 42:51.
- <sup>30</sup> Ignaz Goldhizer, *Introduction to Islamic Theology and Law* (Princeton,N.J.: Princeton University Press, 1981), 97.
- <sup>31</sup> Such as Yusuf Ali, Ignaz Goldhizer, Yusuf Ibish, and Maulana Ali.
- <sup>32</sup> Sunni Muslims comprise approximately 86% of the world’s Muslim population.
- <sup>33</sup> Keith Swartley, ed., *Encountering the World of Islam: Gospel Communication from Within* by Patrick Cate (Atlanta: Authentic Media, 2005), 288.
- <sup>34</sup> John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”
- <sup>35</sup> Tennent, 163.
- <sup>36</sup> Geisler & Saleeb, 140
- <sup>37</sup> Surah 10:37-39 “This Qur’an is not such as can be produced by other than Allah. On the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. Or do they say, ‘He forged it’? say: ‘Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!’ Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them:

thus did those before them make charges of falsehood: but see what was the end of those who did wrong!”

- <sup>38</sup> If one proposes three divine beings, regardless of their functional unity, they are no longer ascribing to monotheism. Instead they have adopted a position called tri-theism. In tri-theism there are three necessary beings acting together as one, whereas Christian theism proposes that there is but one divine being revealed in three persons. See Norman Geisler, *Systematic Theology Volume Two: God & Creation*, 271.
- <sup>39</sup> Norman Geisler, *Systematic Theology Volume Two: God & Creation* (Bloomington, MN: Harvest House Publishers, 2003), 278.
- <sup>40</sup> William Lane Craig, ed. *Philosophy of Religion: A Defense of the Doctrine of the Trinity*. By Richard Swinburne (New Brunswick, NJ: Rutgers University Press, 2002), 556.
- <sup>41</sup> It should be pointed out that Swinburne goes too far in His discussion of the persons of the Trinity and comes awfully close to presenting a Christianized version of polytheism. He appears to quasi assert that there are three instances of deity.
- <sup>42</sup> Swinburne, 558.
- <sup>43</sup> Ibid, 557.
- <sup>44</sup> Geisler, 290.
- <sup>45</sup> Ibid, 39.
- <sup>46</sup> William Lane Craig & J.P. Moreland, *Philosophical Foundations for a Christian Worldview* (Downers Grove, IL.: InterVarsity Press, 2003), 590.
- <sup>47</sup> Ibid.
- <sup>48</sup> Geisler, 292-293
- <sup>49</sup> Swinburne, 566.

## **APPENDIX F - Some Prophecies Of Christ's First Coming.**



# Some Prophecies of Christ’s First Coming

By N. Carlson et. al.

<i>1<sup>st</sup> Coming Prophec y number</i>	<i>Some Prophecies Concerning Christ</i>	<i>Prophecy Given Old Testament</i>	<i>Prophecy Fullfilled New Testament</i>
1	Christ's pre-existence in Eternity prior to His Incarnation	Mic 5:2	Jo 1:1,14
2, 3	<p style="text-align: center;">The start of “The Trail Of Blood.”</p> <p>“Ge 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:</p> <p style="text-align: center;"><b>15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”</b></p> <p>21 Unto Adam also and to his wife did <b>the LORD God make coats of skins, and clothed them..</b></p>	Ge 3:15, 21b	<p><b>The End Of The Trail</b></p> <p>Mt 27:33-28:10 Mk 15:33-16:14 Lk 23:44-24:12 Jo 19:16-20:10</p>
4	All nations blessed by Abraham's seed	Ge 12:3	Mt 8:5,10
5	God would provide a Lamb as an offering	Ge 22:8	Jo 1:29
6	From the tribe of Judah	Ge 49:10	Lk 3:33
7	Heir to the throne of David	Is 9:7; Mic 5:2	Mt 1:1-17, 2:1-2; Lk 3:23-38
8-14	<p>Is 9:6 For unto us (1) a child is born, unto us a son is given: and (2) the government shall be upon his shoulder: and his name shall be called (3) <b>Wonderful</b> Heb &lt;06382&gt; פלא pele' peh'- leh wonderful, marvelous, (4) <b>Counsellor</b> Heb יועץ : Qal Ptcpl MS&gt; &gt;03289 יעץ ya'ats yaw-ats': <i>Counsellor</i> (5) <b>The mighty God</b>, (6) <b>The everlasting Father</b>, (7) <b>The Prince of Peace</b>.</p> <p style="text-align: center;"><b>וַיִּקְרָא שְׁמוֹ פְּלֵא יוֹעֵץ, אֵל גְּבוּר, אָבִי-עַד, שֶׁר-שְׁלוֹם.</b></p> <p>LXX και καλειται {P M/P I 3MS} το ονομα αυτου μεγαλης βουλης αγγελος, And His name shall be called the (angel) messenger of great counsel (MM). Ps 88:10 Wilt thou shew <b>wonders</b> &lt;06382&gt; to the dead? shall the dead arise and praise thee? Selah.</p>	<p>Is 9:6; (2) Isa 22:22; Mic 5:2. (3) Ps 88:10</p>	<p>(1) Mt 1:23 (2) Mt 1:1-17, 2:1-2; Lk 3:23-38. (3) Mt 27:52-53; Eph 1:21, 4:8-9; Col 1:16 (4) Jo 3:1-21 (5) Tit 2:15; Rev 1:9 (6) Jo 10:30 (7) Lu 2:14; Joh 14:2; Ro 5:1 7; Re 1:4</p>
15	Born in Bethlehem	Mic 5:2	Mt 2:1
16	<p style="text-align: center;">Born of <b>THE virgin</b></p> <p>Is 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</p>	Is 7:14	Mt 1:23

	<p>יֵד לְכֹן יִתֵּן אֲדֹנָי הוּא, לְכֶם--אוֹת: הִנֵּה</p> <p>הֲעֵלְמָה, הָרָה וְיִלְדֵת בֶּן, וְקָרְאת שְׁמוֹ, עִמָּנוּ</p> <p>אֵל.</p> <p>Is 7:14 LXX <b>ιδου η παρθενος</b> εν γαστρι εξει και τεξεται υιον και καλεσεις το ονομα αυτου <b>εμμανουηλ</b></p> <p>Mt 1:23 <b>Ἰδοῦ, ἡ παρθένος</b> ἐν γαστρὶ ἔξει και τέξεται υἱόν, και καλέσουσιν τὸ ὄνομα αὐτοῦ <b>Ἐμμανουήλ</b>, ὃ ἐστιν <b>μεθερμηνευόμενον</b>, Μεθ' ἡμῶν ὁ θεός.</p> <p>Mt 1:23 Behold, the virgin shall be with child, and shall bring forth a son, <b>and they shall call his name Emmanuel</b>, which being interpreted is, God with us.</p>		
17	His name called Immanuel, "God with us" See above	Is 7:14	Mt 1:23
18	Declared to be the Son of God	Ps 2:7	Mt 3:17
19	His messenger before Him in spirit of Elijah. i.e., Baptizing John	Mal 4:5-6	Lk 1:17
20	Preceded by a messenger (B. John again)	Mal 3:1	Mt 11:7-11
21	Messenger crying "Prepare ye the way of the Lord"	Is 40:3	Mt 3:3
22	Was a Prophet of the children of Israel	De 18:15	Mt 2:15
23	Called out of Egypt after Herod's death	Ho 11:1	Mt 2:15
24	Slaughter of the children of Bethlehem	Jer 31:15	Mt 2:18
25	Was a Nazarene	Jdg 13:5; Amo 2:11;	Mt 2:23
26	Brought light to Zabulon & Nephthalm, Galilee of the Gentiles	Is 9:1-2	Mt 4:15
27	Presented with gifts	Ps 72:10	Mt 2:1,11
28	Rejected by His own	Is 53:3	Mt 21:42; Mk 8:31, 12:10; Lk 9:22, 17:25; Jo 1:11
29	He is the stone which the <b>builders</b> rejected which became the headstone	Ps 118:22-23; Is 28:16	Mt 21:42; I Pe 2:7
30	A stone of stumbling to Israel	Is 8:14-15	1 Pe 2:8
31	Entered Jerusalem as a king riding on an ass	Zec 9:9	Mt 21:5
32	Betrayed by a friend	Ps 41:9	Jo 13:21
33	Sold for 30 pieces of silver	Zec 11:12	Mt 26:15; Luke 22:5
34	30 pieces of silver given by the Priests for the potter's field, where Judas was buried	Zec 11:12	Mt 27:9-10
35	The 30 pieces of silver thrown in the temple	Zec 11:13	Mt 27:5
36	Forsaken by His disciples	Zec 13:7	Mt 26:56
37	Accused by false witnesses	Ps 35:11	Mt 26:60
38	Silent to accusations	Is 53:7	Mt 27:14
39	Heal blind/deaf/lame/dumb	Is 29:18, 35:5-6	Mt 11:5

40	Preached to the poor/brokenhearted/captives	Is 61:1	Mt 11:5
41	Came to bring a sword, not peace { <i>after being rejected by the Nation.</i> }	Mic 7:6	Mt 10:34-35
42	He bore our sickness	Is 53:4	Mt 8:16-17
43-45	Spat upon, smitten and scourged	Is 50:6, 53:5	Mt 27:26,30
46	Smitten on the cheek	Mic 5:1	Mt 27:30
47	Hated without a cause	Ps 35:19	Mt 27:23
48	The sacrificial lamb	Ge 22:7-14; Is 53:5	Jo 1:29
49	Given for a covenant	Is 42:6; Jer 31:31-34	Ro 11:27; Ga 3:17, 4:24; He 8:6-10, 10:16,29, 12:24, 13:20
50	Would not strive or cry	Is 42:2-3	Mk 7:36
51	People would hear not and see not	Is 6:9-10	Mt 13:14-15
52	People trust in traditions of men	Is 29:13	Mt 15:9
53	People give God lip service	Is 29:13	Mt 15:8
54	God delights in Him	Is 42:1	Mt 3:17, 17:5
55	Wounded for our transgressions	Is 53:5	Jo 6:51
56	He bore the sins of many	Is 53:10-12	Mk 10:45
57	Messiah not killed for Himself	Da 9:26	Mt 20:28
58	Gentiles flock to Him	Is 55:5, 60:3; Mal 1:11; 2 Sa 22:44-45;	Mt 8:10
59	Crucified with criminals	Is 53:12	Mt 27:35
60	His body was pierced	Zec 12:10; Ps 22:16	Jo 20:25-27
61	Thirsty during execution	Ps 22:16	Jo 19:28
62	Given vinegar and gall for thirst	Ps 69:21	Mt 27:34
63	Soldiers parted His outer garments.	Ps 22:18	Mt 27:35
64	Soldiers gambled for His underwear Heb לְבוּשׁוֹ @buwsh Grk χιτων chiton: underwear. See Heb 12:2 . . . <i>despising the shame,</i> . .	Ps 22:18	Jo 19:23
65	People mocked Him on the cross	Ps 22:7-8	Mt 27:43
66	People sat there looking at Him	Ps 22:17	Mt 27:36
67	My God, my God why hast thou forsaken me? {In Aramaic}	Ps 22:1	Mt 27:46
68	<i>He has done [these things] - "It is Finished"</i> Heb יבאו, ונגידו צדקתו: לעם נולד, כי עשה. <i>That { כי: conj.that, for when } he hath done {Kal Prf 3 MS:make, do } this That God has done or accomplished what is stated in this psalm; that is, on the supposition that it refers to the Messiah, that he has</i>	Ps 22:31	Jo 19:30

	<i>caused an atonement to be made for mankind, or that redemption has been provided through the sufferings of the Messiah.</i>		
69	Darkness over the land The historian Diogenes (a pagan) said of that day;” <i>Either a diety is suffering at this time or else he is sympathizing over someone who is</i> ”	Am 8:9	Mt 27:45
70	No bones broken	Ps 34:20; Nu 9:12	Jo 19:33-36
71	Side pierced	Zec 12:10	Jo 19:34
72	Buried with the rich	Is 53:9	Mt 27:57,60
73	Resurrected from the dead	Ps 16:10-11,49:15; Is 53:10-12	Mt 28:5-7 Mk 16:6 Lk 24:4-8 Jn 20:1-17 1 Co 15:1-8
74	Priest after the order of Melchizedek	Ps 110:4	He 5:5-6, 6:20, 7:15-17
75	<i>Ascended</i> to right hand of God	Ps 68:18	Lk 24:51
76	Make enemies His footstool	Ps 110:1	Mt 22:44; Mk 12:3; Lke 20:43; Ac 2:34-35; He 1:13
77	His coming glory But also note Mat 17:1-13, Mk 9:2-9, Lk 9:28-36 His Transfiguration while still on earth.	Mal 3:2-3	Lk 3:17
78	Messiah’s Death For Sins (the start date Neh 2:1-8 = 445 BC. the date the Messiah cut off for Sins. = [-445 * 365.25/360 +69*7]=31.05 AD <sup>a</sup> Nissan	Ne 2:1-8, Dan 9:24-	Jo 19:30

<sup>a</sup> The Coming Prince, Kregal Publications, Grand Rapids, MI, LCCN 63-11464, seventeenth Edition, 1969, Sir Robert Anderson, 311 pgs.

## Endnotes

- <sup>1</sup> Su 4:156 That they rejected Faith; that they uttered against Mary a grave false charge;  
 157 That they said in boast, "We killed Christ Jesus the son of Mary, the Apostle of Allah;" **but they killed him not, nor crucified him**, but so it was made to appear to them, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not:  
 158 Nay, **Allah raised him up unto Himself**; and Allah is Exalted in Power, Wise;  
 159 And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment **he will be a witness against them**;  
 {Note that the Bible indicates Jesus has been given all Judgment Jo 5:22. He is the Judge!}
- <sup>2</sup> The following are the 4 verses of the Qur'an that mention the Lote Tree.  
 Su 34:16 But they turned away from Allah, and We sent against them the flood released from the Dams, and We converted their two Garden rows into "Gardens producing bitter fruit, and tamarisks, and some few stunted Lote trees.  
 Su 53:14 Near the Lote tree beyond which none can pass:  
 Su 53:16 Behold, the Lote tree was shrouded in mystery unspeakable!  
 Su 56:28 They will be among Lote trees without thorns,  
<sup>3</sup> Pentecost, *op. cit.*, p. 23-24.  
<sup>4</sup> UNK, *Handouts from Hebrew School, circa 1973.*  
<sup>5</sup> *ibid*  
<sup>6</sup> A. Berkeley Mickelsen, *INTERPRETING THE BIBLE, 1972, Wm. B. Eerdmans Publishing Company, Ex - Literal/Historical/Grammatical.*  
<sup>7</sup> John Bowker, *The Concise Oxford Dictionary of World Religions, 1997,*  
<sup>8</sup> This short extract/treatise has been taken from the Fatawa, of the esteemed Scholar, AshSheikh-  
**Against whom should we Wage Jihad and Kill and Why?**  
 Al Islam Ibn Taymiyyah [May Allah have mercy upon him].  
 Ibn Taymiyyah had a life full of tests and continuous trials, he was an 'Alim that manifested his knowledge with action, in which this brief extract covers matters of Jihad, **He himself, engaged in Jihad in his life time** during the Jihad against the Tatars, who took rule and judged by al-Yasiq, a book in which they ruled the people by the previous scriptures. Due to this, Sheikh-Al Islam Ibn Taymiyyah declared Kufr upon them for this act of apostasy, and waged Jihad against them for consecutive years by forming many battalions, until the ruling state returned to the Muwahidoon.  
 In this time, where the concept of Jihad is taboo, in which the rulings of Jihad have been distorted, whether it be by the modernists who water down the Religion of Allah, or the Salafiyyah Jadeedah that distort the texts and place restricted conditions of Jihad, that no classical scholar has preceded them in, in which they do this only to protect and defend their Tawaghit governments. The legislated Jihad, that was sent to the Prophet Muhammad (salallahu 'alayhi wasallam), firstly, to fight those who are fighting them [Jihad ad-Daf], then the order to fight the Mushrikin until the religion is for Allah alone [Jihad at-Talab].  
 Imam Ibn Taymiyyah covers an important aspect that majority of the Muslims are ignorant about, and from the Ahlul Ilm that exists among the ranks of the Murji'ah, such texts are neglected and abandoned although this same party claims to follow the Sheikh. As for one extreme, among the Ghulaat al-Murji'ah who claim as long as one testifies the Shahadatyn, his faith is protected and it is Haram for the Muslims to fight or declare Takfir upon such a person, where as on the other hand there are some whom claim that no one [Specifically the Rulers] are to be fought, regardless or not if they implement or abandon the Shari'ah, but are to be obeyed restrictively, and from Allah we seek refuge in this for no text backs such a claim. **Sheikh Al-Islam Ibn Taymiyyah covers extensively in his works within Majmu al-Fatawa, the obligation of fighting those who abandon any of the Wajibaat [Obligatory actions], or refuse to make forbidden the prohibited matters in the Shari'ah, as well as those who refuse to apply the Ahkam [Laws] in the Shari'ah concerning many matters, where such judgments have been evident in the Quran and Sunnah.**  
 And from Allah is all Success.
- <sup>9</sup> Esposito, John. "Ijtihad". *The Islamic World: Past and Present*. Oxford Islamic Studies Online. Retrieved April 28, 2013.
- <sup>10</sup> Quote from DABIQ issue 14, 1437 Rajab, Forward.

“All praise is due to Allah, Lord of the creation. May blessings and peace be upon His Messenger, Muhammad, and upon all his family and companions. To proceed: For nearly two years, Muslims in the lands of the Khilāfah have watched their beloved brothers, sisters, and children being relentlessly bombed by crusader warplanes. The scenes of carnage, of blood and limbs scattered in the streets, have become commonplace for the believers. The yearning for revenge has taken seed and has grown steadily in the hearts of the grieving widows, distressed orphans, and solemn soldiers; and the fruits are ready for harvest. The crusaders claim to bear the standard of “liberty” and “justice” for all the oppressed peoples of the world, when in fact their tyranny knows no limits when directed against the Muslim Ummah. It was only a matter of time before the brunt of the Ummah’s wrath fell upon them and awakened them to reality. **The death of a single Muslim, no matter his role in society, is more grave to the believer than the massacre of every kāfir on earth. And while the Shari’ah calls for the invasion of all kāfir lands, certainly the aggressors are dealt with before those nations not actively waging war against the Khilāfah. This is an obvious reality. Any disbeliever standing in the way of the Islamic State will be killed, without pity or remorse, until Muslims suffer no harm and governance is entirely for Allah.** Brussels, the heart of Europe, has been struck. The blood of its vitality spilled on the ground, trampled under the feet of the mujāhidīn. Flames ignited years ago in Iraq have now scorched the battleground of Belgium, **soon to spread to the rest of crusader Europe and the West. Paris was a warning. Brussels was a reminder. What is yet to come will be more devastating and more bitter by the permission of Allah, and Allah prevails”**

<sup>11</sup> Imamah (Arabic: إمامة) is the [Shia Islam doctrine](#) (belief) of religious, spiritual and political [leadership](#) of the [Ummah](#). The Shia believe that the Imams are the true [Caliphs](#) or [rightful successors](#) of [Muhammad](#), and further that Imams are possessed of divine knowledge and authority ([Ismah](#)) as well as being part of the [Ahl al-Bayt](#), the family of Muhammad

<sup>12</sup> A [Cem Evi / Cemevi](#) (pronounced and sometimes written as [Djemevi](#)) means literally *a house of gathering* in [Turkish](#) or more precisely *house of [the religious ritual called] cem* and is a place of fundamental importance for Turkey's [Alevi-Bektashiyyah tariqa](#) populations and traditions. According to [Presidency of Religious Affairs](#) of [Turkey](#), it is not a place of [worship](#) (because [Laïcité in Turkey](#) cannot allow by laws any one of those like [mambargah](#), [Khalwatkhana](#), [Mejlis](#), [Musallah](#) or [Tekkes](#) except [Sunni](#) and [Ja'fari-Shi'ite mosques](#) as [Muslim worship places](#)) in the strict sense of the term despite [Alevi](#) organizations such as [Hacı Bektaş-ı Veli Anadolu Kültür Vakfı](#) demands cemevi as places for worshiping to be officially recognized. **This group from Turkey is one of the “False Muslim Groups” the ISIS Sunni’s want to destroy**

<sup>13</sup> This endnote courtesy of Wikipedia. "**Venerable/Heroic in Virtue**" When enough information has been gathered, the congregation will recommend to the [pope](#) that he make a proclamation of the Servant of God's [heroic virtue](#) (that is, that the servant exhibited the theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, fortitude and temperance, to a heroic degree). From this point the one said to be "heroic in virtue" is referred to by the title "**Venerable**". A Venerable has as yet no [feast day](#), no churches may be built in his or her honor, and the church has made no statement on the person's probable or certain presence in heaven, but [prayer cards](#) and other materials may be printed to encourage the faithful to pray for a [miracle](#) wrought by his or her intercession as a sign of God's will that the person be canonized.

"**Blessed**" Beatification is a statement by the church that it is "worthy of belief" that the person is in heaven, having come to salvation. This step depends on whether the Venerable is a [martyr](#) or a "confessor".

- For a martyr, the Pope has only to make a declaration of martyrdom, a certification that the venerable gave his or her life voluntarily as a witness for the faith and/or in an [act of heroic charity](#) for others.
- If the Venerable was not a martyr – all non-martyrs are "confessors" as they "confessed" or bore witness to their faith by how they lived their lives – it must be proven that a [miracle](#) has taken place by his or her intercession: that is, that God has shown a sign that the person is enjoying the Beatific Vision by God performing a miracle in response to the Blessed's prayers. Today, these miracles are almost always miraculous cures, as these are the easiest to establish based on the Catholic Church's requirements for a "miracle." (The patient was sick, there was no known cure for the ailment, prayers were directed to the Venerable, the patient was cured, the cure was spontaneous, instantaneous, complete and lasting, and doctors cannot find any natural explanation.)

This allows [beatification](#), giving the venerable the new title "**Blessed**" (abbreviated "Bl.") or, in Latin, Beatus or Beata. A feast day will be designated, but its observance is normally restricted to the Blessed's home diocese, to certain locations associated with him or her, and/or to the churches or houses of the blessed's religious order, if they belonged to one. Parishes may not normally be named in honor of a Blessed.

"**Saint**" (contracted "St" or "S.") To be canonized a saint, at least two miracles must have been performed through the saint's intercession after his or her death (i.e., an additional miracle after that granting beatification). Canonization is a statement by the church that the person certainly enjoys the Beatific Vision. The saint is assigned a feast day which *may* be celebrated anywhere within the Catholic Church, although it may or may not appear on the general calendar or local calendars as an *obligatory* feast, parish churches may be built in his or her honor, and the faithful may freely and without restriction celebrate and honor the saint.

In the case of the Eastern Catholic Churches, individual churches *sui juris* retain, in theory, the right to glorify saints for their own jurisdictions, though this has rarely happened in practice.

Although a recognition of sainthood by the Pope does not directly concern a fact of divine revelation, it must still be "definitively held" by the faithful as infallible under (at the very least) the Universal Magisterium of the Church since it is a truth connected to revelation by historical necessity.

<sup>14</sup> **Reparation for Blasphemy Against the Blessed Virgin Mary**

Most glorious Virgin Mary, Mother of God and our Mother, turn thine eyes in pity upon us, miserable sinners; we are sore afflicted by the many evils that surround us in this life, but especially do we feel our hearts break within us upon hearing the dreadful insults and blasphemies uttered against thee, O Virgin Immaculate. O how these impious sayings offend the infinite Majesty of God and of His only-begotten Son, Jesus Christ! How they provoke His indignation and give us cause to fear the terrible effects of His vengeance! Would that the sacrifice of our lives might avail to put an end to such outrages and blasphemies; were it so, how gladly we should make it, for we desire, O most holy Mother, to love thee and to honor thee with all our hearts, since this is the will of God. And just because we love thee, we will do all that is in our power to make thee honored and loved by all men. In the meantime do thou, our merciful Mother, the supreme comforter of the afflicted, accept this our act of reparation which we offer thee for ourselves and for all our families, as well as for all who impiously blaspheme thee, not knowing what they say. Do thou obtain for them from Almighty God the grace of conversion, and thus render more manifest and more glorious thy kindness, thy power and thy great mercy. May they join with us in proclaiming thee blessed among women, the Immaculate Virgin and most compassionate Mother of God.

*Hail Mary three times.*

Source: *The Raccolta*, 1950

<sup>15</sup> This is a short synonym usage between Peter's gospel and Paul's. The two words translated 'vain' in both accounts are clearly synonyms and have a similar significance.

1 Pet 1:18

3152 ματαιος mataios mat'-ah-yos , from the base of **3155**; TDNT-4:519,571; adj

AV-vain 5, vanities 1; 6

1) devoid of force, truth, success, result

2) useless, of no purpose

1 Cor 15:2

1500 εικη eike i-kay', probably from 1502 (though with the idea of failure); TDNT-2:380,203; adv

AV-in vain 5, without a cause 1, vainly 1; 7

1) inconsiderably, without purpose, without just cause

2) in vain

2a) without success or effort

<sup>16</sup> Keil and Delitsch Illuminate:

"Offering Up of Isaac. — For many years had Abraham waited to be fulfilled. At length the Lord had given him the desired heir of his body by his wife Sarah, and directed him to send away the son of the maid. And now that this son had grown into a young man, the word of God came to Abraham to offer up this very son, who had been given to him as the heir of the promise, for a burnt-offering, upon one of the mountains which should be shown him. This word did not come from his own heart — was not a thought suggested by the sight of the human sacrifices of the Canaanites, that he would offer a similar sacrifice to his God; nor did it originate with the tempter to evil. The word came from Ha-Elohim, the personal, true God, who tried him (nicaah), {see definition 05254 } i.e., demanded the sacrifice of the only, beloved son, as a proof and attestation of his faith.

The issue shows, that God did not desire the sacrifice of Isaac by slaying and burning him upon the altar, but his complete surrender, and a willingness to offer him up to God even by death.

Nevertheless the divine command was given in such a form, that Abraham could not understand it in any other way than as requiring an outward burnt-offering, because there was no other way in which Abraham could accomplish the complete surrender of Isaac, than by an actual preparation for really offering the desired sacrifice. This constituted the trial, which necessarily produced a severe internal conflict in his mind. . . . But Abraham brought his reason into captivity to the obedience of faith. He did not question the truth of the word of God, which had been addressed to him in a mode that was to his mind perfectly infallible (not in a vision of the night, however, of which there is not a syllable in the text), but he stood firm in his faith, ‘accounting that god was able to raise him up, even from the dead’ #Heb 11:19).

Without taking counsel with flesh and blood, Abraham started early in the morning (vv. 3, 4), with his son Isaac and two servants, to obey the divine command; and on the third day (for the distance from Beersheba to Jerusalem is about 20 1/2 hours; Rob. Pal. iii. App. 66, 67) he saw in the distance the place mentioned by God, the land of Moriah, i.e., the mountainous country round about Jerusalem. The name moriyaah, {see definition 04179 } composed of the Hophal partic. of raa’aah {see definition 07200 } and the divine name yh, an abbreviation of y<sup>h</sup>h {see definition 03068 } (lit., ‘the shown of Jehovah,’ equivalent to the manifestation of Jehovah), is no doubt used proleptically in v. 2, and given to the mountain upon which the sacrifice was to be made, with direct reference to this event and the appearance of Jehovah to Abraham there. This is confirmed by v. 14, where the name is connected with the event, and explained in the fuller expression Jehovah-jireh. On the ground of this passage the mountain upon which Solomon built the temple is called hamowriyaah {see definition 04179 } with reference to the appearance of the angel of the Lord to David on that mountain at the threshing-floor of Araunah, {#2Sa 24:16-17 } the old name being revived by this appearance.”

17 From “A Systematic Theology Vol III”, NEC

### 1.2.6.2 The Angel Of The LORD.

The Noun Clause, The Angel of the LORD occurs in 51 verses in the Old Testament. As He so appears, it is judged to be Theopnic: God (Jehovah) appearing in various forms, usually that of a man.

Note that A theophany is a manifestation of God in the Bible that is tangible to the human senses. In its most restrictive sense, it is a visible appearance of God in the Old Testament period, often, but not always, in human form. two of the theophanies are found in the two passages, below.

1. Genesis 12:7-9 – The Lord appeared to Abraham on his arrival in the land God had promised to him and his descendants.
2. Genesis 18:1-33 – One day, Abraham had some visitors: two angels and God Himself. He invited them to come to his home, and he and Sarah entertained them.

#### 1.2.6.2.1 The First Mention Of The Angel Of The LORD.

The Angel of The LORD appears Many 51 times throughout the Old Testament. Gen 16:7 is the first instance; where Hagar is ‘dealt harshly’ by Sarah, she flees from Abram’s encampment.

Ge 16:7 And **the angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

- 11 And **the angel of the LORD (Jehovah)** said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name {1 } Ishmael, because Jehovah hath heard thy affliction. {1) That is God heareth }
- 12 And he shall be as a wild ass among men; his hand shall be against every man, and every man’s hand against him; and he shall dwell {1 } over against all his brethren. {1) Or to the east of }



- 13 **And she called the name of Jehovah that spake unto her,** {1 } Thou art {2 } a God that seeth: for she said, Have I even here looked after Him that seeth me? {1) Or Thou God seest me 2) Heb El roi, that is God of seeing } **{This of course presents a problem passage for the skeptic. NEC}**

- 14 Wherefore the well was called {1 } Beer-lahai-roi; behold, it is between Kadesh and Bered. {1) That is The well of the living one who seeth me }

The Angel Of The LORD sends her back and promises (personally – 1 PS) to multiply her seed exceedingly that it shall not be numbered for multitude. Vs. 11 states she is pregnant and tells Hagar what name (Ishmael) shall be given to the Child, as:

Luk 24:3 The LORD Jesus: Grk. του <3588> {T-GSM } κυριου <2962> {N-GSM } ησου <2424> {N-GSM }

or

Acts 11:17 **The LORD Jesus Christ** Grk. τον <3588> {T-ASM } κυριον <2962> {N-ASM } ησουν <2424> {N-ASM } χριστον <5547> {N-ASM }.

It should be kept in mind that the Jewish Gospel Formula in Rom 10:9 which reads:

Ro 10:9 **That if thou shalt confess with thy mouth Jesus as LORD, and shall believe in your heart that God hath raised him from the dead, thou shall be saved.**

For a Jew to confess this in public would cause ostracism from those in the Jewish faith, family and friends. To state publically “Jesus as LORD” where baptisms were held, would subject the baptizee to possible death, by the same family or friends. All this is said to point out the historical differences between the American culture of 2016, and the Historic Cultures of the 1<sup>st</sup> Century Jewish/Gentile Cultures.

**In present times, in Islamic cultures anyone naming Jesus as God’s Only-begotten Son puts his head on the Chopping Block!**

**Note that the Tetragrammaton 03068 יהוה Y<sup>e</sup>hovah, Jehovah, is translated in the LXX, 6156 times by the Greek word κυριος; LORD. Κυριος is used to translate a Name for God in the New Testament, as in the Condition with promise as mentioned, above::**

<sup>18</sup> Born Again (From Above):

- Jo 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. {again: or, from above }
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born again. {again: or, from above }
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

- 13 **And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**
- 14 And as **Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**
- 15 That **whosoever believeth in him should not perish, but have eternal life.**
- 16 **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.**
- 17 **For God sent not His Son into the world to condemn the world; but that the world through him might be saved.**
- 18 **He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 19 Su 7:19 And We said: O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.
- 20 But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may not become of the immortals.
- 21 And he swore to them both: Most surely I am a sincere adviser to you.
- 22 Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?
- 23 They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have not mercy on us, we shall certainly be of the losers.
- 24 He said: **Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.**
- 25 ¶ He also said: **Therein shall you live, and therein shall you die, and from it shall you be raised.**
- 26 **O children of Adam! We have indeed sent down to you clothing to cover your shame, and clothing for beauty and clothing that guards against evil, that is the best. This is of the communications of Allah that they may be mindful.**
- 27 **O children of Adam!** let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.

20 This endnote courtesy of Wikipedia.

**Sunnah** (*sunnah*, سنة, Arabic: [\[sunnah\]](#), plural سنن *sunan* [\[sunan\]](#)) is the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet [Muhammad](#), as well as various reports about Muhammad's companions. Along with the [Quran](#) (the holy book of [Islam](#)), the Sunna makes up the two primary sources of [Islamic theology](#) and law. The *Sunna* is also defined as "a path, a way, a manner of life"; "all the traditions and practices" of the Islamic prophet that "have become models to be followed" by Muslims.

The word is derived from the root (سن [\[sa-n-na\]](#)), meaning smooth and easy flow or direct flow path. The word literally means a clear and well trodden path.

The *sunnah* of Muhammad includes his specific words (*Sunnah Qawliyyah*), habits, practices (*Sunnah al Fiiyyah*), and silent approvals (*Sunnah Taqriyyah*). According to Muslim belief, Muhammad was the best exemplar for Muslims,<sup>[6]</sup> and his practices are to be adhered to in fulfilling the divine injunctions, carrying out religious rites, and moulding life in accord with the will of God. Instituting these practices was, as the Quran states, a part of Muhammad's responsibility as a messenger of [God](#).<sup>[7][8]</sup> Recording the *sunnah* was an [Arabian](#) tradition and, once people converted to [Islam](#), they brought this custom to their religion.<sup>[9]</sup>

There are three types of sunnah.<sup>[3]</sup>

- *Sunnah Qawliyyah* - the sayings of Muhammad, generally synonymous with "[hadith](#)", since the sayings of Muhammad are noted down by the companions and called "hadith"

- *Sunnah al Filiyyah* - the actions of Muhammad, including both religious and worldly actions.
- *Sunnah Taqriyyah* - the approvals of the Islamic Prophet regarding the actions of the Companions which occurred in two different ways:
  - When Muhammad kept silent for an action and not opposed it.
  - When the Islamic Prophet showed his pleasure and smiled for a companion's action.

In the terminology of *fiqh* (Islamic jurisprudence), sunna denotes whatever though not obligatory, is "firmly established (*thabata*) as called for (*matlub*)" in Islam "on the basis of a legal proof (*dalil shar'i*).

<sup>21</sup> **Taqi ad-Din Ahmad ibn Taymiyyah** (*Arabic*: تقي الدين أحمد ابن تيمية) known as **Ibn Taymiyyah** (22 January 1263 – 26 September 1328) was a Islamic scholar, theologian and logician. He lived during the troubled times of the Mongol invasions, much of the time in Damascus. He was a member of the school founded by Ahmad ibn Hanbal and is considered by his followers, along with Ibn Qudamah, as one of the two most significant proponents of Hanbalism. In the modern era, his adherents often refer to the two as "the two sheikhs" and Ibn Taymiyyah in particular as "Sheikh ul-Islam". Ibn Taymiyyah sought the return of Sunni Islam to what he viewed as earlier interpretations of the Qur'an and the Sunnah, and is considered to have had considerable influence in contemporary Wahhabism, Salafism, and Jihadism. He is renowned for his fatwa issued against the Mongol rulers declaring jihad by Muslims against them compulsory, on the grounds that they did not follow Sharia and as such were not Muslim, their claims to have converted to Islam notwithstanding. His teachings had a profound influence on Muhammad ibn Abd al-Wahhab, and other later Wahabi scholars.<sup>[5]</sup> Throughout his lifetime, Ibn Taymiyyah never got married. He is the Muslim who revitalized Islam. His two tennets were: If you want to be a good Muslim you need to:

1. Read the Book (The Quran and the Sunnah's, along with the Hadith's)
2. Model the man; i.e., Muhhamud.

<sup>22</sup> The following taken from The Lohore Ahmadiyya Movement:

“*Quraish* was the name of our Holy Prophet's tribe. Makkah did not possess cultivable land. It lay in a valley surrounded by barren hillsides — a land that was devoid of food and so its livelihood depended on trade. Syria lay to the north of Makkah and was a cold country while Yaman, a warm country, lay to the south; so in the cold season the Quraish carried on trade with Yaman and visited Syria for trade when the weather was warm. As they were the guardians of the Ka'bah they were treated with great respect by all Arabia. Looting and killing and fighting raged in all parts of the country but Makkah enjoyed complete peace because of people's reverence for the Ka'bah. So great was the deference shown to the Makkans that when they left their homes on trading expeditions no one hindered them but instead people considered it an honour to serve them just because they were the protectors of the Ka'bah and this reverential treatment is still accorded to any Arab who comes from Makkah or Madinah.”

<sup>xxiii</sup> The Context of Jesus' speech “**Whoso eateth my flesh, and drinketh my blood**”.

Jo 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. {Labour not: or, Work not}

28 ¶Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

**33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

**34 Then said they unto him, Lord, evermore give us this bread.**

**35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

36 But I said unto you, That ye also have seen me, and believe not.

**37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

- 38 For I came down from heaven, not to do mine own will, **but the will of Him that sent me.**
- 39 **And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.**
- 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- 42 And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know?** How is it then that he saith, I came down from heaven? {This is what the Qur'an, says 600+ years later. Su 2:87, 2:253, 3:45, 4:157, 4:171; 5:49, 81,113, 115, 117, 119; 19:34; 33:7; 43:57; 57:27; 61:6, 14. }
- 43 Jesus therefore answered and said unto them, Murmur not among yourselves.
- 44 **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**
- 45 It is written in the prophets, **And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**
- 46 **Not that any man hath seen the Father, save he which is from God, he hath seen the Father.**  
 {Note the Greek and compare with LXX Ex3:14; 46ουζ <3756> {PRT-N} οτι <3754> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} τις <5100> {X-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} παρα <3844> {PREP} [With the ablative case: from.] του <3588> {T-ASM} θεου <2316> {N-ASM} ουτος <3778> {D-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} τον <3588> {T-ASM} πατερα <3962> {N-ASM} For παρα used with the Ablative Case, See NEC Ex. Grk. Grammar, Section 24.15.03.01}
- 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.
- 48 I am that bread of life.
- 49 Your fathers did eat manna in the wilderness, and are dead.
- 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
- 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: **and the bread that I will give is my flesh, which I will give for the life of the world.**
- 52 The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?**
- 53 Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**
- 54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**
- 55 For my flesh is meat indeed, and my blood is drink indeed.
- 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
- 59 These things said he in the synagogue, as he taught in Capernaum.  
 {As Matt 13:10 -16, below, suggests, His Metaphors and Similes (and parables) are understood by believers but are hidden from unbelievers. So these figures are 1. Revelators; and, 2. Judgmental.  
 10 And the disciples came, and said unto him, Why speakest thou unto them in parables?  
 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.  
 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.  
 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.  
 14 **And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:**  
 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.  
 16 **But blessed are your eyes, for they see: and your ears, for they hear.}**
- 60 ¶Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it? {"This guy believes in Cannibalism." Note verses 31-39 and especially verse 35}
- 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? {offend: or, scandalize, or, cause you to stumble}
- 62 What and if {3<sup>rd</sup> class condition: some of you may see . . . } ye shall see the Son of man ascend up where he was before? {Some will. Acts 1:6-11, and a partial look in Mat 17:1-13}
- 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 64 But there are some of you that believe not. For Jesus knew from the beginning { εξ <1537> {PREP} αρχης <746> {N-GSF}: **From Beginning; See John 1:1 and Gen 1:1.** } who they were that believed not, and who should betray him.

- 65 And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my Father.** {His father ain't Joseph! Note Eph 2:1-9; the natural man, **dead** to spiritual things in Adam, must first be quickened before he can believe the Gospel.}
- 66 From that time many of his disciples went back, and walked no more with him.
- 67 Then said Jesus unto the twelve, Will ye also go away?
- 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
- 69 And we believe and are sure that **thou art that Christ, the Son of the living God.**
- xxiv Ex 4:15; Ps 2:1-12, 16:9-11, 22:1-31, Is 52:13-53:12.
- xxv On this use of εἶπαι with ellipsis see "1Co 5:10; 7:14". The historical aspect of this verse must be understood. From my text on Hermeneutics (NCHER) section 3.2.2.2 The Bible does not simply "baptize" the heathen concepts, we present: "Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an interesting verse occurs which if rightly understood by the LDS of Salt Lake City would probably shut down their Temple program. "*Else what shall **they** do who are baptized for the dead, if the dead rise not at all? why are **they** then baptized for the dead?*" (1 Corinthians 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented. The town of Corinth was a port city. It had a great number of idol temples whose courtesans {harlots} practically supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "**we**") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "**they**"). Far from being an apologetic for baptism for the dead, **this is Paul's use of that pagan concept, the cultic argument, as a starting point to establish his argument for the resurrection from the dead.** He uses the same method of argumentation in Athens - on Mars Hill. There he uses their proliferation of idol statues and one in particular (Acts 17:23), **to argue for the existence of "The Unknown God."**
- xxvi If one proposes three divine beings, regardless of their functional unity, they are no longer ascribing to monotheism. Instead they have adopted a position called tri-theism. In tri-theism there are three necessary beings acting together as one, whereas Christian theism proposes that there is but one divine being revealed in three persons. See Norman Geisler. *Systematic Theology Volume Two: God & Creation*, 271.
- xxvii Norman Geisler, *Systematic Theology Volume Two: God & Creation* (Bloomington, MN: Harvest House Publishers, 2003), 278, Ex.
- Note: Ex. means excellent.
- xxviii William Lane Craig, ed. *Philosophy of Religion: A Defense of the Doctrine of the Trinity*. By Richard Swinburne (New Brunswick, NJ: Rutgers University Press, 2002), 556, Ex.
- xxix It should be pointed out that Swinburne goes too far in His discussion of the persons of the Trinity and comes awfully close to presenting a Christianized version of polytheism. He appears to quasi assert that there are three instances of deity.
- xxx Swinburne, 558.
- xxxi Ibid, 557.
- xxxii ONTOLOGICAL ARGUMENT: an argument for the existence of God based upon the meaning of the term *God. noun (Concise Encyclopedia)*; The Argument that proceeds from the idea of God, to the reality of God. It was first clearly formulated by St. ANSELM in his *Proslogion* (1077–78); a later famous version is given by RENÉ DESCARTES. Anselm began with the concept of God as that than which nothing greater can be conceived. To think of such a being as existing only in thought and not also in reality involves a contradiction, since a being that lacks real existence is not a being than which none greater can be conceived. A yet greater being would be one with the further attribute of existence. Thus the unsurpassably perfect being must exist; otherwise it would not be unsurpassably perfect. This is among the most discussed and contested arguments in the history of thought.
- xxxiii Geisler, 290.
- xxxiv Alexander Rattray Hay, *The New Testament Order For Church And Missionary*, 1947, New Testament Missionary Union, Ex.
- 35 Kenneth S. Wuest, *WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - Vol. II - The Pastoral Epistles*, 1952, Wm. B. Eerdmans Publishing Company, Ex
- 36 A.T. Robertson, *A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH*, 1923, Broadman Press, Ex
- 37 C.F.D. Moule, *AN IDIOM-BOOK OF NEW TESTAMENT GREEK*, 1975, Cambridge University Press, Ex
- 38 James Hope Moulton, *A GRAMMAR OF NEW TESTAMENT GREEK - Vol. III - Syntax*, 1963, T. and T. Clark, Ex.
- 39 Erich Sauer, "From Eternity to Eternity" (English Translation), 1972, Wm. B. Eerdmans Publishing Company, pg. 14. Ex.
- 40 C. W. O'Hara and D. R. Ward, "An Introduction to Projective Geometry", 1949, Oxford University Press, Ex.

#### Endnotes for Appendix C

12. Pentecost, op. cit., p.20-21. excellent
13. F. W. Farrar, *HISTORY OF INTERPRETATION*, p. 177, excellent.
14. Farrar, op. cit., p. 164-65.
15. Farrar, op. cit., p. 129.
16. George Holley Gilbert, *The Interpretation of the Bible*, pp. 37 ff.

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17. Farrar, op. cit.,
  18. Pentecost, op. cit., p. 22.
  19. Phillip Schaff, HISTORY OF THE CHRISTIAN CHURCH, Vol. II, p.521, Charles Scribner's Sons, 1967. excellent
  20. Pentecost, op. cit., p. 19
  21. Pentecost, op. cit., p. 23-24.
  - 22.. UNK, Handouts from Hebrew School, circa 1973
  - 23.. ibid.
  - 24.. A. Berkeley Mickelsen, INTERPRETING THE BIBLE, 1972, Wm. B. Eerdmans Publishing Company, excellent - Literal/Historical/Grammatical
  - 25.. Milton S. Terry, BIBLICAL HERMENEUTICS, 1968, Zondervan Publishing House, excellent.
  26. Neander, HISTORY OF THE CHRISTIAN RELIGION AND CHURCH - Vol. ii - p. 361.
  - 27.. Philip Schaff, HISTORY OF THE CHRISTIAN CHURCH - Volume V - The Middle Ages, 1907, Wm. B. Eerdmans Publishing Company, excellent
  - 28.. S. Lewis Johnson, of John Calvin in lectures at the Believers Bible Chapel - Dallas Texas - The New Covenant Lecture I of IV - circa 1975
  - 29.. Bernard Ramm, PROTESTANT BIBLICAL INTERPRETATION, 1956, W. A. Wilde Company, excellent
  - 30.. ibid.
  - 31.. Francis A. Schaeffer, THE GOD WHO IS THERE, 1968, Inter-Varsity Press, excellent.
  - 32.. S. Kierkegaard, FEAR AND TREMBLING, 1843 - Translated 1953, Doubleday & Company, .
  - 33.. C. Pinnock, A DEFENSE OF BIBLICAL INFALLIBILITY, \_\_, \_\_.
  - 34.. Pinnock, ibid.
  35. I. Howard Marshall, NEW TESTAMENT INTERPRETATION - Essays on Principles and Methods, 1991, Wm. B. Eerdmans Publishing Co., excellent.
  36. David Alan Black & David S. Dockery, NEW TESTAMENT CRITICISM & INTERPRETATION, 1991, Zondervan Publishing House, excellent.
  37. William Klein, Craig Blomberg, Robert Hubbard, INTRODUCTION TO BIBLICAL INTERPRETATION, 1993, Word Publishing, excellent history of hermeneutics.
  38. Henry A. Virkler, HERMENEUTICS -Principles and Processes of Biblical Interpretation,1981, Baker Books, excellent.