

## Frequently Asked Questions from the Bible - An Open Invitation to Christians.

### Answers To FAQ from the Bible

The following is written in the language that is intended as an invitation (Daw'ah) to Christians, from their biblical perspective.

### Question No.1

Jesus said: "I and the Father are one" (Jn.10:30), therefore, is not Jesus the same, or, "co-equal" in status with his Father?

### Answer No.1

In Greek, 'heis' means 'one' numerically (masc.)

'hen' means 'one' in unity or essence (neut.)

Here the word used by John is 'hen' and not 'heis'. The marginal notes in New American Standard Bible (NASB) reads; one -(Lit.neuter) a unity, or, one essence.

If one wishes to argue that the word 'hen' supports their claim for Jesus being "co-equal" in status with his Father, please invite his/her attention to the following verse:

Jesus said: "And the glory which Thou hast given me, I have given to them (disciples); that they may be one, just as we are one." (John 17:22).

If he/she was to consider/regard/believe the Father and Jesus Christ to be "one" meaning "co-equal" in status on the basis of John 10:30, then that person should also be prepared to consider/regard/believe "them" - the disciples of Jesus, to be "co-equal" in status with the Father and Jesus ("just as we are one") in John 17:22. I have yet to find a person that would be prepared to make the disciples (students) "co-equal" in status with the Father or Jesus.

The unity and accord was of the authorized divine message that originated from the Father, received by Jesus and finally passed on to the disciples. Jesus admitted having accomplished the work which the Father had given him to do. (Jn.17:4)

Hot Tip (precise and pertinent)

Jesus said: "I go to the Father; for the Father is greater

than I." (Jn.14:28). This verse unequivocally refutes the claim by any one for Jesus being "co-equal" in status with his Father.

### Question No.2

Jesus said: "I am the way, ...no one comes to the Father, but through me." (Jn.14:6), therefore, is not the Salvation through Jesus, ALONE?

### Answer No.2

Before Jesus spoke these words, he said; "In my Father's house are many mansions (dwelling places); if it were not so, I would have told you; for I go to prepare a mansion (a dwelling place) for you." (John 14:2). The above explicit statement confirms that Jesus was going to prepare "a" mansion and not "all" the mansions in "my Father's house". Obviously, the prophets that came before him and the one to come after, were to prepare the other mansions for their respective followers. The prophet that came after Jesus had evidently shown the current "way" to a modern mansion in the kingdom of heaven.

Besides; the verse clearly states; Jesus was the "WAY" to a mansion. It is a folly to believe that Jesus (or any prophet) was the "DESTINATION".

Jesus said;

"I am the door" to find the pasture.  
(Jn.10:9).

A sheep that walks through the "door" will find the pasture.

A sheep that circles around the "door" will never find the pasture.

One who crosses over the "way" will reach the mansion. Anyone that stops on the "way"

and believes the “way” to be the end of his/her journey, will be out in the open without any shelter and a roof.

Hot Tip (precise and pertinent)

Jesus said; “Not every one that says to me; ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of my Father, who is in heaven.” (Mt.7:21).

### Question No.3

Jesus said: “He who has seen me has seen the Father” (Jn.14:9), does this not prove that Jesus Christ and his Father were one and the same?

### Answer No.3

One day to prove a point and settle an argument, Jesus picked up a child and said to his disciples; “Whoever receives this child in my name receives me; and whoever receives me receives Him who sent me;” (Luke 9:48).

Jesus said; “He who believes in me does not believe in me, but in Him who sent me.” (John 12:44)

“He who hates me hates my Father also. ...but now they have both seen and hated me and my Father as well.” (John 15:23-24)

“And this is eternal life, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent.” (John 17:3).

The call of sincerity demands that if believing in the Truth is the honest intention then one could only pass an ethical judgement after reflecting upon all the relevant texts.

John 17:3 (quoted above), if read with the following verse clears the air.

Hot Tip (precise and pertinent)

Jesus said; “Truly, truly, I say to you, a slave is not greater than his master; neither one who is sent greater than the one who sent him.” (John 13:16).

During his ministry, Jesus repeatedly said he was sent by his Father.

### Question No.4

The Bible; “For God so loved the world, that He gave His only begotten son, that whoever believes in him should not perish, but have eternal life.” (John 3:16); should you not believe in Jesus to have eternal life?

### Answer No.4

Of course, we believe in Jesus for what he was and we do not believe in what he was not. We Muslims believe Jesus was a Messiah;

“Spirit from God”; “Word of God”; the righteous Prophet as well as Messenger of God and the son of Virgin Mary. But, we do not

believe Jesus was “the begotten son of God.” The truth of the matter is apostle John never ever wrote; Jesus was “the begotten” son of God.

Please obtain a copy of the ‘Gideon Bible’ from a Hotel or Motel near you. It is distributed free since 1899, all over the world, by The Gideon Society. In the beginning of this famous Bible, John 3:16 is translated in 26 popular world languages. You may be amazed to discover that in the English translation, the editors have used the traditionally accepted term “His only begotten son.” Whereas, in several other languages the editors have used the term “His unique son” or “His one of a kind son.”

In 1992, when I discovered this textual variations, I wrote letters to various universities in North America requesting them to confirm the original Greek term used by John. Below is a copy of the response received from The George Washington University:- John 3:16 and John 1:18 each have the word ‘monogenes’ in Greek. This word ordinarily means “of a single kind”. As a result, “unique” is a good translation. The reason you sometimes find a translation that renders the word as “only begotten” has to do with an ancient heresy within the church. In response to the Arian claim that Jesus was made but not begotten, Jerome (4th century) translated the Greek term ‘monogenes’ into Latin as ‘unigenitus’ (“only begotten”).

Paul B. Duff, 22 April, 1992.

Professor Duff’s response was based upon ‘Anchor Bible’, volume 29, page 13-14. The Greek term for “begotten” is ‘gennao’ as found in Mt.1:2, which John did not use.

Hot Tip (precise and pertinent)

Jesus said to Mary; “...go to my brethren, and say to them, I ascend to my Father and your Father...” (John 20:17). This verse

demonstrates that the usage of term ‘Father’ was purely metaphorical. As for Jesus being a “unique son”, he, unlike us, was

created without a physical Father.

### Question No.5

Jesus said: “Truly, truly. I say to you, unless one is born again, he cannot see the kingdom of God.” (John 3:3); I am a “born

again” Christian, are you a “born again” Muslim?

### Answer No.5

The truth of the matter is apostle John did not use the phrase “born again”. The Greek text reveals, the phrase used by John is

“born from above”. The Greek word used by John is ‘another’ (‘ano’ + ‘then’). ‘ano’ means ‘above’ and the suffix ‘then’

denotes ‘from’.

Hence, what Jesus said was “unless one is born from above, he cannot see the kingdom of God.” And, that sounds logical.

Since none of the living creature is “born from above”,

no one can see the kingdom heaven during his life time. The concept of

being "born again" to see the kingdom of heaven is an innovation to instill the concept of Baptism.

The same word 'another' appears in the same Gospel and in the same chapter in verse 31. Here the editors have translated the word as "from above" and not "again".

This further supports the logic of Jesus having said; "born from above".

To enter the Kingdom of Heaven one has to keep the Commandments. God's distinguished Command known as the 'Covenant of Circumcision' (physically, "in the flesh of your foreskin") was an everlasting Covenant (Compact, Treaty) between God and man. See Genesis 17:10-14.

Can an everlasting Treaty be abrogated or revoked unilaterally? Did Jesus abrogate it? No. Jesus was circumcised in the flesh

(Luke 2:21). We, Muslim males, are circumcised. Are the male Christians circumcised in the "flesh of their foreskins"?

If not, please read the following verse:-

Hot Tip

Jesus said; "Whoever then annuls (discards) one of the least of these commandments, and so teaches others, shall be called

least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven." (Matt.

5:19).

#### Question No.6

Jesus said; "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the

Holy Spirit," (Matthew 28:19); does this not prove that the 'Doctrine of Trinity' and its present day formula was communicated

and promulgated by Jesus Christ himself?

Answer No.6

With all due respect, we tend to disagree in view of the following

compelling evidences:-

1. 'Peake's Commentary on the Bible' published since 1919, is universally welcomed and considered to be the standard

reference book for the students of the Bible. Commenting on the above verse it records; "This mission is described in the

language of the church and most commentators doubt that the trinitarian formula was original at this point in Mt.'s Gospel,

since the NT elsewhere does not know of

such a formula and describes baptism as being performed in the name of the

Lord Jesus (e.g. Ac. 2:38, 8:16, etc.)."

2. Tom Harpur, author of several bestsellers and a former professor of New Testament, writes in his book 'For Christ's

Sake'; "All but the most conservative of scholars agree that at least the latter part of this command was inserted later. The

formula occurs nowhere else in the New Testament, and we know from the only evidence available (the rest of the New

Testament) that the earliest Church did not baptise people using these words - baptism was "into" or "in" the name of

Jesus alone."

3. The above command (authentic or otherwise) does not indicate that the three names mentioned in the formula are or

were, "co-equal" in their status, as well as, were "co-eternal" in the time frame, to conform with the acknowledged

'Doctrine of Trinity'.

4. If the Father and His Son were both in "existence" from the Day One, and no one was, a micro second before or after,

and, no one was "greater or lesser" in status, than why is one called the Father and the other His begotten Son?

5. Did the act of "Begetting" take place?

If YES, where was the "Begotten Son" before the act?

If NO, why call him the "Begotten Son"?

Hot Tip

"And Peter said to them, `Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your

sins;..." (Acts 2:38). It is most unlikely that apostle Peter would have disobeyed the specific command of Jesus Christ for

baptising in the three names and baptized them in the name of Jesus Christ, alone.

#### Question No.7

Apostle John in his first Epistle, chapter 5 and verse 7 wrote:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."; is this not

a fair testimony to acknowledge the 'Doctrine of Trinity'?

Answer No.7

1. The text quoted does appear in the Kings James Version but has been omitted by most of the editors of the recent

versions e.g. Revised Standard Version, New Ameri-

can Standard Bible, New English Bible, Phillips Modern English

Bible, because the quoted text does not appear in the older Greek manuscripts.

2. Renowned historian Edward Gibbon calls the addition a "Pious Fraud" in his famous history book 'Decline and Fall of Roman Empire'.

3. Peakes commentary on the subject reads; "The famous interpolation after "three witnesses" is not printed even in RSVn, and rightly. It cites the heavenly testimony of the Father, the logos, and the Holy Spirit, but is never used in the early trinitarian controversies. No respectable Greek MS contains it. Appearing first in a late 4th-cent. Latin text, it entered the Vulgate and finally the NT of Erasmus."

#### Hot Tip

Notwithstanding the above rejections, the verse that follows the quoted text reads in KJV; "And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." (1John5:8).

Are these three witnesses "co-equal"? Can blood be substituted with water? Can water be regarded as the same in any respect with the Spirit? Just as the spirit, the blood and the water are three separate entities, so are the first three witnesses, namely; the Father, the Son (Word, Logos) and the Holy Spirit (Ghost).

### Question No.8

Jesus said:"He who believes in the son has eternal life; but he who does not obey the son shall not see life, but the wrath of God

abides on him." (John 3:36); are you not under the wrath of God for not being a follower of Christ - a Christian, by belief?

### Answer No.8

It is an interesting question. In fact, we Muslims should be asking the question to you the followers of Christ. Do the vast

majority of Christians truthfully believe Christ for what he said he was, and, truly understand his commands and obey them?

We believe, most of the followers who claim to be Christians do not even understand the implications of calling their Leader or Lord; "Christ". (The readers will understand what I mean by the last sentence, once they go through the rest of the text).

Here is the answer to your question. The above verse has two parts. 'Belief' and 'Obedience'. On the subject of Belief in Christ, Jesus asked his disciples;

"But who do you say that I am? And Peter answered and said, "The Christ of God." (Luke 9:20). Peter did not say God or a god. We Muslims truly believe Jesus was "The Christ (al-Masih) of God".

The expression "The Christ of God" literally means; "The one that was anointed by God himself". Please go back in time and think.

God performed the ceremony of anointing (physically or spiritually) and for that reason, Jesus became "The Christ of God".

Now may I please ask you a simple question. Who is greater and exalted; the one who anointed, or, the one who got anointed?

Since God anointed Jesus, God is the greater and exalted between the two, which we Muslims, do truly believe. But

surprisingly, the followers who say Jesus is "Christ", don't.

#### Hot Tip

"...Thy holy Servant Jesus, whom Thou didst anoint,..." (Acts 4:27 - New American Standard Bible).

This leaves no room for doubt that Jesus was a 'Servant of God'. Besides, there are other verses which declare Jesus; God's Servant.

Now let us go to the second part of the quoted verse; "obeying the Christ". Please read the following verse and ask yourself a question; have I obeyed?

"Truly, truly, I say to you, he who hears my word, and believes Him who sent me, has eternal life, and does not come into judgement, but has passed out of death into life." John 5:24 Have I believed and placed my trust basically, fundamentally and predominately in Him or in Jesus?

#### Hot Tip

Jesus said; "But I do not seek my glory; there is One who seeks and judges." John 8:51. Who is this "One", who is not Jesus?

Have you basically, essentially and fundamentally glorified the "One" or Jesus?

Please remember, the "One" will be the Judge on the Day of Judgement and not Jesus. If you disbelieve or disobey the above word of Jesus please read the verse quoted by you and then think about the "wrath of God".

### Question No.9

In the Book of Genesis 1:26, we read; "And God said, Let us make man in our image, after our likeness..."; does not the use of

terms "us" and "our" prove that the God which created man was not a singular entity, furthermore, does it not support the

Johnannine concept (John 1:3); all things came into being through Jesus?

### Answer No.9

1. Below is an extract from a commentary for the above verse, written by the editors of King James

Version (The Hebrew-Greek Key Study Bible, 6th edition):

- 2."The Hebrew word for God is 'Elohim' (430), a plural noun. In Genesis 1:1, it is used in grammatical agreement with a singular verb 'bara' (1254), created. When plural pronouns are used, "Let us make man in our image after our likeness," does it denote a plural of number or the concept of excellence or majesty which may be indicated in such a way in Hebrew? Could God be speaking to angels, the earth, or nature thus denoting Himself in relation to one of these? Or is this a germinal hint of a distinction in the divine personality? One cannot be certain."
- 3.Having written "One cannot be certain", the editors try to advocate the theory of Jesus, as the "essential (internal) unity of Godhead."
- 4.The response to your question, as well as, to the commentators remark; "One cannot be certain", lies not very far, but in the next verse (Genesis 1:27), which reads; "And God created man in His own image,..." This statement tells us that the actual act of creation when performed, was performed by "Him" and in "His" image and not by "Us" in "Our" image.

Hot Tip

As a closing conclusive argument, here is a statement of truth from Jesus himself; "And he (Jesus) answered and said unto them, 'Have you not read, that He which made them at the beginning made them male and female.'" (Matthew 19:4). This statement by Jesus also negates the so called Johannine concept put forward by you (NOT by apostle John); "all things came into being through Jesus."

## Question No.10

In the Gospel of John, we find that eight days after his resurrection, Jesus stood before his disciples and asked the unbelieving Thomas to feel his hands and side, to verify the nail marks and spear scar. After seeing the hands and the side, Thomas said to Jesus; "My Lord and my God." If Jesus was not God, he would have certainly reprimanded Thomas, but he did no such thing, does this not prove, 'Jesus was God'?

## Answer No.10

Please allow me quote from the 'New American Standard Bible' the entire text as it appears in Ch.20:27-28 from John's Gospel:

"Then he (Jesus) said to Thomas, "Reach here your finger, and see my hands, and reach here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!"

1. Please observe the mark of exclamation (!) at the end of the phrase. (Note: K.J.V. has removed the exclamation mark).
2. Please observe there was no question asked in the entire narration. Hence, the text which reads "Thomas answered" is inaccurate.
3. The last phrase "My Lord and my God!" was not an \*answer\* but an outburst of \*exclamation\* by Thomas, having seen something inexplicable and baffling. Often, we too cry out; "O' my God!" when we see something totally bizarre or grotesque.
4. To prove that the above explanation is not my concocted theory, below are the texts from two reputed versions of the Bible that support this theory.
  - 4a. In the 'New English Bible' it reads: Thomas said, "My Lord and my God!"
  - 4b. In the 'Phillips Modern English Bible' it reads: "My Lord and my God!" cried Thomas.

Hot Tip

Apostle John writes, immediately after the discourse between Jesus and Thomas; "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ..." If John had recognized the answer by Thomas to be a testimony for the 'Deity of Jesus' and the observed silence by Jesus to be his acquiesce to such a testimony, then John would have written "Jesus is the God" and not "Jesus is the Christ..."

## Question No.11

Apostle Matthew records that Jesus was worshipped by Magi that came from the East (2:11); by the boat people (14:33); by Mary Magdalene and the other Mary (28:9); and also by his disciples on a mountain in Galilee (28:17). Since worshipping any one other than God is a fundamental sin, why did not Jesus stop these people from worshipping him, unless he was God himself?

## Answer No.11

1. For your information, none of the above worshipped Jesus. Nor, did apostle Matthew record it so. According to the lexical aids to the Bible, the proper Greek word for 'worship' is 'sebomai' (4576) from the root 'seb'. That word 'sebomai' is used by apostle Matthew in 15:9 where Jesus said; "But in vain do they worship me,..."
2. The Greek word used by the apostle in the above quotes is 'prosekunesan' and not 'sebomai'. 'Prosekunesan' comes from 'proskuneo' (4352), which literally means bow, crouch, crawl, kneel or prostrate. If the apostle wanted to convey; 'Jesus was worshipped', he would have used the word 'sebomai' which he did not.
3. To prove the point further, in 'New English Bible' the translations of the quoted verses read; 'bowed to the ground' in (2:11); 'fell at his feet' in (14:33); 'falling prostrate before him' in (28:9), and 'fell prostrate before him' in (28:17).
4. The question of Jesus stopping them for worshipping, therefore does not arise, because they sim-

ply bowed or prostrated to him.

**Hot Tip**

Apostle Mark records in 10:17-18; "And as he (Jesus) was setting out on a journey, a man ran up to him and knelt before him and began asking him, "Good Teacher, what shall I do to inherit the eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone." It sounds inharmonious and inconsistent that a person who even refuses to be called "good" could have allowed any one to worship him.

Since, no one is good except "God alone", should not Christians be worshipping directly to that solitary God to whom Jesus himself prayed more than a dozen times, according to the Gospels?

**Question No.12**

When prophet Moses asked God; What was His name? What shall he say to his people? From behind the Burning Bush God replied; "I AM THAT I AM." God also asked Moses to say to the sons of Israel: "I AM hath sent me unto you." Exodus 3:14.

When confronted by Jews; "Jesus said unto them, `Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58 K.J.V.). Jesus also said; "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. (John 8:24, K.J.V.). Does that not prove, Jesus existed before his birth; he was the One who spoke to Moses from behind the Burning Bush; and if you do not believe that, you will die in your sins?

**Answer No.12**

Your question is based upon a simple conjecture. Even the editors of K.J.V. insinuate that fact. Under the foot note of Exodus 3:14 the editors write; "Jesus probably alluded to this name of God in John 8:58, 'Before Abraham was, I AM.'" The use of phrase "probably alluded" clearly indicates it is not an established reality. My dear friend, a surmise can never take place of (replace) an acknowledged statement. This is what Jesus said; "...I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8:28). God of Moses that claimed "I AM THAT I AM" had no instructor or tutor, and, needed no tutoring. If God had an instructor or an educator, then what would you call that entity? God's mentor or boss??

As for the existence of Jesus before his birth, please remember Jesus was anointed by God before he was born. Hence, he was called Christ (Messiah). Besides Jesus, there were others who were either anointed, consecrated or made holy, before their births. (see Ps. 89:20, Is. 45:1, 61:1; 1 Sam. 24:6). God did take a solemn covenant from Novah,

Abraham, Moses, Jesus - son of Mary, and Muhammad before they were sent, reveals the Qur'an. Bible records, God came to prophet Jeremiah and said to him;

"Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations." Jeremiah 1:5.

I have question for you. How would you explain this ensuing statement? Jesus said to Jews; "Your father Abraham rejoiced to see my day, and he saw it, and was glad." (John 8:56)

**Hot Tip**

When Jews were doubtful about the identity of a particular blind beggar who had been healed by Jesus, the blind beggar - who was no more blind, kept saying; "I am he" (John 9:9, K.J.V.). Does that make the blind beggar, God! Further more, the beggar when questioned about Jesus who had healed him, replied to Jews; "And he said, "He is a prophet." (John 9:17).

**Question No.13**

Apostle Mark records in 16:19; "...He (Jesus) was received up into heaven, and sat down at the right hand of God." The question is, who can have such an unparalleled privilege and distinction, besides his own begotten Son? Is there anyone else who has been elevated to that station, in any other scripture?

**Answer No.13**

1. Are you aware of the fact that there are two versions of Mark's Gospel? One is called the shorter version and other, the longer version. The shorter version, which ends at verse 8, does not contain the above verse.
2. One of the two great achievements of an eminent biblical critic of the nineteenth century, Lobegott Friedrich Konstantin Von Tischendorf, was the historical discovery of the oldest known Bible manuscript 'Codex Sinaiticus' from St. Catherine's Monastery in Mt. Sinai. The most damaging piece of evidence that Tischendorf discovered in this 5th century document was that the gospel of Mark ended at 16:8. In other words, the last 12 verses (Mark 16:9 to 20) were "injected" sometime after the 5th century. Clement of Alexandria and Origen never quoted these verses. Later on, it was also discovered that the said 12 verses, wherein lies the various accounts of "Resurrected Jesus", do not appear in codices Syriacus, Vaticanus and Bobiensis. Today, in many of the revised versions of the Bible, the said twelve verses appear within parentheses. Tischendorf also discovered that John's gospel was heavily reworked. For example, verses starting from John 7:53 to 8:11 are not to be found in codices Sinaiticus or Vaticanus. Similarly, a verse from the gospel of Luke that speaks of Peter running to the tomb, stooping and looking in and finding it empty and marvelling at what had happened is not to be found in the ancient manuscripts. (For detailed information please read 'Secrets of Mount Sinai' by James Bentley, Orbis, London, 1985).

3. Peake's Commentary on the Bible records; "It is now generally agreed that 9-20 are not an original part of Mk. They are not found in the oldest MSS, and indeed were apparently not in the copies used by Mt. and Lk. A 10th-cent.

Armenian MS ascribes the passage to Aristion, the presbyter mentioned by Papias (ap.Eus.HE III, xxxix, 15)."

#### Hot Tip

The Book of Revelation (symbolic and obscure writings of uncertain authorship), records in 3:21 that Jesus sat down with his Father on his Father's throne. You write, based upon injected verse; Jesus sat down at the right hand side of God. Which one do you believe?

### Question No.14

In the Epistle of Paul to Romans, it reads; "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (Roman 10:9-10, NASB). The salvation is assured to us Christians who confess with our mouth and heart; Jesus Christ to be our Lord. What do Muslims have for their salvation?

### Answer No.14

This is a preferred verse with the evangelic missionaries. It is one of the bases of the Christianity propagated by Paul and needs to be addressed in detail and from various perspectives.

1. This is a quotation from one of the Epistles (letters) written by Paul. While reading a passage from an Epistle one has to bear in mind that these letters when written by the author, were a sort of discourse containing religious instructions and admonitions, and, were not intended to form a part and parcel of the canonical Scripture.
2. To substantiate the above claim, please read 1 Corin 7:25-26 and 7:40. Here Paul writes; "I give an opinion"; "in my opinion" and "I think" (twice). Whereas, Jesus - the prophet of God, admitted; "...and I do nothing on my own initiative, but I speak these things as the Father taught me." (John 8:28). One has to differentiate "my opinion" and "my thought" from the "inspired" or the divinely "tutored" document.
3. In 2 Corin 12:16, Paul - a zealous persecutor of the disciples that overnight became a fervent propagator of 'Christianity', makes a perplexing statement; "...crafty fellow that I am, I took you in by deceit." Jesus was a righteous prophet propagating the 'Kingdom of

God'. His mission was, alike every other Jewish prophet, to glorify God alone.

4. Imagine, you are at a crossroad. There are three signs. Paul transcribes; Take the Left turn to reach the Destination. Jesus transcribes; Take the Right turn. The Old Testaments transcribes; Take the Right turn. Which way should you be headed if you wish to reach the Destination with certainty? Please bear this viewpoint in mind, while comparing various passages from the Bible.
5. Now let us go to Roman 10:9-10, the verses quoted by you in the above question. Please continue reading the succeeding verses, which say; "For the Scripture says, 'Whoever believes in Him will not be disappointed.' For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for 'Whoever will call upon the name of the Lord will be saved.'" (Roman 10:11-13).

Note: The editors of the New Testament have created confusion by translating the Greek word 'Theos' (meaning, God) as "Lord". And, the Greek word 'Kurios' (meaning, Master, Owner, Head of a house) as "Lord", as well. For those who consider Jesus to be God, it may not make any difference, but for the rest it does.

6. To resolve the dilemma as to who is this "the same Lord" who is the Lord of Jews, of Greeks and of all; let us go to verses 3:29-30 in the same Epistle. It reads; "Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also-if indeed God is one-and He will justify the circumcised by faith and the uncircumcised through faith." Jews never accepted Jesus as their Prophet or Messiah, leave alone accepting him as their Lord (Master) or as their Lord (God). So, "Lord Jesus" is out of the picture, leaving "Lord the God" to be the "one God" of all.
7. To answer your specific question, the verse above reads; "Whoever will call upon the name of the Lord (Lord of all) will be saved." We Muslims call upon the name of that Almighty God, the God of all, who pronounced His Commands to Adam, Noah, Abraham, Ishmael, Isaac, Jacob, Moses, David, Solomon, Jesus, Muhammad and many others (peace be upon all the prophets).
8. BTW, the verses that you have originally quoted has one very portentous underlying theme which you probably might have over looked. It says; "and

(if you) believe in your heart that God raised him from the dead, you shall be saved." This sentence conveys there were two separate entities:

- a. One called Jesus, who was dead and lying motionless in a tomb.
- b. One called God, who was alive and able to perform acts. The entity (b) raised the entity (a) that was in an agony.

"And God raised him up again, putting an end to the agony of death..." Acts 2:24.

I hope you will henceforth recognize "the dead" and "the alive" to be two distinct entities and "un-equal", whenever you think of the "Risen Jesus".

9. Would it not be an unfair practise on part of the Almighty God to have sent His son as a "Saviour to all" thousands of years after Adam. Did not that deprive those born before the Christian Era of "the easy way out" to the Salvation? God cannot be unfair. He is a Righteous God. May be the entire concept is an Innovation.
10. Tom Harpur, a former professor of New Testament and an Anglican Minister writes; "Perhaps I am lacking in piety or some basic instinct, but I know I am not alone in finding the idea of Jesus' death as atonement for the sins of all humanity on one level bewildering and on the other morally repugnant. Jesus never to my knowledge said anything to indicate that forgiveness from God could only be granted 'after' or 'because of' the cross." (For Christ's Sake, p.75).

#### Hot Tip

"And there is no other God besides Me, A righteous God and a Saviour; There is none except Me. Turn to Me, and be saved, all the ends of the earth; For I am God, and there is no other." Isaiah 45:21-22. (please also read Hosea 13:4). When God said; "all the ends of the earth" He righteously meant it to be so. The era of "cross" should make no difference. BTW, if you truly accept the end part of the quoted Isaiah, you have accepted the first half of the 'Confession of Islamic Faith' called "Shahadah".

### Question No.15

From the prologue of John's Gospel, I have a very valid and legitimate three part question:-

- (a) Was not Jesus God from the beginning? Verse upholding (a); In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
- (b) Were not all things made through Jesus?? Verses upholding (b); He was in the beginning with God. All things came into being through him; and apart from him nothing came into being that has come into being. (John 1:2-3)

- (c) Was not Jesus made flesh and dwelt among us??? Verse upholding ©; And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

### Answer No.15

This three part question is so often repeated, collectively or individually, that I will try to answer them (God-willing), from various perspectives. For an uncomplicated comprehension, I am going to separate the three part question into three separate questions. In this number fifteen, I will deal with part (a) above.

1. The verse insinuates "Jesus was God from the beginning" because Christians have, for the last numerous generations, embraced the concept of SUBSTITUTING the word "Word" (Greek term `Logos') with "Jesus". John did not write "Jesus". It is a SUBSTITUTION.
2. One can only SUBSTITUTE (of course with admissible logic), the original term \*IF\* the LITERAL translation of the used term fails to reconcile with the rest of the text. Unfortunately, as you will soon discover, the situation here is the other way around.
3. Please read the last two lines from (a) with the SUBSTITUTION. It reads; "and Jesus was with God and Jesus was God." How can Jesus be "with" God and "was" God, as well? It defies the logic. The SUBSTITUTION creates an enigmatic dilemma to which the Christian scholars have yet to find an answer.
4. The norm of accepting the SUBSTITUTION has been so deep rooted that no believing Christian scholar has sincerely attempted to find out what in reality is the LITERAL translation. Let us do it together. The Greek term 'Logos' is derived from the root word 'Lego' meaning 'to speak'. The literal translation of 'Logos' is 'something spoken or thought'. The verification of the above translation is simple. Please pick up your English Dictionary and look for the word 'Decalogue'. Surprised! It reads; 'The Ten Commandments'. (deka=ten; logous=commands). Now please flip a few more pages of your dictionary and go to the word 'Logos'. Please look for the word origin. In my pocket 'Oxford Dictionary' it reads; "[Gk, = reason, discourse, (rarely) word]."
5. Having discovered the LITERAL translation of the word "Logos" used by apostle John, let us read In the beginning was the 'spoken word, command', and the 'spoken word, command' was with God, and the 'spoken word, command' was Divine. (John 1:1)
6. The LITERAL translation is not only logical but it coincides perfectly with the prologue of the Book of Genesis. "In the beginning God created the heavens and the earth." "And the God said, Let there be light; and there was light." (Genesis 1:1 and 3)
7. You may now ask, why did I translate "Divine" in-

stead of “God” in the last line?. The answer is based upon the usage of Greek grammar. In the second line, the phrase used by John for “God” is ‘ho theo’, meaning ‘the God’. In the last line it is simply ‘theo’, the definitive article ‘the’ is not used. Why? Because, it is a predicate of the subject ‘ho theo’. The predicate is used to denote the nature, quality, attribute or property of the subject. Here the in this instance the nature of the God’s spoken command was Divine.

8. In ‘New translation of the Bible’ (1922) by the famous Dr. James Moffatt, it reads; “the Logos was Divine.” And, also in ‘The Complete Bible - An American Translation’ (Smith-Goodspeed) and ‘The Authentic New Testament’ by Hugh J. Schonfield.

Please look for No. 16 and 17 for answers to (b) and © above.

#### Hot Tip

Paul wrote; “...if any man is preaching to you a Gospel contrary to which you received, let him be accursed (anathema).” Gal. 1:9.

### Question No.16

From the prologue of John’s Gospel, I have a very valid and legitimate three part question:-

- (a) Was not Jesus God from the beginning? Verse upholding (a); In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
- (b) Were not all things made through Jesus?? Verses upholding (b); He was in the beginning with God. All things came into being through him; and apart from him nothing came into being that has come into being. (John 1:2-3)
- (c) Was not Jesus made flesh and dwelt among us??? Verse upholding ©; And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

### Answer No.16

Below is a response to part (b) above.

Part (a) has been replied under FAQ number 15. Part © will be replied under FAQ number 17.

1. The opening word of John 1:2 in the Greek text is ‘houtos’ (3778), which translates ‘the same’. The usage of word “He” in the above quote, is based upon the traditional concept of SUBSTITUTING the Greek term “Logos” with “Jesus”, as explained in FAQ 15.
2. In the King James Version, it reads; “The same was in the beginning with God”, which supports the above clarification.
3. Based upon the LITERAL translation of the

word “Logos” as explained in FAQ 15, the verse should read; “The same (i.e. the spoken divine word, command) was in the beginning with the God.” This LITERAL translation coincides with the opening of the Old Testament. (Genesis 1:3,6,11,14,20 & 24).

4. In John 1:3 above, the Greek word used for “him” is ‘autos’ (846), which means; her, it (-self); (self-) the same; (him-, my-, thy-,) self; etc. If one was to continue the LITERAL translation from the beginning, the verse should read; All things came into being through it; and apart from it nothing came into being that has come into being. (John 1:3) Here “it” stands for “the spoken divine word, command.”
5. For some reason, one was to quote Colossians 1:16 which reads; “For in Him all things were created, both in the heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created through Him and for Him.” And, go on contending that in the above letter by Paul, “Him” refers to “Jesus”, and his/her beliefs are valid, please let him/her read the following.
6. In ‘The Oxford Companion to the Bible’, edited by Bruce M. Metzger and Michael D. Coogan, published by the Oxford University Press, on page 127, it reads; “The Pauline authorship of Colossians has often been challenged over the last 160 years. The grounds for this questioning concern the language and style of the letter; more recently it has been argued that there are major differences between Colossians and the theology of the main Pauline letters, particularly in relation to the person and cosmic work of Christ, the Church as the body of Christ, and early Christian tradition.”
7. If all things, including men and women were created through Jesus, then the righteous Jesus would not have told the Pharisees that from the beginning “God” created man and woman. (Matt. 19:4).
8. However, if the person is unwilling to write-off the so called canonical letter by Paul on the basis of the above two observations, please ask him/her to read the quoted scripture below which unequivocally tells us that “God” created man, made the earth and stretched out the heavens with HIS OWN HANDS.

#### Hot Tip

“It is I who made the earth, and created man upon it. I stretched out the heavens with My hands, And I ordained all their host.” (Isaiah 45:12). Please also read Psalms 147-148, where the Psalmist bids Zion to “Praise your (their) God”, who has done multitude of things and created; the heavens, the heights, His angels, His hosts, Sun, Moon, Stars and the waters that are above the heavens, by His own Command.

## Question No.17

From the prologue of John's Gospel, I have a very valid and legitimate three part question:-

- (a) Was not Jesus God from the beginning? Verse upholding (a); In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
- (b) Were not all things made through Jesus?? Verses upholding (b); He was in the beginning with God. All things came into being through him; and apart from him nothing came into being that has come into being. (John 1:2-3)
- (c) Was not Jesus made flesh and dwelt among us??? Verse upholding ©; And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

## Answer No.17

Below is a response to part © above.

Parts (a) and (b) have been replied under FAQ 15 and 16.

1. To comprehend what apostle John wrote in © above, one has to read what John wrote ten verses earlier, i.e. in John 1:4. According to the LITERAL translation, in that verse, John wrote; "In it was life; and the life was the light of men."
2. As demonstrated earlier the word "it" stands for "Logos" (the divine command that was in the beginning with the God). Consequently, "In it (in the God's command was life); and that life was the light (the guidance, enlightenment) for men."
3. I have rendered "light" as the guidance and enlightenment, because in 1:9 John wrote; "There was the true light which, coming into the world, enlightens every man".
4. Unfortunately, "And the light shines in the darkness; and the darkness did not comprehend it (him)." (John 1:5).  
Note: In either case; the word "it" which stands for God's command, or "him" which stands for Jesus, makes sense.
5. Going back to © above; "And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14). What the apostle LITERALLY meant was; "And the Logos (the God's command, which was from the beginning with God, wherein was the life) became flesh, and dwelt among us,..."
6. Briefly, the embodiment in flesh was of "Logos" - the God's command, and NOT of the God. The conception of Jesus within the womb of his mother, Virgin Mary, was in reality made possible by an act of God's command - the "Logos". Jesus was

neither God nor the physical incarnation of God.

7. The entire text which reads; "and we beheld his glory, the glory as of the only begotten of the Father" is written within parentheses in the King James Version. Hence, it is considered as the editor's enhanced notes or addendum.
8. As for the true meaning of the original term used by John in his Gospel, for the mistranslated phrase "the only begotten", please see the earlier answers.

### Hot Tip

To those who prefer to contend;

- (a) "and the Word (Jesus) was \*with\* God" (John 1:1).
- (b) "He (Jesus) was in the beginning \*with\* God" (John 1:2).
- (c) "And the Word (Jesus) \*became\* flesh" (John 1:14) they have no recourse but to admit that it was either at the \*beginning\* or after the act of \*becoming\* happened, "Jesus" who was "with" God or "became" flesh, had to be either an additional, other, different, distinct, or dissimilar entity than the God.

Now, having no way to retreat, please read the following: "No one can serve two masters;..." Matthew 6:24

If you wish choose the ONE and the only Master, please read; "Now to the King eternal, immortal, invisible, the only God, be honour and glory forever and ever. Amen." 1 Timothy 1:17

Can any one deny; "Jesus" who dwelt among us, was "visible"!

## Question No.18

While declaring Christ's superiority to the Angels, in the Epistle to the Hebrews, God said to Jesus:

1. Thou art My Son, Today I have begotten Thee. 1:5
2. Let all the Angels worship you. 1:6
3. Sit on My right hand, until I make thine enemies thy footstool. 1:13

How can you deny these "Words of God"?

## Answer No.18

1. Before I answer your question, please tell me who was the author of this letter (Epistle) to the Hebrews from which you have submitted the above "Words of God"? Before one places his/her confidence in the quoted texts and builds up the faith, it is equitable and fair to first identify the authorship of the letter.
2. Have you noticed that the name of the author, which is invariably mentioned in the title (heading) of every Epistle, is conspicuously missing in the Hebrews. To know the reason why, please read the followings:
3. The King James Version is supposed to be the most conservative biblical version. The editors of

K.J.V. (New Revised and Updated 6th, the Hebrew/Greek Key Study, Red Letter Edition), in their introduction to the Epistle to the Hebrews, write:

"The author of the Book of Hebrews is unknown. Martin Luther suggested that Apollos was the author...Tertullian said that Hebrews was a letter of Barnabas...Adolf Harnack and J. Rendel Harris speculated that it was written by Priscilla (or Prisca). William Ramsey suggested that it was done by Philip. However, the traditional position is that the Apostle Paul wrote Hebrews...Eusebius believed that Paul wrote it, but Origen was not positive of Pauline authorship."

4. The traditional position that "Apostle Paul wrote Hebrews" is seriously undermined by the fact that the Epistle to Hebrews does not begin with his personal name. For your information, each and every other Epistle of Paul begins with his personal name. The Hebrews begin with God's name. Further, Paul had specified that his letters will bear his signature.
5. The Epistle to the Hebrews is not listed in the 6th century list of the manuscripts called Codex Claromon. This leads to the suspicion that it could have been written at a later date.
6. The critics who have studied the text of Hebrews suggest, it is not likely the work of Paul. It was written much later to prove the superiority of God's Son (Jesus) over God's Prophets (Abraham and others). In other words, the document was created by a pseudo author to prove the superiority of Christianity over Judaism.
7. All the three quoted passages from the Hebrews are in fact the direct quotes from Psalms. (Psalms 2:7; 97:7; 110:1). To say that the Psalmist had written these Songs "about Jesus" and not "about characters from their history" needs hard evidence, which is not to be found in the Psalms. Lack of such evidences have lead the bible critics to question:
8. Were the prophecies of the Old Testament fulfilled by the history, or, the history was written to fulfil the prophecies?

(May I add, specially when the authorship is questioned, not by the outsiders, but the insiders! KJV).

#### Hot Tip

Al-Hamdulillah (Praise be to "the God"), you yourself have indirectly admitted, by submitting the above three quotations that there is only ONE who is:

1. The Eternal
2. The Worthy of Prayers 3. The Supreme.

Your quotes and my submissions:

1. Thou art My Son, Today I have begotten Thee. Yesterday, the Son did not exist. "The God" alone is "The Eternal".
2. Let all the Angels worship you. If you believe, since Angels worshipped Jesus, 'Jesus is Worthy of Prayers' then in the Garden of Gethsemane, Jesus "fell on his face and prayed, saying, 'My Father, if it is possible, let this cup pass from me.'" (Matthew 26:39). Hence, the Heavenly Father - "The God" is "The Worthy of Prayers" from Jesus, Angels and every one.
3. Sit on My right hand,....

Does not the above sentence clearly demonstrate (manifest) that "The God" who articulated or commanded the above, was sitting on the "Supreme Throne" and Jesus was standing and waiting to be told to sit down, next to him? "The God" is "THE SUPREME".

Note: All the prophets, including Jesus used to "fall on their faces" like we Muslims do, while praying. See; Abraham, Genesis 17:3; Job, Job 1:20; Moses and Aaron, Numbers 16:22; Jesus, Mt.26:39.

## Question No.19

According to following verse of Isaiah, Jesus was born and he was "everlasting father". How do u explain this?

"Unto us a Child is born, unto us a son is given, and the government shall be upon His shoulders. And His name shall be called Wonderful Counselor, Almighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:6

## Answer No.19

Jesus was not born according to the above verse of Isaiah. This and several others verses from the Book of Isaiah have been \*alluded\* to Jesus Christ by the Christian clergy and theologians. Majority of these allusions do not have the authenticated supports.

In John's gospel there is a narration about the multitude challenging Jesus by saying; "We have heard out of the Law that the Christ is to remain forever; and how can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" John 12:34.

The theologians imply that the multitude was alluding to the above quoted verse (Isaiah 9:6), while speaking of having heard from the Law. Jesus Christ used to call himself, "Son of Man" (See Matthew 16:13). Disciple Stephen before he was stoned to death called Jesus, the "Son of Man" (Acts 7:55-56). However, Jesus is not the only person in the Bible to be so called. God addressed Ezekiel as the "Son of Man" (Ezekiel 2:1).

Notwithstanding the authentication of the above allusion, here is an answer to your original question; how do you explain Jesus was "the everlasting father"?

In the Bible, the term "everlasting" or "forever" is often used as a figurative term and does not necessarily mean in its literal sense, e.g., It says; "and David My servant shall be their prince forever." Ezekiel 37:25.

The same goes for the use of the term "Father". It does not necessarily mean; "the Heavenly Father" (God), or

the biological. Joseph is called a father to Pharaoh. Genesis 45:8, Abraham is called the father of a multitude of nations. Gen. 17:5, and Job is called the father of the needy. Job 29:16. Again by theologians alluding to Psalms 110;

Jesus is called a Priest or a Father of the priesthood, forever. Before some one reads the above quoted Isaiah 9:6 and wants to question; How do you explain the phrase; "Almighty God", let me clear that issue in advance.

"Almighty God" is a deliberate mistranslation of the Hebrew phrase "El-Gibbor" used by Isaiah. The Hebrew phrase for "God Almighty" is "El-Shadday". In the famous Hebrew and Chaldee Dictionary by James Strong the word "gibbor" or short "gibbor" (1368), is translated as; warrior, tyrant:-champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man. The word "shadday" (7706), is translated as, the Almighty:-Almighty. If one was to read the verses preceeding the quoted Isaiah 9:6, the on going subject there is; "at the battle of Midian", and "the booted warrior in the battle tumult".

Hot Tip

It is very interesting to read and note;

"And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come." Matthew 12:32.

Now please read and also note this;

"But the Comforter (Greek, Paraclete), the Holy Spirit, whom the Father will send in my name, \*He\* will teach you all things, and bring to your remembrance all that I said to you. (John 14:26).

If one was to honestly look at the historical records of the Great Religious Teachers, and try to discover \*He\* "a male salvific figure"; that came after Jesus, taught "all things", spoke of Jesus and his teachings, he would but have to point his finger to the prophet of Islam. The Christian traditions have indeed "confused" this "male salvific figure" with "Spirit", in spite of the fact that the word "Spirit" (Greek, `pneu'ma'), is of a neutral gender and is \*always\* referred to by the pronoun "it". Below is a direct quote from the world famous 'The Anchor Bible' published by Doubleday & Company, Inc, Garden City, N.Y. 1970.

"Christian tradition has identified this figure (Paraclete) as the Holy Spirit, but scholars like Spitta, Delafosse, Windisch, Sasse, Bultmann, and Betz have doubted whether this identification is true to the original picture and have suggested that the Paraclete was once an independent salvific figure, later confused with the Holy Spirit." (page 1135).

Al-Hamdulillah, what a mighty statement of truth.

