**Foreword:**  
  
Typical in the religious world are people who thinks they are in the right path and others are wrong. Observable though in such circumstances is the reality that they are limited in religious knowledge yet prefer the influence of their higher-ups to connote the idea of correctness. This is reality in such domain of diversity where even intellectuals are prone to discredit other groups as allegedly being the only group in the right path. This is phenomenal such that intellect can be doubted upon as it lacks guarantee to establish the true path, as in these diversities is the prominence of numbers rather than logic that propels influence and preferences. For me, there is one way to conduct that can certify truth, that is, by use of deductive logic on scriptures. This is being neglected foremost by way of cherry-picking and out-of-context indulgence of promoting one’s religion. Religious intellectuals rather use inadequate context as premises to conclusion thus provides for us, a limited way of interpreting religious scriptures yet still, in exaggerated bias. Notably, this is how the Bible is misconstrued and assessed by opposition like Muslims and atheists thereby relegated truth to mere errors, contradictions, etc. In this book, I would like to present a spectacle on how to view these misconceptions by way of a logical approach for you to see, that in the infamous way you have painted the Bible, reality can be viewed through the lens of biblical harmony, correctness and logic rather than errors and contradictions,

**Answering 101 Bible contradictions**  
By: Dennis Y Butic

**Content:**  
1. Answering Biblical contradictions  
2. On Biblical corruption  
3. Answering Muslim accusations on the Bible

**Part I—Answering Biblical contradictions.**

(Here’s a List Of 100 Bible Contradictions)

**1. Who incited David to count the fighting men of Israel?**  
God did (2 Samuel 24: 1)  
Satan did (I Chronicles 2 1:1)  
  
Answer: Often times, I encounter people using this alleged contradiction to assert biblical corruption by way of cherry-picking neglecting to consider the Bible as one harmonious body. I always answered these proponents of biblical corruption by reiterating that God can use evil entities like evil angels to perform a plan. This can be understood in some verses how God indeed used evil as instruments to whatever purpose he deemed necessary. For example:  
**Psalms 78:49-51  
[49]He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.  
[50]He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;  
[51]And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:**  
  
Even the beast or anti-christ was used by God. Lets read:  
**Revelation 17:16-17  
[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.  
[17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.**  
  
Even Satan was used by God to inflict his servant Job. Lets read:  
**Job 2:4-6  
[4]And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.  
[5]But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.  
[6]And the LORD said unto Satan, Behold, he is in thine hand; but save his life.**  
  
With these aforementioned reality then we must ask, is it really a contradiction if we are to be more comprehensive and complete in context? Or, should we see these 2 verses as simply God using Satan as an instrument to act upon a purpose? On this note, there is no clear manifestation of a contradiction. Meaning, God incited David through Satan.

**2. In that count how many fighting men were found in Israel?**  
Eight hundred thousand (2 Samuel 24:9)  
One million, one hundred thousand (I Chronicles 21:5)  
  
Answer: The verses read:  
**1 Chronicles 21:5-6  
[5]And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword:and Judah was four hundred threescore and ten thousand men that drew sword.  
[6]But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.**

The counting of 1,100,000 were indicated to be that of the whole Israel as it emphasized: “**And all they of Israel were a thousand thousand and an hundred thousand men that drew sword…”,** whereas the 800,000 wasn’t specified to be the whole Israel but rather to be understood as lacking the tribe of Levi and Benjamin as it says: “**But Levi and Benjamin counted he not among them…”.**

0n this note, harmonizing the 2 different authors would bring us to this idea rather than clashing it without any logical connotation. Meaning, 800, 000 were the initial counting. 1,100,000 is the complete counting.

**3. How many fighting men were found in Judah?**  
Five hundred thousand (2 Samuel 24:9)  
Four hundred and seventy thousand (I Chronicles 21:5)  
  
Answer: In this problem, it lies on the Hebrew terminology used for **hundred**. For example:  
**Five hundred thousand**. The Hebrew term for **hundred** is this:  
Hebrew: מאיה מאה  
Transliteration: mê'âh mê'yâh  
Pronunciation: {may-aw'} may-yaw'  
Definition: **Probably a primitive numeral; a hundred; also as a multiplicative and a fraction**: - hundred ({[-fold]} {-th}) + sixscore.  
  
Note on the emphasis: “**also as a multiplicative and a fraction…”.** If that is the preferred definitionthen **Five hundred thousand** should have rather been an indefinite number for having to understand something as indefinite as multiplicative and fraction, right? Having this then 2 Samuel 24:9 is simply an indefinite number which cannot be a contradiction to 470, 000 of 1st chronicles.

**4. God sent his prophet to threaten David with how many years of famine?**  
Seven (2 Samuel 24:13)  
Three (I Chronicles 21:12)

Answer: In this problem, logically we can construe 2 propositions in sequence bec without that possibility then it’s a contradiction but soliciting it for the sake of harmony, then the concept of succeeding 2 propositions is a must. Firstly. this is the first instance that the prophet gave David the blueprint of his first proposition:  
**2 Samuel 24:12-13  
[12]Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.  
[13]So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.**The first proposition was:  
1. 7 years of famine  
2. Flee 3 months from enemies  
3. 3 days pestilence  
Then on the 2nd instance, he gave David a revised form of the proposition, it says:  
**1 Chronicles 21:12  
[12]Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.**There was 2 revision on the first blueprint namely:  
1. 3 months to be destroyed by enemies  
2. 3 years of famine  
This is the understanding which is harmonious and non-contradictory as the wisdom of God isn’t contradiction. It says:  
**Proverbs 8:8-9  
[8]All the words of my mouth are in righteousness; there is nothing froward or perverse in them.  
[9]They are all plain to him that understandeth, and right to them that find knowledge.**  
To avoid any contradiction, the concept of 2 succeeding proposition is a lay out that must be considered. On the 2nd proposition, there was 2 revision imparted.  
Objection may come like: It didn’t mention 2 succeeding propositions so why infuse on the thought?  
My answer is this: We have to consider possibilities and having one muddles the thought of certainty, because actually there is none, so it must be ambiguous by reason of logic, and thus it must not be conclusive concerning the negative connotation you have of it. There have to be 2 succeeding propositions, the latter as revision. If not, then it contradicts. If it is, then its not a contradiction.  
They might still insist: but it didn’t mention 2 succeeding propositions?  
My answer is: it didn’t say likewise that it’s a contradiction so what makes you think it is?

**5. How old was Ahaziah when he began to rule over Jerusalem?**  
Twenty-two (2 Kings 8:26)  
Forty-two (2 Chronicles 22:2)

Answer: Lets present the items:  
**2 Kings 8:26-27  
[26]Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.  
[27]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.  
  
2 Chronicles 22:2-4  
[2]Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.  
[3]He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.  
[4]Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.**Note on the analogy:  
A. He began to reign at 22  
B. He began to reign at 42  
C. He did evil in the sight of god  
  
The necessary question is: when did he begin to do evil? Was it from age 22 or from age 42? Without any clear manifestation of detail then we cannot ascertain any provable conclusion so nothing guarantees a contradiction. The presence of possibilities makes it doubtful whether its indeed a contradiction bec it could be like this:  
A. He began to reign in goodness at 22.  
B. He began to reign in evil at 42  
Having that as possibility then it defuncts the idea of contradiction. The permission to use a possibility is logical as nowhere did it specify at what age did he became evil.

**6. How old was Jehoiachin when he became king of Jerusalem?**  
Eighteen (2 Kings 24:8)  
Eight (2 Chronicles 36:9)

Answer: This alleged contradiction is parallel with number 5. Its supposed to be understood this way:  
A. He began to reign in goodness at 8  
B. He began to reign in evil at 18.  
Lets quote it:  
**2 Chronicles 36:9  
[9]Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.**So Jehoiachin ruled in evil but the thing is, when did he rule in evil? II cannot be at 8 bec he was a child as per biblical context. Lets read:  
**Matthew 19:14  
[14]But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.**  
Therefore he wasn’t evil when he ruled at 8, bec according to Jesus, children are saintly, good and redeemed making the concept that he ruled in 2 instances such as:  
A. He began to reign in goodness at 8  
B. He began to reign in evil at 18.  
So there is no contradiction.   
Objection may come like: Matthew verse is a farfetched context as this is in Jesus time whereas Jehoiachin was in Davidic period.  
My answer is this: Matthew verse is a generalized truth so it must encompass all generation since Adam. It must be retrogressive bec it’s a generalized truth. There are pronouncements in the New Testament that caters as a universal truth. For example:  
**Romans 3:4  
[4]God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.**Does it mean, only in the Christian era where all men are liars and not before it? It doesn’t sound sensible, right? Therefore, this pronouncement is a universal truth so it must follow, there are words of God in latter times that is retrogressive or retrospective in essence. It justifies the argument I used regarding this alleged contradiction.

**7. How long did he rule over Jerusalem?**  
Three months (2 Kings 24:8)  
Three months and ten days (2 Chronicles 36:9)

Answer: My answer lingers on a possibility seeing there is not enough details to be conclusive. He ruled over Jerusalem in 2 sequences, the first is the 3 months sequence, the second is the 3 months 10 days sequence. Or, either way. The lack of details makes it ambiguous. He first ruled over Jerusalem for 3 months then afterwards, in another sequence, he ruled 3 months and 10 months. Or, vice versa.

**8. The chief of the mighty men of David lifted up his spear and killed how many men at one time?**  
Eight hundred (2 Samuel 23:8)  
Three hundred (I Chronicles 11: 11)  
  
Answer: The answer is parallel to number 7. There was 2 sequence of events. First sequence is the 800 killed. Second sequence is the 300 killed. Or, it could be either way. The narrative value of these accounts lacked the primary essence of a complete picture thus allowed a room for divergent explanations. In short, its ambiguous. He first killed 800 then next he killed 300. It’s a succession of events.  
Objection may come like: it didn’t say there was a succession of events.  
My answer is: it didn’t say either that it’s a contradiction, so how should we logically assess it? We cannot use deductive logic as the premises are incomplete so we better use inductive logic, or the logic of possibilities.

**9. When did David bring the Ark of the Covenant to Jerusalem? Before defeating the Philistines or after?**  
After (2 Samuel 5 and 6)  
Before (I Chronicles 13 and 14)

Answer: For me, the misunderstanding of it is due to the assumption that everything in these historical accounts are orderly in succession whereas it has been a biblical style to sometimes randomized events in some accounts. This is one example. 2 Samuel 5 and 6 could be the correct order of narration or could be a random narrative. Either way, one of it is a random story wherein 2 events in a single account was separated to enhance as focus of 2 stories so nothing of it is contradiction but rather one of it is randomized and the other in orderly fashion.

**10. How many pairs of clean animals did God tell Noah to take into the Ark?**  
Two (Genesis 6:19, 20)  
Seven (Genesis 7:2). But despite this last instruction only two pairs went into the ark (Genesis 7:8-9)

Answer: The problem here is how to use a logical procedure in making a conclusion. Lets try logic:  
1. Every living thing must have 2 pairs.  
2. Clean animals must be in 7 pairs.  
3. Every living thing clean or unclean went in the arc 2 and 2.  
  
When it said, every living thing are in 2 pairs, it didn’t suggest a general postulation but suggesting “every living thing of all unclean beasts” as the 2nd premise reiterated the numbers of clean beasts to be 7 pairs. Logically, we have to combine these in harmony. In the 3rd premise both clean and unclean beasts entered the arc 2 and 2. It’s the manner how they marched into the arc. 2 pairs of unclean beasts entered 2 and 2. 7 pairs of clean beasts entered also in that way, 2 and 2. So the logical conclusion is, there is no contradiction.

**11. When David defeated the King of Zobah, how many horsemen did he capture?**  
One thousand and seven hundred (2 Samuel 8:4)  
Seven thousand (I Chronicles 18:4)

Answer: This is a problem on Hebrew terminology wherein the misuse of meaning is observable. In 1 Chronicles 18:4 the Hebrew term for **seven** is this:  
Hebrew: שׁבעה שׁבע  
Transliteration: sheba‛ shib‛âh  
Pronunciation: {sheh'-bah} shib-aw'  
Definition: From H7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication a week**; by extension an indefinite number**: - (+ by) seven ({[-fold]} {-s} {[-teen} {-teenth]} {-th} times). Compare H7658 .  
  
To avoid a contradiction, seven is a misused meaning. It should have been an indefinite number as chosen meaning, thereby renders an indefinite thousand in numerical value. In such procedure, it avoided the contradiction as it would be in harmony.  
A. 1,700 horsemen (2 Samuel 8:4)  
B. Indefinite thousands of horsemen (1 Chronicles 18:4)  
In such meticulous appreciation of right meaning, we avoided contradictions.

**12. How many stalls for horses did Solomon have?**  
Forty thousand (I Kings 4:26)  
Four thousand (2 chronicles 9:25)

Answer: Lets quote it:  
**1 Kings 4:26  
[26]And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.  
  
2 Chronicles 9:25  
[25]And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.**Lets itemize it as breakdown:  
1. 40,000 stalls for chariots  
2. 4,000 stalls for horses and chariots

It didn’t say that 40,000 stalls are full of chariots, right? It didn’t say it’s for chariots only. We cannot read it in such expanse. Logically, it is both for horses and chariots. 40, 000 is the total number of stalls having 4,000 as major stalls having 10 minor stalls each per major stall. This logical way, harmonized the 2 verses as it is rationale in the sense of being, coherent and non-contradictory. 40,000 stalls has 4,000 major stalls with 10 minor stalls each in every major stall. Its both for horses and chariots.

See? There is no contradiction.

**13. In what year of King Asa’s reign did Baasha, King of Israel die?**  
Twenty-sixth year (I Kings 15:33 – 16:8)  
Still alive in the thirty-sixth year (2 Chronicles 16:1)

Answer: Did it say that the 26 years of reign is his complete tenure? No, it didn’t so its ambiguous having divergent other possibilities. One of the possibilities is, the 26 years is the duration of his evil rule. Lets read:  
**1 Kings 15:33-34  
[33]In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.  
[34]And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.**  
So he did evil but when? Logically, it didn’t say that its on his 24-year reign in the verse but rather, the possibility is, on his 10th year reign thus adding 26 years of evil rule can total to 36 complete tenure. It verifies the provided verses in this manner:  
1. 26 year in evil (1 Kings 15:33—16:8)  
2. 36 year of complete rule (2 Chronicles 16:1)

Logically, his 26 years of evil rule began from his 10th year of being king. No contradiction. Its merely possibilities seeing the ambiguity of the given texts.

**14. How many overseers did Solomon appoint for the work of building the temple?**  
Three thousand six hundred (2 Chronicles 2:2)  
Three thousand three hundred (I Kings 5:16)

Answer: There is no contradiction here. Its merely neglect of grammar. Lets read:  
**1 Kings 5:16  
[16]Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.**

It says, **“beside the chief officers which were over the work”.** It implied, the chief officers are not included in the counting thus resulted to 3,300 in statistics. Meaning, if the total workers in 2 Chronicles 2:2 is 3,600 then 300 of them are chief officers, and wasn’t included in the counting as pertinent with the verse I used, thus nothing of it suggests the slightest contradiction.

**15. Solomon built a facility containing how many baths?**  
Two thousand (1 Kings 7:26)  
Over three thousand (2 Chronicles 4:5)

Answer: Simple. These are 2 facilities un-equal in volume, and individually, of diverse design. Though it has some documented similarities but the other one is more detailed than the other so the idea of 2 different facilities is just acceptable.

**16. Of the Israelites who were freed from the Babylonian captivity, how many were the children of Pahrath-Moab?**  
Two thousand eight hundred and twelve (Ezra 2:6)  
Two thousand eight hundred and eighteen (Nehemiah 7:11)

Answer: I would like to elaborate an answer that encompasses the succeeding other contradictions pertinent on this issue. Firstly, you have to note that when the tribe of Israel returned to the holy land from their captivity in Babylon, they followed 2 groups of leaders as accounted to by the two prophets (Ezra and Nehemiah) in their travel back home. NOTE: 2 groups of leaders.

The 1st group:  
**Ezra 2:2  
[2]Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:**The 2nd group:  
**Nehemiah 7:7  
[7]Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;**So lets compare:  
1st group (Ezra):  
1. Zerubbabel  
2. Jeshua  
3. Nehemiah  
4. Seraiah   
5. Reelaiah  
6. Mordecai  
7. Bishan  
8. Mispar  
9. Bigvai  
10. Rehum   
11, Baanah  
  
2nd group (Nehemiah):  
1. Zerubbabel   
2. Jeshua  
3. Nehemiah  
4. Azariah  
5. Raamiah  
6. Nahamani  
7. Mordecai  
8.Bishan  
9. Mispereth  
10. Bigvai  
11, Nehum  
12. Baanah

Noticeable is the differences between the two. Seraiah, Reelaiah, Mispar in the Ezra group are absent in the 2nd group. Azariah, Raamiah, Nahamani, Mispereth in the Nehemiah group are absent in the 1st group so it follows, the tally made in reference to which group these children of Israel followed as line-up toward home will have differences. That is a computation imbalance as the 2 groups are not consistent. That as the logical implication of having 2 groups of leaders that isn’t consistent, right? Take the logic from there.

Let me elaborate further. The children of Pahrath-Moab has 2 sets of group leaders they followed. Those who followed Ezra group totalled to 2,812 while those who followed Nehemiah group totalled to 2,818 so there is a computation imbalance due to the inconsistencies in the groups’ lists of leaders. That is understandable in the statistics procedure of 2 inconsistent primaries.

**17. How many were the children of Zattu?**  
Nine hundred and forty-five (Ezra 2:8)  
Eight hundred and forty-five (Nehemiah 7:13)  
  
Answer: Refer to number 16.

**18. How many were the children of Azgad?**  
One thousand two hundred and twenty-two (Ezra 2:12)  
Two thousand three hundred and twenty-two (Nehemiah 7:17)

Answer: Refer to number 16.

**19. How many were the children of Adin?**  
Four hundred and fifty-four (Ezra 2:15)  
Six hundred and fifty-five (Nehemiah 7:20)

Answer: Refer to number 16.

**20. How many were the children of Hashum?**  
Two hundred and twenty-three (Ezra 2:19)  
Three hundred and twenty-eight (Nehemiah 7:22)

Answer: Refer to number 16.

**21. How many were the children of Bethel and Ai?**  
Two hundred and twenty-three (Ezra 2:28)  
One hundred and twenty-three (Nehemiah 7:32)

Answer: Refer to number 16.

**22. Ezra 2:64 and Nehemiah 7:66 agree that the total number of the whole assembly was 42,360. Yet the numbers do not add up to anything close. The totals obtained from each book is as follows:**  
29,818 (Ezra)  
31,089 (Nehemiah)

Answer: Refer to number 16.

**23. How many singers accompanied the assembly?**  
Two hundred (Ezra 2:65)  
Two hundred and forty-five (Nehemiah 7:67)

Answer: Refer to number 16.

**24. What was the name of King Abijahs mother?**  
Michaiah, daughter of Uriel of Gibeah (2 Chronicles 13:2)  
Maachah, daughter of Absalom (2 Chronicles 11:20) But Absalom had only one daughter whose name was Tamar (2 Samuel 14:27)

Answer: Reading the passages in context reveals that Absalom of 2nd Samuel whose daughter is Tamar isn’t the Absalom of 2nd chronicles whose daughter is Maachah. There is no direct correlation between the 2 so what makes them the same person is questionable. Absalom of 2nd Chronicles is the same person as Uriel of Gibeah and Maachah is the same person as Michaiah so to answer the question, King Abijah’s mother is both called Maachah and Michaiah. The identicality of narratives rather support this idea as its speaking of one and same individuals.

**25. Did Joshua and the Israelites capture Jerusalem?**  
Yes (Joshua 10:23, 40)  
No (Joshua 15:63)

Answer: Of course, the accounts in this book are premises and such that we utilize them for a conclusion. The necessary thought would be to assess if indeed Joshua captured Jerusalem, and reality was, he did but only with an exclusive modifier, that is, they didn’t expel the Jebusites as in such consequence, they lived with them. Its not a contradiction actually but rather a means of co-existence with the remaining residents of the captured city.

God indicated this as he warned:  
**Numbers 33:55  
[55]But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.**Still, Jerusalem was captured.

**26. Who was the father of Joseph, husband of Mary?**  
Jacob (Matthew 1:16)  
Heli (Luke 3:23)

Answer: EXPLAINING LUKE 3:23–JESUS GENEALOGY

Skepticism arose towards some biblical testimonies specifically Jesus genealogies in matthew and luke bec at face value–it looks contradictory in its essence as allegedly a branching lineage of Joseph. One branch has it a line passing through Nathan, the other passing through solomon which by it necessitate the thought of contradiction, but was it?

Nope. For someone who can see clearly using context, harmony and logical approach, it cannot be a contradiction. Firstly, let us establish that jesus was a biological son of david through mary.

**Acts 2:29-30**  
**[29]Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.**  
**[30]Therefore being a prophet, 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 Christ to sit on his throne;**

**Romans 1:3**  
**[3]Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

Meaning, jesus was a biological son of david through mary. It was through a virgin birth–and we all know about it. The thing is, jesus genealogy in matthew and luke is sort of diverse, right?

Using a logical approach and grammar, i will show you how it is consistent with contextual harmony. In the luke account it says:

**Luke 3:23-25**  
**[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,**

As you can see, it says:

**“…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…”**

So jesus was supposed by the people then as the biological son of joseph, but when it says:

**“…which was the son of Heli…”**

Who was the son of heli? Was it joseph? Nope, bec joseph’s father was Jacob.

Matthew 1:16  
[**16]And Jacob begat Joseph the husband of Mary,**of whom was born Jesus, who is called Christ.

So who was the son of heli? It could only refer to jesus and on this juncture, it was through mary, right? So the luke account was the genealogy of mary. What was recorded here were her ancestry–for example:

**“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,**  
**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…”**

It is by this logical approach:

**“Jesus which was the son of heli…”**

**“Jesus which was the son of matthat…”**

**“Jesus which was the son of levi…”**

**“Jesus which was the son of melchi…”**

And so on and so forth. That is logical bec biblically you can be a son of your grandfather–or great great grandfather as exemplified in this:

Matthew 1:11  
[**11]And Josias begat Jechonias**and his brethren, about the time they were carried away to Babylon:

Josias is the grandfather of jechonias but in this verse jechonias was his son. Lets look here how he is the grandfather:

1 Chronicles 3:15-16  
[15]And the sons of **Josiah** were, the firstborn Johanan, the second **Jehoiakim**, the third Zedekiah, the fourth Shallum.  
[**16]And the sons of Jehoiakim: Jeconiah his son**, Zedekiah his son.

So jeconiah was the son of his grandfather therefore applying it on the luke account then it is a logical approach that:

**“Jesus which was the son of heli…”**

**“Jesus which was the son of matthat…”**

**“Jesus which was the son of levi…”**

**“Jesus which was the son of melchi…”**

Right? It is a logical approach that jesus was the son of his grandfather, his great grandfather–even to his great great grandfather David as it say:

**Matthew 22:42-45**  
**[42]Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.**  
**[43]He saith unto them, How then doth David in spirit call him Lord, saying,**  
**[44]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**  
**[45]If David then call him Lord, how is he his son?**

Indeed, he was david’s biological descendant–thus a son.

**Romans 1:3**  
**[3]Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

Therefore, the logical approach i applied in this manner:

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

The subject here was jesus therefore as grammatical, it should have this thought:

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

It is exactly the right interpretation in terms of harmony, logic and context–and with much consideration, grammar. With this approach it nullifies any trace of contradiction.

**27. Jesus descended from which son of David?**  
Solomon (Matthew 1:6)  
Nathan(Luke3:31)

Answer: Refer to number 26.

**28. Who was the father of Shealtiel?**  
Jechoniah (Matthew 1:12)  
Neri (Luke 3:27)

Answer: Refer to number 26. The Luke verse should be understood this way:  
**Luke 3:27  
[27](Jesus) Which was the son of Joanna, (Jesus) which was the son of Rhesa, (Jesus) which was the son of Zorobabel, (Jesus) which was the son of Salathiel, (Jesus) which was the son of Neri,**

**29. Which son of Zerubbabel was an ancestor of Jesus Christ?**  
Abiud (Matthew 1: 13)  
Rhesa (Luke 3:27) But the seven sons of Zerubbabel are as follows: i.Meshullam, ii. Hananiah, iii. Hashubah, iv. Ohel, v.Berechiah, vi. Hasadiah, viii. Jushabhesed (I Chronicles 3:19, 20). The names Abiud and Rhesa do not fit in anyway.

Answer: Refer to number 26 and 28.

**30. Who was the father of Uzziah?**  
Joram (Matthew 1:8)  
Amaziah (2 Chronicles 26:1)

Answer: There are 2 possibilities:  
A. Joram and Amaziah are 2 different persons.  
B. Joram is also Amaziah. They are the same person.

**31. Who was the father of Jechoniah?**  
Josiah (Matthew 1:11)  
Jeholakim (I Chronicles 3:16)

Answer: There are 2 possibilities:  
A. Josiah and Jehoiakim are 2 different persons.  
B. Josiah is also Jehoiakim. They are the same person.

**32. How many generations were there from the Babylonian exile until Christ?**  
Matthew says fourteen (Matthew 1:17)  
But a careful count of the generations reveals only thirteen (see Matthew 1: 12-16)

Answer: 14 generations. Lets see:  
Matthew 1:12-16  
[12]And after they were brought to Babylon, Jechonias (**1st generation)** begat Salathiel**; (2nd)** and Salathiel begat Zorobabel (**3rd)**  
[13]And Zorobabel begat Abiud (**4th)** and Abiud begat Eliakim **(5th)** and Eliakim begat Azor **(6th)**  
[14]And Azor begat Sadoc (**7th)** and Sadoc begat Achim **(8th)** and Achim begat Eliud **(9th)**  
[15]And Eliud begat Eleazar **(10th)** and Eleazar begat Matthan (**11th** ) and Matthan begat Jacob **(12th)**  
[16]And Jacob begat Joseph (**13th)** the husband of Mary, of whom was born Jesus, who is called Christ.**(14th)**

**33. Who was the father of Shelah?**  
Cainan (Luke 3:35-36)  
Arphaxad (Genesis II: 12)

Answer: Refer to number 26. It should have been this way:  
**Luke 3:35  
[35] (Jesus) Which was the son of Saruch, (Jesus) which was the son of Ragau, (Jesus) which was the son of Phalec, (Jesus) which was the son of Heber, (Jesus) which was the son of Sala,**

**34. Was John the Baptist Elijah who was to come?**  
Yes (Matthew II: 14, 17:10-13)  
No (John 1:19-21)

Answer: Yes.   
**John 1:20-21  
[20]And he confessed, and denied not; but confessed, I am not the Christ.  
[21]And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.**When asked, Are you Elias (Elijah), he answered No. Understanding it using the context of Matthew 1:14, 17:10-13 which has Jesus calling John as Elijah which was to come then, John declining to admit implied that he was not personally Elijah that was dead, but rather Elijah in the spiritual context. Comparatively is saying, “you are the Michael Jackson of the 21st century”. Of course, you are not the literal Michael Jackson but for exhibiting identical skill, attribute etc… then they called you by his name. in like manner how John was Elijah in the spiritual context. John said he isn’t Elijah but that to be understood in the literal way. He isn’t the literal Elijah but He is Elijah in the spiritual context.  
When asked: are you that prophet? This prophet refers to the messiah in Deuteronomy 18:18 thus he confirmed he isn’t.

**35. Would Jesus inherit Davids throne?**  
Yes. So said the angel (Luke 1:32)  
No, since he is a descendant of Jehoiakim (see Matthew 1: I 1, I Chronicles 3:16). And Jehoiakim was cursed by God so that none of his descendants can sit upon Davids throne (Jeremiah 36:30)

Answer: You’re saying Josias in Matthew 1: 11 s Jehoiakim because they have the same lists of descendants, right? On this note: the curse of God that no one of his descendants sit on david’s throne must stand, that as the literal king of Israel.   
**Luke 1:32  
[32]He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:  
Acts 2:30  
[30]Therefore being a prophet, 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 Christ to sit on his throne;**Nevertheless, jesus was never the literal and political king of Israel. David’s throne in this matter isn’t on a theocratic monarchy in the literal sense. It’s a rule in the spiritual sense so there is a difference. What God cursed on Jehoiakim concerns the literal political monarchy and not on matters of the spiritual context.

**36. Jesus rode into Jerusalem on how many animals?**  
One – a colt (Mark 11:7; cf Luke 19:3 5). And they brought the colt to Jesus and threw their garments on it; and he sat upon it.  
Two – a colt and an ass (Matthew 21:7). They brought the ass and the colt and put their garments on them and he sat thereon.

Answer: On this problem, one thing is overlooked that is, Greek terminology. This is a mistranslation to impute on 2 animals whereas in the logical sense, you can only ride on a single beast. On this reality, we must check on the Greek text used and how it was applied bec if the translation is correct then its clear contradiction.   
**Matthew 21:7  
[7]And brought the ass, and the colt, and put on them their clothes, and they set him thereon.**Lets check on the Greek text used then appropriate a non-contradictory translation. Here is Greek:  
Greek: καί  
Transliteration: kai  
Pronunciation: kahee  
Definition: Apparently a primary particle having a copulative and sometimes also a cumulative force; and also 6 even so 6 then too etc.; often used in connection (or composition) with other particles or small words: - and also both but even for if **indeed** likewise moreover or so that then therefore when yea yet.

Note on the emphasis: **indeed**  
Correctly translated it should be like this: **“And brought the ass, indeed the colt, and put on it their clothes, and they set him thereon”**  
  
So the ass is the same colt. Only one.

**37. How did Simon Peter find out that Jesus was the Christ?**  
By a revelation from heaven (Matthew 16:17)  
His brother Andrew told him (John 1:41)  
  
Answer: Question. What makes Peter believe his brother Andrew simply by human report? Of course, in order for Peter to believe Andrew, there had to be some sort of confirmation from heaven, right? Jesus affirmed it:  
**Matthew 16:17  
[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.**Therefore, Andrew didn’t reveal it, Andrew was informing him of what he believed. God revealed it as confirmatory to Andrew’s information. A revelation to be true has confirmation. Andrew’s report has no confirmation by him, it was mere rumour.

Logic.

**38. Where did Jesus first meet Simon Peter and Andrew?**  
By the sea of Galilee (Matthew 4:18-22)  
On the banks of river Jordan (John 1:42). After that, Jesus decided to go to Galilee (John 1:43)

Answer: The reason it contradicts is bec of John 1:42-43 that states that after the meeting with Peter and Andrew, Jesus went into Galilee thus you concluded the meeting to be in the banks of Jordan. Lets quote:  
**John 1:42-43  
[42]And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.  
[43]The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.**The thing is, there is a loophole considering Greek terminology. It says:  
**“The day following Jesus would go forth into Galilee…”**Lets consult the Greek dictionary.  
Greek: ἐξέρχομαι  
Transliteration: exerchomai  
Pronunciation: ex-er'-khom-ahee  
Definition: From G1537 and G2064; to issue (literally or figuratively): - **come-(forth out**) **depart** (out of) escape get out go (abroad away forth out thence) proceed (forth) spread abroad.  
  
Greek: εἰς  
Transliteration: eis  
Pronunciation: ice  
Definition: A primary preposition;  
to or into (indicating the point reached or entered) of place time or (figuratively) purpose (result etc.); also in adverbial phrases.: - [abundant-] ly against among as at [back-] ward before by concerning + continual + far more exceeding for [intent purpose] fore + forth in (among at unto -so much that -to) to the intent that + of one mind + never **of** (up-) on + perish + set at one again (so) that therefore (-unto) throughout till to (be the end -ward) (here-) until (-to) . . . ward [where-] fore with. Often used in composition with the same general import but only with verbs (etc.) expressing motion (literallyor figuratively.

If you are to prefer a non-contradiction then the highlighted Greek meaning should have been preferable thus the translation should be like this:  
**“The day following Jesus would come forth out of Galilee…”**Meaning, the meeting between Jesus, Peter and Andrew happened in Galilee wherein afterwards, Jesus came out of Galilee corroborating the account in Matthew 4:18-22 wherein the meeting was at the banks of the sea in Galilee.

**39. When Jesus met Jairus was Jairus daughter already dead?**  
Yes. Matthew 9:18 quotes him as saying, My daughter has just died.  
No. Mark 5:23 quotes him as saying, My little daughter is at the point of death.

Answer: Like the previous problem, this too is a matter of terminology as Greek meanings were mistakenly chosen. The reality on this account is that the girl didn’t die yet but at the point of death so Matthew 9:18 is quite problematic. In Greek, it should be like this:  
Greek: ἄρτι  
Transliteration: arti  
Pronunciation: ar'-tee  
Definition: Adverb from a derivative of G142 (compare G740) through the idea of suspension; just now: - this day (hour) hence [-forth**] here [-after]** hither [-to] (even) now (this) present.

The highlighted meaning is: **here after** so it should have been like this: **Matthew 9:18  
[18]While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is (here after) dead: but come and lay thy hand upon her, and she shall live.**So Matthew is saying, my daughter is here after dead.  
Mark is saying, my daughter is at the point of death.  
Its 2 accounts by different authors and may have actually quoted the story by paraphrase yet nothing in it suggests a contradiction.

**40. Did Jesus allow his disciples to keep a staff on their journey?**  
Yes (Mark 6:8)  
No (Matthew 10:9; Luke 9:3)

Answer: This is another case of mistranslation. Lets read:  
**Mark 6:8  
[8]And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:**The Greek word used:  
Greek: έἰ μή  
Transliteration: ei mē  
Pronunciation: i may  
Definition: From G1487 and G3361; if not: - but except (that) if **not** more than save (only) that saving till.  
  
Note on the highlighted meaning: **not**So correct translation should be like this:  
**“And commanded them that they should take nothing for their journey, not a staff only; no scrip, no bread, no money in their purse…”**Having that, then there is no contradiction bec these verses in question are in harmony considering non-contradictory Greek meanings, as option for a harmonious translation.

**41. Did Herod think that Jesus was John the Baptist?**  
Yes (Matthew 14:2; Mark 6:16)  
No (Luke 9:9)

Answer: Simple. This is a case of Herod having second thought. First, he thought Jesus is John the Baptist then on second thought, he doubted himself bec as he assessed his first idea, he somehow recalled how John was already beheaded and gone so its not a contradiction. Its just a matter of Herod having second thought.

**42. Did John the Baptist recognize Jesus before his baptism?**  
Yes (Matthew 3:13-14)  
No (John 1:32,33)

Answer: Of course, John knew Jesus bec they were cousins and his mother must have told him about his being born without a biological father but simply, the son of God so John knew Jesus. The problem though is on how you misunderstood the verse in John. Lets quote:  
**John 1:33  
[33]And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.**When John said, I knew him not when Jesus was in the crowd, it suggests not recognizing who among the people was Jesus until the holy spirit in form of a dove descended upon him. That is a possibility we prefer as nowhere did it say: **“I knew him not as a person…”** Nowhere did it say that so the “not knowing” refers to being unrecognized among the crowd.

**43. Did John the Baptist recognize Jesus after his baptism?**  
Yes (John 1:32, 33)  
No (Matthew 11:2)

Answer: Lets quote the issue:  
**Matthew 11:2-6  
[2]Now when John had heard in the prison the works of Christ, he sent two of his disciples,  
[3]And said unto him, Art thou he that should come, or do we look for another?  
[4]Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:   
[5]The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.   
[6]And blessed is he, whosoever shall not be offended in me.**  
The doubt is erected on the account why John need to send his disciples to Jesus to solicit a confirmation if indeed he is the messiah, right? The thing to reconsider is, what was John’s intention for sending disciples to Jesus? Was it for him to know if he is the messiah or not? Or, he simply sent his disciples to him for Jesus to teach them personally? What was John’s intention? If you cannot tell then why make a conclusion out of your ignorance?

**44. According to the Gospel of John, what did Jesus say about bearing his own witness?**  
If I bear witness to myself, my testimony is not true (John 5:3 1)  
Even if I do bear witness to myself, my testimony is true (John 8:14)

Answer: Jesus taught this:  
**Matthew 18:16  
[16]But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**2 or 3 witnesses is needed for a testimony to be true so when he said, even if I bear witness to myself my testimony is true, is quite acceptable as in his being a messenger he was never alone, God was with him.   
**John 8:16  
[16]And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.**Therefore, his testimony or witness is true bec he is not alone in that jurisdiction. His testimony is not true only if he is alone but he isn’t alone. That’s logically, the correct imputation rather than clashing it without reason.

**45. When Jesus entered Jerusalem did he cleanse the temple that same day?**  
Yes (Matthew 21:12)  
No. He went into the temple and looked around, but since it was very late he did nothing. Instead, he went to Bethany to spend the night and returned the next morning to cleanse the temple (Mark I 1:1- 17)

Answer: No such thing as same day mentioned. Matthew 21:12 in context is merely a summary or shortened version of the account, yet nowhere in it suggests “same day” bec as a literary piece a shortened version doesn’t mention details but simply, a summary.   
Read carefully:  
**Matthew 21:10-13  
[10]And when he was come into Jerusalem, all the city was moved, saying, Who is this?  
[11]And the multitude said, This is Jesus the prophet of Nazareth of Galilee.  
[12]And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,  
[13]And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

**46. The Gospels say that Jesus cursed a fig tree. Did the tree wither at once?**  
Yes. (Matthew 21:19)  
No. It withered overnight (Mark II: 20)

Answer: This is another matter of mistranslation. Lets read:  
**Matthew 21:19  
[19]And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.**

This part is wrong translation: **“And presently the fig tree withered away.”**The Greek word used:  
Greek: παραχρῆμα  
Transliteration: parachrēma  
Pronunciation: par-akh-ray'-mah  
Definition: From G3844 and G5536 (in its original sense); at the thing itself that is instantly: - **forthwith** immediately presently straightway **soon.**Look at the highlighted meaning: **soon, forthwith**So correctly translating, it should be like this**: “And soon the fig tree withered away.”** There is no contradiction as “soon” indicated in context to be the other day.

**47. Did Judas kiss Jesus?**  
Yes (Matthew 26:48-50)  
No. Judas could not get close enough to Jesus to kiss him (John 18:3-12)

Answer: This is not a contradiction. It’s a matter of an incomplete narrative. John’s account is incomplete bec he didn’t mention the kissing part but of course it’s a literary style to write in such manner wherein some accounts are shortened or incomplete.

**48. What did Jesus say about Peters denial?**  
The cock will not crow till you have denied me three times (John 13:38)  
Before the cock crows twice you will deny me three times (Mark 14:30) . When the cock crowed once, the three denials were not yet complete (see Mark 14:72). Therefore prediction (a) failed.

Answer: Again, this is a matter of a shortened or incomplete narrative. The author shortened his version wherein he didn’t have to mention all 3 but partial, yet even valid as a form of literary piece bec this is how authors write, a form of literary style wherein an incomplete narrative is a short version. Basically observable in the 4 gospels.

**49. Did Jesus bear his own cross?**  
Yes (John 19:17)  
No (Matthew 27:31-32)

Answer: The verse in question is this:  
**John 19:17  
[17]And he bearing his cross went forth to a place called the place of a skull, which is called in the Hebrew Golgotha:**Understanding it suggests that he bears his cross towards the crucifixion site as indicated: “**went forth to a place called the place of a skull…”** It didn’t say he reach it while carrying the cross bec if we use context, it suggests that he carry it then afterwards someone carry it for him. Lets read:  
**Matthew 27:32  
[32]And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.**So yes, he carried his cross but for a few distance. Nowhere did it indicate carrying it all the way to the crucifixion site. Nowhere.

**50. Did Jesus die before the curtain of the temple was torn?**Yes (Matthew 27:50-51; Mark lS:37-38)  
No. After the curtain was torn, then Jesus crying with a loud voice, said, Father, into thy hands I commit my spirit! And having said this he breathed his last (Luke 23:45-46)

Answer: Luke account says:  
**Luke 23:44-46  
[44]And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.  
[45]And the sun was darkened, and the veil of the temple was rent in the midst.  
[46]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**For me, this is not an order of event but rather a randomized narrative. I have discussed this with a previous issue that indeed it’s a biblical style to sometimes randomized event narratives rather than an orderly fashion. This, too is an example of that. It’s a biblical style.

**51. Did Jesus say anything secretly?**  
No. I have said nothing secretly (John 18:20)  
Yes. He did not speak to them without a parable, but privately to his own disciples he explained everything (Mark 4:34). The disciples asked him Why do you speak to them in parables? He said, To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given (Matthew 13: 1 0-11)

Answer: it says:  
**John 18:20  
[20]Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**

When he said: **“and in secret have I said nothing…”** he meant “secret” as a hidden place and not a hidden message. In context, it caters to the idea of publicized speech rather than private speaking engagement. He never privatized his teaching ministry so the correct implication should be like this:  
**“I have said nothing in a hidden place…”** though sometimes, he talked privately with his apostles regarding certain issues like for explaining parables but it suggests as exception to what he said, as it was then a divine mandate even prophetic that parables are intended as mystery. Lets read:  
**Mark 4:11  
[11]And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:**

Meaning, his private teaching on the apostles though in a hidden place, is simply an exception to his words, **“in secret I have said nothing…”.** In legal law, there is something called “exception to the rule” and even biblically, this too is being applied.

**52. Where was Jesus at the sixth hour on the day of the crucifixion?**  
On the cross (Mark 15:23)  
In Pilates court (John 19:14)

Answer: Yes, Jesus was crucified at the sixth hour whereas when he was in Pilate’s court it wasn’t yet the sixth hour. Lets read:  
**John 19:14  
[14]And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**  
  
It says: **“about the sixth hour…”** so it wasn’t yet the sixth hour.

**53. The gospels say that two thieves were crucified along with Jesus. Did both thieves mock Jesus?**  
Yes (Mark 15:32)  
No. One of them mocked Jesus, the other defended Jesus (Luke 23:43)

Answer: Context. Lets quote it.  
**Mark 15:32  
[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.  
  
Luke 23:39-43  
[39]And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.  
[40]But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?  
[41]And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.  
[42]And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.  
[43]And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.**

Using a contextual logic, it simply meant like this, first, both of them mocked Jesus then afterwards the other one kept mocking him but the one who was logically enlightened preferred to defend Jesus. This is the result of applying context and logic where premises are not used in contrast to one another but simply, premises compared and assessed in logic.

**54. Did Jesus ascend to Paradise the same day of the crucifixion?**  
Yes. He said to the thief who defended him, Today you will be with me in Paradise (Luke 23:43)  
No. He said to Mary Magdelene two days later, I have not yet ascended to the Father (John 20:17)

Answer: This is the problem caused by the Greek texts to have lacked a comma thus when the translator translated it having to use a comma, he misused it because of instead of putting the comma appropriately, he misused it. For a non-contradictory rendition, it should have been this:  
**“I say to you today, you will be with me in paradise…”**The going to paradise isn’t actually today but rather, he is saying it today that you will be in paradise. The misunderstanding is on how translators used the comma before **“today”** when it should have been after it.

**55. When Paul was on the road to Damascus he saw a light and heard a voice. Did those who were with him hear the voice?**  
Yes (Acts9:7)  
No (Acts22:9)

Answer: No. They didn’t hear a voice instead they heard a sound not necessarily speech nor language. This can be understood if we look it up in the Greek dictionary. Lets read:  
Greek: φωνή  
Transliteration: phōnē  
Pronunciation: fo-nay'  
Definition: Probably akin to G5316 through the idea of disclosure; **a tone (articulate bestial or artificial); by implication an address (for any purpose) saying or language: - noise sound voice.**

The supplied Greek term is **fonay** which they both heard and not heard. Logically, what they heard was a sound or noise but what they didn’t hear was a voice or language. They heard a sound but not a worded speech unlike Paul who heard a language. It’s a matter of contextualizing which meaning of **fonay** is appropriate to avoid contradiction.

**56. When Paul saw the light he fell to the ground. Did his traveling companions also fall to the ground?**  
Yes (Acts 26:14)  
No (Acts 9:7)

Answer: Yes, they all fall to the ground. The thing that posed as problem is bec of this verse:  
**Acts 9:7  
[7]And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.**

This verse isn’t suggesting of not falling. Its simply says that they were standing but not conclusive enough to say they never fall. It was just not mentioned about falling down but simply an incomplete narrative wherein it needs to be contextualized and doing that then we can understand the verse as standing after falling down.

**57. Did the voice spell out on the spot what Paul’s duties were to be?**  
Yes (Acts 26:16-18)  
No. The voice commanded Paul to go into the city of Damascus and there he will be told what he must do. (Acts9:7;22: 10)

Answer: Simple. The initial instruction was a generalized mandate whereas he must go to the apostles for what is specific duties. If we read the verses provided we can understand how general was the initial instructions like opening the eyes of the blind, liberating prisoners etc… which are spiritual in nature thus giving the idea that the ultimate instructions by the apostles was something beyond what is general, understandably, specifications.

**58. When the Israelites dwelt in Shittin they committed adultery with the daughters of Moab. God struck them with a plague. How many people died in that plague?**  
Twenty-four thousand (Numbers 25:1 and 9)  
Twenty-three thousand (I Corinthians 10:8)

Answer: The vagueness of scripture in this matter give us an idea that these could be 2 different statistics. Both did fornication and died yet it cannot be the same event.

**59. How many members of the house of Jacob came to Egypt?**  
Seventy souls (Genesis 4 & 27)  
Seventy-five souls (Acts 7:14)

Answer: We can grasp it clearly if we have read this verse.   
**Genesis 33:15  
[15]And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.**Esau, Jacob’s brother gave him some people apparently, relatives in that instance of reconciliation thus understandably, 70 souls going to Egypt where his direct family that is his children’s family whereas 75 souls include what Esau gave to him, his relatives from Esau.

**60. What did Judas do with the blood money he received for betraying Jesus?**  
He bought a field (Acts 1: 18)  
He threw all of it into the temple and went away. The priests could not put the blood money into the temple treasury, so they used it to buy a field to bury strangers (Matthew 27:5)

Answer: Understanding in context solicit a conclusion: Judas bought the field through the priest’s intervention because he was already dead. The priests doing the act of buying is in behalf of Judas therefore it can be noted and affirmed, that Judas bought it.

**61. How did Judas die?**  
After he threw the money into the temple he went away and hanged himself (Matthew 27:5)  
After he bought the field with the price of his evil deed he fell headlong and burst open in the middle and all his bowels gushed out (Acts 1:18)

Answer: Understanding in context using these presented verses as premises necessitates a conclusion. He hanged himself by tying the rope to his feet then jumped headlong on a possible ravine wherein caused him to burst open due to trauma on sharp protruding rocks. We can say, this is a possibility and cannot be wrong in as much as the inadequacy of needed premises allowed for an inductive conclusion like this one.

**62. Why is the field called Field of Blood?**  
Because the priests bought it with the blood money (Matthew 27:8)  
Because of the bloody death of Judas therein (Acts 1:19)

Answer: Logically, both are correct. We simply must avoid a contradiction so we must prefer the harmony such that in logical conclusion, both the mentioned reasons are applicable to why it was called field of blood. It was called as such bec of these 2 reasons aforementioned. This must be the case if we prefer a non-contradiction.

**63. Who is a ransom for whom?**  
The Son of Man came…to give his life as a ransom for many (Mark 10:45). Christ Jesus who gave himself as a ransom for all… (I Timothy 2:5-6)  
The wicked is a ransom for the righteous, and the faithless for the upright (Proverbs 21:18)

Answer: This allegation is a logical fallacy. It doesn’t follow or fit. The first is a ransom for sinners, not righteous people. The second is a ransom for non-sinners or righteous people. It isn’t parallel or collateral but simply, divergent in essence so its incomparable.

**64. Is the law of Moses useful?**  
Yes. All scripture is… profitable… (2 Timothy 3:16)  
No. . . . A former commandment is set aside because of its weakness and uselessness… (Hebrews 7:18)

Answer: The law of moses is a dead law so its not an extant law. Lets read:  
**Luke 16:16  
[16]The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.  
Romans 10:4  
[4]For Christ is the end of the law for righteousness to every one that believeth.  
Acts 13:39  
[39]And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.  
Romans 6:14  
[14]For sin shall not have dominion over you: for ye are not under the law, but under grace.**

On this juncture, when it said in 2 Timothy 3:16 that all scripture is profitable it must be understood in context, thus conclusively, it must be pertinent on all extant scriptures which are profitable. The law of Moses is a dead law so its not included for the phrase “all scripture” of 2 Timothy 3:16.

**65. What was the exact wording on the cross?**  
This is Jesus the King of the Jews (Matthew 27:37)  
The King of the Jews (Mark 15:26)  
This is the King of the Jews (Luke 23:38)  
Jesus of Nazareth, the King of the Jews (John 19:19)

Answer: Of course, this is a case of shortening narratives, as somehow quoting some understandable parts, but then falls into what is called a short version. When it said something like This is Jesus the king of the Jews, it could either be a short version or paraphrase, so nothing with it suggests any contradiction as the Biblical literature is evidently that way.

**66. Did Herod want to kill John the Baptist?**  
Yes (Matthew 14:5)  
No. It was Herodias, the wife of Herod who wanted to kill him. But Herod knew that he was a righteous man and kept him safe (Mark 6:20)  
  
Answer:  
**Mark 6:18-20  
[18]For John had said unto Herod, It is not lawful for thee to have thy brother's wife.  
[19]Therefore Herodias had a quarrel against him, and would have killed him; but she could not:  
[20]For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.  
  
Matthew 14:4-5  
[4]For John said unto him, It is not lawful for thee to have her.  
[5]And when he would have put him to death, he feared the multitude, because they counted him as a prophet.**

These verses as premises can be used for a conclusion that Herod doesn’t want to kill John initially but with her wife on her side who desired death, he changed his mind. It’s a matter of having second thought.

**67. Who was the tenth disciple of Jesus in the list of twelve?**  
Thaddaeus (Matthew 10: 1-4; Mark 3:13 -19)  
Judas son of James is the corresponding name in Lukes gospel (Luke 6:12-16)

Answer:   
Luke 6:13-16  
[13]And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;  
[14]Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,  
[15]Matthew and Thomas, James the son of Alphaeus, **and Simon called Zelotes,**  
[16]And Judas the brother of James, and Judas Iscariot, which also was the traitor.

The 10th disciple in Luke is Simon Zelotes, so whether these are in order, or not—its simply, some sort of having more than one name as this is a reality in the bible like for example Jesus Christ has a name in Latin, Greek and Hebrew. Lets read:  
**John 19:19-20  
[19]And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.  
[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.**

Clearly, it’s a case of having more than one name.

**68. Jesus saw a man sit at the tax collectors office and called him to be his disciple. What was his name?**  
Matthew (Matthew 9:9)  
Levi (Mark 2:14; Luke 5:27)

Answer: Same as number 67. A case of having more than one name.

**69. Was Jesus crucified on the daytime before the Passover meal or the daytime after?**  
After (Mark 14:12-17)  
Before. Before the feast of the Passover (John 1) Judas went out at night (John 13:30). The other disciples thought he was going out to buy supplies to prepare for the Passover meal (John 13:29). When Jesus was arrested, the Jews did not enter Pilates judgment hail because they wanted to stay clean to eat the Passover (John 18:28). When the judgment was pronounced against Jesus, it was about the sixth hour on the day of Preparation for the Passover (John 19:14)

Answer: He was crucified after the Passover as that night, is the initial Passover when they ate the Passover meal wherein after their meal Judas betrayed him with a kiss.  
**Leviticus 23:5-6  
[5]In the fourteenth day of the first month at even is the LORD'S passover.  
[6]And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.  
Luke 22:1  
[1]Now the feast of unleavened bread drew nigh, which is called the Passover.**  
Note here. There is 7 days of Passover, but initially at the first night, it is an evening of Passover, too right? This night Jesus and his disciples ate the Passover meal. Christ was crucified after the evening of the initial Passover. He was crucified too on the day of Passover, the first day of the feast of unleavened bread. Lets read:  
**Luke 22:7  
[7]Then came the day of unleavened bread, when the passover must be killed.  
1 Corinthians 5:7  
[7]Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**  
So the proposition “killed after the Passover” is true as he was killed after the evening of what God called as Passover in Leviticus 23:5.

**70. Did Jesus pray to The Father to prevent the crucifixion?**  
Yes. (Matthew 26:39; Mark 14:36; Luke 22:42)  
No. (John 12:27)  
  
Answer: No, he didn’t pray to prevent the crucifixion. He was simply giving God 2 options of what he must do. He said: **“if possible, take this cup away from me but not as I will but your will be done…”**Clearly, the 2 options were:  
1. Take this cup away  
2. Let your will be done

God chose number 2 thus he was killed. Jesus didn’t prevent the crucifixion as further he said:  
**Matthew 26:51-54  
[51]And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.  
[52]Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.   
[53]Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?   
[54]But how then shall the scriptures be fulfilled, that thus it must be?**

Jesus wanted the scriptures to be fulfilled that he must be a sin offering or a blood sacrifice so henever prayed to be spared but rather, giving god options on what he must do.

**71. In the gospels which say that Jesus prayed to avoid the cross, how many times did he move away from his disciples to pray?**  
Three (Matthew 26:36-46 and Mark 14:32-42)  
One. No opening is left for another two times. (Luke 22:39-46)

Answer: Again, this is a case of shortening a narrative. One is a complete version the other is a short version yet still understandable as by logical and contextual imputation.

**72. Matthew and Mark agree that Jesus went away and prayed three times. What were the words of the second prayer?**  
Mark does not give the words but he says that the words were the same as the first prayer (Mark 14:3 9)  
Matthew gives us the words, and we can see that they are not the same as in the first (Matthew 26:42)

Answer: Same as number 71. It’s a literature style of paraphrase or shortening narratives. In the actual prayer, it’s the same but as written document, it looks like discrepant due to the literature style of paraphrase or by shortening a narrative.

**73. What did the centurion say when Jesus dies?**  
Certainly this man was innocent (Luke 23:47)  
Truly this man was the Son of God (Mark 15:39)

Answer: What makes you think he didn’t say both? The only thing is, the authors cherry-picked on it.

**74. When Jesus said My God, my God, why hast thou forsaken Me ? in what language did he speak?**  
Hebrew: the words are Eloi, Eloi ..(Matthew 27:46)  
Aramaic: the words are Eloi, Eloi .. (Mark 15:34)

Answer: Same as number 73. What makes you think he didn’t say both? Logically, he spoke the words in Hebrew and Aramaic and the authors cherry-picked a preference.

**75. According to the gospels, what were the last words of Jesus before he died?**  
Father, into thy hands I commit my spirit! (Luke 23:46)  
“It is finished” (John 19:30)

Answer: This is a case of not completing details in a narrative yet acceptable in literature. The authors preferred to focus on parts rather than completing it in details yet even in such procedure we can assess which was the last words.   
**Luke 23:46  
[46]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.  
John 19:30  
[30]When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.**When Jesus said: it is finished, the succeeding phenomenon is bowing down of the head then he died. The thing is, the conclusive aspect after bowing his head is missing, it didn’t say that after bowing his head then he **“immediately”** died, right? No indication of an immediate death after bowing the head so it gives room for what Luke had in his account that he died after he said, into your hands I commend my spirit as indicated by the phrase **“and having said thus”.** It suggests a succeeding sequence as an ultimate consequence or result so his last words is determinable through a logical approach wherein nothing construe a contradiction.

**76. When Jesus entered Capernaum he healed the slave of a centurion. Did the centurion come personally to request Jesus for this?**

Yes (Matthew 8:5)  
No. He sent some elders of the Jews and his friends (Luke 7:3,6)

Answer: This is a case of representation. When it said, the centurion came to him it didn’t construe that he personally came to him but instead in context is by representatives. Meaning, the centurion came to him by representatives.

**77. Adam was told that if and when he eats the forbidden fruit he would die the same day (Genesis 2:17)**  
Adam ate the fruit and went on to live to a ripe old age of 930 years (Genesis 5:5)

Answer: Day in Hebrew is **yome** that has various meaning like a 24-hour day or an indefinite period of time. Understanding the passages that the “same day” spoken of is an indefinite period of time that could be 930 years and still that is one day. Lets read the Hebrew for day:  
Hebrew: יום  
Transliteration: yôm  
Pronunciation: yome  
**Definition: From an unused root meaning to be hot; a day (as the warm {hours}) whether literally (from sunrise to {sunset} or from one sunset to the {next}) or figuratively (a space of time defined by an associated {term}) (often used adverbially):** - {age} + {always} + {chronicles} continually ({-ance}) {daily} ({[birth-]} {each} to) {day} (now {a} two) days ({agone}) + {elder} X {end} + {evening} + (for) ever ({-lasting} {-more}) X {full} {life} as (so) long as (. . . {live}) (even) {now} + {old} + {outlived} + {perpetually} {presently} + {remaineth} X {required} {season} X {since} {space} {then} (process of) {time} + as at other {times} + in {trouble} {weather} (as) {when} ({a} {the} within a) while ({that}) X whole (+ {age}) (full) year ({-ly}) + younger.

A space of time which is indefinite.

**78. God decided that the life-span of humans will be limited to 120 years (Genesis 6:3)**  
Many people born after that lived longer than 120. Arpachshad lived 438 years. His son Shelah lived 433 years. His son Eber lived 464 years, etc. (Genesis 11:12-16)

Answer: Nope. You misunderstood how the verse is intended to mean. Lets read:  
**Genesis 6:3  
[3]And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.**This 120 years was the precedent duration of time that men lived before Noah’s flood if you read it in context. It isn’t an individual’s life span bec if such is the case then it must not contradict scripture. 120 years is the duration of time before the flood came. That is a possibility to avoid a contradiction.

**79. Apart from Jesus did anyone else ascend to heaven?**  
No (John 3:13)  
Yes. And Elijah went up by a whirlwind into heaven (2 Kings 2:11)

Answer: There are 3 heavens. Lets read:  
**2 Corinthians 12:2  
[2]I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.**

The 3rd heaven is where paradise is so when Jesus said, it was only him who ascended to heaven, hemeant it to be the 3rd heaven. Elijah ascended to heaven but not the 3rd heaven. It could only be in the 1st heaven. What is the 1st heaven?  
the sky.   
**Genesis 1:8  
[8]And God called the firmament Heaven. And the evening and the morning were the second day.**

Only one yet ascended to the 3rd heaven, that is, Jesus Christ.

**80. Who was high priest when David went into the house of God and ate the consecrated bread?**  
Abiathar (Mark 2:26)  
Ahimelech, the father of Abiathar (I Samuel 1:1; 22:20)

Answer: Ahimelech is simply a common priest, a chief priest whereas Abiathar was the high priest. Lets read:  
**1 Samuel 21:1-6  
[1]Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?  
[2]And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.  
[3]Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.  
[4]And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.  
[5]And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.  
[6]So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.**

Nowhere does it suggest that Ahimelech was high priest. He was simply, a common priest.

**81. Was Jesus body wrapped in spices before burial in accordance with Jewish burial customs?**  
Yes and his female disciples witnessed his burial (John 19:39-40)  
No. Jesus was simply wrapped in a linen shroud. Then the women bought and prepared spices so that they may go and anoint him [Jesus) (Mark 16: 1)

Answer: When it said “jewish burial custom”, it wasn’t intended to mean mosaic or by the torah or moses law. It suggests jewish Christian burial custom and there was in form, 2 ways as procedure. First before burial then next, is after burial. This fact was elaborated in the verses you presented if only you use these as premises for a logical conclusion.

**82. When did the women buy the spices?**  
After the Sabbath was past (Mark 16:1)  
Before the Sabbath. The women prepared spices and ointments. Then, on the Sabbath they rested according to the commandment (Luke 23:55 to 24:1)

Answer: There were 2 sabbath that transpired during those days. Lets read:  
**Matthew 28:1**[1] **OPSE (After the closing day) of the sabbath**, as it began to dawn **MIAS SABBATON (One of Sabbath)** came Mary Magdalene and the other Mary to see the sepulchre.

This resolves the problem proposed as the 2 sabbaths has after sabbath and before sabbath in its jurisdiction.

**83. At what time of day did the women visit the tomb?**  
Toward the dawn (Matthew 28: 1)  
When the sun had risen (Mark 16:2)

Answer: This is a case of misusing Greek terminology. Lets read:  
Greek: πρωΐ́  
Transliteration: prōi  
Pronunciation: pro-ee'  
Definition: Adverb from G4253; at dawn; by implication the day break watch: **- early (in the morning)** (in the) morning  
  
It has not suggested the rising of the sun but simply, early in the morning in the verse in Mark 16:2, whereas in Matthew 28: 1 it says:  
Greek: ἐπιφώσκω  
Transliteration: epiphōskō  
Pronunciation: ep-ee-foce'-ko  
Definition: A form of G2017; **to begin to grow light**: - begin to dawn X draw on

Beginning to grow light doesn’t suggest rising of the sun either.

**84. What was the purpose for which the women went to the tomb?**  
To anoint Jesus body with spices (Mark 16: 1; Luke 23:55 to 24: 1)  
To see the tomb. Nothing about spices here (Matthew 28: 1)  
For no specified reason. In this gospel the wrapping with spices had been done before the Sabbath (John 20: 1)

Answer: This is a case of shortening narratives. For example:  
**FACT: A man said, I will kill the president. He then killed a man and a woman.  
CNN: A killer killed a man and a woman.  
BBC: A man vowed to kill the president.  
AL-JAZEERAH: A man vowed to killed the president and has killed a woman.**  
This form of journalism is an acceptable literature whereas even, biblically it is an acceptable procedure between authors of the bible. They tend to shorten narratives by not completing details but simply, focus on a storyline they prefer to expose. No contradiction.

**85. A large stone was placed at the entrance of the tomb. Where was the stone when the women arrived?**  
They saw that the stone was Rolled back (Mark 16:4) They found the stone rolled away from the tomb (Luke 24:2) They saw that the stone had been taken away from the tomb (John 20:1)  
As the women approached, an angel descended from heaven, rolled away the stone, and conversed with the women. Matthew made the women witness the spectacular rolling away of the stone (Matthew 28:1-6)

Answer: By implication 2 phenomenon witnessed that is a) stone rolled away b) stone being rolled away and in such, both of these were witnessed. They witnessed it being rolled away then finally, rolled away. No contradiction.

**86. Did anyone tell the women what happened to Jesus body?**  
Yes. A young man in a white robe (Mark 16:5). Two men … in dazzling apparel later described as angels (Luke 24:4 and 24:23). An angel – the one who rolled back the stone (Matthew 16:2). In each case the women were told that Jesus had risen from the dead (Matthew 28:7; Mark 16:6; Luke 24:5 footnote)  
No. Mary met no one and returned saying, They have taken the Lord out of the tomb, and we do not know where they have laid him (John 20:2)

Answer: Nope that is not how it is. Mary Magdalene assumed that someone had taken the body and she didn’t know where it was. Logically, it was an assumption as later, Jesus appeared to her in the tomb and she reworded it in same manner, wherein Jesus revealed himself. You can read the whole account in John 20.

**87. When did Mary Magdelene first meet the resurrected Jesus? And how did she react?**  
Mary and the other women met Jesus on their way back from their first and only visit to the tomb. They took hold of his feet and worshipped him (Matthew 28:9)  
On her second visit to the tomb Mary met Jesus just outside the tomb. When she saw Jesus she did not recognize him. She mistook him for the gardener. She still thinks that Jesus body is laid to rest somewhere and she demands to know where. But when Jesus said her name she at once recognized him and called him Teacher. Jesus said to her, Do not hold me… (John 20:11 to 17)

Answer: In context, it should mean this way, Jesus first appeared to Mary in the tomb then appeared to the group of women next. Meaning, Mary Magdalene and the other women went to the tomb. Jesus appeared to Mary first then as they were going home he appeared to the group. This is the result of contextualizing all relevant information through a logical approach.

**88. What was Jesus instruction for his disciples?**  
Tell my brethren to go to Galilee, and there they will see me (Matthew 2 8: 10)  
Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God (John 20:17)

Answer: Both. If we take these verses as premises for logic rather than putting it into contrast.  
  
**89. When did the disciples return to Galilee?**  
Immediately, because when they saw Jesus in Galilee some doubted (Matthew 28:17). This period of uncertainty should not persist  
After at least 40 days. That evening the disciples were still in Jerusalem (Luke 24:3 3). Jesus appeared to them there and told them, stay in the city until you are clothed with power from on high (Luke 24:49). He was appearing to them during forty days (Acts 1:3), and charged them not to depart from Jerusalem, but to wait for the promise … (Acts 1:4)

Answer:  
A. Matthew 28:17  
**Matthew 28:16-17  
[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.**

It didn’t suggest an immediate going to Galilee, No such thing.  
B. Luke 24: 49  
**Luke 24:49  
[49]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

Tarry in Jerusalem for how long? It didn’t say, but of course context saying Jesus stayed here 40 days suggests it to be before that bec they must go to Galilee.  
**Acts 1:3  
[3]To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:**

All of these, the remaining in Jerusalem and meeting in Galilee to his ascension happened in 40 days.

**90. To whom did the Midianites sell Joseph?**  
To the Ishmaelites (Genesis 37:28)  
To Potiphar, an officer of Pharaoh (Genesis 37:36)

Answer: Contextualizing the 2 passages mean that the Midianites sold Joseph to Potiphar through the intervention of the Ishmaelites.

**91. Who brought Joseph to Egypt?**  
The Ishmaelites bought Joseph and then took Joseph to Egypt (Genesis 37:28)  
The Midianites had sold him in Egypt (Genesis 37:36)  
Joseph said to his brothers I am your brother, Joseph, whom you sold into Egypt (Genesis 45:4)

Answer: Same as number 90. The sons of Jacob sold him to Egypt through the intervention of the ishmaelites and midianites. The midianites sold him to Potiphar through the intervention of the ishmaelites. Its called context and logic as procedure into understanding the texts.

**92. Does God change his mind?**  
Yes. The word of the Lord came to Samuel: I repent that I have made Saul King… (I Samuel 15:10 to 11)  
No. God will not lie or repent; for he is not a man, that he should repent (I Samuel 15:29)  
Yes. And the Lord repented that he had made Saul King over Israel (I Samuel 15:35). Notice that the above three quotes are all from the same chapter of the same book! In addition, the Bible shows that God repented on several  
other occasions:

i. The Lord was sorry that he made man (Genesis 6:6)

I am sorry that I have made them (Genesis 6:7)

ii. And the Lord repented of the evil which he thought to do to his people (Exodus 32:14).

iii. (Lots of other such references).

Answer: Of course, God can change his mind as exemplified in lots of verses wherein he did abrogate his words like the Torah’s abrogation. Lets read:  
**Hebrews 8:7-13  
[7]For if that first covenant had been faultless, then should no place have been sought for the second.  
[8]For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:  
[9]Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.  
[10]For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:  
[11]And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.  
[12]For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.  
[13]In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

So clearly, God can change his mind. When he said, he cannot lie or repent bec he is not man, suggests the lying and repentance of man, like having to be sorry for a fault, is something beyond his divine nature bec he is not man whereas, he can repent in his own way as god. Meaning, he cannot repent as man. He can repent as god.

How does he repent as god? Lets read:  
**2 Samuel 24:16  
[16]And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite**.

Meaning, to repent as god is simply to terminate an action or plan by saying it is enough. Its absent of the human faculty of being sorry bec of a fault. God has no fault so he cannot be sorry. Lets read:  
**Psalms 92:15  
[15]To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.**

This reality gives us the thought that he cannot repent the way a man does instead, he repents the way God does, that is, to say: **it is enough.** The verses you used about being sorry are wrong translations.

**93. The Bible says that for each miracle Moses and Aaron demonstrated the magicians did the same by their secret arts. Then comes the following feat:**

Moses and Aaron converted all the available water into blood (Exodus 7:20-21)  
The magicians did the same (Exodus 7:22). This is impossible, since there would have been no water left to convert into blood.

Answer: Note what were turned to blood. There was no mention of underground water.  
**Exodus 7:19-22  
[19]And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.  
[20]And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.  
[21]And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.  
[22]And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.**

How do you suppose Hebrews drink by then? Through underground water.  
**Exodus 7:24  
[24]And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.**

**94. Who killed Goliath?**  
David (I Samuel 17:23, 50)  
Elhanan (2 Samuel 21:19)

Answer: Both. David killed Goliath. Elhanan killed the possibly, brother of Goliath who was also called Goliath. Lets read:  
**2 Samuel 21:19  
[19]And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.**Of course, these were 2 Goliath, possibly brothers.

**95. Who killed Saul?**  
Saul took his own sword and fell upon it…. Thus Saul died… (I Samuel 31:4-6)  
An Amalekite slew him (2 Samuel 1:1- 16)

Answer: In 2 Samuel 1:1-16 the disclosure of an Amalekite killing Saul is believable whereas in 1 Samuel 31:4-6 which is an account on how the armourbearer saw Saul dead was simply his assumption as in context, he was still alive. The contextual implication that it was an assumption is necessary a logical conclusion by trying to avoid a contradiction.

**96. Does every man sin?**  
Yes. There is no man who does not sin (I Kings 8:46; see also 2 Chronicles 6:36; Proverbs 20:9; Ecclesiastes 7:20; and I John 1:810)  
No. True Christians cannot possibly sin, because they are the children of God. Every one who believes that Jesus is the Christ is a child of God.. (I John 5:1). We should be called children of God; and so we are (I John 3: 1). He who loves is born of God (I John 4:7). No one born of God commits sin; for Gods nature abides in him, and he cannot sin because he is born of God (I John 3:9). But, then again, Yes! If we say we have no sin we deceive ourselves, and the truth is not in us (I John 1:8)

Answer: There are 2 kinds of sin.   
**1 John 5:16  
[16]If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.**

These are:  
a. sin not unto death (venial sin)  
b. sin unto death (mortal sin)

True Christians has no mortal sin but they have venial sin.  
**1 John 3:9  
[9]Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.  
1 John 1:8  
[8]If we say that we have no sin, we deceive ourselves, and the truth is not in us.**When Christians commit mortal sins, they would be unforgiven, they will go to hell.  
**Hebrews 10:26-27  
[26]For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,  
[27]But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**

They will be obliterated from the book of life.  
**Revelation 3:5  
[5]He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.**

Meaning, true Christians have no mortal sins but once they do, they are not Christians anymore but hell-bound so what do I mean? Everyone of us have venial sins and true Christians have no mortal sins.

**97. Who will bear whose burden?**  
Bear one anothers burdens, and so fulfill the law of Christ (Galatians 6:2)  
Each man will have to bear his own load (Galatians 6:5)

Answer: Contextualizing it should be like this: Each man has to bear his own load while he bears to his brother’s burden. It’s a form of brotherly love. It never said to bear **only** your own burden.

**98. How many disciples did Jesus appear to after his resurrection?**  
Twelve (I Corinthians 15:5)  
Eleven (Matthew 27:3-5 and Acts 1:9-26, see also Matthew 28:16; Mark 16:14 footnote; Luke 24:9; Luke 24:3 3)

Answer: Twelve actually bec as per Paul’s epistle the replacement of Judas was with them. Eleven as a formal recognition. Twelve as informal.  
**Acts 1:20-22  
[20]For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.  
[21]Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,  
[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.**

The principle that Paul used by saying twelve is this:  
Romans 4:17  
[17](As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, **and calleth those things which be not as though they were.**

As though they were. It implied that as though a 12th apostle were there, thus by such procedure he called it twelve. Formally, they were eleven.

**99. Where was Jesus three days after his baptism?**  
After his baptism, the spirit immediately drove him out into the wilderness. And he was in the wilderness forty days … (Mark 1:12-13)  
Next day after the baptism, Jesus selected two disciples. Second day: Jesus went to Galilee – two more disciples. Third day: Jesus was at a wedding feast in Cana in Galilee (see John 1:35; 1:43; 2:1-11)

Answer: Lets quote the verses for you to see how you misappropriate context. Next day as mentioned isn’t next day after baptism but next day after John the Baptist’s inquisition. Lets read:  
**John 1:19-30  
[19]And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?  
[20]And he confessed, and denied not; but confessed, I am not the Christ.  
[21]And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.  
[22]Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?  
[23]He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.  
[24]And they which were sent were of the Pharisees.  
[25]And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?  
[26]John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;  
[27]He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.  
[28]These things were done in Bethabara beyond Jordan, where John was baptizing.  
[29]The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.  
[30]This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**  
Did you notice it? Next day was after John was being questioned, not on Jesus’ baptism. It is relative to John 1:35’s “next day”. It isn’t next day after baptism but after John in his activity relaying the message regarding Jesus.. Lets read:  
**John 1:32-35  
[32]And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.  
[33]And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.  
[34]And I saw, and bare record that this is the Son of God.  
[35]Again the next day after John stood, and two of his disciples;**

The next day after that activity of John relaying Jesus baptism.

**100. Was baby Jesus life threatened in Jerusalem?**  
Yes, so Joseph fled with him to Egypt and stayed there until Herod died (Matthew 2:13 23)  
No. The family fled nowhere. They calmly presented the child at the Jerusalem temple according to the Jewish customs and returned to Galilee (Luke 2:21-40)

Answer: There is a loophole how you applied analysis on the verse itself. Lets assess.  
**Luke 2:22  
[22]And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;**  
  
They brought him to Jerusalem then Galilee then Nazareth. But when did they do that? Logically, after coming from Bethlehem where he was born. Lets read and contextualize.  
**Matthew 2:12-13  
[12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.**(After this event, what happened? In context, they went to Jerusalem, then Galilee then Nazareth as per Luke’s account. After this he then have the dream in the next verse)  
**[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.**  
(From here they went to Egypt.)  
This is the way of logical analysis by way of correlating premises.   
  
**101. When Jesus walked on water how did the disciples respond?**  
They worshipped him, saying, Truly you are the Son of God (Matthew 14:33)  
They were utterly astounded, for they did not understand about the loaves, but their hearts were hardened (Mark 6:51-52)

Answer: Simple logical implication. First, they were astounded then afterwards worshipped him.

Lastly, I keep reiterating harmony by the use of context and logic bec we rather choose harmony than contradiction in matters concerning incomplete or ambiguous narratives. It was elaborated:  
**Proverbs 8: 6-9  
[6]Hear; for I will speak of excellent things; and the opening of my lips shall be right things.  
[7]For my mouth shall speak truth; and wickedness is an abomination to my lips.  
[8]All the words of my mouth are in righteousness; there is nothing froward or perverse in them.  
[9]They are all plain to him that understandeth, and right to them that find knowledge.**

|  |  |
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Nothing forward or perverse in the wisdom of god meaning, no contradiction in what is true scriptures.

**Part II—On Biblical corruption.**

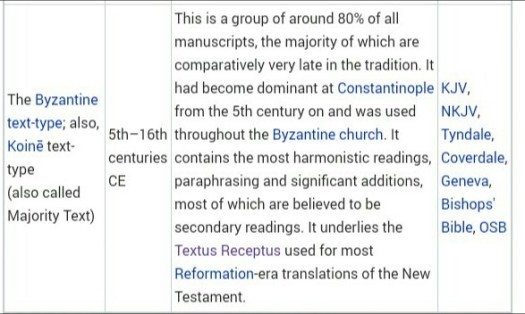
**IS THE BIBLE CORRUPTED?**

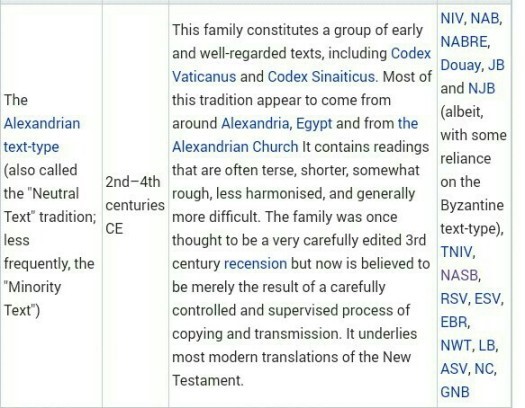
Yes. Its possible.

The fact is, nowhere did god standardize any bible as the correct inspired book. Nowhere did god guarantee any book or any set of manuscripts as the standard basis of faith. The only thing he guaranteed was there would be a writing of god gathered as one collective writing as it say:

**ISAIAH 34:16 Seek ye out of the SEPHER (writing) of the lord and read. None of it shall fail. None shall want an REUTH (additional one)…his spirit it hath gathered them.**

Historically, the gathering of the writing of god happened when biblical manuscripts were gathered. The writing of god was interspersed among erroneous text. Through the process called textual criticism, they sorted out the gathered manuscripts and as a result brought out the prevalent two text type in use today, the alexandrian text type and byzantine text type. These two text-type varies in doctrinal form in some aspect so logically, they are not equally the same but are different in terms of context. The different bibles found in these text types could be read below:

****

****

The writing of god though could still be found among them. Its possible that these text types: alexandrian and byzantine were corrupted but still interspersed among these possible corrupted verses were the correct text that when sorted out through the guidance of the holy spirit could provide a complete narrative from genesis to revelation. This is the writing of god gathered among the possibly corrupted texts, the uncorrupted verses interspersed among the corrupted verses that when sorted out makes up the complete writing of god. We do the sorting out through selective method, picking correct uncorrupted verses from the different corrupted bible. In that way, we could complete the genesis to revelation narrative by choosing uncorrupted verses. These chosen uncorrupted verses makes up the writing of god prophesied to be gathered as one collective SEPHER (writing). These are one collective writing not bec they are one set of document but one writing interspersed in varied documents in the sense that, they comprise a narrative that is one in essence, the truth.

**Therefore, the prophesied writing of god are the correct texts interspersed among corrupted text of the different text type, the Alexandrian and byzantine.**

So if the bible was possibly corrupted, the writing of god found in these different corrupted bible, the sorted out correct verses, were obviously never been corrupted but were officially through the guidance of the holy spirit been accepted in its integral form as the writing of god.

**So if the bible is corrupted, the SEPHER (writing) of god is not!**

Below is an overview how the bible is possibly corrupted unless of course, if there is a single standard correct bible which in fact is undecided. Byzantine text type including Textus Receptus of KJV has addition like Mark 16:9-20. Alexandrian text type which includes NIV has corrections and missing texts in its roster. By this, i could say, biblical corruption is very likely.

**All extant manuscripts of all text-types are at least 85% identical** and most of the variations are not translatable into English, such as word order or spelling. When compared to witnesses of the Western text-type, Alexandrian readings tend to be shorter; and are commonly regarded as having a lower tendency to expand or paraphrase. **Some of the manuscripts representing the Alexandrian text-type have the Byzantine corrections made by later hands (Papyrus 66, Codex Sinaiticus, Codex Ephraemi, Codex Regius, and Codex Sangallensis)**.[[5]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-5)**When compared to witnesses of the Byzantine text type, Alexandrian manuscripts tend:**

**to have a larger number of abrupt readings — such as the shorter ending of the**[**Gospel of Mark**](https://en.wikipedia.org/wiki/Gospel_of_Mark)**, which finishes in the Alexandrian text at Mark 16:8 (“.. for they were afraid.”) omitting verses Mark 16:9-20**; [Matthew 16:2b–3](https://en.wikipedia.org/wiki/Matthew_16:2b%E2%80%933), John 5:4; [John 7:53-8:11](https://en.wikipedia.org/wiki/Jesus_and_the_woman_taken_in_adultery);

Omitted verses: Matt 12:47; 17:21; 18:11; Mark 9:44.46; 11:26; 15:28; Luke 17:36; Acts 8:37; 15:34; 24:7; 28:29.[[6]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-6)

In Matthew 15:6 omitted η την μητερα (αυτου) (or (his) mother) — א B D copsa;[[7]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-7)

In Mark 10:7 omitted phrase και προσκολληθησεται προς την γυναικα αυτου (and be joined to his wife), in codices Sinaiticus, Vaticanus, Athous Lavrensis, 892, [**ℓ**48](https://en.wikipedia.org/wiki/Lectionary_48), [syr](https://en.wikipedia.org/wiki/Syriac_Sinaiticus%22%20/o%20%22Syriac%20Sinaiticus)[s](https://en.wikipedia.org/wiki/Syriac_Sinaiticus), goth.[[8]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-8)

Mark 10:37 αριστερων (left) instead of ευωνυμων (left), in phrase εξ αριστερων (B Δ 892v.l.) or σου εξ αριστερων (L Ψ 892\*);[[9]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-9)

In Luke 11:4 phrase αλλα ρυσαι ημας απο του πονηρου (but deliver us from evil) omitted. Omission is supported by the manuscripts: Sinaiticus, B, L, f1, 700, vg, syrs, copsa, bo, arm, geo.[[10]](https://en.wikipedia.org/wiki/Alexandrian_text-type#cite_note-10)

In Luke 9:55-56 it has only στραφεις δε επετιμησεν αυτοις (but He turned and rebuked them) — **C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\4C68D1F4.tmp**45 **C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\F61FB022.tmp**75 א B C L W X Δ Ξ Ψ 28 33 565 892 1009 1010 1071 Byzpt Lect

to display more variations between parallel [synoptic](https://en.wikipedia.org/wiki/Synoptic_Gospels) passages — as in the Lukan version of the [Lord’s Prayer](https://en.wikipedia.org/wiki/Lord%27s_Prayer) (Luke 11:2), which in the Alexandrian text opens “Father.. “, whereas the Byzantine text reads (as in the parallel Matthew 6:9) “Our Father in heaven.. “;

to have a higher proportion of “difficult” readings — as in Matthew 24:36 which reads in the Alexandrian text “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only”; whereas the Byzantine text omits the phrase “nor the Son”, thereby avoiding the implication that Jesus lacked full divine foreknowledge. Another difficult reading: Luke 4:44.

The above comparisons are tendencies, rather than consistent differences. Hence there are a number of passages in the [Gospel of Luke](https://en.wikipedia.org/wiki/Gospel_of_Luke) where the Western text-type witnesses a shorter text — the [Western non-interpolations](https://en.wikipedia.org/wiki/Western_non-interpolations). **Also there are a number of readings where the Byzantine text displays variation between synoptic passages, that is not found in either the Western or Alexandrian texts — as in the rendering into Greek of the Aramaic last words of Jesus, which are reported in the Byzantine text as “Eloi, Eloi..” in Mark 15:34, but as “Eli, Eli..” in Matthew 27:46.**

Modern critical texts[[edit](https://en.wikipedia.org/w/index.php?title=Byzantine_text-type&action=edit&section=12)]

[Karl Lachmann](https://en.wikipedia.org/wiki/Karl_Konrad_Friedrich_Wilhelm_Lachmann) (1850) was the first New Testament textual critic to produce an edition that broke with the Textus Receptus, relying mainly instead on manuscripts from the [Alexandrian text-type](https://en.wikipedia.org/wiki/Alexandrian_text-type). **Although the majority of New Testament textual critics now favor a text that is**[**Alexandrian**](https://en.wikipedia.org/wiki/Alexandrian_text-type)**in complexion, especially after the publication of**[**Westcott**](https://en.wikipedia.org/wiki/Brooke_Foss_Westcott)**and**[**Hort**](https://en.wikipedia.org/wiki/Fenton_John_Anthony_Hort%22%20/o%20%22Fenton%20John%20Anthony%20Hort)**‘s**[**edition**](https://en.wikipedia.org/wiki/Westcott-Hort)**, there remain some proponents of the Byzantine text-type as the type of text most similar to the autographs. These critics include the editors of the Hodges and Farstad text (cited below), and the**[**Robinson**](https://en.wikipedia.org/wiki/Maurice_A._Robinson)**and Pierpont text. Depending on which modern critical text is taken as an exemplar of the Alexandrian text-type, then this will differ from the Hodges and Farstad text in around 6,500 readings (Wallace 1989).**

**To give a feel for the difference between the Byzantine form of text and the**[**Eclectic**](https://en.wikipedia.org/wiki/Textual_criticism#Eclecticism)**text, which is mainly Alexandrian in character, of 800 variation units in the**[**Epistle of James**](https://en.wikipedia.org/wiki/Epistle_of_James)**collected by the**[**Institute for New Testament Textual Research**](https://en.wikipedia.org/wiki/Institute_for_New_Testament_Textual_Research)**, the Byzantine and Eclectic texts are in agreement in 731 of the places (a rate of 92.3%). Many of the 69 disagreements involve differences in word order and other variants that do not appear as translatable differences in English versions. According to the preface to the**[**New King James Version**](https://en.wikipedia.org/wiki/New_King_James_Version)**of the Bible, the**[**Textus Receptus**](https://en.wikipedia.org/wiki/Textus_Receptus%22%20/o%20%22Textus%20Receptus)**, the**[**Alexandrian text-type**](https://en.wikipedia.org/wiki/Alexandrian_text-type)**and the Byzantine text-type are 85% identical (that is, of the variations that occur in any manuscript, only 15% actually differ between these three).**

**HOW COME THE BIBLE IS CORRUPTED?**

(My personal commentary)

When i said “corrupted” i mean it in the sense of being altered. Meaning, the original messages was changed to mean differently. The texts were altered. This excludes addition that doesnt change the meaning of a particular verse.

Literally, there are various bible under 3 text-types. The first is western text type. The second is Byzantine text type. The third is Alexandrian text type.

The bible i am going to present is the King James Bible.

I believe the KJV’s greek texts is 98% authentic and 2% addition. In matters of textual integrity i believe that 98% of its text conforms to the original and 2% mostly on added texts.

Lets study it by its two parts: old and new testament.

The KJV’s old testament in hebrew is from the Leningrad codex. It is a masoretic text written on 10th century AD. We have no problem with this as it was verified to be authentic text as confirmed by the Dead Sea Scrolls dated to be from 200BC-100AD. Look at how distant were these in terms of duration. It has a 1200 years gap yet as scholars discovered, these two set of documents were amazingly identical.

Therefore, KJV’s hebrew old testament is authentic by virtue of textual similarity to the oldest old testament text found in the Dead Sea scrolls so we have no problem with that. The subject matter under question of corruption is therefore on the latter document—the greek new testament.

It was said that it was corrupted bec it has a single line of transmission that necessitates human errors seeing it was copies from copies from copies from copies etc… that took centuries of copying method. Errors manifests as 5800+ greek manuscripts discovered were tainted with textual variants. Meaning, there were great discrepancies among same verses as scholars believe, there are no two manuscripts of the same verse that are equally the same.

But that concept of a single line of transmission is just a guess bec it is possible too that multiple line of transmission that stress the reality of transmitted correct texts may be what really transpired. That is the reason there are textual variants. These variants comprise of correct texts and erroneous texts therefore among these 5800+ text are correct texts. Of course, that is the thought bec it is impossible that all documents are corrupted, right? There could be some correct texts from a line of correct transmission. That is a possibility as there are prophetic texts with it that is consistent with historical reality therefore necessitates the thought that there were correctly transmitted texts among the errors.

Now lets return to the KJV’s greek new testament, how was it consolidated?

Erasmus, the creator of KJV if im not mistaken picked some of the Byzantine text type manuscripts he used for his greek documents. Byzantine text types are late period manuscripts, i presume to be from 4th century AD to 12th century AD. He chose these as primary texts for his Textus Receptus–his greek new testament. The problem is, these manuscripts have textual variants. Textual variants in the sense that these are textual variation or texts that differ.

Erasmus sorted out what he thought were correct texts and consolidated it as his greek new testament. The problem is, what guarantee that what texts he chose are indeed correct texts?

We cannot say right?

So we have no way to ascertain any alteration therein. I believe that 2% errors is in matters of addition like Mark 16:9-20 etc… but other than added verses there is no manifestation of any altered texts in such that the meaning is altered.

How do i know then that 2% were addition?

Firstly, bec these verses contradict other parts of the bible. Secondly, these verses were missing in the early manuscripts like codex sinaiticus and others as well.

How do i know its 98% authentic?

We have already the greek text online and in apps and we have an accompanying greek dictionary–strongs concordance of 1890–so we could freely check on these used greek texts and examine if they were translated correctly or not. And in the KJV’s english translation, we could find some minimal mistranslations. This is the case bec a greek word used may have multiple definition that gives confusion which of these multiple definition may be used in place of the greek word.

For example:

In Luke 14:26, it says:

“If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

The word in emphasis is **hate**which has a greek root word **miseo.**This greek word has two meanings namely: “to hate” or “to love less”. The translator used “to hate”. I believe this is a mistranslation as it contradicts context. I believe the right translation is “to love less”.

So really, mistranslation is possible in this way but with regards to greek texts, nothing has certified any altered texts in it but its possible that there is alteration due to the fact of textual variants.

But other than that, alteration cannot be proven.

Bec if meanings were altered, its quite skeptical how fulfilled prophecies in it were intact despite the fact of alleged random corruption?

How come these fulfilled prophecies were never altered? It makes biblical alteration doubtful. Undermining the 2% addition, im in particular about alteration in text and meaning, bec in such case its doubtful that KJV’s 98% has in it major alteration seeing how fulfilled prophecies were never altered in terms of texts and messages.

How come fulfilled prophecies were never altered?

This reality stressed on the thought that its too possible that there was really no biblical alteration in terms of manuscript integrity of KJV’s Greek and Hebrew texts.

Here are some of the fulfilled prophecies:

**John 4:19-21**

**[19]The woman saith unto him, Sir, I perceive that thou art a prophet.**

**[20]Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

**[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.**

**Mark 13:1-2**

**[1]And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!**

**[2]And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**

**Matthew 24:4-7**

**[4]And Jesus answered and said unto them, Take heed that no man deceive you.**

**[5]For many shall come in my name, saying, I am Christ; and shall deceive many.**

**[6]And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.**

**[7]For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.**

**1 Timothy 4:1-3**

**[1]Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

**[2]Speaking lies in hypocrisy; having their conscience seared with a hot iron;**

**[3]Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.**

**2 Timothy 3:1-7**

**[1]This know also, that in the last days perilous times shall come.**

**[2]For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**

**[3]Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**

**[4]Traitors, heady, highminded, lovers of pleasures more than lovers of God;**

**[5]Having a form of godliness, but denying the power thereof: from such turn away.**

**[6]For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**

**[7]Ever learning, and never able to come to the knowledge of the truth.**

And many others more…..

If biblical corruption is a reality, how come these particular valid prophecies were not corrupted? It muddles any thought of corruption. It makes corruption doubtful.

On second thought, i believe KJV is 98% authentic and 2% addition and mistranslation. So what shall we do about it now?

We keep the 98% intact and the 2% we discard.

Or if ever we discover altered texts that altered the meaning of a particular verse, we replace it with another reliable verse from other biblical greek documents. In this way, we still have a complete scripture though it could only be in knowledge and not as a single book bec in the long run, this is just my personal concept.

Do you think this is not God’s way?

**YES, THE BIBLE IS CORRUPTED BUT WHICH PART?**

Muslims are trying to discredit the bible, saying it was corrupted but can they specify on which part in particular is corrupt? I will give an example.

Are these verses corrupted? Can you prove? Lets read.

Genesis 14:18-20   
[18]And Melchizedek king of Salem brought forth bread and wine: and he was the priest of **the most high God.**   
[19]And he blessed him, and said, Blessed be **Abram of the most high God**, possessor of heaven and earth:   
[20]And blessed be**the most high God,**which hath delivered thine enemies into thy hand. And he gave him tithes of all.

This is a narrative by prophet moses and in saying **most high god** is comparatively on multiple gods of the same nature–and kind. So this is a comparison between divine gods probably: father, son and spirit. In using the adverb **most**indicates a comparison of persons of the same kind according to grammar.

**ADVERB** [ADVERB adjective/adverb]

You use **most** to indicate that someone or something has a greater amount of a particular quality than most other things of its [kind](https://www.collinsdictionary.com/dictionary/english/kind).

So these verses confirmed the reality of multiple divine gods–in that nature and kind like god almighty.

How about the next verse? Is it corrupted? Can you prove it?

Deuteronomy 10:17   
[**17]For the LORD your God is God of gods,** and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

For saying, the father is god of gods is recognizing the reality of multiple gods. Even, moses was a god. Lets read.

**Exodus 7:1**   
**[1]And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**

Even some particular humans are gods.

Psalms 82:1,6-7   
[1](A Psalm of Asaph.) God standeth in the congregation of the mighty; **he judgeth among the gods.**   
[**6]I have said, Ye are gods;**and all of you are children of the most High.   
[**7]But ye shall die like men,** and fall like one of the princes.

These human gods judge with the father as it says: **he judgeth among the gods.**So these cannot be false gods.

The question arises: are these verses corrupted? Bec if not then it fosters to the concept that there are multiple true gods. Note how these verses were a narrative by prophets of god so these must be true. For being true–then, its a reality that there are multiple true gods. It makes islam false, right? Bec islam is emphatic on a single god.

So are these verses corrupted or not?

If you cannot tell–then, you cannot guarantee that islam is the true religion bec having no fabric of certainty would give doubt as to whether islam is true or not.

How is that?

Bec if you cannot tell if these verses are corrupted or not, then we cannot tell if its reality that there are multiple true gods or not. It could be true that there are multiple true gods. It could be false. So there is no guarantee of islamic monotheism bec there is no certainty of it having the possibility that multiple true gods are real. Therefore, there is no guarantee that islam is true. Bec what if its not corrupt? Then it makes islam false bec these verses foster to the reality of multiple true gods.

How did you know these verses are corrupted?

They will say, “bec allah said quran is the criterion of what is right or wrong therefore anything that opposes quran must be corrupted…”

The thing is, what if allah is lying?

They will say, “he cannot be lying bec his words contain quranic miracles or scientific miracles that cannot possibly be from a human being…”

The thing is–were these quranic miracles indeed from him? What if it was from the biblical god?

On this note, i have to ask again. Are these verses i will provide corrupted or not? Lets read.

Deuteronomy 13:1-3   
[**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.

It says, god almighty is proving or testing you if you love him through signs and wonders (miracles) emanating from the false prophet. By saying, he proves you through signs and wonders indicate that he gave these signs and wonders to the false prophet. Biblically, muhammad is a false prophet giving off quranic miracles therefore its as if the biblical god is saying that he gave these quranic miracles to muhammad. So the question stands: is Deut 13:1-3 corrupted or not?

Can you tell?

If not, then its possible that its a true scripture. If its a true scripture–then, the biblical god must have been the one who gave muhammad the quranic miracles in particular and not allah. Therefore, allah cannot be the true god anymore bec nothing proves his deity. No quranic miracle proves his deity.

So what guarantee then that islam is the true religion having the possibility that allah cannot be the true god?

So i have to ask again: are these verses corrupted?

Is Gen 14:18-20 corrupted?

Is Deut 10:17 and Exo 7:1 corrupted?

Is Psalms 82:1,6 corrupted?

Is Deut 13:1-3 corrupted?

If you cannot tell which of these are corrupted then it open for possibility that multiple true gods are real and the possibility that the biblical god is true god for giving the quranic miracles. It makes allah a false god for having no quranic miracles to prove his deity.

If this is so–what guarantee that islam is the true religion?

**KJV IS 98% CORRECT TEXTS**

Yes—admittingly, this is just my estimate but I know there are provable evidences that some verses in KJV are either mistranslations and interpolations. But it was just a small portion, otherwise I believe it is majorly correct texts. The basis of the KJV translation are manuscripts which are basically called the Byzantine text type or the majority text, it is the most-number of acquired manuscripts that bear the Byzantine description. NT were based from Textus Receptus and OT were based from Codex Leningrad—a Hebrew codex which is the oldest complete OT manuscript. I believe that the KJV is the best bible the world has to offer in that effort to have a religious integrity that guaranteed for truth, and correct biblical transmission.

How did I know that KJV is almost perfect as a book of truth?

By the guidance of the holy spirit—he revealed correct texts, progressively.   
**Philippians 2:13**   
**[13]For it is God which worketh in you both to will and to do of his good pleasure**.

**John 16:13**   
**[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.**

Now, let me show you some errors in KJV which I believe makes up part of the 2% invalid texts. Here goes.   
   
**A. MARK 16: 9-20**   
Scholars agree that these verses are interpolations. As per merits of textual credibility—it failed. It has errors. Let me show you:   
**Mark 16:9,15-18[9]Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.**   
(Jesus never rose early at the first day of the week but rather on the 2nd sabbath after his death. I have evidence here:   
<https://christianwatchdog.wordpress.com/2017/04/16/jesus-rose-on-a-sabbath/>)

**[15]And he said unto them, Go ye into all the world, and preach the gospel to every creature.**   
(Preaching the gospel to every creature is ridiculous as you have to preach to animals which animals are not compatible to human mind and understanding so how could they understand? Its clearly an error.)

**[16]He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**   
(Unbelievers shall be damned is another error as jesus taught that blindness (lacking understanding) in a man merits for his salvation as he is blind. These could be unbelievers, so how come they shall be damned? Lets read:   
John 9:41

[41]Jesus said unto them,**If ye were blind, ye should have no sin:**but now ye say, We see; therefore your sin remaineth.)

**[17]And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;**   
(The sign of a believer is that he can speak in tongues, so it includes generally all believers which opposes Paul:   
**1 Corinthians 12:28-31**   
**[28]And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.**   
**[29]Are all apostles? are all prophets? are all teachers? are all workers of miracles?**   
**[30]Have all the gifts of healing? do all speak with tongues? do all interpret?**   
**[31]But covet earnestly the best gifts: and yet shew I unto you a more excellent way.**   
These are questions that are logically correlated with the same answer as implied. Not all are apostles. Not all are prophets. Not all are teachers so it follows that not all are speakers with tongues or healers. It is an error in context.

Moreover, Paul indicated that not all Christians speak in tongues:

1 Corinthians 14:5

[5]**I would that ye all spake with tongues, but rather that ye prophesied**: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Paul likes that if possible, all speak in tongues meaning, not all Christians have the abilities to speak in tongues. Paul also reiterated that some speak in tongues and not all. Lets read:

**1 Corinthians 12:10**

**[10]To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:**

It opposed the aforementioned issue.)

**[18]They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.**   
(One of the sign to know who are true believers is they can heal the sick, meaning if you cannot do it then you are not a true believer. This is an error in the empirical sense bec it is noteworthy that no religious sect around the world has its full members as healers of the sick. Clearly an error bec its inapplicable.) 

On this note, MARK 16:9-20 as a questionable set—is biblically shown to have contradicted the other aspect of the bible and even reality thus it cannot be dependable. Fact is, many scholars considered it as interpolation.

**B. JOHN 8:1-11**   
An account of a woman caught in the act of adultery which the jews attempted to stone to death whereas Jesus countered and said: ‘he who have no sin cast the first stone’. This, too is an error—an interpolation bec in context Jesus has no sin yet he wasn’t stoning the woman. So clearly an error.

**C. A MISTRANSLATION:**   
1 Peter 3:18-20   
[18]For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:   
[19]**By which also he went and preached unto the spirits in prison;**   
[20]Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

It says, that when Christ was dead he went to the prison of spirits and preached to them. Its sort of giving the spirits of the dead a chance for salvation through preaching which is questionable bec the Greek term used has plenty of definition like: **herald, proclaim, preach**. I believe its rather **herald**or**proclaim** that is correct than preach, bec if he heralded his victory—it isn’t giving them chances for salvation bec during this time, they are simply waiting for judgment day:   
**Hebrews 9:27**   
**[27]And as it is appointed unto men once to die, but after this the judgment:**

Meaning, giving chances of salvation isn’t an issue after death bec the dead are simply waiting for judgment day. Clearly, a mistranslation.

These 3 errors I presented are just part of the few errors KJV have. There are other mistranslations I didn’t present or some I even overlooked but minor in essence. Other than these errors of 2% quantity are correct texts. And with these 98% correct texts in KJV are what must be considered as scripture—and these are not contradictions. I guarantee, there are no errors in the 98% correct texts.

Note. This is just my personal estimate.

**CORRUPTED BIBLE, SO WHAT?**

Let me make a short commentary which i believe should be logical enough as how laymen like me should have appraised reality for an explicit exegesis.

Let me begin.

Yes, we dont have any preserved manuscripts in that nature revered as original. We have the masoretic text for Old testament as verified to by the dead sea scrolls as being 95% identical. This transmission has a gap of 1000 years and despite the gap, we can see it was correctly transmitted.

But then reality speaks, correct transmission doesnt guarantee authenticity unless verified by an original document. We dont have such document.

Moreover, the new testament have different versions in greek and aramaic like textus receptus of KJV and nestle-aland greek of NIV and the new testament aramaic bible etc… These are variances of the new testament which indicates that possibly, these were corrupted. Just possibly, i dont say it is.

Still, no original bible is here to validate anything. So should the bible be unreliable having no original?

I dont think so.

God never endorsed any particular book as basis of faith. He never endorsed any bible for that matter. What he endorsed was what isaiah called **“the writing of god”**in Isaiah 34:16 to determine by the measuring stick: **gathered**and **independent.**Meaning, a gathered writing of god. This could only refer to the biblical manuscripts.

For the new testament, we have 5800+ fragmentary or whole greek manuscripts gathered and these were having variants, meaning, a conglomeration of correct texts and erroneous texts.

This could only construe one thing: that the so called **“writing of god”**were the correct texts interspersed among the 5800+ greek manuscripts. You have to use logic. A writing of god cannot be errors, right?

So how is this relevant?

It is in this matter. Of all the gathered manuscripts from hebrew, greek and aramaic etc… we could find in it scattered randomly within its very pages traces of god.

What are traces of god?

These are messages of god sent with the capability to prove that god exists and proving he sent these messages.

What are these?

These were advance knowledge in forms of fulfilled prophecies known before it ever happened as corroborated by history and likewise bible science known before its discovery by mainstream science. These are advance knowledge to have proven that the one who sent these messages was an entity proven by it as god. So these traces of god proves god exists and thereby proving by it that he sent messages.

So how is that relevant?

Clearly, it impose on the reality that god sent messages. So even without an original manuscript we could still determine that god have sent messages.

So how is the **“writing of god”**be validated without an original manuscript?

Though what we have today are an assortment of different bible in different archaic language that may have possibly been corrupted, we know that parts of these are correct texts as proven by the incorruptible presence of the traces of god.

So how can we determine what god have sent without an original copy?

In this matter, we may have to use logic. If god sent messages as evident by the traces of god in it, should he have it be known or not? Logically, he would and that as a precursor of what christians believe as **divine guidance.** Yes, logically, divine guidance would be instrumental for us to know which messages as a whole did god sent despite the possibility of corrupted text. Meaning, by divine guidance we sort out correct texts from these allegedly corrupted bibles to have for ourselves a complete scripture as separate from the corruption.

This is what i mean by god not endorsing a bible. He endorsed his writing–the correct texts we sorted out from different bibles for a complete scripture.

So even without an original manuscript we still have the authority to establish an incorruptible complete scripture, that as by the logic: **if god sent messages, he would let it be known.**That as we know it to be divine guidance.

If god sent messages in the bible, logically he would somehow preserve it, right? Indeed he preserved his writing–the correct texts interspersed within the pages of the corrupted bible. What guarantee that there was scriptural preservation?

Evidently bec the traces of god in it were preserved as hint that god preserved his messages. We only should selectively sort it out from the bible.

Lastly,

We know that Greek manuscripts of the bible are old and prone to wear and tear, and for being centuries-old writing materials must have been physically weak, so one thing is obvious: **nobody can alter or corrupt ancient manuscripts bec doing it might compromise the material**, so on that note these manuscripts are preserved and intact wherein the variants it have are preserved as well. That is not biblical corruption actually but textual variations/variants. What do we have here? The preservation of possibly correct and erroneous texts, mixed in those fragmented manuscripts. We have to note that indeed there are correct texts in it bec we can read traces of God in the translations which have never a sign of corruption. The reality of correct texts in it gives us a hopeful turn that God may have preserved his message actually in a rather profound and cryptic manner by scattering it as correct texts amidst the errors. We simply, need to extract it in selective manner—through the guidance of the Holy Spirit.

They said, no 2 same verses in the manuscripts are completely identical. Yes, but the thing is, 1 of these verses may have been correct text, and with such possibility gives us the concept of God’s preserving his message this way, that is, 1 each of same verses in the manuscripts is correct text thereby such procedure corroborates the reality of scriptural preservation. God preserved his message this way—and thus, as a church we trace these correct texts contextually and logically through selective means thereby producing for us a complete scripture.

Lastly, how do we determine which of KJV is 98% correct texts and 2% corrupt texts?

Simple. God laid down the basic parameter to know which of the bible is preserved scripture as he said:

Proverbs 8:6-9   
Hear; for I will speak of excellent things; and the opening of my lips shall be right things.   
For my mouth shall speak truth; and wickedness is an abomination to my lips.   
**All the words of my mouth are in righteousness; there is nothing froward or perverse in them**.   
They are all plain to him that understandeth, and right to them that find knowledge.

That is wisdom speaking, meaning wisdom isn’t froward or perverse so it has no contradiction in it. That fosters the reality of internal harmony—the criteria to know correct texts and preserved scripture meaning internal texts must have no logical contradictions. Biblically, correct texts are determined through internal harmony.

**Part III—Answering Muslim issues on Christianity.**

**DID JESUS DISRESPECTS HIS MOTHER?**

According to muslims, Jesus disrespected his mother on 2 occassion. Lets read:

John 2:3-5   
[3]And when they wanted wine, the mother of Jesus saith unto him, They have no wine.   
[4]Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**   
[5]His mother saith unto the servants, Whatsoever he saith unto you, do it.

John 19:25-26   
[25]Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.   
[26]When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!**

They said–calling your mother “woman” is disrespectful. And i believe that, too but note on the particular perspective: Jesus was lord and god. Mary understood this. She knew that jesus was lord and god. Lets read:

Luke 1:41-48   
[41]And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:   
[42]And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.   
[**43]And whence is this to me, that the mother of my Lord should come to me?**   
[44]For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.   
[45]And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.   
[46]And Mary said, My soul doth magnify the Lord,   
[47]And my spirit hath rejoiced in God my Saviour.   
[48]For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Therefore when jesus articulated in such manner calling his mother “woman” is not as a disrespect but performing his authority as lord and god.

Indeed, he is god.

**John 1:1**

**“And the word was god…”**

And preexisting creator:

**Heb 1:8-10**

**“Unto the son he saith…**

(What did god say regarding the son?)

**Thou o lord in the beginning laid the foundation of the earth and the heavens are the works of thy hands…”**

So for being preexisting god and creator then he is in that same kind as his father–a divine god. He was lord, too.

**Acts 2:36**   
**[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.**

Having that–would calling your human mother “woman” disrespectful when you are simply assuming your own authority as her lord and god?

No. Right?

How about this:

**Matthew 12:47-50**   
**[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.**

Did jesus disown his biological mother–and brethren?

No. Its simply saying, if you do the will of god then you are my brother, sister and mother. He was speaking in the spiritual sense. He wasnt talking on his biological roots. He never have spoken on such dimension so we cannot judge it as disowning his mother. No such thing.

**ARE CHRISTIANS UNCIRCUMCISED?**

This is what muslims are trying to paint the integrity of christians for. They are saying Paul endorsed that we must be uncircumcised based on a cherry-picked and out-of-context material. It says:

**Galatians 5:2**   
**[2]Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.**

By this verse alone they says, that we dont need to be circumcised bec its useless–or, unprofitable for christ. Yet as i said, it is cherry-picked and ignorantly lacking of logic and context.

Paul have 2 suggestions, namely:

1 Corinthians 7:18-19   
[18]Is any man called being circumcised? let him not become uncircumcised. **Is any called in uncircumcision? let him not be circumcised.**   
[**19]Circumcision is nothing, and uncircumcision is nothing,** but the keeping of the commandments of God.

The first suggestion says:

**“Is any called in uncircumcision? let him not be circumcised…”**

Meaning–if you are converted to the church being uncircumcised, paul suggested that its better to remain like that.

The second suggestion says:

**“Circumcision is nothing, and uncircumcision is nothing…”**

Meaning–circumcision has no value neither uncircumcision and for being that, implies that whether you let yourself be circumcised or not isnt important. Its worthless. Paul was giving us the option to be circumcised or not. Therefore, circumcision is optional. And uncircumcision is optional. Whether we are circumcised or not has no religious value at all. Christ wont profit from both of it bec its nothing. What is important as paul reiterated is the keeping of commandment, faith etc…

Nothing in what muslims assumed is correct bec circumcision is never mandatory.

They would say:

**“It was an everlasting covenant…”**

Genesis 17:13   
[**13]He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.**

Yes, it was an everlasting covenant for Abraham’s seed. Christians are seed of abraham, too not as biological but in the adoptive sense. Lets read:

Galatians 3:28-29   
[28]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.   
[**29]And if ye be Christ’s, then are ye Abraham’s seed,** and heirs according to the promise.

Yet, Paul abrogated that everlasting covenant bec in biblical language **everlasting**or **forever** could be terminal as how Jonah used the term, that he was forever under the sea yet it was just 3 days. (I dont need to show you that, do your research…) Therefore using the hebrew term **olam (forever or everlasting)**isnt a necessity to mean unending. It was terninal as Paul abrogated it:

**“Circumcision is nothing, and uncircumcision is nothing…”**

For being nothing–whether you go for circumcision or not isnt important. Therefore, circumcision or uncircumcision is optional.

Is that fair enough, muslims? Use logic and you would eventually get it.

**YES, THE BIBLE IS CORRUPTED BUT WHICH PART?**

Muslims are trying to discredit the bible, saying it was corrupted but can they specify on which part in particular is corrupt? I will give an example.

Are these verses corrupted? Can you prove? Lets read.

Genesis 14:18-20   
[18]And Melchizedek king of Salem brought forth bread and wine: and he was the priest of **the most high God.**   
[19]And he blessed him, and said, Blessed be **Abram of the most high God**, possessor of heaven and earth:   
[20]And blessed be**the most high God,**which hath delivered thine enemies into thy hand. And he gave him tithes of all.

This is a narrative by prophet moses and in saying **most high god** is comparatively on multiple gods of the same nature–and kind. So this is a comparison between divine gods probably: father, son and spirit. In using the adverb **most**indicates a comparison of persons of the same kind according to grammar.

**ADVERB** [ADVERB adjective/adverb]

You use **most** to indicate that someone or something has a greater amount of a particular quality than most other things of its [kind](https://www.collinsdictionary.com/dictionary/english/kind).

So these verses confirmed the reality of multiple divine gods–in that nature and kind like god almighty.

How about the next verse? Is it corrupted? Can you prove it?

Deuteronomy 10:17   
[**17]For the LORD your God is God of gods,** and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

For saying, the father is god of gods is recognizing the reality of multiple gods. Even, moses was a god. Lets read.

**Exodus 7:1**   
**[1]And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**

Even some particular humans are gods.

Psalms 82:1,6-7   
[1](A Psalm of Asaph.) God standeth in the congregation of the mighty; **he judgeth among the gods.**   
[**6]I have said, Ye are gods;**and all of you are children of the most High.   
[**7]But ye shall die like men,** and fall like one of the princes.

These human gods judge with the father as it says: **he judgeth among the gods.**So these cannot be false gods.

The question arises: are these verses corrupted? Bec if not then it fosters to the concept that there are multiple true gods. Note how these verses were a narrative by prophets of god so these must be true. For being true–then, its a reality that there are multiple true gods. It makes islam false, right? Bec islam is emphatic on a single god.

So are these verses corrupted or not?

If you cannot tell–then, you cannot guarantee that islam is the true religion bec having no fabric of certainty would give doubt as to whether islam is true or not.

How is that?

Bec if you cannot tell if these verses are corrupted or not, then we cannot tell if its reality that there are multiple true gods or not. It could be true that there are multiple true gods. It could be false. So there is no guarantee of islamic monotheism bec there is no certainty of it having the possibility that multiple true gods are real. Therefore, there is no guarantee that islam is true. Bec what if its not corrupt? Then it makes islam false bec these verses foster to the reality of multiple true gods.

How did you know these verses are corrupted?

They will say, “bec allah said quran is the criterion of what is right or wrong therefore anything that opposes quran must be corrupted…”

The thing is, what if allah is lying?

They will say, “he cannot be lying bec his words contain quranic miracles or scientific miracles that cannot possibly be from a human being…”

The thing is–were these quranic miracles indeed from him? What if it was from the biblical god?

On this note, i have to ask again. Are these verses i will provide corrupted or not? Lets read.

Deuteronomy 13:1-3   
[**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.

It says, god almighty is proving or testing you if you love him through signs and wonders (miracles) emanating from the false prophet. By saying, he proves you through signs and wonders indicate that he gave these signs and wonders to the false prophet. Biblically, muhammad is a false prophet giving off quranic miracles therefore its as if the biblical god is saying that he gave these quranic miracles to muhammad. So the question stands: is Deut 13:1-3 corrupted or not?

Can you tell?

If not, then its possible that its a true scripture. If its a true scripture–then, the biblical god must have been the one who gave muhammad the quranic miracles in particular and not allah. Therefore, allah cannot be the true god anymore bec nothing proves his deity. No quranic miracle proves his deity.

So what guarantee then that islam is the true religion having the possibility that allah cannot be the true god?

So i have to ask again: are these verses corrupted?

Is Gen 14:18-20 corrupted?

Is Deut 10:17 and Exo 7:1 corrupted?

Is Psalms 82:1,6 corrupted?

Is Deut 13:1-3 corrupted?

If you cannot tell which of these are corrupted then it open for possibility that multiple true gods are real and the possibility that the biblical god is true god for giving the quranic miracles. It makes allah a false god for having no quranic miracles to prove his deity.

If this is so–what guarantee that islam is the true religion?

On this note i will ask again: are these verses corrupted? If not, then it could only be true scriptures for having come from a provable god. Its true that there are multiple true gods–therefore, islam is false.

So the question stands: Are these verses corrupted?

**WHO BUILT CHRISTIANITY–PAUL OR JESUS?**

I will just narrate what we already know. It was during the leadership of Paul that the true church was first called **christian**in antioch. There is 2 possibility here:

A. The pagan people called them christians as suggestion to being followers of christ.

Or

B. The apostles begun to call the group christians firstly in antioch.

Either way, it doesnt matter much in relation to how jesus view it in divine parlance. Its bec Peter also preached that the church is christian. Lets read.

1 Peter 4:15-17   
[15]But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters.   
[**16]Yet if any man suffer as a Christian,** let him not be ashamed; but let him glorify God on this behalf.   
[17]For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

For peter to have preached that they are christians–is by divine mandate, as peter is one of the apostles jesus promised to receive the comforter–**who will teach them all things.**So for peter having such authority under the comforter must need to preach truth, that as by divine guidance.

Even jesus attested to this apostolic authority. Lets read.

**John 17:20**   
**[20]Neither pray I for these alone, but for them also which shall believe on me through their word;**

So for peter to have taught the reality of christians as themselves christians is by such apostolic authority. Therefore, for jesus to have approved of apostolic authority–to preach, then peter calling themselves christians is by approval of jesus himself.

**“…but for them also which shall believe on me through their word…”**

On this juncture–jesus approves that the true church is christian.

Lastly–the bible never preached the term christianity. Its just an addition to biblical manuscripts like the term bible in reference to canonical scriptures. What we can read is the term christian–as it denotes, a term for believers in the church. So on that knowledge–nobody between jesus and paul built christianity. Both though, affirmed of the term **christian.**

**BIBLICAL ERROR–FOWLS WITH 4 FEET?**

****

See the enclosed image. Its from a muslim in facebook. The supplied verse is this:

**Leviticus 11:20-21**   
**[20]All fowls that creep, going upon all four, shall be an abomination unto you.**   
**[21]Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;**

For me as a less-academic person studied this verse with the guide of KJVs Strongs concordance reject the notion that this verse is particular on fowls or birds–but simply, on insects like beetles for example. Never birds. I may be wrong. Still, consider my argument.

The verse used this hebrew term for fowls:

Hebrew: עוף   
Transliteration: ‛**ôph**   
Pronunciation: ofe   
Definition: From H5774; a **bird** (as covered with {feathers} or rather as covering with {wings}) often collective: – {bird} **that {flieth}**{flying} fowl.

It allows for 2 possible meaning:

A. Bird

B. That flieth

I believe the correct option is B–that flieth, so translating it should have been this way:

**“All THAT FLIETH and that creep, going upon all four…”**

So these are insects. Does it mean insects have 4 feet? Lets understand it with reality. Are there insects that creeps or walk by 4 legs only?

Yes–there are. Here is an example:

**” OCTHERA–This is a member of the genus of flies that have swollen raptorial forelegs.**

**They use the front pair of the legs to signal, recognize, and express different behavior.**

**They don’t use them for walking, crawling, or supporting the trunk of the body. So they use only 4 legs as actual legs.”**

**CICADAS–“During that nymph stage, they have four functional legs, and the front pair is used for burrowing and piercing into the roots of plants from where they drink the sap.**

**They emerge as winged adults by digging out using their front legs near the end of their life and die soon after mating.”**

**“Stenolemoides arizonensis, a type of assassin bug, is also an insect that has modified forelegs.**   
**Its front legs are adapted to hold the prey to suck out the insides of its prey.**   
**This bug stands and walks on four legs, which qualifies it to be on our list.”**

NOTE. What the bible said is:

**“…going upon all four…”**

So 4 feet specifically for walking or creeping.

So there, we have it. Its not actually a bible error but **a mistranslation** using fowls instead of fliers.

For god to have prohibitted eating the particular flier that creeps on 4 feet denotes the reality that they are edible. For example–

(An excerpt from a health blog)

**“For people who don’t fall into any of those categories, cicadas are absolutely safe to eat.**

**And though there’s little formal data on the nutritional value of cicadas, Czerwony compares them to crickets, which are eaten by people around the world. “Both insects are very high in protein and low in fat,” she says.”**

So the muslim trying to falsify biblical science didnt research thoroughly. He was so eager to falsify the bible through numerous allegation of scientific error in the bible.

For me as a bible student cannot see errors, much so–on authentic and preserved texts.

**MATTHEW’s FALSE PROPHECY, REALLY?**

Muslims are saying that New Testament quotations of Old Testament prophecies which is referred to, to jesus as fulfillment are biblical misquotes. These New Testament accounts are misquoted and are not actually the significant fulfillment. An example is Matthew quoting from Hosea 11;1. Lets read.

Matthew 2:15   
[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.**

This they say is a misquotes from Hosea 11:1–

**Hosea 11:1**   
**[1]When Israel was a child, then I loved him, and called my son out of Egypt.**

Hosea 11:1 contextually speaks of Israel. Lets read.

Hosea 11:2,5   
[**2]As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.**   
**[5]He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.**

So this son that came from Egypt is israel as emphasized and it is a plural entity foremost:

**“As they called them, so they went from them…”**

And they were ruled by Assyria:

**“He shall not return into the land of Egypt, but the Assyrian shall be his king…”**

More contextual affirmation on israel as we read further on the texts.

Hosea 11:10-11   
[**10]They shall walk after the LORD**: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.   
[**11]They shall tremble as a bird out of Egypt,**and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

It speaks of plurality–the nation of israel. So on context, Hosea 11:1 saying: **and called my son out of Egypt**is referring to israel who came out of egypt led out by moses but why did Matthew referred it to Jesus when in contextual merit–it was israel?

Bec Jesus being the prophesied messiah is israel. Lets read.

Isaiah 41:8-10   
[**8]But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**   
[**9]Thou whom I have taken from the coasts of the earth,**and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.   
[10]Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; **yea, I will uphold thee with the right hand of my righteousness.**

This prophecy speaks of the messiah and he was called as “jacob” “israel” “the seed of abraham”. This could only be jesus christ.

**Galatians 3:16**   
**[16]Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

Jesus is the seed of abraham as pertinent to the prophecy of one called as “israel” so jesus is israel, meaning jesus represents israel and israel represents jesus logically speaking therefore when Matthew quoted Hosea 11:1 referring it to jesus is not a misquotation bec the verse speaks of israel as sort of representation of jesus–as jesus too is the nation of israel, in the metaphorical meaning of it.

**“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend…”**

Clearly, its not a misquotation neither a false prophecy–if we are to dig deeper on the contextual implication of seeing the bigger picture.

Objection may come like:

“Israel did idolatry so if it represents jesus then are you accusing jesus of idolatry?”

No. Its clearly elaborated when israel did represents jesus–it was when israel was a servant of god. Lets quote:

**“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend…”**

This is the time god upholds them. Lets quote:

**“yea, I will uphold thee with the right hand of my righteousness…”**

So when was israel representing jesus?

When they were servants of god–or, upheld to glory–or better yet when israel was a child.

**“When Israel was a child, then I loved him, and called my son out of Egypt…”**

Lastly, another way of explaining it is this:

Matthew 2:15   
[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.**

Note, that not all of what prophets say are written. If that is possible then what matthew quoted from the prophet may actually not a written saying, right? So it may not actually be Hosea 11:1 he was quoting but something by another prophet and it wasnt written.

**RAPE ON DEUT 21, REALLY?**

They say, Deut 21 speaks of forced marriage between an Israelite soldier and a captive woman, by force. Therefore, its rape. Lets quote the verse:

**Deuteronomy 21:10-14**   
**[10]When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,**   
**[11]And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;**   
**[12]Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;**   
**[13]And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.**   
**[14]And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.**

The thing is, in interpreting any verse from the Torah it necessitates to consider all contextual relationship between it in relation to the whole Torah before coming to conclusion as it says:

**Leviticus 19:15**   
**[15]Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.**

This verse, allows for righteous judgment with regards to any issue in general including the issue on the captive woman. Will it be righteous judgment to have her as a wife through forced marriage? What is the righteous judgment for something like it? This must be answered with context—for it to be right; and the context says:

Deuteronomy 27:19   
[19]**Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.** And all the people shall say, Amen.   
Deuteronomy 16:19   
[19]**Thou shalt not wrest judgment;** thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Context is saying, we must not pervert and wrest (or, alter, decline, dishonour, etc…) the judgment—or, discretion of the captive woman you wish to marry. Judgment in Hebrew in the Strong’s Concordance is this:

Hebrew: משׁפּט   
Transliteration: **mishpâţ**   
Pronunciation: mish-pawt’   
Definition: From H8199; properly a verdict (favorable or unfavorable) pronounced {judicially} especially a sentence or formal decree (human or (particularly) divine {law} individual or {collectively}) including the {act} the {place} the {suit} the {crime} and the penalty;**abstractly {justice} including a particular {right} or privilege (statutory or {customary}) or even a style**: – + {adversary} {ceremony} {charge} X {crime} {custom} {desert} {determination} **{discretion}** {disposing} {due} {fashion} {form} to be {judged} **{judgment}** just ({-ice} {-ly}) (manner of) law ({-ful}) {manner} {measure} (due) {order} {ordinance} {right} {sentence} {usest} X {worthy} + wrong.

Two of the Hebrew meaning is **discretion** and **judgment.**In the verse could be translated this way: “CURSED HE BE THAT PERVERT THE DISCRETION OR JUDGMENT OF THE STRANGER…” meaning, her decision (or consent) as indicated by saying “discretion and judgment” (or wise decision) must be upheld, honoured and respected bec no one must pervert nor wrest it thus that, as context we could make a conclusion on Deut 21 that, this verse in considering context in the Torah don’t suggest of forced marriage nor rape as in matters of biblical jurisprudence where context is fundamental, the consent of the captive woman must be highly respected—thereby, she has the power to accept or decline marriage.

**Cursed be he that perverteth the judgment**(discretion) **of the stranger**   
**Thou shalt not wrest judgment** (discretion)

Therefore when the cherry-picked verses says:

**“And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house…”**

Was bringing the captive woman to your house as your wife by a) force or b) mutual consent? It didn’t say, right? By the verses alone in particular, nothing suggests anything may it be by force or consent, nothing therefore, being a prudent assessment suggests the necessary intervention of context on things that are vague and ambiguous. And context has clearly spoken—consent is a requirement that must be upheld. Having a contextual reality, we must not assume an interpretation based on making the verse in Deut 21 as independent, or stand-alone verse. It must be interpreted with context thus as conclusion, an Israeli soldier can only marry a captive woman provided its consensual. There is no hint thereat on forced marriages. The conclusion needs context, as context is fundamental in making logical analysis even in the bible. Solomon suggested it this way:

**Ecclesiastes 7:27**   
**[27]Behold, this have I found, saith the preacher, counting one by one, to find out the account:**

How to find out the account? By putting all necessary premises “one by one” to be able to make a conclusion, thereby finding out the account. In short, contextual analysis. Those who make conclusion based on cherry-picked materials are bound to error. Or, misinterpretation based on assessment that lacks the logical procedure of deduction, or—least induction.

The thing is, Solomon wasn’t alive then to determine contextual analysis but the Torah itself had already laid out parameters, that in so doing, there must be righteous judgment. Righteous judgment implied the use of contextual analysis, so to uphold integrity.

**Leviticus 19:15**   
**[15]Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.**

Therefore, context is necessary. Shrek, you’re debunked—even, your Muslim intellectuals.

**RAPE ON NUMBERS 31**

They say, if god ordered genocide why cannot he order rape? Its a logical fallacy called fallacy of composition wherein it denotes an error in argumentation by the insinuation in this manner: “one part is red therefore all parts are red”. Just bec genocide at face value looks evil then, god can order all kinds of evil. Its wrong. There are biblical proof of numerous genocide wherein god has a direct connection to it bec he was the mastermind, yet to say, he ordered rape is something that must be looked about with accuracy. Is there an accuracy to such bearing?   
   
Muslims used a verse in Numbers 31 and allege that god ordered rape on children. They do this to level the keel with the islamic reality of rape wherein muhammad had sex with 9 years old Aisha without guarantee to her mental maturity. So muhammad did rape.   
   
Lets check, how a vague verse in the bible is being utilized to impute rape–to level the keel, when in the logical structure through context, syntax and grammar, nothing suggests an accurate bearing. Lets read:

Numbers 31:17-18   
[17]Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.   
[18]**But all the women children, that have not known a man by lying with him, keep alive for yourselves.**

So the highlighted portion indicates that women children or in short, little girls who are virgins, must be preserved in such manner where they must be **“alive for yourselves”.** This being a phrase is being utilized to connotes the reality of rape, but look at how ambiguous it is as it never have specifics, in such derogatory term as rape. Nothing suggests rape but in the context of the Torah in dealing with prisoners of wars–or, generally on aliens, it must be with the application of honor, justice and respect. Meaning, oppression as rape is something farfetched. Lets read:   
   
**Exodus 22:21**   
**[21]Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.**   
**Exodus 23:9**   
**[9]Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.**

Therefore, in biblical jurisprudence the reality of oppressive maneuvers like raping a little girl or any virgin woman in that matter is something unfounded and unrealistic. Being ambiguous in form, Numbers 31 can present probabilities wherein it must not contradict any former edict, law or judgment. I can present some few possibility for the phrase **“keep alive for yourselves”**and these are:   
   
A. To have these little girls as adopted daughters.   
B. To have these little girls be under their guardianship to sponsor welfare for them preparing for their future.   
   
Having these, the concept of rape in Numbers 31 is something muslims pervert in that they needed to level the keel with muhammad raping a 9 yrs. old girl.

**NOAH DID EAT PORK**

God permitted Noah and his family to eat pork. Actually, God permitted them to eat all kinds of moving animals. Lets read:

Genesis 9:1-5   
[1]And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.   
[2]And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.   
[3]**Every moving thing that liveth shall be meat for you;**even as the green herb have I given you all things.   
[4]But flesh with the life thereof, which is the blood thereof, shall ye not eat.   
[5]And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man.

EVERY MOVING THING as food indicates all kind of animals, meaning during this time of early mankind there was not yet any animals that are not edible, no poisonous meat, no unpalatable meat–all meat were edible, as indicated. Swine was one of these animals therefore, God was permitting Noah to eat pork though we cannot read any record of actual eating of pork but the fact remains, God permitted him to eat pork, so should he oppose?

If we consult the hebrew text, it was enunciated what food was prescribed. Lets read. Lets consult the Strong’s Concordance:

Hebrew: רמשׂ   
Transliteration: **remeώ**   
**Pronunciation: reh’-mes**   
**Definition: From H7430; a reptile or any other rapidly moving animal: – that {creepeth} creeping (moving) thing.**   
KJV Usage: creeping thing (15x), moving thing (1x), that creepeth (1x).   
Occurs: 17   
In verses: 17

So what have we?

What was prescribed for Noah to eat was pronounced in hebrew as**reh’-mes** and it was all kinds of animals or reptiles, so Noah had options either a reptile or animal, and swine (pig) was an animal thereby it was God’s prescription for Noah to eat pork–and such was the festivities during those times of early mankind indulging in deliciously palatable pork, right muhammad?

**ALLAH SAID CHRISTIANITY IS RIGHT**

Yes—as per logical understanding of Surah 5:69, it says:

**“The believers, as well as the jews, the sabeans and the Christians all who believe in God and the last day and do righteous deeds will have nothing to fear and they will not grieve…”**

In this depiction of who will be saved, one of them are the Christians, meaning—these are not practicing muslims, they don’t practice islam and one of the pre-requisites for salvation as implied ‘they will have nothing to fear and they will not grieve’ is to do righteous deeds. These righteous deeds cannot be Islamic in nature bec if its Islamic then it shouldn’t have described them as Christians but bec it described them as Christians then these must have been doers of Christianity bec if they are not, then why call them Christians in the first place so for being Christians then it follows that their righteous deeds are christian too, right?

Bec if not, then why Allah called them Christians? Christians practicing Islam are not christians at all.

**Titus 3:10-11**   
**[10]A man that is an heretick after the first and second admonition reject;**   
**[11]Knowing that he that is such is subverted, and sinneth, being condemned of himself.**

In short, allah implied that for Christians to be saved they must do righteous deeds, which in this case is Christianity as how allah called them Christians bec if they do other than Christianity, then allah must have not called them Christians, right? They cannot be Christians if they do Islamic beliefs. **Christians doing righteous deeds while remaining christians?** These could only be members of Christianity and to be christian is to do christianity.

Simple logic.

But they might say, a christian doing righteous deeds were practicing the original gospel as viewed through islamic perspective. This gospel isnt the bible gospel. The thing is, nothing in history revealed christians practicing the gospel as viewed through islamic perspective and even if there were, nothing guarantees that trinity or polytheism isnt part of it, or is there guarantee that their gospel is the real gospel? The only christians in history during muhammad’s time were catholics.

Its as if allah condones Catholic Christianity, as also a form of true religion. (Or, is it a linguistic error?)

**IS JESUS NOT CRUCIFIED?**

Of course, Muslims are finding ways to justify their Islamic jesus being spared from death so they try and explore the bible even just for a hint. And indeed, they find some. But first, you must be aware that biblically there are proofs to this crucifixion like the words of jesus in the gospels, Isaiah 53 and even psalms but then these proponents of biblical corruption tend to spin the narrative around to at least have some form of credibility. One of their proofs is this:

Psalms 91:14-16

[14]Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.   
[15]He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.   
[16]With **long life** will I satisfy him, and shew him my salvation.

This verse they say proves jesus wasn’t crucified bec firstly, he is delivered from trouble then secondly, when he prays he will be answered and thirdly, god gave him a—long life!

The thing is, it has holes in the narrative. To deliver him has no promise of continuity or eternality, so it could be terminal or conditional. Next, his prayers are always answered as supported:

John 11:42

[42]**And I knew that thou hearest me always:** but because of the people which stand by I said it, that they may believe that thou hast sent me.

That’s true, bec when he prayed—‘let this cup pass from me yet not my will but your will be done’, what jesus prayed were 2 things: a) let this cup pass b) your will be done, so god hears him and given the option he choose the 2nd thus he imposed his will. So on that note, he hears jesus and acts accordingly.

Lastly, muslims say—how come jesus have **long life** if he was meant to die?

There is hole even to that bec long life must have been a timeline after his death, so in the afterlife he is eternal thus compliant to what it said as long life. Long in the dictionary meant ‘relatively of great extent’. By saying relatively—it is relative to time, so if time is eternal then long must have been applicably eternal. Lets read from Strong’s Concordance:

Hebrew: עלם עולם   
Transliteration: ‛ôlâm ‛ôlâm   
Pronunciation: {o-lawm’} o-lawm’   
Definition: From H5956; properly {concealed} that {is} the vanishing point; **generally time out of mind (past or {future}) that {is} (practically) eternity;**frequentative adverbially (especially with prepositional prefix) always : – always ({-s}) ancient ({time}) any {more} {continuance} {eternal} ({for} [n-]) ever ({-lasting} {-more} of {old}) {lasting} long ({time}) (of) old ({time}) {perpetual} at any {time} (beginning of the) world (+ without end). Compare {H5331 } H5703 .

It says, eternity is time so time is eternal, and for the word **long** to be relative with time, then in particular jesus having a long life is an eternal life, and that is a life after his death and resurrection. This reality defeats the muslim argument that **‘long life’** means jesus wasn’t crucified to death bec biblically, he was crucified.

**FLAT EARTH–CLAY UNDER THE SEAL?**

Yes–ignorant people are claiming the bible recorded that the earth is flat due to a misconception of a scientific passage. Indeed they overlooked that this is a biblical scientific miracle. Lets read.

Job 38:13-14   
[**13]That it might take hold of the ends of the earth**, that the wicked might be shaken out of it?   
[14]**It is turned as clay to the seal;** and they stand as a garment.

They are saying–the earth was formed by being a clay under the seal. They illustrate it as indeed a flattened clay through the stamp of a signet ring. So they relate it to a flat earth.

The thing is–it isnt about the earth as a whole itself but note on the emphasis: **ends of the earth.**It speaks about the extremities of the earth. What is the “ends of the earth”?

Basically these are oceans. Lets read.

Psalms 135:6-7   
[6]Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.   
[**7]He causeth the vapours to ascend from the ends of the earth;**he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

So vapours ascend from ends of the earth indication that these ends of the earth are water. Logically–oceans and seas. So these are the ones being “..**the clay under the seal…”**   
So do you realize something? God is telling us that oceans and seas are likened to being stamped by a seal and expectedly, its reality. Ocean and sea beds are depression on the earth as if stamped by a signet ring, right? For example:

**at·oll**

/ˈatˌôl,ˈatˌäl/

noun

plural noun: **atolls**

a ring-shaped reef, island, or chain of islands formed of coral.

Moreover,

An **atoll** ( [/ˈæt.ɒl,–ɔːl,–oʊl,əˈtɒl,–ˈtɔːl,–ˈtoʊl/](https://en.m.wikipedia.org/wiki/Help:IPA/English)),[[1][2]](https://en.m.wikipedia.org/wiki/Atoll#cite_note-1)sometimes known as a **coral atoll**, is a ring-shaped [coral reef](https://en.m.wikipedia.org/wiki/Coral_reef), including a coral rim that encircles a [lagoon](https://en.m.wikipedia.org/wiki/Lagoon) partially or completely. There may be [coral islands](https://en.m.wikipedia.org/wiki/Coral_island) or [cays](https://en.m.wikipedia.org/wiki/Cay) on the rim.[[3]](https://en.m.wikipedia.org/wiki/Atoll#cite_note-blakegh1-3) : 60[[4]](https://en.m.wikipedia.org/wiki/Atoll#cite_note-Migon2010-4) Atolls are located in warm [tropical](https://en.m.wikipedia.org/wiki/Tropics) or [subtropical](https://en.m.wikipedia.org/wiki/Subtropics) oceans and seas where corals can grow. Most of the approximately 440 atolls in the world are in the [Pacific Ocean](https://en.m.wikipedia.org/wiki/Pacific_Ocean).

So do you realize this as rather a scientific miracle than the lousy concept of a flat earth? How did people like Job have known something like it, right? If not from a higher being we call God?

**SHOULD I CAPITALIZE THE WORD “GOD”?**

This is a short commentary.

For me, it isnt relevant to have any distinction on how we write the word God. It can be capitalized or in small letter.

Why did i say so?

In the hebrew and greek, all letters of a word are capitalized. Its the nature of the language. God in hebrew is El or Elohim. God in greek is Theos. All of these are in capital letters so there is no distinction between proper noun or common noun, or–is there?

Can we prove that El or Elohim in referring to god almighty is a proper noun? Can we prove that Theos in referring to god almighty is a proper noun?

Lets consult the Strongs Concordance.

Hebrew: אלהים   
Transliteration: ‘**ĕlôhîym**   
Pronunciation: **el-o-heem**‘   
Definition: Plural of H433; **gods** in the ordinary sense; but specifically used (in the plural {thus} especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: – {angels} X {exceeding} **God (gods)**({-dess} {-ly}) X (very) {great} {judges} X mighty.

Hebrew: אל   
Transliteration: ‘**êl**   
Pronunciation: ale   
Definition: Shortened from H352; strength; as adjective mighty; especially the Almighty (but used also of any deity): – **God ({god})**X {goodly} X {great} {idol} might (-y {one}) {power} strong. Compare names in -el.

Note on the highlighted portions.

El means God or god, so it has no distinction between proper noun or common noun.

Elohim means gods or God. To use the plural term gods is plural of majesty which is plural yet referring to a single person. Its a common noun.

So see? We can use God or god or gods. There is no distinction between proper noun or common noun.

How about the greek Theos?

Greek: θεός   
Transliteration: **theos**   
Pronunciation: theh’-os   
Definition: Of uncertain affinity; **a** **deity** especially (with G3588) the supreme Divinity; figuratively a magistrate; by Hebraism very: – X exceeding **God god** [-ly -ward].

See? Its the same. Theos means a deity–a common noun. Theos means God or god. So there is no distinction between proper noun or common noun so to either use a capitalized God or a common noun god–is optional. There is no grammar rule that prohibits the use of a common noun god to use in referring to the father bec as far as the concordance is concerned, there is no distinction between proper or common noun in that aspect.

So, however you oppose it–the concordance is valid therefore i can refer to the father the small letter god if ever i choose to–and still its legitimate.

Now you know?

**WHAT IS THE GOSPEL?**

The gospel is basically, the word of truth.

Ephesians 1:13

[13]**In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation**: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Meaning—in the Christian dispensation, it is the words of God meant for Christian salvation. It is the Christian truth.

**John 17:17**

**[17]Sanctify them through thy truth: thy word is truth.**

So the word of God meant for Christian salvation is gospel.

**Romans 1:16**

**[16]For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek**.

Included in this gospel form is the book of Mark, in its narrative form and entirety.

**Mark 1:1**

**[1]The beginning of the gospel of Jesus Christ, the Son of God;**

So it follows that even the historical narration in it is gospel, so it follows that even the other synoptic gospel and johanine gospel in the books of matthew, luke and john are gospel, too. Even paul’s letters are gospel:

Romans 15:19

[19]Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, **I have fully preached the gospel of Christ**.

Even all of New Testament is gospel—bec in the explanatory essence of biblical truth, the word of truth is gospel. This could only be the Christian kind of truth, bec it is for our salvation.

**“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation”**

**“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation”**

This could only be the Christian truth.

James 1:21

[21]Wherefore lay apart all filthiness and superfluity of naughtiness, **and receive with meekness the engrafted word, which is able to save your souls.**

So the Christian truth is gospel–the engrafted word, this could only be the New Testament.

**2 Timothy 3:16-17**   
**[16]All scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**   
**[17]That the man of God may be perfect, throughly furnished unto all good works.**

**PILGRIMAGE TO MECCA IN THE BIBLE; HOW TRUE?**

Muslims assume that the term **Baca**in the book of psalms is Mecca of Saudi Arabia. They quote this verse:

**Psalms 84:5-7**   
**[5]Blessed is the man whose strength is in thee; in whose heart are the ways of them.**   
[**6]Who passing through the valley of Baca make it a well; the rain also filleth the pools.**   
**[7]They go from strength to strength, every one of them in Zion appeareth before God.**

They said this is about pilgrimage to mecca. How true? If we are to analyze the verses it speaks about pilgrimage to zion (jerusalem) wherein they would pass through baca. Meaning, baca is a transition point going in pilgrimage to jerusalem.

**“They go from strength to strength, every one of them in Zion…”**

So zion is the destination point not baca. They only passed through baca.

**“Who passing through the valley of Baca…”**

Is pilgrimage to jerusalem a reality during this time of writing the book of psalms–a davidic period.

Yes. Here is an excerpt from an article:

“Before the Romans [destroyed the Temple in 70 C.E.](https://www.biblicalarchaeology.org/daily/biblical-sites-places/biblical-archaeology-sites/the-masada-siege/), Jewish pilgrims would make their way to Jerusalem for numerous festivals and occasions. The command to “appear before the Lord” is referenced in relation to the three festivals of Sukkot (Feast of Tabernacles), [Pesach (Passover)](https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/was-jesus-last-supper-a-seder/) and Shavuot (Festival of Weeks) in the Bible (Exodus 34:22–23; Deuteronomy 16:16). Ancient literary sources, additionally, describe throngs of Jews singing and playing music during their pilgrimage to Jerusalem.”

How about **Baca**, is it really mecca?

According to Strongs concordance, it say:

**Hebrew: בּכא**   
**Transliteration: bâkâ’**   
**Pronunciation: baw-kaw’**   
**Definition: From H1058; weeping;**   
**{Baca} a valley in Palestine: – Baca.**

So **Baca** is a valley in Palestine. Arabia or mecca isnt palestine so obviously debunked the idea of an islamic connection.

**ISLAMIC MONOTHEISM DIFFERS FROM THE PROPHETS**

What is islamic monotheism? Its the very core of the shahada–or pledge of allegiance. It simply elaborated on this terms: **there is no god but allah.**As dogmatic, it is a belief on a single god as absolute one. That is the Islamic monotheism. Allah has no partner and to associate with him other gods in any form, spirit, human or idol–then its shirk, an unpardonable sin.

Whereas biblically–prophets has a different form of monotheism. Lets analyze context.

**Exodus 20:1,3-5**   
**[1]And God spake all these words, saying,**   
**[3]Thou shalt have no other gods before me.**   
**[4]Thou shalt not make unto thee any graven image, or any likeness of any thing 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;**

The mosaic law was, to have no other gods–in their belief system, that is for worship as it say:

**Deuteronomy 11:16-17**   
**[16]Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;**   
**[17]And then the LORD’S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.**

Moreover,

**Exodus 34:14**   
**[14]For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:**

But then, they can believe or acknowledge multiple gods as it say:

Deuteronomy 10:17   
[**17]For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:**

Exodus 7:1-2   
[**1]And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**   
[2]Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Judges 13:21-22   
[21]But the angel of the LORD did no more appear to Manoah and to his wife. **Then Manoah knew that he was an angel of the LORD.**   
**[22]And Manoah said unto his wife, We shall surely die, because we have seen God.**

**Psalms 82:6**   
**[6]I have said, Ye are gods; and all of you are children of the most High.**

So what is a mosaic monotheism–that as inherent belief of prophets under the law of moses?

Contextually–it is on this principle: **Believing in multiple gods but worshipping only one god.**

Moses and the old testament prophets were bound in one accord as christ has implied:

Luke 16:31   
[31]And he said unto him, **If they hear not Moses and the prophets,** neither will they be persuaded, though one rose from the dead.

Therefore, logic dictates that any prophet under the mosaic law had one and consistent belief system and understandably–echoes identical belief in monotheism which particularly is mosaic–or prophetic. **This is not Islam.**So for muslims to propagate the belief that all prophets since the beginning of religion had been islamic is quite preposterous by how mosaic theology on monotheism is an explicit and undeniable contrast with Islam.

By this we can say that biblical prophets were never muslims and islam is a new set of belief system that is never in consonance–to mosaic theology especially on issues regarding monotheism.

By this we know that islam is new, unique and an anti-thesis to the religion of biblical prophets.

**EXPLAINING LUKE 3:23–JESUS GENEALOGY**

Skepticism arose towards some biblical testimonies specifically Jesus genealogies in matthew and luke bec at face value–it looks contradictory in its essence as allegedly a branching lineage of Joseph. One branch has it a line passing through Nathan, the other passing through solomon which by it necessitate the thought of contradiction, but was it?

Nope. For someone who can see clearly using context, harmony and logical approach, it cannot be a contradiction. Firstly, let us establish that jesus was a biological son of david through mary.

**Acts 2:29-30**   
**[29]Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.**   
**[30]Therefore being a prophet, 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 Christ to sit on his throne;**

**Romans 1:3**   
**[3]Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

Meaning, jesus was a biological son of david through mary. It was through a virgin birth–and we all know about it. The thing is, jesus genealogy in matthew and luke is sort of diverse, right?

Using a logical approach and grammar, i will show you how it is consistent with contextual harmony. In the luke account it says:

**Luke 3:23-25**   
**[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,**

As you can see, it says:

**“…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…”**

So jesus was supposed by the people then as the biological son of joseph, but when it says:

**“…which was the son of Heli…”**

Who was the son of heli? Was it joseph? Nope, bec joseph’s father was Jacob.

Matthew 1:16   
[**16]And Jacob begat Joseph the husband of Mary,**of whom was born Jesus, who is called Christ.

So who was the son of heli? It could only refer to jesus and on this juncture, it was through mary, right? So the luke account was the genealogy of mary. What was recorded here were her ancestry–for example:

**“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,**   
**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…”**

It is by this logical approach:

**“Jesus which was the son of heli…”**

**“Jesus which was the son of matthat…”**

**“Jesus which was the son of levi…”**

**“Jesus which was the son of melchi…”**

And so on and so forth. That is logical bec biblically you can be a son of your grandfather–or great great grandfather as exemplified in this:

Matthew 1:11   
[**11]And Josias begat Jechonias**and his brethren, about the time they were carried away to Babylon:

Josias is the grandfather of jechonias but in this verse jechonias was his son. Lets look here how he is the grandfather:

1 Chronicles 3:15-16   
[15]And the sons of **Josiah** were, the firstborn Johanan, the second **Jehoiakim**, the third Zedekiah, the fourth Shallum.   
[**16]And the sons of Jehoiakim: Jeconiah his son**, Zedekiah his son.

So jeconiah was the son of his grandfather therefore applying it on the luke account then it is a logical approach that:

**“Jesus which was the son of heli…”**

**“Jesus which was the son of matthat…”**

**“Jesus which was the son of levi…”**

**“Jesus which was the son of melchi…”**

Right? It is a logical approach that jesus was the son of his grandfather, his great grandfather–even to his great great grandfather David as it say:

**Matthew 22:42-45**   
**[42]Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.**   
**[43]He saith unto them, How then doth David in spirit call him Lord, saying,**   
**[44]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**   
**[45]If David then call him Lord, how is he his son?**

Indeed, he was david’s biological descendant–thus a son.

**Romans 1:3**   
**[3]Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

Therefore, the logical approach i applied in this manner:

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

The subject here was jesus therefore as grammatical, it should have this thought:

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

It is exactly the right interpretation in terms of harmony, logic and context–and with much consideration, grammar. With this approach it nullifies any trace of contradiction.

**JESUS OR MUHAMMAD: WHO IS THE TRUE PROPHET?**

Diversity–in essence, distinctly separates any two entity specifically in matters of religion. We could see this diversity as expounded on two branch of religion: christianity and islam, and thus necessitates a significant question: who between its prophets represents true religion in their characteristics, faith and prophethood? Is it jesus or muhammad?

In short, who between jesus and muhammad is the true prophet of god? It cannot be both as inherently they exhibit a diversity of faith. Jesus preached baptism, atonement through human sacrifice, death and crucifixion of jesus, etc… whereas muhammad opposed it on most points, so the diversity is clear much so that in the belief of god–the diversity is prominent on this aspect:

**John 10:33-35**   
**[33]The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.**   
**[34]Jesus answered them, Is it not written in your law, I said, Ye are gods?**   
**[35]If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

As clearly manifested, jesus believes in multiple mortal gods:

**I said, Ye are gods?**

**If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

This is an explicit manifestation of diversity as it opposed islamic theology of monotheism. Islam believes in an absolute single god. So in matters of faith–in belief of god, the diversity expands to an ultimately and totally contrasting spectacle thus necessitate the thought that two contrasting prophet cannot be both true prophet instead foster to the reality that one is a false prophet. But which one?

Of course, they would object and say–jesus advocated for mosaic monotheism as he taught:

**Mark 12:29**   
**[29]And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

But note that in the succeeding verse, it say:

Mark 12:34   
[34]And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.**And no man after that durst ask him any question.

Its jesus way of destroying mosaic monotheism. Here is a supplemental article explaining how jesus destroyed monotheism. Read here:

<https://christianwatchdog.wordpress.com/2017/06/04/jesus-destroyed-tawheed-monotheism/>

For jesus to have destroyed monotheism and adhere in belief for multiple mortal gods then he opposed muhammad in his core belief–tawheed–thus both cannot be true prophets.

Diversity of prophethood–literally impose on an only recipient of the title true prophet: could it be muhammad?

But they would say, the bible is corrupted therefore anything against quran is false. So on this note, the question is: where is the guarantee?

The thing is, biblically–jesus opposed muhammad regarding its belief of an absolute single god, so they cannot be both true prophets.

I am a christian and jesus is my prophet.

Lastly, note how muslims endorse jesus christ and honour him as one of their prophets yet that is a lie–they honor their islamic jesus and not basically the biblical jesus. I think theyre doing this for appeal, influence and charisma as bait for christians but does it matter, when biblically–the diversity with islam is quite profound?

There can only be one.

**REFUTING THE MUSLIM’S ASSERTION ON PAUL**

Muslims are consolidated in their attempt to discredit christianity by trying to destroy paul. They are intent on degrading paul by allegations of deceit, false apostleship and lying among other else–but should we look at it in respect by how they denigrate one of the pillars of christian faith?

There is no respect for false beliefs–and rather than tolerance, i would like to respond the way a true advocate of peace should do–spiritual warfare.

Lets begin.

Paul is a true apostle of christ–as peter confirmed in one of his speeches:

**2 Peter 3:15-16**   
**[15]And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**   
**[16]As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

Peter was comparing the salvation brought about through Jesus’ suffering–to the wisdom and writing of paul, and likewise has make paul’s epistles as collateral with the scriptures thereby logically is a testament of how paul was accepted as an apostle of christ by how peter approved of his epistles.

Paul wrote that he is an apostle of christ:

Romans 1:1   
[**1]Paul, a servant of Jesus Christ, called to be an apostle,** separated unto the gospel of God,

Peter confirmed this apostleship by saying that paul’s writing is salvation comparatively as how the longsuffering of christ is salvation, therefore, the writings of paul is truth to the essence of being an object of salvation:   
**“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you…”**

So peter by his testimony confirmed the servitude of paul as an apostle–and basically, a servant of god.

And who is peter?

An authority of faith, but we know all of that so no need to expound. For being an authority of faith, then his words are authoritative as well. This marks a milestone in christianity when formally paul was recognized in his efforts to be a christian as much so in his endeavour as an apostle–and true apostle as such.

But then, muslims disregard this reality and still pursue their solidarity to destroy christianity–and call-out paul for being the founder of christianity wherein his being a pillar is founded on lies and deceit–as such must have been true christianity. But are they being truthful?

Was paul a liar?

Yes they say by utilizing the participation of this verse:

**Romans 3:7**   
**[7]For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?**   
So its saying paul has lies. The thing is, is it literally lies–or figurative in essence, an irony? Bec if it isnt an irony then why did he denied lying in the first place?

Lets read.

**Romans 9:1**   
**[1]I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,**

**Ephesians 4:25**   
**[25]Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.**

So when he said **“my lie”**should we see this as literally lie–or in a better perspective that is contextual, should it be better if we are to harmonizes it with the reality that paul dont lie:

**“I say the truth in Christ, I lie not…”**

and make a logical approach that it is rather a figure of speech that is–**irony?**

On this juncture, it cannot be proven that paul indeed has resorted to lying–in his endeavour as an apostle.

So i have to leave this for thought: when paul said **“my lie”** was it literal or figurative (irony)?

If you cannot answer then it goes to show that your allegation of lying is on shaky ground–uncertain, unverified, nothing certifies a truthful ground–so its merely, hypothetical.

Did paul use deceit?

Muslims say yes by using this verse:

**2 Corinthians 12:16**   
**[16]But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.**

In this particular verse, it say paul used deceit or guile–whereas in another verse he condemned the use of guile as it say:

**1 Thessalonians 2:3**   
**[3]For our exhortation was not of deceit, nor of uncleanness, nor in guile:**

So the question that is necessary brought out bec of this apparent contradiction is: is paul committing guile really a correct translation? Lets consult the greek word used:

Greek: **δόλος**   
Transliteration: **dolos**   
Pronunciation: dol’-os   
Definition:**From δέλλω dellō (an obsolete primary probably meaning to decoy; compare G1185); a trick (bait) that is (figuratively) wile: – craft deceit guile subtilty.**

So two things can be optional as meaning:

a. Trick/bait or wile

b. Deceit or guile

Now muslims, having this presentation in greek terminology used, which of the two did paul commit: wile or guile?

Having the context of 1Thes2:3 wherein paul dont use guile in his preaching–should we see him as someone who can commit guile or he simply, was wily–in the sense of making a bait?

**“…a trick (bait) that is (figuratively) wile…”**

So which one?

If you cannot answer then it goes to show that your allegation of deceit or guile is on shaky ground–uncertain, unverified, nothing certifies a truthful ground–so its merely, hypothetical.

Having the context of peter confirming paul as an apostle then it follows how paul must have been exemplary:

**Philippians 4:8-9**   
**[8]Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.**   
**[9]Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.**

For being exemplary, peter would follow in his footsteps as he clearly did–and saying:

1 Peter 3:10   
[10]For he that will love life, and see good days, let him refrain his tongue from evil, **and his lips that they speak no guile:**

And this guarantee–that paul never used guile, deceit nor lies in his speeches. And indeed, paul approved of it:

Philippians 3:16   
[16]Nevertheless, whereto we have already attained**, let us walk by the same rule**, let us mind the same thing.

But of course, muslims will always denigrate and discredit him for his contributions on a failed islam undermining the fact that my presentation is adequate proof that negates the muslim assertion as favorable for us–and indeed it is. Christianity through paul has been a primary precursor on how true religion should have been–that is apostolic. And that defeats islam.

**EXPLAINING: DO RABBITS CHEW THE CUD?**

Many anti-bible critics call out on an alleged error in the bible and thereby resumes assailing it to say it is a sign of biblical corruption. Nevertheless, employing a contextual standpoint and hebrew terminologies it upholds biblical integrity of a true and unprecedented code of religious purity. It is about on this paradigm. Lets read:

Leviticus 11:4   
[**4]Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.**

**Leviticus 11:6**   
**[6]And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.**

God during the mosaic era had imposed mandate on clean and unclean animals specifically on what is and what is not to be eaten. As jewish custom that pervaded through that era–the verse above emphasized that they cannot eat those that chew the cud yet has undivided hooves. But this is problematic. Was it really intended on the literalism of the phrase: **cheweth the cud**as indeed provisional injunction?

No. **Cheweth the cud**is a wrong translation as it is incoherent with context. The context is this–among these unclean animals in the provision of the english bible: **cheweth the cud**is the rabbit or hare, which in reality isnt chewing the cud like ruminants. So by this context, the thought of harmonious texts would provoke for logical reasoning thereby we solicit the use of hebrew terminologies. Here below:

**Hebrew: עלה**   
**Transliteration: ‛âlâh**   
**Pronunciation: aw-law’**   
**Definition**: A primitive root; **to {ascend} intransitively (be high) or active (mount); used in a great variety of {senses} primary and {secondary} literally and figuratively: – arise (up). (cause to) ascend {up} at {once} break [the day] ({up}) bring ({up})**(cause to) {burn} carry {up} cast {up} + {shew} climb ({up}) (cause {to} make to) come ({up}) cut {off} {dawn} {depart} {exalt} {excel} {fall} fetch {up} get {up} (make to) go ({away} {up}) grow ({over}) {increase} {lay} {leap} {levy} lift (self) {up} {light} [make] {up} X {mention} mount {up} {offer} make to {pay} + {perfect} {prefer} put ({on}) {raise} {recover} {restore} (make to) rise ({up}) {scale} set ({up}) shoot forth ({up}) (begin to) spring ({up}) stir {up} take away ({up}) work.

**Hebrew: גּרה**   
**Transliteration: gêrâh**   
**Pronunciation: gay-raw’**   
**Definition: From H1641; the cud (as scraping the throat): – cud.**

Context would tell us that bec rabbits or hares dont chew the cud then as a delineating factor necessitates the thought of wrong translation. It cannot be **cheweth the cud**as even in hebrew terminology **cheweth**is missing from the definitions. Logically, as how rabbits deal with food in the factuality of its digestive system, the correct translation as supplied by the hebrew terminologies should have been: **brings up the cud–**the cud as scraping the throat.

In the digestive system of a rabbit is a special organ called **caecum**which fulfills the reality of bringing up the cud.

Here is an excerpt:

\*\*\*The initial stages of rabbit digestion are the same as most mammals. When a rabbit eats, the food travels from the mouth, down the oesophagus, into the stomach, and on to the small intestine. The small intestine is responsible for absorbing the nutrients from the food. As food travels along it, enzymes break the food down into individual nutrients that are small enough to pass through the lining of the intestine and be absorbed into the blood stream. Enzymes can’t breakdown fibre, so in most mammals the fibre portion of the food would travel on through the colon and be excreted as waste. However, in rabbits the colon sorts the fibre into two types, digestible and indigestible.   
Digestible fibre has nutrients locked away inside it, so the colon diverts it to the caecum for processing. The left over indigestible fibre doesn’t contain any useable nutrients, but it is still essential to the digestive process, as it has helped carry the food through the digestive system. Its job is now complete, so the colon forms it into the hard round droppings your rabbit leaves in his litter tray and it passes out of the body as waste.  
Meanwhile, in the caecum, a colony of special bacteria ferment the digestible fibre, breaking it down to release the stored nutrients. The caecum can absorb some of the nutrients but most need to go back through the small intestine to be absorbed. To achieve this, the fermented fibre moves back into the colon, where it is coated in protective mucus, before being excreted from the body as special droppings, called cecotropes or cecal droppings. The rabbit eats these droppings (a process called cacography) so they pass through the digestive tract again. In their new format, the small intestine can easily absorb the nutrients.\*\*\*

The caecum is in the upper parts of the digestive tracts–therefore, the digestible fibre ascends up to it. This thought is clarificatory to what the hebrew texts really emphasized: **brings up the cud.**So it was never an error to have rabbits and ruminants fare on this biblical rhetorics in relation to hebrew terminologies.

What is a cud?

It is food regurgitated by a ruminant to be chewed again but note how god used cud for a rabbit which is not a ruminant. It suggest one thing–god is altering a human terminology to actually fits in a divine message. So the realistic point of view must include that certain standpoint wherein god intervened to alter human terminology like **cud.**

So on divine standpoint a cud is not only relative to ruminants but also of rabbits with regards to its digestive manner called caecothrophy that produced caecotrophs–or the feces which rabbits brings up to the mouth to eat again. Logically, to god caecotrophs are cuds. And bringing it up to the mouth is likewise possible as pertaining to what the hebrew definition termed as: **brings up the cud.**

Having this to consider–how could there be an biblical error?

**BIBLICAL ANTI-THESIS ON ISLAMIC KILLING**

Muslims exude confidence how islamic killing as observed through muhammad’s paradigm is allegedly justified–and in matters of morals, is less in violence as it never endorsed the killing of innocent people including children, whereas biblically, the bloodshed was random and it was to the extent of killing even innocent children. This by far presumed a reality as shared among muslim idiots that islam has been the better religion as it manifests moderate behaviours in pertaining to bloodshed and violence as they impose the lie that they kill only in defensive mode, as if they are always the victim fighting for a pinnacle of justice–but is that true?

Let us see how muhammad did his killing spree as compared biblically to see which should have been justified–by way of being, a divine mandate. What do i mean?

Logically, god is the supreme authority therefore anything he commands or give as order is a legitimate mandate to justify any act relative thereby therefore if god commanded you to kill innocent children and you execute such command then you cannot be a murderer but as a justified act is a holy person under the ruling of the supreme authority–god.

**Deuteronomy 12:32**   
**[32]What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.**

Biblically, all the killing with regards to holy men of god were by divine mandate–even the killing of innocent children. For example–

1.

**Numbers 31:17-18**   
**[17]Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.**   
**[18]But all the women children, that have not known a man by lying with him, keep alive for yourselves.**

2.

**1 Samuel 15:1-3**   
**[1]Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.**   
**[2]Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.**   
**[3]Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.**

3.

**Joshua 6:2,21**   
**[2]And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.**   
**[21]And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.**

4.

**Judges 15:14-15**   
**[14]And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.**   
**[15]And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.**

5.

**Ezekiel 9:4-6**   
**[4]And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.**   
**[5]And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:**   
**[6]Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.**

These by far are ethical in the sense that it was by divine mandate–it was a reality that god have commanded it, therefore as morally as possible, it is justified. How about Islam? Were their killing done with the prerequisite of a divine mandate so for it to be justified?

Let us see.

It was by divine mandate that Muhammad follow only what is revealed–so he must follow only the Quran, the only recognized revelation. Please read here:

<https://christianwatchdog.wordpress.com/2020/11/14/explaining-the-quran-only-point-of-view/>

In that premise, he disobeyed Allah by making a decision to kill Banu Qurayza, his jewish prisoners through the judgment of a jew–Saad which was never in the revelation to kill by way of a jew’s verdict. So Muhammad killed his prisoners–without the prerequisite of a revelation to kill through a jew’s verdict. So he did murder. He killed without divine mandate.

Please read here:

<https://christianwatchdog.wordpress.com/2017/06/07/allah-killed-muhammad-bec-of-banu-quraisha/>

In killing Banu Qurayza, he killed young boys without establishing penal responsibility of these warriors. He did not establish intellectual or emotional maturity of his victims so its possible that he killed 16 year olds with mental age of 10. So basically, he killed innocent young boys. Do you kill anyone if you cannot certify mental age? Muhammad did. He killed without any supporting revelation. Allah never endorsed the establishment of penal responsibility therefore its possible that he killed innocent boys.

Please read here:

<https://christianwatchdog.wordpress.com/2020/04/22/on-muhammads-massacre-of-banu-quraisha/>

So as you can see, Muhammad killed Banu Qurayza and even possibly, innocent young boys without the prerequisite of a divine mandate. He killed by his own personal decision. And that as exemplary must be how muslims fare with regards to bloodshed and violence bec he is a pattern of conduct.

With these, having been comparative–which killing is justified? Islamic or biblical? The islamic way is to kill without divine mandate whereas biblically, killing is by divine mandate.

So why not use critical assessment–in matters where we say, biblical killing is by divine mandate thus a justified act whereas in islam, killing jewish prisoners doesnt necessitate a divine mandate–thus Muhammad disobeyed Allah for doing murder (that is killing without the permission of a revelation which revelation Muhammad only must follow), and yet Allah exalted him as a pattern of conduct?

Allah said, muhammad follow only what is revealed–the quran yet he didnt, he killed banu qurayza by not following the quran, he disobeyed allah and proceeded to do murder–and still, he is a pattern of conduct.

Meaning, in true islam, disobeying allah to do murder against jewish prisoners is a good thing for generally all muslims, muhammad being the pattern of conduct.

So assess my friends, which logically–as well as scripturally, is better? Disobeying Allah to do murder (bec he didnt follow the revelation)–is better? Or, killing children as authorized by a divine mandate–is better?

Which?

It cannot be the one that endorsed disobedience, right?

This proves that Islam has in it the fabric of terrorism by endorsing “disobedience to allah inorder to commit murder…”. That is clearly terrorism as defined: terrorism is a violent act in behalf of political or **religious**cause as how allah endorsed such act as pattern of conduct as muhammad is a pattern of conduct making it as a religious cause. Clearly manifesting how islam is terrorism. It is an islamic cause “to disobey allah inorder to commit murder…”

And that is terrorism.

**CAN SALT LOST ITS SALTINESS?–MATT 5:13**

Lets quote:

Matthew 5:13   
[13]Ye are the salt of the earth: **but if the salt have lost his savour, wherewith shall it be salted?**it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

It say, salt can lost its savour. The thing is how do we interpret it? Is it literal or figurative?

Here is some explanation from the internet:

\*\*\*The most common explanation for this is that what would have been called salt in that era was quite impure, containing a wide array of other compounds. Of the substances in this mix the NaCl was the most soluble in water and if exposed to moisture the NaCl would disappear leaving a white powder looking just like salt, but not having its flavour or its preservative abilities. The salt used in the area mostly came from mines around the [Dead Sea](https://en.m.wikipedia.org/wiki/Dead_Sea) and material extracted from that area demonstrates these same properties today. Gundry notes that some other explanations have been advanced. Salt was extremely valuable and unscrupulous merchants may have replaced the salt with other substances. For some purposes [gypsum](https://en.m.wikipedia.org/wiki/Gypsum) was added to salt, but this would erase its flavour and make it unfit for consumption.[[12]](https://en.m.wikipedia.org/wiki/Matthew_5:13#cite_note-Robert_H_1982-12)

[Albert Barnes](https://en.m.wikipedia.org/wiki/Albert_Barnes_(theologian)), in his Notes on the Bible (1834) says:

In [eastern countries](https://en.m.wikipedia.org/wiki/Eastern_world), however, the salt used was impure, or mingled with vegetable or earthy substances, so that it might lose the whole of its saltiness, and a considerable quantity of earthy matter remain. This was good for nothing, except that it was used to place in paths, or walks, as we use gravel. This kind of salt is common still in that country. It is found in the earth in veins or layers, and when exposed to the sun and rain, loses its saltiness entirely. [Maundrell](https://en.m.wikipedia.org/wiki/Henry_Maundrell%22%20/o%20%22Henry%20Maundrell) says, “I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, which was connected to the rock, retained its savour, as I found by proof.

Additionally, [William McClure Thomson](https://en.m.wikipedia.org/wiki/William_McClure_Thomson) in the nineteenth century (The Land & the Book, vol. ii. pp. 43, 44) says:

I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of [Sidon](https://en.m.wikipedia.org/wiki/Sidon) having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of [Cyprus](https://en.m.wikipedia.org/wiki/Cyprus) – enough, in fact, to supply the whole province for at least 20 years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in June – Lady Stanhope’s village were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden underfoot by people and beasts. It was ‘good for nothing.’

However, Anglican Bishop [Charles Ellicott](https://en.m.wikipedia.org/wiki/Charles_Ellicott) referred to Henry Maundrell’s observation from the latter’s travels, around 1690, and noted that Maundrell said he “found lumps of rock-salt there which had become **partially** flavourless”, adding that he was “not aware that this has been confirmed by recent travelers”.[[25]](https://en.m.wikipedia.org/wiki/Matthew_5:13#cite_note-25)\*\*\*

So its possible that salt can literally lost its flavour as by the account of Maundrell–if we are to believe him. Or by the account “of a white powder residue that looks like salt yet its flavourless”. Or by the account of “impure salt losing its saltiness…”

A chemist has this to say:

\*\*\*As a chemist, I think arguments about salt literally losing its saltiness really do not make much sense. Sodium chloride is one of the three or four most stable compounds in the world!! Virtually no natural reaction can cause salt to turn into any other compound. Just last week in my chem class I told my students that there is literally no chemical reaction which can turn sodium ions in salt into anything else—that we must use electrolysis to extract sodium metal from sodium ion.   
So, I will return to the explanations I already gave you, which is that, according to scholars who are familiar with Palestine, there were certain sources of salt which were highly impure and which, upon exposure to water, could literally lose their saltiness, because the salt would be removed. I know the chemistry of salt, so can respond to that, but will bow to those who know about the local sources of salt.\*\*\*

Let me show you the particular points.

1.

Of the substances in this mix the NaCl was the most soluble in water and if exposed to moisture the NaCl would disappear leaving a white powder looking just like salt, but not having its flavour or its preservative abilities.

2.

It is found in the earth in veins or layers, and when exposed to the sun and rain, loses its saltiness entirely. [Maundrell](https://en.m.wikipedia.org/wiki/Henry_Maundrell%22%20/o%20%22Henry%20Maundrell) says, “I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour.

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As a chemist, I think arguments about salt literally losing its saltiness really do not make much sense. Sodium chloride is one of the three or four most stable compounds in the world!!

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the salt used was impure, or mingled with vegetable or earthy substances, so that it might lose the whole of its saltiness, and a considerable quantity of earthy matter remain. This was good for nothing, except that it was used to place in paths, or walks, as we use gravel. This kind of salt is common still in that country.

5.   
Salt was extremely valuable and unscrupulous merchants may have replaced the salt with other substances. For some purposes [gypsum](https://en.m.wikipedia.org/wiki/Gypsum) was added to salt, but this would erase its flavour and make it unfit for consumption.

\*\*\*

Having these contrast of account–what guarantee that “salt losing its saltiness” could be literal in nature or figurative?

For me, i dont know but utilizing the greek terminology for “salt”–we have this:

**Greek: ἅλας**   
**Transliteration: halas**   
**Pronunciation: hal’-as**   
**Definition: From G251; salt; figuratively prudence: – salt.**

Meaning, salt could be figurative for prudence–so what should Jesus have meant by this discourse: literal or figurative? It could be literal or figurative–and either way its possible.

**DID GOD PROMISE CHRISTIANS 100 WIVES?**

Muslims, of course as enemies of faith would find means to discredit the bible and reduced its credibility and value making it looks inferior to islamic identity. Or sometimes, to even the keel or level such that it would be sort of justification to things like killing, slavery, polygamy etc–and lately, to the reality of 72 houris, there prostitutes in paradise, they tend to twist biblical narratives.

They said, the bible is worst for promising 100 wives–

Luke 18:29-30   
[29]And he said unto them, Verily I say unto you, There is no man that hath left house,**or parents**, or brethren,**or wife**, or children, for the kingdom of God’s sake,   
[**30]Who shall not receive manifold more in this present time, and in the world to come life everlasting.**

Matthew 19:29   
[29]And every one that hath forsaken houses, or brethren, or sisters,**or father, or mother, or wife**, or children, or lands, for my name’s sake, **shall receive an hundredfold,**and shall inherit everlasting life.

They use these verses to say–god promised 100 wives for christians but if we are to analyze the concept it is rather awkward as even biological parents were promised to be a hundredfold if we are to take it literally. Does it mean, he was born from 100 biological parents, if we are to conform to the muslim argument?

No. It doesnt relate in harmony to reality, nature even logic and context–so for saying, god promised 100 wives for christian is inevitably a wrong notion.

What does it mean therefore to have a hundredfold in terms of wife and parents?

For me as a bible, student–it simply means the equivalent of a hundredfold–as a divine mandate as context readily disapproves of 100 wives. Nowhere did it specify a literal 100 wives. It could just be the equivalent rather than the literal as muslim assumed. Why assumed? It didnt directly say 100 wives.

Bec in the account of Mark, jesus gave a direct explanation which hundredfold are specific–no 100 wives included.

**Mark 10:29-30**   
**[29]And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s,**   
**[30]But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.**

So where is the specific, explicit and direct testament of a promised “100 wives”?

It wasnt pointed out. The correct equivalent of these hundredfold here on earth was deficient of wives–as clearly jesus explained.

So should we reject jesus explanation just so to even the keel–with 72 houris?

**ABRAHAM AND THE YAHWEH CONTRADICTION**

Lets use **yahweh**for the mean time for consideration though we dont believe its the proper name of god. I should have stick to **yhwh**but as consideration how muslims have been using it in their set of narrative, lets adopt it temporarily.

They said, there was a contradiction bec God said that his name yahweh was never known to Abraham when he appeared to him yet Abraham in reality knew this name. Lets quote:

**Exodus 6:3**   
**[3]And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name YAHWEH was I not known to them.**

So they were saying–abraham shouldnt had known that name of god yet he did when he called a place YAHWEH-YIREH, as it say:

**Genesis 22:14**   
**[14]And Abraham called the name of that place YAHWEH-YIREH: as it is said to this day, In the mount of the LORD it shall be seen.**

This isnt a contradiction bec it could have been a reality in that time that yahweh is just a regular term in society wherein it was circulating–as a belief system of the people how they ascribed it to their god, therefore as traditional, abraham used it too in his nominal way of life–thus in calling a place, he adopted that traditional name, right? It could be possible that way so there is no contradiction.

Even when Abraham used the traditional name yahweh to call a place YAHWEH-YIREH which probably society had been ascribing to god–abraham has no certain knowledge, if its actually the real name of god. So he was incognitive–so as harmony to the reality that god never revealed his name yahweh when he appeared to him.

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–Or, it could be bec, God revealed his name in another way–not necessarily an appearance of god thus abraham was able to know of such name and applicably has used it for a place–YAHWEH-YIREH.

There are 2 possibilities here:

A. Abraham didnt know that yahweh is the real name of god but he used it bec it was a traditional name for god.

B. Abraham knew that yahweh is the real name of god bec it was revealed in a vision though god didnt appear in that vision.

Here is another verse where God revealed to Abraham in a vision that his name is yahweh, but does it contradicts reality–that Abraham should had not been revealed the name yahweh–in an appearance?

**Genesis 15:1,7**   
**[1]After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.**   
**[7]And he said unto him, I am YAHWEH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.**

Note how this revelation is through a vision and nowhere did it confirm any divine appearance whereas when Abraham didnt know the real name of god as certainly as it is–it was when god appeared to him. But on this occassion, god revealed his name yahweh in a vision. So its not contradictory.

A. God didnt reveal his name when he appeared to him.

B. God revealed his name through a vision (no appearance mentioned)

So it cannot be contradiction. Its two different occassion. Its like this: when god appeared to abraham he didnt reveal his name (Exo 6:3). He only revealed his name later in a vision (Gen 15:7). Thus abraham was able to know of such name–or isaac or jacob, too.

**QURAN SAYS JESUS IS GOD**

Not actually–its just some sort of deception to catch your attention but the real intention of this blog is to show islamic materials that clearly emphasized that jesus had preexistence.

That simple word–preexistence, is the subject of this article. Yes, Quran confirmed that Jesus preexisted as a spirit before his incarnation. Let me prove…

**O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him. So believe in Allah and His messengers. And do not say, “Three”; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.**(An-Nisaa’ 4:171)

Notably–jesus, the messiah as a person was a spirit as it say:

**The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him.**

Note here what is being referred to as a spirit–jesus as messiah in his being as a person, was a spirit. It clearly elaborates on his person as a spirit so if a person was a spirit then it spells out the reality of preexistence. So jesus, in his person was a spirit.

Lets read how some muslims interprets it:

“As for Jesus being a spirit from Allah, the Arabic word “Ruh” has various interpretations. According to the Muslim exegetes, it may be interpreted as a breath let out by Angel Gabriel within the womb of Mary. According to this interpretation, this breath is called “Ruh” for a breath is nothing but a “Rih” (wind). According to a second interpretation, “Ruh” stands for life. According to a third interpretation, “Ruh” refers to mercy. According to a fourth interpretation, “Ruh” means a soul. According to a fifth interpretation, “spirit” refers to Angel Gabriel rather than Jesus.”

So the arabic word used was “Ruh” and it has a diversity of meaning and one of such is a spirit.

Diversity of meaning would bring confusion–bec you have to choose an appropriate translation, which makes the narrative simply vague and uncertain bec what if you chose an incorrect option? There is no certainty of option so its vague. This reality would make everything unclear and adverse to what allah promised:

Alif Lam Ra. A Book **whose verses are set clear**, and then distinguished, from One All-wise, All-aware: S. 11:1

… And We have sent down on thee the Book **making clear everything**, and as a guidance and a mercy, and as good tidings to those who surrender. S. 16:89 Arberry

But that is just a side comment, pertinently on grounds of honesty, let us used the typical muslim’s choice: **spirit.**Clearly–it wasnt angel gabriel but jesus so jesus preexisted as a spirit as by how it was emphasized in english. His person as Jesus Christ was a spirit.

Somehow, they still can argue and say–

“Rūḥ also means mercy, as translated here. It also signifies inspiration or Divine revelation, and if this significance is adopted it would be an explanation of the foregoing words, i.e. His prophecy which He communicated to Mary. Even if we take spirit to be the meaning of the word rūḥ, it does not take Jesus beyond the limits of mortality, because according to the Quran the spirit of God is breathed into every human being (32:9). Moreover, the words used here can only mean a spirit from Him and not the spirit from Him.”

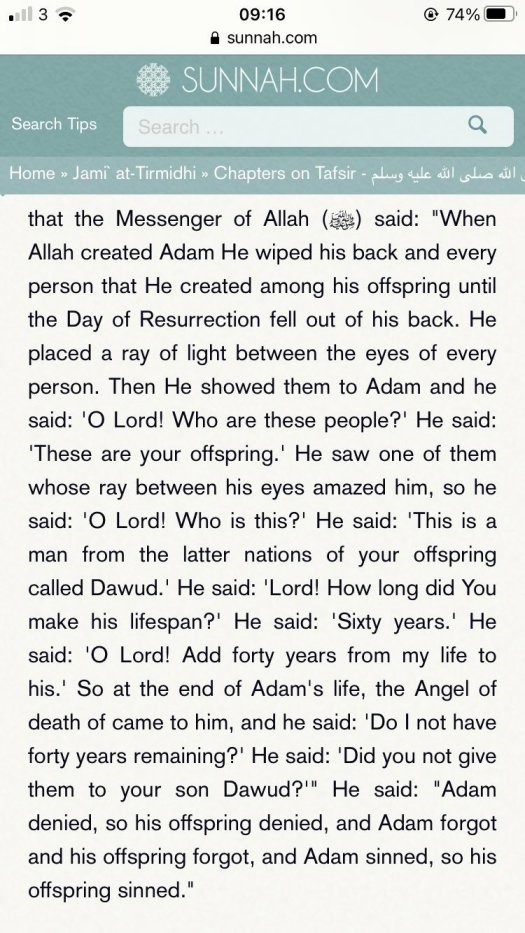
So they were saying, the spirit of God is breathed into every human being. The thing is, that spirit isnt the person himself whereas in speaking about Jesus Christ–he was a spirit himself. It didnt say these spirits of mankind is a living being–or persons, entities etc… whereas that spirit that refers to jesus was the messiah, a messenger therefore a living being–an entity.

**The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him.**

So in the sense of correct exegesis, this islamic jesus (not the biblical jesus) was himself a spirit–therefore concludes that he had preexistence. He wasnt human then but a spirit–as a person. He was in the form of a spirit as Jesus Christ himself before becoming a human being–another form of the messiah. That spirit was the messiah–understandably, a living being.

Spirits in islamic theology were angels and jinns, so was jesus any of them?

Someone quoted a hadith in screenshot, and conclude mankind existed prior to becoming human beings. Here:

****

That isnt preexistence. Its foresight a vision of the future. It says OFFSPRING. Meaning–descendants and for saying descendants then it suggests these came after adam not before him so its a future people. Its not people prior to humanity. Obviously, a vision or foresight. Not preexistence. Nowhere did it suggests preordination either, so its not conclusive for that matter–bec possibly, it could be speaking of foresight or vision. So nothing conclusive with the hadith.

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A. God didnt reveal his name when he appeared to him.

B. God revealed his name through a vision (no appearance mentioned)

So it cannot be contradiction. Its two different occassion. Its like this: when god appeared to abraham he didnt reveal his name (Exo 6:3). He only revealed his name later in a vision (Gen 15:7). Thus abraham was able to know of such name–or isaac or jacob, too.

**WHY DIDNT JESUS DECOMPOSE?**

Muslims are advocating the destruction of biblical realities and trying to find ways to invalidate it by claims that certain biblical accounts are logical absurdities. One of this alleged absurdity is based on this passage:

**Mark 16:1-3**   
**[1]And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.**   
**[2]And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.**   
**[3]And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?**

This account happened on the 3rd day after jesus was buried so he must have been decomposing, odorous–and, unapproachable. But why would mary intended to anoint him in such a rotten stinking state? Thus muslims call out on this as a logical absurdity.

But was it indeed?

Did mary expect him to be a stinking and rotten corpse or rather, he was preserved with preservatives thus expecting him to be intact?

How do i know they preserved him with preservatives? It is bec it was indicated in a prophecy that he would never decompose as it say:

**Acts 13:35**   
**[35]Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.**

So if god is telling us that he would not decompose, how significant is it with mary going to anoint him on the 3rd day? Using logical inference–it would be deductive to say that mary knew he was preserved thus the audacity of intent to go to the tomb purposely to anoint the dead, right? That is the most likely possibility: jesus was preserved with preservatives though this reality is lacking from any historical record.

Firstly, god predicted that he would never decompose indicating that he was preserved. Secondly, the logic why mary went to anoint him if she didnt expect him to be preserved is a suppository for strong conviction. Logically, mary knew he was preserved thus the endeavour to intercede for his anointment.

These 2 premises consequentially infer that nothing of such alleged logical absurdity is true.

**JESUS ALLOWED NOT WASHING OF HANDS BEFORE MEALS**

Critics would always bash the scripture for this apparently unhygienic procedure of christ. Lets read…

**Mark 7:1-5,7-9**   
**[1]Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.**   
**[2]And when they saw some of his disciples eat bread with common, that is to say, with unwashen, hands, they found fault.**   
**[3]For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.**   
**[4]And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.**   
**[5]Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?**   
**[7]Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**   
**[8]For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**   
**[9]And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**

Noteworthy–how there is a catch here with regards to hygiene and cleanliness. The disciples eat with unwashed hands. Critics therefore assail it for its being unhygienic to mean it as something irresponsible for christ to have allowed his subordinates to be on detriments due to germs.

Lets note that.

They still say, the pharisees upholds manmade traditions which is better than divine mandate in terms of health issues as they were meticulous on cleanliness whereas christ was on the opposite–he endorsed uncleanliness. The thing is, christ was opposing these jewish washing rituals as it was manmade and have an emphasis to it rather than on divine mandates.

**7]Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**   
**[8]For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**

Jesus was saying that, these pharisees are rejecting divine ordinances for their manmade traditions–which of course invalidated even though how good or beneficial is such tradition. God never allowed for israel the practice of manmade commandments so to make it a religious ritual over realistic and imposition of divine mandates.

**7]Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**

God didnt disallow washing of hands or utensils perse, bec its something that is good.

Deuteronomy 30:15,19   
[15]See, **I have set before thee this day life and good, and death and evil;**   
[19]I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: **therefore choose life, that both thou and thy seed may live:**

God allows for israel to choose what is good–therefore, it is permissible for them to have a tradition of washing such as washing hands and utensils etc… What christ was rebuking about was in matters of disobedience. These israelites in particular were putting emphasis on these manmade traditions rather than on following true and authentic commandments of god.

**8]For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**

Thats the reason why christ was on the contrary. Critics would then say, why allow disciples to eat with unwashed and possibly dirty hands? Doesnt he realize the impact of it with regards to health issues?

Christ was indeed impactful to say that unwashed hands doesnt makes the heart dirty.

**Matthew 15:19-20**   
**[19]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:**   
**[20]These are the things which defile a man: but to eat with unwashen hands defileth not a man.**

But why with unwashed hands? It could be dirty. It has germs and in times of pandemic like today, what is advisable is to wash.

Yes. True. This particular unwashed hands of the disciples isnt a christian custom as possibility is if we apply now we might get infected–especially with covid. Let me prove that “unwashing of hands” isnt a christian custom. Lets read…

Acts 27:34   
[34]Wherefore **I pray you to take some meat: for this is for your health:** for there shall not an hair fall from the head of any of you.

**3 John 1:2**   
**[2]Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.**

What is customary is for a christian to be concerned on health matters–that, is to uphold health in a manner where illness is avoided. Therefore, what does it mean for Jesus to have allowed his disciples to eat with unwashed hands making them as potential prospects for infection?

Jesus is god. He is almighty. He can see what our human eyes cannot see thus knowing in that particular moment the safety of unwashed hands–then he allowed it. He knows that his disciples wont be on detriments for having unwashed hands thus he allowed it bec he knows that on that particular moment their unwashed hands are safe or not dirty. That is a possibility. He wont of course consent that any of his disciples would be harmed–whether by germs, illness etc… as long as he is with them.

An example:

**Matthew 8:25-26**   
**[25]And his disciples came to him, and awoke him, saying, Lord, save us: we perish.**   
**[26]And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.**

Still, jesus never endorsed “unwashed hands before meals” as a christian custom.

**GOD CANNOT BE TEMPTED, GOD CAN BE TEMPTED–WHICH?**

A commentary.

People even intellectuals of sorts are accusing the bible of contradiction undermining reason, context and even linguistics such as how they do on this certain narratives.

The bible confirmed that God cannot be tempted as it says:

James 1:13   
[13]Let no man say when he is tempted, I am tempted of God: **for God cannot be tempted with evil,**neither tempteth he any man:

Yet Jesus being god was tempted as it says:

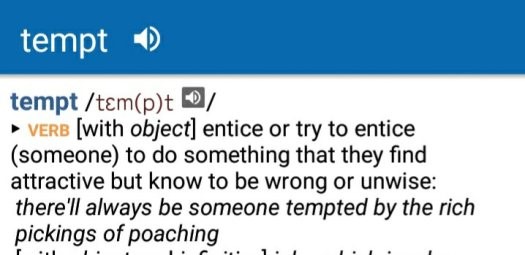
Luke 4:1-2   
[1]And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,   
[**2]Being forty days tempted of the devil.**And in those days he did eat nothing: and when they were ended, he afterward hungered.

Linguistics would tell us that nothing is wrong with these 2 allegedly contravension. It simply says:

**The devil tempted him but he was not tempted**

Tempt in the literary usage has dual application but first let us use the dictionary for the definitions. In the oxford dictionary **tempt**simply means:

**To entice or to try to entice someone to do something that they find attractive but something they know to be wrong or unwise**

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So what are the dual application? Here goes

A. The attempt–to try to entice

B. The effect–to be enticed

So in conclusion, we should have these:

**The devil tempted (he tried to entice) him but he was not tempted (he was not enticed)…**

So in matters that concern modern linguistics, nothing is wrong to say:

**The devil tempted him but he was not tempted….**

Its like saying:

**The devil tried to entice him but he was not enticed.**

**AGAINST THE CREDENCE OF ISLAM**

One thing that puts doubt on the credence of islam can be acquired through islam itself. Islam says that the bible is corrupted by the sleight pen of perverts yet despite the widespread acceptance of this allegation in islamic culture they still confidently guaranteed the presence of muhammad in the bible in at least 5 places. So how come a corrupted bible has in it textual narratives that confirmed the presence of muhammad in it? It would only suggest that parts of the bible are preserved authentic texts–inorder to be discerned and shed light to certain profession of truth, that as indicated by the muslims’ view of muhammad in it.

So having that–we can have consensual agreement that indeed interspersed within the bible are preserved and authentic texts. The thing is, for muslims to be unable to specify a complete set of preserved authentic texts–nor for particulars, as reliable text other than the texts on muhammad then there is valid reasons for us to doubt the integrity of islam.

What do i mean?

Muslims suggest the concept that some parts of the corrupted bible are preserved authentic texts. But their inabilility to certify which parts in particular is corrupted or authentic text as a complete set then we cannot certify any specific verse to be corrupt or not on certain note–right?

So how come it gives doubt to the integrity of islam?

For example, it says:

(An excerpt)

What is islamic monotheism? Its the very core of the shahada–or pledge of allegiance. It simply elaborated on this terms: **there is no god but allah.**As dogmatic, it is a belief on a single god as absolute one. That is the Islamic monotheism. Allah has no partner and to associate with him other gods in any form, spirit, human or idol–then its shirk, an unpardonable sin.

Whereas biblically–prophets has a different form of monotheism. Lets analyze context.

**Exodus 20:1,3-5**   
**[1]And God spake all these words, saying,**   
**[3]Thou shalt have no other gods before me.**   
**[4]Thou shalt not make unto thee any graven image, or any likeness of any thing 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;**

The mosaic law was, to have no other gods–in their belief system, that is for worship as it say:

**Deuteronomy 11:16-17**   
**[16]Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;**   
**[17]And then the LORD’S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.**

Moreover,

**Exodus 34:14**   
**[14]For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:**

But then, they can believe or acknowledge multiple gods as it say:

Deuteronomy 10:17   
[**17]For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:**

Exodus 7:1-2   
[**1]And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**   
[2]Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Judges 13:21-22   
[21]But the angel of the LORD did no more appear to Manoah and to his wife. **Then Manoah knew that he was an angel of the LORD.**   
**[22]And Manoah said unto his wife, We shall surely die, because we have seen God.**

**Psalms 82:6**   
**[6]I have said, Ye are gods; and all of you are children of the most High.**

So what is a mosaic monotheism–that as inherent belief of prophets under the law of moses?

Contextually–it is on this principle: **Believing in multiple gods but worshipping only one god.**

End of quote.

For being not able to confirm that these aforementioned verses are corrupted texts or not, then it gives doubt to the integrity of islam due to the reason that, if these are preserved authentic texts then it makes islam false bec if these are true messages of god then its not true that allah is an absolute one god. It suggests multiple gods thereby nullifying any credence for islam.

So the question is, what if these are not corrupted texts? Then it goes to show how multiple gods is a reality. Then islam is false.

The thing is, uncertainty in matter of confirmation produces the intervention of doubt. We then doubt if these verses are corrupt or not. For the presence of doubt–it follows that we should doubt islam too as potential parallel to how we doubt these verses. Are these corrupted or not? If so, then islam is right. If not, then islam is false. There is now a dwindling occassion of uncertainty.

So the necessary question is–the biblical narratives concerning multiple gods, is it corrupted texts or not? If not, then islam is false. This is what i mean by saying–if you cannot determine which specific verse is corrupt or not then it follows that we too must doubt the integrity of islam for being a potential parallel. If you cannot determine which specifically are corrupt texts or not then we cannot tell too if islam is right religion or false bec what if the biblical verses on multiple gods is authentic texts? If so, then islam is false. A ground for doubting islam is the reality of indeterminable biblical texts which may have indicated for multiple gods. The bible is well-known for being corrupted. Well known but cannot be demonstrated how accurate is it really. The accuracy meter tends to fail whenever it is narrowed down to specificity. Meaning, it cannot guarantee corruption on any specific verse for example the verses on multiple gods.

Therefore, can you guarantee that these specific verses on multiple gods are corrupt texts or not? What if these are authentic texts? If you cannot determine anything then there is valid reason to doubt–even on the integrity of islam. And that is inferential for being logical.

**“ONE SHALL NOT DIE FOR THE SINS OF ANOTHER…”**

I watched a jewish rabbi in youtube saying he destroyed christianity in 2 minutes saying messiah cannot die for the atonement of sin of the people quoting the torah: **“one shall not die for the sins of another…”**meaning no person is allowed to sacrifice himself for the atonement of another person. This is reflected in the book of Ezekiel saying: **“the son shall not bear the sins of the father and vice versa…”**People used these verses especially muslims to say christianity was never true in as much as crucifixion opposes certain scriptures as i presented. And the jews say biblical Jesus cannot be the messiah for opposing a fundamental law–the torah. The thing is Old Testament scripture is incomplete so how come youre certifying a conclusion from incomplete materials? It cannot be certain for sure as its incomplete. You cannot derive a reliable conclusion from something incomplete, right? Prophet Jeremiah reiterated it in:

Jeremiah 31:31-33   
[31]Behold, the days come, saith the LORD, **that I will make a new covenant with the house of Israel, and with the house of Judah:**   
**[32]Not 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:   
[33]But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, 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.

A new covenant suggests an additional religious material therefore we can assert the inadequacy of the Old Testament to even arrive at a reliable conclusion for being incomplete. It needs context from the supplemental body of the new covenant. Even Quran recognizes this incompleteness as it testified about the need for the gospel.

In the context of the gospel Christ was the sin offering meant for atonement of believers. Does it contradicts the torah which says: **“one shall not die for the sins of another”**or it is a supplemental context for it, both as premises for logical conclusion. And biblically, context may come in a form of analogy as it says too in the torah: **“thou shalt not kill…”** so killing is prohibitted yet why did God ordered joshua and moses to do genocide on jericho and amalek killing even innocent children?

That as context should give us an idea what god must have intended to mean by the particular issue. It means on certain note that killing isnt allowed unless God ordered it. So we must not kill except when god ordered us to. That is the contextual meaning of **“thou shalt not kill…”**

Relatively–when it said **“one shall not die for the sins of another…”**means you cannot atone for another person unless God ordered you for it. It isnt a generalized provision to say nobody can die for the sins of another. Christ did bec God ordered him to. Therefore, Christ dying for the sins of believers is valid provided God ordered him to do it.

Did God ordered him to sacrifice himself as sin offering?

Obviously yes as he said, **“i came from heaven not to do my will but the will of the father…”**

What is the will of god he followed?

It says:

Matthew 26:27-28   
[27]And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;   
[**28]For this is my blood of the new testament, which is shed for many for the remission of sins.**

So it was the will of God for him to serve as sin offering for the people? This is what i mean by context. You need to utilize it to make a conclusion whereas the Old Testament by itself is incomplete. It is not conclusive.

Having this–the logical approach to the torah necessitates the need for context–the New Testament to be able to see the bigger picture. What it means by **“one shall not die for the sins of another…”**clearly suggests that if god never willed anyone to die for another then it must not be done but if otherwise, then dying for another person is valid and permissible–thus, christ crucifixion is valid and in effect.

It should have been like this:

**“One shall not die for the sins of another (if God didnt will him to)…”**

Meaning, dying for atonement of another person is conditional. God must first approve of it–so as context must have clarified.

So how come you destroyed christianity in 2 minutes?

**IS MUHAMMAD THE SPIRIT OF TRUTH?**

Muslims ambitiously pronounced a derivative statement to have said that Muhammad is the comforter, the spirit of truth spoken of in the scriptures. They relate a spirit to a prophet by invoking the participation of a biblical pronouncement as it say:

1 John 4:1-2   
[1]Beloved, **believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.**   
[2]Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

By self-interpreting the scriptures, they withheld the participation of context and inscribed the despicable method of twisted analogy. Therefore, being said as “try the spirits bec many false prophets appeared”, they desperately relate spirits as indeed the prophets to be tried, whereas nothing of such sort is directly stated, nor by context implied a reality of such lopsided notion. They make hasty conclusion therefore to inject Muhammad in the picture as a spirit being a prophet himself as claimed.

But lets look at it in a contextual and in-depth analysis. Are prophets indeed spirits? What does it mean by trying the spirits? Is it trying the prophets?

Words are spirits.

John 6:63   
[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.

Therefore trying the spirits is trying the words the prophets have been preaching. Is this spirit man-made or is it divinely sanctioned?

John 7:17-18   
[17]If any man will do his will, **he shall know of the doctrine, whether it be of God, or whether I speak of myself.**   
**[18]He that speaketh of himself seeketh his own glory:**but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Nothing in context suggest anything to that regards that say spirits are prophets bec spirits are internal matters, it exists within the human self.

John 7:38-39   
[38]He that believeth on me, as the scripture hath said, **out** **of his belly shall flow rivers of living water.**   
**[39](But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given;** because that Jesus was not yet glorified.)

Much so, a spirit has no trace of being physical or much to it distinction, is never human.

Luke 24:39   
[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.**

Therefore, to say that prophets are spirits is utter ignorance of truth. So to say that Muhammad is the comforter or the spirit of truth is nonetheless, spoken in great delusion to have it as an attempt to validate unrealistic suggestions.

No. Muhammad was never the comforter, much so, a spirit.

How could he have been the spirit of truth when he is not in perfect harmony with the apostles as it say:

**1 John 4:6**   
**[6]We are of God: he that knoweth God heareth us (apostles); he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.**

This simple test, is trying the spirits, and by this Muhammad failed. Therefore by deflecting from the apostles’ preaching, he has exposed himself to be having an spirit of error, falsifying in essence, the claim that he is the spirit of truth.

**DID PAUL KEEP THE TORAH’S BLOOD SACRIFICE?**

Paul taught that the law of Moses was defunct. Implying, sin offering for atonement through animal blood sacrifice is no longer an active law. He taught the final blood sacrifice was through crucifixion of Jesus as it say:

**Hebrews 10:4,10**   
**[4]For it is not possible that the blood of bulls and of goats should take away sins.**   
**[10]By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

**Hebrews 10:11-12,14**   
**[11]And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:**   
**[12]But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**   
**[14]For by one offering he hath perfected for ever them that are sanctified.**

Therefore, for Paul to endorse animal (blood) sacrifice would be utter hypocrisy on his part, yet this is how some muslims proposed the idea that say it in this regards. They quoted a verse in acts that says:

**Acts 21:26**   
**[26]Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.**

Indeed, Paul accomplished the purification process. Purification is simply physical cleansing as elaborated:

Numbers 19:19-20   
[19]And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: **and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.**   
[20]But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

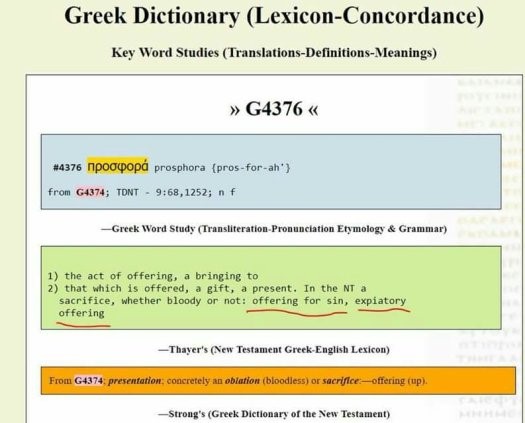
Though Paul taught something like this: **you cannot be justified by the law of moses,**having accomplished a law of moses which is the purification suggests that the law of moses is not totally defunct. Purification is therefore an adopted Jewish practice for christianity. But with the temple of Solomon gone, how could it be practiced for a perpetual period?

**and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification**

It likewise say:

**Acts 21:26**   
**[26]Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.**

There is a mention of an offering to be offered for everyone of them. Some muslims suggest that this is a sin offering of expiation of sins, thus indeed paul kept the torah or the law of moses with regards to animal blood sacrifice. They provided greek lexicon to prove it was sin offering.

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For me, let me show you strong’s numbers (published 1890) corresponding to the greek word used for offering.

**Greek: προσφορά**   
**Transliteration: prosphora**   
**Pronunciation: pros-for-ah’**   
**Definition: From G4374; presentation; concretely an oblation (bloodless) or sacrifice: – offering (up).**

As you can see, its bloodless oblation or offering, debunking any idea of an animal blood sacrifice. It simply is an offering, much so, bloodless. And prayers are an offering.

Malachi 1:11   
[11]For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; **and in every place incense shall be offered unto my name, and a pure offering:** for my name shall be great among the heathen, saith the LORD of hosts.

Revelation 5:8   
[8]And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, **and golden vials full of odours, which are the prayers of saints.**

Even offerings of praise:

**Hebrews 13:15**   
**[15]By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.**

By these, we can conclude. Paul never practiced any jewish custom of animal blood sacrifice, but a bloodless offering bec how could he when he at one time taught that animal sacrifice dont atone for sins but atonement is through Jesus blood?

**Hebrews 10:4,10**   
**[4]For it is not possible that the blood of bulls and of goats should take away sins.**   
**[10]By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

Muslims say, Paul practiced the vow of Nazirite as they quoted:

**Acts 21:23-24**   
**[23]Do therefore this that we say to thee: We have four men which have a vow on them;**   
**[24]Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.**

The vow of Nazirite states that those who take the oath must not have their hair shaved, meaning, having the vow is to have long hair like samson.

**Judges 13:5**   
**[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.**

But on this regard, Paul was in charge over those who have the vow for them to be shaved.

The law of Nazirite:

Numbers 6:13-18   
[13]**And this is the law of the Nazarite, when the days of his separation are fulfilled**: he shall be brought unto the door of the tabernacle of the congregation:   
[14]And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,   
[15]And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.   
[16]**And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:**   
[17]And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.   
[18]**And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation,**and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

Does it mean, Paul participated in the practice of the torah for being in charge over those who have the vow, to be in charge over a sin offering? Does it mean he give consent for the Nazirite vow for being in charge over those under it to have their assumed long hair to be shaved?

Nope. He only oversee the process of shaving heads and sin offering but not in anyway consensual on the Nazirite vow as he preached:

**1 Corinthians 11:14**   
**[14]Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?**

Therefore, we could conclude that Paul never endorsed it nor the torah as a whole bec fact is, he proclaimed the torah’s abrogation as he said:

**You cannot be justified by the law of moses**

Neither is any proof that paul practiced animal blood sacrifice nor at least, endorsed it as a christian custom. Though he was in charge over the ritual over the Nazarite vow to include sin offering, it was not to endorse it as christian custom, but simply as an overseer on the matter for its accomplishment bec how could he have endorsed it when he preached otherwise?

**Hebrews 10:4,10**   
**[4]For it is not possible that the blood of bulls and of goats should take away sins.**   
**[10]By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

Or probably, the said vow was not Nazarite nor the shaving of heads but a personal vow on themselves that could have been permitted as it say:

**Ecclesiastes 5:4-5**   
**[4]When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.**   
**[5]Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.**

Clearly, it could be any vow not necessarily Nazarite. With regards to offerings, all animals offered by fire must be done on the eight day onwards.

**Leviticus 22:27**   
**[27]When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.**

But look how it is inconsistent with how Paul did the purification and offering. Offering comes first before the purification as done by Paul whereas the offering of the Nazarite was on this manner: on the eight day onwards was sacrifice by fire was made. Evidently, with the Nazarite vow purification comes before offering. It is unseemly how these deluded muslims try to harmonize two inconsistent events. It only proves that Paul never did the offering of the Nazarite.

Lets look at this reality, the alleged performance of the offering of the Nazarite vow:

**Acts 21:26**   
**[26]Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, “”until that”” an offering should be offered for every one of them.**

Look at that, After Paul was admonished, he did the purification the next day onwards and the offering earlier, therefore it didnt take eight days for sin offering, therefore this is not a ritual of the Nazarite vow.   
Conclusively, Paul never performed any animal blood sacrifice as stated in the torah.

**WHY DO WE REJECT THE GOSPEL OF BARNABBAS?**

Muslims are too pious in their belief that when the gospel of barnabbas was discovered they took the opportunity to use it for their personal propaganda. It is bec it has a declaration that conforms to islamic tenets. Rather than describing crucifixion the gospel of barnabbas emphasized on jesus raised alive to heaven. It conforms with islamic tenets.

Qur’an [Sura](https://en.m.wikipedia.org/wiki/Sura%22%20/o%20%22Sura) [4](https://en.m.wikipedia.org/wiki/An-Nisa) Verse 157-158:

And because of their saying: We slew the Messiah Jesus son of Mary, Allah’s messenger They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture ; they slew him not for certain, but Allah took him up unto Himself. Allah is ever Mighty, wise.[[52]](https://en.m.wikipedia.org/wiki/Gospel_of_Barnabas#cite_note-52)

But then, the problem is, it postulate the idea that jesus is not the messiah but muhammad.

Then said the priest: “How shall the Messiah be called?” [Jesus answered] “Muhammed is his blessed name”.

— Chapter 97[[59]](https://en.m.wikipedia.org/wiki/Gospel_of_Barnabas#cite_note-59)

and

Jesus confessed, and said the truth: “I am not the Messiah.”

— 42:2[[60]](https://en.m.wikipedia.org/wiki/Gospel_of_Barnabas#cite_note-60)

So its rather derogatory to islamic faith seeing that they believe jesus is the messiah. So muslims cannot use the gospel of barnabbas to further their propaganda against christianity bec of this derogation.

For us, why do we reject the gospel of barnabbas or any other extra biblical religious books?

Its bec god declared already what is to be canonical in this manner:

**Isaiah 34:16**   
**[16]Seek ye out of the SEPHER (writing) of the LORD, and read: no one of these shall fail, none shall want her REUTH (additional one): for my mouth it hath commanded, and his spirit it hath gathered them.**

It say, there is a singular writing of god. It contains a collective number of writings as it say:

**…Seek ye out of the SEPHER (writing) of the LORD…**

**….and his spirit it hath gathered them.**

To be gathered as a singular writing means it contains numerous writings, therefore as a collective writing it is considered as one writing.

This collective writing dont need other religious writings as it say:

**…none shall want her REUTH (additional one)…**

Therefore, historically, which manuscripts were gathered as one collective writing that dont need other religious writings other than the bible?

It could only be the bible, right?

Therefore being one collective writing, then only its contents are to be acceptable as writing of god necessitating the rejection of others missing in it as rather non canonical.

That is the reason why gospels outside the bible are not valid canons of scriptures. They are not valid writings of god.   
How come?

Bec the bible as one collective writing dont need other religious manuscripts other than itself.

**…none shall want her REUTH (additional one)…**

It therefore rejects the gospel of barnabbas as a genuine writing of god.

Moreover, the writing of god dont contradict itself whereas saying jesus is not the messiah and he was not crucified is contradictory with the bible therefore negate the notion of harmony rejecting the gospel of barnabbas as authoritative document.

**Proverbs 8:8**   
**[8]All the words of my mouth are in righteousness; there is nothing froward or perverse in them.**

Muslims using this fraudulent document against christianity defeats the idea of refutation and rather advertize propaganda.

**HOW CHRISTIANITY IS SUPERIOR THAN ISLAM**

Moral code. This one sets apart organizations from one another. Inherently, religious organizations have abiding moral codes. Atheism has it too, but what separates christianity from among organizations or beliefs systems to be distinctly, the only existing belief system that is divine in nature?

It could only be from its moral code that sets everything to a higher plane, to even considered as abiding highest moral code.

Adultery. Literally was by illicit love affairs but christianity sets it on a higher plane by advocating mental fantasies to be adultery.

Murder. Literally its a lawless killing. Christianity sets it on a higher plane by stating that hatred toward a brother is murder. It sets it on a higher plane.

But what i believed to be the highest moral code in terms of humanity is the evangelical prescription of christ to love enemies. This to me is the highest moral code achievable for any person. It sets christianity in a higher plane than Islam.

We are aware how Islam behaves with regards to enemies of war. Islam advocated the killing of enemies that oppressed them and displaced them out of their homes. And for those who breaks treaties. They kill them. They hunts them. They ambushed them. They go to war against them. They punished them with death penalty.

Christianity abolished the sense of vengeance, killing and hate. It sets it to a higher plane.

Matthew 5:44-48   
[44]But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**   
**[45]That ye may be the children of your Father which is in heaven:** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.   
[**46]For if ye love them which love you, what reward have ye? do not even the publicans the same?**   
[47]And if ye salute your brethren only, what do ye more than others? do not even the publicans so?   
[**48]Be ye therefore perfect, even as your Father which is in heaven is perfect.**

This for me is the highest moral code in terms of humanity. It abolish vengeance and hatred. It abolish any reason for war. Conclusively, it brings peace. But the core of the matter is, its a sign of perfection.

**…Be ye therefore perfect, even as your Father which is in heaven is perfect…**

In what context, does we show love for enemies? It is by the very context of love.

**1 Corinthians 13:4-8**   
**[4]Charity (or love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**   
**[5]Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**   
**[6]Rejoiceth not in iniquity, but rejoiceth in the truth;**   
**[7]Beareth all things, believeth all things, hopeth all things, endureth all things.**   
**[8]Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**

Love is patient and kind, doesnt envy, isnt proud, is not evil etc… It is summed up in one thing: your love for your ownself, right? How if you dont want harm for yourself, you dont want it for others as well. How if you dont want hunger, you dont want for others as well. Etc…

That is love in its very essence.

**Romans 12:19-20**   
**[19]Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.**   
**[20]Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.**

This is how you love your enemies. Love them by how you loved yourselves as a christian.

**Matthew 7:12**   
**[12]Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

This is love. And this sums up every divine revelation. To love…

If you love enemies, every aspect of christian love must be given to enemies and by being that, it sets humanity to a higher plane.

Yet muslims tried to object by saying: can you love your daughter’s rapist and murderer?

Naturally, our human innateness could be a barrier as initially there would be anger but for a true believer, submission to god is paramount thus the necessity to oblige and that as inevitable, is a test of faith how indeed we love god. We love enemies bec we love god. But does that includes satan?

Nope. Exeption to the rule are entities who hates god.

2 Chronicles 19:2   
[2]And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, **Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.**

Therefore, we dont love anyone who hates god but we dont hate them either.

On perspective, we see how love has been the more superior moral code than anything in this world.

**1 Corinthians 13:1-3**   
**[1]Though I speak with the tongues of men and of angels, and have not charity (or love) I am become as sounding brass, or a tinkling cymbal.**   
**[2]And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (or love), I am nothing.**   
**[3]And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (or love), it profiteth me nothing.**

Therefore, loving enemies, in all aspect is the better principle than vengeance, hate, killing and war. It sets humanity to a higher plane. Likewise, christianity than islam.

**WHY DIDN’T JESUS KNOW THE FINAL HOUR?**

**Matthew 24:36   
[36]But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**

Some say, final hour, though obviously its not but then lets adopt it for awhile for convenience sake. Yes, its a fact that Jesus was incognizant of the final hour. The thing is, many appropriated that fact as something derogatory of his divine status, to say, imperfect knowledge is a sign of non-deity, but by whose standard authority defines divine deity in its general aspect, to be omniscient?

Yes. God is omniscient for some religious views, but to what definitive aspect delineates divine deity in its general aspect–all true gods–to be omniscient?

In short, what makes imperfect knowledge as a proof of non-deity?

Nothing. Therefore, nothing of any argumentative piece qualifies anything to be subvertive of the fact that jesus is god may it be, an imperfect knowledge or anything for that matter.

Some christian defenders though in difficulty to support their claim bespeaks of jesus’ imperfect knowledge of the final hour as a form of pretense. Yet is that true? Did Jesus pretend not to know the final hour?

Truthfully, jesus used pretense one time in his earthly dealing:

**Luke 8:45-46   
[45]And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?   
[46]And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.**

Of course, Jesus knew who touched him bec he knew generally, man’s innermost being, that as speaking of all man, as it say:

**John 2:24-25   
[24]But Jesus did not commit himself unto them, because he knew all men,   
[25]And needed not that any should testify of man: for he knew what was in man.**

As we can see, being able to discern every man’s innermost being, including his thoughts etc… then anyone in contact with him construe the fact that he was well aware of it, thus asking, “who touch me”, is quite a pretense, that as logical and contextual.

Even god almighty himself employed temporary pretense as it say:

**Genesis 3:9-12   
[9]And the LORD God called unto Adam, and said unto him, Where art thou?   
[10]And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.   
[11]And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?   
[12]And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.**

That is clearly identified as pretense as though god didnt know where adam was and what transgression he did, when in reality, he knew beforehand.

**Hebrews 4:13   
[13]Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

These examples would show that the divine deities used pretense one way or another in their earthly dealings but then how bad it was or how imperative of it to be considered as lying?

Could it be considered lying?

Nope. I believe it is a figure of speech called erotesis or interrogation, a rhetorical question that presupposes an answer that is either strong affirmative or strong negative. I believe its in the context of this:

A toddler knowing that its time to take his medicine, sensing it coming, he hides but his mother spotted him already and pretended as if she isnt aware of his hiding place, she then coaxed him: “where are you baby, come out and take your medicine whereever you are”.

Its pretense but its not lying. Its interrogative with an underlying purpose, of soliciting a voluntary and resolute interaction. It cannot be lying as god himself has no capacity to lie.

**Hebrews 6:18   
[18]That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:**

Did Jesus pretend not to know the final hour? Was it indeed? Jesus supposed to know the final hour but he pretended not to know? Could that be possible?

But saying, that jesus was incognizant of the final hour cannot be a form of pretense bec by how it is, declarative, it clearly is lying to say its pretense and it would violates the concept of jesus as having not any sin.

**1 Peter 2:22   
[22]Who did no sin, neither was guile found in his mouth:**

To say that it was pretense, clarifies it further as lying due to it being a declarative statement:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Whereas when Jesus made a pretense it was interrogative:

And Jesus said, Who touched me?

Thus in essence, to say that his lack of knowledge was pretense makes it a lie. Having a declarative statement as not knowing the final hour was straightforward. Indeed, he was not pretending to be incognizant of the final hour so as not to merit a lie bec he was sinless. Therefore, there is one conclusion for this. Jesus was incognizant of the final hour. Though he is god, he had imperfect knowledge. Does that makes him not a true divine god? By which ethical standard?

Nothing. That would only be as sort of validation that nothing disqualifies him as god. The question is, why had jesus imperfect knowledge?

Firstly bec, he has a beginning.

**John 1:1-2   
[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.**

Secondly, as logical as it is to be taken is the reality that Jesus’ knowledge and wisdom was sort of progressive as he has a beginning. It developed through time.

**Matthew 11:27   
[27]All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.**

**Luke 2:52   
[52]And Jesus increased in wisdom and stature, and in favour with God and man.**

Therefore, its quite expected for him to have imperfect knowledge to at one time had been incognizant of the final hour even things such as fruit season of fig trees–if that thing about a fig tree isnt pretense, to say it more emphatically.

He had imperfect knowledge. Still, he was god.

**WHO KILLED JESUS? JEWS OR GOD?**

Muslims in their derogatory attack on jews propagate the concept that jews killed jesus. This is a blatant attempt to discredit the whole jewry and imposing them as the villain, the enemy of humanity. This is to uphold islamic integrity that jews are enemy of humanity as per islamic narrative. But should this be the position of the bible with regards to jews?

A big No.

As per biblical narrative, God stands with the jews even to the point of destroying the whole world just for its sake.

Zechariah 14:1-3   
[1]Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.   
[**2]For I will gather all nations against Jerusalem to battle;** and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.   
[**3]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

So what prompted the idea that jews are enemy of humanity? It was propelled by the Gaza conflict wherein war crimes were alleged. They then further the thought that jews killed jesus as a forthright condemnation of them as inhumane being. But should we blame jews for the death of jesus or should it be proper to blame the one who really killed him, God?

Yes. God killed him but before looking at that angle let me give a summary how jesus was killed.

We know that jesus was a prophet and the holy men of those times were enraged bec he posed himself as the opposition. He decried them many times calling them passionately as hypocrite, fox, serpent, white-washed tomb etc… The holy men, levite priests, has arrested him for many trumped up accusations until finally, he was charged of blasphemy for calling himself “the son of god”. That for them is tantamount to calling oneself as god.

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

Jesus was then placed under the Roman court and convicted worthy of death.

As we can see, the collaborative effort of the jews and the Roman gov’t has crucified jesus. So are they to be blamed for this?

Or,

Should you rather blame God bec he was the mastermind?

Yes. God killed jesus as testified to:

**Matthew 26:31**   
**[31]Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.**

**Zechariah 13:7**   
**[7]Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.**

This was clarified further by the prophecy regarding the messiah.

**Isaiah 53:4**   
**[4]Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

Therefore, it was god who smote jesus. This should be enough reason to say, god killed jesus through the jews. That is the logical conclusion.

So why do you blame jews as though they were the villain when in fact, it was god who killed him by using the jews as instrument? This is to fulfill the reality of atonement through sacrifice.

**Hebrews 10:10**   
**[10]By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

So why blame the jews?

The reason is bec you hate them as they are your enemies as per islamic narrative.

According to a hadith:

**“The stones will cry out: Muslims, there is a jew behind me, come and kill him…”**

But in contrast, biblical narrative would enjoin with reality how jews are the people of god. The crucifixion and torments of jesus as initiated by the jews was actually a divine act. It isnt accountable for jews bec it was god who masterminded it:

**…I will smite the shepherd…**

So why blame the jews? It should have exalted them bec a divine act was possible through them.

Blame god instead.

INHERENT FLAW IN ISLAM REGARDING THE LOST GOSPEL

I would like to cite an Islamic material that was written as supervised by Shaykh Muhammad Saalih Al-Munajjid. It was an excerpt from a Q and A blog. It says:

“The Books that Allah has mentioned by name, we must believe in by name. These are the Books which Allah has named in the Quran, i.e., the Quran, the Tawrat, the Injeel (Gospel), the Zaboor (Psalms), and the Scriptures of Ibrahim and Musa.

Those which Allah has mentioned in general terms, we must believe in them in general terms, so we say concerning them what Allah and His Messenger have commanded us to say:

“…say: “I believe in whatsoever Allah has sent down of the Book [all the holy Books…].” [42:15 – interpretation of the meaning]”

It suggest on the reality that Muslims should believe all revealed books namely: Quran, torah, gospel, psalms etc… but for a critical thinker, it poses as problem how these other than Quran were corrupted as it further enunciate:

“The mufassirin (commentators) said that Muhaymin means trustworthy and a witness over the Books that came before it, and confirming them, i.e., confirming whatever is true in them and rejecting whatever alterations, distortions and changes have occurred in them…”

By saying “altered and distorted” then physically these books were existing yet for them to say it is altered or distorted. They could only mean no other than the bible.

The catch here is the fact that it doesnt harmonize with critical thinking. How could Allah have endorsed the torah and gospel for Muslims when it is corrupted? Do you recognize the flaw?

Its inconsistent with reality.

How could you say to muslims as universal law (for all of time) to believe the torah and gospel if it is corrupted? The only way for your belief to be standing is when gospel and torah is intact. Its illogical to say, believe in gospel and torah when its something corrupted, right?

I believe you can clearly see the inconsistency with it from a critical point of view.

Fact is, Quran is for all mankind therefore the law specifically “believing the torah and gospel” is for all mankind including us who are living today.

“Blessed is He who sent down the criterion [the Noble Quran] to His servant, that it may be an admonition **to all creatures**[Mankind];-   (The Noble Quran, 25:1)”

“We sent thee not, but as a Mercy **for all creatures.**   (The Noble Quran, 21:107)”

“This is no less than a Message **to (all) the Worlds.**   (The Noble Quran, 38:87)”

“And no reward dost thou ask of them for this: it is no less than **a message for all creatures.**  (The Noble Quran, 12:104)”

“Those were the (prophets) who received God’s guidance: Copy the guidance they received; Say: ‘No reward for this do I ask of you: This is no less than a message **for the nations.**‘  (The Noble Quran, 6:90)”

“Verily this is no less than **a Message to (all) the Worlds:**  (The Noble Quran, 81:27)”

Therefore, for Allah to have endorsed the torah and gospel even for people of today while it is corrupted is utter nonsense.

**DID MOSES WRITE THE TORAH?**

According to the bible, in some instances it presented some passages that clearly elaborate how Moses was particularly committed to writing parts of the torah as it say:

Exodus 24:3-4   
[3]And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.   
[4]**And Moses wrote all the words of the LORD,** and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Deuteronomy 31:9   
[9]**And Moses wrote this law, and delivered it unto the priests the sons of Levi**, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

Exodus 34:27   
[27]**And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.**

Clearly, it was in the obligation of Moses to write the words of God as commanded him and should we rather digress from this thought or rather, should we embrace the reality that indeed Moses wrote the Torah (pentateuch)?

As for me, the latter is a more sensible proposition seeing how Jesus Christ attained to the reality that Moses wrote a book, which in this case, is an affirmation that points to the book of Exodus.

Mark 12:26   
[26]And as touching the dead, that they rise: **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?**

Saying, **book of moses**foster to the thought that that book was by moses. In the grammatical sense, it caters to the idea that Moses wrote a book. Which book is this? An indicator was imminent for determination as it say:

**…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…**

This indicator to show which book of Moses is this in particular can be found on the book of Exodus.

**Exodus 3:1-6**   
**[1]Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.**   
**[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.**   
**[3]And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.**   
**[4]And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.**   
**[5]And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.**   
**[6]Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.**

How shall i prove that this book of exodus is the book of moses or considerably, a part of it?

In **Isaiah 34:16**it says:

**“Seek ye from the WRITING OF YHWH and read none of it shall fail none shall want an additional one…his spirit it hast GATHERED them…”**

This writing of god speaks of the biblical writing as indicated by a prerequisite–it was gathered and it is complete religious article as it dont need additional religious materials. This could only pertains to biblical writing and bec the pentateuch is part of it then it is too a writing of god–thus the book of exodus is part of moses book bec moses book is obviously a writing of god too thus the book of exodus and the book of moses are relative. Therefore, logic would dictates that the book of Exodus is the book of Moses but is it only the book of Exodus as preferably, the book of Moses?

Rabbinic literature though through a line of transmission in the jewish tradition has in it the belief that the Torah as the Pentateuch is simply one book, one scroll, one document or writing. This too is expressed by Paul in Hebrews.

**Hebrews 9:18-20**   
**[18]Whereupon neither the first testament was dedicated without blood.**   
**[19]For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,**   
**[20]Saying, This is the blood of the testament which God hath enjoined unto you.**

This verse is simply saying, the book is the book of the first testament, the book containing every precept, the book of the law. This could only be the pentateuch. Therefore the pentateuch being one book and Moses as the author of the book of Exodus as elaborated above would only suggest one thing: **if moses wrote the book of exodus and pentateuch is one book therefore moses wrote the pentateuch.**

Simple as that.

**WHO IS THE LAST PROPHET OF GOD?**

Standards must be set as gauge for knowing the truth but in cases where we are to delve on a particular belief which undecidedly, invoke the use of standards, i as a christian would always prefer the bible.

Using the bible to see how it view prophethood in terms of christian theology, i would say, the bible showcased an evidence that Jesus Christ is the last prophet sent to Israel.

Being that, then it dismisses the prophethood of Muhammad to Israel. In short, Muhammad cannot be a prophet to Israel.

Lets begin.

It say in Luke 16:16,

**“…the law and the prophets were until John…”**

Meaning, the prophets under the Mosaic law were only authorized in their prophethood until the time of John. Bec during this time, it was Jesus who was given the authority as last prophet as he himself admitted through a parable.

Mark 12:1-8   
[1]And he began to speak unto them by parables. **A certain man planted a vineyard,** and set an hedge about it, and digged a place for the winefat, and built a tower, **and let it out to husbandmen,**and went into a far country.   
[**2]And at the season he sent to the husbandmen a servant,**that he might receive from the husbandmen of the fruit of the vineyard.   
[**3]And they caught him, and beat him, and sent him away empty.**   
[**4]And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**   
[**5]And again he sent another; and him they killed, and many others; beating some, and killing some.**   
[**6]Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.**   
[7]But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.   
[**8]And they took him, and killed him,** and cast him out of the vineyard.

What the parable was saying is that, there is a vineyard and husbandmen took care of it. The owner of the vineyard sent servants which the husbandmen killed. He sent his son **last** which they also killed.

Which vineyard is this? Israel.

Isaiah 5:7   
[**7]For the vineyard of the LORD of hosts is the house of Israel,** and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Who are the husbandmen? Context would tell us that these are men of authority like the priests and the elders of Israel.

Mark 11:27   
[27]And they come again to Jerusalem: and as he was walking in the temple, **there come to him the chief priests, and the scribes, and the elders,**

Mark 12:12   
[12]And they sought to lay hold on him, but feared the people: **for they knew that he had spoken the parable against them:**and they left him, and went their way.

Who were the servants sent to them whom they killed? Prophets.

Matthew 23:37   
[**37]O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,** how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Who is the son sent to them last whom they likewise killed? We know this to be Jesus.

What can be construed from this story?

The servants sent including the son were prophets and these were prophets for israel–the vineyard. And the son being Jesus makes him the last prophet for israel by saying:

**“…he sent him also last unto them…”**

The problem is, if Jesus was the last prophet for israel then why were there other prophets that arose for example, Agabus?

Acts 11:27-28   
[**27]And in these days came prophets from Jerusalem unto Antioch.**   
**[28]And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.**

The thing is, these are not prophets for Israel but for a certain group, the christians. These are warners for christians in particular and not for generally, israel. The last prophet for israel was jesus as technically understood by saying:

**“…he sent him also last unto them…”**

Therefore, if Muhammad is the last prophet for mankind, he is not a prophet for israel, Jesus being the last for israel. Therefore, islam is falsehood in israel.

Necessarily speaking.

**MUHAMMAD DIDNT PASS THE BIBLICAL TEST OF PROPHETHOOD**

Interesting, right?

Why not? Muslims were using the bible in exaggerated way, to express how biblically it summons the thought that he is a legitimate prophet.

On that procedure (except the exaggeration) why not we use it too in contrast to cherry picked passages and twisted interpretations as how they postulate muhammad to be–a true prophet.

Is he indeed?

Lets apply the biblical test of prophethood.

Deuteronomy 18:20,22   
[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.   
[**22]When a prophet speaketh in the name of YHWH, if the thing follow not, nor come to pass, that is the thing which YHWH hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.**

This is the first part. It say, a true prophet of god must speak in the name of YHWH. What is the name of YHWH?

**Psalms 83:18**   
**[18]That men may know that thou, whose name alone is YHWH art the most high over all the earth.**

Obviously, Muhammad didnt preach in this name bec nowhere did he mention that particular name–YHWH–as authority over his prophethood. He failed the first test.

Secondly, the test says, whatever sign or wonder he says must follow or come to pass. Definitely we say, Islamic “signs and wonders” are obviously in that state of being valid, credible and reliable so we could say, he passed the second test but how should that be worthy having failed the first?

Now for the third part of the test, it reads:

Deuteronomy 13:1-3   
[**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.**

It says, God tests believers through “signs and wonders” presented by false prophets. And these signs and wonders are fulfilled or discovered or come to pass–yet the prophet whom these were from is a false prophet for directing your faith to other gods than YHWH.

Gods, though plural is used for a single person. Its Elohim in hebrew but can be used to refer to a single person.

That prophet who have shown valid signs and wonders in order for him to be a true prophet must preach the biblical god–the god israelites have known.

**“…whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them. Thou shalt not hearken unto the words of that prophet…”**

This is the third test of prophethood.

Muhammad failed. He preached Allah who is diverse from the biblical God. He preached only one god whereas YHWH approves of multiple gods, that is as reflected on this–the god israelites have known.

Deuteronomy 10:17   
[**17]For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:**

Exodus 7:1-2   
[**1]And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**   
[2]Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Judges 13:21-22   
[21]But the angel of the LORD did no more appear to Manoah and to his wife. **Then Manoah knew that he was an angel of the LORD.**   
**[22]And Manoah said unto his wife, We shall surely die, because we have seen God.**

**Psalms 82:6**   
**[6]I have said, Ye are gods; and all of you are children of the most High.**

Clearly, the biblical god is not Allah having this distinction:

**“…For the LORD your God is God of gods, and Lord of lords…”**

For muhammad to have preached other than the biblical god that israelites have not known then he failed the third test. So for the definitive 3 test, he failed in two aspect firstly, he did not preach in the name YHWH. Secondly, he preached other than the biblical god.

The question is, how come he passed the second test, that is, preaching valid signs and wonders?

Lets analyze god’s answer why false prophets can show valid signs and wonders.

Deuteronomy 13:1-3   
[**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.**

Basically what the texts is saying is that God tests believers through valid signs and wonders presented by false prophets.

**“…for the LORD your God proveth you…”**

How is he a false prophet?

Despite showing valid signs and wonders he persuades you to another god than YHWH:

**“…If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods…”**

So for god to be saying, he tests us through signs and wonders presented by a false prophet clearly indicates how god gave these signs and wonders to false prophets for testing if we remain faithful despite the influence of valid signs and wonders–and follow him instead of another god. Meaning YHWH gave these islamic signs and wonders to Muhammad–as test for believers, if they follow the bible god or Allah. Other than that, islamic teachings were from a false god–Allah. False, in as much that he is not YHWH.

How sure are we that god gave valid signs and wonders to false prophets?

**Lamentations 3:37**   
**[37]Who is he that saith, and it cometh to pass, when the Lord commandeth it not?**

So what did we learn today?

Muhammad failed the biblical test of true prophethood. He preached a god that biblical jews have not known.

**CORRUPTED BIBLE, SO WHAT?**

Let me make a short commentary which i believe should be logical enough as how laymen like me should have appraised reality for an explicit exegesis.

Let me begin.

Yes, we dont have any preserved manuscripts in that nature revered as original. We have the masoretic text for Old testament as verified to by the dead sea scrolls as being 98% identical. This transmission has a gap of 1000 years and despite the gap, we can see it was correctly transmitted.

But then reality speaks, correct transmission doesnt guarantee authenticity unless verified by an original document. We dont have such document.

Moreover, the new testament have different versions in greek and aramaic like textus receptus of KJV and nestle-aland greek of NIV and the new testament aramaic bible etc… These are variances of the new testament which indicates that possibly, these were corrupted. Just possibly, i dont say it is.

Still, no original bible is here to validate anything. So should the bible be unreliable having no original?

I dont think so.

God never endorsed any particular book as basis of faith. He never endorsed any bible for that matter. What he endorsed was what isaiah called **“the writing of god”**in Isaiah 34:16 to determine by the measuring stick: **gathered**and **independent.**Meaning, a gathered writing of god. This could only refer to the biblical manuscripts.

For the new testament, we have 5800+ fragmentary or whole greek manuscripts gathered and these were having variants, meaning, a conglomeration of correct texts and erroneous texts.

This could only construe one thing: that the so called **“writing of god”**were the correct texts interspersed among the 5800+ greek manuscripts. You have to use logic. A writing of god cannot be errors, right?

So how is this relevant?

It is in this matter. Of all the gathered manuscripts from hebrew, greek and aramaic etc… we could find in it scattered randomly within its very pages traces of god.

What are traces of god?

These are messages of god sent with the capability to prove that god exists and proving he sent these messages.

What are these?

These were advance knowledge in forms of fulfilled prophecies known before it ever happened as corroborated by history and likewise bible science known before its discovery by mainstream science. These are advance knowledge to have proven that the one who sent these messages was an entity proven by it as god. So these traces of god proves god exists and thereby proving by it that he sent messages.

So how is that relevant?

Clearly, it impose on the reality that god sent messages. So even without an original manuscript we could still determine that god have sent messages.

So how is the **“writing of god”**be validated without an original manuscript?

Though what we have today are an assortment of different bible in different archaic language that may have possibly been corrupted, we know that parts of these are correct texts as proven by the incorruptible presence of the traces of god.

So how can we determine what god have sent without an original copy?

In this matter, we may have to use logic. If god sent messages as evident by the traces of god in it, should he have it be known or not? Logically, he would and that as a precursor of what christians believe as **divine guidance.** Yes, logically, divine guidance would be instrumental for us to know which messages as a whole did god sent despite the possibility of corrupted text. Meaning, by divine guidance we sort out correct texts from these allegedly corrupted bibles to have for ourselves a complete scripture as separate from the corruption.

This is what i mean by god not endorsing a bible. He endorsed his writing–the correct texts we sorted out from different bibles for a complete scripture.

So even without an original manuscript we still have the authority to establish an incorruptible complete scripture, that as by the logic: **if god sent messages, he would let it be known.**That as we know it to be divine guidance.

If god sent messages in the bible, logically he would somehow preserve it, right? Indeed he preserved his writing–the correct texts interspersed within the pages of the corrupted bible. What guarantee that there was scriptural preservation?

Evidently bec the traces of god in it were preserved as hint that god preserved his messages. We only should selectively sort it out from the bible.

**THE LAW OF MOSES IS DEAD**

It is understandable by how Jesus worded the message that the law of Moses was dead as clearly inunciated in **Luke 16:16-**

**“The law and the prophets were until john…”**

The law ended in the time of john when jesus begun preaching the gospel. It was already prophesied before how a new covenant unlike Mosaic covenant they received after coming out of Egypt to emerge and we believe the reality of it as referring to the gospel. We believe the gospel is the replacement of mosaic law.

Paul confirmed the defunct nature of the mosaic law by saying:

**“You cannot be justified by the law of moses…”**

Understandably, it means the mosaic law lost any inherent means to purify us–or to save us. He clarified it more by saying:

**“By the works of the law, noone can be justified…”**

It emphasized the terminal point in which the mosaic law is effective by saying:

**“Christ is the end of the law…”**

If the works of the law is ineffective meaning however you practice the law it can never have the capacity to purify you–or save you for that matter, indicating that indeed the law was dead.

How shall we fortify this?

Paul emphasized on the whole mosaic law as dead by saying:

Hebrews 7:11-12   
[11]If therefore perfection were by the Levitical priesthood, **(for under it the people received the law,)**what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?   
[**12]For the priesthood being changed, there is made of necessity a change also of the law.**

It say, the levitical priesthood was changed meaning they are no more the teachers of mosaic law. Inherently, the mosaic law as a whole emanates from them as it say:

**“…for under it the people received the law…”**

This is clarified further:

**Haggai 2:11**   
**[11]Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,**

**Malachi 2:7**   
**[7]For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.**

Therefore, the mosaic law in general emanates from the priests–they are the authority to teach the law– but then they were changed. The levitical priesthood was dismantled, therefore, necessity-wise there are no more any main source for the mosaic law, indicating its termination.

For having no main teachers of the law then there would be no source of teaching, therefore rationalize the concept that the mosaic law in general is dead, as paul reiterated:

**“…there is made of necessity a change also of the law…”**

Therefore when something is speaking about the law of moses as extant, you have to reflect on how the mosaic law is dead, and for that, suggests a different direction of interpretation.

For example, Jesus said he came not to destroy the law but to fulfill. You must have put in your minds that mosaic law is dead thereby rationalize and conclude that its otherwise than the general law of moses.

Indeed, as Jesus himself clarified that he is to fulfill all things in the law and the prophets and the psalms **concerning himself** alone (Luke 24:44). So he was not intending to fulfill a dead law but only those which speaks about himself only.

**John 5:46**   
**[46]For had ye believed Moses, ye would have believed me: for he wrote of me.**

That is what Jesus has to fulfill, the things concerning himself and not the whole law itself as it was a dead law. But objection may come and say:

**“The 10 commandments isnt part of the law of Moses…”**

For this, i have to refute it by quoting this:

**1 Kings 2:3**   
**[3]And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:**

Clearly, commandments are part of the law of Moses and for that, suggests the reality that the 10 commandments is part of the law of moses–which basically were dead.

PHARAOH WAS DROWNED AND NEVER PRESERVED

Islamic claim on pharaoh’s death at the Red sea while pursuing the hebrews led by moses indicate a quranic verse which says:

“…this day shall We save thee in thy body, that thou mayest be a sign to those who come after thee…”   
10:90-92

It indicates according to muslims the preservation of pharaoh’s dead body as many alludes it to a study by Maurice Buccaille on an alleged pharaoh that was preserved in salt and was probably found to have drowned from the Red sea. But was it the pharaoh of moses indeed?

Nobody knows. –or was it actually a pharaoh? DNA cannot determine that as the pharaoh in question has brothers, thus who knows how DNA might have determined it? It might have been one of his brothers but that is beside the point.

Biblically, it has a diverge account regarding pharaoh’s body being discovered and preserved. It is on the contrary. It says:

Psalms 106:9-11   
[9]He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.   
[10]And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.   
[**11]And the waters covered their enemies: there was not one of them left.**

It specified that pharaoh and his armies drowned and never found. It was on this specific:

**“…there was not one of them left…”**

The water took them, noone is left to mean all of them are irretrievable. The hebrew used for **left**was **yathar**to mean variety of words like **to be left, remain, preserve**etc…

These words indicate that nobody of these drowned egyptians were left, remaining or preserved. It only means nobody of them was ever found.

This is in contrary to the quranic version of that account.

**IS QURAN BETTER THAN THE BIBLE IN TERMS OF KILLING?**

A commentary.

It is noteworthy how Quran has explicitly detailed some of the most horrifying phases of human life like in the historical rhetorics on noah’s flood and sodom’s destruction. Its clearly elaborated in the quran how Allah, the preferred and only god of muslims deliberately did genocide on all sort of people including innocent children and babies through apocalyptic upheavals of supernatural calamities. Meaning, Allah did kill innocent children and babies through calamities.

This is too a reality in the bible. But more than so, God of the bible ordered moses and joshua to do genocide on Amalek and Jericho respectively which includes little children.

On the other hand, the Quran prohibits killing of innocent people and as muslims interprets it are generally, innocent and non-combatant civilians.

Having these, which do you think is better: Allah or the biblical god?

Allah, to have prohibitted killing of innocent people

Or

The biblical god, who ordered genocide even of little children?

Lets resolve the issue by seeing which is logically consistent. And whoever side is logically consistent then that as conceptually, should have been the better god.

Comparing records we can see where consistency lies. Its on the prerequisite of killing when it is done through calamities then why cannot it be done through people?

Which is consistent, a natural killer who kills through calamities and through people like joshua and moses

Or

A natural killer who opts to kill only through calamities and yet decline to use people as instruments to kill?

If you use calamities to kill, logically it follows that you can use anything even people in order to kill. That is logically consistent. It is hypocritical to be a killer without consistency bec its rather doubtful, more so, hypocritical as i reiterated. So for consistency, someone in this regards is more believable than an inconsistent god–or rather, a hypocrite god.

Allah was never consistent in his endeavour as a killer. His instruments in killing were selective. He used calamities. He neglects to use people. A natural killer logically speaking should kill by all means whereas Allah was selective. It appears hypocritical to kill children by calamities and other means but never by the instrumentality of people. Its like, “i kill you by this i will not kill you by that”. Its inconsistent. Its hypocrisy. “Oh well, you killed me just the same! Why not in this way?”

If you say, murder is a sin. It isnt if a supreme being ordered it.

Killing by calamities and killing through people has in itself the same essence, it the same as it is both killing. So why does it have preferences? Allah preferred this and not that. Its inconsistent. If you are able to kill in this way, you should be able to kill in the other way. Its the same killing.

So for consistency’s sake, the biblical god is more believable–for being a killing god. Allah isnt consistent regarding killing thus provokes doubt to his being a true god–

IS MUHAMMAD REALLY IN THE BIBLE?

To resolve this issue at hand, there is necessity to establish one thing that may foster to how we must perceive biblical realities in terms of how they actually are. Muslims in their adept and resonant misuse of biblical passages say Muhammad was glorified by god for being prophesied and resolutely present in some biblical prophecies as “the prophet like moses” in Deut 18:18, “the comforter” in the book of John and as “the light of the gentiles” in Isaiah 42, etc. This malignant misuse of the bible is a stronghold of muslims to be brazen in their position and invoking muhammad’s right as a prophet of god.

This is misuse of the bible. Firstly, bec muhammad was a false prophet as clearly enjoined through biblical standard.

Lets prove.

**Deuteronomy 13:1-3**   
**[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.**

Here the passage was categorical on who is the false prophet:

**“…whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them…”**

Clearly, the false prophet is someone who is diversionary of which god to serve and that god as someone israelites do not recognize. Muhammad was a false prophet for inducing faith upon a god which israelites do not recognize–or have known. Allah isnt the god they knew. For bearing, no identicality with the biblical god then Allah was a false god–thus making muhammad a false prophet.

Here are the distinction of the two gods. Firstly, the biblical god is called “god of gods…”. He recognized multiple gods.

**Deuteronomy 10:17**   
**[17]For the LORD your God is God of gods,**and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Exodus 7:1   
[1]And the LORD said unto Moses, **See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet**.

Psalms 82:1,6   
[1](A Psalm of Asaph.) God standeth in the congregation of the mighty; **he judgeth among the gods.**   
**[6]I have said, Ye are gods; and all of you are children of the most High.**

Secondly, he has an only proper name–YHWH. Therefore, allah isnt valid.

**Psalms 83:18**   
**[18]That men may know that thou, whose name alone is YHWH, art the most high over all the earth.**

Thirdly, he is not all-knowing.

Genesis 22:11-12   
[11]And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.   
[12]And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God,**seeing thou hast not withheld thy son, thine only son from me.

Jeremiah 7:31   
[31]And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, **neither came it into my heart.**

Fourthly, he is a father.

Luke 11:2   
[2]And he said unto them, **When ye pray, say, Our Father which art in heaven,**Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

All these distinctive attributes are contrary to the islamic allah, therefore for being different then allah could only be a false god. In such a relevant disposition then it culminates to a conclusion that muhammad is a false prophet.

And allah isnt what israelites knew to be god.

**“…whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet…”**

What israelites knew to be god has this distinction:

**“…For the LORD your God is God of gods…”**

He cannot be Allah. The inevitable question emerges:

**Would god glorifies Muhammad in the bible as true prophet when muhammad is in the contrary?**

Logically, he cannot. Therefore, it follows that muhammad was never in the bible. He was never the prophet like moses or the comforter or the light to the gentiles etc… God will never glorify a false prophet.

**BIBLICALLY, BOWING DOWN TO THE KAABA IS IDOLATRY**

Biblically, yes. God laid out his parameter on what kind of worship is prohibitted. Its in this manner:

Exodus 20:4-5   
[**4]Thou shalt not make unto thee any graven image,** or any likeness of any thing 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;

Firstly, it is prohibitted to make graven images for the purpose of bowing down to it.

**Bowing down**in hebrew is **shachah.**Here is the hebrew definition.

Hebrew: שׁחה   
Transliteration: **shachah**   
Pronunciation: shaw-khaw’   
Definition: A primitive root; to {depress} **that {is} prostrate (especially reflexively in homage to royalty or God):** – bow (self) {down} {crouch} fall down ({flat}) humbly {beseech} do (make) {obeisance} do {reverence} make to {stoop} worship.

**Shachah**is “to prostrate in homage to god…”

Therefore, what was prohibitted was for anyone to make graven images and prostrate to it in homage to god. This is actually what muslims are doing.

The kaaba is a graven image–a structural box. Muslims use it as qibla or prayer direction as it say:   
For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent. So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.   
[Quran 2:148-149]

Muslims prostrate towards the kaaba in homage to allah which is what the biblical god disallowed for his people. Muslims are worshipping in opposition to the biblical parameter of true worship.

What god disallows is clear:

**“Do not prostrate to graven images in homage to god…”**

Muslims in their worship literally opposed to this provision. They worship allah by prostrating to the kaaba. Its idolatry.

But they might say, even the biblical god approved of joshua prostrating to the ark of the covenant in worship to god.

Joshua 7:6-7   
[**6]And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide,** he and the elders of Israel, and put dust upon their heads.   
[7]And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

And likewise, god allows bowing down towards the holy temple as it say:

Psalms 5:7   
[7]But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will **I will prostrate toward thy holy temple.**

The thing is, the biblical god allowed this in particular. For example, in the case of Joshua bowing down to the ark, It was by the consent of god as it say:

Joshua 3:7   
[**7]And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.**

Whereas, with regards to muslims worshipping allah by prostrating to the kaaba was never approved by the biblical god as it wasnt mentioned in the bible therefore, it is a practice that opposes the divine mandate of true worship and practice what was prohibitted. Therefore, biblically islamic worship of allah by prostrating to an image–is idolatry.

**WAS JESUS SENT TO THE JEWS ONLY?**

Muslims say, Jesus and God has one purpose as it say:

Further from Muslim-SA:

1.2.2.7 John 10:30

The third verse which Christians claim validates the doctrine of the trinity is the verse of John 10:30

**“I and my father are one.”**

This verse, however is quoted out of context. The complete passage, starting with John 10:23, reads **as follows:**

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

**John 10:23-30**

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

If so that they are one in purpose, therefore when God intended Peter to preach to the gentiles, it was also the purpose of Jesus as it say:

**Acts 15:6-9   
[6]And the apostles and elders came together for to consider of this matter.**

**[7]And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.**

**[8]And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;**

**[9]And put no difference between us and them, purifying their hearts by faith.**

Therefore, it was by the purpose of God and Jesus to include gentiles in the plan of salvation bec of the fact that they are one in purpose. Therefore, Jesus was not only meant for the lost sheep of Israel bec he purposed likewise with God to have the gospel reach the gentiles, therefore what it means by sent only to the lost sheep of Israel was in essence sent to them before his death but after death his ministry through the apostles includes gentiles so as validated by his purpose that the gospel is for gentiles also.

Furthermore, God and Jesus are in agreement accdg to another Muslim site, therefore both are in agreement that preaching the gospel is for gentiles also disproving the allegation that Jesus was meant only for the Jews as it say:

From [http://www.jewsforjudaism.org](http://www.jewsforjudaism.org/):

Question: In John 10:30 Jesus says, “I and the Father are one [hen].” Doesn’t this show that they are one in essence?   
   
This statement does not suggest either a dual or triune deity. What John’s Jesus meant by the word hen (“one”) becomes clear from his prayer concerning the apostles: “That they may be one [hen], just as we are one [hen]” (John 17:22), **which means that they should be united in agreement with one another as he (Jesus) is always united in agreement with** **God**, as stated: “I [Jesus] always do the things that are pleasing to Him [God]” (John 8:29).   
There is thus no implication that Jesus and God, or the twelve apostles are to be considered as of one essence.

SUMMARY: GOD AND JESUS ARE ONE IN PURPOSE AND AGREEMENT. GOD INTENDED PETER TO PREACH THE GOSPEL TO GENTILES. THEREFORE, BEING ONE ON PURPOSE AND AGREEMENT, THEN JESUS INTENDED TOO THE GOSPEL FOR GENTILES.

SO HOW COME JESUS WAS MEANT ONLY FOR JEWS?

**WAS JESUS ONLY FOR THE JEWS?**

Jesus said: 

**Jn 9:5 As long as I am in the world, I am the light of the world.**

“AS LONG AS I AM IN THE WORLD” would mean as long as he is present in the world. Indeed he promised his perpetual presence as he said:

**Mt 28:20 lo, I am with you alway, [even] unto the end of the world. Amen.**

How is that possible? It is whenever the church gathers. Jesus is always present whenever there is church gathering as it say,

**Mt 18:20 For where two or three are gathered together in my name, there am I in the midst of them.**

**Jesus would be in their midst of them through the “Spirit Of Christ”.**

**1Pt 1:10 . Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:**

**1Pt 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.**

That Spirit of Christ was in the prophets of old, this too would be in the Christians unto the end of the world.  Thus by being always present in the world, he is the light of the world.

But how shall we prove that “these” who have the spirit of Christ were not Jews as Jesus was sent “only” to the lost sheep of Israel?

First of all, when jesus said TEACH ALL NATIONS, Nations there taking it from the greek dictionary speaks of A RACE, A TRIBE. That is doubtful as it did not resolve it as all people ALL RACE bec it could be ALL TRIBES (of Israel).

BUT WHAT IF IT IS “ALL RACE”?

Then it validates Jesus as the light to the world—

Secondly, Jesus said, HE IS THE LIGHT OF THE WORLD. World there in the greek dictionary means **“world in the wide or narrow sense”** which would put doubt also to the certainty of the term **“world”.** It could be world in the wide sense which may mean the whole world or it could be world in the narrow sense which may mean partly of the world, pointing to a certain region, Israel.

There is nothing in there that suggests the appropriate meaning. It could be the world in the wide sense i.e the whole world or the world in a narrow sense, which could only be israel.

BUT WHAT IF IT IS WORLD IN THE WIDE SENSE?

Then it validates jesus as the light of the world-

Could it be that Jesus was indeed meant for All mankind?

How shall we prove it?

**Mt 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her.**

WHOLE WORLD?

World there is the same as above. It was not certain.

HOW SHALL WE PROVE THEN THAT JESUS IS THE LIGHT OF THE WORLD INDEED?

There are three instances wherein the gospel writers mentioned Jesus as the light of the world. It was by Luke and Matthew and Peter.

Luke’s account:

**Lk 2:25 . And, behold, there was a man in Jerusalem, whose name [was] Simeon; and the same man [was] just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.**

**Lk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.**

**Lk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,**

**Lk 2:28 Then took he him up in his arms, and blessed God, and said,**

**Lk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:**

**Lk 2:30 For mine eyes have seen thy salvation,**

**Lk 2:31 Which thou hast prepared before the face of all people;**

**Lk 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.**

Luke in the book of Acts:

**Ac 15:13 And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me:**

**Ac 15:14 Simeon (above verses)  hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.**

**Ac 15:15 And to this agree the words of the prophets; as it is written,**

**Ac 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:**

**Ac 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.**

Matthew’s account:

Mt 12:15 But when Jesus knew [it], he withdrew himself from thence: and great multitudes followed **him, and he healed them all;**

**Mt 12:16 And charged them that they should not make him known:**

**Mt 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,**

**Mt 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment (krisis: divine law) to the Gentiles.**

Peter’s account:

**1Pt 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

**It was by Jesus Christ that this holy nation was made a holy priesthood. These holy nation were given, too the right to offer sacrifices to god and that is through Jesus.**

**1Pt 2:5 Ye also, as lively stones**

**are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.**

This holy nation was not a people of God indicating that these were Gentiles. They become a holy nation through Jesus thus Jesus was also meant for the gentiles.

**1Pt 2:10 Which in time past [were] not a people, but [are] now the people of God: which had not obtained mercy, but now have obtained mercy.**

Those were purely testimonies from Jesus disciples—which were corroborated by these three things:

 The prophecy that foretold the collection of God’s biblical manuscripts.

**Isa 34:16 Seek ye out of the writing of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.**

It speaks of the bible manuscripts. Luke and Matthew and Peter being included in the writing of the Lord by it verifies their significant truthfulness. They were indeed approved as reliable witnesses. Matthew, Luke and Peter testifying that jesus is the light to the gentiles, and being credible witnesses as implied by being part of the writing of god is therefore confirming reality-jesus is the light of the world!

 The prophecy of a servant that would be light to the gentiles.

**Isa 49:6 And he said, It is a light thing that thou shouldest be my servant TO RAISE UP THE TRIBES OF JACOB AND TO RESTORE THE PRESERVED OF ISRAEL I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

That light to the gentiles would raise up the tribes of Jacob.

**Am 9:11 In that day WILL I RAISE THE TABERNACLE OF DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

**Am 9:12 That I may inherit the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

How was the tabernacle fallen?

**Jer 10:20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they [are] not: [there is] none to stretch forth my tent any more, and to set up my curtains.**

**Jer 10:21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.**

The tabernacle has fallen bec the pastors were astray—they did not seek God thus the people were scattered and become lost sheep.

**Jer 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away [on] the mountains: they have gone from mountain to hill, they have forgotten their resting place.**

God promised the tabernacle to be raised as in the days of old—it was days of righteousness.

This would be the picture of that “as in the days of old”.

**Zch 8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.**

**Zch 8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.**

**Zch 8:6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.**

**What is marvelous in that picture is that they do things in righteousness.**

**Zch 8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;**

**Zch 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.**

How should the tabernacle be raised so that it would be as in the old days of righteousness? It was through the righteous pastor, prophet or shepherd to bring back the lost sheep to righteousness. Jesus fulfilled that mission, he was sent to the lost sheep.

But there is a noticeable part, the one who raise the tabernacle would inherit the Gentiles—Has Jesus ever fulfills that?

Yes if we prefer believing Luke, Matthew and Peter and believing the prophecies.

WHO WAS SENT TO THE LOST SHEEP TO RAISE THE TABERNACLE OF DAVID?

Jesus only—

Thus he too was the one meant to inherit the Gentiles.

**Ps 82:8 Arise, O God, judge the earth: for thou shalt inherit all nations (gowy: gentile nation).**

RAISING THE TABERNACLE OF DAVID IS THE REASON THAT HE MAY INHERIT THE GENTILES.

**Am 9:11 In that day WILL I RAISE THE TABERNACLE OF DAVID**

**Am 9:12 THAT I may inherit the remnant of Edom, and of all the heathen,**

THAT BEING A LIGHT TO THE GENTILES!

**Isa 49:6 And he said, It is a light thing that thou shouldest be my servant TO RAISE UP THE TRIBES OF JACOB AND TO RESTORE THE PRESERVED OF ISRAEL I WILL ALSO GIVE THEE FOR A LIGHT TO THE GENTILES…**

**C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\DCD21DD8.tmp**Question #1: Did Muhammad first preached to the lost sheep before preaching to the gentiles?

THE GENTILES WHO WOULD SOON BECOME PART OF THE TABERNACLE WERE CALLED BY GOD’S NAME.

When was Muslims called by the name of God, as “city of YHWH” as Israel was called or “church of god” as Christians are called–by the name of god, as YHWH or GOD?

**Am 9:12 That I may inherit the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

**C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\38C8B9A6.tmp**Question #2: were the arab muslims ever called in the name of God such as people of God or The church of God?   
That light to the gentiles would restore the preserved of Israel. Preserved (natsar: Guarded; refer to Luke 15:3-7) in the sense that they were “sheep” as Jesus said, I am not sent but to the lost sheep of Israel. He converted 500 during his ministry, were they the only lost sheep?

**Jn 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.**

HOW LONG IS THAT “BRINGING THE OTHER SHEEP TO THE FOLD”?

**Mt 28:19 Go ye therefore, and teach all nations (Israel?) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**Mt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.**

It would be unto the end of the world.

And that includes Gentiles as he is a light to the gentiles.

**Jn 12:32 And I, if I be lifted up from the earth, will draw all [Israel?] unto me.**

If Jesus remains to be a prophet seeking only the lost sheep of Israel as he said: TEACHING ALL NATIONS (Israel?); WILL DRAW ALL (Israel?) UNTO ME unto the end of the world, then he remains to be a prophet to them, unto the end of the world—right?–as jesus would always be with the church to the end?!

**C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\25A39CA4.tmp**Question #1: would there be two existing prophets of Israel now, Jesus and Muhammad? And two “true” religion!?

**C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\A546BE52.tmp**Question #2: if Jesus is still an existing prophet of Israel, would it not prove the preservation of the Gospel?

The gospel is to be preached into all the land. The gospel that Jesus preached would be meant for all the land. It was specific which land is that, the terrene part of the globe.

**Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

**world**in Greek:

**oikoumene  oy-kou-men’-ay**

**feminine participle present passive of G3611 (as noun, by implication, of G1093);**

**land, i.e. the (terrene part of the) globe; specially, the Roman empire.**

It would only imply that the gospel which was preached by Jesus would be preached into ALL the land, the terrene part of the Globe. If it was meant for the Jews to be present over all the world, for the gospel to be preached to all the world as the proper interpretation of MT24:14  as he said, “I am not sent but to the lost sheep of Israel” then, when would that happen? It did not happen yet. If it happens after muhammad that the gospel would be preached over all the world, exclusive for jews then it falsifies islam as the only true religion, right? Bec it would only means,there would be two true unmerging religion existing in the world today, which is unlikely, as Islam don’t do baptism, as jesus preached, or the Eucharist.

If so, that the gospel is only for jews, it means the prophecy “a light to the gentiles” were not intended for Jesus and Luke and Matthew and Peter were lying—but would that be a reality?

Nope!

IN FACT, THE GOSPEL IS FOR ALL MANKIND.

**REV14:6 HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH AND TO “EVERY NATION” AND KINDRED AND TONGUE AND PEOPLE…**

Likewise, Jesus rule is over all language, people and race. Thus he was not or ever would be for Jews only!

**Daniel 7:13-14**

**[13]I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**[14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

Therefore, by these verses, it verifies the fact that jesus was meant for all race, all language, as Israel and gentiles.

Logically, Jesus is the light of the world. The world being, Israel and gentiles.

What does it mean therefore by saying, Jesus was sent only to the lost sheep of Israel?

Logically, Jesus was sent to the lost sheep only during his incarnation, before his death but after death when he resurrected, his coverage become international through the church.

What do you think?

**MUHAMMAD IS NOT THE LIGHT TO THE GENTILES OF ISAIAH 42**

Muslims endorse the idea that Muhammad is the light of the gentiles as they say regarding Isaiah 42:

Isaiah 42 describes Muhammad

1- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.g

Until “…delighted”

If we consider “mine elect” as a noun then Mine elect = God’s elect = Mustafa (in Arabic) the name of our Prophet Muhammad Mustafa (SAV). Otherwise it is true for all prophets of God.

My response:

Mine elect was biblically not intended as a name but even if its a name Mustafa in arabic, logically, it refers to the real light of the gentiles–Jesus Christ, the light of the world.

**John 9:5**

**[5]As long as I am in the world, I am the light of the world.**

Jesus is the light of the world as long as he is in the world. Is he still in the world? Yes as he claimed:

**Matthew 18:20**

**[20]For where two or three are gathered together in my name, there am I in the midst of them.**

After “..delighted…”

All prophets after Jacob (pbuh) mentioned in the Bible came for Israelites not Gentiles. This includes Jesus (pbuh) (look Matthew 15:21-26, Matthew 10:5-6 and many more). And Jesus (pbuh) did not stay on earth long enough to do that. But Muhammad (pbuh) was a Gentile and he brought message and judgment to Gentiles first.

My response:

Jesus brought forth the law and judgment to the gentiles through the apostles first then logically through the preachers as his spokespersons as it say:

**Matthew 10:40**

**[40]He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

**2 Corinthians 13:3**

**[3]Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.**

The apostles/preachers were speaking in behalf of Christ to the gentiles thus its Christ bringing the message through spokespersons and that is for all nations as it say:

**Matthew 28:19-20**

**[19]Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**[20]Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**

2- He shall not cry, nor lift up, nor cause his voice to be heart in the street.

Here the word “not cry” is used as “not complain about the duty that I gave him” because we see in verse 13 God says “… he shall cry”. There is a difference between these two using of the word cry. Now if we read your Bible Matthew 26:39-42, we can not say that Jesus (pbuh) never complained.

My response:

Jesus did not cry, which biblically is not to defend himself in the human court of the Roman government. He did not defend himself but kept silent like a dumb sheep to the slaughter. He was silent in terms of self-defense as it say:

**Acts 8:32**

**[32]The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:**

**Mark 15:3   
[3]And the chief priests accused him of many things: but he answered nothing.**

But if you read the life of Muhammad (pbuh) , the history of Islam you cannot find even one complaining word of Muhammad (pbuh) about the mission (duty) that given by God Almighty.

3- A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

This is true almost all prophets.

My response:

It speaks about Jesus who endorses to not oppose evil as the contextual meaning “a bruised reed shall he not break”. Meaning, in terms of death penalty we must not oppose the evil act in such a way not to kill criminals but rather to imprison the bruised reed than kill them as it say:

**Matthew 5:38-39**

**[38]Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (death penalty)**

**[39]But I say unto you, That ye OPPOSE NOT EVIL: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

Muhammad broke bruised reeds as he killed captives such as banu quraisha.

4– He shall not fall nor be discouraged, till he had set judgment in the earth: and the isles shall wait for his law.

Until “earth:”

Jesus (pbuh) couldn’t finish his mission which had continued only for ~3 years. He fall and discouraged (you will find many places in NT about this) and he couldn’t set judgment in the earth, because his followers were a few and they had little faith (you will find many places in NT about this). And yet they “forsook him and fled” at the time that Roman soldiers came to arrest Jesus (pbuh). And Jesus (pbuh) himself says “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence ” John 18:36

My response:

Jesus was never discouraged in regards to setting up the judgments of the gospel through preaching so when in terms of preaching, he was never discouraged. Indeed Jesus completely established the judgments of the gospel that is heaven and hell and excommunication etc… through his spokespersons as i elaborated above. They have the complete judgments as they have the complete judiciary form of the gospel (the law) in their midst as it say:

**2 Peter 1:3**

**[3]According as his divine power HATH GIVEN US ALL THINGS PERTAINING UNTO LIFE AND EUSEBEIA (PIETY/RELIGIOUS DEVOTION), through the knowledge of him that hath called us to glory and virtue:**

Though there is a time that he seemed discouraged but it was not in regards to setting up the judgments and the law so logically, the prophesy was about being not discouraged in setting up the law which necessarily was in terms of preaching–or evangelical ministry.

Never did the verse insinuate that setting up judgment is to establish a state ruled by his law. It could be by having a religious government–a church, his people bound by his law.

But Muhammad established a state and ruled with his law that given by God. Therefore he set judgment in the earth and he did not fall and he was not discouraged.

After “earth:”

Here God says “his law”, and in verse 9 says “former things come to pass”. This means that he (new prophet) will bring new law. But if we read the Bible again, we see that Jesus (pbuh) says Matthew 5:17 “Think not I am come to destroy the law, or the prophets: I am not come to destroy but fulfill”. And if we read further we understand that Jesus (pbuh) did not come with new law.

But Muhammad (pbuh) came with new law.

My response:

Christ brought a new law as the old law passed away as it say:

**Luke 16:16**

**The law and the prophets were until john since that time the kingdom of god is preached…**

Christ brought a new covenant does necessitates a new law as the old law was dead–or until john only.

**Hebrews 8:8-10,13**

**[8]For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:**

**[9]Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.**

**[10]For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**

**[13]In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

What jesus meant by: “Think not I am come to destroy the law, or the prophets: I am not come to destroy but fulfill” is to fulfill the law (not the old law bec it was dead Luke16:16) regarding it concerning himself only. Meaning he would fulfill the law that speaks about him only and not the whole law bec it was dead–or until john only as it say:

**Luke 24:44**

**[44]And he said unto them, These are the words which I spake unto you, while I was yet with you, THAT ALL THINGS MUST BE FULFILLED which were written in the law of Moses, and in the prophets, and in the psalms CONCERNING ME.**

as you can see, clearly, the old law was dead and jesus introduced a new law–the gospel, and nothing of the muslim assertion is correct bec the law Jesus fulfilled was the law concerning himself and never concerning the old law as it was dead further as it say:

**Romans 10:4**

**[4]For Christ is the end of the law for righteousness to every one that believeth.**

**1Tim 1:9**

**The law was not made for a righteous man…**

6- I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.   
Muhammad (pbuh) is a descendent of Abraham (pbuh) and came to Gentiles.   
7- To open blind eyes, to bring out prisoners from prison, and them that sit in darkness out of the prison house.   
“To open blind eyes”. If we read verse 19 we will see more clearly that the word blind is used as idiom.   
Meaning, he will show people the things that they did not know and will show people how to comprehend God and His message.   
Prison is used as an idiom too. If a spirit doesn’t know God and doesn’t obey Him, then that spirit is in prison of Satan, and that person is prisoner of Satan. By accepting oneness of God and by obeying Him, the spirit of a person will be free and this makes that person free from prison of Satan. And in verse 8 God clearly states what He meant.   
8- I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.   
(With explanation of verse 7) we understand that the person that God is talking about will come to a place that people worship idols as their gods. If we read verse 17, we may understand this better.   
From verses 7 and 8, we understand that God is not talking about Jesus (pbuh) but Muhammad (pbuh). Because Jesus (pbuh) came to Israelites and they were not worshipping idols. But Muhammad (pbuh) came during the Jahilliya (ignorance) period of Arabs and destroy the idols. If we read verse 17, it will be understood more clearly.

My response:

Though nothing in particular in the verse say directly that the light of the gentiles would minister in times of idolatrous nations, it implies, he does. Jesus ministry on earth initially was during incarnation and afterwards through spokespersons. Through this integral process, his spokespersons speaking in behalf of him like Paul encountered idolatry thus being in behalf of Christ, the merit of Paul’s ministry is to Christ thus Christ preached through spokespersons. Nothing in the prophesy insinuate a direct participation of the prophet as qualification to be a light of the gentiles but biblically through spokespersons:

**Matthew 10:40**

**[40]He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

**2 Corinthians 13:3**

**[3]Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.**

As we read in verse 4 and my explanation of it, the person, God is talking about, will come new law. And this person cannot be Jesus (pbuh) because of the reasons stated above. This person is nobody but prophet Muhammad (pbuh).   
10- Sing unto the Lord a new song, and his praise, ye that go down to the sea, and all that is therein; the isles and inhabitants thereof.   
If you want to hear this new song please listen to someone reciting the Qur’an. The new song that God talking about is Noble Qur’an. If you hear how people recite the Noble Qur’an, you will understand what God is talking about.   
11- Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.   
12- Let them give glory unto the Lord, and declare his praise in the islands.

My response:

Kedar would be Christianized as it say:

**Matthew 24:14**

**[14]And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

**Revelation 14:6**

**[6]And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

Kedar being accustomed to Islamic recitation of Quran as primarily, their song would soon embrace a new song, that is the christian gospel songs, during when it would be christianized.

Lastly, below is my explanation why the light of the gentiles is christ and not muhammad firstly bec that prophet would restore the sheep of Israel as it say:

**Isaiah 49:6,8**

**[6]And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

**[8]Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isaiah 49:9-10**

**[9]That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

**[10]They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.**

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ASSESSMENT:

That servant of god is a light to the gentiles, a covenant for the people, to free prisoners out of prison and darkness, and most emphatically,

TO RAISE UP THE TRIBES OF ISRAEL AND TO RESTORE THE PRESERVED OF ISRAEL!

WHEN IS THAT?

**Ezekiel 37:22-28**

**[22]And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:**

**[23]Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.**

**[24]And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

**[25]And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.**

**[26]Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.**

**[27]My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.**

**[28]And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.**

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WHEN WOULD THE SERVANT OF GOD, RESTORE THE PRESERVE OF ISRAEL TO GIVE THEM LIGHT?

The verse above say, after they become one nation, when they returned from exile. From then, they would be gods people forever more. Historically, they were one nation on 1948. Before that they were not, thus it is during our generation that restoration of Israel as gods people would happen! Not during Muhammad’s time.

Who would restore the preserved of israel, into righteousness?

It could not be muhammad as jesus was the last prophet sent to israel thus rendering muhammad a false prophet to israel!

**Mark 12:1-9**

**[1]And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.**

**[2]And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.**

**[3]And they caught him, and beat him, and sent him away empty.**

**[4]And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**

**[5]And again he sent another; and him they killed, and many others; beating some, and killing some.**

**[6]Having yet therefore one son, his wellbeloved, HE SENT HIM ALSO LAST UNTO THEM, saying, They will reverence my son.**

**[7]But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.**

**[8]And they took him, and killed him, and cast him out of the vineyard.**

**[9]What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.**

These sent servants killed and stoned were prophets thus the last sent was the last prophet. It was Jesus Christ, the last prophet of god!

**Matthew 23:37**

**[37]O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!**

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By this simple correlation of context, we could deduce the reality that Islam is false religion as it was by a false prophet, bec jesus is the last prophet. Matter of fact is, Islam would war against god.

MUSLIMS SAY: “”ISLAM WILL DOMINATES THE WORLD””

THUS,

**Zechariah 14:2-3**

**[2]For I will gather all nations (islamic countries) against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

**[3]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

**Revelation 16:14**

**[14]For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.**

As you can see, biblical pronouncement has logically make Islam anti-god, an enemy of god! And Muhammad a false prophet, thus it could not be the servant spoken of by isaiah!

Fact is, evangelism of Christ through his spokespersons is for every nation as it say:

**Revelation 14:6**

**[6]And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

**Daniel 7:13-14**

**[13]I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**[14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

MYTH DEBUNKED: MUSLIM 38 REASONS WHY JESUS IS NOT GOD!

Below is the Muslim attempt to falsify Jesus as God. My answers would be after each of the Muslim concept.

**■ 38 Simple Reasons Why Is Jesus Not God :**

1- God Doesn’t Change His Nature (Malachi 3:6)

Yes! God doesn’t change in nature. It means he don’t transmutate or change his form. He cannot turn into a dog, rat or cockroach. He cannot even turn into a man as it say,

**James 1:17**

**[17]Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no parallage (transmutation) neither shadow of turning.**

Jesus likewise in his original state, a spirit, cannot transmutate, as it say,

**Hebrews 13:7-8**

**[7]Remember them which have the rule over you, who have spoken unto you the word of God…**

**[8]Jesus Christ the same yesterday, and to day, and for ever.**

As you can see, Jesus in his original state, as the word of god, cannot change, or can become man. That word, a spirit, called god in john 1:1 is the same yesterday, today and forever. That word in john1:1 is god. It is a spirit as implied, that he never become man but he indwells in a human body as it say,

**Hebrews 10:5**

**[5]Wherefore when he (the word) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body (human body) thou hast prepared for me (the word)..**

As you can see, the word in john 1:1 called god, did not become human but he possessed a human body. He indwells inside it logically and was born of mary thus he was the son of mary, a son of man. He did not transmutate or change. He was intact as the word, a spirit called god!

An objection though is in john 1:14 where it say, the word become a human being.

True. It did say, the word become human being, but looking in the greek terminology, the word used was **ginomai** which means **“to literally or figuratively become”,** therefore giving us a dilemma, did the word become human being literally or figuratively?

The word did not literally become a human being as suggested by Heb10:5 wherein he only indwells in a prepared human body, thus a clear proof that Jesus in his original nature as the word did not transmutate or change but instead he entered a human host therefore the correct interpretation of john1:14 is the word figuratively become human being and not literally. Figuratively, that is by possessing a human body, or indwelling inside a human host and not literally becoming the human body.

It is more corroborated by his words:

**“Before Abraham was, I am” “I came down from heaven”**

These claims speak not of his human component bec the human body was not before abraham nor did it come from heaven. It therefore speaks of the word, the god in john 1:1 and the one “indwelling” in the human host that came from heaven.

As you can see, the component of jesus is man and god thus he is both son of man through mary and son of god through god who literally begot him.

2- GOD Almighty is Greater than Jesus. (John 14:28 )

TRUE. God is greater than Jesus yet they are equally god. Likewise, mankind is equally human beings but as individual, some are greater than the others in terms of power and authority, knowledge, etc…Example: a father is greater than his son in a household, yet as a human being, they are equally human.

Likewise, Jesus and god are equally god yet in power and authority, god is greater than Jesus.

Jesus at one time renounce his equal nature with god by becoming a servant (Phil 2: 5-7), thus during his incarnation as a man, they were unequal, though they are one god, they were unequal but after being glorified back to his original state, they become equal, as it say,

**John 17:5**

**[5]And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

**Colossians 2:9**

**[9]For in him dwelleth all the fulness of the Godhead bodily.**

3- No one is “Good” including Jesus.Only GOD is” Good” (Luke 18:19)

NO. it did not say, Jesus is not good. Jesus was asking the man if he knew the reason why he called him good. Jesus explained that only god is integrally good. He did not say, god almighty, to mean that only god almighty is good. He only said, god. Thus, he was confirming that he is good bec he too is god.

**1John 5:20**

**The son has come…this is the true god and eternal life**

**Hebrews 1:8-9**

**[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.**

**[9]Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**  
In verse 10, he was the creator thus logically, Jesus was god.

4- Jesus said he doesn’t know when the Hour will come. Only GOD Knows. (Mark 13:32)I

Yes. Jesus had imperfect knowledge. What makes him not god?

What biblical truth tells us that if he lack knowledge then he’s not god?

There are verses which say, god knows all things. It was not referring to ALL gods but to god almighty alone.

Nothing in the bible that confirms that if jesus lack knowledge then he is not god!

Nothing!

5- Jesus said that” OUR God is One GOD (Mark 12:29 )

Yes! It doesn’t mean if taken by context that jesus is not god.

Let’s see…

**Mark 12:28-30,32-34**

**[28]And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all (in the Torah)?**

**[29]And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

**[30]And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

**[32]And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:**

**[33]And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.b**

**[34]And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.**

 As you can see, the man believed in monotheism, one god only as the first commandment in the Torah which jesus replied to as something that don’t saves a man. It won’t bring you inside the kingdom. It would only bring you near, as Jesus said,

**Thou art not far from the kingdom of God.**

Meaning in jesus time, tawheed or monotheism won’t save you bec you’re just not far from the kingdom, you’re near but not inside the kingdom. It means, you’re not saved,bec you’re near the kingdom yet still, you’re outside it, as it say,

**Luke 13:28**

**[28]There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.**

Therefore, tawheed or monotheism is not a way to salvation.

6- Jesus also said “My GOD and your GOD” (John 20:17)

Yes. Jesus has a god, does it disqualify him as god?

How?

Prove!

Where in the bible say, that god, unequivocally not referring to god almighty, means, to have no god?

God, in essence, have no general definition applicable for all gods. Sometimes the word God when referring to jesus means differently when referred to god almighty. God, logically, when referred to god almighty has no essence of being a servant or son, but when referring to jesus implied the essence of a servant and son. Therefore the word god has different application, or meaning depending to whom it is referred to. God is a nature a shape, a body, such as a human being is a body.

**Philippians 2:6**

**[6]Who, being in the morphe (shape/nature) of God, thought it not robbery to be equal with God:**

Jesus and god have the same shape or nature called god, yet they have diversity but naturally god. As mankind have the same human nature, in terms of function, as mind functions for thinking yet they have diverse IQ. Jesus and God likewise carry some specific diversity yet equally god!

The question is, where can we read that god means to have no recognition of other god?

When god said to Israel, I am god there is none else, he was imposing to Israel to worship no other god but him thus when he said it, by context, god was implying,

**“I am god and there is none else for Israel”**

Bec when the advent of jesus was realized, God made a change. He introduced jesus as god:

**Hebrews 1:8-9**

**[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.**

**[9]Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**In verse 10, he was the creator thus he was god, too.

7- Jesus bowed his face down to the ground to GOD Almighty. (Matthew 26:39)

Same answer with #6

8- Jesus was tempted by satan for 40 days (Mat1:4), while GOD Almighty can not be tempted (Jacob 1:13)

Yes. Jesus and god have differences in their nature as god!

9- Jesus said he is a man (John 8:40)10- God is neither a man nor a son of a man (Numbers 23:19)

Yes. Jesus said he is man but he didn’t say he is only a man, or prophet or servant etc..Jesus was composed of a human body and the word, a spirit, a god as elaborated in john 1:1 which came down to earth and possessed or “indwells” in the prepared human body as suggested in Heb10:5 as I answered in #1.

That word, a god, inside the human body is not man. It is god!

11- No one can see god (1 John 4:20) but people saw Jesus

Yes. People could see jesus, but the god inside him was not yet seen!

12- God is the living and everlasting (Habakkuk 1:12)

Yes! God almighty is everlasting, no beginning and end. Jesus was begotten by god himself from his bosom literally thus he has an inception, a beginning.

There was no definition of god in the bible as everlasting. The everlasting God refers to god almighty, and not as definition of God in general terms. It is not referring to all god!

13- Jesus always confessed he is just a prophet sent by god (Matthew 21:10-11)

Yes! A prophet and god!

14- God Declare Himself to be God, Jesus didn’t (Ezekiel 20:20)

Yes! Jesus admitted though not to personally divulged his god identity as he said,

**John 7:18**

**[18]He that speaketh of himself (his god identity) seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

Is there a problem with their differences?

Men are all equally humans yet they have diversities! Why is god an exception?

15- Jesus told his real mission was to preach not sacrifice Mark1:38)

**Mark 1:38**

**[38]And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.**

True! But he didn’t say, his mission was to preach ONLY! nothing of that sort. He said, his blood is for remission of sins thus logically, his mission is likewise as sacrifice.

**Matthew 26:26,28**

**[26]And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.**

**[28]For this is my blood of the new testament, which is shed for many for the remission of sins.**

16- Jesus desired Mercy not Sacrifice (Matthew 9:13)

Yes! Mercy not animal sacrifice as further collaborated,

**Hebrews 10:4,6,8-10**

**[4]For it is not possible that the blood of bulls and of goats should take away sins.**

**[6]In burnt offerings and sacrifices for sin thou hast had no pleasure.**

**[8]Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**

**[9]Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**

**[10]By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

**Indeed, burnt sacrifice is not desired but jesus as sacrifice is god’s will such that jesus sacrifice is once for sanctification of all!**

17- Jesus refered himseld as Servant: Matthew 10:24, 24:45, 12:18 John 13:16

18- Referred himself as Prophet:Matthew 8:20 13:16,21:11, Mark 6:15, 6;4, 9;37, Luke 7:16, 9:8, 9:19, John 13:17, 7:16, 6:14, 7:40

19- Referred himself as Son of Man:Matthew 5:9, 17:22, 8:20, 18:11, 26:2, Luke9:22, John 5:27

20- Referred himself as a Slave: John 13:16, Matthew 10:24

21- Referred himself as a Student: Matthew 10:24

#17-21 are answered in the same context of #9.

22- Father is Greater than Jesus (John 14:28) How can someone can be greater than God?

Answer in #2

Why do you need to stall me by repetitive questions?

23- Jesus was taught by the Father (John 8:28)

Yes! He need to be taught bec he was born. Knowledge was not inherently affixed in his mind. What makes him not God? Don’t give theories! Give biblical concept!

There is nothing though in the bible that disqualifies jesus being a learner as “not” god. In fact he is as I’ve shown and will show later.

24- Jesus can do nothing by himself (John 5:19, John 5:30)

Yes! He cannot do anything by his own authority. What makes him not god?

As I said, don’t give me theories.

There is nothing though that disqualifies jesus having no authority of his own, to be “not” god?

In a household, the father is supreme authority, the son simply follows yet both are equally human!

25- Jesus does not even has his own doctrine (John 7:16)

Refer to #24.

26- Jesus ascend to his God (John 20:17)

So what? What makes him not god?

27- According to Christian Jesus died as recorded in Matthew 27:27-56 but Bible says that God is infinite Psalm 102:27-27

Jesus as man died. Jesus as god cannot die. The human body died. The god inside it cannot die. It is eternal.

**1john5:20**

**THIS (jesus) IS THE ETERNAL LIFE…**

Refer for further answer to #1.

28- Jesus needed to Pray, Eat, Drink and Was Helped by Woman, as stated in Luke 8:1-3 but God in Bible is self-sufficient Psalm 50:12

Yes. Diversity of God!

29- The God remain the same in nature (Hebrews 1:12)

True! 2 gods of the same nature!

30- Jesus is the same human today, yesterday and forever (Hebrew 13:8)

Wrong. It refers to his spirit nature–the word or god in john1:1 as further elaborated in Heb10:5 wherein that word or god indwells in or possessed a human host, when born was called jesus Christ.

Jesus never remained human. He became immortal and being immortal he has no human nature as physical body or flesh and blood as no human nature can enter heaven.

**1 Corinthians 15:50**

**[50]Now this I say, brethren, that flesh and blood cannot tenant in the kingdom of God; neither doth corruption inherit incorruption.**

The mere fact that the body died suggests that it is not the same yesterday today and forever bec he is immortal.

**1 Corinthians 15:53**

**[53]For this corruptible must put on incorruption, and this mortal must put on immortality.**

**Philippians 3:21**

**[21]Who shall change our vile body, that it may be fashioned like unto his (jesus) glorious body,**

Therefore, jesus as the same yesterday, today and forever refers not to his human body but to the word, or god that indwells in it as suggested in Heb10:5!

It is the true god who is eternal as it say,

**1John5:20**

**THIS (JESUS) IS THE TRUE GOD AND ETERNAL LIFE!**

The human body died therefore it is not the same yesterday today and forever! Fact is, Jesus now is a spirit in heaven—the one being said as same yesterday today and forever.  
**1 Corinthians 15:45**

**[45]And so it is written, The first man Adam was made a living soul; the last Adam, a quickening spirit.**

31- Jesus could not save anyone as he was even not able to save himself (Hebrews 5:1-8)

He is the saviour of the church.

**Ephesians 5:23**

**[23]For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.**

Why would he save himself if he intended it as sacrifice!

**Matthew 26:50-54**

**[50]And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.**

**[51]And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.**

**[52]Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

**[53]Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

**[54]But how then shall the scriptures be fulfilled, that thus it must be?**

32- Jesus said he was send to lost sheep of Israel(Matthew 15:24)

Yes! Sent to the lost sheep only before his death but afterwards, his coverage is all people of all language.

**Daniel 7:13-14**

**[13]I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**[14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve/worship him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

**Revelation 14:6**

**[6]And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

Therefore, he is not only for lost Jews but for all kinds of people.

33- God can not be born and perhaps form his own creation

Perhaps???? Perhaps is a stupid evidence.

He was born by god himself.

**John 1:18**

**[18]No man hath seen God at any time; the only begotten god which was in the bosom of the Father, he hath declared him.**

**Hebrews 1:5**

**[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?**

34- Jesus never said people to worship me

Yes! But consented for it. He allowed it during his incarnation, in the future though, he would be worshipped by all kinds of people of different language.

**Daniel 7:13-14**

**[13]I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**[14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve/worship him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

35- Jesus did not Teach Trinity

Trinity is false.

36- God is the essence of the worship. He is the object of worship. Had Jesus been God, he would have told people to worship him. Truly, he did the exact opposite as in Matthew 15:9

Jesus is worshipped.

**Daniel 7:13-14**

**[13]I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

**[14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve/worship him: his dominion is an everlasting** **dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

37- Jesus never called his followers Christians, Paul did

What makes him not god?? Are you serious? You’re to falsify the deity of Christ not posturing bogus arguments. This is impertinent.

38- Jesus as a servant of God (Matthew 12:18)

Refer above **C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\C0977188.tmp**

The muslim argument was taken from this site**:** <https://www.islam-guide.com/ch3-10.htm>

**NOW, WHY DO WE BELIEVE JESUS IS GOD?**

Evaluate our biblical proof. I wont emphasize the fact that jesus represents god as he said, if you have seen me you have seen the father or the fact that he is the same identity with god as “i am” and “yhwh” but as necessary, you have to see it.

**John 14:9**

**[9]Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?**

**John 8:58**

**[58]Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.**

**Zechariah 14:3-4**

**[3]Then shall the YHWH go forth, and fight against those nations, as when he fought in the day of battle.**

**[4]And his (Jesus) feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

Nevertheless that is not the primary evidence. Below is my primary proof that jesus is god without ambiguity.

**John 1:1**

**[1]In the beginning was the Word, and the Word was with God, and the Word was God.**

**Hebrews 1:8-9**

**[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.**

**[9]Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**

In Hebrews 1:10, the son of god was the creator of the universe thus imputes his being true god.

Finally,

**1 John 5:20**

**[20]And we know that the Son of God is come, and hath given us an understanding, that we may 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.**

The true god is the eternal life. Who is the eternal life?

**1 John 1:2**

**[2](For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)**

The eternal life who is the true god is not the father but the one with him. Who is it?

**John 14:6**

**[6]Jesus saith unto him, I am the way, the truth, and the life (eternal): no man cometh unto the Father, but by me.**

Jesus is the eternal life who is with the father therefore he is the true god. Clearly, all these verses corroborated the fact that jesus is true god!

What does it mean therefore by these:

**John 17:3**

**[3]And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

By context, bec jesus is likewise true god suggests that god is the only true god residing in heaven, jesus referring his speech to heaven as he prayed therefore when he said, god is the only true god, his reference point was heaven therefore implying, that god being the only true god refers of his sole residency in heaven as the sole true god as the other true god is on earth.

Meaning, god is the only true god residing in heaven as the other true god is on earth.

How come?

Logically bec jesus is likewise true god!

**1 Timothy 2:5**

**[5]For there is one God, and one mediator between God and men, the man Christ Jesus;**

It means, there is one god to whom jesus mediates man with. It doesn’t mean there is a single existing god. Jesus only deals with one god as mediator.

That is contextually bec jesus is true god!

**1 Corinthians 8:6**

**[6]But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**

It simply means there is one god as source of all things. It don’t mean there is a single existing god. Jesus is god but he is not the source of all things.

Therefore, having nothing, such as an unambiguous verse that confirms one god as a single existing god, it is biblically conclusive that jesus is true god.

Let’s look at it again:

**1 John 5:20**

**[20]And we know that the Son of God is come, and hath given us an understanding, that we may 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.**

The true god is the eternal life. Who is the eternal life?

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**[2](For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)**

The eternal life who is the true god is not the father but the one with him. Who is it?

**John 14:6**

**[6]Jesus saith unto him, I am the way, the truth, and the life (eternal): no man cometh unto the Father, but by me.**

Jesus is the eternal life who is with the father therefore he is the true god. Clearly, all these verses corroborated the fact that jesus is true god! Moreover:  
**John 1:1 THE WORD WAS GOD!  
Heb 1:8-10  
Unto the son he saith…**(what did god say concerning his son?)  
**Thou o lord in the beginning laid the foundation of the earth and the heavens are the works of thy hands.**

So the son was a creator therefore he is God.

**JESUS DESTROYED TAWHEED (MONOTHEISM)!**

Here is the principle of monotheism or tawheed, a believer of it and jesus judgment regarding its application:

**Mark 12:28-30,32-34**

**[28]And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all (in the Torah–Matt22:36)?   
[29]And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:    
[30]And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.    
[32]And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:   
[33]And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.b   
[34]And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.**

As you can see, the man believed in monotheism, and all the aspect of it as loving god and man. One god only as the first commandment in the Torah which jesus replied to as something that don’t saves a man even having love for god and man. It won’t bring you inside the kingdom. It would only bring you near, as Jesus said,   
**Thou art not far from the kingdom of God.**   
Meaning in jesus time, tawheed or monotheism won’t save you bec you’re just not far from the kingdom, you’re near but not inside the kingdom. It means, you’re not saved,bec you’re near the kingdom yet still, you’re outside it, as it say,

**Luke 13:28   
[28]There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.**

Therefore, tawheed or monotheism as prescribed in the torah is not a way to salvation, if after knowing the need for Christianity, which necessitates submission to Christ. Therefore, necessitates the belief of two gods as object of worship afterwards the time of jesus incarnation.

Thou art not far from the kingdom of God.

That as compulsory, is the plight of tawheed believers. They are near the kingdom yet still outside it, implying, damnation! If by knowledge you reject christ!

**John 3:18**

**[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.**

**Hebrews 10:26**

**[26]For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking of judgment and fiery indignation.**

If you have knowledge of the truth that jesus is the way to salvation and that he is god and you wilfully rejects him, youre condemned no matter how you love god with all your heart, in your monotheism. Having monotheism don’t brings you inside the kingdom. It placed you near were there is gnashing of teeth and hell.

Thou art not far from the kingdom of God.

**Luke 13:28**

**There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.**

Being outside the kingdom means you don’t have the kingdom in you as it say:

**Luke 17:20-21**   
**[20]And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:**   
**[21]Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

When you die having no kingdom in you after your knowledge of Christ, is tantamount to be near the kingdom or as Jesus say:

**Thou art not far from the kingdom of God.**

yet you’re still outside it bec you have no kingdom of god within you. YOURE OUTSIDE THE KINGDOM THAT IS WITHIN EVERY BELIEVER. To have the kingdom within you is tantamount to salvation. To be outside the kingdom no matter how near is tantamount to damnation. Logically, you die having no kingdom in you which is tantamount to damnation bec you’re not far from the kingdom meaning youre just near yet having no kingdom in you. Bec how could you be in the kingdom if you rejects that Jesus is god?

**John 3:18**

**[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.**

Jesus said: “seek ye the kingdom of god…”

He also said: “thy kingdom come…”

Meaning, the kingdom of god was already on earth and for a monotheist to be “not far from the kingdom…” then he is near it yet not inside it. He is not under the jurisdiction of god. He is not under his rule. He is an outsider.

Monotheists are not under god’s jurisdiction. They are not under god’s rule. Therefore it must be christian. And for saying that, there is need to believe in crucifixion, resurrection and the deity of christ.

CONCLUSION: TAWHEED OR MONOTHEISM IS NOT THE WAY TO SALVATION! CHRIST IS…

**John 14:6**

**[6]Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

By this reality, it clearly illustrates how jesus directly destroyed monotheism, in all its facets–judaism, Islam etc…

**BIBLE SAID, ISLAM IS THE ENEMY OF GOD!**

Bible indeed said that. Islam is the enemy of God. It confirmed beforehand the falsehood of islam and its inherent nature as archrival of god.

First of all, god said, there is no religion of god emerging from Arabs, the lineage of Ishmael as the religion of god would be from the lineage of Isaac!

**Genesis 17:5,7**

**[5]Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.**

**[7]And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.**

The covenant was, for god to be a god to the people. Which people?

**Genesis 17:20-21**

**[20]And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.**

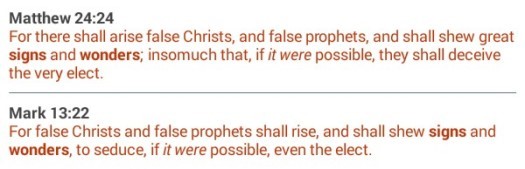
**[21]But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

The covenant THAT GOD WOULD BE THEIR GOD was not for Ishmael and his seed but for Isaac and his seed. Logically, expressing the truth that nowhere did god intended a true religion as coming from Ishmael’s Arabs but from isaac’s progeny.

That proves islam as false religion!

They would argue, but…but…quran is full of miracles, signs and wonders, such as precognition of factual science! This could not be from anyone other than god!

Yes! Indeed as god foretold, he would give signs and wonders to false prophets and as jesus likewise foretold that false prophets could show signs and wonders as it say,

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God said beforehand, that he would give false prophets as muhammad et al, signs and wonders such as prophecies and factual science, that would come to pass in the future or would be a reality, fulfilled or discovered in the future as it say,

**Deuteronomy 13:1-3**

**[1]If there arise among you a prophet, (such as muhammad) or a dreamer of dreams, and giveth thee a sign or a wonder,(such as prophecies and science)**

**[2]And the sign or the wonder come to pass,(or become reality, fulfilled or discovered) whereof he spake unto thee, saying, Let us go after other supreme god, (such as allah) 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 (test) you, to know whether ye love the LORD your God with all your heart and with all your soul.**

By this reality, we know therefore that muhammad received revelation of signs and wonders from god as a form of test for bible believers whether they would follow allah bec of these signs and wonders, or to stick to the bible god.

Islam is false bec it diverts your faith from god to another god, allah which by it, confirmed what god said, that these signs and wonders he gave to false prophets is not confirmation of their divine inspiration but of their falsehood such as when muhammad persuades you towards a different god, allah, against the bible god,

Thus making islam false.

Muslims! Don’t pride yourselves from Quranic signs and wonders as beforehand, it was already predicted to be from a false prophet!

My third proof that islam is false is bec, jesus is the last prophet not muhammad!

**Mark 12:1-6,8**

**[1]And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.**

**[2]And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.**

**[3]And they caught him, and beat him, and sent him away empty.**

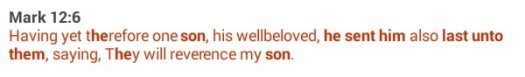
**[4]And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**

**[5]And again he sent another; and him they killed, and many others; beating some, and killing some.**

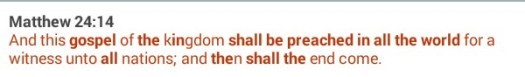
**[6]Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.**

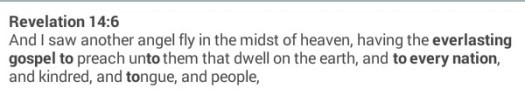
**[8]And they took him, and killed him, and cast him out of the vineyard.**

Clearly, jesus as prophet was sent last!

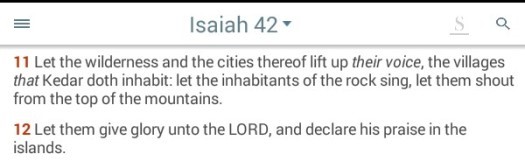
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My fourth proof is this, Christianity would be scattered in every nation preaching the gospel openly, including Saudi Arabia, as it say,

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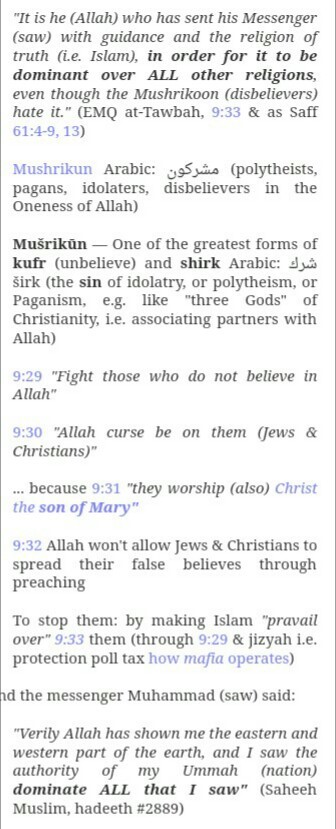
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Even kedar of Saudi Arabia would be christianized as it was prophesied as it say,

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MY FIFTH PROOF IS THIS:

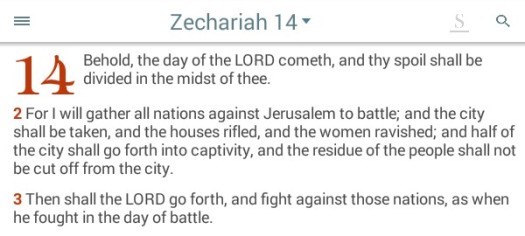
The claim that islam would dominate the whole world is by itself another confirmation that islam is false, the enemy of god. Let’s first see how they claim it and their Islamic basis.

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This reality makes islam the enemy of god. Islam as dominating the world would be a profuse reason to believe, the world would be Islamic, the government Islamic and sharia as the established law.

Therefore, the world being Islamic, it incriminated itself as the enemy of god bec of the fact that all Islamic countries when islam dominated the world such as Iran and Saudi Arabia would battle Jerusalem and god as it say,

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All nations, Islamic nations would battle Jerusalem and god thereby making islam, the ruling power over these countries, an archrival of truth and the enemy of god.

But naturally, Muslims would object. They would say, the bible is randomly corrupted, thus those verses are corrupted versions.

Though a weak argument, nothing of such sort is true.

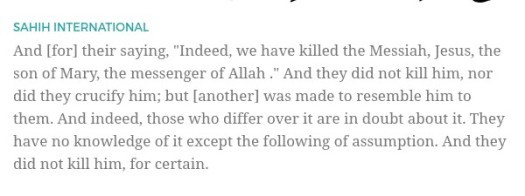
The scripture is inerrant bec if there was random corruption, why were not the prophecies and bible science corrupted?!

To prove islam is true, show a single corrupted account of bible science or prophecies, which if you do would falsify Christianity whereas if you failed, is proof to the reliability of this blog, that indeed islam is false, by biblical testimonies!

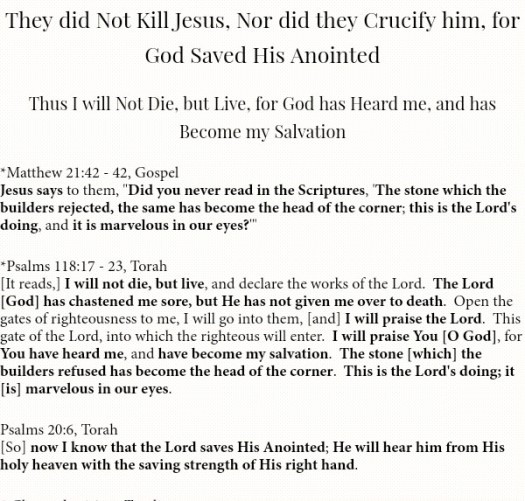
On the mean time, it is established by these biblical proofs that, in the affirmative nature of these, indeed, islam is the enemy of god!

**CRUCIFIXION MYTH: JESUS DID NOT WANT TO DIE!**

Here is Islamic apologetics, why they believe Jesus did not die:

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They likewise used the bible, out-of-context, to support their Islamic faith, as they said:

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Critical analysis:

“I will not die but live…”

“He has not given me over to death…”   
Words have meanings, establishing its meaning necessitates context, these words must have to be exact and certain, before we could agree to its veracity. It must not have loopholes for ambiguity.

Let us test the Muslims source if it is certain as how they prefer it.

“I will not die…”

“He has not given me over to death…”

Does it suggest, by all means and in any situation, he will not die?   
As you can see, there is no confirmatory guarantee that suggests he will not die as per the expanse of “all or any situation!”

Example:

The doctor said, you will not die!

But he died of old age. What the doctor really meant was, you will not die of cancer, so simply saying, you will not die, is not conclusive as it is not specific, likewise so with Jesus. There is no confirmatory guarantee that in any situation he will not die. He did not say, “I will not die in any situation!”

In which situation he will not die? Any?

It did not say.

In which death, god did not allow him to die? All forms of death threat?

**He saves his anointed.**True but was it specific in which timeframe does he saves him? Forever, all the time?

It did not say particularly in the verse. Biblical context though, has provided facts that he died, such as,

**Matthew 26:11-12,18**

**[11]For ye have the poor always with you; but me ye have not always.**

**[12]For in that she hath poured this ointment on my body, she did it for my burial.**

**[18]And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.**

**Matthew 17:22-23**

**Jesus said unto them, The Son of man shall be betrayed into the hands of men:**

**And they shall kill him, and the third day he shall be raised again.**

Therefore when jesus said, i will not die, god dont give me unto death, implies specific situation wherein he would not die, and that is other than his time–the crucifixion!, bec in context, he died. And when it say, god saves his anointed, it clearly refers to his salvation prior to crucifixion.

**John 7:6**

**My time is not yet come**

That is when he will not die, when his crucifixion is not yet at hand.

But as we see, he was crucified.

Muslims though, is contemptuous of the crucifixion, logically, as it is an adverse reality, thus finding means to dilute that reality through out-of-context biblical accounts such as saying, jesus did not want to die thus in disagreement, and as claimed, dysfunctional to the reality of crucifixion thereby concluding, the fallacy of it, by quoting this verse:

**Luke 22:42**

**[42]Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

Obviously, during this situation, he was weak, his human imperfection and weakness tolled to its potential dragging him to such, imperative decision, that if possible, the crucifixion wont pursue.

Jesus having human attributes logically, felt all human feelings, and at all points felt its weakness as it say,

**Hebrews 4:15**

**in all points (of human infirmities and weakness) tempted like as we are, yet without sin.**

**Matthew 26:41**

**[41]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**

Thus when that weakness become strong, such as possibly fear overtook him, he made an imperative human response, requesting crucifixion if possible, to discontinue, as he prayed, “if possible, take this cup!”

Muslims say, he was heard, quoting,

**Hebrews 5:7**

**[7]Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;**

Yes, he was heard bec in his prayer he was giving god 2 options:  
1. Take away the cup  
2. Do your own will  
  
God followed number 2 thus he killed him—as sacrifice!

Now, we see that jesus bec he was overwhelmed with human weakness, forced to go against god’s will, exhibited emotions proposing inhibition, yet does that mean, he don’t want to die?

Yes! Initially, during that specific time of anguish, he don’t want to die but afterwards, he was strengthened by an angel, thus he changed his mind.

**Luke 22:42-44**

**[42]Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

**[43]And there appeared an angel unto him from heaven, strengthening him.**

**[44]And being in an agony he prayed more earnestly:** (at this point, he was not yet fully strengthened as he was in agony!)**and his sweat was as it were great drops of blood falling down to the ground.**

After his initial proposal of censoring crucifixion, he then, changed his mind, after an angel strengthened his human weakness, and thereby opted for the will of god, that is, his crucifixion, as it say,

**Matthew 26:51-54**

**[51]And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.**

**[52]Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

**[53]Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

**[54]But how then shall the scriptures be fulfilled, that thus it must be?**

Logically, jesus could ask for help to stop crucifixion but he said, how could the scriptures be fulfilled such as Isaiah 53 if we always hinders its fulfillment? So as implied, by biblical context!

Now that jesus approves for his crucifixion, as he complied for the scriptures to be fulfilled, was he willing to die?

Yes! As he said, it is love when you are to die for your friends! And that, he delights in doing god’s will.

**John 15:12-14**

**[12]This is my commandment, That ye love one another, as I have loved you.**

**[13]Greater love hath no man than this, that a man lay down his life for his friends.**

**[14]Ye are my friends, if ye do whatsoever I command you.**

**Hebrews 10:5,7**

**[5]Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**

**[7]Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

**Psalms 40:6-8   
[6]Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**

**[7]Then said I, Lo, I come: in the volume of the book it is written of me,**

**[8]I delight to do thy will, O my God: yea, thy law is within my heart.**

**Therefore from these contextual accounts, we could conclusively say, he was willing to die, after his initial dissent.**

**JER 8:8 A BIBLICAL EXPLANATION**

What does the bible say— 

**Jer 8:8 How do ye say, We [are] wise, and the law of the LORD [is] with us? Lo, certainly in vain made he [it]; the pen of the scribes [is] in vain (falsehood).**

Who are the scribes—?

In this particular verse, they are the scribes of the prophets. They write everything as dictated to them by the prophets.

An example of a scribe of a prophet:

**Jer 36:32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.**

Baruch is Jeremiah’s scribe same thing with the particular scribes of Jer 8:8. They were scribes to prophets. The only difference is they were scribes to false prophets. During those times wherein Israel is rebellious they heed to false prophets. It was mainly from prophets that pollution of religion comes out thus the scribes writing falsely and claiming it to be the law of God is directed by the initiatives of the prophets.

**Jer 23:15 for from the prophets of Jerusalem is profaneness gone forth into all the land.**

What the scribes wrote as directed to them by the prophets were from the imagination of their hearts and then claiming it as spoken by God.

**Jer 23:31 Behold, I [am] against the prophets, saith the LORD, that use their tongues, and say, He saith.**

What the prophets say were his own words—fundamental of what the scribes wrote which qualifies it as allegedly new revelations. Clearly they were not altering any existing biblical scriptures.

**Jer 23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that speak unto you: they make you vain: they speak a vision of their own heart, [and] not out of the mouth of the LORD.**

What the prophets revealed were from their own words thus they were making new statements apart from the already existing biblical manuscripts—

Thus they were inventing their own revelations which the scribes wrote and were accepted by the people as the law of the Lord but actually were in falsehood. As we can see, they were not altering or corrupting any existing biblical manuscripts but only relating to the people new messages which are fundamentally lies.

Could we find any of such in the realm of Judaism?

THE TALMUD—it probably speaks about it.

The corruption of the bible is clearly not outlined in Jer 8:8. It was not a reality during Jesus time bec even Jesus himself attested of the preservation of biblical scriptures.

**Jn 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**

**Lk 24:44 And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me**.

During the era of early Christianity, Jesus invigorated the searching of the scriptures—and thereby revealed the preservation of biblical scriptures such as the law of Moses, The Psalms of David and the books of the Prophets (Isaiah—Malachi). The corruption of the bible is not reality during these times.

God promised the preservation of his words.

**Ps 12:6 The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified seven times.**

**Ps 12:7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.**

It even elaborated the cumulative gathering of the preserved books—

**Isa 34:16 Seek ye out of the writing of the LORD, and read: no one of these shall fail, none shall want an additional one for my mouth it hath commanded, and his spirit it hath gathered them.**

As promised, that writing of the lord was fulfilled with no other than the biblical manuscripts—it can be known through its definitive process the bible said as “gathered” and its distinction “none shall want additional one”. The bible was gathered never wanting additional religious books thus all correct texts contained in it has been sealed with the promise, it will be called the writing of the lord which is a sign of divine approval and preservation.

With this prophecy, the reality of biblical corruption as Muslims misinterpreted Jer 8:8 is not at all insinuated—it was actually debunked!

Why?

The scripture was meant for all generations to come so how come its corrupted?

**Psalms 102:12**

**[12]But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.**

**Ps 102:18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

**DID ISAAC MARRY A 3 YEAR-OLD REBEKAH?**

Here is the Muslim argument:

They say prophet Mohammad married Aisha who was 9 .they never say jews laws allowed marriage with 3 year old .in talmud and other jewish scriptures rape of 3 year old took place.

Isaac married rebekah who was 3 years old .

.The following scriptural facts are used to establish Rebekah’s age at her marriage to Isaac.

1. Sarah was 90 when Abraham was 100 (Genesis 17:17).

2. Abraham was 100 when Isaac was born (Genesis 21:5).

3. Sarah died at aged 127 (Genesis 23:1-2).

4. Isaac was 40 when he married Rebekah (Genesis 25:20).

Two further facts are necessary inferences from the above four facts

5. Sarah was 90 when Isaac was born (conclusion from 1 and 2 above)

6. Isaac was 37 when his mother Sarah died (because 127-90=37)

7.Abraham informed of Rebekah’s birth (Genesis 22:20-23); and Sarah’s death aged 127 (Genesis 23:1-2) Abraham informed of Rebekah’s birth when Sarah was 127.

8. Since Isaac was 37 at his mother’s death, he was 37 when Rebekah was born.

8. Since Isaac was 40 when he married Rebekah, Rebekah would be 3 when the marriage took place (because 40-37=3)..

What we can gather from this analysis is that, Abraham was 100 yrs old when Isaac was born and sarah was 90, isaac was 37 when his mother died, isaac was 40 when he married rebekah but to say that rebekah is 3 years old when they married is out of context and inconsiderate.

How did they say rebekah was 3 years old?

Bec according to them, when Abraham was informed of rebekah’s birth, sarah was 127 years old. Isaac was 37 at this time. So when isaac was 40 he married her so she was 3 then at the marriage time.

Here is their source:

**Gn 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.**

**Gn 22:20 . And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;**

**Gn 22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,**

**Gn 22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.**

**Gn 22:23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham’s brother.**

**Gn 23:1 . And Sarah was an hundred and seven and twenty years old: [these were] the years of the life of Sarah.**

**Gn 23:2 And Sarah died in Kirjatharba; the same** **[is] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.**

I disagree with the muslim argument.

Why?

If we follow their argument that sarah was 127 years old when rebekah was born,

.**”And Sarah was an hundred and seven and twenty years old”**

She was also then 127 years old when these others were born, is not it?

**“And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;**

**Gn 22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,**

**Gn 22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.**

**Gn 22:23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham’s brother.”**

**Gn 23:1 . And Sarah was an hundred and seven and twenty years old:**

Sarah logically, would be 127 years old when the others were born such as huz, buz, kemuel, chesed, hazo, pildash, jidlaph and bethuel.

So when isaac was 40, all of these were 3 years old, rebekah’s uncles and father were 3 years old too.

Is that so?

That seems quite impossible. If we are to understand the passages, it only means like this: Sarah was 127 when Abraham was informed of their birth, the birth of rebekah, her father and her uncles, but it doesn’t mean that when sarah was 127 was the day they were born.

ACTUALLY WHEN IT WAS INFORMED THAT THEY WERE BORN, IT WAS IN THE PAST TENSE (IN HEBREW) WHEN THEY WERE BORN.

So we do not actually know when they were born.

What if it was earlier than sarah`s 127th year?

It did not actually say that when sarah was 127 was the day they were born bec if that is the case then father and daughter was both 3 years old.

So did isaac marry a 3-year old?

Absolutely not.

Is this a 3-year old?

**Gn 24:16 And the damsel [was] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.**

**Gn 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.**

**Gn 24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.**

**Gn 24:19 And when she had done giving him drink, she said, I will draw [water] for thy camels also, until they have done drinking.**

**Gn 24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw [water], and drew for all his camels.**

But they say, if rebekah was not very young, how come she has a nursing servant?

**Gn 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.**

Does it suggests rebekah was a 3 year-old to need a nurse? How come, she fetch water from a well by herself and gave water for the camels?

Harmonizing the verses, suggests that rebekah was not young or very young, but a lady, having a maid by her side.

DAN 9-THE MESSIAH IS KILLED

Muslims are so persistent in their derogatory move in attacking Christianity so to exalt the integrity of Islam. They say, nothing in the bible speaks of Jesus Christ under the condition of death. Nothing prophesied so they say, yet for us, clearly, Dan 9 established the reality that the messiah was killed. Whoever this messiah is, Jesus or any other prophets, is in the process of debates.

The purpose of this blog is to show that that Messiah killed is Jesus. Let’s begin.

Daniel states,

**Daniel 9:24-27**

**[24]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

**[25]Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

**[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

**[27]And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

To sum it up, 70weeks is the timetable for the succeeding prophecy in Dan 9:24-27 to happen as it say: 70weeks are determined to seal up the prophecy, meaning, there would be 70weeks wherein the succeeding prophecy would materialized. Within this 70week timeframe is the 69 weeks wherein the restoration and rebuilding of Jerusalem would happen, included too is the 62th week after which the messiah is cut off or killed as it say: after threescore and two weeks shall messiah be cut off. At the last week of the 70week timeframe, is the time of war and desolation as it say: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

To which historical event all of these took place? To add for more clarity, Jesus himself admitted that they were waiting for that coming of the last week of the 70week timeframe: the war and desolation as it say:

**Matthew 24:15-20**

**[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:)**

**[16]Then let them which be in Judaea flee into the mountains:**

**[17]Let him which is on the housetop not come down to take any thing out of his house:**

**[18]Neither let him which is in the field return back to take his clothes.**

**[19]And woe unto them that are with child, and to them that give suck in those days!**

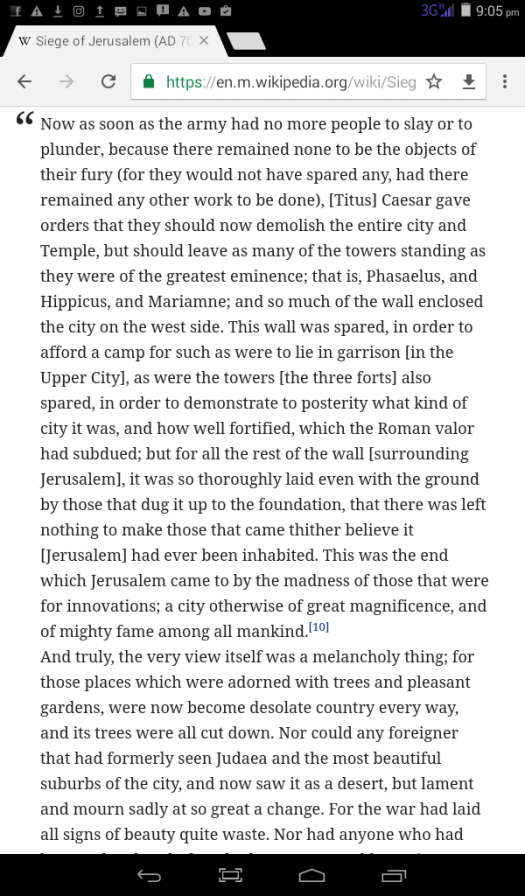
**[20]But pray ye that your flight be not in the winter, neither on the sabbath day:**

Meaning, Jesus’ time was inclusive of the 70week timeframe. We would utilize that to resolve the issue at hand, as reference point to know where in the 70week timeframe has happened the last week event of the time frame: the war and desolation. So I’ll have to ask, when was a war and desolation happened after Jesus’ time and which Messiah was existing during these times?

If we are to decipher when was the war and desolation spoken of to have happened at the last week, we could decipher the nearest time a Messiah was cut off or killed?

So when was there a war and desolation after Jesus’ time?

There was none except after the 70AD war wherein Gen Titus besieged Jerusalem that initiated the desolation. Historian Josephus confirmed as it say:

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Now, that we have established the last week event, we could trace back in history which event has a Messiah killed?

The closest event was the crucifixion of Jesus Christ. Was he the one spoken of in the prophecy as:**And after threescore and two weeks shall Messiah be cut off, but not for himself**meaning, he was killed not for himself but for the people as it say:

**Matthew 26:28**

**[28]For this is my blood of the new testament, which is shed for many for the remission of sins.**

Clearly, being the only Messiah killed nearest the last week timeframe of war and desolation, implies the only event that foster to the concept, that Dan 9 speaks of Jesus as the killed Messiah. How come? Bec there was no other mentioned killed messiah close to the last week event.

That for sure, construe the fact that Jesus was the killed messiah of Dan 9. The problem is how many tried to resolve this issue through calculation. Some say, 70weeks is 490years as by the process of calculation used in the torah that one day equates to one year as it say:

**Numbers 14:34**

**[34]After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.**

The problem with this calculation is that it never affirmed it as a general equation utilized for all number problem. Taking 490years as equal to 70weeks posed a problem as it would points to 460BC as the initial point of the 69weeks wherein it was commanded to rebuild Jerusalem. Historically, none of it affirms of such command. It was at the time of Cyrus that such command was initially feasible through his command to rebuild the temple.

Some say, Cyrus was the killed Messiah of Dan 9 yet this is problematic too as the 490year timeframe cannot be conducive for a timeframe that includes Jesus’ time.

For me, Daniel knew the calculation by basing it on other books than the bible yet for random thought, there is a hidden way to calculate the 70week timeframe but for the moment, it is hid. What is undenial though is the reality of Dan 9. There was an only messiah killed close to the last week timeframe of war and desolation. There is nothing in history that support this reality except Christ crucifixion.

**EXPLAINING LUKE 19:27 KILL ENEMIES**

Muslims are adamant to accuse Christians as parallel with them in terms of killings even to the point of reversing reality and called us the real terrorists. It is due to the fact that at one point Jesus has advocated the killing of enemies. In their wild imaginations, absent of any solid evidence, or in short, biblical interpretation they self-interpreted, assumed, supposed or guessed the passage to be a theological imposition of a literal killing. But is it literal killing when nowhere did it imply anything to that regards. Fact is, its a parable.

Here is the passage:

**Luke 19:27**

**[27]But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.**

Earlier passage confirmed it as a parable. So is it literal killing or an allegorical one?

It cannot be literal killing as it would contradicts the doctrine “love your enemies” whereas nothing to that regards as contradiction, even slightly to that effect is true in terms of scriptural truth as it say:

**Proverbs 8:8-9**

**[8]All the words of my mouth are in righteousness; there is nothing froward or perverse in them.**

**[9]They are all plain to him that understandeth, and right to them that find knowledge**.

We have to love enemies. We don’t kill them. Therefore killing enemies is not literal killing. It is therefore allegorical as it earlier implied, a parable. How do Christians practice therefore an allegorical killing?

Its as suggested, in doing judgment as it say:

**Psalms 149:5-9**

**[5]Let the saints be joyful in glory: let them sing aloud upon their beds.**

**[6]Let the high praises of God be in their mouth, and a twoedged sword in their hand;**

**[7]To execute vengeance upon the heathen, and punishments upon the people;**

**[8]To bind their kings with chains, and their nobles with fetters of iron;**

**[9]To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.**

So in doing judgment against enemies, it necessitates killing them through a sword. What is a sword? Its the words of god as an allegorical interpretation.

**Ephesians 6:17**

**[17]And take the helmet of salvation, and the sword of the Spirit, which is the word of God:**

**Hebrews 4:12**

**[12]For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

Meaning, in judgment, Christians kill enemies through the words of god. How so? By judging them to hell.

**John 12:48**

**[48]He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

**1 Corinthians 6:2-3**

**[2]Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?**

**[3]Know ye not that we shall judge angels? how much more things that pertain to this life?**

**Revelation 20:14**

**[14]And death and hades were cast into the lake of fire. This is the second death.**

Christians, that is, the saints judge enemies through the word of god–the sword. They judge them to hell or the second death. Second death implies these enemies were killed. Therefore, christians judging enemies by a sword–the words of god, towards hell or the second death implied that they killed them. They use the sword to bring them to their second death implying, in the allegorical sense, is that they killed them. Not in the literal sense as hell being death is not literal death.

That for me, defines what the allegorical meaning of killing enemies is. We dont literally kill. We love enemies. That for sure shows our great difference with Muslims. We dont go to war either except for soldiers.

**Isaiah 2:4**

**[4]And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

LOVING ENEMIES has an exception, that is, soldiers going to war and protecting the people so are with the police force yet nothing of a  literal killing other than that is said to be one of the exception thus logically, it could only be by assumption that Muslims interpreted Luke 19:27 as literal killing.

IN APPLICATION is random killing enemies deemed as guilty possible? Do we know who are guilty? What if they are blind? Then we kill innocent people, isn’t it?

**John 9:41**   
**[41]Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

In view of this reality, christians cannot be killers bec of the fact that we cannot determine guilt and we might be killing the blind who in the eyes of god are innocent.

**DID HAGAR CARRY ON HER SHOULDERS 17YEAR OLD ISHMAEL?**

From the biblical account, it confirmed that Ishmael was 14-15 year old when Isaac was born. After Isaac was weaned, Ishmael must have been 16-17year old in particular. This is the time they were outcasts from the household of Abraham, and the time of this event:

**Genesis 21:14-15**

**[14]And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.**

Muslims then attacked the bible as inconsistent with reality, self-interpreting it in such a way to make the bible ridiculous by saying, Abraham put 17year old Ishmael on Hagar’s shoulder.

Let’s look at how a Hebrew scholar Dave Washburn explains it.

**“The question: there are three verbs in the immediate vicinity, “he took,” “he gave,” and “placing.” Which one is “the child” the direct object of? The translations your friend looked at assume it is the direct object of “placing.” The problem with this is, normal Hebrew word order would put it right after the verb, “placing the child on her shoulder.” Instead it reads “placing on her shoulder and the child.” That little “and” makes me doubt that it says he placed Ishmael on her shoulder.**

**It seems more likely to me that it’s the direct object of the other two verb s. Abraham took bread and a skin of water (placing these on her shoulder) and the child and gave them to Hagar.”**

He was saying, the phrase “And the child” is more likely the direct object of the other two verbs “he took” and “he gave”, making the sensible notion of it as:

**Abraham took bread and a skin of water (placing these on her shoulder) and the child and gave them to Hagar.**

As by the analysis of the Hebrew scholar, he never acceded to the thought that Hagar carried Ishmael but actually is saying, otherwise. That the direct object of the verb  took and gave is actually the child, meaning he both took the bread and bottle of water and Ishmael and gave it to Hagar. Neither was the thought of Hagar carrying Ishmael implied. Bec the direct object of “placing it on her shoulder” is the bread and bottle of water as per normal Hebrew grammar and neither was it Ishmael.

It is consistent with this translation:

The New King James Version translates these verses as follows:

So Abraham rose early in the morning, **and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away.** Then she departed and wandered in the Wilderness of Beersheba. And the water in the skin was used up, and she placed the boy under one of the shrubs. (Genesis 21:14-15)

Though the hebrew scholar implied that this notion is more  likely suggests that this verse is actually ambiguous. Yet it cannot dilute the fact that, nowhere was it proven the Muslim’s assertion against biblical inconsistency.

For me, I believe that its rather this way:

He took bread and bottle of water and gave it to Hagar and the child. Placing on her shoulder is specific of the bread and water and neither was it Ishmael. It should be rather on this notion:

**He took the bread and bottle of water and gave it to Hagar (placing on her shoulder) and the child (placing it on his shoulder likewise.)**

Shortened, it should have a notion like this:

**He took bread and bottle of water and gave it to Hagar and the child.**

Nevertheless, having a Hebrew scholar to have thought otherwise than the Muslim’s concept implies a rather ambiguous biblical statement. It weakens the Muslim’s concept.

But objection is, how come hagar cast him down if she didnt carry him?

Genesis 21:15   
[15]And the water was spent in the bottle, **and she cast the child under one of the shrubs.**

**Cast**is correct translation from the hebrew root: **Shalak**and if we are to consult the english dictionary it simply means **to let down**or **to direct**. Obviously, hagar supporting the boy and not carrying him as muslims ridiculous claim was–she let him down under the shrub. So from standing possition she helped him down or direct him perhaps to a sitting position. That, too is what it meant by **Cast**or **To let down**or **to direct**, right?

BLESSED ISHMAEL???

Exalted as the father of the so-called great nation as progeny, Ishmael has doubtful character which through religious convention, we may wonder: Was Ishmael good or bad? Nevertheless, there is contention whether its progeny, the Muslims as a great nation promised by God has qualifications as a God-approved community.

We know that at some points of Ishmael’s life he has divine approval yet does it guarantee that he continued to be in that regards?

**Genesis 21:20**

**[20]And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.**

So God was with Ishmael at some points but does it includes his lifetime or was it temporary? It has not much relevance though. Still God promised him to be a great nation–and as claimed is generally Islamic in nature, the allegedly blessed nation.

**Genesis 17:20**

**[20]And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.**

Yet for the sake of contention, does it guarantee a god-approved community? Are blessings only for god’s people or is there any chance that it is too for evil people? And is the promised progeny has guarantee of a god-approved community?    
I would contend in defense of Christianity. I would show that even evil people are blessed so giving doubt to the integrity of Ishmael.

God blessed Esau and his seed:

**Deuteronomy 2:4-6**

**[4]And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:**

**[5]Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.**

**[6]Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.**

God knowing that Esau’s seed would forever antagonize the Israelites, he gave them Mt Seir which implied, that even evil people are blessed. Below is the punishment declared for Esau’s descendants who did hated Israel perpetually–thus we can say Esau’s descendants were evil. Despite this, they were blessed.

**Amos 1:11**

**[11]Thus saith the LORD; For three transgressions of Edom (Esau) and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:**

Much so, when God hated Esau he still gave him heritage– implying further that God bless evil people. Was blessing Ishmael due to the fact that he was good or evil?

**Malachi 1:2-4**

**[2]I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the LORD: yet I loved Jacob,**

**[3]And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.**

**[4]Whereas Edom (Esau) saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.**

Was Esau hated when he received the blessing–Mt Seir, or did he receive blessing afterwards, when he might have been forgiven? Nobody knows. The mere fact is, his descendants were evil yet promised with a blessing. When saying, I hated Esau, thus bec of it his heritage become waste, it was actually speaking about Esau and his descendants, regarded in the general term as simply, Esau likewise as israel’s seed is regarded as Israel. God hated them and punished them by making their heritage desolate. If you contend that God was simply making a narrative and was not actually saying that it was bec of his hatred to the patriarchal Esau that caused the punishment bec Esau might have been forgiven, then okay, its a rational notion but how about his descendants being evil yet blessed with a promised heritage? It only means one thing, evil people too are blessed.

Moreover, it is supported by this that even rain as blessing is given likewise for evil people.

**Matthew 5:45**

**[45]That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

On this point, I have given proofs that even evil people are recipients of blessings. It doesn’t prove that bec Ishmael was blessed then it implied he was a good person. But was the promised progeny–the great nation or Islam–a god approved community?

No. As by the claim that Islam would dominate the world implying, a sharia governed world. Eventually, all these islamic nations would battle god and jerusalem. Meaning, islam would war against god.

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**Zechariah 14:1-3**

**[1]Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.**

**[2]For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

**[3]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

In short, We are not sure if Ishmael was good or not when he received the blessing. If we are to believe the KJV rendition, Ishmael was a wild man, his hand against everyone. Likewise, his progeny–Muslims–is not a god-approved community but as the bible says is, an archrival of god as eventually they would battle against God.

Lastly, what is your view?

Was Ishmael really blessed relative to religion–Islam’s war against God?

**AND MY COVENANT I WILL ESTABLISH WITH ISAAC**

There were two covenant mentioned when God said:

**Genesis 17:21**

**[21] And my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

These are, firstly, the covenant that say: For god to be their god and all the land of Canaan will be their inheritance. Secondly, the covenant of circumcision.

I believe the covenant of circumcision was meant for Ishmael likewise as he was circumcised. So on the context of objectivity, which covenant was promised to Isaac? Was it the first or the second?

We can say, the covenant of circumcision was for ishmael likewise but the first covenant specified could only be for isaac.

It says:

**Genesis 17**

**[7]And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.**

**[8]And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**

That covenant is specifically for Isaac as by saying:

**And my covenant will I establish with Isaac**   
It could only be for Isaac as realized when his seed–the israelites–settled in all the land of Canaan as specified in Numbers 34. Below is the illustration of that promised settlements for the twelve tribes–all the land of canaan:

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So on the context of objectivity, we could say, that the promised covenant established with isaac was the one saying, FOR GOD TO BE YOUR GOD AND FOR ALL CANAAN TO BE YOUR INHERITANCE, as indeed all the land of Canaan was given to his seed. Meaning, isaac and his seed was promised a rather godly state wherein personally, they were chosen as a people having divine authority over them, that is, for god to be their god.

Could such covenant be merited to for Ishmael and his arab descendants, for god to be their god, in their collective state?

Biblically, No. As Ishmael’s progeny–Muslims–inherits his character, a wild man, so as specified in Gen 16:12.

 How are Muslims a wild man?

The world being dominated by Islam, meaning, many countries would be Islamic, would war against God as it say:

**Zechariah 14:1-3**

**[1]Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.**

**[2]For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

**[3]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

So on that note, being in war against God, these islamic countries represents islam as by the notion, islam would dominates the world, therefore islam wars against god making it impossible to think that Ishmael and his seed had ever a covenant for god to be their god. It could only be for Isaac.

Also, specifics in history–the compilation of biblical manuscripts–was supported by the notion that one collective writing of god would be gathered when it say:

**Isaiah 34:16**

**[16]Seek ye out of the SEPHER (WRITING) of the LORD, and read: no one of these shall fail, none shall want her REUTH (ADDITIONAL ONE): for my mouth it hath commanded, and his spirit it hath gathered them.**

It was never implied, that that is the Quran as it needs additional ones such as the hadith’s, gospel and Torah so as it specified.

**Sura 5:50:**

**“And let the People of the Gospel judge by what God has revealed in it. If any fail to judge by what God has revealed, they are licentious.”**

**Sura 5:71:**

**“Say, O People of the Book! You are not (founded) on anything UNTIL you PERFORM the TORAH and the GOSPEL, and what was revealed to you from your Lord.”**

**Sura 3:93-94:**

**“All food was lawful to the children of Israel except what Israel made unlawful for itself before the Torah was revealed. Say, `BRING the TORAH and READ it, if you are men of truth.’ If any, after this, invent a lie and attribute it to God, they are indeed transgressors.”**

**Sura. 28:48-49:**

**“But when the truth has come to them from Us, they say: `why is he not given the like of what was given to Moses?’ Did they not disbelieve in that which was given to Moses before? They say: `Two kinds of magic (the Torah and the Quran) each helping the other!‘ And they say: `Verily! In both we are disbelievers.’ Say (to them, O Muhammad): `Then bring a Book from Allah, which is a better guide than these TWO (the Torah and the Quran), that I may follow it, if you are truthful.'”**

**Verse (4:136)**

****

**Sahih International: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah , His angels, His books, His messengers, and the Last Day has certainly gone far astray.**

Therefore, only the biblical manuscripts fit this prophecy as the writing of the lord.   
Would this writing be corrupted or lost?

Impossible. Bec it was promised: no one of these shall fail so on that context, Quran cannot be the writing of god as this particular writing of god would exist and never fail. Meaning, this writing of god would coexist with quran as it won’t fail yet it dont need quran as by saying:**none shall want additional one.**

This writing of god was meant for all generation to come thus it cannot be corrupted:

**Psalms 102:12,18**

**[12]But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.**

**[18]This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

Lastly, everything about life and godliness was already given, implying, everything about salvation was given therefore what need is there for Islam? It proves by this fact that Islam is falsehood.

**2 Peter 1:3**

**[3]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:**

So without any incoherence, there could not have been any possibility of any covenant in this aspect: for god to be their god, that was established with ishmael seeing that firstly, ishmael’s progeny–muslims–would war against god. Secondly, Quran is not the writing of god therefore as a foundation, its basically falsehood. Lastly, everything about salvation was already complete before Islam thus making Islam false.   
It only corroborated one thing. The covenant established with isaac therefore was for god to be their god, meaning, religion of god would emerge from this lineage and not from Ishmael.

**IS JESUS THE ONLY WAY?**

Jesus said:**noone comes to the father except through me.**

Readily, some pastors concluded that to mean that Jesus is the only way to heaven. In that case, its a jump to conclusion concept as there’s no contextual basis as much so insensical bec how could the Ifugaos during Christ incarnation that never heard of Jesus fare with regards to Salvation? Incriminately, they were damned. They were good people, hard workers building the famous rice terraces and suddenly without any consideration, they were damned just bec they were uninformed regarding Christ? It seems inconsiderate and uncompassionate. They were good people for god’s sake. Its unimaginable how a merciful god damns good people just bec they lack information regarding Christ.

But is it indeed true, that Jesus is the only way for all people to heaven?

Nope. I don’t believe so. Here are my reasons:

Salvation has branches. You can be saved through many other ways. Firstly, you can be saved by being a good person. This is applicable to those outside the church having not been called to this service. They could be people in other sects who has other belief than the church. Do you condemns them? Is it their fault that their belief is leaning to their religion other than the truth? This could be applicable too, to people who never heard about Christ. They could be the ifugaos building the rice terraces.

How could they be saved?

By having good conscience. By standing on a good heart. Innately, God imprinted things of the law in the heart such as do not kill, that’s why even when we were kids we knew killing is bad. There were others put in the heart. If we abide by these laws written in the heart and be doers of it, we are justified, meaning, saved and that as absent from the intervention of Jesus blood. In short, we could be saved even without Jesus blood. It says:

**Romans 2:13-16**

**[13](For not the hearers of the law are just before God, but the doers of the law shall be justified.**

**[14]For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:**

**[15]Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)**

**[16]In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.**

Secondly, we can be saved simply by direct submission to God Almighty. This can be done by a sincere penance. This is applicable to people outside the church who never been called to this service and has other faith, including the Jews who rejects Christ. Its not their fault that their understanding serves them to rejects Christ. They cannot force themselves to believe if their understanding is telling them otherwise. Its unacceptable that God condemns them just bec of misunderstanding, isn’t it? So by simply, atoning through asking of forgiveness, they could be saved just like the parable of the prodigal son who was saved without the intervention of Jesus.

It says:

**Luke 15:18-24**

**[18]I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**

**[19]And am no more worthy to be called thy son: make me as one of thy hired servants.**

**[20]And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**

**[21]And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

**[22]But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:**

**[23]And bring hither the fatted calf, and kill it; and let us eat, and be merry:**

**[24]For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.**

Lastly, Salvation is through Jesus blood. So as you can see, Jesus is not the only way to heaven bec matter of fact is, you can be saved through many other ways such as through a good conscience and through direct submission to God.

What does it mean therefore by the concept: Jesus is the only way. Contextually, it means Jesus is the only way for believers as emphasized in john 3:16. Who are these believers? These are the predestined to be children of god called to this faith as it say:

**Ephesians 1:4-5**

**[4]According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:**

**[5]Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,**

**Romans 8:30**

**[30]Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.**

These called out ones has no other way but Jesus. It was to them the specifics: Jesus is the only way bec ignoring the calling would mean damnation as it say:

**Proverbs 1:24-31**

**[24]Because I have called, and ye refused; I have stretched out my hand, and no man regarded;**

**[25]But ye have set at nought all my counsel, and would none of my reproof:**

**[26]I also will laugh at your calamity; I will mock when your fear cometh;**

**[27]When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.**

**[28]Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:**

**[29]For that they hated knowledge, and did not choose the fear of the LORD:**

**[30]They would none of my counsel: they despised all my reproof.**

**[31]Therefore shall they eat of the fruit of their own way, and be filled with their own devices.**

Others might say, believing not Jesus translates to damnation as it say:

**John 3:18**

**[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.**

That is not applicable in general terms as some who don’t believe are blind which makes them innocent as it say:

**John 9:41**

**[41]Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

It only means that those unbelievers condemned are people who have knowledge that Jesus is the way, the truth and life yet they prefer not to believe. These are condemned but for any ordinary person who rejects christ bec of blindness is innocent. They cannot be condemned. Does god condemns innocent people? Obviously not.

So were are we?

I have shown that, In the general terms, jesus is not the only way to heaven but simply on the specifics, that is for people who are called. These are to whom Jesus is the only way. Actually, for sheep.  
**John 10:15**

**[15]As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

**JESUS IS NOT A MUSLIM**

****

Illustrated above is the actual posture of Jesus as he prayed prior to crucifixion. Firstly, his face was on the ground as it say:

**Matthew 26:39**

**[39]And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.**

Secondly, his knees were bent tightly thus making it in horizontal posture as expressed:

**Luke 22:41**

**[41]And he was withdrawn from them about a stone’s cast, and TITHEMI GONU and prayed,**

TITHEMI means putting in horizontal posture. GONU means the knees. Thus TITHEMI GONU is putting the knees in horizontal posture.

Hebrew: τίθημι

Transliteration: tithēmi

Pronunciation: tith’-ay-mee

**Definition: A prolonged form of a primary word θέω theō (which is used only as an alternate in certain tenses); to place (in the widest application literally and figuratively; properly in a passive or horizontal posture** and thus different from G2476 which properly denotes an upright and active position while G2749 is properly reflexive and utterly prostrate): – + advise appoint bow commit conceive give X kneel down lay (aside down up) make ordain purpose put set (forth) settle sink down.

Hebrew: γονύ

Transliteration: gonu

Pronunciation: gon-oo’

**Definition: Of uncertain affinity; the knee**: – knee (X -l).

In a flat posture, the knees would be perpendicular with the ground but prostrating such as illustrated in the photo makes the knees to be in horizontal posture. In essence as according to luke, this is the proper praying posture executed by Jesus prior to his crucifixion that is, TITHEMI GONU, or properly is, putting the knees in horizontal posture–the knees bent tightly.

Jesus never prayed the Muslim way so how come he is a Muslim? Much so, he called God his father as likewise the father of believers which is unislamic.

**Sura 5:18**

**And (both) the Jews and the Christians say: “We are the children of Allah and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all). [6]**

So is jesus a muslim?

Absolutely Not. Much so, jesus preached baptism, forgiveness through blood sacrifice, his death on the cross etc… so how could he be a muslim?

Much so, Jesus believes in multiple mortal gods. Lets read:

**John 10:34-35**   
**[34]Jesus answered them, Is it not written in your law, I said, Ye are gods?**   
**[35]If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

With these compelling realities–it is thus conclusive, jesus was never a muslim nor will ever be.

Objection may come like: ‘the term muslim means someone who submits to God so he was a muslim bec he submitted to God’   
I DISAGREE. It was never in the bible that muslim is someone who submits to God so why would we believe it, right? Besides, Jesus never submitted to allah as Jesus was polytheist as Ive shown above.

**MUHAMMAD IS NOT IN THE SONG OF SOLOMON**

Trying to validate the presence of Muhammad in the bible, Muslims utilize the apparently scriptural confirmation of such idea. Apparently, as nothing expressed the term “muhammadim” in certain note. Muslims say its “muhammadim”. The Hebrew used the term “machmadim”. So there is nothing certain. Granting that its “muhammadim”, does it denotes the idea of a proper noun? Or was it simply, an adjective?

|  |  |
| --- | --- |
| Questioner | Khazrin Haidi Izwan |
| Reply Date | Mar 14, 2018 |
| Question | Salam, I have a question regarding our prophet Muhammad (PBUH) in the Bible. In the Song of Solomon, chapter 5 verse 16, we read in Hebrew: “Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.” It means “His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.” Islamic scholars claim “Muhammadim” is one of the places where Prophet (PBUH) is mentioned in the Bible. However, Christians claim that it does not refer to Muhammad because the whole chapter is about man-woman love story. So, is it Prophet Muhammad (PBUH) who is meant by “Muhammadim” in the Song of Solomon? |

Now for the sake of factual evaluation, is there certainty to the concept that muhammadim is a proper name or was it simply an adjective?

For example, JOYFUL is both noun and adjective. JOYFUL as a proper noun would obviously be understood as a name. Example: My name is joyful. JOYFUL as an adjective would be understood as a descriptive term. Its not a name. Example: The joyful crowd praised Jesus.

Comparatively speaking, is muhammadim a proper noun or simply an adjective?

That is something to be certified first bec if not, we have no way to ascertain muhammad’s presence in the songs of solomon. So is it a noun–or an adjective?

Muslims has no answer.

The hebrew term used though was **“machmadim”.** It is either a noun or adjective. Machmadim as adjective can be found in these verses:  Hosea 9:6,16; 1 Kings 20:6; Lamentations 1:10,11; 2:4; Isaiah 64:10; 2 Chronicles 36:19. Machmadim as noun can be found in these verses: Ezekiel 24:16,21,25. So is this also Muhammad?

Nothing certified though that Muhammadim/machmadim in song of Solomon certifies a proper noun. It could simply be an adjective therefore nothing verifies any presence of Muhammad in it–on certain note!

I looked it up on the interlinear hebrew bible and it say that Mahammadim or Machmad is a masculine noun. Still, it doesnt affirm if its a proper noun or a common noun bec if its a common noun then, it cannot be a proper name for a person, right? It’s a generalized term. So what is it, is it a proper noun or common noun? Still, nothing verifies Muhammad in it on certain note.

And fact is, masculine noun is a common noun if you try on google research–so it cannot be a personal and proper name. It’s a generalized term for people.

**WHO ARE THE BRETHREN OF ISRAELITES: ISHMAELITES OR ISRAELITES?**

Muslims are very audacious to pervert scriptures by apologetics that is rather wayward, unintelligent and preposterous to forward a disgusting theological point of view that deceives many muslims into believing they lived righteous pious lives. In many times, they did that to the bible. They want the bible to verify Islamic tenets which are absurd and backward such as the prophethood of Muhammad. They say biblical reports provide evidence of the prophethood of Muhammad.

I want to argue in defense of truth.

Is Muhammad biblical?

Let us see one of their sources:

**Dt 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.**

AMONG THEIR BRETHREN   
They say, the prophet like moses is Muhammad as he was from ishmaelites who are the brethren of Israelites.   
Who are the brethren of Israelites, they would say, ishmaelites.

Really?

Is that how moses used “among their brethren”?

Let us check how moses used it, was it referring to ishmaelites indeed or to Israelites themselves?

**Dt 17:15 Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother.**

FROM AMONG THY BRETHREN SHALT THOU SET KING OVER THEE

Who are the brethren of Israelites from whom they will get a king?

Is it ishmaelites?

No, their first king was saul who was an Israelite.

So when using **“among thy brethren”,** moses meant the brethren of Israelites are Israelites themselves.

So how come ishmaelites comes in the picture?

HOW COME MUHAMMAD IS THE PROPHET LIKE MOSES WHEN HE IS NOT FROM THE BRETHREN OF ISRAELITES? HE IS AN ISHMAELITE.

Proving further:

IS THERE A RELIGION OF GOD FROM THE ISHMAELITES?   
Islam they say is the religion of god, the resurgence of the past religion of the prophets. It was an Arabic religion emanating from the tribes of Ishmael.

But would there be a religion of god, promised to the lineage of Ishmael?

**Gn 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.**

**Gn 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.   
   
“But my covenant will I establish with Isaac”**   
What is that covenant promised?

**Gn 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.**

**Gn 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.**

**Gn 17:7 . And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.**

**Gn 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**   
What is the covenant promised?

FOR GOD TO BE A GOD TO ABRAHAM AND HIS SEED

FOR CANAAN TO BE THE LAND OF ABRAHAM AND TO HIS SEED

Though it was promised to Abraham and his seed, the fulfillment of the covenant is to Isaac, therefore, god would be god to Isaac and his seed.

**“But my covenant will I establish with Isaac”**   
What is left as a promise to Ishmael is to be a great nation, but the promise that god would be their god, was given to Isaac not to Ishmael.

So should we expect ishmaelites or arabs to have god as their god, in essence, to have a religion of god in their midst?

God was specific.    
“**But my covenant will I establish with Isaac”**   
So we expect the religion of god as coming from the lineage of Isaac not ishmael.

THUS, HOW COME MUHAMMAD IS THE PROPHET SPOKEN OF IN DEUT 18:18 WHEN NO TRUE RELIGION SHOULD COME FROM ISHMAEL OR THE ARABS?

logically, it was not Muhammad!

Who is?

**Luke 24:44**

**[44]And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

QUESTION: wherein the law of moses (Torah) was there ever a mention of Jesus?

DEUT 18:18!

proof:

**Acts 3:20-24**

**[20]And he shall send Jesus Christ, which before was preached unto you:**

**[21]Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**

**[22]For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.**

**[23]And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.**

**[24]Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.**

**C:\Users\HP\AppData\Local\Microsoft\Windows\INetCache\Content.MSO\E8686340.tmp**

Obviously, that prophet like moses is Jesus as stated in the verses, who was taken to heaven until the restitution of all things, meaning, he would return after all things are restored through his words and evangelists, as prophesied, “he would restore the preserved of israel”!

And bec, he is the last prophet as stated in mark 12:1-8! Meaning, Muhammad is false bec Jesus is last!

As the verse said, Many prophets from samuel and prophets after him spoke about the coming of that prophet like moses.

Here is samuel:

**1 Samuel 2:10**

**[10]The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his MASHIYACH (Messiah)!**

**2 Samuel 7:12-16**

**[12]And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.**

**[13]He shall build an house for my name, and I will stablish the throne of his kingdom for ever.**

**[14]I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:**

**[15]But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.**

**[16]And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.**

NOW, WHERE DID SAMUEL SPEAKS ABOUT MUHAMMAD? 

**IS PETER THE AUTHOR OF 1ST AND 2ND PETER?**

Certainly, Peter was the author. Doubts arise from academic scholars who through their theoretical views implanted confusion but in matters of biblical context relative to reality, there is undeniable proof to this conclusion, that without ambiguity, peter wrote the books.

Firstly, their is a signature that confirmed the author as it say:

**1 Peter 1:1   
[1]Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,**

**2 Peter 1:1   
[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 God and our Saviour Jesus Christ:**

**Internal evidence confirms it further:**

**1 Peter 5:1   
[1]The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:**

The author confirmed firstly that he is apostle peter through identification. Secondly, he was a witness of christ’s suffering which further the thought that indeed this is apostle peter. But is this sufficient as validation? It may be insufficient thus let us explore the biblical context as material evidence to the authenticity of the books.

God promised this:

**Psalms 102:12,18   
[12]But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.   
[18]This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

It say, the remembrance of god lives on unto all generation through a specific manuscript or writing material. Through it people will praise God.

Question: As far as history goes, which manuscript or writing material have been extant as a religious material instrumental to the remembrance of god?

The bible, right? Since its inception, say 4th century AD, it is the only religious material in biblical context that was meant for the remembrance of God. Furthermore, it indicated its uniqueness as stated:

**Isaiah 34:16   
[16]Seek ye out of the SEPHER (WRITING) of the LORD, and read: no one of these shall fail, none shall want her REUTH (ADDITIONAL ONE) for my mouth it hath commanded, and his spirit it hath gathered them.**

The distinct characteristic of this writing of god is firstly, it dont need additional religious materials. Secondly, it is described in its historical fulfillment as “gathered”. Nothing of such sort have been a reality than biblical manuscripts. Historically, there is only one considered as writing of god (holy scriptures) gathered as one collective truth that dont need additional religious materials than the bible. It was described as written for the remembrance of god unto all generation. Therefore the bible in its correct text, was the promised writing of god meant for the remembrance of god unto all generation. First of all, it dont speak of the old testament manuscripts as it still needs the gospel. Only the complete bible fulfills what is termed as “dont need additional one”.

Coincidentally, nothing in history provides factual reality in this sense, to have god remembered and praised unto all generation than through the bible. So logically, the bible is the fulfillment of the promise that a writing of god that dont need additional religious materials was written for the remembrance of god unto all generation. Therefore, being the fulfillment of the prophecy, then the bible is the writing of god, and being that, then it is truthful.

**“Seek ye out of the SEPHER (WRITING) of the LORD, and read…”**

The books of peter was included in the bible listing, therefore by critical analysis, it could be nothing other than truthful. The books of peter is therefore truthful being a writing of god. It is therefore Peter speaking in these manuscripts–or writing materials.

Relatively, peter confirmed paul’s words that he is a true apostle therefore making paul indeed a true apostle by virtue of peter’s attestation.

**2 Peter 3:15-16   
[15]And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;   
[16]As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

**WHO WAS THE CHILD SACRIFICE: ISHMAEL OR ISAAC?**

It has been a lingering contention between Muslims and christians who indeed was the supposed to be child sacrifice. Biblically, its Isaac as specified:

**“After these things God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here am I.’ He said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you’.” (Genesis 22:1-2, R.S.V.).**

But then Muslims treat the aforementioned verses as wrongly interpreted especially the statement which says Isaac as your only son. They argue, this rather referred to Ishmael as he was the firstborn and being stated as only  son implied that rationally, Ishmael was the one referred to.

Ishmael was too Abraham’s son so if Isaac was an only son, then how come Ishmael was a son too?

**Genesis 17:23**

**[23]And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.**

Logically, when saying only son, it could only pertains to Ishmael as Isaac could have not been born yet.

Yusuf Ali makes a note of this in his commentary:

**“This (i.e. the child promised to Abraham and later commanded to be sacrificed) was in the fertile land of Syria and Palestine. The boy thus born, was, according to Muslim tradition (which however is not unanimous on this point), the first-born son of Abraham, viz Ishmael …” (1: p. 1204, f. 4096).**

Yet, the truth is nothing in Quran has revealed the person of that supposed child sacrifice so how come, they concluded it to be Ishmael?

An excerpt from answering-islam.com:

Muhammad H. Haykal, in his classic biography The Life of Muhammad, wrote:

Who Was the Sacrificial Son?   
Historians of this period disagree on the matter of Ibrahim’s sacrifice of Isma’il. Did the event take place before the birth of Ishaq or thereafter? Did it take place in Palestine or in the Hijaz? Jewish historians insist that the sacrificial son was Ishaq, not Isma’il. This is not the place to analyze this issue. In his book Qisas al Anbiyd’, Shaykh `Abd al Wahhab al Najjar concluded that the sacrificial son was Isma’il. His evidence was drawn from the Qur’an itself where the sacrificial son is described as being Ibrahim’s unique son, which could only be Isma’il, and only as long as Ishaq was not yet born … For with the birth of Ishaq, Ibrahim would have no “unique” son but two, Isma’il and Ishaq. But to accede to this evidence implies that the sacrifice should have taken place in Palestine … This would equally be true in case the sacrificial son was Ishaq, for the latter remained with his mother Sarah in Palestine and never left for the Hijaz. On the other hand, the report which makes the sacrifice take place on the mountain of Mina near Makkah identifies the sacrificial son as Isma’il. The Qur’an did not mention the name of the sacrificial son, and hence Muslim historians disagree in this regard. (trans. Isma’il Raji al-Faruqi [Islamic Book Trust Kuala Lumpur/American Trust Publishers, 1976], pp. 24-25; cf. [online edition](http://www.witness-pioneer.org/vil/Books/MH_LM/makkah_kabar_quraysh.htm); underline emphasis ours)

One modern North American Muslim scholar, Shaykh Hamza Yusuf of the [Zaytuna Institute](http://zaytuna.org/), candidly admits that:

… This was the child that Abraham was given, and there is a difference of opinion about who that child was. The majority of the later scholars say it was Ismail, many of the early scholars said it was Ishaq. It should not be a point of contention for the believers, it’s not the point of the story. Both are valid opinions. (Shaykh Yusuf, There is No Calamity if there is Certainty; [audio source](http://64.246.204.2/~zaytuna/audio/khutba/011106.mp3))

Al Tabari on the otherhand confirmed it to be more likely Isaac as it say from answering-islam.com:

Al-Tabari, considered to be one of the premiere Islamic historians, lists the divergent views held amongst the Muslim umma (community) in regard to this very issue:

“The earliest sages of our Prophet’s nation disagree about which of Abraham’s two sons it was that he was commanded to sacrifice. Some say it was Isaac, while others say it was Ishmael. Both views are supported by statements related on the authority of the Messenger of God. If both groups of statements were equally sound, then – since they both came from the Prophet – only the Quran could serve as proof that the account naming Isaac is clearly the more truthful of the two.” (2: p. 82).

Having that, there is still a problem we have to resolve as it is not yet confirmatory to be Isaac by the insinuation of an only son which logically points to Ishmael. The thing is, the verses on question is a translation which if clarified, there is need to utilize the original word used and its definitions.

The Hebrew word used for only son was  **yachid**which has various definition as darling and only son among others. So why choose only son rather than darling?

Hebrew: יחיד

Transliteration: yâchîyd

Pronunciation: yaw-kheed’

**Definition: From H3161; properly {united} that {is} sole; by implication beloved; also lonely; (feminine) the life (as not to be replace): – {darling} {desolate} only ({child} {son}) solitary.**

Sorting out the provided definition, we can exclude the first which say: properly united that is sole by implication beloved. That is excluded bec it could only mean one beloved that is united or collective in nature which is inapplicable to the verse as the one to be offered is a single entity and not collective. So what is left as choices are: darling, desolate, solitary and only son.

If we choose darling it should sound like this:

Take your son, your DARLING Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you

Why do I believe that to be the right translation?

Firstly bec what was written was Isaac and not Ishmael and he cannot be an only son. Secondly, New Testament writers referred it to Isaac as it say:

**“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son …” (Hebrews 11:17, R.S.V.).**

**“Was not Abraham our father justified by works, when he offered up his son Isaac upon the altar?” (James 2:21, R.S.V.).**

As by the New Testament rendition, Isaac was the only begotten son but in the context as the promised father to that promised seed, meaning, the only son wherein the promised seed would emerge from, which in this instance implied a single seed and not multiple. This seed is Jesus Christ. It emphasized a single seed as by the notion that its lineage was from an only son, as it say:

**Hebrews 11:17-18**

**[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:**

So, muslims, how come its Ishmael?

**WAS IT JEWISH CUSTOM TO KILL NON-VIRGINS ON THEIR WEDDING NIGHT?**

First of all, someone said:

“Critics of the Bible must be careful not to impose their present-day moral system upon that of an ancient culture found in Scripture and then judge Scripture as though it is inferior to their own subjective morality. The above verses were written 3,000 years ago in a very different culture and location. Sexual purity was very highly valued, unlike today; and when a man would marry a woman, her virginity was critical.“

I want to share a piece of my study on the jewish custom how such predicament is half-true as vindication to how jewish scriptures is being hijacked for malicious purposes or least to say, defamation. I would be on counter measure. It say:

**Deuteronomy 22:13-21   
[13]If any man take a wife, and go in unto her, and hate her,   
[14]And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:   
[15]Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity unto the elders of the city in the gate:   
[16]And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;   
[17]And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter’s virginity. And they shall spread the cloth before the elders of the city.   
[18]And the elders of that city shall take that man and chastise him;   
[19]And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.   
[20]But if this thing be true, and the tokens of virginity be not found for the damsel:   
[21]Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: so shalt thou put evil away from among you.**

Noticed which non-virgins are killed? Let me highlight it:

**because she hath wrought folly in Israel, to play the whore in her father’s house:**

Which are killed? Whores. Is that clear? Such that rape victims or molested girls are spared. It requires investigation, right? They would have to establish consent if being non-virgin is by force or not.

You dont consider rape victims as whores thus they are spared such as exemplified:

**Deuteronomy 22:25-26   
[25]But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:   
[26]But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:**

First of all, rape victims are innocent thus being non-virgins on their wedding night, they are spared from stoning.

As a law, marriage must be specific on virgins as whoredom was abomination.

**Deuteronomy 23:17-18   
[17]There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.**

And which qualifies as a whore? Was it only sex-for-hire women? Nope. As the verses above implied are non-virgins on a general scale prior to marriage. Whoredom is sex outside marriage thus any action in that premise qualifies you as whores yet that as excluding rape victims or if by any circumstances were non-virgins without consent.

Whoredom is something that needed to be purged.

**Genesis 38:24   
[24]And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.**

Now that i laid out some basic doctrine, could you say, death penalty was wrong for whores? It was not in that culture and time, much so, it was a divine sanction.

**Deuteronomy 22:21   
[21]Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: so shalt thou put evil away from among you.**

By simple analysis and study we could say, sex was sacred and was meant only for husband and wife. Otherwise, it was evil–or whoredom–that merits death. Sex outside marriage was a great offense and being that, it was whoredom. But certainly, we have proven that not all non-virgins on their wedding nights were killed.

Lastly, someone said:

“In the culture of the time it was the father who was charged with the covering, care, and well-being of his daughter. Her sexual purity was representative of the father’s ability to raise her according to the laws of God. Therefore, in that culture, a man’s reputation, as well as the family’s reputation in the community, could be adversely affected by the fornication of his daughter. If his daughter had been promised to a man to be married and a dowry had been paid, there was every expectation from the bridegroom that she would be a virgin. If the contrary was discovered after the marriage, then the implication is that there had been a deception in which the father could be implicated, or it would mean that he was unaware of her sin; and this would bring great shame to the family and the community–not to mention it being a display of outright rebellion against God’s law. In this case, to insure the integrity of the family and to remove the evil of adulterous/fornication from the community, stoning was advocated.“

**IS IT TRUE THAT RAPE VICTIMS MUST MARRY THEIR RAPISTS?**

Insults against the bible has surged to exponential terms lately. It isnt wonderful to see how people are misinformed if not, on deliberate onslaught to destroy the bible. But god willing, we may have to fight it head on yet wittingly.

May i be a simple beacon, as vessel of mercy for the wandering lost sheep. To god be the glory.

Firstly, defamation of the bible come in torrents, misled and yet destructive. One of such is the impractical way of implanting misinterpretation such as saying, jewish custom allows rape victims as indispensable reason to marry her rapist through paying of dowry to the father as stated:

**Deuteronomy 22:28-29   
[28]If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;   
[29]Then the man that lay with her shall give unto the damsel’s father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.**

Its quite demeaning to have an out-of-context way of interpretation but sadly, its how they make the bible ridiculous such that it posed a concept that is rather inhumane. Are you thinking?

You have to marry your rapist is the most offensive reality a victim may have to face and its clearly inhumane, yet you say, that is how the mindset of god was working?

I disagree. Lets see context then make critical assessment.

**Deuteronomy 27:19   
[19]Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.**

Look it up and sort the term fatherless. Its hebrew term is **yathom** meaning lonely, bereaved person, fatherless. The translator used fatherless but what if the right definition is lonely. Then it should have been:

CURSED HE BE THAT PERVERT THE JUDGMENT OF THE STRANGER, THE LONELY AND WIDOW

Simply, it should mean that at any instance, the judgment or decision of strangers (meaning gentiles) or the lonely (in general terms, jews and gentiles) and the widow in whatever situation they maybe, rape victims or not, must have to be upheld so as not to pervert their judgment or decision. Therefore, any lonely hebrew girl raped, must have his judgment or decision be upheld if she by consent should conform to marrying her rapist or not. It must be by consent, but is it only referring to the lonely or should we interpret it in general condition?

Of course, its in general condition. Any hebrew girl raped, lonely or not, must have her consent be upheld regarding marrying her rapist. She has the right to decline if she so chooses as her judgment is respected. It say:

**Deuteronomy 16:18-20   
[18]Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.   
[19]Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.   
[20]That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.**

Lets emphasize:

**Thou shalt not wrest judgment; thou shalt not respect persons,**

By this law, its clear that a person’s judgment is respected, thus a rape victim has the right to choose what is better for her. Should she marry her rapist or not, must be by personal consent, so as not to wrest her judgment.

With this, clearly, god has spoken–and thus you can see how justice is better served.

But the problem is, how about the rapist? What judgment is reserved for him, if so that she declines marriage?

I tried a little research and nothing is said regarding that matter on certain terms but to be punished in this way:

**Leviticus 24:19-20   
[19]And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;   
[20]Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.**

Rape is an offense that cause a breach, and blemish. In that instance, punishment for the rapist cannot be withheld. But in what manner, its not clear.

Another punishment is through divine intervention through a sword as it say:

**Exodus 22:21-24   
[21]Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.   
[22]Ye shall not afflict any widow, or fatherless child.   
[23]If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;   
[24]And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.**

Still, justice is highly valued. And rape victims were treated justly. But nothing is said, that rape victims must necessarily marry their rapist in as much that consent is greatly honored.

**IS GOD A DECEIVER?**

We can read in certain biblical verses that god was a deceiver. This as platform of ridicule is utilized by some in their advancement of opposition against the biblical god. They create scenario of degrading color to make it as discredit to his majesty but how could it have trace of reality in it when god is eternally just?

**Job 8:3   
[3]Doth God pervert judgment? or doth the Almighty pervert justice?**

**Psalms 89:14   
[14]Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.**

Indeed, god is a god of justice and everything that ensue from him is not froward except in certain exemptions:

**Psalms 18:26   
[26]With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.**

Yet when it comes to matters of truthfulness, god can never lie or can he initiate any trace of falsehood or deceit.

**Deuteronomy 32:4   
[4]He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.**

His ways are perfect.

**2 Samuel 22:31   
[31]As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.**

So to say that god was a deceiver is quite unacceptable to even think the possibility of evil in him, which would have not differentiated him from satan.

**Revelation 12:9   
[9]And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

Fact is, god is never evil.

**Psalms 92:15   
[15]To shew that the LORD is upright: he is my rock, and there is no evil in him.**

But then, it is unavoidable to deny that indeed there are verses which have shown god as a deceiver. Certain of these are shown below:

**Ezekiel 14:9   
[9]And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.**

**Jeremiah 4:10   
[10]Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.**

In what manner, has god deceived? It was through a lying spirit that presented himself for the mission to deceive, which through god’s supremacy has given consent, as it say:

**1 Kings 22:20-23   
[20]And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.   
[21]And there came forth a spirit, and stood before the LORD, and said, I will persuade him.   
[22]And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.   
[23]Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.**

Clearly, it was not god who made acts of deception, bec it was the lying spirit in behalf of god. How could god personally make deception when its impossible for him to lie?

**Hebrews 6:18   
[18]That by two immutable things, in which it was impossible for God to lie, we might** **have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:**

Therefore when it say:

**I the LORD have deceived that prophet,**

It was not god who made the acts of deception, but only as insinuation to the fact that the credit of the act of deception was imputed on god but in reality, god never was the deceiver. God never personally deceive as it is impossible for him to lie. It was the lying spirit that made the deception in behalf of god.

Even god consented for Satan to torment Job:

**Job 1:6-12   
[6]Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.   
[7]And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.   
[8]And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?   
[9]Then Satan answered the LORD, and said, Doth Job fear God for nought?   
[10]Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.   
[11]But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.   
[12]And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.**

**Job 2:4-7   
[4]And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.   
[5]But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.   
[6]And the LORD said unto Satan, Behold, he is in thine hand; but save his life.   
[7]So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.**

Clearly, god can never deceive. He only consented for a lying spirit to do it. But in like manner how he consented for evil to exist, to perform, to kill like how satan tormented job. So was it evil for god to have consented for generally, all evil?

Nope. Whatever does god is righteousness therefore to have consented for evil to perform even acts of deception is righteousness. So is consenting for evil righteous?

Yes as implied. Consenting for a father to rape his child or a genocide by a ruler or a lying spirit in the mouth of prophets are all righteous as it say:

**Matthew 10:29   
[29]Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.**

Simply put, everything that happens is by god’s consent as even the smallest matters: the fall of a sparrow, is by god’s consent therefore consenting for a lying spirit to be in the mouth of prophets, is not evil but in like manner how he consented generally for every evil. Nor it was god who do the lying, bec as i reiterated, its impossible for god to lie.

So was god a deceiver?

Absolutely not. Personally, he cannot lie but the credit of lying was upon him, in like manner, how every evil are.

**DOES GOD REPENTS?**

Let us look at some verses which have purported the allegation that god repented:

**Genesis 6:6**

**The LORD repented (nacham) that he had made man on the earth, and his heart was filled with pain**

**Jeremiah 18:8**

**If that nation, against whom I have pronounced, turn from their evil, I will repent (nacham) of the evil that I thought to do unto them.**

**Jeremiah 26:3**

**If so be they will hearken, and turn every man from his evil way, that I may repent (nacham) me of the evil, which I purpose to do unto them because of the evil of their doings.**

**Jonah 3:9**

**Who can tell if God will turn and repent (nacham), and turn away from his fierce anger, that we perish not?**

The problem is, nothing in those verses clarify in what manner or definition was repentance intended to mean. Was it in human terms?

Obviously not as god dont repent in human terms as it say:

**Numbers 23:19   
[19]God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?**

**1 Samuel 15:11,29,35   
[11]It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.   
[29]And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.   
[35]And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.**

Therefore, to say god repents must not be taken by how we define repentance in the vernacular:

re·pent

\ri-ˈpent\

verb

: to feel or show that you are sorry for something bad or wrongthat you did and that you want to do what is right

God repenting must be taken by how god contextually expressed the idea which in this case is not in human terms, or that is, to be sorry from wrong things done as nothing in god’s action is wrong.

**Psalms 92:15   
[15]To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.**

Therefore, to have a clearer outlook on the subject, first of all we must not interpret repent by how our vernacular suggests but to see it through biblical scope, and how is repenting defined biblically? Let us read:

**1 Chronicles 21:15   
[15]And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine** **hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.**

So as you can see, how repent was used, it was to stop what god has purposed to do so on correct perspective and deriving a conclusion from context that it wasnt how the vernacular defines it that matters, we have then to consider it in biblical terms. Repent simply means to stop what god has purposed to do. Nothing in those terms suggest any relation to what the vernacular suggests that is to be sorry from wrong doing.

Lastly, some translation used the word grieved instead of repent. Still, its logical seeing that god have felt emotion and hurt from our rebelliousness.

The fact of the matter is that God is not indifferent towards sinners but is hurt and angered by our sins and rebellion:

**“How often they rebelled against Him in the wilderness And grieved Him in the desert!” Psalm 78:40**

**“You have bought Me not sweet cane with money, Nor have you filled Me with the fat of your sacrifices; Rather you have burdened Me with your sins, You have wearied Me with your iniquities.” Isaiah 43:24**

**“But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them.” Isaiah 63:10**

**“Then those of you who escape will remember Me among the nations to which they will be carried captive, how I have been hurt by their adulterous hearts which turned away from Me, and by their eyes which played the harlot after their idols; and they will loathe themselves in their own sight for the evils which they have committed, for all their abominations.” Ezekiel 6:9**

So whether god repents or is grieved is not problematic to even the least that matters. We should only have to look at it in the scope of biblical thought.

So if god stops what he purposed, does it not suggest a change of mind?

Obviously, it does as he did in terms of abrogation. An example is the change of covenants:

**Luke 16:16**

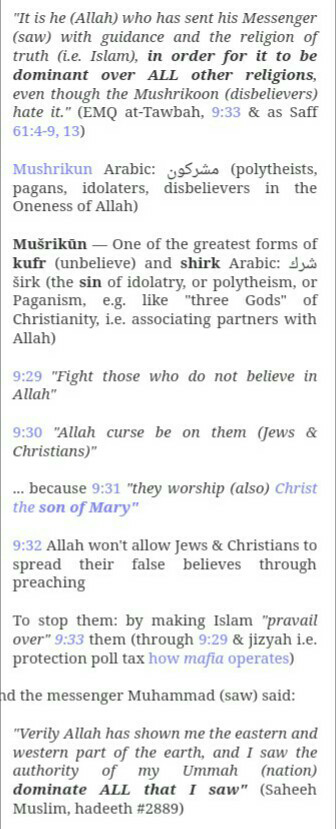
**The law and the prophets were until john…**

**Hebrews 8:13   
[13]In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

Therefore, its not a problem how god could have second thoughts. The problem is how many attributes to god the term repent in such a way to have it defined in human terms, notwithstanding, they left out the biblical scope.

**PROVING ISLAM IS FALSE…**

Muslims are propagating the concept that Islam would dominate the world, that as saying that sharia ruled governments would emerge and proliferate. Meaning, it would most probably be a dominant islamic world emerging in the future.

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Having that as reality, then Islamic countries being dominant and representing islam would be an enemy of god, and being that, makes islam, too an enemy of god as it say:

**Zechariah 14:2-4   
[2]For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.   
[3]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.   
[4]And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

The dominant islamic countries would battle against jerusalem in as much as they battle against god. Therefore these dominant islamic countries are enemies of god. Being representative of islam, then islam too is an enemy of god.

Objection though would come through this proposal: the zechariah prophecy was already fulfilled.

Excerpts from a site:

“In Zechariah 14:4, Zechariah predicts that the Mt. of Olives was to be split in two. Confirmation of the fulfillment of this verse is found in the fact that the Mt. of Olives is split in two today. In A.D. 66, at the start of the Jewish War, an army of angels appeared in the clouds according to two first century historians. This supernatural specter may fulfill v. 5: “Then the LORD my God will come, and all the holy ones with him.” One month before this army of angels appeared in the sky, a miraculous light from the Temple lit up the city of Jerusalem so bright “that it appeared to be bright daytime”1 in the middle of the night. This miracle may fulfill v. 7: “When evening comes, there will be light.” In the next verse, Zechariah predicts that water will flow out of Jerusalem “half to the eastern sea and half to the western sea.” This may have been fulfilled in A.D. 70 when the Roman army began its siege of Jerusalem and water flowed in abundance to the Pool of Siloam to the west and the King’s Pool to the east of the city. In v. 12 the Lord threatens to “strike all the nations that fought against Jerusalem [such that t]heir flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.” A couple years after Israel’s war with Rome, Mount Vesuvius erupted releasing a colossal surge cloud that engulfed the surrounding Roman cities of Pompeii, Herculaneum, Stabiae and Oplontis in an incendiary cloud of smoke, lava and ash. Burning at approximately one thousand degrees Fahrenheit, this volcanic ash would have killed the people in these cities in roughly three to five seconds—their flesh beginning to be consumed before their bodies even hit the ground. Zechariah 14 closes with the following prediction: “And on that day there will no longer be a Canaanite in the house of the LORD Almighty.”2 In A.D. 70, the Romans destroyed the Temple, the “house of the LORD Almighty,” making it impossible for anyone to physically enter. For a detailed explanation of how Zechariah 14 may have also been fulfilled in the first century

The Mt. of Olives is and was cut threw the middle by a first century Roman road that formed what looks like a valley through the middle of the mountain. The photograph above of the Mount of Olives was taken a little over a hundred years ago. This photo clearly shows the Mount of Olives split through the middle by a road. This road splitting the mount of Olives in two from north to south dates back at least to the first century.”

The thing is, nothing is true with that proposal that it was fulfilled. The prophecy say, mt. Olives would be split and there would be a very great valley between them. Historical evidence has not yet any trace of this very great valley.

Where is the very great valley between the splitted mt. Olives?

None so far.

How far is the valley? Its reaches Azal. Therefore its a literally, great expanse of land.

**Zechariah 14:5   
[5]And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.**

Using a photograph of Mt Olives, indeed there was sort of a split, but it wasnt even a valley. Its mere depression in between where a road pass through. How much so, as a very great valley? It couldnt be, right?

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The only conclusion would be is that, it is yet a future event,

And seeing how it should be: all nations battle against jerusalem and god makes the dominant islam as key player to this said world war–as an enemy of god. Thus in essence makes it a false religion.

**Epilogue:**

Having laid out the necessary response to how opposition of the Christian faith must have it wrong concerning contradiction, corruption and problematic narrative, how do you supposed its true regarding calling the bible as perverted thus opening room for Quran as correction for its errors? How could that be reliable now? You have to know that nowhere did God endorsed any bible instead he endorsed his SEPHER YHWH or writing of god wherein it is found mixed among biblical errors, but still Allah hasn’t proven any corruption in the true scriptures, that is the correct texts mixed in the unscriptural errors of the bible. Still, whatever were accused of as errors, I have shown in details in this book how logical approach obliterates any list of Biblical contradiction or error, thus it is fair to ask: where is Allah’s proof that true scriptures were corrupted? The correct texts in the bible as true scripture were lacking any slightest provocation to think it was corrupt.

Thank you,