



Jesus Son of the Father

The New Testament from Islamic and Cultural Perspectives

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<https://www.youtube.com/channel/UC0siJt8zXSPs7VMK6Hj5WUA>

To the humble in spirit who love and seek the truth



To Haytham, my firstborn, who showed immense interest in this project

And

To Mohammed, my-nine-year-old son, who rises to any challenge

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Introduction

No character in history has been surrounded by as much controversy as the biblical figure of Jesus. After starting his ministry, or maybe even beginning with his conception and birth, Jesus became the center of questions, conjectures, and opposing views. Some go as far as to deny he ever existed.

Even before the “crucifixion and death” of Jesus, there were many opinions surrounding Jesus’s identity. Today, there is still no universal agreement on who Jesus was, not even among Jesus’s followers, mostly because there are many theories as to who he was. Some view Jesus as the Son of God, while others view him as God in the flesh. With that being said, other groups within the Christian faith, such as the Unitarians, view him as a man who was chosen by God to deliver His message.

The majority of Jews reject Jesus as the messiah, or as a prophet. They believe in the “crucifixion and death” of Jesus but naturally deny the “resurrection.” They reject the virgin birth, and do not believe in the miracles performed by Jesus.

Muslims, on the other hand, believe in the miraculous birth, the prophet-hood of Jesus, and the miracles he performed. They, however, reject the “death and resurrection” of Jesus. They believe that God saved Jesus from crucifixion and that God had him ascend into heaven. Naturally, Muslims do not believe in the “divinity” of Jesus. For them, Jesus represents a biblical messenger, similar to Moses or David.

We need to look at the gospels written after Jesus as biographies. Unfortunately, they are not complete biographies because they do not contain enough information about Jesus’s life. They only contain fragments of it. I wish there were a gospel that was written as an autobiography. The existence of such a gospel would have solved many problems, as well as answered many questions about Jesus and his ministry.

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Jesus's ministry is said to have lasted for three years. During these three years, he must have delivered many teachings. Unfortunately, not a lot is known to us about Jesus's life and his ministry among the Jews of Palestine. The gospel of Mark, for example, relates only about nine pages of Jesus's words and sayings. This is nothing. To have only nine pages written about a ministry that lasted for three years does not even come close to revealing the depth of his teachings. We are left to only imagine the other lessons that Jesus taught or spoke about. What happened to them, I wonder? Where are they? What a loss!

Although dozens of gospels were written after Jesus's "death", circulating within the early Christian communities, only four were canonized. These four gospels, Mathew, Mark, Luke, and John, were written after Jesus's "death". The events related in the gospels took place between approximately 27 and 33 AD. As such, it can be assumed that these gospels were written after that timeframe. The gospels were mentioned or quoted before the end of the 1st century (1 Clement). So, it becomes clear that these gospels were written prior to the end of the 1st century. The first of these gospels, Mark, was written about 65-70 years AD. The last of these gospels, John, was written around 95 AD.

The author of Mark is unknown. It is known, however, that he wasn't a disciple of Jesus because his name is not mentioned among the twelve. So, the question arises: from where did "Mark" get his information, 30 some years after Jesus? The most likely scenario is that the information was passed down through oral tradition, or oral transmission, as some like to call it. When it comes to oral tradition, truth is always mixed with myth. There are many reasons for this, such as an attempt to make the story better, to transmit hidden agenda, for the orator's point to come across, or to immortalize the main character. It is recorded that from 600,000 saying attributed to Prophet Muhammad, only about 6000 were accepted as authentic by Al Bukhari, the leading scholar on the subject.



The majority of people living in 1st century Palestine couldn't read or write. These societies depended heavily on oral tradition when telling stories or talking about past events. Did Mark speak with eyewitnesses, I wonder? I think that is very unlikely, considering that there is no mention of this. Still, whether Mark spoke with eyewitnesses or not, it is improbable that he got the full story, primarily because he wrote down only about nine pages of Jesus's own words. Nine pages, or 5510 words, could not cover the teachings of Jesus in one day, let alone three years. I bet you that a college professor would speak more than 5000 words during a one-hour lecture. Assuming that Jesus was speaking very slowly in order for his disciples and the people around him to understand, his 5510 words could not have lasted for more than a few hours. If we divide these hours over a span of one year only, we will have to assume that Jesus spoke less than a minute a day, or an average of 16 words daily. This could not have happened.

We can thus conclude that whatever we have in the gospels is but a small fraction of the ministry of Jesus. It is not enough to give us the full picture of Jesus's life and his ministry. As such, I cannot help but wonder: where are the rest of Jesus's teachings? Actually, the correct question should be, where are the majority of Jesus's teachings and ministry? Either they were lost, destroyed, chosen not to be included or reported, or a combination of the three. This is the only possible explanation for certain events in the Bible, when it often seems as if something is missing, or the conversation was cut short. For example, we read in Mathew 26:

20When evening came, Jesus was reclining at the table with the Twelve. 21And while they were eating, he said, "Truly I tell you, one of you will betray me." 22They were very sad and began to say to him one after the other, "Surely you don't mean me, Lord?"

23Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. 24The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

25Then Judas, the one who would betray him, said, "Surely you don't mean me, Rabbi?" Jesus answered, "You have said so."

26While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

Here, Jesus is accusing Judas in front of the disciples of treason, saying that Judas will betray him. Yet, no reaction from Judas or the disciples is recorded, almost as if nothing has happened. Judas does not defend himself. The disciples have no reaction to the events unfolding in front of them, failing to even give Judas a dirty look or two. Instead, they continue to go about their business, having the Passover meal as if nothing has happened.

Mathew 26

27Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29I tell you, I will not drink from this fruit of the vine

from now on until that day when I drink it new with you in my Father's kingdom."

30When they had sung a hymn, they went out to the Mount of Olives.



Did Judas eat and drink with them? Did he leave? What did the disciples think of all of this? Nothing is recorded in the gospel, as if the scene was trivial and of no importance.

The New and the Old Testament are a theological crime scene, where the word of God, the prophets, and the words of Jesus were butchered, mutilated, invented, and changed. Fortunately, like with any crime scene, we can still find evidence and clues of what has actually happened. We need to investigate the evidence and clues to try and reconstruct the real words, so as to better understand what was said before it was changed.

How can we learn and understand the message of Jesus if most of what he said has been forgotten, lost, or is not recorded in the gospels? When we study the gospels, we need to keep in mind the following points:

1. The words that are used;
2. The intended audience and how they would have understood the words;
3. Why did he say or write these words, and what was the setting?
4. The writer's intentions;
5. Is there a hidden agenda behind the message?
6. Was something added or subtracted so as to make a point?
7. Historical, political, cultural, and social setting;

To demonstrate this, let us look at Luke 4.

14Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15He was teaching in their synagogues, and everyone praised him.

16He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom.

He stood up to read, 17and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

*18“The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
19to proclaim the year of the Lord’s favor.”*

20Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21He began by saying to them, “Today this scripture is fulfilled in your hearing.”

22All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked. 23Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”

24“Truly I tell you,” he continued, “no prophet is accepted in his hometown. 25I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”

28All the people in the synagogue were furious when they heard this. 29They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to



throw him off the cliff.³⁰ But he walked right through the crowd and went on his way.

We read that Jesus was teaching in the synagogues in Galilee and that the majority of those present believed him and accepted his message, the text saying that “*everyone praised him.*” Then, he goes to Nazareth and it is believed that he stayed there for at least a day before the Sabbath, because the writer recorded that “*on the Sabbath day he went into the synagogue.*” As the author indicates, it was customary for Jesus to go and teach at the synagogue where he was raised. The scroll was handed to him, which means that he was known and accepted as a rabbi in that area. All those who were in the synagogue had their eyes “*fascinated on him,*” and “*all spoke well of him.*” They were amazed by his teachings. Up until now, everything is good. The teacher is teaching and the students are learning.

Suddenly, Jesus assumes that the audience will utter the proverb, “*Physician, heal yourself!*” Why would Jesus believe that they would do this? It is clear that they were very happy with his teachings. Nothing had changed. Moreover, the verse before Jesus’s assumption shows that they thought highly of him. Nevertheless, Jesus makes this assumption. The crowd is silent. They do not argue with Jesus about his statement. They continue to listen to his teachings.

Is something missing between “*all spoke well of him*” and verse 23? It appears that an argument broke out over something Jesus had said. Jesus was said to be dealing with and healing “gentiles”. It is not that the crowd was doubting his ability to heal. I believe that they were protesting his actions towards the “gentiles,” the crowd wanting him to work exclusively with the Jewish people. Jesus does not agree with their reasoning and goes on to tell the story of Elijah and the widow in order to illustrate his point.

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The moment he finishes teaching about Elijah and the widow in Zarephath, and about Naaman, the Syrian, the atmosphere changes. The crowd becomes furious and tries to kill him. Why would they do that? They were happy with him before this last story. Why did this story, in particular, hit a nerve? At first glance, it does not warrant this drastic change of heart. Thus, to understand their reaction, we need to understand the story of this widow, as well as the story of Naaman, the Syrian.

In short, because of King Ahab's sins, God asks Elijah to go to Ahab, telling him that there will be no rain and that the drought will lead to a famine. Following this, God tells Elijah to hide in an area near the Jordan River for a while. God then orders ravens to feed Elijah bread and meat. It is interesting to note that the Hebrew word for "raven" is read as "Arabs," with just one vowel change. The vowel notation system of the Hebrew language was added by the Masoretes in the Middle Ages.

4And it shall be from the brook you shall drink and I have commanded the ravens to feed you there.

ד והיה מהנחל תשתה ואת הערבים צויתי לכלכלך שם

1 Kings 17:6

"And the ravens " והַעֲרָבִים

"And the Arabs " והָעֲרָבִים

We will deal with this subject later, however. In continuation, after the brook that Elijah used as a source for water dried out, God told him to go to Zarephath, where a widow will feed him. The widow does, indeed, feed and take care of him. What is interesting here is that the widow does not belong to the Israelites. She is not a Jew. She belongs to the "gentiles", but she has faith in God. We read that, when Elijah



asked her for food, she said “*As Yahweh your God lives.*” This kind of oath is still used in Palestine today, if not throughout the whole Middle East, as well. When people want to swear that they are telling the truth, they say “By the life of your Lord.” With that being said, it is clear that she believed in the God of Elijah. She tells him that she does not have enough food, but Elijah assures her that “*the pitcher of flour shall not end nor will the flask of oil be diminished until the day Yahweh gives rain upon the land.*” The moral of the story about Naaman, the Syrian, and Elisha is similar to this one. Elisha healed a leper who was not a Jew. He was a “gentile,” but a believer nonetheless.

What Jesus is saying here is that, although there were many widows in Israel, God asked Elijah to go to a believing widow from the “gentiles.” In return for her faith, God took care of her by assuring that she will never go hungry during the famine. So, Jesus is saying that God does not favor one nation over another. In God’s sight, there is no difference between the people of Israel and any other nation. What is important to God is faith, the trust that people put in Him, and doing His will. It is as if Jesus is saying that there is no “Chosen People of God” and, if there was, then it is not based on nationality or an area. “The chosen people of God” are those who believe in him, obey him, and follow his commandments.

For the Jewish people to hear something like this is painful, almost like a stab in the heart. It invalidates their doctrine. Jesus is indirectly telling them that they are not as special as they believe. It does not matter whether you, as an individual, are a descendant of Abraham or not. What matters is whether you believe in God and follow Him or not. Jesus is saying that God loves and chooses those who believe and obey Him. For hundreds of years, Jews have separated themselves from the rest of the world, the “gentiles”. They viewed the rest as unclean, unworthy of God’s message. Jews came to believe that they were special, superior to all other nations. I believe that, having had so many

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prophets from within their own ranks, helped create this illusion. They became arrogant, believing that God loves and favors only them. As far as they are concerned, God is their national God. Regardless of what they do, they will continue to be the “chosen people of God”. Jesus disagreed with them on this matter. For him, they were the “lost sheep of Israel” who strayed away from the right path, taking God’s message as if it relates exclusively to them. As such, Jesus’s statement, in their eyes, warrants his death.

“O mankind, I have created you from a male and a female and I have made you into nations and tribes so that you may get to know and learn from each other. Indeed, the most noble of you in the sight of God is the most righteous among you, God, indeed, knows you well.” Quran 49:13

“And We certainly sent into every nation a messenger, [saying], “Worship God and avoid Taghut.”” Quran 16:36

What is interesting about Luke’s quotation of Isaiah 61:1-2 is that the original Hebrew text does not mention anything about the blind, or about recovering the sight of the blind. The argument that Luke was using the Septuagint is false since, at that time, it was a translation of the first five books of Moses. The Septuagint that is bought today is not the same as the time of the writing of Luke. Also, why would someone who knows Hebrew or Aramaic use a translation of the original when he can read the original word of God in its native tongue? I believe that Luke added this just to promote and give support to the idea that Jesus healing the blind was foretold in the Hebrew Scriptures. For a “believer” to change the “words” of God to suit his agenda is definitely ungodly.



Luke 4

*18 "The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
19 to proclaim the year of the Lord's favor."*

The original text is found in Isaiah 61:

*1 The spirit of the Lord God was upon me, since the Lord
anointed me to bring tidings to the humble, He sent me to bind
up the broken-hearted, to declare freedom for the captives, and
for the prisoners to free from captivity.*

*א רוח אדני יהוה עלי יען משח יהוה אתי לבשר עניים שלחני לחבש לנשברי לב
לקרא לשבויים דרור ולאסורים פקח קוח*

*2 To declare a year of acceptance for the Lord and a day of
vengeance for our God, to console all mourners.*

ב לקרא שנת רצון ליהוה ויום נקם לאלהינו לנחם כל אבלים

As far as I am concerned, the contradictions found among the gospels is of no importance. What is important is getting to know the true message of Jesus through a contextual analysis of the gospels in relation to the cultural, political, and religious background. It is important to piece together the different stories, found in the gospels, in light of the universality of God's message, in order to get to the true meaning behind Jesus's words.

Note that, since Hebrew does not use capital letters, the only time I will use capital letters is when I use proper nouns. Also, whenever I quote directly from the Hebrew Bible, I will keep the name Yahweh and not replace it with Lord or God. The Hebrew verses will be taken

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from Chabad.org. When I quote the English verses from the Old Testament, without Hebrew, or the New Testament, it will be from the New International Version-Biblehub.com- unless it is stated otherwise. For the meaning of words, I will be using Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures¹, unless I state otherwise.



Our Father in Heaven

“We are not illegitimate children,” they protested. “The only Father we have is God himself.”

The Old Testament often refers to God as “*Father*”. This title, however, is meant to be taken as a metaphor. For Jews, God is a protector. He takes care of them as a father would take care of his children. As such, father is not a proper name for God, such as Yahweh. It is just a title. In Isaiah 63, God is called “אבינו/avino” which translates to “our Father”. It is clear from this example that the Jewish people viewed God as a metaphorical father, one who takes care of his children. He provides for them, protects them, and chastises them, as any father would. None of the Jews who read such verses, however, believe them to have literal meaning.

16For You are our father, for Abraham did not know us, neither did Israel recognize us; You, O Lord, are our father; our redeemer of old is your name.

טז כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה יהוה אבינו
גאלנו מעולם שמך

In Psalms 89, David calls God “my Father” and God calls David “my firstborn”. Although David calls God “my father” and God refers to David as “my firstborn”, neither David, nor any Jew at the time viewed this exchange as proof of a metaphysical relationship between subject and creator. God is referred to as “my Father” and “our Father” in the Old Testament. Both of these terms can be applied to an individual, such as David, or, as is the case with “our Father,” to symbolize a collective relation between God and the Jewish people.

21 I found David My servant, I anointed him with My holy oil.

כא מצאתי דוד עבדי בשמן קדשי משחתיו

22 With whom My hand will be established, even My arm will strengthen him.

כב אשר ידי תכון עמו אף זרועי תאמצנו

23 No enemy will exact from him, neither will an unjust person afflict him.

כג לא ישיא אויב בו וכן עולה לא יעננו

24 And I shall crush his adversaries from before him, and I shall strike his enemies.

כד וכתותי מפניו צריו ומשנאיו אגו

25 My faithfulness and My kindness will be with him, and with My name his horn will be raised.

כה ואמונתי וחסדי עמו ובשמי תרום קרנו

26 I shall place his hand over the sea, and his right hand over the rivers.

כו ושמתי בים ידו ובנהרות ימינו

27 He will call to Me, 'You are my Father, my God, and the Rock of my salvation.'

כז הוא יקראני אבי אתה אלי וצור ישועתי

28 I, too, shall make him a firstborn, the highest of the kings of the earth.

כח אף אני בכור אתנהו עליון למלכי ארץ

In 1 Chronicles 22, God calls Solomon a son, saying that he will be a father to him.

9 Behold a son will be born to you; he will be a man of peace, and I shall give him peace from all his enemies around about, for Solomon will be his name, and I shall give peace and quiet to Israel in his days.

ט הנה בן נולד לך הוא יהיה איש מנוחה והנחותי לו מכל אויביו מסביב כי

שלמה יהיה שמו ושלוש ושקט אתן על ישראל בימיו



10 He shall build a House in My Name, and he shall be to Me as a son, and I to him as a Father, and I shall prepare the throne of his kingdom forever.'

י הוא יבנה בית לשמי והוא יהיה לי לבן ואני לו לאב והכינותי כסא מלכותו על
ישראל עד עולם

Isaiah 64

7 And now, O Lord, You are our father; we are the clay, and You are our potter, and all of us are Your handiwork.

ז ועתה יהוה אבינו אתה אנחנו החמר ואתה יצרנו ומעשה ידך כלנו

Jeremiah 3

4 Will you not from this time call me, "My Father, You the Master of my youth."

ד הלוא מעתה קראת (כתיב קראתי) לי אבי אלוף נערי אתה

19 And I said: How shall I place you among the sons? But I will give you a desirable land, an inheritance of the beauty of hosts of nations, and I said: Call Me 'my Father,' and do not turn away from following Me.

יט ואנכי אמרתי איך אשיתך בבנים ואתן לך ארץ חמדה נחלת צבי צבאות גוים
(ואמר אבי תקראי (כתיב תקראו) לי ומאחרי לא תשובי (כתיב תשובי

Jeremiah 31

8 With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn.

ח בבכי יבאו ובתחנונים אובילים אוליכם אל נחלי מים בדרך ישר לא יכשלו בה
כי הייתי לישראל לאב ואפרים בכרי הוא

Deuteronomy 32

4 The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright.

ד הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא
5 Destruction is not His; it is His children's defect you crooked and twisted generation.

ה שחת לו לא בניו מומם דור עקש ופתלתל
6 Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you.

ו הליהודה תגמלו זאת עם נבל ולא חכם הלוא הוא אביך קנך הוא עשך ויכנך

It is clear that the title of “Father” was applied to God throughout the Old Testament. The title represents a poetic expression meant to show the relationship between God and His people. He loves them and takes care of them.

As a Hebrew, Jesus also used the title “Father” when talking about or addressing God directly. There is no evidence to show that Jesus thought of the title “Father” as reserved exclusively to him and his relationship with God. On many occasions, Jesus used “your Father” when addressing his disciples. He referred to God as “the Father” 74 times. Neither he nor his disciples took the title literally.

John 20

17 Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’ ”

The vast majority of scholars agree that the oldest gospel, Mark, was written around the year 70 AD. Mathew and Luke were written between 80 and 90 AD, while John was written around 90 and 100 AD. It is interesting to note that the oldest gospel, Mark, allocates the title “Father” only 5 times. In comparison, John, the latest gospel, uses it 112

times. This is a big difference, indeed. I would not be surprised if Luke had been written sometime before Matthew. It seems as if, the further in time we move away from Jesus, the more frequently the title “Father” appears in the gospels.

In Mark, out of the five times the title “Father” is used in relation to God, Jesus uses it only once to address God. On two different occasions, Jesus uses it to address his disciples with “your Father”. One other time, he uses “his Father” in reference to the son of man. Lastly, Jesus uses “the Father” once.

	Your Father	Thy Fa- ther	My Fa- ther	Fa- ther	One Fa- ther	The Father	Our Fa- ther	Their Father	His Fa- ther	To- tal
Mat	14	5	14	2	0	3	1	1	1	41
Mk	2	0	0	1	0	1	0	0	1	5
Lk	3	0	3	5	0	2	1	0	0	14
Jo	2	1	30	9	1	68	0	0	1	112

It can be thus concluded that the title of “Father” existed and was used even before the arrival of Jesus. Jesus used it in the same context as his predecessors. This title is not only found in the Old Testament; it can also be found in the Talmud.

The Jewish Messiah

The term “messiah/משיח” literally translates to “the anointed one”. In ancient Jewish practices, kings and priests had to be anointed before ruling or fulfilling their role. When a person is anointed, he has been chosen and given authority to perform specific tasks. As such, the messiah is the one who will be anointed “in the future” and, since he is supposed to come at the end of days, he will be the last of the messiahs.

“Messiah” does not mean “savior”. Rather, the messiah is considered a religious figure who is also the leader of his followers. The word for messiah in Hebrew is “mashiach”. Hebrew, Aramaic and Arabic generally use three-letter roots for words. The word “mashiach” comes from the root mem, shin, and chet in Hebrew and Aramaic, and mim, seen, and ha in Arabic. In all three languages, the root verb means to anoint or to clean. The noun derived from these roots is “mashiach” in Hebrew, “mashiacha” in Aramaic, and “maseeh” in Arabic. It should be noted that the Hebrew word “mashiach” should not be confused with the Hebrew word “moshiah”, which means to help or save. This word has a different three-letter root verb: yod, shin, and ayin. To convert it to a noun, you need to add the “m” prefix. It is important to note that “mashiach” is in the accusative case and “moshiah” is in the nominative case.

In Judaism, the concept of the messiah is old. It is found in great abundance in the prophets within the Old Testament. The messiah is described as a wise leader, fully human and from the line of David. He is to be a king in the sense of an earthly leader. Not only is he to be a king, but he is also, in a way, a priest. He has both, religious and governing authority. As such, he will be esteemed in the eyes of leaders and



kings alike. He will be given dominion, glory and a kingdom. All nations shall serve him. His dominion shall be eternal and his kingdom shall not cease. (Daniel 7:14-27)

He is to follow the Law and the commandments. He will have a charismatic personality and people will want to follow him. Although he is described as a person who will bring eternal peace, he is also described as a leader of armies:

‘How beautiful upon the mountains are the feet of the messenger who announces peace.’” (Isaiah 52:7)

Isaiah 11:4 says he will “*smite the tyrant with the rod of his mouth, and slay the wicked with the breath of his lips.*” So, it is interesting to note that, while some verses describe him as a “prince of peace,” others tell us that he will be waging and wining wars.

He will bring all nations to the knowledge of God. The Prophet Isaiah (2,4) says, “*And they shall beat their swords into plow shares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore.*”

According to the Jewish people, there are several tasks that the messiah needs to fulfill and accomplish. The messiah is expected to redeem the Jewish people both spiritually and politically. He will free Jerusalem and rebuild the temple (Isaiah 11:11-12; Jeremiah 23:8; 30:3; Hosea 3:4-5). He will institute a “kingdom” meant for Jews and gentiles. He will judge by God’s law within the “kingdom” (Jeremiah 33:15). Wars will end and people will live together in harmony. Animals will also live in harmony with other animals. Predators will not seek prey (Isaiah 11:6-11:9) [This is meant to be interpreted allegorically]. Different nations will recognize the name of God and come to worship him

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alone (Isaiah 2:3; 11:10; Micah 4:2-3; Zechariah 14:9). They will be unified in their prayer and in the way in which they worship God.

Zephaniah 3

9 For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.

ט כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם יהוה לעבדו שכם אחד

There are many passages that talk about and refer to the messiah in the Talmud. Some of these passages deal with the coming of the messiah and the way in which he might come. In short, two ways are identified: the first is when the time set by God arrives, and the second will occur if the Jewish people repent. If they repent, then the messiah will come, even before the time set by God. If they do not repent, however, he will come according to the date set by God (Sanhedrin 98a). I believe the second arose out of frustration, because the Jews were expecting the messiah's arrival to take place soon. Then, when he did come, they rejected him because of reasons we will examine later.

Jews or non-Jews can be referred to as a messiah, as in the case of Cyrus the Great, who was called a messiah in the Jewish Bible because he rebuilt the temple and returned the Jewish people to Palestine. As such, the term "messiah" or "anointed one" is not used exclusively for Jewish people. Rather, it can be used for other people from other nations or, if you prefer, from the "gentiles".

Isaiah 44

28 Who says of Cyrus, "He is My shepherd, and all My desire he shall fulfill," and to say of Jerusalem, "It shall be built, and the Temple shall be founded."

כח האמר לכורש רעי וכל חפצי ישלם ולאמר לירושלם תבנה והיכל תוסד



Isaiah 45

I So said the Lord to His anointed one, to Cyrus, whose right hand I held, to flatten nations before him, and the loins of kings

I will loosen, to open portals before him, and gates shall not be closed.

א כה אמר יהוה למשיחו לכורש אשר החזקתי בימינו לרד לפניו גוים ומתני
מלכים אפתח לפתח לפניו דלתים ושערים לא יסגרו

The Son of God

The term “son of God” will be analyzed from Jewish, biblical, and cultural perspectives. When you study words that people use, you need to understand how the people who originally came up with these words or sentences used them, as well as the context the words were used in. For example, people in the Middle East use the saying, “so and so and I are one”. Replace “so and so” with any person’s name. The phrase is used when someone goes on behalf of someone else to form an agreement, to solve a problem, or to represent him in any given situation. If someone else objects to this, or wonders if the one who sent the representative would accept the agreement or whatever other conditions they might ask for, the representative would answer “so and so and I are one”. This does not, in any sense, imply that they are one and the same. What the representative is saying is that he and the person who sent him agree on everything. It means that, if the representative will accept the agreement or the conditions, the one who sent him will accept them, too.

Another ancient saying in Palestine is “the uncle is a father”. This saying is usually used, before anything else, when the nephews or nieces of an individual lose their father. It can also be used, but to a lesser degree, if the father cannot financially support them because of illness or something else that hinders him. This expression does not signify that the uncle will take on the role of the father. What it means is that he will take care of them as if they were his own children.

When the Romans called Hercules the son of Zeus, they meant that he was the biological son of Zeus. For them, the expression is meant literally. As such, it is of the utmost importance to study the cultural context behind statements and expressions. Studying and understanding



these cultures will, in turn, help us understand the original meaning behind the statement, as well as the context in which it was used.

Take, for example, the expression “It’s raining cats and dogs”. If you translate the sentence literally to a language other than English, people would look at you as if you were crazy. They would not understand what you are trying to say. They might even go as far as to think that it does, in fact, rain cats and dogs where you came from. They might come up with false explanations for the phenomena, such as strong winds, in order to justify how it could rain cats and dogs in your area.

The same thing goes for the title “son of God”. We need to look at the language and culture in which it was used. The term “son of God” is not only found in the New Testament, but also in the Old Testament. It is found in both, plural and singular form.

Genesis: 6

1When human beings began to increase in number on the earth and daughters were born to them, 2the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. 3Then the Lord said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.”

4 The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

God refers to prophets and kings as His sons. He also calls Israel his first-born son. In Psalms 89, God calls David his firstborn. David calls God “my Father”:

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*26He will call out to me, 'You are my Father,
my God, the Rock my Savior.'*

*27And I will appoint him to be my firstborn,
the most exalted of the kings of the earth.*

In Jeremiah 31, Ephraim is God's first-born son.

*9They will come with weeping;
they will pray as I bring them back.
I will lead them beside streams of water
on a level path where they will not stumble,
because I am Israel's father,
and Ephraim is my firstborn son.*

In Hosea 11, Israel is a son to God.

*I "When Israel was a child, I loved him,
and out of Egypt I called my son.*

When God asks the people to build his house/temple, does the building signify His physical presence inside of it? Of course not. God does not live inside four walls. The building is meant as a metaphorical expression, one that associates the temple with God's presence. The Old Testament is filled with such metaphors. Hebrew, Aramaic, and Arabic languages use metaphors often, particularly in prose and poetry.

Psalms 122

*I A song of ascents of David. I rejoiced when they said to me,
"Let us go to the house of the Lord."*

א שיר המעלות לדוד שמחתי באמרים לי בית יהוה נלך



Exodus 25

8 And they shall make Me a sanctuary and I will dwell in their midst

ח ועשו לי מקדש ושכנתי בתוכם

Here are few examples (references) of metaphor usage in the Old Testament:

Genesis 49:9 Judah is a lion's cub.

Psalms 18:2 God is a fortress and a shield.

Psalms 32:7 God is a hiding place.

Isaiah 5:2-7 Israel is a God's vineyard.

Isaiah 64:8 God is portrayed as a potter. His people are the clay.

You can also check and study the following references, all of which use imagery and metaphors when talking about people and God: Psa. 80:8-11, Psalms 91:2, Psalms 91:4, and many more.

When a person is referred to as a son of God, it is understood that this person loves and obeys God above all else, which is why God calls him son. It does not hint at or symbolize, however, the divinity of this person. Changing the small letter "s" in the word "son" to a capital letter will not transform that person into a God. Rabbis considered the messiah as a "son of God," but they never viewed the relationship as more than metaphorical. We read in Matthew 26:

63The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.

When the high priest asked this question in Hebrew or Aramaic, he did not have capital or small letters in mind. For him, as well as for the

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Jewish people, the messiah they were waiting for is beloved by God, which would make him a son of God on a spiritual level. If other prophets and individuals in the Old Testament were referred to as “son of God”, then the messiah, the greatest of them all, is more likely than others to be referred to as a “son of God”. If the term “son of God” were written in small letters in the New Testament, the difference between the usage of this term in the New Testament and the Old Testament would vanish.

If God, in the New and Old Testament, is referred to as “Father,” then it would only be natural to refer to those who love and obey him as His sons or children. Jews are familiar with the expression “Our Father in Heaven”. It would not have crossed the mind of any Jew, at least at that time, to take any of these terms literally.

It was easy for the “son of God” to become “God, the Son” in the pagan Greco-Roman culture. They had gods who had physical relations with women who, in turn, gave birth to demigods, part human and part divine. Zeus fathered many sons with mortal women, such as Hercules, who was, to the Greeks and Romans, literally a “son of god”. All you have to do is type the term “demigod” in Google’s search engine and you will find many of them within the Greco-Roman culture. So, it should come as no surprise that a culture filled with gods and demigods alike could transform the attribution “son of God” into “God, the Son.”

Here are four charts that illustrate the usage of the term “son of God” in the four gospels, as well as the speaker of each.

Mark

Author	Demons	Centurion	Total
1	2	1	4



In Mark, the oldest gospel, the only testimony we have of Jesus as the “son of God” comes from the mouth of the author himself, two demons, and a pagan centurion. None of the disciples refer to Jesus by that attribution. No rabbis accuse Jesus of calling himself by that title. Jesus himself does not utter those words.

Matthew

Devil/ Question	Demons	Disciples	Peter	Priest/ Question	People Mocking	Rabbis Mocking	Centurion	Total
2	1	1	1	1	1	1	1	9

In Matthew, the testimonials that portray Jesus as the “son of God” are mentioned twice from the Devil in a questioning manner. A demon calls Jesus “son of God”. The disciples call him that only once. Peter calls him that once. People and rabbis mock Jesus twice by calling him “son of God”. A pagan Roman centurion calls him “son of God”. A rabbi questions Jesus:

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

64 “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Jesus does not give a direct answer. He starts talking about the coming of the son of man. He says, “From now on you will see the son of man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” This is a very peculiar answer to a direct question. They ask him if he is the messiah, and he begins talking about the son of man.

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Well, they did not see the son of man sitting next to God. They did not see him coming on the clouds of heaven. Whoever retold the story missed or omitted the rest of the conversation, and that is why we are left with a strange answer and an unfulfilled prophecy, in place of a direct response to a simple question.

Luke

Devil/Question	De- mons	Author/ Adam	Angel	Rabbi/ Ques- tion	Total
2	2	1	2	1	8

In Luke, we find that the angels now call Jesus the “son of God”. The devil and the demons use that term four times. The author of Luke calls Adam “son of God”. Finally, rabbis and priests ask Jesus if he is the messiah and the “son of God”.

66 At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. 67 “If you are the Messiah,” they said, “tell us.”

Jesus answered, “If I tell you, you will not believe me, 68 and if I asked you, you would not answer. 69 But from now on, the Son of Man will be seated at the right hand of the mighty God.”

70 They all asked, “Are you then the Son of God?”

He replied, “You say that I am.”

Here, once again, Jesus gives a strange answer to a direct question: if you are the messiah, tell us. The answer should be a simple yes or no. Instead, we read that Jesus, as in Matthew, responds by talking about



the son of man. The only difference is that in this instance, he does not say that people will see the son of man seated next to God. Instead, he says that the son of man will be seated at the right hand of the mighty God. Worded this way, no one can prove or disprove this statement.

They ask him, “*Are you the son of God?*” Again the answer should be a simple yes or no. Jesus, however, responds by saying “*You say that I am*”. What does this statement mean? Is Jesus denying that his claims to be the “son of God”? Why are his answers in the New Testament portrayed in a vague, mysterious, and confusing way? What kind of teacher gives strange answers to simple, direct questions? This leads me to believe that we are missing big fragments of the conversation. These questions will be dealt with later on, however.

John

Au- thor	Nathan- ael	Jesus using 3 rd person	Je- sus	Mar- tha	Rabbis Accu- sation	Total
3	1	1	1	1	1	8

In John, the author himself uses “son of God” three times when referring to Jesus. Jesus uses the title once in the third person and once in the first person when questioned by the rabbis. Martha calls Jesus the “son of God” on one occasion. The rabbis accuse Jesus of saying it. Finally, Nathanael calls Jesus the “son of God” one time.

John 1

“49Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.”

50Jesus said, “You believe because I told you I saw you under the fig tree. You will see greater things than that.” 51He then

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added, "Very truly I tell you, you will see 'heaven open, and the angels of God ascending and descending on' the Son of Man."

Here, once again, Jesus starts talking about the coming of the "son of man" and tells Nathanael that he will see greater things, promising Nathanael that he "will see heaven open, and the angels of God ascending and descending on the "Son of Man". We know for a fact that Nathanael died without seeing heaven opening or the angels ascending and descending on the "Son of Man," since this is supposed to occur during the "second coming". It is worth noting, however, that Nathanael also addressed Jesus as "Rabbi". Nathanael saw Jesus as a teacher, a rabbi who has a good nature and deserves to be called "son of God". Now, if we were to write Nathanael's statement without capital letters, it wouldn't be out of the ordinary for Jews at the time to address a person who was preaching God's message, and who was good and obedient to God, in such a way.

In John 10, Jesus uses the term "son of God" in the first person when referring to himself. It should be noted that Jesus was defending himself for using the term "son of God". He said that if God called those who were preaching God's words "gods", then it should be acceptable for him to call himself the "son of God". Jesus is saying that, when God called them "gods", the word was not taken literally. So, when he used the term "son of God", it was not meant to be understood literally. This is how Jesus rejected their accusations of blasphemy.

31Again his Jewish opponents picked up stones to stone him, 32but Jesus said to them, "I have shown you many good works from the Father. For which of these do you stone me?"

33"We are not stoning you for any good work," they replied, "but for blasphemy, because you, a mere man, claim to be God."

34Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"' d ? 35If he called them 'gods,' to whom the



word of God came—and Scripture cannot be set aside— 36what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?

It is noteworthy to mention that John used the title “son of God,” or simply “the Son,” when talking about Jesus approximately 30 times. There is a big difference between Mark’s use of “son of God” and John’s. It seems that John wanted to emphasize the “son-ship” of Jesus, which is why he used the title with more frequency than all three synoptic gospels combined. The further away we move in time from Jesus, the more the theology concerning Jesus is developed by the authors of the gospels.

In the Old Testament, there are many sons of God and many children of God, but all of those sons and children are spelled with small letters. Solomon is God’s son. Ephraim is God’s firstborn. Jacob is God’s son and firstborn. Adam is the son of God. A son of God is no more than a human who loves and acts as a servant of God. As I mentioned earlier, substituting a small “s” with a capital “S” neither makes a person a “son” of God in the literal sense, nor does it make him in any way divine.

Is Jesus a False Prophet?

The short answer is no. If this is the case, then how can we justify the failed prophecies and predictions made by Jesus? The only logical answer, from a believer's point of view, is that Jesus did not predict these things or that his words were altered in time. On many occasions, Jesus predicted his "second coming" to be within the life of his disciple's. It was supposed to take place during the generation of his disciples and the people he preached to. Failed predications or prophecies are an indication of falsehood. The Old Testament gives us details on how to recognize a false prophet:

Jeremiah 28

9 The prophet who would prophesy for peace, when the word of the prophet would come, the prophet whom the Yahweh had truly sent would be known.

ט הנביא אשר ינבא לשלום בבא דבר הנביא יודע הנביא אשר שלחו יהוה
באמת

Ezekiel 33:

27 "Say this to them: 'This is what the Sovereign Lord says: As surely as I live, those who are left in the ruins will fall by the sword, those out in the country I will give to the wild animals to be devoured, and those in strongholds and caves will die of a plague. 28 I will make the land a desolate waste, and her proud strength will come to an end, and the mountains of Israel will become desolate so that no one will cross them. 29 Then they will know that I am the Lord, when I have made the land a desolate waste because of all the detestable things they have done.'

33 "When all this comes true—and it surely will—then they will know that a prophet has been among them."



1 Samuel 3

19 The Lord was with Samuel as he grew up, and he let none of Samuel's words fall to the ground. 20 And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the Lord. 21 The Lord continued to appear at Shiloh, and there he revealed himself to Samuel through his word.

From the verses above, it is clear that, if the words of a “prophet” do not come true (fulfilled), then they were not spoken by a true prophet. As such, a true prophet, a mere human, is judged based on the fulfillment of his predications or words. If that is true in the case of a human, it should be even more so in the case of a “divine” being. Christians claim that Jesus is divine, yet his words fell to the ground; they were not fulfilled and they did not come to pass.

According to the gospels, Jesus expected the end of times to take place after his “death” and within a generation from the time of his speaking. No matter how hard some people try to manipulate the text to mean something else, it is clear that Jesus was speaking to his disciples and whoever else was willing to listen to him. So, the generation that Jesus was referring to was his own, not ours. He also said that some of the people listening to him will not see death before the second coming. Every single person of that generation died and no one has seen the “second coming,” not even after 2000 years.

In Matthew 26, Jesus is addressing the high priest and those who are standing with him, telling them that they will witness the “second coming”. Jesus said that they will see the “son of man” at the right hand of God. Not only that, but they will see him on the clouds of heaven. These are the same clouds that Jesus used to describe the glorious coming of the “son of man”. The same thing is reported in Mark 14:62. This statement cannot be twisted to mean the “resurrection” because the clouds are used for the “second coming,” not the “resurrection”.

Is Jesus a False Prophet?

64 *“You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”*

In Matthew 24:26-34, Jesus is describing the end of times and the coming of the “son of man”. He is speaking with his disciples and with those who are standing nearby, listening to his words. Jesus said that the sun will be darkened, the moon will not give light, and the stars will fall. The “son of man” will appear and people will mourn. Then, Jesus tells those who are listening that these events will take place during their lifetime. It is true the he says that he exact day or the hour is only known to God, but he states that it will happen in the lifetime of that generation. He assures them that his words will not fall to the ground. Sadly, whoever put these words in Jesus’s mouth made him appear as a false prophet, or as one that has no idea of what he is talking about. The sun is still shining bright. The moon is still reflecting light, and the stars did not fall. Everything remains the same.

32 *“Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 33Even so, when you see all these things, you know that it is near, right at the door. 34Truly I tell you, this generation will certainly not pass away until all these things have happened. 35Heaven and earth will pass away, but my words will never pass away.*

In Matthew 16, Jesus tells his disciples that some of them will not die before they see the “son of man” coming to establish his kingdom. The disciples died waiting for the “son of man” and the kingdom. None of his disciples have seen the “son of man” or the kingdom of God. It is regretful that Christians do not stop to look at these verses and realize



that something is not quite right with them. If they do, they still ignore the inconsistencies. They are dishonoring Jesus, not vindicating him.

24 Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25 For whoever wants to save their life will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.

28 "Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

You can find similar statements in Luke 21:32, Luke 9:37, and Mark 9:1. According to Matthew 10:23, the "son of man" will come before the disciples of Jesus finish preaching in the towns of Israel. We are talking about a maximum of two years, if not less, before the coming of the "son of man". Well, the "son of man" did not come as Jesus had "said".

Paul, himself, thought that he would be alive to witness the "second coming" and be saved along with those who were still alive. Paul's statement, "*we who are still alive,*" is a clear indication that he thought he would be alive for the "second coming," or the end of times. It is bewildering for the one who claims to have been chosen by Jesus, and received the gospel from him, to be thinking that the "second coming" will be before his death or the death of those he is preaching to.

Is Jesus a False Prophet?

1 Thessalonians 4:

16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. 18 Therefore encourage one another with these words.

These statements, supposedly spoken by Jesus, fell to the ground. They never came to pass. They were not fulfilled and they will never be. It is so sad that every generation of faithful Christians think that the “second coming” could be during their life. This has been going on for the almost 2000 years and people do not stop and think that these statements might be false. Faith is good, but blind faith or faith that is based on ignorance is equal to no faith at all.

If we judge “Christians” according to the gospels, then there are no true “Christian” believers at all. According to the gospels, Jesus said that if they truly believe, then they can do anything they want, including commanding the mountains to move from their place. Also, whatever they pray for, they will get. I am sure that thousands of “Christians” prayed to defeat armies in the past, find a cure for cancer, raise their loved ones from the dead, or for Jews or the rest of the world to convert to Christianity. Evidently, their prayers remained unanswered. As such, it can be concluded that there are either no true “Christian” believers, or these statements were not actually spoken by Jesus. Here are some statements that speak of what true believers can allegedly do.

Mark 11

22 “Have faith in God,” Jesus answered. 23 “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’



and does not doubt in their heart but believes that what they say will happen, it will be done for them. 24Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

Matthew 21

21 Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. 22If you believe, you will receive whatever you ask for in prayer.”

John 14

12 Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. 13And I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14You may ask me for anything in my name, and I will do it.

The only people who have been performing “miracles” are the charlatans and TV evangelists who are feeding off of the faith and weakness of the unsuspecting “Christians”.

According to John 7:6-14, Jesus lied to his “brothers” about going to Jerusalem. He said that it was not his time to go. He told them to go, but after they went, he “secretly” went to Jerusalem. In Jerusalem, he stood up and taught. Some people try to justify the statement by saying that Jesus did not want to go publicly, but secretly. This is an unacceptable justification because, once he was there, he announced himself

Is Jesus a False Prophet?

by taking the stage to teach. Some newer gospel manuscripts added the word “yet” to Jesus’s statement, trying to fix it, but to no avail. There is no need to go in details about this subject, however. You can read it for yourself.

In Mark 2 it seems as if Jesus did not know the name of the high priest at the time of David.

25 He answered, “Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.”

Yet, in 1 Samuel 21, we find out that the name of the priest was Ahimelek, not Abiathar.

1 David went to Nob, to Ahimelek the priest. Ahimelek trembled when he met him, and asked, “Why are you alone? Why is no one with you?”

2 David answered Ahimelek the priest, “The king sent me on a mission and said to me, ‘No one is to know anything about the mission I am sending you on.’

Could it be that Jesus was not familiar with the scriptures? The statements of the “second coming”, the answer to “Christian” prayers, “Jesus” lying and Jesus’s confusion about the name of the priest constitute a big problem for the gospels and those who believe in the inerrancy of the scriptures and truthfulness of Jesus.

The solution to this problem is easy, however. There are three ways in which to fix this problem:



1. Either Jesus lied, was a false prophet, or did not know what he was talking about.
2. These statements were falsely attributed to Jesus.
3. These statements were altered

The first choice is not acceptable for any believer, a Christian or a Muslim. This leaves the last two choices. Choosing one of them or both invalidates the inerrancy of the gospels. If the gospels delivered false information on an important issue, how can we be sure it was not wrong on other issues, as well? As you go further in this book, you will come to see and understand how Jesus's statements on the subject of the messiah and the son of man were altered to fit the beliefs of the authors of the gospels.

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Jews, Christians, and Muslims claim to be Abrahamic faiths. Christians see Abraham as their spiritual father, while Jews and Arabs are Abraham's direct descendants, as well as the fruit of the promise made by God to Abraham in Genesis 15.

1 After these incidents, the word of the Lord came to Abram in a vision, saying, "Fear not, Abram; I am your Shield; your reward is exceedingly great."

א אחר / הדברים האלה היה דבר יהוה אל אברם במחזה לאמר אל תירא אברם
אנכי מגן לך שכרך הרבה מאד

2 And Abram said, "O Lord God, what will You give me, since I am going childless, and the steward of my household is Eliezer of Damascus?"

ב ויאמר אברם אדני יהוה מה תתן לי ואנכי הולך ערירי ובן משק ביתי הוא
דמשק אליעזר

3 And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me."

ג ויאמר אברם הן לי לא נתתה זרע והנה בן ביתי יורש אתי

4 And behold, the word of the Lord came to him, saying, "This one will not inherit you, but the one who will spring from your innards-he will inherit you."

ד והנה דבר יהוה אליו לאמר לא יירשך זה כי אם אשר יצא ממעיך הוא יירשך

5 And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

ה ויוצא אתו החוצה ויאמר הבט נא השמימה וספר הכוכבים אם תוכל לספר
אתם ויאמר לו כה יהיה זרעך

6 And he believed in the Lord, and He accounted it to him as righteousness.



Back then, wealth meant nothing if you had no children. What was important was having an offspring who would pass on the family name after the death of the father. It is in this cultural context that God promises Abraham great wealth. Abraham concludes that, since he is without offspring, his wealth will be inherited by Eliezer, the steward of Abraham's household. God, however, responds by telling him that Eliezer will not inherit his fortune. Rather, it will be his own son who will stand to inherit. Following this proclamation, God promises Abraham that his seed will be as great in number as the stars.

Abraham wanted his own flesh and blood to inherit his wealth, not a spiritual relative. As such, it can be inferred that it is a stretch of the imagination to say that Christians are the fulfillment of the promise. Abraham, like most men of his time, wanted to have a son, an heir who would carry the family name and to whom Abraham could pass his fortune. God goes on to make a covenant with Abraham: all the land between the Euphrates and the Nile will belong to Abraham's descendants.

Genesis 15

*18 On that day, God formed a covenant with Abram, saying,
"To your seed I have given this land, from the river of Egypt
until the great river, the Euphrates river.*

יח ביום ההוא כרת יהוה את אברם ברית לאמר לזרעך נתתי את הארץ הזאת
מנהר מצרים עד הנהר הגדל נהר פרת

Abraham is left with two promises: that his seed will be as great as the stars in number, and that the land between the Euphrates and the Nile will belong to his descendants. These promises take place before Abraham fathers any children. His faith in God, however, never wavers.

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Then, according to Genesis 16, Sarah, Abraham's wife who was barren, offers her handmaid, Hagar, to Abraham as a second wife. She does this in the hopes that Abraham will leave Hagar pregnant with his child, a male heir to his fortune.

Genesis 16

3So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, at the end of ten years of Abram's dwelling in the land of Canaan, and she gave her to Abram her husband for a wife.

ג ותקח שרי אשת אברם את הגר המצרית שפחתה מקץ עשר שנים לשבת אברם
בארץ כנען ותתן אתה לאברם אישה לו לאשה

The story continues as Hagar becomes pregnant. According to Genesis, she begins to feel more important than Sarah. Noticing this, Sarah complains to Abraham, and he tells her to do whatever she wants with Hagar. Sarah's continued mistreatments of Hagar ultimately causes Hagar to run away. An angel finds her and tells her to go back and accept Sarah's mistreatments because God will reward her for her pain. The angel tells her that she will give birth to a son who will be called Ishmael. He will be a "wild donkey of a man".

Genesis 16

11 And the angel of the Lord said to her, "Behold, you will conceive and bear a son, and you shall name him Ishmael, for the Lord has heard your affliction.

יא ויאמר לה מלאך יהוה הנך הרה וילדת בן וקראת שמו ישמעאל כי
שמע יהוה אל עניך

12 And he will be a wild donkey of a man; his hand will be upon all, and everyone's hand upon him, and before all his brothers he will dwell."

יב והוא יהיה פרא אדם ידו בכל ויד כל בו ועל פני כל אחיו ישכן



There are many inconsistencies with this story. First, it seems improbable that Abraham, a childless 86-year-old man, would give his pregnant second wife to the first to mistreat. He has been waiting his whole life

for a child of his own, praying to God for a miracle, and now that his wife is pregnant, he seems not to care about what happens to her or to the child. This image is difficult to grasp. Second, the angel of God appears to stand for oppression and injustice. The angel tells Hagar to go back and accept Sarah's mistreatments. Third, the same angel seems ignorant of Hagar's pregnancy. He tells her to go back, assuring her that she will conceive a son. It is doubtful that an angel assigned to speak to Hagar is ignorant of her condition. Fourth, instead of translating verse 12 as "*he will be a fruitful man*," the verse is translated as "*he will be a wild donkey of a man*". It is shameful to call the first-born of the patriarch such names simply because he happened to be the first-born. The word for donkey is "חָמֹר/חֲמֹר/ hamor", as written in 1 Samuel and Exodus below. These two words are the same, the only difference being that the first is written using the short vowel "o", while the second uses the letter "o".

1 Samuel 25

42 And she hastened, and mounted the donkey with her five maidens who went with her. And she went after David's messengers, and became his wife.

מב ותמהר ותקם אביגיל ותרכב על החמור וחמש נערותיה ההלכות לרגלה ותלך
אחרי מלאכי דוד ותהי לו לאשה

Exodus 4

20 So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand.

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כ ויקח משה את אשתו ואת בניו וירכבם על החמר וישב ארצה מצרים ויקח
משה את מטה האלהים בידו

The word used to describe Ishmael is “פָּרָא/pairai” which means “to be fruitful”.

פָּרָא i. q. **פָּרָה** (where see more).—(1) TO BEAR.
(2) to bear oneself along swiftly, to run
swiftly; whence **פָּרָא**.
Hiphil, to bear fruit, Hos. 13:15.

2

Finally, in verse 11, the angel tells Hagar that she will name the boy Ishmael. Yet, in verse 15, it is Abraham who names the boy Ishmael. This distinction is important because the meaning of the word “Ishmael” is “God heard”. God, indeed, heard Abraham’s prayers for a son and he answered his prayer by gifting him with a male heir which, in turn, Abraham acknowledged by naming the boy Ishmael. This boy was the promise God made to Abraham in Genesis 15:4. With that being said, there is further proof that Ishmael is the fulfillment of God’s promise to Abraham.

In Genesis 17, after the birth of Ishmael, God changes Abram’s name to Abraham which means “father of nations”. He makes a covenant with Abraham. In other words, God will be the God of Abraham and his descendants. The covenant will be between Abraham and his descendants after him, and God. They will worship him alone and they will follow his commandments. Finally, the land where Abraham sojourned will be given to Abraham’s descendants.

7 And I will establish My covenant between Me and between you and between your seed after you throughout their generations as an everlasting covenant, to be to you for a God and to your seed after you.



ז והקמתי את בריתי ביני ובינך זרעך אחריו לדרתם לברית עולם להיות לך
לאלהים ולזרעך אחריו

The sign or the seal of this covenant will be the circumcision.
Abraham, Ishmael, and all of Abraham's descendants will be circum-
cised. This seal/law is to be carried down the line of Abraham's de-
scendants until the end of time.

*10 This is My covenant, which you shall observe between Me
and between you and between your seed after you, that every
male among you be circumcised.*

י זאת בריתי אשר תשמרו ביני וביניכם ובין זרעך אחריו המול לכם כל
זכר

*11 And you shall circumcise the flesh of your foreskin, and it
shall be as the sign of a covenant between Me and between you.*

יא ונמלתם את בשר ערלתכם והיה לאות ברית ביני וביניכם

*12 And at the age of eight days, every male shall be circumcised
to you throughout your generations, one that is born in the
house, or one that is purchased with money, from any foreigner,
who is not of your seed.*

יב ובן שמונת ימים ימול לכם כל זכר לדרתיכם יליד בית ומקנת כסף מכל בן נכר
אשר לא מזרעך הוא

*13 Those born in the house and those purchased for money shall
be circumcised, and My covenant shall be in your flesh as an
everlasting covenant.*

יג המול / ימול יליד ביתך ומקנת כסף והיתה בריתי בבשרכם לברית
עולם

*14 And an uncircumcised male, who will not circumcise the flesh
of his foreskin-that soul will be cut off from its people; he has
broken My covenant."*

יד וערל | זכר אשר לא ימול את בשר ערלתו ונכרתה הנפש ההוא מעמיה את
בריתי הפר

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God tells Abraham that his wife, Sarah, will give birth to a son, Isaac. When this occurred, Abraham was 99-years old and Ishmael was 13. According to Genesis 17, God says that the covenant will now be with Isaac, instead of Ishmael.

19 And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him as an everlasting covenant for his seed after him.

יְיָ אֵלֵינוּ וַיֹּאמֶר אֱלֹהִים אֲבֹל שָׂרָה אִשְׁתְּךָ יֵלְדָת לְךָ בֵּן וְקִרְאתָ אֶת שְׁמוֹ יִצְחָק וְהִקְמַתִּי אֶת בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לִזְרַעוֹ אַחֲרָיו

Here is where the “lying pens of the scribes,” start the schism between the children of Ishmael and their cousins, the children of Isaac.

Jeremiah 8

8 “ *How can you say, “We are wise, for we have the law/ תּוֹרַת Torah of the Lord/God,” when actually the lying pen of the scribes has handled it falsely?*

At the time, the firstborn male of a family was the one responsible for carrying on the family name and he is to assume his father’s role when the latter dies. This is as important in Middle Eastern culture today as it was back then. The moment the male heir is born, his father will be called “the father of the firstborn”. He will no longer be called by his given name. For example, if a man has a son named Sam, he will be called the “father of Sam”, even if he has older female children. The firstborn male is the one to be celebrated. He is the first seed. He will be



at his father's side, helping him in all matters. The firstborn is as important in the Jewish culture as he is in the Arab culture. The rights of the firstborn are always protected, no matter the circumstances. We read in Deuteronomy 21:

15 If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love, 16when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves in preference to his actual firstborn, the son of the wife he does not love. 17He must acknowledge the son of his unloved wife as the firstborn by giving him a double share of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him.

This is not to say that Abraham did not love Hagar. Quite the opposite, in fact. It only shows how important the firstborn is. His rights are his and no one else's. God does not change his mind. He is not mortal. He does not make mistakes.

Numbers 23

*18Then he spoke his message:
"Arise, Balak, and listen;
hear me, son of Zippor.
19God is not human, that he should lie,
not a human being, that he should change his mind.
Does he speak and then not act?
Does he promise and not fulfill?
20I have received a command to bless;
he has blessed, and I cannot change it.*

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When someone changes, he changes either into something better or into something worse. God is perfect, but change is not. We, on the other hand, are imperfect. We experience change, of the mind and of the body. We could become better people or we could become worse. In contrast, when God issues a decree, it is perfect and He will not, under any circumstances, change it. The *“lying pen of the scribes”* however, changed and corrupted the word of God for personal or earthly gain. If the Torah itself was handled falsely by the scribes, what can be said about the less sacred texts?

God promised Abraham an offspring and when Abraham got one, he named him Ishmael, or “God heard,” as recognition of God’s hearing and accepting Abraham’s prayer; that his wealth will be inherited by his own flesh and blood. The covenant was struck between God and Abraham before there was even a mention of Isaac. The sign and seal of the covenant were established with no mention of Isaac.

According to Genesis 17, God tells Abraham that Sarah will have a child and the covenant will be with this child, not with Ishmael, his firstborn. It is strange that, the moment God tells Abraham that Sarah will have a child, Abraham asks God not to forget Ishmael. Why is that? God had yet to say anything about the covenant, so why would Abraham ask God not to forget Ishmael?

It is the scribe who tries to make sense of his own corruption of the text. If this really happened, it would have been really peculiar of Abraham to not mention to his wife Sarah that she would give birth to a son. News like this, for a woman who is 90 years old and has been waiting to bear her husband a child all her life, should not be delayed. Sarah learns the news later on - not from her husband, but after hearing the angels speak. It remains strange that her husband did not give her the good news himself. The true story is enclosed in chapter 18. Neither Abraham nor Sarah knew of her pregnancy, which is why she was surprised by the news. Still, she was a believer and she knew that, whatever



God wills would happen. In Genesis 17, verses 24, 25, 26, and 27 are basically a repeat of verse 23.

Genesis 17

23 And Abraham took Ishmael his son and all those born in his house and all those purchased with his money, every male of the

people of Abraham's household, and he circumcised the flesh of their foreskin on that very day, as God had spoken with him.

כג ויקח אברהם את ישמעאל בנו ואת כל ילידי ביתו ואת כל מקנת כספו כל זכר
באנשי בית אברהם וימל את בשר ערלתם בעצם היום הזה כאשר דבר אתו
אלהים

24 And Abraham was ninety-nine years old, when he was circumcised of the flesh of his foreskin.

כד ואברהם בן תשעים ותשע שנה בהמלו בשר ערלתו

25 And Ishmael his son was thirteen years old, when he was circumcised of the flesh of his foreskin.

כה וישמעאל בנו בן שלש עשרה שנה בהמלו את בשר ערלתו

26 On that very day, Abraham was circumcised, and [so was] Ishmael his son.

כו בעצם היום הזה נמול אברהם וישמעאל בנו

27 And all the people of his household, those born in his house and those bought with money from foreigners, were circumcised with him.

כז וכל אנשי ביתו ילידי בית ומקנת כסף מאת בן נכר נמלו אתו

Verse 15 to 21 and 24 to 27 are later interpolations and do not fit. They are just the efforts of the scribe, who couldn't bear that God's covenant was with Abraham's firstborn and not with Isaac. Abraham is assured in chapter 18 that Isaac will have descendants, which means that he will

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not be offered as a sacrifice. Otherwise, this test of Abraham's would be meaningless because God told Abraham that Isaac will live and have descendants:

19 And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him as an everlasting covenant for his seed after him.

יט ויאמר אלהים אבל שרה אשתך ילדת לך בן וקראת את שמו יצחק והקמתי את בריתי אתו לברית עולם לזרעו אחריו

Any objective reader will realize that these writings, and others, lack sense. We read in Genesis 20 that Abraham claimed Sarah as his sister because he was afraid that king Abimelech would kill him and take her. At the time, Sarah was in her nineties. Aside from her husband, who else would desire to be intimate with her? Not only that, but Genesis claims that, in reality, Sarah was Abraham's half-sister. Righteous Abraham married to his half-sister! We are not talking about the time of Adam, when a brother had to marry his sister because there were no other women around. This is the time of Abraham, where many people lived all over the Middle East.

6 And God said to him in a dream, "I too know that you did this with the innocence of your heart, and I too have withheld you from sinning to Me; therefore, I did not let you touch her.

ו ויאמר אליו האלהים בחלם גם אני ידעתי כי בתם לבבך עשית זאת ואחשך גם אני אותך מחטו לי על כן לא נתתיך לגנע אליה

11 And Abraham said, "For I said, 'Surely, there is no fear of God in this place, and they will kill me because of my wife.

יא ויאמר אברהם כי אמרתי רק אין יראת אלהים במקום הזה והרגוני על דבר אשתי



Those who say that Abimelech took Sarah because he wanted to be blessed are creating a fictional story. When this made up story took place, Sarah was 90 years old woman, not desired by any man except her husband. She was not pregnant so nothing miraculous could have taken place. Nothing would have been blissful about her. As such, I would argue against those saying that Abimelech took her in the hopes that the women of his land would be blessed and start having children of their own again. According to Genesis 20, the only reason these women had no children was because they were punished for taking Sarah away from Abraham. On top of that, it would have been amazing to discover that the women stopped having children within few days from the “taking” of Sarah from Abraham. We need at least a year to realize that women don’t give birth anymore, not a couple of days.

17 And Abraham prayed to God, and God healed Abimelech and his wife and his handmaids, and they gave birth.

יז ויתפלל אברהם אל האלהים וירפא אלהים את אבימלך ואת אשתו
ואמהותיו וילדו

18 For the Lord had shut every womb of Abimelech's household, because of Sarah, Abraham's wife.

יח כי עצר עצר יהוה בעד כל רחם לבית אבימלך על דבר שרה אשת אברהם

On a side note, where are Ishmael and Hagar? Why would Abraham leave his second wife and his only son, Ishmael, behind? If the story in Genesis 20 is true, something I very much doubt, the events must have taken place years before, when Sarah was a young woman, still desired by men, not a 90-year old woman who was described as “worn out” in Genesis 18:12. This is not the first time Abraham, according to the Bible, claims that Sarah was his sister. He did it before when he visited Egypt.

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Similarly or rather strangely, Isaac, later on, also claims that his wife was his sister. It seems this runs in the family. How does this make any sense? It only makes sense to the one who wrote that the daughters of Lot, whom God saved, slept with their father and bore him sons. How did the author come up with these stories? The great prophet and patriarch, who had constant communication with God, is willing to risk his 90-year old wife being raped because he feared for his life. Who would desire a 90-year old woman? I find this story hard to swallow and I am truly astonished of both, Jews and Christians, who look up to Abraham, for believing that Abraham would behave in such a way.

In chapter 21, Sarah gives birth to Isaac. At the time of Isaac's birth, Ishmael was 14 years old. Two years later, when Isaac was weaned, Abraham throws a great feast. His oldest son, Ishmael, is now 16 years old. According to verse 9, Sarah saw "*the son of Hagar the Egyptian*" laughing and playing. The scribe, and I believe him to be a new one, refuses to acknowledge Ishmael by name. He refers to him as the son of Hagar the Egyptian, in an effort to negate or diminish Ishmael's paternal origin as well as Abraham and Hagar's marriage.

According to Genesis 21, Sarah asks Abraham to send Hagar and Ishmael away. She does not want Ishmael inheriting what she believes should rightfully belong to her son, Isaac. In truth, according to God's law in Deuteronomy 21:16-17, Ishmael should stand to inherit twice as much as Isaac. It can be thus assumed that Sarah's request stemmed from her jealousy at not having given Abraham his firstborn son. But, with her being the wife of Abraham and the mother of Isaac, I will give her the benefit of the doubt and look at this story as fiction, not fact, a mere figment of the writer's imagination.

10 And Sarah said to Abraham, "Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Isaac."



י ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן האמה
הזאת עם בני עם יצחק

11 But the matter greatly displeased Abraham, concerning his son.

יא וירע הדבר מאד בעיני אברהם על אודת בנו

12 And God said to Abraham, "Be not displeased concerning the lad and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed.

יב ויאמר אלהים אל אברהם אל ירע בעיניך על הנער ועל אמתך כל
אשר תאמר אליך שרה שמע בקלה כי ביצחק יקרא לך זרע

13 But also the son of the handmaid I will make into a nation, because he is your seed."

יג וגם את בן האמה לגוי אשימנו כי זרעך הוא

The "new" scribe continues to treat Hagar as a handmaid and refrains from mentioning Ishmael by name. According to the story, Abraham is displeased, but God tells him to obey Sarah's request. This is similar to the angel asking Hagar to submit to Sarah's mistreatments while pregnant with Ishmael. The God of justice, however, "does not change his mind." The firstborn is the one to carry the name and to inherit twice as much as the other sons.

The scribe is trying to disassociate Ishmael from Abraham, which is why he keeps referring to him as the "son of the handmaid," instead of Abraham's firstborn. There is a good reason for this. When God commands Abraham to sacrifice his "only" son, the writer would have already separated Ishmael from Abraham, as if he were not his firstborn son. Otherwise, the verse in Genesis 22:2 will not make sense, seeing how Abraham had two sons, not one. We will discuss this later on, however. Let us continue reading chapter 21.

14 And Abraham arose early in the morning, and he took bread and a leather pouch of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beersheba.

יד וישכם אברהם | בבקר ויקח לחם וחמת מים ויתן אל הגר שם על שכמה ואת הילד וישלחה ותלך ותתע במדבר באר שבע

15 And the water was depleted from the leather pouch, and she cast the child under one of the bushes.

טו ויכלו המים מן החמת ותשלך את הילד תחת אחד השיחים

Who was the author of these stories trying to deceive? He writes that Abraham put the bread, water pouch, and the child, who is yet to be referred to by name or acknowledged as his son, on Hagar's shoulder. Then, after the water runs out, Hagar allegedly places the "child" under the bushes. Doesn't the "lying pen of the scribe" realize that Ishmael is 16 years old when these events allegedly take place? He is no longer a child, but a man. At that age, Ishmael might have already been married, with a child on the way. These late additions are fabrications meant to cover up the changes made to the original story. The writer is confused, failing to realize that Hagar lacked the strength to carry a 16-year old young man on her shoulder. At age 16, he would be the one helping his mother walk, look for water and food when it is depleted, and protect his family.

As far as the story of Abraham, Ishmael, and Isaac is concerned, Genesis chapters 17: 15-21 and 21 are a later interpolation to justify what is going to happen in chapter 22. It all comes down to chapter 22. The "lying pen of the scribe" is trying his best to cover up or justify what will happen in chapter 22. In truth, chapter 22 makes little sense, unless Isaac has yet to be born.

In Genesis 22, God puts Abraham through the ultimate test by asking him to offer his “only” son as sacrifice. He tells Abraham to go to the land of Moriah and slaughter his “only” son. When Abraham is about to commit the act, an angel stops him. He is given a ram to sacrifice, instead.

1 And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, "Here I am."

א ויהי אחר הדברים האלה והאלהים נסה את אברהם ויאמר אליו אברהם ויאמר
הנני

2 And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."

ב ויאמר קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המריה
והעלהו שם לעלה על אחד ההרים אשר אמר אליך

God telling Abraham to “take your son, your only one, whom you love” meant that, at the time of this command, Isaac had not been born yet. As such, God could only be referring to Ishmael. Forget what the “lying pen of the scribe” added in chapters 17 and 21. Simply put, Hagar was Abraham’s wife, and Ishmael was Abraham’s firstborn and only child. Adding Isaac’s name between commas will not change the facts, not to

an objective reader. God’s statement, “your only son, whom you love” could only be said at a time when Abraham had only one son. This is God’s true test. Abraham prayed for an offspring, a prayer that God answered. Then, God asks the father to kill his only son. This is the ultimate

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test and sacrifice. Abraham, however, remaining obedient to God, was willing to sacrifice the person he loved most: his only son, Ishmael.

15 And an angel of the Lord called to Abraham a second time from heaven.

טו ויקרא מלאך יהוה אל אברהם שנית מן השמים

16 And he said, "By Myself have I sworn, says the Lord, that because you have done this thing and you did not withhold your son, your only one,

טז ויאמר בי נשבעתי נאם יהוה כי יען אשר עשית את הדבר הזה ולא חשכת את בנך את יחידך

17 That I will surely bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand that is on the seashore, and your descendants will inherit the cities of their enemies.

יז כי ברך אברכך והרבה ארבה את זרעך ככוכבי השמים וכחול אשר על שפת הים וירש זרעך את שער איביו

18 And through your children shall be blessed all the nations of the world, because you hearkened to My voice."

יח והתברכו בזרעך כל גויי הארץ עקב אשר שמעת בקלי

Because Abraham does not withhold his only son, Ishmael, whom he loves very much, God promises Abraham once again that his seed will be as numerous as the stars in heaven and as the sand on the seashore. His descendants will inherit the Promised Land, the land between the Euphrates and the Nile. Finally, through his seed, all nations of the world will be blessed.



Who is the blessed one?

Ishmael was 14 years older than Isaac. God's promise to Abraham occurred before the birth of Isaac, his second son (Genesis 17). The same promise was repeated after Ishmael's birth. Following this event, Abraham and Ishmael were circumcised in agreement with the covenant between them and God.

5 And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

ה ולא יקרא עוד את שמך אברם והיה שמך אברהם כי אב המון גוים נתתיך

Genesis 16

16 And Abram was eighty-six years old, when Hagar bore Ishmael to Abram.

טז ואברם בן שמונים שנה ושש שנים בלדת הגר את ישמעאל לאברם

Genesis 21

21 And Abraham was a hundred years old, when his son Isaac was born to him.

ה ואברהם בן מאת שנה בהולד לו את יצחק בנו

Ishmael had 12 sons whereas Isaac fathered only two. The descendants of Ishmael, the Arabs, are more than 380 million, spread out all across the globe. In comparison, the descendants of Isaac are no more than 20 million. God told Abraham that he would be the father of many nations. The Jews are just one nation, not “a multitude of nations”. The Arabs, however, are 20 nations. As such, it becomes clear that God's promise to Abraham is fulfilled through the descendant of Ishmael, not Isaac.

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The descendants of Ishmael, not Isaac's, inherited the land between The Euphrates and The Nile. The descendants of Isaac did control Palestine for some time, but they never controlled the land between The Euphrates and The Nile. Finally, it is because of Ishmael's descendants that the name of God reached the different nations of the world. The descendants of Isaac kept to themselves, failing to spread the knowledge of God to others. As such, it can be concluded that God's promises were fulfilled through the descendants of Ishmael, the firstborn and sacrificial child of Abraham. It is also interesting to note that, out of all of Ishmael's children, only Kedar's name is repeatedly mentioned in the Old Testament. Muhammad himself is a descendant of Ishmael through Kedar. Later on, I will demonstrate how the long-awaited prophet will come from Kedar.

As a cover-up for the mutilation of Ishmael's rights as the firstborn, the writers of the Hebrew Bible invent more stories in which the firstborn right is not given to the firstborn child. Take, for example, the story of Esau and Jacob. The Bible tells the story of how Esau was willing to sell his birthright for a bowl of lentils. This is an incredible story. The sons of Isaac fail to behave according to what is expected of them. On one hand, Esau is willing to give up his firstborn right for a meal of lentils. On the other hand, Jacob refuses to feed his brother and coerces him into selling his firstborn rights.

According to the Bible, Jacob, with the help of his mother, deceives his father into thinking that he is Esau, his older brother. Isaac, who seems unable to tell his children apart, gives his blessings to Jacob, instead of Esau. Isaac then proclaims that the younger brother will become "Esau's" servant. This, of course, is said to Jacob, who Isaac mistook for Esau. When the real Esau hears of Jacob's deception, he begs his father to bless him. It seems, however, that Isaac has run out of blessings. What kind of example do the sons of Isaac give us? Jacob, who is



held in high regard, coerces his older brother by refusing to feed him unless Esau gives up his birthright. Jacob, the great patriarch, deceives

his father to receive the blessings, instead of Esau. If they truly behaved in such a way, something I strongly doubt, they represent a bad archetype for all of humanity.

Later on, the lies within this story are revealed. According to Genesis 32, Jacob calls Esau “my master” and he calls himself, when addressing Esau, “your servant”.

4 Jacob sent angels ahead of him to his brother Esau, to the land of Seir, the field of Edom.

ד וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום

5 And he commanded them, saying, "So shall you say to my master to Esau, 'Thus said your servant Jacob, "I have sojourned with Laban, and I have tarried until now.

ה ויצו אתם לאמר כה תאמרון לאדני לעשו כה אמר עבדך יעקב עם לבן גרתי

ואחר עד עתה

6 And I have acquired oxen and donkeys, flocks, manservants, and maidservants, and I have sent to tell [this] to my master, to find favor in your eyes.' "

ו ויהי לי שור וחמור צאן ועבד ושפחה ואשלחה להגיד לאדני למצא חן בעיניך

To correct this problem, a scribe or scribes add more verses to Genesis 32, so as to justify Jacob’s submission to his older brother. Their argument is that Jacob feared his older brother because of what Esau had done earlier. This is a far-fetched story. The young calls the older “master” because he is the firstborn, period. If what Jacob had done was true, why would God reward the deceivers and evildoers?

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13 And You said, 'I will surely do good with you, and I will make your seed [as numerous] as the sand of the sea, which cannot be counted because of multitude.'"

יג ואתה אמרת היטב איטיב עמך ושמתי את זרעך כחול הים אשר לא יספר מרב

Read Genesis 33 to see how submissive Jacob was to Esau.

3 And he went ahead of them and prostrated himself to the ground seven times, until he came close to his brother.

ג והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד

אחיו

4 And Esau ran toward him and embraced him, and he fell on his neck and kissed him, and they wept.

ד וירץ עשו לקראתו ויחבקו ויפל על צואריו כתיב צוארו וישקו ויבכו

Was Hagar a Slave?

If it is true that Hagar was a slave, it does not belittle her whatsoever. Joseph was a slave in Egypt. Indeed, all Jews were slaves in Egypt, Babylon, and other countries. The theory that Hagar was Sarah's slave remains unclear. The word used to describe Hagar's occupation is handmaid, not slave. The word for a female slave in Hebrew and Arabic is 'Ama/אמה. The word for male slave in Hebrew and Arabic is Abed/עבד. The word used for Hagar in Genesis is "shepkha/שפחה".

שִׁפְחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from אִמָּה, see 1 Sa. 25:41, הִנֵּה אִמָּתְךָ, לְשִׁפְחָה "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee. 3

The word "mishpakha/משפחה" means family. Both words come from "shepkha/shipachah" meaning family, clan, and maid.



Strong's Concordance

mishpachah: a clan

Original Word: מִשְׁפָּחָה

Part of Speech: Noun Feminine

Transliteration: mishpachah

Phonetic Spelling: (mish-paw-khaw')

Short Definition: families

Hagar was no servant to anyone. She was a part of Abraham's family and she helped, the much older, Sarah in her time of need. The same word used for Hagar is used in 1 Samuel 25:41:

40 And David's servants came to Abigail, to Carmel, and spoke to her, saying, "David has sent us to you to take you to him for a wife."

מ ויבאו עבדי דוד אל אביגיל הכרמלה וידברו אליה לאמר דוד שלחנו אליך לקחתך לו לאשה

41 And she arose, and prostrated herself upon her face to the ground, and said, "Behold, your bondswoman is a slave to wash the feet of my lord's servants."

מא ותקם ותשתחו אפים ארצה ותאמר הנה אמתך לשפחה לרחץ רגלי עבדי אדני

42 And she hastened, and mounted the donkey with her five maidens who went with her. And she went after David's messengers, and became his wife.

מב ותמהר ותקם אביגיל ותרכב על החמור וחמש נערותיה ההלכות לרגלה ותלך אחרי מלאכי דוד ותהי לו לאשה

(In verse 41, "my lord's servants" should be translated as "slaves" (עבדי).)

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Abigail is no one's slave, even though she calls herself a bonds-woman and slave. This is out of humility, and it is because of this that she offers to wash the feet of David's servants. "I am your slave/servant" is a common expression in Middle Eastern culture. According to Jewish tradition, Hagar was a princess who left the land of Egypt with Abraham and Sarah. She believed in God and chose to be with people who believed in Him, too, such as Abraham and his family. Of course, because of her humility, she would have helped and served Sarah, who was much older than her. It is also possible that Sarah might have represented a mother figure for Hagar.

The meaning of the word Hagar is to leave or migrate, which makes sense. Chabad.org relates that Hagar left with the family of Abraham according to the Midrash:

Takes Hagar as Wife

The fame of Abram's victory and his noble character spread far and wide, and he gained the respect and admiration of everyone.

Abram would have been happy indeed, but for the fact that God had not blessed him with an heir. He and Sarai were growing old and longed for a child. When Abram reached his eighty-fifth birthday, Sarai asked him to marry her maid Hagar. Hagar, prior to becoming Sarai's maid was a princess in Pharaoh's house, she preferred to be a maid in Abraham's household.⁴

Also,

One of the most interesting women in the Bible is Hagar, Abraham's second wife, and the mother of Ishmael. The Arab and Bedouin tribes claim to be descendants of Ishmael, the son of Abraham and Hagar.



According to the Midrash, Hagar was the daughter of King Pharaoh of Egypt. When she saw the miracle which G-d performed for the sake of Sarah, to save her from the hands of the Egyptian king during Abraham's visit there, she said: "It is better to be a slave in Sarah's house than a princess in my own."

Her name "Hagar," according to the Midrash, stems from this beginning of her association with Abraham's house. It comes from "Ha-Agar," meaning this is the reward.

Hagar became Sarah's Maid, but when Sarah was not blessed with children, she persuaded Abraham to take Hagar as his second wife. Sarah hoped that she could bring up Hagar's children and merit G-d's blessing that way, so that she, too, perhaps might be blessed with a child.⁵

It might be true that the name Hagar, according to Midrash, “*stems from the beginning of her association with Abraham’s house*”, but they are incorrect about the meaning of the word “Hagar”. Hagar, in both Arabic and Hebrew, means “to migrate or leave one’s place”. This fits well with Hagar’s story, because she chose the family of Abraham and left her own land and family behind. She was not named Hagar because she fled

Sarah. She was already named Hagar. Instead, she was named Hager because she left her country and joined Abraham on his journey. The Arabic word for her is Hager, from the root hajra, meaning to migrate or leave one’s place of abode. Hejrah is the noun and means “migration”.

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הָגַר an unused root. Arab. هَجَرَ to *flee*, whence هِجْرَة [Hejrah], the flight of Mahomet. Cognate הָרַג. Whence—

הָגַר ("flight"), pr. n. *Hagar*, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16: 1; 25: 12.

6

It is shameful to see Christians and Jews using negative and unjustified reasoning to deprive Ishmael of his birthright. A great majority of Christians claim that Abraham was not, in fact, married to Hagar, although the Bible they believe in clearly states that Abraham "*took her as a wife*". Some even go as far as to say that Ishmael is not, in fact, Abraham's "real" son. According to them, Ishmael was born of the flesh, while Isaac was born "*of the promise*". If anyone was born "*of the promise*," it was Ishmael. The promise was made before Abraham had any sons. Once he had a son, Ishmael, the promise was once more reiterated. The seal of that covenant became the circumcision of Abraham and Ishmael, the second party of the covenant. This is the truth and it will not be silenced by "*the lying pen of the scribes*" who, out of hatred or jealousy, decided to replace the name of Ishmael with that of Isaac.

The verse should read "take your son, your only son, Ishmael, whom you love." If Isaac was the son in question, the verse would lack sense, since Abraham had two sons at the time, not one. To justify the inconsistency, however, some Christians and Jews say that Abraham did not love Ishmael. Making it look as if Isaac was the one to be sacrificed

instead of Ishmael, started a schism between the children of Abraham, one that ultimately divides the one true faith of Abraham into three. If "*the lying pen of the scribes*" had not replaced the name of Ishmael with that of Isaac or added a few extra verses in an effort to, quite poorly,



cover up his crime, the children of Ishmael and Isaac would be living together in peace and harmony, in the land promised to the “seed” of Abraham. Jews would have accepted the message of Jesus, who proclaimed that a prophet would come from the descendants of Ishmael, and they would not have tried to kill him. This subject, however, will be dealt with in the chapter “Whose Son is the Messiah?”

To this day and until the end of time, Muslims commemorate Abraham’s almost sacrifice of Ishmael. Every year, Muslims sacrifice a goat, a ram, a sheep, a camel, or a bull to God in remembrance of Abraham and Ishmael’s obedience. The sacrifices take place during the pilgrimage at Makkah, ending in what is called the Sacrifice Festival. Also, whenever a child is born to a Muslim family, two goats or rams are offered as a sacrifice to God.

It is noteworthy to mention that the same word that Muslims use for the pilgrimage to Makkah was used by Moses when he first asked Pharaoh to release the children of Israel. The word for the sacrifice or pilgrimage done by Muslims is Haj in Arabic, and “Hag/חג” in Hebrew. Translated, the word means “to sacrifice, to go in circles, or to perform pilgrimage”.

Exodus Ch. 5

I And afterwards, Moses and Aaron came and said to Pharaoh, "So said the Lord God of Israel, 'Send out My people, and let them sacrifice to Me in the desert.' "

א ואחר באו משה ואהרן ויאמרו אל פרעה כה אמר יהוה אלהי ישראל שלח את עמי ויחגו לי במדבר

The above verse should be translated as follows:

I And afterwards, Moses and Aaron came and said to Pharaoh, "So said Yahweh, God of Israel, 'Send out my people so that they can perform pilgrimage for Me in the desert.' "

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
חג constr. and followed by ל (Ex. 12:14; Num. 29:12) חג, with suff. חגִּי m.

(1) *a festival* (from the root חגג), Ex. 10:9; 12:14. חג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' e'xox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."]


(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֶסְרֵי־חַג בְּעֵבְתִּים "bind the sacrifice with cords." Ex. 23:18, חֵלֶב חַגִּי "the fat of my sacrifice;" Mal. 2:3. Compare מוֹעֵד 2 Ch. 30:22.

חגג (kindred to the root חג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16.

(2) *to keep a festival*, from the idea of leaping, and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac  id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

חגה an unused root, i. q. Arabic حَجَّ to take refuge with some one, whence—

חגוֹיִם m. pl. חֲגוֹיִתֵּי־הַפֶּלֶא *places of refuge in the rocks* [perhaps *dwellings carved in the rocks*], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَاة a refuge, an asylum. Syr.  a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

7

It is no coincidence that the languages spoken by the great prophets Moses, Jesus, and Muhammad belong to the same family. As mentioned

earlier, the Hebrew word used by Moses is “hag,” which can be translated in three different ways. First, it means “sacrificial festival,” which Muslims perform yearly in Makkah. Second, “hag” means “to go around in circles,” which Muslims perform seven times around the Ka’bba during the sacrificial festival. Finally, the word “hag” means “pilgrimage,” which is what Muslims do every single year. Moses was asking Pharaoh to let the children of Israel leave so they could perform the pilgrimage in Makkah. The children and seed of Abraham, the children of Ishmael and Isaac, would not have been separated if it weren’t for the “lying pen of the scribes,” who altered things the way they wanted and changed words they did not like or disagreed with.

Moses crossed the sea and entered Arabia. He received the Ten Commandments (the Torah) from God on Mt. Saini. The location of Mt. Saini in none other but Arabia, confirmed by Paul in Galatians 4:25.

24These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. 25Now Hagar stands for Mount Sinai in Arabia.

The presumption that Mt. Saini is located within the Saini Peninsula is based on tradition. In 4th century AD, Constantine and his mother claimed to have had a revelation regarding the location of Mt. Saini. This is baseless and lacks any kind of evidence. For further information on the location of Mt. Saini, check out “The Exodus Case” by Lennart Moller, and “Forty Years in the Wilderness” by H. St. John Philby. Rev. Charles Forster supports this view:

We have seen, that Mount Sinai, in the heart of Arabia Petraea, is denominated Agar by Saint Paul. ⁸

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It is no coincidence that orthodox Jews wear a phylactery around their forehead to commemorate the exodus from Egypt. A phylactery is a black cube-shaped box that contains two verses from Exodus and two from Deuteronomy. Apart from the phylactery, Jews also strap a tefillin seven times around their left forearm. It is worth noting that, when Muslims go in circles around the Ka'ba, a cube structure in the desert, they walk around "the cube" in circles seven times. Also, they have to start the circles with their left side facing the Ka'ba. The question arises: what is the relationship between the desert and worshipping or sacrificing to God? Can't the Jews sacrifice and worship in the city or village? The desert is the location of the cube structure, the Ka'ba, and that is where followers of the true Abrahamic faith are meant to go and sacrifice, circle, and perform Hajj: in the desert. These are not simple coincidences. These are the signs that the faith of Abraham, Moses, and Muhammad are one and the same. The reality is that the words of God in the Bible were altered, added to, omitted, or changed.



It should be known that the land of Moriah is next to the cube structure, the Ka'ba. It is called Marwah. It is the place Hagar ran back and forth



on, between the Saffa (Cepha) and Marwah hills, in search for water for her child, who was decidedly not 16 years old. Saffa in Arabic means rock. God provided a spring called ZamZam. To this day, pilgrims, commemorating Abraham's near sacrifice of Ishmael and worshiping God, drink and perform ablution from this water. Later on, when Ishmael grew, and after God ransomed him, he rebuilt the cube structure, the Ka'bba, with his father Abraham. This is probably why Abraham was not with Sarah when she died. He was visiting his son and second wife in Arabia. To justify Abraham's absence on the day of Sarah's death, Jewish commentators come up with their own conjectured story:

Let us examine Abraham's whereabouts before Sarah's passing: Earlier, in the previous chapter, we read about the binding of Isaac. Then we read the following (22:19), "Abraham then returned to his attendants, and they rose and went together to Beersheba; and Abraham settled in Beersheba."

The well-known commentator, Rabbi Shlomo Yitzchaki, known as Rashi, explains that this is where Abraham was coming from when he came to eulogize Sarah. Abraham had settled temporarily in Beersheba following the binding of Isaac, and then, upon receiving word of Sarah's death, he returned to Hebron.

Rabbi Yitzchak bar Yehudah, author of the Paneach Raza commentary, explains that, following the ordeal the binding of Isaac, Abraham decided to settle in Beersheba permanently. He sent a message for Sarah to join him, and only then learned that she had died, so he returned to bury her.

Rabbi Judah HaChassid says that Abraham was not living in Hebron at that time because he thought that when Sarah heard

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the story of the binding of Isaac she would think he had gone crazy. Abraham thought: Who would believe that God had commanded that Isaac be sacrificed and then “changed His mind.” And if God had such a request, why would He retract it? According to this explanation, Abraham assumed that she would never let him near her son again. Therefore, he sent Isaac to live with his mother, and he lived in Beersheba. Only after he heard of her passing did he go to Hebron.⁹

This story has more holes in it than a slice of Swiss cheese. “Abraham had settled temporarily in Beersheba following the binding of Isaac, and then, upon receiving word of Sarah’s death, he returned to Hebron.” The alleged sacrifice of Isaac took place in Jerusalem. Abraham would have traveled through Hebron before reaching Beersheba. Wasn’t the writer of this story aware that Hebron is located between Jerusalem and Beersheba? It would make sense once we realize that Abraham was in Arabia and passed through Beersheba on his way back from visiting his wife Hagar and his son Ishmael.

The reasons Jewish commentators give as to why Abraham was not with Sarah are only their own inventions. Why would Sarah, who witnessed God’s miracles with herself, as well as with others, think that Abraham has lost his mind? She knew that she had had an extraordinary pregnancy by the power of God. She saw angels speaking with Abraham on their way to Lot. To say that she would think of Abraham as mentally ill is not befitting her character or faith.

This story is hard to swallow. Abraham was not with Sarah because he was returning from visiting his family in Arabia and, in doing so, he had to pass through Beersheba before reaching Hebron. The “binding” of the lad, Ishmael, took place in the land of Moriah (Marwah) next to the “Cube Structure” way before the birth of Isaac.



Genesis 22

16And he said, "By Myself have I sworn, says the Lord, that because you have done this thing and you did not withhold your son, your only one,

טז ויאמר בי נשבעתי נאם יהוה כי יען אשר עשית את הדבר הזה ולא חשכת את בנך את יחידך

17That I will surely bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand that is on the seashore, and your descendants will inherit the cities of their enemies.

יז כי ברך אברכך והרבה ארבה את זרעך ככוכבי השמים וכחול אשר על שפת הים וירש זרעך את שער איביו

18And through your children shall be blessed all the nations of the world, because you hearkened to My voice."

יח והתברכו בזרעך כל גויי הארץ עקב אשר שמעת בקלי

19And Abraham returned to his young men, and they arose and went together to Beer sheba; and Abraham remained in Beer sheba.

יט וישב אברהם אל נעריו ויקמו וילכו יחדו אל באר שבע וישב אברהם בבאר שבע

In verse 22, the sacrificial child is once again referred to as the “only son”. This is because, at the time, Abraham had fathered only one son, Ishmael. Despite the teachings of the Hebrew Bible, Isaac had yet to be born. It is also interesting to note that, in verse 18, God says that, through Abraham’s children, all nations of the world shall be blessed.

It is hard, however, for the “*lying pen of the scribes*” to accept that the sacrificial child is Ishmael, not Isaac. As such, they continue to weave stories, trying to patch things up while leaving clues behind. Even the story of Abraham “buying” the field to bury his wife is inaccurate.

One Patriarch; Three Faiths. What Went Wrong?

The people he “bought” the field from believed in the true God and recognized Abraham as a man of God.

Genesis 23:5,6,14,15

5And the sons of Heth answered Abraham, saying to him,

ה ויענו בני חת את אברהם לאמר לו

6"Listen to us, my lord; you are a prince of God in our midst; in the choicest of our graves bury your dead. None of us will withhold his grave from you to bury your dead."

ו שמענו | אדני נשיא אלהים אתה בתוכנו במבחר קברינו קבר את מתך איש

ממנו את קברו לא יכלה ממך מקבר מתך

14 And Ephron replied to Abraham, saying to him,

יד ויען עפרון את אברהם לאמר לו

15 "My lord, listen to me; a [piece of] land worth four hundred shekels of silver, what is it between me and you? Bury your dead."

טו אדני שמעני ארץ ארבע מאת שקל כסף ביני ובינך מה הוא ואת מתך קבר

The expression, “*What is it between me and you!*” is still used in Middle Eastern culture to this day. “It is nothing between you and me” means that you are more valuable to me than what you are asking for. It means that the price of 400 shekels is not worth the relationship with you. Take the land, as a gift, and bury your wife.

It should be noted that, at the end of the next verse, the scribe fails to address Ephron by name. Up until that point, Ephron’s name had been mentioned eight times. Then, the scribe begins to refer to him as “the merchant”. It becomes increasingly obvious that this is a different scribe, one who is fabricating verses that make it seem as if Abraham had bought the fields. In reality, Abraham, who was known as a man of God, was given the field as a gift, as a burial site for his wife.



16 And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant.

טז וישמע אברהם אל עפרון וישקל אברהם לעפרן את הכסף אשר דבר באזני
בני חת ארבע מאות שקל כסף עבר לסחר

It is most likely that the verse ended at “*And Abraham listened to Ephron*” which would signify Abraham’s acceptance of Ephron’s gift. To this day, however, the scheming hands of the scribes continue to add their own words, so as to prove a point. Consider the words between brackets in the following verses. These were added by the translators of the Hebrew Bible at Chabad.org.

Genesis 23

17 And so the field of Ephron which was in Machpelah, facing Mamre, was established (as Abraham's possession). [This included] the field and the cave that was in it, and all the trees that were in the field, which were within its entire border around.

יז ויקם / שדה עפרון אשר במכפלה אשר לפני ממרא השדה והמערה אשר בו
וכל העץ אשר בשדה אשר בכל גבלו סביב

There is no mention of Abraham’s name or of the word “purchased” in the previous and next Hebrew verses. These words were added to the “word of God” with the intention of making a political statement influenced by the current situation in Palestine.

In the verse below, they add the word “purchased” to the translation, although the original text does not include it. The field was given to Abraham as a gift by the believing inhabitants of Hebron. God’s faith was already in Palestine before the advent of Abraham, which is why

One Patriarch; Three Faiths. What Went Wrong?

Abraham gives tithes to Melchizedek in Jerusalem. In return, Melchizedek blesses Abraham.

20 And the field and the cave within it were established to Abraham as burial property, [purchased] from the sons of Heth.

כו יקם השדה והמערה אשר בו לאברהם לאחוזת קבר מאת בני חת



Whose Son is the Messiah?

As stated in an earlier section, the word messiah means the anointed one. The word was used for kings, priests, prophets, and even non-Jews, such as Cyrus the Great. As such, the word “messiah” is used for human beings, not for the divine. The authors of the gospels and the Jews believed that the promised messiah is the son of David. In the oldest gospel, Mark, “son of David” is used only three times. It was used twice by a blind man and once by Jesus while questioning the “teachers of the law”.

Mark 10

47When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!”

48Many rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

As previously stated, the further in time we move away from Jesus, the more the theology of the authors of the gospels develops. They begin to write in a manner that supports their own beliefs, despite these beliefs not being a part of Jesus’s message. For example, the oldest gospel, Mark, uses “son of David” three times. Matthew, however, uses it ten times, in an attempt to prove that Jesus is the son of David. While it is possible that Jesus was the son of David on his mother’s side, he could not have been the son of David on his father’s side. They do this because Jews erroneously believed that the promised messiah was a descendant of David.

The usage of the word “messiah” in the four gospels.

Whose Son is the Messiah?

Matthew:

1. The writer uses it six times in narration.
2. Jesus uses it four times. He asks his students not to tell anyone that he is the messiah. He questions Jews about the lineage of the messiah. He tells his disciples that some people will claim that Jesus is the messiah. He tells his disciples not to believe the people who say, "*Here is the messiah*". Jesus never uses it to refer to himself.
3. Peter uses it once, but Jesus asks him to refrain from saying it to anyone.
4. High priest asks, once, if Jesus is the messiah.
5. People mock Jesus with it once.
6. Pilate uses it twice. He asks people who he should release. He asks people what to do with the one called the messiah.

Mark

1. The writer uses it one time in narration.
2. Peter uses it once. Jesus warns them not to tell anyone.
3. Jesus uses it three times. He uses it once to ask the Jews about the lineage of the messiah. He uses it a second time in the third person. "*Truly I tell you, anyone who gives you a cup of water in my name because you belong to the messiah will certainly not lose their reward.*" He also tells his disciples not to believe people who say, "*Here is the messiah*".
4. The High Priest uses it once to ask if Jesus is the messiah. Jesus reportedly answers "*I am*".
5. People use it once to mock Jesus.

Luke

1. An angel uses it once it when speaking to the shepherds.
2. The writer uses it three times in narration: the first when referring to a man who wants to see the messiah before he dies, the



second time when the people wonder if John the Baptist is the messiah, and the third time when showing that demons knew that Jesus was the messiah.

3. Peter uses it once.
4. Jesus uses it three times. He uses it once to question why the Jews say that the messiah is the son of David. He uses it twice to speak about the messiah in the third person and how he is to suffer.
5. Jews ask Jesus to tell them if he is the messiah. They accuse Jesus of directing people not to pay taxes, saying that he claimed to be the messiah. They evidently lied about the taxes and, I am certain, also about his alleged claim in order to get him in trouble with the Romans.
6. People mock Jesus once.
7. A criminal mocks Jesus once.

John

1. John the Baptist uses it twice. He uses it one time to deny claims that he is the messiah. He uses it again to say that he was sent before the messiah.
2. People question John the Baptist. Why does he baptize if he is not the messiah? People say that they will not know where the messiah is from and that, *“When the messiah comes, will he perform more signs than this man?”* This, in turn, indicates that they did not believe Jesus to be the messiah. Some people said that he is the messiah. Others asked, *“How can the messiah come from Galilee?”* Some questioned, *“Does not Scripture say that the messiah will come from David's descendants and from Bethlehem, the town where David lived?”*
3. Andrew tells his brother that they found the messiah.

Whose Son is the Messiah?

4. A woman speaks about the messiah in the third person
5. In response to that woman, Jesus reportedly said, "*I, the one speaking to you—I am he.*"
6. A woman said that she believed Jesus was the messiah in response to a different question.
7. A man wonders if Jesus is the messiah
8. The author uses it twice. Once during a narration about Jesus's family and a second time when writing about the miracles of Jesus, so that we "*may believe that Jesus is the messiah.*"
9. The Jews ask, "*If you are the messiah, tell us plainly.*" This indicates that Jesus never said that he was the messiah.
10. The crowd uses it to refer to the messiah in the Old Testament.

To summarize Jesus's usage of the word messiah:

Matthew:

Jesus uses it four times. He asks his students not to tell anyone that he is the messiah. He questions Jews about the lineage of the messiah. He tells his disciples that some people will claim that Jesus himself is the messiah. Finally, Jesus tells his disciples not to believe the people who say, "*Here is the messiah.*"

Mark

Jesus uses it three times. He uses it once to question the Jews about the lineage of the messiah. He uses it in the third person, "*Truly I tell you, anyone who gives you a cup of water in my name because you belong to the messiah will certainly not lose their reward.*" He tells his disciples not to believe people who say, "*Here is the messiah.*" The High Priest uses it once to ask if Jesus is the messiah. Jesus reportedly answers "*I am.*"



Luke

Jesus uses it three times. He uses it once when questioning why the Jews say that the messiah is the son of David. He uses it twice more when speaking about the messiah in third person, saying that he is to suffer.

John

In response to a woman speaking about the messiah in the third person, Jesus reportedly said, *“I, the one speaking to you—I am he.”*

As such, throughout the gospels, it is reported that Jesus acknowledged that he was the messiah only three times by answering *“Yes, I am”* to a question, by praising Peter for saying that Jesus was the messiah, and by telling a woman, *“I am he.”* The rest of Jesus’s use of the word messiah was either in the third person, while questioning the lineage of the messiah, when telling his disciples not to say that he is the messiah, and while warning them not to believe those who say that Jesus is the messiah or those who will claim to have seen the messiah in the future.

Despite claims in the New Testament of Jesus performing many miracles, including raising the dead, the Jews generally reject the idea that Jesus was the messiah. To this day, Jews insist that Jesus was not the promised messiah because he did not fulfill the tasks of the messiah. As such, the question arises: did Jesus really claim that he was the messiah? Let us find out.

In Matthew 22, we read:

41 While the Pharisees were gathered together, Jesus asked them, 42 “What do you think about the messiah? Whose son is he?”

“The son of David,” they replied.

Whose Son is the Messiah?

43 He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,

44 " 'The Lord said to my Lord:

*"Sit at my right hand
until I put your enemies
under your feet." ' "*

45 If then David calls him 'Lord,' how can he be his son?" 46No one could say a word in reply, and from that day on no one dared to ask him any more questions.

Mark 12

35While Jesus was teaching in the temple courts, he asked, "Why do the teachers of the law say that the messiah is the son of David?36David himself, speaking by the Holy Spirit, declared:

" 'The Lord said to my Lord:

*"Sit at my right hand
until I put your enemies
under your feet." "*

37David himself calls him 'Lord.' How then can he be his son?" The large crowd listened to him with delight.

The Pharisees, who were knowledgeable in the Torah and the law, would have argued against Jesus's interpretation. For a long time, they believed the messiah to be a descendant of King David. Jesus arguing against this did not fit with their beliefs. As such, I am certain that this statement, and others like it, led to the Jews' rejection of Jesus. They began conspiring to kill him, just as they had killed many others before who tried to reveal the truth to them that the messiah will be from the descendants of Ishmael, not Isaac. I believe that Stephen's speech at the



Sanhedrin was about the messiah being a descendant of Ishmael. It was because of this proclamation that they stoned him to death.

Acts 7

51 “You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! 52 Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One.”

Let us analyze the words of Jesus to better understand his reasoning and to see what he was really saying to the Jews. Jesus was referring to a prophecy in Psalms 110. The Christian translation is a crime against God and humanity, in general. It makes it appear as if two Lords are speaking with one another. One is stronger and assuring or helping the weaker one. Mistranslating the “word of God” is a capital sin, the worst a person can commit. Let us read the original Hebrew text of Psalms 110 and render the correct translation. Note that “Lord” should be translated as Yahweh.

1 Yahweh said to my master (lord)

*“Sit at my right hand until I make your enemies
a footstool for your feet.”*

א לדוד מזמור נאם יהוה | לאדני שב לימיני עד אשית איבך הדם לרגליך

2 Yahweh will extend your mighty staff from Zion, saying, “Rule in the midst of your enemies!”

ב מטה עזך ישלח יהוה מציון רדה בקרב איבך

3 Your soldiers/troops will volunteer/be willing on your day of battle.

*Arrayed in holy splendor,
your young men will come to you
like dew from the morning’s womb.*

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ג עמך נדבת ביום חילך בהדרי קדש מרחם משחר לך טל ילדתך

4 Yahweh has sworn

and will not change his mind:

“You are a priest for the world,

Because of the words of the righteous ruler/king. Melchizedek.”

ד נשבע יהוה | ולא ינחם אתה כהן לעולם על דברתי מלכי צדק

5 The master (lord) at your right hand ;

will crush kings on the day of his wrath.

ה אדני על ימינך מחץ ביום אפו מלכים

*6 He will fulfill/execute justice on the non-believing nations
(gentiles)*

and crush heads on this earth

ו ידין בגוים מלא גויות מחץ ראש על ארץ רבה

This master is the same “son of man” in Daniel. He is given glory, dominion, and a kingdom to rule amongst his enemies and bring judgment/justice ידין (the verb of the noun Dina used in Daniel) to his kingdom. This messiah will have troops and soldiers to fight; Jesus did not.

Jews believed that the promised messiah was a descendant of Isaac through David. In the previous section, I proved that the sacrificial child was Ishmael, not Isaac. The messiah is to come from the line of the sacrificial child, Ishmael.

Jesus is telling them that he could not be from David’s line because David addresses him as “my master/lord”. If he were a descendant of David, David would have called him “son”. We are dealing with the Middle Eastern/Semitic culture. Starting with the grandfather and moving all the way up, they will address their descendants as “son”. If they are addressing someone not belonging to their line, they will use other names, such as sir, lord, his given name, and so on. An ancestor is a master of the son. God tells us to honor our father and mother. When a father calls his son “master,” the father is not being honored by the son.



There is no honor in calling your child “master”. On the contrary, it goes against the teachings and laws of God. Jesus says, *“The student is not above the teacher, nor a servant above his master.”* Jesus is telling them that, because David addressed him as “master”, he could not be from the line of David. Indeed, he is from the line of Ishmael. He is the one and only “son of man” promised by God through Daniel. He represents the promise of the covenant. He is the “Adone” of the covenant.

Some Muslims might argue that Jesus is the messiah. Indeed, Jesus’s name is the messiah, Jesus, son of Mary. He is not, however, the promised messiah. As stated in “The Jewish Messiah”, the word messiah is applied to different persons including non-Jews and, as far as the Jewish Bible is concerned, it is a title, not a name.

Jesus was arguing with the Pharisees about this, trying to convince them to return to the truth: the promised messiah is from the line of the firstborn, Ishmael, not Isaac.

In Mark 8, we read:

27Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”

28They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”

29“But what about you?” he asked. “Who do you say I am?”
Peter answered, “You are the messiah.”

30Jesus warned them not to tell anyone about him

It is obvious that people did not believe Jesus to be the messiah. They thought he might be John the Baptist, Elijah, or one of the prophets. Jesus wanted to test the disciples’ understanding and beliefs. So, he asked them: *“Who do you say I am?”* When Peter answered, *“You are the messiah,”* Jesus warned them not to tell anyone about him. The word

Whose Son is the Messiah?

“warned” is translated using stronger words in other versions of the Bible. Here are other examples of this verse:

And he strictly charged them to tell no one about him. And He strictly warned them to tell no one about Him. Jesus sternly ordered them not to tell anyone about him. He commanded them that they should tell no one about him. And he admonished them that they should not speak about him to anyone. And he commanded them that they should tell no one of this regarding him. And He strictly forbid them to tell this about him to anyone.

Why would Jesus forbid his disciples to tell others that he is the messiah? I believe that Peter was confused and he thought that Jesus was the messiah. Jesus admonished and forbade them from uttering the words to anyone else. If Jesus were the messiah, he would have spread the information far and wide. People were waiting for the messiah. Instead, Jesus tells his disciples not to say this to anyone else because he is not, in fact, the messiah. The messiah is not the “son of David”. He is the master of David. We read that Jesus began to talk about the son of man (the messiah) immediately after telling them that they should not tell anyone that he was the messiah.

31He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. 32He spoke plainly about this, and Peter took him aside and began to rebuke him.

Why would Peter, a disciple, rebuke his teacher? It does not make sense. For the sake of argument, let us assume that Jesus did say that the son of man would suffer, be killed, and rise again. It still fails to justify his



student's behavior, in private or in the presence of others. I believe that the words, must be killed and after three days rise again, were never spoken by Jesus. Instead, Jesus, after admonishing them following Peter's proclamation, started telling them the truth about the son of man by saying that he is a descendant of Ishmael. These words seem to have struck a nerve with Peter. The words about the suffering of the son of man are just the author's own words.

33But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the concerns of God, but merely human concerns.

Now, Jesus rebukes Peter by calling him "*Satan*". He accuses him by saying that he does not have the concerns of God, "*but merely human concerns.*" What does this accusation mean? Why does Peter not have the concerns of God? The answer is simple. After Jesus asked his disciples not to say that he was the messiah, he started telling them the truth about the messiah. He told them that the messiah is an Ishmaelite. This did not sit well with Peter, who started rebuking Jesus for saying this. It seems that he believed, as did the Jews, that the messiah is from the line of David. He proceeded to argue with Jesus about this matter, which led to Jesus calling him Satan and accusing him of caring about prestige and earthly things, instead of God.

It must have been a great shock to Peter to learn the truth about the messiah. The truth appears to have been difficult for him to accept. It seems that he, for a while, held on to the belief that the messiah is descended from the line of David, just like the rest of the Jews.

In Mathew 21, Jesus tells the Pharisees, who understood what Jesus was saying, that if they reject his message about the promised messiah, the Kingdom of God will be given to a nation that "*will produce its fruit*" by spreading the teaching of God all over the world.

Whose Son is the Messiah?

42 Jesus said to them, *“Have you never read in the Scriptures:
 “ ‘The stone the builders rejected
 has become the cornerstone;
 the Lord has done this,
 and it is marvelous in our eyes?’*

43 *“Therefore I tell you that the kingdom of God will be taken
 away from you and given to a people who will produce its
 fruit. 44 Anyone who falls on this stone will be broken to pieces;
 anyone on whom it falls will be crushed.”*

45 *When the chief priests and the Pharisees heard Jesus’ para-
 bles, they knew he was talking about them. 46 They looked for a
 way to arrest him, but they were afraid of the crowd because the
 people held that he was a prophet.*

Jesus’s message is centered on correcting the mistake or alteration of the true identity of the promised messiah. He was sent to *“the lost sheep of Israel”*. They are not lost in the physical sense, but in the spiritual sense, because they altered the word of God or read and believed in fabrications. Jesus tried to save the *“lost sheep”* by showing them the true path, one that had become lost to them. Despite the great miracles he performed among them, they rejected him and his message, primarily because they did not *“have in mind the concerns of God, but merely human concerns.”* They could not accept that, in the eyes of God, all nations are equal. They refused to believe that the messiah they were waiting for is a descendant of Ishmael. Jesus, in turn, restored the birth-right of Ishmael, one that had been stolen by *“the lying pens of the scribes”*.

Matthew, after copying Mark, tweaked the story to suit his personal beliefs and theology. As such, in chapter 16, we can observe the *“lying pen of the scribes”* in action:



16Simon Peter answered, "You are the messiah, the Son of the living God."

17Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. 18And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." 20Then he ordered his disciples not to tell anyone that he was the messiah.

Matthew should have simply copied the story from Mark. He should not have tweaked it to fit his personal beliefs. Now, Jesus encourages the proclamation by stating that God Himself had revealed it to Peter. He calls Peter his rock, telling him that he will represent the base of the church. He will be given the keys to the kingdom of heaven. Peter is given great authority as a reward for the answer he gave. There is a Semitic saying that fits this occasion, *"If you have no shame, do whatever you like."* With all of this praise from Jesus bestowed upon Peter, how does Matthew justify Jesus calling Peter, within minutes, *"Satan"*? Does Jesus change his mind this quickly? Why would Jesus give the keys to the kingdom of heaven to a *"Satan"*?

23Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."

Jesus's praise of Peter is a figment of Matthew's imagination. In reality, this scene never took place. When Peter answered Jesus by saying *"You are the messiah,"* Jesus asked them not to repeat the words.

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Jesus tells them that if they truly want to be his disciples, they should be prepared to die because of the revolutionary teachings of Jesus about the messiah, the son of man. The Romans will not kill them, but the Jews will, for introducing an idea that goes completely against everything they believe in. Then, he continues to talk about the coming of the son of man, referring to him in the third person, as usual.

24Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25For whoever wants to save their life will lose it, but whoever loses their life for me will find it. 26What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.

It is clear that Jesus warned them not to say that he is the messiah because he was not the promised messiah, the son of man. He never claimed otherwise.

John 10

The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the messiah, tell us plainly."

25Jesus answered, "I did tell you, but you do not believe. The works I do in my Father's name testify about me, 26but you do not believe because you are not my sheep.

He told them that the messiah is descended from Ishmael, not from David, but they refused to believe him. After all the great miracles he had done to prove that he was sent by God, they were not willing to accept



his message. In Matthew 24, Jesus clearly states that he is not the messiah and warns his disciples not to be deceived. Those who will come in Jesus's name will claim that Jesus was the messiah.

Be careful! Those who will come in Jesus's name are not claiming that "they are the messiah". They will claim that Jesus is the messiah. When Jesus says that they come in his name, he means that they believe or claim to believe in him. They, however, will change his message and many will be deceived. The first of those who claimed that Jesus was the messiah is none but Paul whose teachings deceived many, even to this day.

4Jesus answered: "Watch out that no one deceives you. 5For many will come in my name, claiming, 'I am the messiah,' and will deceive many. 6You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. 7Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. 8All these are the beginning of birth pains.

Mark 13

5Jesus said to them: "Watch out that no one deceives you. 6Many will come in my name, claiming, 'I am he,' and will deceive many. 7When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. 8Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

They will also claim, just as Paul did, that the end is near. Jesus, however, is warning his disciples against believing and following those "false prophets".

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Luke 21

8He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them.

It is interesting to note that in The Aramaic Bible in Plain English, Jesus gives clearer warnings against those who claim that Jesus is the messiah and that he is God.

Matthew 24

4Yeshua answered and said to them, "Beware that no man will deceive you."

5"For many will come in my name, and they will say, 'I AM THE LIVING GOD, The messiah', and they will deceive many." 6It is going to happen that you are going to hear battles and reports of wars, take heed that you will not be troubled, for it is necessary that all these things should happen, but it will not yet be the end. 7For nation will arise against nation, and Kingdom against Kingdom, and there will be famines and plagues and earthquakes in various places. 8But all these things are the beginning of sorrows.

Mark 13

5But Yeshua himself began to say to them, "Take heed lest a man shall lead you astray." 6"For many will come in my name, and they will say, 'I AM THE LIVING GOD', and they will deceive many." 7"Whenever you hear war and reports of battles, you

should not be afraid; that is going to happen, but it is not yet the end." 8"For nation shall rise against nation, and kingdom against kingdom. There will be earthquakes in various places,



and there will be famines and sedition; these are the beginning of the labor pains."

Luke 21

7And they were asking him and they were saying, "Teacher, when will these things occur, and what is the sign that these things are close to occurring?"8But he said to them, "Beware that you be not deceived, for many shall come in my name, and they shall say, 'I am God, The messiah', and the time is near, but do not go after them. 9And whenever you hear wars and commotions, do not be afraid, for these things are going to happen first, but the end will not have yet arrived.

This is a clear indication that Jesus never claimed to be the promised messiah or God. Unfortunately, men were deceived, more than 1.7 billion to be exact. It is time to see the message of Jesus with a pure heart, and not through the writings of those who deceived many, such as Paul and the writers of the gospels who, time and again, put words in Jesus's mouth. Despite Christians claiming that Jesus is the promised messiah, it is revealed that Jesus proclaimed himself to be the messiah only once, in Mark. In Luke 22:7, Jesus told the Samaritan woman that he was the messiah. The other two places where Jesus appears to claim to be the messiah are Matthew 26:63-65 and Luke 22:70. When asked if he is the messiah, Jesus answers the High Priest by saying, "*You have said so.*" In Luke, it is reported that he said, "*You say that I am*".

Mark 14

Again the high priest asked him, "Are you the messiah, the Son of the Blessed One?"62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Whose Son is the Messiah?

If Jesus claimed to be the messiah, there would be more proof of this, more direct quotes from Jesus admitting to this. It should also be noted that Jesus spoke of the coming of the son of man more than 80 times, but only mentioned the messiah on a few rare occasions.

These allegations will be cleared up and Jesus will be vindicated when “another comforter/counselor” comes.

John 14

15 “If you love me, keep my commands. 16 And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

The placement of the word “another”, before “advocate”, indicates that there were other advocates similar to this one. It cannot be referring to the Holy Spirit because there is only one Holy Spirit. This advocate is the promised prophet/messiah/son of man that Jesus was preaching about. He is the spirit of truth, the one who will vindicate Jesus. His message will be with us forever because he is the last of his kind. There will be no more “advocates” after him. The world does not know him or of him because of “the lying pens of the scribes”, but the disciples know him because Jesus revealed to them the truth about him.

Why does Jesus have to go in order for the advocate to come? If the advocate were the Holy Spirit, then he is already here because the Holy Spirit is supposed to be “three in one”. The advocate is the promised messiah/the son of man, who was yet to come.



John 16

7But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.

This advocate will testify about Jesus and reveal the truth. Jews rejected Jesus because of his message about the son of man/the messiah, and Christians transformed him into a god.

John 15

26“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. 27And you also must testify, for you have been with me from the beginning.

When the advocate comes, he will prove that the world is in the wrong because the Jews refused to believe in Jesus and the Christians bestowed divinity upon him. Jesus will be lifted and people will see him “*no longer*”. So, it is up to the advocate to reveal the truth. The advocate will come to execute judgment against the “the prince of this world,” or the Roman Empire that was condemned in Daniel 7.

John 16

8When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: 9about sin, because people do not believe in me; 10about righteousness, because I am going to the Father, where you can see me no longer; 11and about judgment, because the prince of this world now stands condemned.

Whose Son is the Messiah?

Since the spirit of truth “will not speak on his own; he will speak only what he hears,” he cannot be part of the “Holy Trinity”. He has no authority of his own. Whatever he is told by God, he will speak. When this advocate comes, he will guide people towards the truth, the whole truth about Jesus.

*12 “I have much more to say to you, more than you can now bear.
13 But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.*

Jesus will no longer belong in this world. He prays that his disciples will be protected. In other manuscripts of John, he prays that God keeps them faithful to the name God gave Jesus. The alternative version is between brackets. What is this name that Jesus is speaking of, a name he prays his disciples will remain faithful to? It is the name of the promised messiah from the line of Ishmael.

John 17

11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of (O Father, keep them faithful to) your name, the name you gave me, so that they may be one as we are one. 12 While I was with them, I protected them and kept them safe by (kept them faithful to) that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

Jesus is getting ready to be lifted from this world. He prays for his disciples, the ones who believed in him and in his message. He does not pray that they be lifted as he is going to be lifted, but he prays that they



will be protected from the “evil one”. God sent Jesus to reveal the truth about the messiah. Jesus, in turn, sent his disciples to spread the word.

John 17

13 “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. 14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by (or to live in accordance with) the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.

John the Baptist

According to Luke 1, John the Baptist was born to Zechariah and Elizabeth, an aging couple. His birth was miraculous because his mother was believed to be barren. An angel appears to Zechariah and gives him the good news: his wife will give birth to a son. His son will be filled with the Holy Spirit even “*before he is born.*”

13But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.

15for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born.

Luke, who is writing a letter to Theophilus, is familiar with the gospel of Mark. He used it as inspiration for some of his stories. As such, Luke is aware of the alleged prophecies centered on Jesus, so he informs the reader from the beginning that John came in the spirit of Elijah. This is meant to shut the door on those who expect Elijah’s return prior to the coming of the messiah.

17And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous

When Elizabeth is six months pregnant, the same angel visits Mary and tells her that she will have a child and name him Jesus. He informs her that her relative, Elizabeth, is already expecting a child. Hearing this, Mary rushes to meet with Elizabeth. The moment the baby hears Mary’s



greeting from within his mother's womb, he leaps, filling Elizabeth with the Holy Spirit. Elizabeth blesses Mary. I guess that the Holy Spirit must have informed her of Mary's pregnancy. Elizabeth, by the power of the Holy Spirit, refers to the baby as "*my Lord*".

Mary stays with Elizabeth for about three months, leaving just before the birth of John. It should be restated that Elizabeth was six months pregnant at the time of Mary's visit. I would have thought that Mary would stay with Elizabeth until after she gave birth, helping the woman through labor, especially considering her age. Furthermore, based on the culture of those times, it is improbable that Mary would have left Elizabeth in her time of need. It would have been shameful of her to do so.

Following the birth of their child, the couple name him John. Zechariah regains his speech. He must have lost his voice after his encounter with the angel, nine months prior. Now, just like John and Elizabeth, Zechariah is filled with the Holy Spirit. He begins to sing and relates John to the Old Testament prophecy of [eliyyah/eliyyahu], the one who will prepare the way for the "Lord". Luke appears to hint that John is Elijah, at least in spirit. This claim, however, is later denied by John the Baptist himself.

John 1

19Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. 20He did not fail to confess, but confessed freely, "I am not the Messiah."

21They asked him, "Then who are you? Are you Elijah?" He said, "I am not."

"Are you the Prophet?"

He answered, "No."

John the Baptist

On a separate note, the story makes it seem as if getting filled with the Holy Spirit is easy. In comparison, the disciples waited a long time for the Holy Spirit to appear. According to the gospels, for the Holy Spirit to appear, Jesus had to go. For John the Baptist and his parents, however, it took no time.

John, who is six months older than Jesus, grows up and is introduced again in Luke 3. He begins his prophet-hood with feelings of rage and anger, directed towards those who were being baptized. He angrily calls them vipers, speaking about an upcoming wrath. He tells them to “*produce fruits*” with their repentance. In other words, it is not enough to repent verbally. Repentance needs to be shown through actions, as well. John and Jesus deliver similar messages. Jesus tells the parable of Elijah and the widow. Similarly, John tells the Jews that they will not be saved from the wrath, despite being Abraham’s children. To be saved, they need to repent and show it in deeds.

Many people wanted to be baptized, including soldiers and tax collectors. John urges them to share what they have with those less privileged. He asks the tax collectors to not take more money than they lawfully should, and asks the soldiers to be content with their pay. This advice will ensure that the Roman Empire will have better soldiers, more content soldiers.

Mark writes in a straightforward manner. He states the message of John the Baptist clearly.

Mark 1

7And this was his message: “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. 8I baptize you with water, but he will baptize you with the Holy Spirit.”

9At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.



John states that the one who will come after him will be more powerful than he is. He even goes as far as saying that he is not worthy enough to untie the sandal straps of this person. The key word in this passage is “after”. The person, or messiah, is to come after John, not before or during John’s lifetime. He is not talking about the near future, meaning a day, a month, or even a year. Thus, it is logical to assume that the messiah will come after John’s death.

John baptizes Jesus. John does not “stoop” down. Jesus must have stooped down to get baptized. There is no thorough description in Mark about the baptism of Jesus. If Jesus were the person John was speaking about, he would have baptized John himself, not the other way around.

Luke, who copied from Mark, alters John’s statement to fit in with his own understanding of the messiah. As such, he erases the key word “after” - a word that is used again in Acts 13 - found in Mark, the oldest of the gospels. He also adds the word “fire” when describing the baptism of the coming messiah: *“I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.”* The word “fire” is only added for dramatization. None of the gospels mention Jesus baptizing with fire. It is not meant to be taken metaphorically. The comparison is between baptizing with water and baptizing with the Holy Spirit and fire. Since the gospels advocate the baptism with the Holy Spirit, they should have recorded a baptism with fire. No such baptism occurred; there is no mention of it. If we were to take “fire” metaphorically, we should take the “*Holy Spirit*” metaphorically, as well.

In Matthew, John preaches repentance, *“for the kingdom of heaven has come near.”* This message will be echoed by Jesus himself, in Mark 1:15, proving that both, John and Jesus, foresaw the coming of

John the Baptist

the kingdom of God. This is the same kingdom the son of man will establish after the destruction of the fourth beast and the eleventh horn. Both Jesus and John came before the destruction of that beast.

Matthew 3

1In those days John the Baptist came, preaching in the wilderness of Judea 2and saying, "Repent, for the kingdom of heaven has come near."

Mark 1

14After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15"The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

Was John confused when he saw Jesus? Why did he say that he should be baptized by Jesus? I believe this to be a fabricated story. Jesus and John are related. This means that they pretty much grew up together, or at least visited each other very often. Mary must have taken Jesus with her on her visits to Elizabeth over the years.

Yet, in John 1, John the Baptist doesn't recognize Jesus until after the baptism. John does not record the actual baptism of Jesus, but the baptism can be inferred from his speech, where he acknowledges having not recognized Jesus prior to baptizing him. This goes against everything we have learned so far, such as him leaping in the womb after hearing Mary's voice; John being filled with the Holy Spirit even before his birth; and him and Jesus being related. John not recognizing Jesus until after the latter's baptism seems improbable, to say the least. Still, John records John the Baptist's words when he said, "*a man who comes after me has surpassed me.*" Once again, the words "*after me*"



suggest that this event will occur long after John's passing. The words do not suggest a near future.

29The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! 30This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' 31I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

32Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. 33And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' 34I have seen and I testify that this is God's Chosen One."

None of the synoptic gospels record some of John the Baptist's disciples leaving him to follow Jesus. John, written 30 or 40 years after the other gospels, feels it necessary to state that some of John's disciples followed Jesus. Of course, if he were the one John is prophesizing about, they should leave John and follow the one greater than him. None of the other gospels, however, mention this. If Jesus was the person John spoke of, John himself would have stopped baptizing in water and followed the one to baptize in the Holy Spirit and fire. He would have followed the master. On the contrary, however, the four gospels record that John continued to baptize and did not become a follower of Jesus. Not only did John continue to baptize, but Jesus himself was recorded baptizing in the Jordan River, just like John. If Jesus's baptism was different from that of John's, as Paul makes it out to be (Acts 19:1-7), John himself would have been baptized by Jesus. Not only that, but John would ask

John the Baptist

his followers to go and be baptized by Jesus, instead of him. As such, it is evident that Jesus was not the one John was speaking of.

John 3

22After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized. 23Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized.

The story mentioned in John 1, that of John the Baptist recognizing Jesus after the baptism, contradicts the story in Matthew, where John sends his disciples to ask if Jesus was the one they were waiting for or if they should expect someone else, instead. If John the Baptist was “*the messenger sent before the lord*”, he would know the identity of this lord. If John the Baptist saw the Holy Spirit descend upon Jesus after the baptism and heard the voice from heaven, he would not send his disciples to ask Jesus if he is the one.

Matthew 11

2When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples 3to ask him, “Are you the one who is to come, or should we expect someone else?”

4Jesus replied, “Go back and report to John what you hear and see: 5The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 6Blessed is anyone who does not stumble on account of me.”

John’s question to Jesus is a clear indication that he did not know who Jesus was. It can thus be concluded that, the stories in the gospels that



talk of a “dove” descending upon Jesus after the baptism, or those about the voice from heaven, are purely fictional. They were probably transmitted by oral narrators, or created by the authors of the gospels themselves, who were copying from each other and, in the case of John, radically improving the stories. This is why Jesus is called “*the lamb of God*” in John, but not in the other gospels.

As usual, Jesus’s response to questions is not straightforward. His answer to John’s question is no different. Examples of similar responses can be found in John 14:22-23, Luke 22:66-69, and others. The reason for these vague responses as an answer to straightforward questions is simple: they were taken out of context, or the records have been altered or changed.

Matthew 3 reports that John the Baptist tried to deter Jesus when the latter came to be baptized. I believe part of this story to be true. As such, John might have believed Jesus to be the one he had been predicting about. If this was the case, he would have felt that it should be him who should be baptized by Jesus, not the other way around. It seems that Jesus then told John that he was not the one, which is why we find Jesus and John baptizing and delivering the good news about the coming of the kingdom of heaven. This is why Jesus refers to the son of man, who will establish the kingdom of heaven, in the third person.

Matthew 3

13Then Jesus came from Galilee to the Jordan to be baptized by John. 14But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

15Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

John the Baptist

To summarize, John the Baptist proclaimed that the son of man/the messiah would come after him, meaning that he will not come during John's lifetime. John baptized Jesus, but he was not baptized by Jesus. He sent his disciples to ask if Jesus was the one they were waiting for. This means that the stories of the dove descending upon Jesus and the voice from heaven after the baptism never happened. If these stories had taken place, John would have known that Jesus was the one he had been prophesizing about, and he would not have sent his disciples to ask questions. John's gospel tries to fix these inconsistencies by having John refer to Jesus as "*the Lamb of God*." Nonetheless, he leaves the verses that make it clear that John the Baptist did not recognize Jesus.

John the Baptist never follows Jesus. If Jesus were the one John had been speaking of, he would have ceased baptizing and followed Jesus. Both John and Jesus baptized in the same manner, with water. Both of them proclaimed the coming of the kingdom of God. Finally, they both delivered the good news about the earthly kingdom that the messiah of the covenant will establish upon his arrival. Jesus was not, however, the expected messiah of the Jewish people.



A Son of Man

The “son of man” is one of the most widely talked about prophecies within the Christian community. Ask any Christian about it and they will smile and tell you that Jesus is the son of man, the one who will arrive on clouds to judge the world during his second coming. The source of the “son of man” expression is first found in Daniel, chapter seven. It is arguably the most celebrated messianic prophecy in the Old Testament, primarily because it gives great details about the future and the coming of the messiah, or “son of man”. The prophecy paints a picture of four kingdoms, ones that will play an important role in the Biblical Land. They will control the area, persecuting the people of God.

Written in Aramaic, the lingua franca of the time, the writings of Daniel in chapters 2 to 12 are apocalyptic, or revelatory, filled with metaphors. Other biblical writers, such as Zechariah, also used apocalyptic writing. It should be noted that Daniel does not use the definite article when he mentions the “son of man”. According to Larry W. Hurtado, none of the ancient Greek manuscripts of the gospels contain the definite article “the” preceding the “son of man” title.¹⁰

The term “son of man” refers to any human being. In Hebrew and Aramaic, the words “bar enash”, “bar Adam”, and “bin Adam” have the same meaning. A fourth expression in Palestinian Arabic dialect is “ibn al nas/son of the humans”, used as a term of endearment. It has the same meaning as its Aramaic and Hebrew counterpart. The term “son of man” is not exclusive to the New Testament. It is used more than 100 times in the Hebrew Bible, in Psalms, Ezekiel, and when God addresses Daniel as “son of Adam”.

The use of “son of man” in Daniel, however, refers to a specific person who, despite being human, was chosen for an honorable task: to destroy the fourth beast, be a light to the nations, and spread the name of God throughout the world.

A Son of Man

According to the authors of the gospels, Jesus continuously mentioned the “son of man”. Naturally, Christians argue that he was referring to himself. The term “son of man” appears in the four gospels more than 80 times. In Mark, Jesus used it 14 times, all in the third person. It is as if Jesus was speaking of someone else. In Mathew, it is used 30 times, all in the third person. Luke uses the term 25 times, in the third person.

In the gospels, the term “son of man” was mostly used in the future tense. However, in Luke 7:34, Jesus speaks of the “son of man” as if he has already come. In this instance, it seems as if the “son of man” is referring to Jesus:

33 For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ 34 The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’

In John, “son of man” is mentioned 13 times. Again, the term is used in the third person, except for two separate instances in which it appears that Jesus claimed to be the “son of man”.

John 8

28 So Jesus said, “When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. 29 The one who sent

me is with me; he has not left me alone, for I always do what pleases him.”



John 9

35 Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?”

36 “Who is he, sir?” the man asked. “Tell me so that I may believe in him.”

37 Jesus said, “You have now seen him; in fact, he is the one speaking with you.”

Let us now move on to Daniel’s vision of the “son of man”. He starts off by establishing the timeframe of his vision:

In the first year of Belshazzar, the king of Babylon, Daniel saw a dream, and the visions of his mind [while asleep] on his bed; then he wrote the dream and said the beginnings of the matters.

*א בשנת חדה לבלאשצר מלך בבל דניאל חלם חזוי וחזוי ראשה על משכבה
באדין חלמא כתב ראש מלין אמר*

Simply put, Daniel saw, in a dream, four great beasts coming out of the sea. An angel later interpreted the four beasts as four kingdoms. The kingdoms were different from each other, meaning that they represent different entities. The image of the sea reveals the location of these four kingdoms, offering some clues about the identity of the beasts.

The first beast was like a lion, with the wings of an eagle. The wings were torn off and the beast was forced to stand on two legs, making it slower and less powerful, lacking in speed. The beast was also given the heart of a human, a heart much less powerful than that of a lion.

The second beast had the appearance of a bear. It had three ribs in its mouth. The three ribs could symbolize the three nations or areas conquered by the beast.

A Son of Man

The third beast looked like a leopard with four wings. It had four heads and had been given the power to rule. The four wings could hint

at its speed when conquering other nations and areas. The four heads could stand for four kings. All of these kingdoms had lost power, but they continued to exist, having gotten “*an extension of life until a set time.*”

Daniel placed a lot of emphasis on the fourth and last beast. This beast was completely different in appearance from the first three. It was described as powerful and terrifying, with large iron teeth and metal claws. It devoured the victims and trampled whatever was left. This beast had ten horns. Daniel’s description did not end here, for he saw a smaller horn, one that rose among the ten. Three horns fell before it. This horn had eyes and a mouth that spoke arrogantly.

A heavenly court was brought together to sentence the beast: it was to be slain, its body destroyed. Thousands upon thousands of angels worship and praise God. Then, Daniel sees one, like a “son of man”, being brought before the “Ancient of Days”; an expression for God.

10 A river of fire was flowing and emerging from before Him; a thousand thousands served Him, and ten thousand ten thousands arose before Him. Justice was established, and the books were opened.

י נהר די נור נגד ונפק מן קדמוהי אלף אלפין (כתיב אלפים) ישמשונה ורבו רבון
קדמוהי יקומון דינא יתב וספרין פתיחו

13 I saw in the visions of the night, and behold with the clouds of the heaven, one like a man was coming, and he came up to the Ancient of Days and was brought before Him.

יג חזה הוית בחזוי ליליא וארו עם ענני שמיא כבר אנש אתה הוא ועד עתיק
יומיא מטה וקדמוהי הקרבוהי



14 And He gave him dominion and glory and a kingdom, and all peoples, nations, and tongues shall serve him; his dominion is an eternal dominion, which will not be removed, and his kingdom is one which will not be destroyed.

יד ולה יהב שלטן ויקר ומלכו וכל עממא אמיא ולשניא לה יפלחון שלטנה שלטן
עלם די לא יעדה ומלכותה די לא תתחבל

Daniel saw “one like a son of man/אנש/כבר ” brought before God. I believe that this term was used to distinguish this person from the thousands upon thousands of angels who were worshiping and praising God. Daniel saw a man brought by the angels before God, the King. God gave this “son of man” things that he did not have before: dominion, glory, and a kingdom.

The four kingdoms are described, but they are unnamed. The angel explains the vision to Daniel: the four beasts are four kingdoms that will come one after the other. These kingdoms will persecute the believers for some time, until the coming of one “like a son of man”, a messiah. The “son of man” will liberate the believers, fighting and defeating the four kingdoms.

It is widely accepted among biblical scholars that the four beasts/kingdoms in Daniel’s vision are as follow:

1. The first kingdom is the Babylonian Empire.
2. The second kingdom is the Medo-Persian Empire.
3. The third kingdom is the Greek Empire.
4. The fourth kingdom is the Roman Empire.

The lion with the wings of an eagle represents the Babylonian Empire. Its wings had been ripped off, forcing it to stand on two feet. The lion also had a human heart, possibly symbolizing a weakened kingdom, no longer strong or fast enough to withstand hardship. To this day, images of a lion with wings can be found in Iraq.

The bear with three ribs in its mouth is believed to represent the Medo-Persian Empire. This empire came after the Babylonian Empire. It defeated and absorbed the culture of the Babylonian Empire around

539 BC. The three ribs could represent geographical locations, or the places conquered by this kingdom.

The leopard with four wings and four heads represents the Greek Empire, its expansion was swift. It defeated the Persian Empire in 330 BC and was divided into four separate kingdoms after the death of its king, Alexander the Great.

Finally, the fourth beast, the one with iron teeth and 11 horns, appears. It is stronger than the other kingdoms, devouring and crushing its enemies. This beast represents the Roman Empire. It is interesting to note that, unlike the first three, the fourth beast is not likened to any animal. It is as if there is no animal that could compare to this kingdom. The beast had a horn that spoke against the Most High and tried to change the law and the times, something we will discuss later on.

A heavenly court came together to sentence the beast. The verdict was passed: the beast must be destroyed. The saints of the Most High will inherit power and glory.

Few Christian scholars claim that the fourth beast was, in reality, the Greek Empire, in an attempt to avoid any negative description of the Roman Empire, the advocate of the new “Christian” faith. They do this by counting the Med-Persian Empire as two separate kingdoms, instead of one. This goes against the visions of the ram with two horns in Daniel 8, which are later explained by an angel as the Medo-Persian kings: two kings represented by two horns on one ram. Furthermore, the Greek Empire was the one that was divided into four following the death of Alexander the Great. As such, the fourth beast represents the Roman Empire.



Daniel is interested in the fourth beast or, more specifically, in the eleventh horn, primarily because it is different from the other ten, with eyes and a mouth that spoke arrogantly. Daniel goes on to write:

19 Then I wished to determine the truth of the fourth beast, which was different from all of them- excessively dreadful; its teeth were of iron and its nails of copper; it ate and crushed to powder, and the rest it trampled with its feet.

יט אדין צבית ליצבא על חיותא רביעיתא די הות שניה מן כלהן (כתיב כלהון)
דחילה יתירה שנה (כתיב שניה) די פרזל וטפרה (כתיב וטפריה) די נחש אכלה
מדקה ושאר ארצא ברגליה (כתיב ברגליה) רפסה

20 And concerning the ten horns that were on its head, and the other one that came up and [the] three [that] fell before it, and the horn that was like this and that had eyes and a mouth speaking arrogantly, and its appearance was greater than [that of] its companions.

כ ועל קרניא עשר די בראשה ואחרי די סלקת ונפלה (כתיב ונפל) מן קדמה
(כתיב קדמיה) תלת וקרנא דכן ועינין לה ופם ממלל רברבן וחזוה רב מן חברתה

21 I looked and the horn that was like this waged war with the holy ones and overwhelmed them.

כא חזוה הוית וקרנא דכן עבדא קרב עם קדישין ויכלה להן

22 Until the Ancient of Days came and gave revenge to the high holy ones, and the time arrived that the holy ones inherited the kingdom.

כב עד די אתה עתיק יומיא ודינא יהב לקדישי עליונין וזמנא מטה ומלכותא
החסנו קדישין

23 So he said, "The fourth beast [represents] a fourth kingdom [that] will be on the earth, which will be different from all the kingdoms, and it will devour the whole land and trample it and crush it.

כג כן אמר חיותא רביעיתא מלכו רביעאה (כתיב רביעיה) תהוא בארעא די
תשנא מן כל מלכותא ותאכל כל ארעא ותדושנה ותדקנה

24 And the ten horns that [sprout] from that kingdom [represent] ten kings [that] will rise, and the last one will rise after

them, and he will be different from the first, and he will humble three kings.

כד וקרניא עשר מנה מלכותא עשרה מלכין יקמו וואחרן יקום אחריהן והוא
ישנא מן קדמיא ותלתה מלכין יהשפל

25 And he will speak words against the Most High, and he will oppress the high holy ones, and he will think to change the times and the law, and they will be delivered into his hand until a time, two times, and half a time.

כה ומלין לצד עלאה (כתיב עליא) ימלל ולקדישי עליונין יבלא ויסבר להשניה
זמנין ודת ויתיהבון בידה עד עדן ועדנין ופלג עדן

26 And the judgment/דינא shall be established, and they will remove his dominion to be destroyed and annihilated until the end.

כו ודינא יתב ושלטנה יהעדון להשמדה ולהובדה עד סופא

27 And the kingdom and the dominion and the greatness of the kingdoms under all the heavens will be given to the people of the high holy ones; its kingdom is a perpetual kingdom, and all dominions will serve and obey [it]."

כז ומלכותא ושלטנא ורבותא די מלכות תחות כל שמיא יהיבת לעם קדישי
עליונין מלכותה מלכות עלם וכל שלטניא לה יפלחון וישתמעון

Daniel understood the danger the fourth beast posed. He inquired about it and got more information about the eleventh king. In truth, Rome had many emperors. Most assuredly, there were more than ten. As such, the



question arises: how can we determine who the first ten emperors were, so we can uncover the identity of the eleventh? The ten emperors must have had something in common, something that caused them to be

grouped together. The prophecy mentions that the eleventh king appeared among the ten, and three of the kings fell before the eleventh. So, they must have lived at the same time. The eleventh king had the following details:

1. Ten other kings will be alive at the time of his arrival;
2. He will be different from the rest;
3. Three kings will fall before him;
4. He will oppress the saints (believers) of the Most High;
5. He will utter unspeakable things against God. This crime deserved a heavenly court;
6. He will try to change the set times and the law;
7. He “his kingdom” will rule for “time, times, and half a time”;

It is said that this king will oppress the believers. It can thus be assumed that the people lived in, at least relative, peace before his arrival. When did the Christians experience some peaceful existence in the Roman Empire? Their peaceful existence began at end of Emperor Galerius's rule. Galerius persecuted Christians during his time. When he fell ill, he felt remorse and issued an edict of tolerance:

"Among the important cares which have occupied our mind for the utility and preservation of the empire, it was our intention to correct and re-establish all things according to the ancient laws and public discipline of the Romans. We were particularly desirous of reclaiming into the way of reason and nature the deluded Christians who had renounced the religion and

ceremonies instituted by their fathers, and, presumptuously despising the practice of antiquity, had invented extravagant laws and opinions according to the dictates of their fancy, and had collected a various society from the different provinces of our empire. The edicts which we have published to enforce the worship of the gods having exposed many of the Christians to danger and distress, many having suffered death, and many more, who still persist in their impious folly, being left destitute of any public exercise of religion, we are disposed to extend to those unhappy men the effects of our wonted clemency. We permit them, therefore, freely to profess their private opinions, and to assemble in their conventicles without fear or molestation, provided always that they preserve a due respect to the established laws and government. By another rescript we shall signify our intentions to the judges and magistrates, and we hope that our indulgence will engage the Christians to offer up their prayers to the Deity whom they adore for our safety and prosperity, for their own, and for that of the republic." ¹¹

According to Gibbon, Maximin planned to persecute Christians:

but a few months had scarcely elapsed before the edicts published by the two Western emperors obliged Maximin to suspend the persecution of his designs: the civil war which he so rashly undertook against Licinius employed all his attention; and the defeat and death of Maximin soon delivered the church from the last and most implacable of her enemies. ¹²

It is of the utmost importance to point out that, at that time, many different sects of Christians existed within the Roman Empire including



Palestine. Some sects believed in one God, while others believed in an evil God and a good God. Some claimed that Jesus is God himself, while

others believed him to be God's Son. There were Jewish Christians who believed that Jesus was the messiah but that he was fully human. There were many different sects and factions, with different opinions and beliefs about Jesus.

It should be noted that, at that time, the Roman Empire was in the midst of a civil war. Before the Empire's unification, six emperors ruled at the same time. Furthermore, eleven emperors and ex-emperors lived at the same time. As such, in order to find who the eleventh horn, or king, is, we should count forward, starting with Galerius:

1. Galerius: He persecuted Christians, before issuing the edict of tolerance. He died a normal death in AD 311.
2. Severus II: He was put to death by orders of Maxentius in AD 307.
3. Maximinus: He died or was killed in A.D. 313.
4. Maxentius: He drowned or died in AD 312.
5. Valerius Romulus: He died around the age of 15 in AD 309.
6. Domitius Alexander: He was killed by Maxentius in AD 311.
7. Licinius I: A friend and rival of Constantine I, he was killed at the orders of Constantine I in AD 325.
8. Licinius II: Killed by Constantine I in AD 326.
9. Valerian Valens: He was killed at the orders of Licinius in AD 317.
10. Sextus Martinianus: Executed at the orders of Constantine I in AD 325.

Constantine I is the eleventh king. He is the horn that is described in Daniel. The table on the next page matches his description to the real events that took place.

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Ten other kings will be alive at the time of his arrival.	Ten Emperors were alive at the time of Constantine I. Six sovereigns ruled at the same time.
He will be different from the rest.	He was different from the other emperors because he claimed to be a “Christian”.
Three kings will fall before him.	Three kings were killed at the orders of Constantine I.
He will oppress the saints (believers) of the Most High.	He arrived after the edict of tolerance was issued by Galerius. Constantine, together with the church, persecuted Christians who did not fit his notion of Christianity
He will utter unspeakable things against God. This crime deserved a heavenly court.	He played a major role in the codification of the divinity of Jesus at the Council of Nicea.
He will try to change the set times and the law.	He changed the times. Shabbat became on Sunday. Constantine, in the year AD 321, decreed, "On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed" ¹³
The saints of the Most High will be delivered into his hands for “a time, times, and half a time”.	The words “time, times, and half a time” is very vague expression. The word “Aden עֶדֶן” means period, eon, era, and age. No one knows what it stands for. Some people argue it is three and a half centuries. Others argue that it is three and a half years. Yet, others relate it to Daniel 12:11 to mean 1290 years.



While writing the previous sentences, I acted upon instinct and decided to look up the word “עֲדָן Aden” in old Arabic dictionaries. I knew that “Aden” is a city in Yemen, but since Arabic and Aramaic are closely related, I decided to follow my hunch and see if the word had other meanings. If you write the Arabic word “Aden” without vowels, the way both Arabic and Aramaic used to be written, you will see that they are written in the same way: ‘ADN. The ‘A stands for a Semitic consonant sound, one that is not found in English. Actually, Hebrew, Aramaic, and Arabic, written in Aramaic alphabet, have the same letters for this word: “עֲדָן”.

To my surprise, the word did have other meanings. It also meant a period of time. Not only that, but it also gave the period of time as seven years. It also gave examples of “two times” as 14 years. The image below shows all the details. It is taken from almaany.com. The English translation, read from right to left, is mine, for clarification.

www.almaany.com/ar/dict/ar-ar/عَدْن

المعاني الجامع

عَدْن

أبو عبيد : العَدْنُ الزمان ؛
time the is 'Aidan The

وَأَشَدُّ بَيْتَ الْفَرْدَقِ يَخَاطَبُ مَسْكِينًا الدَّارِمِيَّ لَمَّا رَفَى زِيَادًا : أَتَيْتَنِي عَلَى عِلْجٍ ، بِمَيْسَانَ ، كَافِرٍ كَثَرَتْ عَلَى عَدَانِهِ ، أَوْ كَثِيرًا ؟ وَفِيهِ يَقُولُ هَذَا الْبَيْتَ : أَقُولُ لَهُ لَمَّا أَتَانِي نَعِيهِ : بِهِ لَا يَطْفِي بِالضَّرِيمَةِ أَغْفَرَا .
وَقَالَ أَبُو عَمْرٍو فِي قَوْلِهِ : وَلَا عَلَى عَدَانٍ مَلِكٍ مُحْتَضِرٍ أَيَّ عَلَى زَمَانِهِ وَأَيَّانِهِ .
قَالَ الْأَزْهَرِيُّ : وَسَمِعْتُ أَعْرَابِيًّا مِنْ بَنِي سَعْدٍ بِالْأَحْصَاءِ يَقُولُ : كَانَ أَمْرٌ كَذَا وَكَذَا عَلَى عَدَانٍ ابْنِ بُوْر ، وَابْنُ بُوْر كَانَ وَالِيًا بِالْبَحْرَيْنِ قَبْلَ اسْتِيلَاءِ الْقَرَامِطَةِ عَلَيْهَا ، يُرِيدُ كَانَ ذَلِكَ أَيَّامَ وَلَايَتِهِ عَلَيْهَا .
وَقَالَ الْفَرَّاءُ : كَانَ ذَلِكَ عَلَى عَدَانٍ فَرْعَوْنَ ، قَالَ الْأَزْهَرِيُّ : مَنْ جَعَلَ عَدَانًا فِعْلًا فَهُوَ مِنَ الْعَدِّ وَالْعِدَادِ ، وَمَنْ جَعَلَهُ فِعْلًا فَهُوَ مِنْ عَدَنٍ ، قَالَ : وَالْأَقْرَبُ عِنْدِي أَنَّهُ مِنَ الْعَدِّ لِأَنَّهُ جَعَلَ بِمَعْنَى الْوَقْتِ .
وَالْعَدَانُ ، بِفَتْحِ الْعَيْنِ ، سَبْعُ سَنِينَ ، يُقَالُ : مَكُنَّا فِي غَلَاءِ السَّعْرِ عَدَانَيْنِ ، وَهِيَ أَرْبَعُ عَشْرَةَ سَنَةً ، وَالْوَاحِدُ عَدَانٌ ، وَهُوَ سَبْعُ سَنِينَ .

years seven is it, 'Adan one, year fourteen are they, 'Adanayin price high in were We: said is It, years seven: 'A on a short. 'Adan the and

Arabic	meaning	Arabic word writing in Aramaic alphabet	Aramaic word from Daniel	Transliteration Arabic/Aramaic
عَدَان	seven years	عَدَان	עֲדָן	'Adan
عَدَانَيْنِ	fourteen years	عَدَانَيْنِ	עֲדָנִין	'Adanayin
فَلَقَى	cut in half	فَلَقَ	فَلَق	falaq

I added the vowel "alef" (8) for clarification.

No vowels are used here.

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With this in mind, we can now calculate the exact time Daniel was referring to. "Time, times, and half a time" is 24 and a half years. The believers will be delivered into his hands for 24 and a half years. His "supposed" conversion was reportedly between 312 and 313 AD. The time of his death is 337 AD. From the time of his "supposed" conversion to the time of his death, exactly 24 and a half years have passed, during which he controlled and reshaped Christianity.

His influence in the Council of Nicea is well known. He gathered the bishops and elders and asked them to vote on the substance of Jesus. It seems that Constantine did not care one way or another about the result of the vote. All he needed was to end the division among the Christians within his Empire, an Empire that had adapted Christianity as the main religion. A unified empire is stronger than a divided one.

Constantine I changed the times and the law. Shabbat became Sunday. Edward Gibbon says,

"The Sun was universally celebrated as the invincible guide and protector of Constantine; and the Pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite." ¹⁴

Chamber's Encyclopedia says:

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that Day is known to have been ordained, is the edict of Constantine, 321 A.D. ¹⁵

Sir William Domville writes:

Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in a. d. 321. ¹⁶



If Mithra, the sun-god, was born on December 25th, not only did Constantine change the Sabbath, he also advocated for the birth date of Mithras to be Jesus's day of birth. It is strange that, although Constantine claimed to be a Christian, he revered the sun-god worship day and declared it the new Shabbat for worship and rest. The name "Sunday" was a result of this. Jesus himself, along with his disciples, observed the Shabbat as a day of worship and rest. Despite Jesus's objections to the rabbi's interpretation of work on Shabbat, he nevertheless observed it. Ezekiel 8 makes it very clear to us how God feels about worshipping the sun:

14Then he brought me to the entrance of the north gate of the house of the Lord, and I saw women sitting there, mourning the god Tammuz. 15He said to me, "Do you see this, son of man? You will see things that are even more detestable than this."

16He then brought me into the inner court of the house of the Lord, and there at the entrance to the temple, between the portico and the altar, were about twenty-five men. With their backs toward the temple of the Lord and their faces toward the east, they were bowing down to the sun in the east.

17He said to me, "Have you seen this, son of man? Is it a trivial matter for the people of Judah to do the detestable things they are doing here? Must they also fill the land with violence and continually arouse my anger? Look at them putting the branch to their nose! 18Therefore I will deal with them in anger; I will not look on them with pity or spare them. Although they shout in my ears, I will not listen to them."

Professor Gilbert Murray, a professor at Oxford University, says:

"Now, since Mithras was 'The Sun, the Unconquered,' and the Sun was 'The royal Star,' the religion looked for a King whom it could serve as the representative of Mithras upon earth: ... The Roman Emperor seemed to be clearly indicated as the true King.

In sharp contrast to Christianity, Mithraism recognized Caesar as the bearer of the divine Grace, and its votaries filled the legions and the civil service..

“It had so much acceptance that it was able to impose on the Christian world its own Sun-Day in place of the Sabbath, its Sun’s birthday, twenty-fifth December, as the birthday of Jesus.”¹⁷

Rev. William Frederick puts forward a similar fact:

“The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. Now, in order to reach the people in this new field, it seems but natural, as well as necessary, to make Sunday the rest day of the church. At this time it was necessary for the church to either adopt the Gentiles’ day or else have the Gentiles change their day. To change the Gentiles’ day would have been an offence and stumbling block to them. The church could naturally reach them better by keeping their day. There was no need in causing an unnecessary offence by dishonoring their day.”¹⁸

Here is the Nicene Creed, which represents the “words against the Most High” and the blasphemy against the oneness and unity of God:

I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,



very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again
according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and
the dead, whose kingdom will have no end.
And I believe in the Holy Spirit, the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glo-
rified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.

Constantine spoke against the Most High by confirming the literal son-
ship of Jesus. He confirmed the godhood of Jesus. He changed Shabbat
to Sunday. He changed Passover to Easter. He persecuted those people
who did not fit his, or the church's, definition of "true" Christians. By
reading the Nicean Creed, you will come to see the blasphemous words

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spoken about God's unity. The heretics became the winners. They were the writers of history. Jesus's true believers, such as the Ebionites (Nazarenes), disappeared along with other early Jewish-Christian sects. The spoils belong to the victor, but judgment never fails to come.

After determining the identity of the fourth beast and eleventh king, it is time to identify "*one like a son of man*." The court and judgment were concluded before the coming of the "son of man". As such, he is not the judge. Rather, the judge is God Himself, who issued a verdict against the fourth beast and the horn.

The "son of man" is the one who will come after the eleventh horn, establish the kingdom of God on this earth, and execute God's judgment. The son of man will be a leader and he will fight against the four kingdoms and defeat them all. He will restore power to the saints of the Most High.

Jesus came before Constantine I. Shabbat was still practiced. Jesus himself observed the Shabbat. Jesus was for paying taxes "tribute" to the fourth beast. Jesus was no king and never claimed to be so. In fact, when people tried to make him a king, he refused. He did not fight against the four kingdoms. The image of Jesus that is portrayed in the gospels is the opposite of the image of the "son of man" in Daniel.

The powerful son of man in Daniel, who was granted dominion, glory, and kingdom, is belittled in the gospels, the writers describing him as weak and suffering. The son of man was an earthly king; his kingdom was of this world. This kingdom was to uproot the kingdom of the fourth beast.

Strangely enough, the son of man described in the gospels is the complete antithesis of the person Daniel described. The birds in the sky and the foxes seem to have more than he does. This image goes against what Daniel described: a strong, powerful son of man who will create a powerful, large kingdom for all nations. The "suffering" of the son of man comes as a later interpolation, following the "alleged" suffering



and crucifixion of Jesus. As the authors thought that Jesus was the son of man, they altered Jesus words about the son of man and his kingdom to show a meek, suffering son of man instead of the strong powerful one described in Daniel. The weak and suffering son of man is a fictitious interpretation of Daniel's prophecy.

In Daniel 7:26, the word "judgment" in Aramaic is "Dina/דינא". In Arabic and Hebrew, the word is "Din/דין". Below, from Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures, you will find the different meanings for "Din and Dina". They include: to rule, regulate, to judge, to condemn, to punish the guilty, to defend the right of anyone, to cause him to obtain his right, spoken of a just judge, especially God, judgment, right, and justice.

דִּין fut. דִּינֹה pret. דִּינָה.—(1) TO RULE, TO REGULATE. (Prop. apparently, *to subdue, to subjugate, causat.* of the root דָּן which see, as if for דִּינָה.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) *to judge*, i. q. שָׁפַט, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare שָׁפַט also דָּן and חָכַם. Gen. 49:16, דָּן יִרְדֵּן עִמּוֹ "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. *To judge* any one is specially used for—(a) *to condemn, to punish* the guilty, *karakivair*, Gen. 15:14; Job 36:31, seq.; followed by פָּ Ps. 110:6.—(b) *to defend the right* of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, דִּין עֲנִי וְאֶבְיֹן "judge the poor and needy;" Gen. 30:6, דִּינָנִי אֱלֹהִים "God has judged my cause;" Ps. 54:3, דִּבְנֵיבִהְרֶהָרְדִּינֵנִי "according to thy might judge me," i. e. avenge me. More fully, Jer. 5:28; 22:16, וְאֶבְיֹן דִּין עֲנִי "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by עִם, *to contend with* any one, like Niph. Ecc. 6:10.

NIPHAL דִּינָה recipr. *to contend together* [דִּין in Thes.], 2 Sam. 19:10; compare syn. לָשַׁט (Arab. حَكَم to judge, III., IV., to strive). Hence besides

the words immediately following, מִדִּין, מִדִּינָה, and the pr. n. מִדִּין, מִדִּינָה.

דִּין and דִּינָה Chald.—id. part. Ezr. 7:25.

דִּין m.—(1) *judgment* (hence in the western languages I consider to be derived Hom. *δίκη*), Ps. 76:9; דִּין תִּפְסֹא tribunal, Pro. 20:8.

(2) *a cause which is judged*; Deu. 17:8, דִּין בֵּין לִבֵּין "between one cause and another," Prov. 29:7; דִּין לִבֵּין Psal. 140:13, i. q. דִּין לִבֵּין to judge, or protect any one's cause; Est. 1:13; דִּין רַת "all who knew law and right;" Job 36:17, דִּין and מִשְׁפָּט are opposed to one another, like crime and punishment.

(3) *strife, controversy*, see the root No. 3, and Niph. Pro. 22:10.

דִּין Chald.—(1) *judgment*, meton. used for *supreme tribunal*; compare دِيان the highest tribunal; Dan. 7:10, דִּינָה יָתֵב "the judgment was set," verse 26.

(2) *right, justice*; Dan. 4:34, אֲרִיִּתָּהּ דִּין "his ways are justice;" Dan. 7:22, לְקַדְּשֵׁי עֲלֵינֵין "and (until) justice was done to the saints of the most high."

(3) *penalty*, Ezr. 7:26.

דִּין m.—(1) *a judge*; 1 Sa. 24:16.

(2) *a defender, an advocate*; Ps. 68:6. Chald. Ezr. 7:25.

A Son of Man

The Arabic word “Din” has the following meaning: dominion and kingship, the way, judgment, the law, submission, and punishment. The Arabic word for the religion of Islam is: Din Al Islam, which in

Aramaic would be: Dina Shlama. This is the coming of the Kingdom of God John the Baptist and Jesus proclaimed and delivered good news of.

Matthew 3:

1 In those days John the Baptist came, preaching in the wilderness of Judea 2and saying, “Repent, for the kingdom of heaven has come near.”

Matthew 4:

17 From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Mark 1:

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

What is the good news Jesus is telling the people to believe in? The good news is that the kingdom of God is at hand, and that the suffering inflicted by the four kingdoms is coming to an end. The “son of man” will establish the kingdom on earth, exact judgment against the beasts, and deliver justice for “*the saints of the Most High*”.

Most of Jesus’s usage of “son of man” was in the third person. Although it is true that the authors of the gospels had Jesus, in some instances, refer to himself as “son of man”, those occasions were rare. In reality, Jesus was advocating the coming of “a son of man” who will



establish the Kingdom of God on earth. I believe that Jesus's claims to this title are a later interpolation of the authors of the gospels so as to fit their understanding of who Jesus was.

The image of one like the son of man being led to the Ancient of Days does not paint the picture of a divine being. He had to wait until the Ancient of Days issued the order to bring him in. This son of man had to be led and escorted to the Ancient of Days. A "son of God" in a Greco-Roman sense will always have unlimited access. As a "God", nothing will be given to him because he will already have everything. Something being given to a person by someone else implies that the receiver did not yet have it.

What Daniel used to distinguish this person from angels and other heavenly beings was twisted or misunderstood by the authors of the gospels. Those authors painted the "son of man" as beyond human. If the authors or translators of the gospels were Greek, and I believe that they were, it would be easy to see how they could misunderstand this figure, twist the meaning, or insert a more direct and explicit reference of Jesus as "a son of man". The glorification of the hero is a well-known storyline, meant to add more drama to the story or raise the status of its hero. The stories about Greek heroes who were either half-gods or had superhuman powers are proof of this. In the same sense, "a son of man" became divine, a warrior and a judge of the world.

The word "פִּלְחֹון/yaflahoon" used in Daniel 7:14 is an Aramaic word, meaning, "to serve". In modern Jewish marriage contracts, the word is used when referring to the duties of the husband towards his wife. This does not mean that Jewish people worship their wives, of course. The Arabic language still uses this word, yaflahoon. It is derived from the root "falah", meaning to work the land, such as farming. "Falah" means peasant. The plural present tense of falah is yaflahoon. If we write the Arabic word "yaflahoon" in Aramaic alphabet, it looks like

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this: יפלוך. It is written exactly the same as in Aramaic. The root for this word is “פלח/pelakh” According to the KB lexicon, Gesenius’ lexicon, and Jastrow’s lexicon, the word means “serve”. As such, the word used in Daniel means “to work for him,” or to serve him. It does not mean to

worship him. If it meant worship, which it does not, it would have been used for the “Ancient of Days,” not for one who is like “a son of man,” one who was brought to receive something he did not yet have.

פִּלַּח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فَلَح id.; hence to till a field, فَلَاح a husbandman. Compare Ch. and as to the origin under the root פָּלַח.

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds, 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פָּתַר.

20

Although the KJV translates it as “serve”, some versions of the Bible translate it as “worship”. It is interesting to note that the Latin word for worship is “colo”. The original meaning of the word is “to till the land”. Since יפלוך “to work the land” was changed by Christians to mean “worship” in the case of the “son of man”, the Latin word “colo” became the word for worship, too. This is clear evidence of how people can change the meaning of some words to serve their private agenda.

This vision is clearly about the messiah, but he is just a “son of man,” one who was honored and given kingdom and dominion by the One who has everything and lacks nothing. This messiah was given authority to establish the “Kingdom of God” on earth. God has his kingdom of heaven and no one can challenge that. Here on earth, however, most of humanity is divided into people who either do not believe in God or follow a false deity. The Kingdom of God on earth has yet to be



established. God gives this messiah the permission and the power to establish the long-awaited Kingdom of God. It is not going to be an easy task. He has to fight different kingdoms to reach his goal, particularly the fourth one. His victory, however, is assured because “judgment” was set.

"His dominion is an everlasting (a universal) dominion that will not pass away, and his kingdom is one that will never be destroyed." (Daniel 7:14)

He is the last messiah before the End of Days. His dominion is everlasting because no one else can replace it. His kingdom will never be destroyed. It might be weakened but it will continue to flourish. The gospel of this kingdom will be preached before the end of days arrives. It is the final “gospel,” after which there will be no other.

Matthew 24

14And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

This is the kingdom that will fight the four kingdoms and defeat them:

Daniel 2

44 “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Jesus certainly knew that the son of man would arrive in the future. He did not think of himself as the son of man, nor did he proclaim to be him. He advocated the coming of the son of man and the establishment

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of the Kingdom of God. Jesus said that when the spirit of truth/the son of man comes, he will defend Jesus and reveal the truth about him.

Mark 8:

38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels."

Luke 12:

8 "I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. 9 But whoever disowns me before others will be disowned before the angels of God.

People will reject and insult the disciples because they will say that the son of man is not from the Jewish people as explained in the chapter "Whose son is the Messiah?"

Luke 6:22

Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.

If the story of Judas betraying Jesus is real, the only explanation for it would be that Judas was a zealot Jew who did not believe or accept Jesus's message about the "son of man". From his point of view, Jesus had betrayed the Jewish people by proclaiming a "gentile" messiah. He refused to accept this message and turned against Jesus, which leads to Jesus telling him that he is betraying the "son of man" with a kiss.



Luke 22:48

but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

This son of man will bring peace among the believers, a realistic peace between the believers and their God. Jesus advocating a son of man from outside of “the Chosen People” will certainly not bring any peace. Instead, it will turn “*a man against his father.*” Those who believe in Jesus and his teachings about the son of man will go against the will of many people, including that of their families. The idea of a son of man belonging to the “gentiles” will make enemies of the members of the same household.

Matthew 10:

34 “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to turn

*“ ‘a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law—
36 a man’s enemies will be the members of his own household.’*

On a different note, Daniel’s prophecy doesn’t mention anything about “*sitting at the right hand of the Father*”. I believe that this is combining two prophecies into one. That is why we read the confusing statements attributed to Jesus about the son of man sitting at the right hand of God and coming with the clouds at the same time. We read in Psalm 110:

*1 The Lord says to my lord
“Sit at my right hand until I make your enemies
a footstool for your feet.”*

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Note that most English translations write the second lord with a capital “L”. Nevertheless, this translation is misleading and wrong. Apparently, it is customary for Christians to twist and change the “word” of God to serve their own agenda. These changes show that Christians do not respect the word of God, as they are willing to change it whenever it serves their needs. The real translation should be:

Yahweh said to my lord (master)

“Sit at my right hand

Until I make your enemies

A footstool for your feet.”

The first “Lord” should be translated as “Yahweh”. The second “Lord” should be rendered using a small “l” as “lord,” meaning master. In that passage, God is addressing a human, David’s master. If we read it as Christians have written it, it gives the impression that a strong Lord helping a weaker Lord. The second Lord appears weak, requesting the help of the stronger Lord who, in turn, will help him defeat his enemies. This scenario is weak and laughable, at best.

In the Middle East culture, sitting at someone’s right hand is an expression that denotes honor and privilege. We shake hands, eat, drink, and handle scriptures with our right hand. When important guests arrive, they are offered to sit at the right hand of the host. The closer to the host, the more honored and important the guest is. For things that are deemed unworthy, we use the left hand. With this in mind, the words used by David show that the “lord/master/son of man” is honored and beloved. Nothing more should be read into it. It is a metaphorical statement.

This is not the end of the story, however. Once again, Christians take things out of context and hide the rest. If we continue to read Psalm 110, it becomes clear that the words are not about Jesus. I believe that



this prophecy is about the long-awaited messiah, the “son of man” mentioned in Daniel. Let us read and see what kind of man this “lord” is:

*2The Lord (Yahweh) will extend your mighty scepter from Zion,
saying,*

“Rule in the midst of your enemies!”

*3Your troops will be willing
on your day of battle.*

*Arrayed in holy splendor,
your young men will come to you
like dew from the morning’s womb*

*4The Lord (Yahweh) has sworn
and will not change his mind:*

*“You are a priest forever, אַתָּה כֹהֵן לְעוֹלָם (an alternative translation: You are a priest for the world)
in the order of Melchizedek.”*

*5The Lord (lord/master) is at your right hand;
he will crush kings on the day of his wrath.*

*6He will judge the nations, heaping up the dead
and crushing the rulers of the whole earth.*

*7He will drink from a brook along the way
and so he will lift his head high.*

It is obvious that this “lord” is a warrior. He has troops who are willing to fight for him. He will lead them into battle. According to the gospels, even Jesus’s disciples deserted him at the first sign of danger. In comparison, the “lord/son of man” is said to have armies at his disposal, armies he will lead into battles and that will help him defeat rulers and kings. He will judge nations. Furthermore, not only is the “son of man” a leader, he is also a priest. None but Muhammad accomplished success

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on both, military and religious fronts. These feats granted him the number one place as the most influential persons in the world. He was a leader like Moses, and he was a priest like Melchizedek.

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and the secular levels.²¹

It is obvious that the “son of man” is none but Prophet Muhammad, whose armies defeated the four kingdoms. He started the first war with the Roman Empire. These wars ended in the conquering of Constantinople, the city created by the eleventh horn, Constantine I. He established the Kingdom of God and brought judgment and justice to the nations. He was the light to the nations.

O prophet (Muhammad), we have sent you as a witness, a bearer of good news, a warner, inviting people to God in accordance with His will, and a bright guiding lamp (Quran, 33: 45, 46)

His Way was Dina Shlama, or the religion of Islam. His followers rebuilt the third temple in Jerusalem and allowed the Jews to go back, around 638 AD.



Why Did the Jewish Elders Want to Kill Jesus?

As we have repeatedly read in the gospels, Jesus was widely accepted by the Jewish crowds. On the other hand, the Jewish elders, the teachers of the Law, and the Pharisees were against Jesus. This is because Jesus corrected and opposed their long-held belief about the identity of the long-awaited messiah. They cared more about material concerns than about concerns of God. They were willing to reject God's word because it did not suit them and negated their teachings.

It is clear that Jesus considered the Torah and the commandments as binding. His task was not to abolish or change the Law. In the Sermon on the Mount (Matthew 5), Jesus said, *“17Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”* Jesus's task was to not take away from either, the Law or the writings of the prophets. His task was to make sure that they are complete. The Greek word “πληρῶσαι/ plērōsai” means to complete, fulfill, and paid in full. It is the exact word used by Jesus when John the Baptist tried to deter Jesus from being baptized. It is interesting to point out that the Hebrew word for it is “משלם/Mushlim”. To make the law and the prophets perfect by showing them the truth that was hidden from them for a long time concerning the son of man, the messiah.

Mark gives us the real reason why they wanted Jesus dead: they feared him because he was gathering a great following. His teachings had scared the Jewish elite to the point of wanting to kill him, despite the great miracles he performed. His teachings about the true identity of the son of man (the messiah) and that the House of God is for all nations, not just the Jews were the main reasons they wanted him dead.

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Mark 11

16And would not allow anyone to carry merchandise through the temple courts. 17And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations? But you have made it 'a den of robbers.'"

18The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

Jesus is referring to Isaiah 56 where it is clear that God welcomes all nations who believe in Him. He does not have preferential treatment to one nation over another based on lineage.

*6And foreigners who bind themselves to the Lord
to minister to him,
to love the name of the Lord,
and to be his servants,
all who keep the Sabbath without desecrating it
and who hold fast to my covenant—
7these I will bring to my holy mountain
and give them joy in my house of prayer.
Their burnt offerings and sacrifices
will be accepted on my altar;
for my house will be called
a house of prayer for all nations."*

On different occasions, the Pharisees confronted Jesus, either because of the miracles he had performed or because of something he had done on the Sabbath. He reasoned with them, telling them that there are things that can lawfully be done on the sacred day. Creating a false story by saying that they wanted to kill him because he performed miracles on



the Sabbath has no validity. We know that the Sadducees did not believe in the resurrection after death, and yet, we do not hear of the Pharisees plotting to kill them. There were many differences between the different Jewish sects and yet, they coexisted. Jesus was not denying the sanctity of the Sabbath. On the contrary, he observed the Sabbath but gave them a merciful way of looking at the resting day. God never intended for them not to do good on that day. It was the Jewish leaders who invented new traditions and rules and added them to God's Law. These traditions were a great burden on the people. They had nothing to do with God.

Mark 3

4Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent.

5He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. 6Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

On another occasion, the Pharisees accused Jesus's disciples of working on the Sabbath because they had been seen picking grains to eat. God certainly did not mean for people to go hungry on the day of rest. It is clear that the Pharisees viewed Jesus, at least, as a famous and respected rabbi, one who had great following. Had they not seen him in such a way, they would not have tolerated his answers and teachings. They did not like the way in which he was interpreting things, but the Scriptures prove that what he was doing was lawful. Jesus reasons that David and his companions ate bread from the temple and the priests worked in the temple during the Sabbath. He goes on to tell them that the "son of man" is lord of the Sabbath.

Why did the Jewish Elders want to kill Jesus?

Matthew 12

1At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. 2When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath."

When Jesus went to the Festival of the Tabernacle, he taught in public and defended his teachings and actions on the Sabbath. It appears that he performed a healing, but the writer failed to record it. He told the people that his teachings are from God, not himself. Anyone who believed in God and did His will knew that the teachings of Jesus were not his own, but of the One who sent him. He accuses them of not following the Law of Moses. In a sense, he is saying that he follows the Law of Moses because both of their teachings come from the same source. On the other hand, the elders and teachers are the ones who are not upholding the law.

He justifies his work on the Sabbath by going back to the teachings of Moses and stating that they performed circumcision on the Sabbath. If that is allowed, it means other actions, such as healing and picking grains to eat, are also lawful. He asks them not to judge without understanding.

Verse 15 tells us how amazed the crowd was at Jesus's teachings and yet, in verse 20, they call him "*demon-possessed*". They ask who wants to kill him but he does not answer. I believe he never asked the question, at least not at that time.

John 7

16Jesus answered, "My teaching is not my own. It comes from the one who sent me. 17Anyone who chooses to do the will of God will find out whether my teaching comes from God or



whether I speak on my own. 18Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. 19Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"

20"You are demon-possessed," the crowd answered. "Who is trying to kill you?"

21Jesus said to them, "I did one miracle, and you are all amazed. 22Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. 23Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath? 24Stop judging by mere appearances, but instead judge correctly."

In truth, the teachings of Jesus go against the traditions of Jewish teachers, not against the Torah. It is a well-known fact that a lot of traditions found its place within the word of God. Anything that remotely resembled work became unlawful. Even a walking distance was limited:

Because driving, biking, blading, skateboarding or other device-driven means of transportation are prohibited on Shabbat, we walk rather than commute to synagogue. However, even walking on Shabbat has its limits.

Jewish law sets the maximum walking range from one's city to 2,000 cubits (3,049.5 feet, 0.596 miles (960 meters). [However, this measurement starts 70 2/3 cubits (112.24 ft.) from the city limits.] Practically speaking, this means that you may not walk a straight line more than .598 miles (3161.74 ft.) in any direction in the wilds outside your city limits. ²²

Why did the Jewish Elders want to kill Jesus?

Jewish groups, such as the Karaites, realized this and rejected the Jewish oral tradition, i.e. the Talmud and the Midrash. The traditions of men corrupted the word of God, until they became more important than the law itself. Jesus tried to fix this by helping them understand the spirit of the law, in an effort to avoid making people's lives more complicated by the introduction of their own laws. When the Pharisees pointed out and protested that fact that the disciples ate without washing their hands, they were not referring to the usual act of washing ones hand before a meal. They were referring to a ceremonial washing of the hands involving the use of special pitchers and a specific way of doing it. Regular hand washing was not good enough for them. They had to come up with new ways, so as to seem more learned and important in the eyes of the average Jew.

Mark 7

5So the Pharisees and teachers of the law asked Jesus, "Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?"

6He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written:

*" 'These people honor me with their lips,
but their hearts are far from me.*

*7They worship me in vain;
their teachings are merely human rules.'*

8You have let go of the commands of God and are holding on to human traditions."

9And he continued, "You have a fine way of setting aside the commands of God in order to observe your own traditions!"

These laws and traditions gave the elite Jews power over the average Jew. The more traditions and laws they came up with and introduced,



the more important they looked in the eyes of the unlearned. Everybody had to refer to them when wanting or needing to interpret the law. What they really cared about, however, was to look good in each other's eyes or in the eyes of men. The love and fear of God was not in their hearts. They cared about earthly prestige and honor, even if it led to the corruption of the word of God.

John 5

41 "I do not accept glory from human beings, 42but I know you. I know that you do not have the love of God in your hearts. 43I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him. 44How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?"

It is interesting to note that in Luke 12:11, the Pharisees and teachers of the law did not threaten Jesus. They just discussed, amongst themselves, what to do with him. A similar scene took place in Luke 13:14. The synagogue leader addressed the crowd, not Jesus, *"There are six days for work. So come and be healed on those days, not on the Sabbath."* Jesus called them hypocrites and explained that they, themselves, do things on the Sabbath, such as untying an ox or a donkey. They were humiliated but said nothing to Jesus in response. The crowd was pleased with Jesus's teachings. They were easy to understand. They did not have additions and complications. They were pure, coming directly from the One who had sent Jesus.

These incidents show us that the Pharisees and the leaders recognized Jesus's authority and knowledge to teach and heal. He was able to speak in the temples, at festivals, and in Jerusalem. Had they not recognized him as a man of authority, they would not have allowed him to teach. His teachings were not abolishing the Torah, but reinterpreting it

Why did the Jewish Elders want to kill Jesus?

with the true spirit of mercy, love, and understanding. They knew that he was no ordinary man, that he was a prophet of God. So why did they try to have him killed? I will address this at the end of the section.

Christians claim that the following are reasons because of which the Jewish elders and the teachers of the law wanted to kill Jesus.

1. Jesus claimed to be the messiah.

That is false. As we have seen in Whose Son is the Messiah, Jesus did not claim to be the messiah. On the contrary, he was telling them that the messiah is not the son of David. He told his disciples to refrain from saying otherwise, and that some will come in his name to claim that he is the messiah, but that they shouldn't believe such falsehoods. Even if Jesus had claimed to be the messiah, there was no reason to want to kill him. There were many people, before and after Jesus, who claimed to be the messiah and yet, the Jews did not kill them. Some did, of course, lead a revolt against the Romans who, in turn, killed them.²³

2. Jesus healed on the Sabbath.

This, too, is false. No one would try to kill him because of the miracles he performed, or the people he had healed on the Sabbath. They might have argued with him against doing it, but they knew that he was performing miracles that none of them were able to perform. Instead, they must have been amazed at his work and knew, or suspected, that he was a messenger of God. Furthermore, Jesus proved, from the scriptures, that there are many things allowed to do on the Sabbath.



3. Some say that Jesus claimed to be God

Again, this is a simple fabrication or false interpretation. Jesus did not claim to be God at all. He never claimed to be the son of God in the Greco-Roman sense. Jesus explained that, when he calls himself son of the Father, it is similar to God telling Moses and Aaron that they are gods to Pharaoh. When he tells them that he and the Father are one, what he means is that he is delivering God's message. They are on the same accord, not that they are the same person.

John 10

34 Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"?"

Jesus argues that this is just a metaphor, nothing more. When the high priest asks Jesus whether or not he is the messiah, the son of the Blessed One, it is obvious that Jews used the expression as a metaphor. Had they not, the high priest would have never used it himself. In Mark 14, it is reported that Jesus answered, "*I am*". Matthew 26, however, recorded Jesus saying, "You have said so". Then, Jesus talks about the son of man sitting at the right hand of God, coming on the clouds. These verses are found in the scriptures and the Jews were familiar with them. As such, they would not have accused Jesus of blasphemy.

If Jesus was claiming to be God or being the physical son of God, Gamaliel, a well-known and honored teacher of the law, would not have spoken on the disciples' behalf. If Jesus had claimed to be God, his disciples would be preaching the same thing. If this were the case, Gamaliel would not have advised the court to release them. Even if he had, the court would not have listened to him. They would have all been stoned to death. Instead, we read that they were set free, after a fictional

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flogging, and that they continued to preach. They left rejoicing and continued to preach in the temple, in the courts, and in houses. The claim by Luke that they preached that Jesus is the messiah is his own interpolation. Jesus never claimed that he was the messiah. On the contrary, he taught that the messiah is not the son of David, and he ordered his disciples not to say that Jesus was the messiah.

Acts 5

33When they heard this, they were furious and wanted to put them to death. 34But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. 35Then he addressed the Sanhedrin: "Men of Israel, consider carefully what you intend to do to these men. 36Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. 37After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. 38Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. 39But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."

40His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

41The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.

The name that they suffered disgrace for is the same name in John 17:11. Jesus prayed to God that his disciples stay true to the name that he gave



them. Why would a name cause them to suffer disgrace and be punished? It is the name of the messenger who was to come from the line of Ishmael. A name like this will cause persecution to all those who proclaim it.

4. His teachings contradicted the traditions of the Jewish teachers.

As evidenced above, the Pharisees did argue with Jesus on some issues, but they saw him as a man of authority. The Sadducees disagreed with the Pharisees when it came to the resurrection after death, yet they did not try to kill each other. Jesus did, in fact, cause their status among the crowds to dwindle, but that would not have been reason enough to try to kill him, primarily because the crowds loved him and saw him as a prophet. If they would have killed him for these reasons, the crowds would have shredded them to pieces.

All of these reasons, and many more, are the weak excuses and conjectures of the authors, as well as modern-day Christians, as a way of explaining why the Jewish leaders and teachers of the law wanted to kill Jesus. As previously stated, these reasons are invalid. The Jewish elders needed a reason that would be widely accepted by a majority of Jews, not just by a select few. The reasons mentioned above were obviously not acceptable, primarily because the teachers of the law and the Pharisees feared the crowds. As such, disagreeing with Jesus on a few occasions was not reason enough to try to kill him. The question arises: what reason would enable the Jewish leaders to kill Jesus?

The concept of the promised messiah reigned high among both, the learned and the average Jew. They were waiting on the promised messiah, the fulfillment of the covenant, the one who will liberate them from the persecution of other nations and who will exalt them above the “gentiles”. Young or old, learned or illiterate, they were all familiar with

Why did the Jewish Elders want to kill Jesus?

the prophecies about the promised messiah, the alleged son of David. Then, Jesus comes with a message that threatens and makes them question their sacred belief. He questions the sonship of the messiah and presents a different opinion from theirs. In Matthew 22, he says “*45 If then David calls him ‘Lord,’ how can he be his son?*”

Jesus shakes them to their core by negating one of their most sacred beliefs about the messiah: he is not from the line of Isaac. Instead, he is descended from the line of the sacrificial child, Ishmael, which is why David calls him, “my lord/master”. The gospels report that the Jews did not know how to respond, and that they never dared to question him. This could not be any further from the truth. The Pharisees and the teachers of the law must have argued against Jesus’s statement. They would not have acted as if they were simply having another disagreement with him, on a trivial matter such as healing on the Sabbath. Herein lies the core of their belief. They view themselves as special people and see the rest of the world as unclean “gentiles”. Jesus is telling them that the messiah they have been waiting for is from the line of those they have spent centuries despising, the Ishmaelites.

In chapter 23 - the division of chapters was a later addition - Jesus warns the disciples and others about the teachings of the Pharisees, telling them that they have added their own laws and interpretations to the word of God. Then, he continues to speak of the seven famous woes against the Pharisees and teachers of the law. The first two are of the utmost importance because they relate to the end of the previous chapter, centered on the messiah not being the son of David.

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



This kingdom of heaven is the same kingdom that the son of man in Daniel will establish. It is the same kingdom that the expected messiah will establish. Jesus came advocating for and delivering good news about the kingdom and the coming of the son of man. So, how do they shut the door of the kingdom of heaven in people's faces? They do it by feeding them false information about the son of man. This erroneous information will lead people into questioning the validity of the messiah's identity because he isn't who they were made to believe. He is not the son of David. The Pharisees will not enter the kingdom of heaven because they refuse to believe that the promised messiah is not from the line of Isaac, but from the line of Ishmael. People who believe the teachings of the Pharisees will turn their backs on the messiah. As such, they will not enter the kingdom of heaven.

15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are."

Once again, Jesus is condemning the teacher of the law and the Pharisees, knowing that their actions will result in more condemnation for the converts. They go around trying to convert people to "Judaism" and yet, having been blinded by the wrong teachings of the Pharisees and teachers of the law, those who convert end up not believing in the promised messiah. Thus, they become "*a child of hell*" and do not enter the earthly kingdom of heaven. This is what happened when Muhammad came in Arabia. At the time, there were at least three Jewish communities around Medina, where Muhammad first established the kingdom of heaven. They were anticipating the arrival of the prophet prophesied in Isaiah 21- to be explained later. While some Jews believed in him, the majority rejected him because he was not the "son of David".

Why did the Jewish Elders want to kill Jesus?

Their actions are astounding. Jesus was a person who spoke well to the people, was loved by the people, and performed miracles that no one else could perform and yet, they tried to kill him. Why? It is because they don't have the concerns of God, but that of men. In Mark 8, after Jesus asks his disciples to refrain from telling others that he is the messiah, he starts telling them about the son of man. It is recorded that Peter rebuked Jesus for that. Jesus, in turn, rebukes Peter and calls him Satan.

33Get behind me, Satan!" he said. "You do not have in mind the concerns of God, but merely human concerns.

Peter, just like any other Jew, was shocked to learn that the son of man is not the son of David, but a descendant of the sacrificial child, Ishmael. This is what led him to argue with Jesus. He was defending the false teachings that he was raised to believe in. He had the concerns of humans only, not the concerns of God. Jesus rebukes him, but no other dialogue appears to have taken place. I am certain that most of the story is missing, primarily the part where Jesus explains to him, as well as to the others, the truth about the son of man and the kingdom of heaven.

To summarize, Jesus never claimed to be the messiah. He did not blaspheme. He did not try to abolish the law or the prophets. He refused to be crowned king of the Jews. He told the people to continue paying taxes. He delivered good news about the coming of the earthly kingdom of God. As such, none of these are reasons to condemn him.

One the other hand, telling the Jews that the promised messiah is not the son of David but David's lord because he is the promised one, and that he is the descendant of the child of the covenant, Ishmael, was the reason why they tried to kill him. There is no other reason that would make more sense, period.



The Man Called Paul

Who is he? What kind of man was he? Little is known about Paul's background. We know that he claimed to be a Roman citizen by birth. A soldier appeared to have recognized him as an Egyptian man who had led 4,000 terrorists into the wilderness. Was this soldier mistaken? The answer remains unknown because Paul does not answer the soldier's question. He is a master at misdirecting, after all.

Acts 21

37As the soldiers were about to take Paul into the barracks, he asked the commander, "May I say something to you?"

"Do you speak Greek?" he replied. 38"Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the wilderness some time ago?"

39Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people."

Paul claims that he was a disciple of Gamaliel. He also claims to have persecuted the early followers of Jesus. I believe his claim of persecution to be a lie, one invented to give credibility to his "conversion" and to the different message he preached. As a disciple of Gamaliel, Paul would have followed his advice to the Sanhedrin. In Luke 5, when the disciples of Jesus are arrested and awaiting death, Gamaliel steps in. He argued that, if the message they were preaching was from God, no one could stop them. If it was a lie, however, then it would die in time, just like the falsehoods of others before them. (Refer to page 142 for text.)

If the message of the disciples was contradictory to the teachings of the Torah or blasphemous, Gamaliel would not have spoken on their behalf. Even if he had, the Sanhedrin wouldn't have listened to him, and

The Man Called Paul

the disciples wouldn't have been released. In reality, those disciples were preaching about a messiah descended from the line of Ishmael. This, despite not being accepted by the Jewish elders, would not have been considered blasphemous. The disciples were probably seen as members of a new Jewish sect, no more, no less.

If Paul was a student of Gamaliel, he would have followed his instructions and left the followers of the new "Way" alone. As such, it is doubtful that Paul was a student of Gamaliel, or of anyone else for that matter. Paul's claims of persecution were as false as the message he preached. They are his own inventions to give more credibility and dramatization to the story of his conversion.

In Act 22, Paul claims to have gotten letters from the Council and high priest. According to him, he went to Damascus to bring Jesus's followers to Jerusalem for punishment. Paul also claims that he "*persecuted the followers of this Way to their death.*" The Roman Empire was not lawless. Had these events taken place, Paul would have been arrested and executed for his crimes.

Paul also claims to be a Pharisee. Back then, Pharisees and Sadducees were on two opposing sides concerning resurrection at Judgment Day. The Pharisees believed that God will raise all to be judged. However, the Sadducees, controlled the temple and the Sanhedrin, did not believe that there would be any resurrection. No self-respecting Pharisee would give legitimacy to the authority of the Sadducees by asking them for letters of support. Paul's claims proved to be false in Act 23, when it became clear that he did not know the high priest.

Acts 22

4I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, 5as the high priest and all the Council can themselves testify. I even obtained letters from them to their associates in Damascus, and



went there to bring these people as prisoners to Jerusalem to be punished.

Acts 23

2At this the high priest Ananias ordered those standing near Paul to strike him on the mouth. 3Then Paul said to him, “God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!”

4Those who were standing near Paul said, “How dare you insult God’s high priest!”

5Paul replied, “Brothers, I did not realize that he was the high priest; for it is written: ‘Do not speak evil about the ruler of your people.’”

When Paul visited Jerusalem, some Jews recognized him and they charged him of teaching “*everyone everywhere against our people and our law and this place.*” He was also accused of defiling the Jewish temple by bringing a Greek inside. Paul was arrested and he was brought to the Sanhedrin for trial.

Acts 21

27When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, 28shouting, “Fellow Israelites, help us! This is the man who teaches everyone everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple and defiled this holy place.” 29(They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple.)

The Man Called Paul

When he stood trial, being a “crafty fellow”, he caught them by “trickery”. Paul lied about the charges against him. A master of misdirection, he brought up the resurrection issue because he realized that both Pharisees and Sadducees were present at the trial. Once this issue was raised, they forgot about the charges raised against him, and the Pharisees stood by him against the Sadducees.

Acts 23

6Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, “My brothers, I am a Pharisee, descended from Pharisees. I stand on trial because of the hope of the resurrection of the dead.” 7When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided. 8(The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees believe all these things.)

9There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously. “We find nothing wrong with this man,” they said.

While standing trial before the governor, Felix, Paul lied about the charges raised against him a second time.

Acts 24

19But there are some Jews from the province of Asia, who ought to be here before you and bring charges if they have anything against me. 20Or these who are here should state what crime they found in me when I stood before the Sanhedrin— 21unless it was this one thing I shouted as I stood in their presence: ‘It is concerning the resurrection of the dead that I am on trial before you today.’ ”



Once again, he lies about the charges against him, this time to King Agrippa.

7This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. King Agrippa, it is because of this hope that these Jews are accusing me. 8Why should any of you consider it incredible that God raises the dead?

I believe that they wanted him put on trial, stoned, or killed because he was preaching against the teachings of the Torah. He was teaching about the beginning of the doctrine of trinity.

2 Corinthians 13

14May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

Jesus attacked the Pharisees because they instructed people to do things they themselves did not do. Paul, a Pharisee, is a man who fails to follow his own teachings. Paul appealed to Caesar because he wanted to avoid being judged by Jews or Jewish Christians if he went back to Jerusalem. Such hypocrisy!

Acts 25

12After Festus had conferred with his council, he declared: "You have appealed to Caesar. To Caesar you will go!"

In 1 Corinthians 6, he instructs the "faithful" not to take their cases of dispute before the ungodly. Yet, Paul himself appeals to the most ungodly person, Nero, who was known for killing Christians. Such hypocrisy and behavior does not befit an "apostle", one who was allegedly chosen by Jesus himself to spread the word of God to the world.

The Man Called Paul

If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people?

Paul is many things, but he is not an honest and truthful man. He uses the differences between groups and sects for his own benefit and gain. He is arrogant and does not give credit to those who followed Jesus from the beginning. He is not willing to listen to any teachings, except his own. He lies about his meeting with the disciples in Jerusalem.

Galatians 2

6As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favoritism—they added nothing to my message. 7On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised.

Even the story of his conversion is filled with discrepancies. Luke relates the story three different times. Luke narrates the first.

Acts 9

3As he neared Damascus on his journey, suddenly a light from heaven flashed around him. 4He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"

5"Who are you, Lord?" Saul asked.

"I am Jesus, whom you are persecuting," he replied. 6"Now get up and go into the city, and you will be told what you must do."

7The men traveling with Saul stood there speechless; they heard the sound but did not see anyone.



In this version, two things should be noted. First, Paul will be told what to do later. Second, Paul's companions heard the sound but saw no one. Paul himself relates the second version, in front of the Jewish crowd in Jerusalem.

Acts 22

6*“About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. 7I fell to the ground and heard a voice say to me, ‘Saul! Saul! Why do you persecute me?’*

8*“ ‘Who are you, Lord?’ I asked.*

“ ‘I am Jesus of Nazareth, whom you are persecuting,’ he replied.9My companions saw the light, but they did not understand the voice of him who was speaking to me.

10*“ ‘What shall I do, Lord?’ I asked.*

“ ‘Get up,’ the Lord said, ‘and go into Damascus. There you will be told all that you have been assigned to do.’

There aren't any major differences between the two versions. In the second version, the companions saw the light, but did not understand the voice. Jesus's words remain the same in both accounts of the story. In the first account, Paul's companions stood speechless, whereas in the third account, they fell to the ground. These details are trivial, however, when compared to the account of Jesus's instructions. However, in the third account, Paul relates that Jesus gave him detailed instructions about his new mission.

Acts 26

14*We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’*

15*“Then I asked, ‘Who are you, Lord?’*

The Man Called Paul

“ ‘I am Jesus, whom you are persecuting,’ the Lord replied. 16‘Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me.17I will rescue you from your own people and from the Gentiles. I am sending you to them 18to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

19“So then, King Agrippa, I was not disobedient to the vision from heaven. 20First to those in Damascus, then to those in Jerusalem and in all Judea, and then to the Gentiles, I preached that they should repent and turn to God and demonstrate their repentance by their deeds.21That is why some Jews seized me in the temple courts and tried to kill me. 22But God has helped me to this very day; so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen— 23that the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles.”

24At this point Festus interrupted Paul’s defense. “You are out of your mind, Paul!” he shouted. “Your great learning is driving you insane.”

In the first two accounts, Jesus tells Paul to get up and go to the city, where he will be given instructions about his assignment. In the third account, Jesus is very detailed when speaking about Paul’s assignment. Paul’s role will now be like that of Jesus. He is appointed as a servant and witness. He will open the eyes of the gentiles, turning them from darkness to light and from the power of Satan to that of God. This version is different from the first two, where Jesus tells him to go to the city



and await instructions. If the third account is accurate, Paul would have used Jesus's words as the focal point when talking about the experience. I believe the story to be false, born out of Paul's efforts to impress King Agrippa. Even Festus thinks he has lost his mind. They do not believe him, and why should they? According to Paul, he needs two or three witnesses to corroborate his story. The witnesses he had saw and understood nothing. How can they be viable witnesses, even by Paul's standards?

More lies follow. Paul lies, for the third time, about the charges against him. He says that he was imprisoned by the Jews because he *"preached that they should repent and turn to God and demonstrate their repentance by their deeds."*²¹ That is why some Jews seized me in the temple courts and tried to kill me." That is a complete falsehood. The reason for his capture, as we have already seen, can be found in Acts 21:28.

"Fellow Israelites, help us! This is the man who teaches everyone everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple and defiled this holy place."

According to Paul, the Jews wanted to kill him because of his belief in God's ability to resurrect the dead, *"King Agrippa, it is because of this hope that these Jews are accusing me. 8Why should any of you consider it incredible that God raises the dead?"* Paul's lies extend to his teachings, as well. It is known that he preached salvation through faith alone. In Acts 26:20, he says that he *"preached that they should repent and turn to God and demonstrate their repentance by their deeds."* When did Paul begin to teach salvation through ones deeds?

The Man Called Paul

Paul is Jesus's opposite. He changes the story for benefits and gain. He invents fictitious stories to impress others, tricking them into believing that he was chosen. What follows is a description of how Jews viewed Jesus. They saw him as a man of integrity, one who was never swayed by others and who taught in accordance with the truth.

Mark 12

14They came to him and said, "Teacher, we know that you are a man of integrity. You aren't swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth.

According to many scholars, Paul is the father of what we know as Christianity, today. He was the first to write letters and develop his theology, spreading it in the Western World, where it took hold. Many of Paul's teachings were his own. He contradicted many other doctrines taught by others, including Jesus himself.

Jesus was against the traditions of the Jews who added rules and traditions to the word of God, turning it into a burden for people. He was clear about following the commandments of God, as he himself did, and as he taught others to do. In Matthew, Jesus says that, those who practice and teach the commandments of God to others will be called "great". Those who set aside even the smallest of the commands, however, will be called "least" in the kingdom of God.

Matthew 5

19Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.



Throughout his writings, Paul taught his readers to set the commandments of God aside. The Sabbath was not supposed to be observed anymore. Jesus observed the Sabbath, although he freed it from the rules and traditions of the Pharisees and teachers of the law. It should be remembered that circumcision was supposed to be the everlasting seal of the covenant between Abraham, and his descendants after him, and God.

Galatians 4

8Formerly, when you did not know God, you were slaves to those who by nature are not gods. 9But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again? 10You are observing special days and months and seasons and years! 11I fear for you, that somehow I have wasted my efforts on you

Galatians 5

1It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. 2Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. 3Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Colossians 2

16Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. 17These are a shadow of the things that were to come; the reality, however, is found in Christ.

The Man Called Paul

Paul continued to teach the opposite of what Jesus taught. In Matthew, we read that, to have eternal life, we need to follow the commandments.

Matthew 19

16 Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"

17 "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments."

Yet in Romans, Paul tells us that following the commandments will lead to death.

Romans 7

8 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. 9 Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died. 10 I found that the very commandment that was intended to bring life actually brought death.

On various occasions, Jesus argued against the traditions introduced by the Pharisees and teachers of the law. He believed that only God's word and law should be taught and followed. Paul, on the other hand, taught according to his own traditions, instructing people to hold firm to them.

1 Corinthians 11

2 I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. 3 But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.



2 Thessalonians 2

15So then, brothers and sisters, stand firm and hold fast to the traditions we passed on to you, whether by word of mouth or by letter.

Only a deranged or possessed person could have written the following passage, because such words and reasoning couldn't have come from someone who was of sound mind. If he tried to do “good”, but ended up doing evil, readers must be careful when following his teachings.

Romans 7

14We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. 15I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16And if I do what I do not want to do, I agree that the law is good. 17As it is, it is no longer I myself who do it, but it is sin living in me. 18For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. 19For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. 20Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

During his time, Paul was rejected by many. It was of paramount importance to him to reaffirm in his letters, time and again, his apostleship. A real apostle, however, would not have done such a thing. Only a charlatan, fearing rejection, would feel the need to reaffirm his position in society.

Romans 1

1Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God

The Man Called Paul

1 Corinthians 1

*1 Paul, called to be an apostle of Christ Jesus by the will of God,
and our brother Sosthenes,*

2 Corinthians 1

*1 Paul, an apostle of Christ Jesus by the will of God, and Timothy
our brother,*

Galatians 1

*1 Paul, an apostle—sent not from men nor by a man, but by Jesus
Christ and God the Father,*

Ephesians 1

1 Paul, an apostle of Christ Jesus by the will of God,

Colossians 1

*1 Paul, an apostle of Christ Jesus by the will of God, and Timothy
our brother,*

1 Timothy 1

*1 Paul, an apostle of Christ Jesus by the command of God our
Savior and of Christ Jesus our hope,*

2 Timothy 1

*1 Paul, an apostle of Christ Jesus by the will of God, in keeping
with the promise of life that is in Christ Jesus,*

Titus 1

*1 Paul, a servant of God and an apostle of Jesus Christ to further
the faith of God's elect and their knowledge of the truth that
leads to godliness*



Revisiting the Vision of Paul

What if Buddha appeared to you and told you that his way is the right one? Would you follow him and desert your faith? If he would appear to me, I would not follow him. Why? Because I will judge his words against my beliefs and the word of God. Paul claims that Jesus appeared to him and revealed the truth. What if this appearance was a setup by Satan? According to Paul, Satan can appear as an angel of God. When Jesus spoke about the coming of the son of man, he said it will be like lightning. Everyone will know of it. Jesus warned his disciples against the appearance of the messiah in the desert or in secrecy. Yet, Paul claims that Jesus appeared to him.

2 Corinthians 11

12And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about. 13For such

people are false apostles, deceitful workers, masquerading as apostles of Christ. 14And no wonder, for Satan himself masquerades as an angel of light. 15It is not surprising, then, if his

servants also masquerade as servants of righteousness. Their end will be what their actions deserve.

Paul cannot be an apostle of Jesus because Jesus only had 12 apostles. 12 is not an arbitrary number. According to the gospels, these 12 apostles will sit on the 12 thrones to judge the 12 tribes of Israel. I believe, contrary to what the gospels record, that the 12 disciples belonged to the 12 tribes of Israel, ensuring that no tribe will see itself better than another. All the tribes will be represented by the 12 apostles. This is why

The Man Called Paul

the disciples gathered to choose a twelfth disciple after Judas betrayed Jesus.

Matthew 19

28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

Paul couldn't have been an apostle, which is why he constantly mentions being one. He complains about people not considering him a real apostle and he mocks the "super apostles".

The four gospels were written after Paul started teaching his gospel and spreading his own teachings. It is clear that people were unfamiliar with his teachings prior to meeting him. In the following incident, it is evident that the early followers of Jesus had never heard of baptism through the Holy Spirit, although it is recorded that John the Baptist taught about baptism through the Holy Spirit. The mere idea of the Holy Spirit was new to them. They had never before heard of this term. I would not be surprised to learn that the concept appeared in the gospels after its author, Paul, began to spread it.

Acts 19

1 While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples 2 and asked them, "Did you receive the Holy Spirit when you believed?"

They answered, "No, we have not even heard that there is a Holy Spirit."



Who Was Crucified?

The “crucifixion” of Jesus is the focal point of Christianity. According to Christians, without “crucifixion”, there is no atonement, leading to the condemnation of the human race. People would not be saved from sin. Without the concepts of “crucifixion and resurrection”, Christianity would not exist.

1 Corinthians 15

12But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? 13If there is no resurrection of the dead, then not even Christ has been raised. 14And if Christ has not been raised, our preaching is useless and so is your faith. 15More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. 16For if the dead are not raised, then Christ has not been raised either. 17And if Christ has not been raised, your faith is futile; you are still in your sins. 18Then those also who have fallen asleep in Christ are lost. 19If only for this life we have hope in Christ, we are of all people most to be pitied.

Each of the four gospels provide an account of the story of Jesus before Pilate. There are some differences among them, however.

Matthew 27

- Pilate asks if Jesus is the king of the Jews. Jesus answers, “*You have said so.*”
- To the unknown Jewish accusations, Jesus gives no answer.

Who was Crucified?

- The chief priests and elders persuade the crowd to ask for Barabbas.
- Pilate appears to find him not guilty. “*Why? What crime has he committed?*” asked Pilate.
- The crowd asks for the crucifixion of Jesus, the king of the Jews.
- Pilate releases Barabbas.
- Pilate has Jesus flogged, then hands him over to be crucified.
- A man is forced to carry the cross.
- The written charges against him, “*This is Jesus, The King of the Jews*”.

Mark 15

- Pilate asks Jesus if he is the king of the Jews. Jesus answers, “*You have said so.*”
- The chief priests make many unknown accusations. Jesus provides no answers for them.
- Pilate asks the crowd if they want him to release the king of the Jews.
- Pilate appears to find him not guilty. “*Why? What crime has he committed?*” asked Pilate.
- The chief priests persuade the crowds to ask for Barabbas.
- The crowd asks Pilate to crucify the king of the Jews.
- Pilate has Jesus flogged and hands him over, to be crucified.
- A man is forced to carry the cross.
- The written charge against him was “*The King of the Jews.*”



Luke 23

- The charges of the elders, priests, and teachers are: subverting the Jewish people, directing people not to pay taxes, and claiming “to be messiah, a king.”
- Pilate asks Jesus if he is the king of the Jews. Jesus replies, “*You have said so.*”
- Pilate announces that he found “*no bases for a charge against this man.*”
- Pilate sends Jesus to Herod who, in turn, sends him back to Pilate.
- Pilate says that he will punish Jesus and release him, because he does not deserve death.
- Three times Pilate states that this man is innocent.
- The crowd demands the release of Barabbas and the crucifixion of Jesus, king of the Jews. “*But the whole crowd shouted, “Away with this man! Release Barabbas to us!”*”
- Pilate hands Jesus over to be crucified.
- A written sign on the cross read, “*THIS IS THE KING OF THE JEWS*”.

John 18

- Pilate asks if Jesus is the king of the Jews. Jesus does not give a clear answer. He says that his “*kingdom is not of this world.*”
- Pilate asks again. Jesus says, “*You say that I am a king.*”
- Pilate says that he found “*no basis for a charge against him.*”
- The Jewish people ask for Barabbas.
- Pilate has Jesus flogged.
- The Jewish leaders accuse Jesus of claiming to be the “son of God.”
- Pilate tries to release Jesus.

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- He hands him over to be crucified.
- Pilate had a written notice fastened to the cross, “*JESUS OF NAZARETH, THE KING OF THE JEWS*”. The chief priests objected, saying, “*Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.*”

In all four accounts, there is a sign accusing Jesus of being the King of the Jews. Pilate asks Jesus in four different accounts whether he is the king of the Jews or not. Jesus’s answer remains the same: “*You say that I am.*” It is the same answer Jesus gave to the high priest, when the latter asked him if he was the messiah, the son of God. This answer, according to Christians, means “yes”.

Matthew 26

The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.”
64 “*You have said so,*” Jesus replied.

This is a challenging and rebellious answer. Although the gospels record that Pilate did not find any basis for the charges against Jesus, I believe that Pilate did find him guilty of sedition, insurrection, directing people not to pay taxes to the Roman Empire, and claiming to be king of the Jews which is why, in all four accounts, a written “King of the Jews” sign is recorded. In John, the priests protest the sign, saying that it should read “*this man claimed to be the king of the Jews.*” If the charge against Jesus hadn’t been of political in nature, Pilate wouldn’t have bothered with the trial. He would have viewed the incident as a squabble within the Jewish community. The accusations brought against this man, however, said that he subverted the people, directed people not to pay taxes, and claimed to be the king of the Jews. We read in the gospels, however, that Jesus was an advocate for paying taxes, “*So give*



back to Caesar what is Caesar's, and to God what is God's." and he refused to be crowned king of the Jews:

After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world." 15Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

By refusing to be crowned king and by warning them against those who would falsely claim that Jesus is the messiah, he was not taking a stand against the Roman Empire or subverting people. Jesus's behavior and conduct do not warrant such accusations. We will address the matter shortly.

Christianity's unwavering belief in "crucifixion and resurrection" separates it from Islam. Billions of people disagree on this matter. It is the focal point of Christian ministries: a great person willing to sacrifice his own life to save humanity. What more could people wish for? Scores of movies were made about this alleged sacrifice, movies that inspire and bring tears to the eyes of millions all over the world.

What if Jesus was not crucified? What if there were scores of clues left in the New Testament, a text based on oral tradition, which show that Jesus was not crucified? Let us examine these points.

Two Jesuses

Every so often, new or old discoveries are revealed to us, shedding more light on the story of Jesus and bringing us closer to the truth. One discovery that has been recently brought to the attention of the public is that there were two individuals named Jesus. Both of them were under arrest at the same time. We have all read the story of Jesus before Pilate, and of Pilate asking the crowd who they wanted to be released,

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Jesus or Barabbas. We didn't know, however, that Barabbas' first name was Jesus, or "Yahushua/יהושוע" in Hebrew, a common name at the time.

Colossians 4

10My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You have received instructions about him; if he comes to you, welcome him.) 11Jesus, who is called Justus, also sends greetings. These are the only Jews among my co-workers for the kingdom of God, and they have proved a comfort to me.

Acts 13

6They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus,⁷who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God.

As such, it is not strange that there was another Jesus in jail at the time of the arrest of Jesus, the king of the Jews. It seems, however, that someone decided that there should only be one Jesus at that time and place, which is why the first name of Barabbas was omitted from the text.

According to J.R. Lucas, the name Jesus Barabbas was reduced to Barabbas in the 3rd century.

Origen, in the early Third Century AD, noticed after he had moved to Palestine, that the local copies of the Gospel read 'Jesus Barabbas' whereas in Alexandria they had all simply read 'Barabbas'. It was incongruous, he thought, for the sacred name of 'Jesus' to be given to a criminal, and concluded that the correct reading was just 'Barabbas'. Christians throughout the Gentile world would have thought the same, but the first readers



of St Matthew's gospel were Jewish Christians, who would have known of others called `Jesus' besides Jesus of Nazareth. Texts of St Matthew circulating in Palestine could have preserved an original reading that Gentiles found incongruous.²⁴

Matthew 27

16At that time they had a well-known prisoner whose name was Jesus Barabbas. 17So when the crowd had gathered, Pilate asked them, “Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?”

The following verses of Matthew 27:16-17 are taken from Novum Testamentum Graece.

16εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν]
Βαραββᾶν.

17συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

Barabbas is a compound word made of Bar = son, Ab = father, and the Aramaic definite suffix, -as. This Jesus is thus called “Jesus, son of the father”. With that being said, we now have a Jesus who is accused of claiming to be the king of the Jews, the messiah, and a Jesus (son of the father) who, according to Mark and Luke, is accused of insurrection and murder. Matthew does not mention what the charges against Jesus Barabbas were. He simply describes him as a “*well-known prisoner*”. The gospel of John briefly mentions that Jesus Barabbas had taken part in an uprising. I believe that Jesus Barabbas was not accused of murder. Had he been accused of murder, Pilate would not have offered to release him. He would have offered a prisoner accused of minor charges, instead.

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The Jesus who was standing before Pilate was accused of claiming to be a king, subversion, and against paying taxes. This Jesus was defiant of Pilate, his answers rebellious. As such, it is hard to believe that Pilate would find him not guilty, despite what the authors of the gospels recorded. In reality, not only did Pilate find him guilty, he also placed a mocking and/or warning sign on the cross that read “*This is the King of the Jews*”, before crucifying him. Pilate released Jesus, son of the Father, at the crowd’s request.

It is important to mention that in Middle Eastern culture, unlike the western culture, a person is identified by his first name and his father’s name. In the West, a person is identified by his first name and his last name. As such, and since Jesus Barabbas was born without a human father, he was identified as Jesus son of the Father.

Jesus, son of the Father, was probably arrested after the “triumphant” entry into Jerusalem. This event could have been seen as an uprising, which might have led to his arrest, later, by the Roman soldiers. In John 18:2 and 12, it is reported that a “*detachment of soldiers and some officials from the chief priests and the Pharisees*” came to arrest Jesus. In John 18:12, “*Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus*”. This confirms the possibility of Jesus’s entrance into Jerusalem having been seen as an uprising or disturbance of the peace. Otherwise, the Roman soldiers would have had no cause to arrest him. If the issue involved a dispute over religious matters within the Jewish community, the Romans wouldn’t have interfered.

It seems that, after investigating, they realized that this Jesus was claiming to be a prophet, and that his entrance into Jerusalem had no political ramifications. If Jesus, son of the Father, had truly participated in an uprising, or if he had committed a murder, Pilate would not have offered to release him. Had this Jesus revolted against the Roman Empire and committed murder, Pilate would have crucified him with the



other Jesus, the one who claimed to be the king of the Jews, directed people not to pay taxes, and seems to have fought against the Roman Empire. I would not be surprised if the Jesus who was claiming to be a messiah, the king of the Jews, and inciting sedition, had led a failed uprising against the Romans that ended in him being on the cross. His fate made him question God, and that is why he yelled, “*My God, my God, why have you forsaken me?*” A real messiah or a messenger of God would not utter these words. He would surrender to the will of God no matter what and never question Him exactly as Jesus surrendered to the will of God at Gethsemane.

(156) And [We cursed them] for their disbelief and their saying against Mary a great slander,

(157) And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but it looked that way to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

(158) Rather, Allah lifted him to Himself. And ever is Allah Exalted in Might and Wise. (Quran 4)

The Crowds Loved Jesus

The gospels reveal that the crowds and the average Jews loved and followed Jesus. We read about the 5,000 who were following and learning from him, and about the Jewish elders’ desire to arrest him but their inability to do so because of fear of the crowds. John writes, “Look how the whole world has gone after him.” It is clear from the verses above that many Jewish people believed in the message of Jesus. On the

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other hand, many priests and teachers of the law did not, primarily because believing in Jesus's message would have introduced a "gentile" messiah and deprived them of their authority. With that being said, it is strange to believe that the crowds who loved Jesus demanded his death.

When Pilate asked them who to release, they reportedly all yelled, "Jesus Barabbas" because they loved this Jesus, son of the Father, and his teachings. They believed that he was a prophet, which is why they demanded his release. The only way we can make sense of their behavior without negating their previous support of Jesus is to realize that Jesus Barabbas, or Jesus son of the Father, was the real Jesus, whom they loved and followed. As such, the true Jesus was not the one who claimed to be a messiah, the king of the Jews, advocated subversion and directed people not to pay taxes. The Romans crucified this Jesus, on political charges, as a punishment and a warning by the Romans to the Jews. That is why they nailed a sign, King of the Jews, on the cross to mock the Jews.

In Mark, the oldest of the four gospels, the sign read simply, "*THE KING OF THE JEWS.*" Luke adds two more words, "*THIS IS THE KING OF THE JEWS.*" Matthew makes sure to include Jesus name in the sign, "*THIS IS JESUS, THE KING OF THE JEWS.*" In Mark and Luke, the sign could refer to anyone. In Matthew, it could refer to anyone named Jesus at the time. John, the newest of the gospels, feels he should make it clearer as to the identity of this Jesus. His sign reads, "*JESUS OF NAZARETH, THE KING OF THE JEWS.*" If there were a fifth gospel, I wouldn't be surprised if the fifth sign said, "*JESUS OF NAZARETH, THE KING OF THE JEWS, HIS MOTHER IS MARY, HE WAS BORN IN BETHLEHEM AND HAD TWELVE DISCIPLES.*" You get the point. Every author improves on the previous one and makes up his own version, claiming it is the word of God.



The real Jesus is Jesus Barabbas who, fatherless, was called son of the Father. He was released because his crime was not political and the people demanded his release.

To say that the Jewish elders and priests convinced the people to ask for the death of the Jesus on trial is not plausible. The average Jew disliked the elders, primarily because of their greed and the burden they placed on the people. In comparison, they loved and supported Jesus because he interpreted the law in a different way, preaching a message about mercy and loving-kindness. We read in Hosea 6:6 that God desires loving-kindness over sacrifices and that He desire for people to know Him, rather than burnt offerings. The crowd would not ask for the death of the man they loved, of the man they believed to be a prophet of God. The Jewish elders were shown to fear the crowd, even when they tried to arrest the disciples of Jesus. We read in Acts 5:17-26 that, when the captain of the temple and his officers tried to arrest the disciples, they did it without force *“because they feared that the people would stone them.”*

A large number of people loved Jesus and the disciples. They followed them everywhere, listening to and learning from them. They were willing to fight the captain and the officers to defend the disciples. When the crowds asked for Jesus Barabbas, son of the Father, to be released, they asked for the Jesus they loved, not the criminal portrayed in the gospels.

The verses below prove the love the crowds had for Jesus. Such love could not transform into a desire to see him dead.

Matthew 21

6The disciples went and did as Jesus had instructed them. 7They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. 8A very large crowd spread their cloaks on

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the road, while others cut branches from the trees and spread them on the road.

Matthew 21

45 When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them. 46 They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.

Mark 3

7 Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. 8 When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. 9 Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him.

Mark 7

36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. 37 People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

Mark 11

18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

Mark 12

37 The large crowd listened to him with delight.



Mark 14

*1*Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. 2 “But not during the festival,” they said, “or the people may riot.”

Luke 8

*4*While a large crowd was gathering and people were coming to Jesus from town after town.

Luke 9

*18*Once when Jesus was praying in private and his disciples were with him, he asked them, “Who do the crowds say I am?”
*19*They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.”

Luke 14

*25*Large crowds were traveling with Jesus, and turning to them he said:

Luke 19

*37*When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

Luke 20

*19*The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.

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Luke 22

6He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

John 8

30Even as he spoke, many believed in him.

John 12

17Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. 18Many people, because they had heard that he had performed this sign, went out to meet him. 19So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

His Prayer was Heard

Three of the gospels, Matthew, Mark, and Luke, mention Jesus praying the night before his arrest. They draw a clear picture of someone who was terrified of being caught and killed. He begs God to save him and not let him die. It is a picture of a mortal, one who dreaded the idea of torture and death. It is not the picture that Christians would have us believe in, of a willing "son of God" who came to be crucified, delivering humanity from sin and giving them eternal life.

Matthew 26

36Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray." 37He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. 38Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."



Jesus asks three of his disciples to guard him and to keep watch. He knew that the Romans and the hateful elders were looking for him after the “triumphant” entrance to Jerusalem. He feared being tortured or killed. He was “*sorrowful and troubled*”. He said that his soul was overwhelmed with sorrow, to the point of death.

39Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Jesus moves away from the three guards. He wanted to pray, and his supplication was private. He falls to the ground and lies prostrate in worship to the One who can save him. He asks God to save him, but, like one who believes in the One who controls everything, Jesus submits to the will of God. If God willed this to happen, Jesus would obey Him. Nothing could happen without the will of God.

He returns to find the guards asleep. Unhappy, Jesus rebukes them, “Couldn’t you men keep watch with me for an hour?” His anger, mixed with stress, keeps him from acknowledging them by name. As such, he refers to them as “*you men*”, disappointed that they had not been keeping guard.

40Then he returned to his disciples and found them sleeping. “Couldn’t you men keep watch with me for one hour?” he asked Peter.⁴¹ “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

Once again, he goes to pray. He asks God to save him and not let him fall into temptation. As a submitter to the will of God, however, he says, “*may your will be done.*”

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42He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

When Jesus goes back, he once again finds the guards sleeping. It is clear that the prayer lasted for quite some time, unlike the description in the text. A one-sentence prayer wouldn't last long enough for the guards to fall asleep. Jesus took his time. When he found them sleeping, being a man of great moral character and mercy, he did not wake them up. He must have felt sorry for them. I would assume that they were exhausted after running away and hiding from the Romans and the elders. Jesus then goes on to pray for the third time, asking to be saved.

43When he came back, he again found them sleeping, because their eyes were heavy. 44So he left them and went away once more and prayed the third time, saying the same thing.

The narration in the three gospels remains the same: Jesus praying to be saved, yet submitting to the will of God.

Mark 14

32They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." 33He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 34"My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch."

35Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. 36"Abba, Father," he



said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will."

37Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Couldn't you keep watch for one hour? 38Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak."

39Once more he went away and prayed the same thing. 40When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

In Luke 22, the story is shorter and contains one major difference. An angel appears before Jesus to strengthen him. Jesus was very afraid. His sweat was likened to drops of blood. He was sweating so profusely that his sweat was falling to the ground. This is not the image of a man willing to die. The question arises: if an angel had appeared before him, giving him strength, why would he still be in anguish? It is noteworthy to mention that verses 43 and 44 are missing from many early manuscripts. An angel strengthening the "son of God" is a weak argument. The "son of God" would be the one to give an angel strength, not the other way around.

39Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40On reaching the place, he said to them, "Pray that you will not fall into temptation." 41He withdrew about a stone's throw beyond them, knelt down and prayed, 42"Father, if you are willing, take this cup from me; yet not my will, but yours be done." 43An angel from heaven appeared to him and strengthened him. 44And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

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If the story of the angel is true, then I believe that the angel came to Jesus to tell him that God had heard his prayer and that he would be saved, just as we read in Hebrews 5:7.

During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

It is important to understand how the phrase “*he was heard*” is used and understood in the Hebrew Bible and the Semitic culture of the time. The sentence implies not only that God had heard Jesus’s prayer, because God hears at all times, but also that God answered his prayer and will grant him what he asked for. This is similar to Abraham’s prayers for a son being answered when God blessed him with Ishmael, whose name means “God heard”. Here are some examples in both the New and the Old Testament that prove this point.

Luke 1

11Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12When Zechariah saw him, he was startled and was gripped with fear. 13But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.”

Genesis 21

17God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, “What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies”



there. 18Lift the boy up and take him by the hand, for I will make him into a great nation.”

Exodus 3

7And the Lord said, "I have surely seen the affliction of My people who are in Egypt, and I have heard their cry because of their slave drivers, for I know their pains.

ז וימר יהוה ראה ראיתי את עני עמי אשר במצרים ואת צעקתם שמעתי מפני
נגשיו כי ידעתי את מכאביו

8I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land

ח וארד להצילו | מיד מצרים ולהעלותו מן הארץ והוא אל ארץ טובה

Exodus 16

11The Lord said to Moses, 12“I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.’ ”

Deuteronomy 26

7Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil and oppression. 8So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders.

2 Kings 20:

4Before Isaiah had left the middle court, the word of the Lord came to him: 5“Go back and tell Hezekiah, the ruler of my people, ‘This is what the Lord, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you.

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Also, Exodus 2:23-25, Judges 13:8-14, 2 Samuel 22:7, 2 kings 19:20. A search would reveal many other such examples. Whatever truth survived, after being transmitted through oral tradition, brings us closer to the truth about Jesus and his story. Hebrews 5:7 is an example of such a verse, with God hearing Jesus's prayers and answering them by saving him. The Romans ended up crucifying the other Jesus, not Jesus, son of the Father.

Bad Teacher or Stupid Disciples

While reading the gospels, one cannot help but wonder at the disciples' ignorance about Jesus's "death" and "resurrection" on the third day. The fact that the disciples were oblivious of this fictitious story makes it evident that Jesus never spoke of it. When we read about the state Jesus was in, in the garden of Gethsemane, we cannot but realize how afraid he was. He was unhappy with his disciples because they failed to keep watch. He was on his knees prostrating, asking God to save him. This behavior does not support the argument that Jesus came to be crucified for the sins of the world.

The fact that the disciples acted as if they had never before heard of Jesus's death and subsequent third-day resurrection poses a problem for the gospels and its authors. To cover the inconsistencies and explain the disciples' apparent lack of knowledge, the authors of the gospels make them appear ignorant and uneducated. Whenever Jesus speaks of

his "death" and "resurrection", the disciples appear confused, seemingly unable to grasp the two concepts. The following statements are not only clear, but also detailed:

Mark 8

31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and



the teachers of the law, and that he must be killed and after three days rise again.

Mark 9

He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.”³²But they did not understand what he meant and were afraid to ask him about it.

Mark 10

Again he took the Twelve aside and told them what was going to happen to him. ³³“We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

Matthew 16

²¹From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

Matthew 17

²²When they came together in Galilee, he said to them, “The Son of Man is going to be delivered into the hands of men. ²³They will kill him, and on the third day he will be raised to life.”

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Matthew 20

18*"We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death 19and will hand him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"*

Luke 9

22*And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."*

Luke 9

While everyone was marveling at all that Jesus did, he said to his disciples, 44*"Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men."* 45*But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.*

Luke 18

31*Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. 32He will be delivered*

over to the Gentiles. They will mock him, insult him and spit on him; 33they will flog him and kill him. On the third day he will rise again."

34*The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.*



Even after the alleged “death and resurrection” of Jesus, the disciples fail to fully understand it. John provides his own explanation for this.

John 20

9(They still did not understand from Scripture that Jesus had to rise from the dead.)

The behavior of the disciples leads us to one of three conclusions: Jesus was a bad teacher, the disciples were exceedingly ignorant, or these predictions-of-death and resurrection stories never happened. A great man like Jesus would not be a bad teacher and he would not choose below average disciples to spread his message. These stories are either lies passed down through oral tradition, a lie told by the author of Mark, or redactional work done by the other authors of the gospels.

The fact remains: the students did not believe that Jesus had been seen alive because they thought he had been crucified. This is why Jesus walked in disguise. This is why he had to show his disciples his hands, free of holes, to prove to them that it was not him who had been crucified on the cross. He even asked them for food, proving that he was hungry. John, written about 60 years after Jesus, invents the story of doubting Thomas to show that there were holes in Jesus’s hands because he had been the one crucified on the cross, not another. Thus, it can be concluded that the story in Luke 24 is closest to the truth.

The Story of Doubting Thomas

According to the gospels, Jesus was resurrected on a Sunday. It seems as if many disciples did not believe this, however, which brings us to an in-depth analysis of the nature of the disciples. Did Jesus deliberately pick the most stupid people as his disciples? According to the

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gospels, he did. The writers of the gospels painted the disciples as ignorant men who were unable to understand the teachings of Jesus. Even after asking Jesus for clarifications, they failed to grasp his teachings. Why? Back then, many people denied the crucifixion and resurrection, including the disciples. As such, I believe that the writers deliberately chose to portray the disciples as ignorant and uneducated, to show that they did not understand what Jesus was teaching them and thus justify their rejection of the resurrection.

In Matthew 28, after the alleged crucifixion, eleven disciples go to Galilee to meet with Jesus. They see him there and yet, according to Matthew, “some doubted”.

16Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17When they saw him, they worshiped him; but some doubted.

In Arabic, the word “some” refers to a number between three and nine. Oxforddictionaries.com and dictionary.com define “some” as a considerable amount, or as a number of something.

a considerable amount or number of.

‘he went to some trouble’

‘I’ve known you for some years now’

unspecified but considerable in number, amount, degree, etc.:

We talked for some time. He was here some weeks.

With this in mind, instead of taking “some” to mean nine, I will accept it to mean around five or six. Five or six disciples, if not nine, out of the eleven doubted the resurrection, according to the “Matthew”.

In Mark, the disciples did not believe Mary when she told them that she had seen Jesus. Jesus appears to two of the disciples, but the



rest do not believe it. Then, Jesus appears to the eleven. It seems that the disciples had no prior knowledge of a “crucifixion or resurrection”. Some might have thought that Jesus was crucified. They were shocked because they did not expect that. Furthermore, they did not believe in each other’s words when some claimed to have seen Jesus after the “crucifixion”.

Mark 16 [The earliest manuscripts do not have verses 9–20.]

11When they heard that Jesus was alive and that she had seen him, they did not believe it.

12Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13These returned and reported it to the rest; but they did not believe them either.

14Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

In Luke, Jesus appears to two disciples, but they fail to recognize him. They tell him about the “crucifixion” and how they were hoping that this Jesus of Nazareth was the one to “redeem Israel”. They believed him to be a “prophet, powerful in word and deed before God”.

Luke 24

They stood still, their faces downcast. 18One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

19“What things?” he asked.

“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. 20The chief priests and our rulers handed him over to be sentenced to

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death, and they crucified him; 21but we had hoped that he was the one who was going to redeem Israel.

Later on, Jesus appears before his close disciples. They panic, thinking that they have seen a ghost because they thought Jesus had been “crucified”. Jesus assures them that it is him, that he is not a ghost. He shows him his hands and feet. They are ecstatic with happiness, rejoicing at the good news. Then, Jesus asks them for food because he was hungry. They give him a boiled fish and he eats it.

Luke 24

36While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”

37They were startled and frightened, thinking they saw a ghost. 38He said to them, “Why are you troubled, and why do doubts rise in your minds? 39Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.”

40When he had said this, he showed them his hands and feet. 41And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” 42They gave him a piece of broiled fish, 43and he took it and ate it in their presence.

The passage above contains many revealing words, and here is my interpretation of them: when the other Jesus was crucified, the disciples thought it was their Jesus, son of the Father. This caused them to flee in shock, unable to grasp what they thought had happened. Then, after his release, the real Jesus son of the Father appears before them. Because they believed him dead, the disciples cannot believe what they are seeing. They thought he was dead, not resurrected. Jesus, in turn, tells them



that he was not the one crucified and, as proof, he shows them his hands and feet, void of any wounds or scars. No marks of crucifixion mar his skin. The disciples can feel, touch, and see that he is real. It was not their Jesus who had been crucified. He is alive.

Our Jesus is a man, one who is exhausted and hungry after his imprisonment. He asks his disciples for food and they feed him. If a “resurrection” had taken place, why would Jesus be hungry? A person who defeats death cannot resist a little bit of hunger? Once again, the fabricated “teachings” of Jesus, the ones proclaiming that he must suffer, die, and rise again, were unfamiliar to his disciples. This is why they were shocked when they thought he had been crucified, and they were even more shocked to see him alive and well. Not many knew that Jesus was alive, which is why his appearance was kept secret. He was still afraid of the elders and of the high priest who had conspired to kill him.

Written after Luke, around 90 AD, John attempts to “fix” the issue concerning Jesus’s hands and feet. He feels the need to mention the presence of holes in Jesus’s hands and side. As such, John alters the event, adding the fictional story of Thomas. Not only does Thomas see the holes in Jesus’s hands and side, he also wants to put his fingers there, to prove that the holes are not just a figment of his imagination. I cannot help but wonder: why would a “resurrected” person, one who defeated death, still have holes in his hands and side? He defeated death, so it makes sense that he would defeat his wounds, as well. I wonder: did Thomas also smell the body of Jesus, to see if there was a still a lingering

smell of decay on his skin because, if his wounds were still open, the smell of decay would have permeated the air, as well.

The story of doubting Thomas is a figment of the imagination of the author of John. I am certain that he had prior knowledge of the story in Luke, making him want to close the “holes” in Luke’s story. If he didn’t alter the text a little bit, someone like me might say that Jesus was

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showing the disciples his unmarred skin to prove to them that he had not been crucified. The author of John did not want this to happen. Thus, he goes even further by plainly having Thomas call Jesus "God". John, the newest of the gospels, is fabricating stories and passing them on as the truth about Jesus.

John 20

24Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. 25So the other disciples told him, "We have seen the Lord!"

But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe."

26A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" 27Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

Lest the Last Error Shall be Worse than the First

Matthew 27

62Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.



The English Revised Version, King James Bible, the Holy Scriptures (Jubilee Bible 2000), American King James Version, American Standard Version, Webster Bible Translation, and English Revised Version translate the last part of verse 64 pretty much the same: *“lest the last error shall be worse than the first.”* What first error are they referring to? According to them, Jesus is crucified, so what first error did they commit? I believe that they had come to the realization that the person who had been crucified was not the Jesus they intended to crucify. They realized that the Jesus who claimed to be the son of the Father was released and the Jesus who was leading an insurrection was crucified. They worried that the followers of this Jesus, who claimed to be a messiah, might take the body and create a bigger problem than before.

Nor a son of man that he may change his mind

One of God’s main attributes is that He never changes because if He would, we would be in deep trouble. If God changes his mind, he might decide to reward the evil ones and punish the faithful believers.

To change means to become different. Change can either be for something better or for something worse. If someone changes, it means that they either became a better or a worse person than before. Since God is perfect as He is, He does not change. His will is the same as before creation. His attributes existed within Him for ever. He does not gain a new attribute, nor does He lose one.

When God says that no one will be accountable for the sins of others, His law is absolute. Imagine being punished because someone else stole something from a different city or country. Imagine being imprisoned because your neighbor refused to pay his taxes. God is just, as are his laws. No court of law would punish an innocent, even if he or

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she volunteers. To punish someone for another person's sins or crimes is not justice, not even by human standards, let alone God's. Imagine a society where the rich can incite someone to pay for their crimes at judgment day. If that would happen, justice would cease to exist.

Ezekiel 18

19“Yet you ask, ‘Why does the son not share the guilt of his father?’ Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live. 20The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them.

Deuteronomy 24

16Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.

This is the ultimate justice. Everyone will pay for his own sins. No one, not even one who is willing, can pay for the crimes and sins of others. If this could happen, there would be no justice in the world. God is the source of justice. If God is not just, then who is? If God has set this law for us, why would he send someone to bear the guilt of others? Why would God send a person to die for others when He says that *“the one who sins is the one who will die”*? The fantasy of someone dying for our sins will lead us to damnation. We are accountable for our actions in this world, as well as the next. The idea of God sending Jesus, even if he accepted this mission, to die for our sins is the opposite of justice. It is against God's law, a law that He Himself gave us.



As such, either the Old Testament is wrong on this issue, which makes the New Testament wrong since the latter is based on the former, or the Old Testament is right, which makes the New Testament wrong. Either way, any sane person knows that justice is served when the sinner or criminal is the one who pays for his crimes or sins. Only a pagan will believe that he can buy himself out of sin by paying for someone else to bear it. It is interesting that “sin-eaters”, after being paid to bear the sins of the deceased, ate bread and drank beer as a way of transferring sins from the dead to themselves.

God stopped Abraham

God never intended for Abraham to follow through with the sacrifice of his son. As stated earlier, God is just to everyone, believers or non-believers. He is also merciful and loving of those who believe in him. Abraham prayed for a long time for a son. It would have been unimaginable if God had let Abraham follow through with the sacrifice and kill his son. God wanted to test Abraham, to see how much Abraham loved Him. The most treasured thing to a father is his son, especially if he has only one. He would give his own life to defend his son's.

Yet, Abraham's love for God was immeasurable and, as such, he obeyed, knowing that God is the creator of everything and that He is the only true God deserving of worship and obedience. For Abraham, as well as other believers, God is to be obeyed, no matter what. He is the king of the world. So, God tested Abraham, and this test became a lesson to us all. God knows how Abraham will respond to His command. God stops Abraham and ransoms his son with a great ram.

God never advocated for human sacrifices. Pagans were the ones who believed that their gods demanded human sacrifices. The true God, however, does not require such sacrifices.

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Deuteronomy 12

30 beware, lest you be attracted after them, after they are exterminated from before you; and lest you inquire about their gods, saying, "How did these nations serve their gods? And I will do likewise."

ל' השמר לך פן תנקש אחריהם אחרי השמדם מפניך ופן תדרש לאלהיהם
לאמר איכה יעבדו הגוים האלה את אלהיהם ואעשה כן גם אני

31 You shall not do so to the Lord, your God; for every abomination to the Lord which He hates, they did to their gods, for also their sons and their daughters they would burn in fire to their gods.

לא לא תעשה כן ליהוה אלהיך כי כל תועבת יהוה אשר שנא עשו אלהיהם כי גם
את בניהם ואת בנותיהם ישרפו באש לאלהיהם

The Bible calls human or child sacrifice “*an abomination to the Lord which he hates*”. He commands the believers not to do for him as the pagans did for their gods. God hates such practices because He is merciful. If God hates human sacrifice, why would He sacrifice Jesus? You can twist things to suit your own agenda, but the truth remains; God never required human sacrifice. A fundamentalist might say that Jesus is part god, so the sacrifice was that of a god, not a human. This is child’s reasoning. God does not die, so even if Jesus had two natures, the human nature would be the one to suffer and die, not the god. So, if you feel obliged to worship the one who allegedly sacrificed himself for you, worship a human, not a god. God does not die, suffer, or feel pain.

The Secret “Resurrection”

According to the four gospels, after his alleged resurrection, Jesus appeared to a handful of people. In John 14, one of the disciples of



Jesus asks Jesus a question. Jesus does not acknowledge the question because he never answers it. John records a reply, but it has nothing to do with the question asked.

22Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

23Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. 24Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me."

This question seems out of place, and I believe it is. What did Judas mean? Was this question put in the wrong place by the author, or by whoever related the story? The question brings to mind the secret appearances of Jesus after his alleged crucifixion. Since the question is left with no answer, I believe it is out of context. It should have been asked after Jesus appeared, in secret, to the disciples. Judas was asking why Jesus never showed himself to anyone else. The answer is simple: Jesus, like his disciples, still lived in fear of the high priest and elders of the Jewish community.

John 20

19On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" 20After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

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A person who has risen and defeated death should not worry. He should have the freedom to show himself to the whole world because his presence would be the ultimate proof of his “miraculous resurrection”. John mentions the “resurrection” and other miracles performed by Jesus because he wants us to believe that Jesus is the messiah, “the son of God”. He alters events, coming up with the unique story of Doubting Thomas, and shuffles sentences in an attempt to persuade the reader of the validity of his writings.

John 20

30Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. 31But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

In John, Jesus appears only to Mary Magdalene and his disciples. Those disciples, I believe, were only eleven in number, mostly because the room they were in would not have been enough for hundreds. In addition to this, the disciples were hiding from the Jewish elders, so it would not have been wise to move around or hide in large numbers. These disciples were most certainly the original ones so, together with Mary, Jesus appeared to twelve people.

In Matthew 28, “the angel” tells Mary Magdalene and the other Mary that Jesus is traveling to Galilee ahead of the disciples. Jesus meets the two women and repeats the words of the angel. It appears that there was no communication between Jesus and “the angel”. One of them could have told the two women what to do. Either way, they pass on the message to the “eleven disciples” and they, in turn, go to meet Jesus in Galilee, away from danger. As such, according to Matthew, Jesus appeared to thirteen people.



5The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. 6He is not here; he has risen, just as he said. Come and see the place where he lay. 7Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

8So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. 9Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. 10Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”

.....

16Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17When they saw him, they worshiped him; but some doubted.

In Mark 16, there are three women present, not just one as in John, and not two as in Matthew. An angel, I presume, told them to go and tell

“his disciples and Peter” that Jesus will meet them in Galilee. They appear shocked, so someone must have forgotten to tell them that Jesus will “rise”. The news caused them to flee. They did not deliver the “angel’s” message to the disciples because the oldest manuscripts of Mark end there. For the sake of seeing how many people Jesus appeared to, however, let us continue. According to the added verses, Jesus first appeared to Mary, then to two of his disciples, before finally appearing to all eleven. This means that twelve people saw Jesus after the “resurrection”. It also seems as if no one had told them that Jesus will be “resurrected” because at first, they did not believe Mary and the two disciples.

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The news of this alleged “resurrection” seems new even to the closest of Jesus's disciples, the ones who spent about three years with him, listening to him talk allegedly about being killed and resurrected on the third day. Jesus appears to have picked the worst disciples, ones who did not know that he would “die” and “on the third day he will rise again”.

Jesus’s disciples did not believe in the sightings of Jesus after the “crucifixion” incident because they had never before heard him speak about his death or resurrection. The disciple must have thought that he had been crucified, which would explain their shock at learning that he had not died on the cross.

6“Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. 7But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’ ”

8Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. 11When they heard that Jesus was alive and that she had seen him, they did not believe it.

12Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13These returned and reported it to the rest; but they did not believe them either.

14Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

Luke attempts to make it clear to his reader, Theophilus, that it was the disciples’ mistake and ignorance that resulted in them not knowing that



Jesus will rise again. This time, two “angels” appear to an unspecified number of women, women who came to anoint Jesus on Sunday. The angels remind the women of what Jesus had told them earlier about his death and resurrection. Suddenly, the women remember. If Jesus had told me that he would die and resurrect on the third day, I, for sure, would have remembered something as significant as this. Anyone else would have, too, except those who had never heard Jesus telling such stories.

4While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. 5In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? 6He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 7‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” 8Then they remembered his words.

The three women, accompanied by others, go and tell the “eleven” disciples what they had seen and heard. The disciples, however, “*did not believe the women, because their words seemed to them like nonsense.*” For them, the information was nonsense because it was unfamiliar. They

had never heard Jesus talking about such events. Peter, the “*rock*” Jesus will build his church upon, doesn’t believe the news either. He runs and, when he finds the tomb empty, he leaves “*wondering to himself what had happened*”.

12Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

Who was Crucified?

Peter, the one Jesus praised for “knowing that Jesus was the messiah, the son of the living God,” did not know why the tomb was empty. He did not know what had transpired because he had never heard Jesus speak about crucifixion and resurrection.

Matthew 16

17Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. 18And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Later on, on the road to Emmaus, Jesus appears to two of the disciples but they do not recognize him. I believe that they did not recognize Jesus because he was in disguise, fleeing Jerusalem on the way to Galilee, away from danger. Again, Luke shows that the disciples were ignorant, unable to understand. Luke has Jesus remind them of his words, calling them fools for not understanding.

Luke 24

25He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26Did not the Messiah have to suffer these things and then enter his glory?” 27And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

According to the verse above, although Jesus explains everything, they still fail to recognize him. If someone called me “foolish”, I would have demanded an apology, unless the words came from a person I love and



respect. This “stranger” calls them foolish and they seem to accept the word, not questioning it. They keep going as if nothing had happened, even inviting him to stay with them for the night. They do not recognize his voice or anything about him. Only when he breaks the bread do they realize that it was Jesus. Once they recognize him, he “*disappeared from their sight*”. Did he eat the bread before he “disappeared”? If this were a sci-fi story, critics would have pointed out its many inconsistencies. It would have gotten bad reviews because of the characters’ stupidity and the limited imagination of the author.

30When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. 31Then their eyes were opened and they recognized him, and he disappeared from their sight.

Later on, Jesus appears to the “Eleven” disciples in Jerusalem. He provides explanations for them. According to Luke, Jesus appeared to the eleven disciples and an unspecified number of women. To round the number, let us assume that he appeared to nine women. As such, twenty people saw Jesus after the alleged “resurrection”.

36While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”

It is clear that the disciples had never before heard of Jesus’s “resurrection”. I believe that, by “resurrection”, the writers were referring to the secret appearances of Jesus, who went into hiding after the crucifixion of the other Jesus. Our Jesus was afraid that it might become known that he was not the one crucified. If that was to be known, the Jewish elders and those who had tried to kill him before would once again come after

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him. In Mark, Jesus is reported to have appeared “in a different form” to two of his disciples. “Different form” is nothing but in disguise.

Mark 16

11When they heard that Jesus was alive and that she had seen him, they did not believe it.

12Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13These returned and reported it to the rest; but they did not believe them either.

The fear caused Jesus to keep his identity hidden and appear in disguise to those closest to him, such as to the two disciples on the way to Emmaus, and to Mary, who mistook him for a gardener because he was disguised as one. Unlike the story of the two disciples on the way to Emmaus, however, the moment Jesus called Mary by name, she knew it was him. Anyone who knew Jesus would not fail to recognize his voice. This Mary, unlike the made-up story of Thomas, calls him “Rabboni”, or teacher. Like any messenger of God, Jesus was a rabbi or a teacher not a son of God who came to bear the sins of the world.

Just as Moses lifted up the snake

John 3

14Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up.

Similar to the question asked by Judas, the one centered on Jesus’s reasons for appearing only to the disciples and not to everyone else, the verse above has also been taken out of context or misplaced.



John 14

22 Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

In the section "A Son of Man", we have established that the authors of the gospels mistakenly, or purposefully, made the saying about the son of man seem as if Jesus was referring to himself. We established that Jesus was not the son of man in question. Here, too, the author is confused about the identity of the son of man.

I believe that Jesus is saying, *"Just as Moses lifted up the snake in the wilderness, so I must be lifted up."* This statement must have been spoken after the crucifixion of the other Jesus. Here, Jesus is telling his disciples that he *"must be lifted up"* because, if the Jewish elders find him, they will try to kill him again. Some Christians say that this verse refers to a story in Numbers 21:6-9, where God sends serpents to bite the Jewish people. They ask Moses for help. God tells Moses to create a statue of a serpent and put it on a pole. According to Numbers, God says *"Make yourself a serpent and put it on a pole, and let whoever is bitten look at it and live."* This story, however, goes against the second of the Ten Commandment of not creating a graven image. Why would God make people think that, by looking at an image of a serpent, they will be healed? Doesn't that go against God's teachings? Of course it does. God would not make people think that an image of a serpent is capable of healing them. Not only does God abhor such a thing, he also specifically commanded people not to make a graven image. This is the second of the Ten Commandments listed in Exodus 20.

4 You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.

ד לא תעשה לך פסל / וכל תמונה אשר בשמים / ממעל ואשר בארץ מתחת

The staff of Moses represents the real background of Jesus's saying. In the Old Testament, it is Aaron who handles the staff. Here is the version in the Quran 20:17-21.

(17) *And what is that in your right hand, O Moses?"*

(18) *He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."*

(19) *[Allah] said, "Throw it down, O Moses."*

(20) *So he threw it down, and thereupon it was a snake, moving swiftly.*

(21) *[Allah] said, "Seize it and fear not; I will return it to its former condition."*

When Moses cast down the staff, it turned into a snake. Moses feared it because it wasn't something he had expected. God told him to lift it up and not fear it. Moses trusted God. Jesus, in turn, trusts God and God will save him from death at the hands of the Jewish leaders. God will lift him up, just like Moses lifted the snake in the wilderness.

(158) Rather, Allah lifted him to Himself. And ever is Allah Exalted in Might and Wise. (Quran 4)

Some say that the Greek word "lift" can also mean to exalt or to praise, so the verse means that Jesus must be praised. In this case, you would have to accept that Moses praised the snake, as well. This is how Jesus would word the sentence if the meaning of "lift" is praise:



Just as Moses praised the snake in the wilderness, so
the Son of Man must be praised.

No sane person would think that the great messenger of God, Moses,
praised the snake.

Three Days and Three Nights

The subject of the three days and three nights that Jesus was supposed to have prophesized about has been dealt with many times, even by Christians themselves. No matter how hard Christians try, they cannot resolve the problem of coming up with an explanation for the three days and three night during which Jesus was supposedly dead. The best they can come up with is three days and two nights and even that explanation is reached after stretching and twisting things around. They consider even an hour of a day as one full day.

Matthew 12

40For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Jesus was supposedly crucified on Friday, so they count it as one full day. Saturday is the second day. He was allegedly “risen” early Sunday morning but they count it as full day. Friday night is the first night. Saturday night is the second night. The third night is missing.

According to John 11, Jesus considers a day to last for twelve hours, ergo a night is twelve hours, too.

9Jesus answered, “Are there not twelve hours of daylight?”

Who was Crucified?

So, when Jesus says “three days and three nights”, he means just that: three days and three nights. According to the author, the son of man is Jesus himself. This was proven to be false in the Son of Man section.

Then, according to the gospels, Jesus is to remain buried for three days and three nights. As far as Jesus is concerned, days and nights are 24 hours long. As such, Jesus was expected to be dead for seventy-two hours. Let us examine this.

According to Matthew 27:45-50, Jesus died on Friday at three p.m. In Matthew 28, Mary Magdalene and the other Mary find that the tomb empty on Sunday at dawn. So, it seems that Jesus has “risen” sometime during the night, while it was still dark. This means that Sunday could not be counted as one of the three days, leaving us with only two days and two nights, not three days and three nights. As such, Jesus was buried for a total of forty-eight hours, not seventy-two, which is still being generous because Friday was counted as a full twelve hours. Jesus, however, reportedly died at three in the afternoon. By the time they removed his body from the cross and prepared him for burial, at least three more hours would have passed. However, even if we consider Friday and Sunday to be full days, we are still twelve hours short.

Matthew 28

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

According to Mark 15, Jesus died at around three in the afternoon. The same is reported in Matthew, who copied the story from Mark. Mark 16 then reports that Mary came to the tomb just after sunrise, finding it empty. This means that Jesus has “risen” before sunrise, or maybe at the same time: the son rose when the sun rose.



2Very early on the first day of the week, just after sunrise, they were on their way to the tomb 3and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

We are still twelve hours short, even after counting Friday and Sunday as full days. According to Luke 23, the time of Jesus's death was around three in the afternoon. Luke 24 records that Mary visited the tomb very early in the morning on Sunday, but that it was empty.

1On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. 2They found the stone rolled away from the tomb, 3but when they entered, they did not find the body of the Lord Jesus.

Again, we are twelve hours short, despite counting Friday and Sunday as full days. Let us turn to John, to see if he gives us a different story. John 19 does not mention a time of "death". As with the invention of the story of Thomas, he comes up with something called "special Sabbath". Christians now try to use this fictitious Sabbath as a way of fixing the problem with the prophecy, but to no avail.

31Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

In John 20, Mary visits the tomb on Sunday, when it is still dark. This means that we can no longer count Sunday as one of the three days. If we count Friday as one full day, we have two days and two nights.

Who was Crucified?

1Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

Christians argue that they did not look inside the tomb, but this is child's play and I am not going to entertain it. Mary runs back to the disciples and tells them the story of the empty tomb. They run to the tomb but they, too, find it empty.

The three days and three nights are a false prophecy, falsely attributed to Jesus. Christians have to admit that, either Jesus was a false prophet because his words did not come to pass, or he never uttered the prophecy. The author of the gospel invented it or heard it through oral tradition, an unreliable source for facts. I choose the latter explanation. What about you?

Contradicting Stories about the Resurrection

Just search the Internet and you will find many contradictions concerning the resurrection. Was there one woman, two or more? Was the stone already rolled or did an angel appear, rolling it in front of them before sitting on it? Was there one angel or two? Did Jesus meet his disciples in Galilee, on the road to Emmaus, or in Jerusalem? Did he

have holes in his hands or not? Did Jesus eat the Passover meal with his disciples the night of the supposed resurrection, as stated in Matthew, Mark, and Luke, or did he die before the Passover dinner, as claimed in John?

If God inspired the gospels, we should have only one story. The "Holy Spirit" should know the story by heart, with no traces of confusion. As such, the gospels never claim to be the word of God. Take Luke, for example: he is simply writing a letter to Theophilus. Someone



must have liked what he read and decided to consider it the word of God. In truth, however, it was just an ordinary letter.

Good Friday

I believe the name stems from Jesus's release from prison. Over time, the meaning behind the name got distorted, until it became a symbol for Jesus "dying for our sins". If this was the case, Christians should have been happy with Jesus's alleged crucifixion. They should have thanked the Jews for "killing" Jesus, instead of persecuting them all throughout history. We would all still be condemned, because no one would have atoned for our sins, according to Christian theology.

The name, however, suggests that the Friday is "good" because Jesus was saved, not crucified. This must be why early Christians considered Pilate a saint. It is reported that the Greek Orthodox and Coptic churches named Pilate and his wife saints. I believe that early Christians knew that Pilate released Jesus the son of the Father and crucified the other Jesus, instead.

Paul's Gospel

In the section The Man Called Paul, it was proven beyond any doubt that Paul is a liar. Paul states that he is not lying four different times, on four different occasions. His claims can be found in Romans 9:1, 2 Corinthians 11:31, Galatians 1:20, and 1 Timothy 2:7.

I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—

Who was Crucified?

30If I must boast, I will boast of the things that show my weakness.31The God and Father of the Lord Jesus, who is to be praised forever, knows that I am not lying

20I assure you before God that what I am writing you is no lie.

1 Timothy 2

5For there is one God and one mediator between God and mankind, the man Christ Jesus, 6who gave himself as a ransom for all people. This has now been witnessed to at the proper time. 7And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.

Had Paul had a computer at the time, he would have inserted “*and a true and faithful teacher of the Gentiles*” immediately after “*a herald and an apostle*”. I assume he had no choice but to leave it as an afterthought. His declaration of honesty, however, is a clear indication of the contrary: he was lying, or at least people suspected that he was. This reminds me

of the comments of news reporters and comedians about Trump’s use of “Believe me!” Well, we all saw the results of that. It seems that the people, Paul was writing and preaching to, had doubts about his identity. They suspected that he was not a true apostle and, as such, they were skeptical about the messages he preached. In this case, Paul created a mediator between humans and God, a bald-faced lie.

Many people did not believe in him or in his message. This is why he feels it necessary to confirm, time and again, the honesty behind his words. The fact remains, however, that he preached differently from the rest. He preached his own gospel, a gospel that, according to him,



he received directly from Jesus. He boasts that his gospel is unique, different from the others, because the source of it is Jesus himself. No matter how hard Christians try to make it seem as if Paul preached the same gospel, anyone with an objective sense of judgment will fail to do so. Paul boasts that his gospel is different, telling people that the only way for salvation is to “*hold firmly*” to the gospel he teaches. If they don’t, they are doomed. He even transforms the devil into a god who blinds

“*the minds*” of those who do not believe in Paul’s gospel. Either his way, or your faith is in vain.

1 Corinthians 15

1Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

2 Corinthians 4:4

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

Romans 16

25Now to him who is able to establish you in accordance with my gospel, the message I proclaim about Jesus Christ.

2 Timothy 2:8

8Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, 9for which I am suffering even to the point of being chained like a criminal.

Who was Crucified?

We know by now that Jesus spoke about the “son of man” as often as he did because it was an important point to make. Why had Paul never heard of the “son of man”? Did Jesus forget to tell him about the “son of man” or did he stop caring about him? As I proved earlier, Paul’s story of his conversion is his own invention.

Galatians 1

11I want you to know, brothers and sisters, that the gospel I preached is not of human origin. 12I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

15But when God, who set me apart from my mother’s womb and called me by his grace, was pleased 16to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being. 17I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus.

Then after three years, I went up to Jerusalem to get acquainted with Cephas and stayed with him fifteen days. 19I saw none of the other apostles—only James, the Lord’s brother. 20I assure you before God that what I am writing you is no lie.

If Paul had conferred with Peter, or even met with a single true disciple of Jesus, he would have known about the “son of man” and how important that message was to Jesus. If he had met with one single disciple, he would have known that Jesus had warned his disciples not believe in a messiah that appears to them in the desert or in the inner rooms.

Matthew 24

26 “So if anyone tells you, ‘There he is, out in the wilderness,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe



it. 27For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Paul has never been an apostle. He used this lie to live off the unsuspecting believers. In other words, he does not want to work for a living. In Acts, Paul spent two years living in a nice house, sponsored by people's charity. It is true that Luke reported the house as "rented", but who

was paying for it? Certainly not Paul because in Corinthians, he is shown asking for food and drink, which means that he had no money of his own.

Luke is Paul's friend. When he wrote his gospel, he made sure to make the true disciples appear ignorant and lacking in understanding of Jesus's teachings, so as to pave the way for a thirteenth apostle, one who is smart, hardworking, and who understands the "resurrection" of Jesus. Jesus, however, did not pick ignorant apostles.

1 Corinthians 9

3This is my defense to those who sit in judgment on me. 4Don't we have the right to food and drink? 5Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas? 6Or is it only I and Barnabas who lack the right to not work for a living?

Acts 28

30For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. 31He proclaimed the kingdom of God and taught about the Lord Jesus Christ—with all boldness and without hindrance!

Who was Crucified?

He invented his own stories about Jesus. He lied about seeing Jesus because, according to the gospel of John, Jesus is going to a place where they cannot see him. They will only see him upon his return.

1 Corinthians 9

1Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? 2Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.

Paul puts immense effort into trying to convince the people that he was indeed chosen as an apostle. He even uses a comparison between himself and the real apostles. Not only is he like them in many ways, he has also suffered, been jailed, lashed, and hit with stones.

2 Corinthians 11

Whatever anyone else dares to boast about—I am speaking as a fool—I also dare to boast about. 22Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham’s descendants? So am I. 23Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.24Five times I received from the Jews the forty lashes minus one.25Three times I was beaten with rods, once I was pelted with stones,

He further ridicules Jesus’s disciples by calling them “super apostles”. He sees himself as their equal, although the people do not.



2 Corinthians 12

11I have made a fool of myself, but you drove me to it. I ought to have been commended by you, for I am not in the least inferior to the “super-apostles,” even though I am nothing. 12I persevered in demonstrating among you the marks of a true apostle, including signs, wonders and miracles. 13How were you inferior to the other churches, except that I was never a burden to you? Forgive me this wrong!

Paul, once again, is unaware that Jesus warned his disciples against believing in false prophets, ones who will perform great actions in order to deceive people. Since Paul did not associate himself with Jesus’s disciples, we know that he brought his own fruit.

Matthew 7

15“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. 16By their fruit you will recognize them.

Matthew 24

11and many false prophets will appear and deceive many people. 24For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. 25See, I have told you ahead of time.

2 Peter 2

1But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies.

Who was Crucified?

3In their greed these teachers will exploit you with fabricated stories.

In their greed, they will indeed deceive many. Where did Paul spend the money he had collected from the believers every Sunday? Did he use it to rent the house he lived in for two years? I don't believe Paul when he says that he sends the money to the church in Jerusalem. He despised the disciples and despised the church in Jerusalem because they were following the Torah.

1 Corinthians 16

1Now about the collection for the Lord's people: Do what I told the Galatian churches to do. 2On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. 3Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. 4If it seems advisable for me to go also, they will accompany me.

2 Corinthians 11

8I robbed other churches by receiving support from them so as to serve you. 9And when I was with you and needed something, I was not a burden to anyone, for the brothers who came from Macedonia supplied what I needed.

There are only twelve disciples because there are twelve tribes of Israel. Had one been left out, they wouldn't have liked it which is why, when Judas died, the disciples chose another one. Their criteria was to choose one who was with them from the beginning and who personally knew



Jesus. Paul is not a disciple, no matter how hard he tries to claim otherwise.

He is a chameleon, changing color according to his environment. He attracts people through trickery and guile. Paul is not to be trusted because he is willing to do anything to advance his agenda, that of sharing his gospel and teachings.

1 Corinthians 9

19Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. 20To the Jews I became like a Jew, to win the Jews. To those under the law I

became like one under the law (though I myself am not under the law), so as to win those under the law. 21To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. 23I do all this for the sake of the gospel, that I may share in its blessings.

2 Corinthians 12

16Be that as it may, I have not been a burden to you. Yet, crafty fellow that I am, I caught you by trickery!

The Jesus that Paul was preaching about is another Jesus, different from the one other people were preaching about. Paul claims that he is preaching about a Jesus who is the “Son of God”. If others were preaching, according to Paul, about “a Jesus other than the Jesus” Paul was preaching about, then they must have been preaching about a mortal, fully human Jesus. Paul is also indicating that others are preaching a different

Who was Crucified?

gospel and Holy Spirit. He preaches about a Jesus who was crucified, although he himself did not see the crucifixion take place. Despite this, he was happy to describe the event to the Galatians in great detail.

Paul believes in the wrong Jesus, not Jesus, son of the Father. Paul's doctrine contradicts the doctrine of the other apostles, which is why he was never one of them. His teachings are not those of the true disciples, whose gospels seem to have been lost. We do know for sure, however, that these gospels existed, because Paul attacks them and the ones who preach them. He even curses them and accuses the devil, a god, according to Paul, of blinding their minds.

2 Corinthians 11

4For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the Spirit you received, or a different gospel from the one you accepted, you put up with it easily enough.

1 Corinthians 1

22Jews demand signs and Greeks look for wisdom, 23but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, 24but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

Galatians 3

1You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

It seems that his trickery and guile did not work as expected. The Galatians seem to have turned to another doctrine, one based on a different



gospel. He tells them that even if an angel from heaven preaches something different than his doctrine, they should not listen to him. Yet, when he heard a voice on the way to Damascus, he accepted it as Jesus's voice and image. He is so mad, he curses the other preachers and forgets to pray for his enemies.

Different Christian Groups Preached Contradictory Teachings

The epistles of the apostles show a great division among the early Christian groups. These groups differed in their teachings and beliefs. It should be noted that, when a person records a conflict or an embarrassing event in his writings, it is a clear indication of the truthfulness of the story. Otherwise, why would the writer include it and risk showing conflict? As such, these groups did exist at the time of Paul, and they seemingly contradicted him on various issues.

These groups were obviously Christians, but followed different teachings. Paul talks of many people belonging to different groups. In Titus 1, he attacks what he calls the “*circumcision group*”. This group seems to be of gentile background, one who still holds to the Jewish laws. He says that they should be sharply rebuked, so that they will stop following Jewish teachings. We can conclude that, whoever taught this group was either Jewish or one who followed the Jewish teachings.

Titus 1

10For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group. 11They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. 12One of Crete's own

Who was Crucified?

prophets has said it: "Cretans are always liars, evil brutes, lazy gluttons. 13This saying is true. Therefore rebuke them sharply, so that they will be sound in the faith 14and will pay no attention to Jewish myths or to the merely human commands of those who reject the truth.

Paul's Teachings were Rejected by Many

It seems that the Galatians received Paul with open arms in the beginning, and believing in whatever he had taught them. Later on, perhaps after meeting with real apostles, they rejected Paul's teachings and, according to Paul, saw him as an enemy.

Galatians 4

I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong. 13As you know, it was because of an illness that I first preached the gospel to you, 14and even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. 15Where, then, is your blessing of me now? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. 16Have I now become your enemy by telling you the truth?

Many people deserted Paul. This could not be without reason. I believe people were starting to learn Paul's true nature, and the falsehood of his teachings. Early Christians opposed Paul's message and teachings about Jesus and God.



2 Timothy 1

15You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.

2 Timothy 4

9Do your best to come to me quickly, 10for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. 11Only Luke is with me.

14Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. 15You too should be on your guard against him, because he strongly opposed our message.

16At my first defense, no one came to my support, but everyone deserted me. May it not be held against them.

Paul warns those who question his apostleship. People demanded proof that he was an apostle and the only proof he provided consisted of himself and two unknown traveling companions. Still, those unknown witnesses, according to Paul, did not understand the voice of Jesus or what he had told Paul.

The rule of two or three witnesses might work as proof against a person who is charged with a crime, but it does not serve as proof that a person is a messenger or an apostle. If this was the case, many people would come forward with not only three, but hundreds of witnesses. Are we to believe those who bring forth a few witnesses?

Who was Crucified?

2 Corinthians 13

1This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses." 2I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others, 3since you are demanding proof that Christ is speaking through me.

Unfortunately, Paul was chosen by the Roman (Western) Church as the true revelation. His doctrine of the crucifixion and resurrection won, and the Church in Jerusalem lost. His teachings might not have worked with the early believers, those who fought against his heresies, but they became the base of Christianity.

Acts 17

18A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, "What is this babblers trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection.

Romans 1

1Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— 2the gospel he promised beforehand through his prophets in the Holy Scriptures 3regarding his Son, who as to his earthly life was a descendant of David, 4and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord.



1 Corinthians 15

3For what I received I passed on to you as of first importance : that Christ died for our sins according to the Scriptures, 4that he was buried, that he was raised on the third day according to the Scriptures

Philippians 3:10-11

10I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, 11and so, somehow, attaining to the resurrection from the dead.

Galatians 1

6I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a

different gospel— 7which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! 9As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!

Can't God forgive without Crucifixion?

Yes, He can and He does. All you need is to repent and follow his commandments. We read in Hosea 6:

6 For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings.

ו כי חסד חפצתי ולא זבח ודעת אלהים מעלות

Who was Crucified?

In Mark, Jesus commends a teacher of the law for realizing that God desires to be loved and followed more than he desires burnt offerings and sacrifices. Jesus tells him that he is not far from the kingdom of God.

Mark 12

32 "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. 33 To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices." 34 When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God."

Why would God punish the innocent for the sake of the sinful? This is contrary to justice. Everyone pays for his own sins, just as it is stated in the Old Testament.

Which Nature Died for our Sins?

Since God does not die or suffer, there was never a risk on His part. If Jesus had two natures and he was crucified, then it was the human nature that bore our sins and suffered for us. The human in him took the risk and sacrificed itself for us. Since it is human, it cannot resurrect itself once it is dead, so God had to resurrect it. This, in turn, means that there was no miraculous resurrection, since God has the power to resurrect anyone who has passed away. According to Acts 2, God raised Jesus. Where is the miracle here? There is nothing special about this.



24But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

If Christians worship Jesus because he “sacrificed” himself for their sins, they are worshiping the human Jesus, because it would have been the human nature of him who “suffered and died”.

If Jesus was three in one, not three separate identities, it means that all three died the moment Jesus “died”. In that case, none of the three was alive to be able to raise the other from the dead. Of course, this entire argument is silly. When something or someone dies, it means the end of that something or someone. If there is an end to something, there must be a beginning, and if there is a beginning, that something or someone cannot be God.

And There Shall not Arise a Prophet in Israel Like Unto Moses

None of the prophets sent to the children of Israel can compare to Moses, the greatest of them all. Moses spoke with God, led the children of Israel out of Egypt, and was both, a priest and the ruler of his people. Hence, it is not surprising that God promised the Jewish people a prophet like Moses. Such a promise would have no importance if the prophet were compared to a lesser one. He is to compare, however, with the greatest of them all: Moses.

Deuteronomy 18

13 Be wholehearted with the Lord, your God.

יג תמים תהיה עם יהוה אלהיך

14 For these nations, which you are to possess, hearken to diviners of [auspicious] times and soothsayers, but as for you, the Lord, your God, has not given you [things] like these.

יד כי | הגוים האלה אשר אתה יורש אותם אל מעננים ואל קסמים ישמעו ואתה לא כן נתן לך יהוה אלהיך

15A prophet from among you, from your brothers, like me, the Lord, your God will set up for you; you shall hearken to him.

טו נביא מקרבך מאחיד כמני יקים לך יהוה אלהיך אליו תשמעון

16According to all that you asked of the Lord, your God, in Horeb, on the day of the assembly, saying, "Let me not continue to hear the voice of the Lord, my God, and let me no longer see this great fire, so that I will not die."

טז ככל אשר שאלת מעם יהוה אלהיך בחרב ביום הקהל לאמר לא אסף לשמע את קול יהוה אלהי ואת האש הגדלה הזאת לא אראה עוד ולא אמות



I believe that verse 15 was a later interpolation to the text. If you ignore verse 15 and read verses 14 and 16, you will realize that the subject remains the same. Verse 15, however, deals with a different subject. The real promise of a prophet appears later, in verse 18.

Deuteronomy 18:

18 A prophet I will raise for them from their close brethren (relatives) like you and I will put My words into his mouth and he will speak to them all that I command him.

19 And it will be, any person who does not listen to My words that he speaks in My name, I will require/demand it from him.

The verses in original Hebrew:

יח נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם את כל
אשר אצוונו

יט והיה האיש אשר לא ישמע אל דברי אשר ידבר בשמי אנכי אדרש מעמו

The word “מקרב/miqrab” is from the root “קרב/qereb”, which means to come close or be near. Both, the Arabic and the Hebrew word use the same three-letter root “qrb”. “قريب/qareeb”, meaning close, or a relative. As such, it can be assumed that the promised prophet is a relative of the Jewish people.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and
קרבה Exod. 36:2, TO APPROACH, TO COME NEAR,
(Arab. قَرَب, Syr. مَدَّ), used of men, Josh. 10:24,

25

And There Shall not Arise a Prophet in Israel Like Unto Moses

ness.—(c) used of relationship and affinity, followed by קָרֵב Nu. 27:11, and קָרֵב Ruth 2:20. Also applied —(d) to intimate acquaintance, קָרֵבִי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קָרֵב נֶשְׁמָה, “near to us is thy name,” i.e. it is familiar to us, it is daily in our mouths (compare Arab. قَرَب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קָרֵב יְיָ לְנִשְׁבָּרֵי לֵב, Ps. 119:151; 148:14.

(2) short (Arab. قَرِيب), and concr. something short, shortness. Job 20:5, “the triumphing of the wicked קָרֵב is short” (von kurzer Dauer); קָרֵב is also, within a short space, soon, presently, Arab. قريب Eze. 7:8.

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The International Standard Version gives the correct translation.

I will raise up a prophet like you from among their relatives, and I will place my words in his mouth so that he may expound everything that I have commanded to them.

As usual, however, the word of God is not respected. Many mutilated translations of Deuteronomy 18:18 can be found within the different Jewish and Christian translations:

Chabad.org

18 I will set up a prophet for them from among their brothers like you, and I will put My words into his mouth, and he will speak to them all that I command him.

New International Version

I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him.



New Living Translation

I will raise up a prophet like you from among their fellow Israelites. I will put my words in his mouth, and he will tell the people everything I command him.

English Standard Version

I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

New American Standard Bible

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

King James Bible

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.

Holman Christian Standard Bible

I will raise up for them a prophet like you from among their brothers. I will put My words in his mouth, and he will tell them everything I command him.

When God said that He will raise a prophet “for them”, He was referring to the Jewish people. He was not speaking about one of the twelve Jewish tribes, but of the Jewish community, as a whole. If He would have addressed just one tribe, the relatives of this tribe could have been from one of the other eleven tribes. Since He was addressing all

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twelve tribes, however, the brethren or relatives of the twelve tribes could only be the Ishmaelites.

Proof of this can be found in Deuteronomy 34. According to the text, there will never be another prophet like Moses in Israel. The promised prophet is not from the Jewish nation, but from their relatives, an Ishmaelite.

10 And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face,

י ולא קם נביא עוד בישראל כמשה אשר ידעו יהוה פנים אל פנים

Furthermore, many Christian translations of this verse indicate that there was never a prophet from the Israelites like Moses.

New International Version

Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face,

New Living Translation

There has never been another prophet in Israel like Moses, whom the LORD knew face to face.

English Standard Version

And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face,

New American Standard Bible

Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face,



King James Bible

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

How can we determine the identity of this prophet? Prophecies are, by nature, the image of the person or event to come. It would have been simple to reveal a name, or even the date of his arrival. Since little is known about him, however, it is necessary that we compare him to Moses. The similarities between them will reveal the identity of the prophet. Since Jesus is considered among Christians as God incarnate, or the son of God, he is not a viable candidate. Moreover, even if he was not considered God in the flesh, Jesus is an Israelite, while the promised prophet is a “relative” of the Israelites. The table below compares Moses, Jesus, and Muhammad.

	Moses	Jesus according to Christians	Muhammad
1	Natural birth	-----	Natural birth
2	Natural death	-----	Natural death
3	Fully human	-----	Fully human
4	Married and had children	-----	Married and had children
5	Lived in Arabia	-----	Lived in Arabia
6	A prophet	-----	A prophet

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	Moses	Jesus according to Christians	Muhammad
7	Fled with his followers/Migration	-----	Fled with his followers/Migration
8	A priest and a ruler	-----	A priest and a ruler
9	Accepted by his people	-----	Accepted by his people
10	Led his people into battles	-----	Led his people into battles
11	Introduced legal laws	-----	Introduced legal laws

This prophet is to speak in the name of God. He is not to speak his own words, but the words of God, words that He puts in his mouth. The chapters of the Quran, the exact word of God, start with: "In the name of God, the Most Gracious, the Most Merciful." Prophet Muhammad was given the word of God to deliver to those who would believe. The words of God have since remained intact, exactly as He worded them. When we translate the Quran, the word of God, we do not call it "the word of God" because He did not say the words in the translated language. Rather, the result is called "the translation of the meaning of the word of God". When God puts words in a prophet's mouth, that prophet will relate them exactly the way he heard them. He will not add or change words.



Malachi and the Messenger of the Covenant

According to Matthew 17, the disciples believed that Jesus was talking to them about John the Baptist in relation to the son of man. Jesus appeared to suggest that John the Baptist was Elijah, and that he would come before the messiah.

10The disciples asked him, “Why then do the teachers of the law say that Elijah must come first?”

11Jesus replied, “To be sure, Elijah comes and will restore all things.12But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” 13Then the disciples understood that he was talking to them about John the Baptist.

Yet, we read in John 1 that John the Baptist denied being Elijah.

19Now this was John’s testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. 20He did not fail to confess, but confessed freely, “I am not the Messiah.”

21They asked him, “Then who are you? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

He answered, “No.”

John the Baptist’s denial means that either he was confused, or Jesus was, neither of which makes any sense. Prophets or messengers of God are not confused about who they are or the message they are to deliver.

Malachi and the Messenger of the Covenant

There is, however, a third option, one that would solve this problem: the writers of the gospels are the ones who are confused. Whatever information reached them through oral tradition must have been unclear or they themselves changed it to support their beliefs.

According to John 1:19-21, the Jews were expecting three people. John denies being one of the three. If we assume that his answers were altered to prove that he was not the messiah, however, then we would also have to assume that he is one of the three. Jesus would be the second person the verses are referring to, which leaves us with the question: who is the third person?

Malachi 3

I Behold I send My angel, and he will clear a way before Me. And suddenly, the (lord) whom you seek will come to (his) Temple. And behold! The angel of the covenant, whom you desire, is coming, says Yahweh of Hosts. (My translation)

אֲהַנְנִי שְׁלַח מַלְאָכִי וּפְנֵה דֶרֶךְ לִפְנֵי וּפְתָאֵם יָבֹא אֵל הַיְכָלוֹ הָאֵדוֹן | אֲשֶׁר אַתֶּם
מִבְקָשִׁים וּמִלֹּאךְ הַבְּרִית אֲשֶׁר אַתֶּם חֹפְצִים הִנֵּה בָּא אֲמַר יְהוָה צְבָאוֹת

Christians assume that the one to “clear a way before me” refers to Elijah. The name Elijah or Elias [אליהו/אליה] - [eliyyah/eliyyahu], meaning “Yahweh is my God”, can also be the title of any true prophet. All prophets claimed Yahweh as their God. However, In the Old Testament, it was used as a name for four different people:

1. the prophet during the time of king Ahab
2. Benjamite, son of Jeroham; 1 Chronicles 8: 27
3. a son of Elam; Ezra 10 : 26
4. a son of Harim; Ezra 10 : 21



I believe the name used in Malachi is a title for a different person, one that will appear before the coming of the messiah. It does not refer to Elijah, the prophet of the Old Testament.

I believe that the prophecy in Malachi is misunderstood. In the prophecy, God says that He will send a “messenger” to prepare the way for the Adone. People believe He is referring to Elijah, but I believe that that they are wrong. According to John 3, Jesus said, “*No one has ever gone into heaven except the one who came from heaven—the Son of Man.*” If this statement is true, then the story about Elijah ascending to heaven must be false and as such, he is dead and he is not coming back. If Elijah did ascend to heaven as recorded in 2 Kings 2:11, however, then we have to assume that either Jesus is mistaken or that the authors of the gospels are making their own stories.

In Malachi 3:23 and Matthew 17:11, Eliyyah is supposed to “*restore all things.*” If John the Baptist is Elijah, as Christians believe, then we have to ask: Did John the Baptist “*restore all things*”? No, he did not. John the Baptist is but a small part of the gospels. I believe that this [eliyyah/eliyyahu] is Jesus himself, who came to the “lost sheep of Israel” to prepare the “way” for the coming of the messiah. Matthew 17:13 does claim that the disciples thought that Jesus was speaking about John the Baptist, but I believe that this is merely the opinion of the author of Matthew.

Jesus came to set everything about the messiah’s identity to right. They, however, rejected his teachings, just as they rejected the teachings of the son of man (Muhammad) when he came. If John the Baptist was the messenger who came to prepare the way for the messiah, and if John had believed Jesus to be the messiah, he would have followed Jesus, instead of baptizing him and going his own way. Both Jesus and John continued to baptize in water and proclaim the coming of the kingdom of God. Both of them were messengers “preparing the way” for the coming of the son of man/messiah.

I strongly believe that these verses, like many others, were not accurately recorded. To read it correctly, we need to realize that the prophecy in Malachi speaks of two distinct individuals: the messenger of God, who will prepare the way for the Adone of the covenant, the Jewish messiah himself.

The keywords here are “מלאכי/*malaki*” messenger, “פנה/*pana*” to clear things from confusion, to put the house in order, and turn to face something (God), “דרך/*derekh*” path or way of worship, “לפני/*lepanai*” in my presence, in a way pleasing to God, and to wait for God’s commands, and “אדון/*adone*” master or lord.

מֵלָאֲכִי m. (from the root לָאֲךָ to depute, which see).

(1) one sent, a messenger, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. ܡܠܐܝܟܐ, Arab. ملائكة id.)

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(2) to turn oneself to look at any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לְרִאוֹת חֵכְמָה “I turned myself to behold wisdom;” Ex. 2:12, וַיִּפֶּן כֹּה וְכֹה וַיֵּרָא “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence *to behold, to turn the eyes* to any thing, followed by אֵל Ex. 16:10; Num. 28

פָּנָה not used in sing. (though another form of it, פָּנִי appears in the pr. n. פָּנִיאל, פָּנִיאל, pl. פָּנִים constr. פָּנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root פָּנָה, compare Arab. ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² 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As such, a more accurate translation of Malachi 3:1 is as follows:

I Behold, I send my messenger and he will put things in order (clear the way from confusion and turn people to me). And suddenly the master (lord/messiah) whom you seek will suddenly come to the temple; the messenger of the covenant whom you desire is coming, says Yahweh of Hosts.

אֲהַנְנִי שְׁלַח מַלְאָכִי וּפְנֵה דֶרֶךְ לִפְנֵי וּפְתָאֵם יָבוֹא אֵל הֵיכְלוֹ הָאֵדוֹן | אֲשֶׁר אַתֶּם
מִבְקָשִׁים וּמַלְאֵךְ הַבְּרִית אֲשֶׁר אַתֶּם חֹפְצִים הִנֵּה בָּא אָמַר יְהוָה צְבָאוֹת

Why does the house of Israel need to be put in order? Why is there confusion within the house of Israel? Because they believe that the messiah they are waiting for is the son of David, from the line of Isaac. Jesus was sent to put things in order before the messiah arrives. He was sent to clear the way before the “Adone of the Covenant” comes. To make people turn back to God in a way that is pleasing to him. To clear the true way of worship that pleases God; the path of righteousness. The early Christians called their new faith “The Way”. The Hebrew word used here is “דֶּרֶךְ/Derekh”. The equivalent word in Arabic is “Darake”. There is another word that has the exact same meaning. In Hebrew and Arabic, it is Din. In Aramaic, it is Dina. This is the word used by Daniel 7 to talk about the “way” established by the son of man. As such, the task of this messenger is to prepare the path for the final messenger who will establish the kingdom of God and set the true way of worshipping God; one that is open to all, not just to a specific group of people.



דָּרַג fut. יִדְרַג —(1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate דָּרַג, طَرِيقٌ a way, Gr. *τρέχω*: also of this family are דָּרַשׁ pr. to rub, beat, pound; טָרַד: in the western languages, *tero*; *δρέμω*, trappen, treten, in all of which the initial letters *tr* imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, *ἄρτεν*, *zer* 33

(3) *way*, i. q. *mode*, *course*, in which one goes, or which one follows (like the Gr. *ὁδός*, Arab. طَرِيقٌ, *Æth.* *ፋፍ*: *ፋፍት*: *ገዕዝ*: Germ. *cinen* *Gang* nehmen). Gen. 19:31, בְּדֶרֶךְ כָּל־הָאָרֶץ “after the manner of all the earth.” Specially—(a) *a way of living or acting* (*Wandel*). Prov. 12:15, דֶּרֶךְ אִישׁוֹ

spoken of; “Jehovah possessed me in the beginning of his ways.”] Pl. *works* of God, Job 26:14; 40:19.—(b) *the mode of worshipping God, religion* (comp. سَبِيلُ اللَّهِ, Pers. راه; *ὁδός*, Acts 19:9, 34

The confusion of the gospel writers is, once again, evident in these passages. Matthew 11 reports that, according to Jesus, John the Baptist is greater than anyone born of a woman.

Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he.

What has John the Baptist accomplished? What actions of his were greater than those of a prophet? Is John the Baptist greater than Abraham, Moses, David, and Jesus himself? Jesus was also born of a woman so, according to Matthew, John is greater than Jesus. The confusion is easily solved when we realize that Jesus wasn't speaking about John the Baptist but about the son of man, the messiah. For whatever reason, however, be it deliberate or not, the verses were altered and misrepresented. Both Jesus and John were proclaiming the "Way" of God and the coming of the son of man, the one who will establish the kingdom of God on earth. The kingdom will represent the true path, the path that will lead to God. In the famous Isra' story found in the Quran, this "Adone" Muhammad "suddenly" visited the temple.

"(1) Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, (the temple in Jerusalem) whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." (*Quran 17*)



A New Song from Makkah and Medina

Isaiah 42

Although the Jewish Bible underwent revisions, omissions, changes, alterations, and additions, flickers of truth still manage to shine through. Isaiah 42, specifically, describes the messiah, the messenger of the covenant. In this chapter, all verses are important, but the chapter is too long to quote, so only the most significant verses will be summarized.

- Verse 1: He is called God's "עבד/ servant/slave". He will bring justice/judgment (משפט/mish.pat) to the nations. The word "mishpat" means to judge, to do justice, to rule and govern.³⁵
- Verse 2 A description of his character.
- Verse 3: A description of his character.
- Verse 4: He will not yield until he establishes justice in the land where they will long for his Torah "book of laws". The key words here are "איים/islands/אי /where" and "ולתורתו/his Torah"
- Verse 5: God praises Himself.
- Verse 6: God made him mankind's covenant and a light to the nations. The key words here are "לברית/covenant to mankind" and "לאור גוים/light to the nations 'Goiim'"
- Verse 7: He will make people see the truth and be released from the prison of darkness (from darkness to light).
- Verse 8: God praises Himself. Glory belongs only to Him.
- Verse 9: The old things are gone; new things are coming. I will make you hear of them before they sprout.
- Verse 10: Sing to Yahweh a new song. His praise all over the land; and its inhabitants. Verse 11: The inhabitants of

A New Song from Makkah and Medina

- the lands where Kedar (descendants of Ishmael) live shall shout praises from the top of the mountains.
- Verse 12: They shall give glory to Yahweh and “*recite*” his praises.
- Verse 13: Yahweh will overpower his foes.
- Verse 14: Yahweh will destroy his enemies.
- Verse 15: Yahweh gives warnings.
- Verse 16: Yahweh will lead people on a “road, path, way” they did not know. He will change darkness into light and straighten crooked “paths”. He will not forsake those people. The key word here is “בדרך/way/path/road”.
- Verse 17: Idol worshippers will be ashamed.
- Verse 18: You deaf and blind, listen and see.
- Verse 19: My servant who was “deaf and blind” will be perfect. The key word here is “כמשלם/kaMushlim/like a Muslim”.
- Verse 23: Who among you will listen and heed to the future.
- Verse 24: Yahweh punished the Jewish people because they refused to follow his “way/בדרכיו/” and did not listen to his Torah.

Why would God specifically ask the people where Kedar lived to praise Him? Where exactly did Kedar live? What is this new song? What is this new Torah? What government will this “servant” establish and for whom? What is this new “way”?

First, let us determine where the land of Kedar is, with its new song and its new way of worshipping God. This is the area where this servant of God will establish Justice and rule with a new “Torah”.



Kedar, according to the Bible, is the second son of Ishmael. He is the ancestor of Muhammad.

According to, Rev. Charles Forster in his book, “The Historical Geography of Arabia”, the descendants of Ishmael lived in the Arabian Peninsula.

I shall venture only to observe to Your Grace, that, whatever weight may have been allowed to my former argument on that

head, in the following Memoir, and its illustrative maps, the proof of the descent of the Arabs from Ishmael is further certified and enlarged by the recovery of all the chief Ishmaelitish tribes, both in the classical and in the modern geography of the Arabian peninsula, upon the same ground which they occupied in the days of Moses, and which they continue to occupy in our own.³⁶

The exact location where Kedar's descendants ruled is the Province of Hejaz in Arabia, where the cities of Makkah and Medina are located.

The province of Hedjaz being thus the ascertained seat of the Kedar of Scripture, the ancient rank and greatness of this people among the nations of Arabia leaves no middle term, between the gratuitous assumption, that the country has altogether changed its population, or the rational conclusion, that its inhabitants, at the present day, are Ishmaelites of the lineage and family of Kedar. ³⁷

And,

The presumption thus afforded by Isaiah, that the seats of Kedar should be sought in this last quarter, receives material confirmation from another place of the same prophet, his description,

namely, of the land of Kedar; which every reader conversant with Arabian geography will recognize as a most accurate delineation of the district of Hedjaz, including its famous cities of Mekka and Medina. ³⁸

Makkah is where the “House of God” is located. It is the Ka’bba, built by Abraham and Ishmael after Ishmael’s almost sacrifice. This “House of God” is where Muslims perform pilgrimage, or “Hajj”, every year. It

is the place Moses visited after escaping Pharaoh with the Jewish people, to perform the “Hagg/חג”. It is the same place where millions of people loudly praise God together, singing “a new song” for Him.

Medina, on the other hand, was the destination of Prophet Muhammad and his followers, who fled after being persecuted by the idol worshippers. It is the place where the kingdom of God was first established, one that its gospel would ultimately reach the end of the earth.

Let us analyze the verses, one by one, to show how they apply to Prophet Muhammad, the servant of Allah. In verses 1 and 4, he is called the slave of God, the future judge and governor. He will have a book, a “Torah”, to govern by. This book will include instructions and a set of laws intended for judgment and justice. He will not yield until he establishes a “government” that uses God’s law above everything else.

"(1) [All] praise is [due] to God, who has sent down upon His Servant the Book and has not made therein any deviance.(2) [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (3) In which they will remain forever (4) And to warn those who say, "God has taken a son." (5) They have no knowledge of it, nor had their fathers.



Grave is the word that comes out of their mouths; they speak not except a lie." (Quran 18)

Verses 6 and 7 tell us that he will represent a covenant for all of mankind. He will be a light to non-Jewish nations, the “גוים/gentiles”. He will lead people from darkness to light, from not knowing God to knowing and following him.

“(1) Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by permission of their Lord - to the path

(طريق /way/road) of the Exalted in Might, the Praiseworthy.”(Quran 14)

“(45) O Prophet, indeed I have sent you as a witness and a bringer of good tidings and a warner. (46) And one who invites to God, by His permission, and an illuminating lamp. (47) And give good tidings to the believers that they will have from God great bounty.”

(Quran 33)

In verses 9, 10, 11, and 12, God talks of new things to come. The old way is gone and the new, “universal” way is at hand. His praise will be all over the land. God names the land of Kedar as the place where this new song, or “way of worship”, will be established. Today, the land is known as the Province of Hejaz, Makkah and Medina.

This is where the new song will sprout, and the new way of praising God will be universal. The old ways, times when prophets and messengers would be sent out to their own people, or specific groups of people, have passed. This is the kingdom of God that Daniel prophesized about. Finally, the people will recite praises for God. Interestingly

enough, the first verse ever revealed of the Quran is “Recite in the name of your Lord”.

“(1) Recite in the name of your Lord.” (Quran 96)

“(158) Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death," (Quran 7)

“(107) And I have not sent you, [O Muhammad], except as a mercy to the world.” (Quran 21)

“(28) And I have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.” (Quran 34)

In verse 16, God will lead the people on a new path, straightening the path for them. Verse 17 warns the idol worshippers. It is a well-known fact that Arabs worshipped idols before the coming of Muhammad, who destroyed and cleansed the House of God from all forms of idol worship.

“(3) Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before.” (Quran 32)

“(1) Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by permission of their Lord - to the path (7772 /way/road) of the Exalted in Might, the Praiseworthy.”(Quran 14)



“(6) Guide us to the straight path -(7) The path of those upon whom You have bestowed favor,” (Quran 1)

“(20) and [that] He may guide you to a straight path.” (Quran 48)

Verses 19, 23, and 24 mentions how blind the servants of God were before knowing His “way”. Now, they are perfect and well-rounded in their relationship with Him. They are “משלמים/ mushlimim”. The word “כמשלם/ kaMushlim” used in verse 19 is the same word we use today for Muslims.

מִשְׁלָם (“friend” sc. of God; compare Isaiah 42:19), [Meshullam], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

מִשְׁלֵמוֹת (for מִשְׁלָמוֹת “those who repay”), [Meshellemoth], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is מִשְׁלָמִית 1 Ch. 9:12 (which is indeed the better reading).

מִשְׁלָמִיָּה [דְּוִי &] (for מִשְׁלָמִיָּה “to whom Jehovah repays,” i.e. “whom Jehovah treats amicably”), [Meshelemiah], pr. n. m. 1 Ch. 9:21; 26:1,2,9; for which there is מִשְׁלָמִיָּה.

מִשְׁלָמֶת (“friend” (fem.) sc. of God), [Meshullemith], pr. n. of the wife of king Manasseh, 2 Ki. 21:19. 39

After analyzing the verses, it becomes evident that the servant of God is none other than Muhammad, the descendant of Ishmael through Kedar.

23Who among you will hearken to this, will listen and hear for the future?

כג מי בכם יאזין זאת יקשב וישמע לאחור

The Oracle Concerning Arabia

Isaiah 21 (NIV)

*You caravans of Dedanites,
who camp in the thickets of Arabia,
14bring water for the thirsty;
you who live in Tema,
bring food for the fugitives.
15They flee from the sword,
from the drawn sword,
from the bent bow
and from the heat of battle.*

16This is what the Lord says to me: "Within one year, as a servant bound by contract would count it, all the splendor of Kedar will come to an end. 17The survivors of the archers, the warriors of Kedar, will be few." The Lord, the God of Israel, has spoken.

In this prophecy, God orders the inhabitants of the land of Tema, a city in Arabia, to bring food and water to those running from persecution. Then, God promises that, within a year, meaning seven years in Jewish tradition and eight in Islamic tradition, the glory of Kedar will come to an end.

Genesis 29:

*20So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.....
27Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work."*



(Quran 28)

(27) He (Jethro) said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

Kedar is one of the twelve sons of Ismael and his name is the only one that keeps being mentioned in the Hebrew Bible. Prophet Muhammad is a descendant of Kedar. He was forced to flee Makkah to Medina, along with his followers, because he preached monotheism, the belief in one true God, the God of Abraham.

The presumption thus afforded by Isaiah, that the seats of Kedar should be sought in this last quarter, receives material confirmation from another place of the same prophet, his description, namely, of the land of Kedar; which every reader conversant with Arabian geography will recognize as a most accurate delineation of the district of Hedjaz, including its famous cities of Mekka and Medina. ⁴⁰

On the eighth year of the flight, the prophecy was fulfilled when Muhammad, together with “ten thousand saints”, conquered Makkah. Thus, the power of the tribe of Kedar came to an end. Muhammad established and expanded the true kingdom of God, one that worshipped the one true God. The idols in and around the Ka’bba were destroyed, and the worship of God was reestablished at the same site that Abraham and Ishmael erected, almost 2500 years before, following Ishmael’s almost sacrifice.

The Rev. Charles Forster confirms that the Macoraba mentioned by Ptolemy is none other than modern day Makkah.

The Oracle Concerning Arabia

*Mekka, correctly pronounced by the learned to be the Macoraba of Ptolemy, has, from time immemorial, been the metropolis of the Harb nation. We shall now close the topic of Kedar with an etymological proof, that Ptolemy's Macoraba is the original name, of which the Mekka of the Arabs is an idiomatic abbreviation.*⁴¹

Reverend Charles Augustus Goodrich comments on the antiquity of Ka'ba, the House of God:

*Whatever discredit we may give to these, and other ravings of the Moslem imposter concerning the Caaba, its high antiquity cannot be disputed; and the most probable account is, that it was built and used for religious purposes by some of the early patriarchs; and after the introduction of idols, it came to be appropriated to the reception of the pagan divinities. Diodorus Siculus, in his description of the coast of the Red Sea, mentions this temple as being, in his time, held in great veneration by all Arabians; and Pococke informs us, that the linen or silken veil, with which it is covered, was first offered by a pious King of the Hamyarites, seven hundred years before the time of Mahomet.*⁴²



Until Shiloh Comes

Genesis 49 (NIV)

In this prophecy, the NIV gives alternative translations for two keywords. I have added them between brackets.

*10The scepter will not depart from Judah,
nor the ruler's staff from between his feet (or from his descend-
ants),
until he to whom it belongs(Shiloh or to whom tribute be-
longs) shall come
and the obedience of the nations shall be his.*

י לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים

This is a short prophecy, yet one that is filled with great meaning. It says that neither the leadership, nor the rule in accordance with the law, shall depart from the tribe of Judah until he to whom it belongs (Shiloh) comes. When he does, nations will obey and follow him.

Who is this Shiloh? First, he cannot be from the tribe of Judah because if he were, the leadership and the rule by the law would have continued within his tribe. For this prophecy to be fulfilled, Shiloh has to be someone from outside the tribe of Judah because he will take the role of leadership away from Judah. The tribe of Judah will no longer have the authority to rule. As such, Jesus cannot be Shiloh because, according to the Bible, Jesus belongs to Judah's tribe.

The Hebrew keywords here are: “שבט/shvat”, “שילה/Shiloh”, “חקק/khakak”, and “יקה/yaka”.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence— 43

שִׁלָּה — (1) *tranquillity, rest*; from the root שָׁלַח of the form קִיטוֹר, קִישׁוֹר; and if a derivative of a verb לָהּ be wanted, נָלָה from the root נָלָה. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, “the sceptre shall not depart from Judah וְלוֹ שִׁלָּה יָבוֹא... עד בִּיְבוֹא שִׁלָּה וְלוֹ יָקֵהת עַמִּים” until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind,” etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take שִׁלָּה in this passage as a concrete, and render it *the peaceable one, peace-maker*; either understanding the Messiah (compare שִׁיר שָׁלוֹם Isa. 9:5), or Solomon (compare שְׁלֹמֹה 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take שִׁלָּה (שָׁלָה) as being compounded of שָׁ i. q. אָשַׁר and לָהּ i. q. לוֹ to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, הַמְּשָׁפֶט אֲשֶׁר־לוֹ עַד־בָּא LXX. ὃ καθίκει). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others with Symm.); ὃ ἀπόκειται, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (שִׁלָּה in several codd. and editt.; שָׁלוּ in twenty-eight Jewish manuscripts, and in all the Samaritan, שָׁלוּ, שִׁלָּה in a few codd.); but this three-fold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing שִׁלָּה took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read שָׁלוּ.] The opinions of theologians on this passage have been collected by Hengstenberg, *Christologie* d. A. T. i. p. 59, seqq. 45

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, hauen, einhauen; compare the kindred roots, all of which are onomatopoetic, חָקַק, חָקַק, חָקַק and חָקַק to strike

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49:16; Eze. 23:14. 46

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. מִחֲקֵק poet. for שֹׁפֵט a judge, Jud. 5:9. .

PUAL part. מִחֲקֵק *what is decreed*, Pro. 31:5.

HOPHAL, fut. יִחְקֶי for יִחְקִי (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. מִחֲקֵק—(1) *a law giver*, Deut. 33:21; Isa. 33:22; 47

יָקַח, an unused root. Arab. وَقَّ to obey. Hence—
יָקַח, fem. only const. st. יָקַח (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

48

Shiloh will be a ruler and a law-giver. Nations will submit to him and obey him. He is not from the tribe of Judah. When he comes, the prophethood will cease to be in the tribe of Judah. As such, Shiloh can

be none other than Muhammad. When he came 1400 years ago, not a single prophet appeared among the Jewish people.



Pilgrimage to Ka'ba (The House of God)

Psalm 84 (NIV):

Please keep in mind that the word “Lord” used in this Psalm should be rendered as “Yahweh”. In the NIV, there are 12 verses, whereas in the Hebrew original, there are 13. Because the Psalm is too long to quote in its entirety, I will list only the most significant verses. My comments can be found below these verses.

1How lovely is your dwelling place,

Lord Almighty!

2My soul yearns, even faints,

for the courts of the Lord;

my heart and my flesh cry out

for the living God.

David yearns for the House of God, meaning that he is far from it.

4Blessed are those who dwell in your house;

they are ever praising you.

5Blessed are those whose strength is in you,

whose hearts are set on pilgrimage.

The keyword here is “יהללוך/yi-hallilokh”, which translates as “to praise you”. The word is taken from the root “הלל”. It is the same in Arabic, “yohallil/to praise”. If we write the Arabic word using the Hebrew letters “הִלֵּל” or “הִלְלָא/הִלְלָא”, it becomes clear that the words are exactly the same. When someone praises God by saying “There is no god, but Allah/La Ilaha Illa Allah”, we say that he “Hallalla/praised” God. Remember that in Arabic, Aramaic, and Hebrew, God’s name is Allah/אללה ,

Pilgrimage to Ka'ba (The House of God)

Allaha/אללה , and Elohim/אלהים , respectively. “My God” in Hebrew is “אלהי/illohai”, whereas in Arabic it is “إلهي/illahi”. These three words use the same three-letter root, “a l h/אלה”. When millions of Muslims march together towards the House of God to perform pilgrimage, they praise “yi-hallilo/יהללו” with loud chants.

PIEL, pr. to sing (see Kal No. 1), especially any one's praises; hence, to praise, to celebrate, especially God, with an acc. הַלְלִי-יְהוָה “praise ye Jehovah.” Psal. 117:1; 145:2; in the later writers with לְ (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch.

(2) to glory, to boast oneself. 1 Ki. 20:11; Pro. 20:14, אָזַל לוֹ אֶזְיוֹתָהּ “he goeth away, and then he boasteth (of his bargain).” With בָּ of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with עִם Ps. 106:5.

הִלֵּל [“singing,” “praising”], Hillel, pr. n. of a man, Jud. 12:13, 15.

49

6As they pass through the Valley of Baka,
they make it a place of springs;
the autumn rains also cover it with pools.
(Chabad.org translates the second part as “also with blessings
they enwrap [their] Teacher.”)

As they pass through the valley of Baka, they will make a well/spring. The keywords here are Baka “בכא/Baka”, well “מעין



/ma'een/", blessings "ברכות/barakhot", and teacher "מורה/Morai". I believe that "מורה" stands for the land of Moriah (Marwah). The word "מורה/Morai" is almost the same as "מוריה/Moriah", except for the letter "Yod". The Samaritan Torah spells "Moriah/מוריה" as "Moorah/מוראה", just like it is spelled in the second part of verse 6 above. They also claim that Moriah is in Nablus (Shechem), not in Jerusalem.

מִרְיָה see מִרְיָה.

50

מִרְיָה and מִרְיָה *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, אֶרֶץ הַמִּרְיָה "the land of Moriah,"

51

It is obvious that Jews are divided on the location of Moriah. My guess is that, after hundreds of years of transmitting the stories through oral tradition, many things were lost or misunderstood. As such, when the time came to convert the "Torah" into writing, around 600-400 BC, information was either forgotten or altered. An example of this is the location and pronunciation of Moriah. Although there is no archaeological evidence to prove it, most Jews believe it to be in Jerusalem, based on some verses in the Hebrew Bible. The first verse to connect Moriah to Jerusalem is in 2 Chronicles 3:1. This book was written around 500 BC, almost 1500 years after God commanded Abraham to take Ishmael to Mt. Moriah.

While Chabad.org accurately translates "בְּרָכוֹת/Barakhot" as blessings, they mistranslate "מורה/Morai/Moorah" as teacher. These two words "בְּרָכוֹת" and "מורה" have the Arabic equivalent "Barakat and Marwah". As such, the accurate translation of verse 6 is as follows:

Pilgrimage to Ka'ba (The House of God)

*6As they pass through the Valley of Baka,
they make it into a well (מַעְיָן);
They will be covered with blessings at Moriah.*

ז עֲבָרִי | בְּעֵמֶק הַבָּכָא מַעְיָן יִשְׁתַּיְתְּחוּ גַם בְּרִכּוֹת יַעֲטֶה מוֹרְהָ

Because of the evidence above, and because we are talking about Makkah, where the House of God, Moriah, and the well are located, I believe that Baka is Moriah. It should also be noted that Baka is an old name for Makkah.

Rev. Charles Forster confirms that Baka is another name for Makkah, based on an interchange of consonants.

*5. The interchange and indifferent use of several consonants :
as B for M, Mekka ... Bekka; M for N, Yembo . . . Yenbo; Z for
D, " La permutation usitée en Orient, du daled et du zain, D et
Z ;" H for G, Seger ... Shehr Z for R. f ⁵²*

*(96) Indeed, the first House [of worship] established for mankind was that at Baka - blessed and a guidance for the worlds.
(Quran 3)*

The Valley of Baka, where the House of God, the Mount of Moriah, and the well of Hagar and Ishmael are located, is none other than the Valley of Makkah, situated about 1500 miles away from Jerusalem, where David lived. It is the place David's heart longs for, and the destination of all believers looking to worship God and perform pilgrimage.



Conclusion

Whether we like to admit it or not, the gospels are not the word of God. At best, they can be considered the incomplete and erroneous biographies of Jesus. With that being said, they do contain small glimpses of truth, as well as clues that, no matter how few, help us paint a clearer picture of Jesus and the message he preached. This book clearly demonstrates that Jesus was not the king of the Jews; he withdrew from society when they tried to forcefully turn him into a king. He was not the son of man, the one who would establish the kingdom of God on earth. Jesus was not the messiah the Jews were waiting for, which is why he kept warning others, including his disciples, to never claim otherwise.

Furthermore, Jesus is not the son of God in the Greco-Roman sense. If he called himself son of the Father, he must have used the words metaphorically. This is similar to the gospel using it when referring to Adam, who was created without a mother or father. If you accept that God incarnated in a human, then you have to believe those who claim that God also incarnated in a cow, monkey, elephant, or any other animal worshipped over the centuries. What's good for the goose is good for the gander, after all.

The idea of the trinity does not withstand scrutiny or logic. If a Father, Son, and Holy Ghost existed, who is to say that the son would not beget a son of his own? If this were the case, we might end up with a grandfather, a son, a grandson, and a Holy Ghost. The cycle wouldn't end there, either, because the grandson might eventually beget a son of his own, and become a father just like his father, the son.

Jesus was no God. He made it clear, on multiple occasions, that he is God's inferior and that his will is different from the will of God. All the miracles Jesus performed were through the power of God, not

Conclusion

through his own. I believe that Christians do not know what it means to be a God. If Christians and Jews were to study God's attributes in accordance with the teachings of Islam, they might have a better understanding of what it means to be God.

John 5

30By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

Acts 2

22“Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.

Jesus did not come to die for our sins. We read, time and again, of him pleading to God to save him from the Jews and the fate they were condemning him to. His prayers were heard and God saved him. Jesus son of the Father was released from prison because the people loved him and wanted him free. Whoever was crucified was probably a rebel, one taking a stand against the Roman Empire. That Jesus was charged with directing people not to pay taxes to Rome, sedition against the Roman Empire, and claiming to be the King of the Jews. Our Jesus told the Pharisees to pay taxes, refused to be crowned king, and did not go against the Roman Empire. Fearing the Jewish elders, our Jesus appeared, in disguise, to his disciples. Finally, our Jesus was lifted, just like Moses lifted the “snake”.

In Luke, the early form of Christianity was called “the Way”, or “Din/Dina/Din” in Aramaic, Hebrew, and Arabic. This is the universal way of worshiping God in the earthly kingdom of heaven, and how Jesus prepared for the coming of the son of man. Jesus was a messenger



of God, advocating the coming of the kingdom of God on this earth. He delivered good news to the Jews, telling them that their long-awaited messiah would come to liberate them from the claws of the Roman Empire. Unfortunately, the Jews rejected his message because their arrogance made them believe that prophets came only for them. Those who did not care about the concerns of God refused to accept that the messiah is a descendant of Ishmael, the sacrificial child.

It is clear that the authors of the gospels copied from each other, improving the oral stories they had heard and inventing new ones. These fictitious stories made Jesus fit into their biased understanding of events. The gospels never claim to have been revealed through the Holy Spirit or God. Only some of the epistles of the New Testament do so. In most cases, however, when the writers of the New Testament referred to the scriptures as the word of God, they were referring to the Hebrew Bible which still remains open to debate and is a subject for another book.

Jesus was a prophet on a mission – that of redirecting the “*lost sheep of Israel*”, who deviated from the true “way” and turned God into their national deity. According to Jeremiah 8:8, they corrupted the Torah, and invented rules and teachings, as stated in Matthew 15:9 and Isaiah 29.

*9They worship me in vain;
their teachings are merely human rules.’”*

And

*13The Lord says:
“These people come near to me with their mouth
and honor me with their lips,
but their hearts are far from me.
Their worship of me
is based on merely human rules they have been taught.*

Conclusion

Jesus's mission was to correct these errors, setting what had been altered by the scribes to right. Jesus was tasked with proclaiming the coming of the son of man and of the kingdom of God. Such a message was not received with open arms, however. Most of the Pharisees and the teachers of the laws believed that such a message should be punishable with death. God was their own God, not the God of the gentiles. For them, the messiah was from the line of Isaac, not Ishmael.

Stephan informs us, in the famous speech he gave before being stoned to death, that whoever came proclaiming the messiah ended up getting killed by the Jews. Why would the Jews kill those who proclaim the one they were waiting for, the one they desired, the "Adone" they sought? The answer is simple: the prophets said that the messiah was from the line of Ishmael, not Isaac, which is why they were put to death.

Acts 7

51 "You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! 52 Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One.

Jesus thought of himself as a teacher and a prophet. The disciples, as well as the people who interacted with him, also saw him as a teacher and a prophet. Then, because of Paul and others like him, Jesus was transformed, little by little, into the son of God and even God Himself. If you study the four gospels objectively, starting with Mark, you will be able to notice Jesus's transformation, from a man afraid of being killed, to a son of God who came to be crucified. John, the youngest of the gospels, invented a Jesus that would be unfamiliar to Mark and unrecognizable to Jesus's disciples and others who interacted with him.



The following are verses that show that Jesus was a messenger and a prophet, nothing more, nothing less. Some of these verses were said by Jesus himself, while others were said by his disciples and people who knew him.

Mark 4

38 Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?"

Mark 5

35 While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?"

Mark 8

27 Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?"

28 They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."

29 "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Messiah."

30 Jesus warned them not to tell anyone about him.

Mark 9

17 A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech.

38 "Teacher," said John, "we saw someone driving out demons in your name and we told him to stop, because he was not one of us."

Conclusion

Mark 14

13So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?'

In the following verses, Jesus is referred to as "teacher", which brings the number of times Jesus was called "teacher" in Mark to twelve: 10:17, 10:20, 10:35, 12:14, 12:19, 12:32, 13:1.

In Matthew, he is called teacher ten times: 8:19, 9:11, 12:38, 17:24, 19:16, 22:16, 22:24, 22:36, 23:8, and 26:18

In Luke, he is called teacher fourteen times: 3:12, 7:40, 8:49, 9:38, 10:25, 11:45, 12:13, 18:18, 19:39, 20:21, 20:28, 20:39, 21:7, and 22:11

In John, the youngest of the gospels, he is called teacher only seven times: 1:38, 3:2, 8:4, 11:28, 13:13, 13:14, and 20:16

In the four gospels, Jesus is called rabbi 13 times. John the Baptist was called rabbi, too. (John 3:26) In the four gospels, the word prophet was used to describe Jesus 15 time some of which by Jesus himself. (Research conducted on <https://www.blueletterbible.org/>)

In the gospels, Jesus was never praised after healing someone. The people praised God, instead. In the Epistles, however, God the Father begins to disappear, little by little, until He is replaced by Jesus, His fictitious son. The following verses are from the gospels and show that the people were praising God, not Jesus.



Matthew 9

8When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to man.

Matthew 15

31The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

Mark 2

12He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, “We have never seen anything like this!”

Luke 5

26Everyone was amazed and gave praise to God. They were filled with awe and said, “We have seen remarkable things today.”

Luke 17

15One of them, when he saw he was healed, came back, praising God in a loud voice. 16He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

Luke 13

12When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” 13Then he put his hands on her, and immediately she straightened up and praised God.

Conclusion

Luke 17

17Jesus asked, "Were not all ten cleansed? Where are the other nine? 18Has no one returned to give praise to God except this foreigner?" 19Then he said to him, "Rise and go; your faith has made you well."

Luke 18

42Jesus said to him, "Receive your sight; your faith has healed you." 43Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

Luke 19

37When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

It should be noted that, in the gospel of John, God was never praised, not even once. No disciple or follower of Jesus ever said, "praise the Father". Jesus himself thanked the Father only once, in John 11:41.

The previous verses are proof that Jesus was not praised by the people. Only God was praised for the miracles Jesus performed. This is because the people saw Jesus as a prophet sent by God. They believed that God strengthened Jesus with miracles. They knew that God was working through him and that Jesus could not perform any miracles on his own. Jesus himself taught people to praise God, not him.

Luke 17

17Jesus asked, "Were not all ten cleansed? Where are the other nine? 18Has no one returned to give praise to God except this foreigner?" 19Then he said to him, "Rise and go; your faith has made you well."



Jesus did not want people praising him because only God is worthy of praise. Yet, in the epistles and letters of the New Testament, praising God gets replaced with praising Jesus. Any prayer or praise to the Father is said in Jesus's name. Today, I almost never hear "thank you, God". Instead, what I hear is, "thank you, Jesus" and "in Jesus's name". This change is interesting because Jesus prayed, on his knees, to God the Father. He taught us how to pray to God and yet, Christians pray to Jesus instead, claiming to follow his teachings. The teachings of Jesus, however, few as they are, are ignored in the gospels. In contrast, the traditions and words of the authors of the epistles are adhered to. Just as the Jews added and altered God's words, the New Testament authors altered, ignored, or added new words to the teachings of Jesus.

Jesus, the Hebrew, was a follower of the Law and the prophets. He adhered to God's commands and ignored the traditions and rules of the Pharisees. Christians follow the teachings of the "Church Elders" and ignore the word of God, words that Jesus himself asked his followers to adhere to.

Jesus was a man, a teacher, a prophet, and a messenger chosen by God to deliver His message to the "*lost sheep of Israel*".

Acts 2

22 "Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.

He was sent with a specific message: repent, for the kingdom of God is at hand. Jesus was not sent to proclaim this message to the world, only to the "*lost sheep of Israel*".

Conclusion

Matthew 10

5These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. 6Go rather to the lost sheep of Israel. 7As you go, proclaim this message: 'The kingdom of heaven has come near.'

Mark 1

14After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15"The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

Jews believed in Daniel's prediction about the coming of the kingdom of God. They were waiting for it. Why would he ask them to believe in the gospel? They already believed in it. The message asks them to repent of their false beliefs of the "Adone" of the covenant and believe that the son of man is a descendant of Ishmael. Anyone who does not repent and accept this message will be condemned.

It is interesting to note that Jesus's name in Aramaic is "Iashoa", the equivalent of "Issa", in Arabic. The word for God in Aramaic is "Alaha or Alaho". It is the same in Arabic, "Allah". Hebrew, Aramaic, and Arabic use the same three-letter root "אלה/a l h" for God. In Hebrew, it becomes "אלהים/Elohim", in Aramaic "אלאהו/Alaho" and "אלאהא/Alaha". In Arabic (written in Aramaic alphabet) "אללאהא/Al-laha" and "אללהו/Allaho" This means that, when Jesus talked about God, he used the word that Muslims use, Allah. When he thanked God, he thanked Allah. When he praised God, he praised Allah. When he prayed, he prayed to Allah. One shouldn't pay attention to those ignorant and hateful people who claim that Muslims worship a different God. Muslims worship the God of Abraham, Moses, David, and Jesus. They worship the true God, the creator of everything.



The fact that the languages of Moses, Jesus, and Muhammad share a common ancestry is no coincidence. It is also no coincidence that these great men are descendants of Abraham and that they originated from the Middle East, where Abraham's seed dwelled. Finally, it is no coincidence that the Hebrew Bible still contains fragments about the descendants of Abraham and the children of Kedar. God is one and so is His faith, or His "Way/Din".

According to the Hebrew Bible, all true prophets prophesied about "Shalom". The word "Shalom" uses the three-letter root "slm". Islam is derived from the same three-letter root. As such, the Hebrew Bible prophets proclaimed the kingdom of God and the "Way" of that kingdom: Islam.

Jeremiah 28

9The prophet who would prophesy for peace, when the word of the prophet would come, the prophet whom the Lord had truly sent would be known.

ט הנביא אשר ינבא לשלום בבא דבר הנביא יודע הנביא אשר שלחו יהוה באמת

This exact three-letter root makes up the word "Muslim", meaning "a friend of God", a person who is "in peace with God", and a person "whom Jehovah treats amicably". This Muslim is in perfect relation with God.

Conclusion

מִשְׁלָם ("friend" sc. of God; compare Isaiah 42:19), [Meshullam], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

מִשְׁלָמוֹת (for מִשְׁלָמוֹת "those who repay"), [Meshellemoth], pr. n. m. — (1) 2 Ch. 28:12. — (2) Neh. 11:13; for which there is מִשְׁלָמִית 1 Ch. 9:12 (which is indeed the better reading).

מִשְׁלָמִיָּה [וְהוּא] (for מִשְׁלָמִיָּה "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [Meshelemiah], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is מִשְׁלָמִיָּה.

מִשְׁלֵמֶת ("friend" (fem.) sc. of God), [Meshullemith], pr. n. of the wife of king Manasseh, 2 Ki. 21:19. 53



English translation results for: משלם

to pay ; to repay	שלם
<input type="button" value="↔"/> reverse translation	
perfect ; splendid, wonderful, excellent ; complete, total	משלם
<input type="button" value="↔"/> reverse translation	
to be completed	השלם
<input type="button" value="↔"/> reverse translation	
whole, complete ; in agreement with ; entire	שלם
<input type="button" value="↔"/> reverse translation	
(flowery) to be finished, to be over, to be completed	שלם
<input type="button" value="↔"/> reverse translation	

To construct the masculine plural, the Hebrew language uses the suffix “im”. Arabic and Aramaic use “in”. As such, the plural of Muslim “موسلم” is Mushlimim “موشלמים” in Hebrew, and Muslimin in Arabic. The word means to be complete, perfect, splendid, wonderful, and excellent. While Arabic uses the letter “s”, Hebrew replaces it with “sh”.

Arabic Word	Hebrew Word	Meaning
Shams	Shemesh	Sun
Sama	Shemem	Sky
Salam	Shalom	Peace
Lisan	Lashon	Tongue
Sami’a	Shama’	Heard
Sa’ala	Sha’al	Asked
Maseeh	Masheekh	Messiah
Ra’s	Rash	Head

So, when the young man asked Jesus how to gain eternal life, Jesus told him that, if he wanted to be perfect, or complete (Muslim) in his relation with God, he should abandon everything and follow Jesus, who was delivering the good news about the “way” and the kingdom of God, Islam.

Matthew 19

20 “All these I have kept,” the young man said. “What do I still lack?”

Conclusion

21 Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."

Read the commentaries on Isaiah 42:19 taken from <http://biblehub.com/commentaries/isaiah/42-19.htm>:

Ellicott's Commentary for English Readers

As he that is perfect.—Strictly speaking, the devoted, or surrendered one. The Hebrew meshullam is interesting, as connected with the modern Moslem and Islam, the man resigned to the will of God

And

Barnes' Notes on the Bible

The verb שלם shālam means properly "to be whole, sound, safe"; to be completed, finished, ended

We should realize that, out of the three Abrahamic faiths, only the religion (way, Din, Dina) of Islam is named by God Himself.

Quran 3

(19) Indeed, the religion (Din, Dina, Way to worship) in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.



And

(85) And whoever desires a way of worship other than Islam, never will it be accepted from him, and he, in the Hereafter, will be among the losers.

Judaism and Christianity were not named by God, as Islam was. The religions weren't even named by Moses or Jesus. The names come from the traditions of men. Jeremiah stated that the true prophet is the one who prophesies about "Shalom", or Islam, in Arabic. Be a true follower of Jesus and be "perfect". Be a mushlim, mushiman, or Muslim so you can have eternal life. Do not trouble yourself with the traditions of men and their fictitious stories. Believe in the true message of Jesus and be among those who will enter the Kingdom of God.

To summarize, Jesus came to:

1. Reaffirm that there is only one true God.
2. Deliver the news about the kingdom of God.
3. Tell the Jews to repent and believe in his message about the messiah/son of man being a descendant of Ishmael.
4. Teach and correct the "lost sheep of Israel", and return them to the right path.
5. Clean God's law from the rules and traditions of the teachers of the law, who placed a burden on the people.
6. Reinterpret the laws that the teachers of the law misinterpreted, such as the Sabbath. Jesus saw fit that his disciples pick grain on the Sabbath. He saw fit to help people on the Sabbath.
7. Explain that the Sabbath was created for man and instruct them of upcoming changes, where "the son of man is lord of the Sabbath". Nothing will change until everything is fulfilled or completed, until the son of man comes and sets everything to right.

Conclusion

8. God gave Jesus the power to perform miracles, as proof that he had been sent by Him. Yet, despite these great miracles, the people rejected his message about the son of man because they “*did not have in mind the concerns of God, but merely human concerns*”.
9. Jesus is a servant and a messenger of God, just as Abraham, Moses, David and Muhammad were. There is only one true faith, the “way” to worship God. It is the “way” to be in perfect relation to God, to be a friend to God. It is the way of the Muslim/Muslim, the religion of Islam.
10. Once the messiah (Shiloh) - Muhammad - arrived, the “*scepter and the ruling staff*” disappeared from the tribe of Judah. This is why there are no more prophets.

John Toland affirms in his book, *Nazarenus*, that many early Christian sects believed that Jesus was not crucified. Furthermore, they believed that he was just a messenger and a prophet; a man.

How great (by the way) is the ignorance of those, who make this an original invention of the Mahometans! For the Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon of Gyrene was crucified in his place. The Cerinthians before them, and the Carpocratians next (to name no more of those, who affirmed Jesus to have been a mere Man) did believe the same thing; that it was not himself, but one of his followers very like him, that was crucified: So that the Gospel of Barnabas, for this account, may be as old as the time of the Apostles, bating several interpolations (from which, it is known, that no Gospel is exempt) since Cerinthus was contemporary with Peter, Paul, and John, if there be any truth in Ecclesiastical history. Thus Photius tells us, that he read a book



entitled, The Journeys of the Apostles, relating the acts of Peter, John, Andrew, Thomas, and Paul: and among other things contained in the same, this was one, that Christ was not crucified, but another in his stead, and that therefore he laughed at the crucifiers, or those who thought they crucified him. Some said it was Judas that was executed. This laughing of Jesus at the Jews was also affirmed by the Basilidians, as you may see in the place I quoted about them just now out of the Epiphanius. It is a strange thing, one would think, they should differ about a fact of this nature so early; and that Cerinthus, who was contemporary, a countryman, and a Christian, should with all those of his sect, deny the resurrection of Christ from the dead.⁵⁴

Jesus quoted,

*“Though seeing, they do not see;
though hearing, they do not hear or understand.*

“Whoever has ears to hear, let them hear.”

The Quran on Jesus

When the Quran gets translated, it ceases to be called the word of God, The Quran. The result of the translation is called something like, The Translation of the Meaning of the Quran. What follows is a translation of some verses of the Quran on Jesus. These translations are taken from The Meaning of the Glorious Quran by Muhammad Pickthall.

Quran 19

- 16 And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
- 17 And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man.
- 18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God fearing.
- 19 He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
- 20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste!
- 21 He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.
- 22 And she conceived him, and she withdrew with him to a place.
- 23 And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!
- 24 Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,



- 25 And shake the trunk of the palm tree toward thee, thou wilt
cause ripe dates to fall upon thee.
- 26 So eat and drink and be consoled. And if thou meetest any
mortal, say: Lo! I have vowed a fast unto the Beneficent, and
may not speak this day to any mortal.
- 27 Then she brought him to her own folk, carrying him. They
said: O Mary! Thou hast come with an amazing thing.
- 28 Oh sister of Aaron! Thy father was not a wicked man nor was
thy mother a harlot.
- 29 Then she pointed to him. They said How can we talk to one
who is in the cradle, a young boy?
- 30 He spake: Lo! I am the slave of Allah. He hath given me the
Scripture and hath appointed me a Prophet,
- 31 And hath made me blessed wheresoever I may be, and hath en-
joined upon me prayer and almsgiving so long as I remain
alive,
- 32 And (hath made me) dutiful toward her who bore me, and hath
not made me arrogant, unblest.
- 33 Peace on me the day I was born, and the day I die, and the day
I shall be raised alive!
- 34 Such was Jesus, son of Mary: (this is) a statement of the truth
concerning which they doubt.
- 35 It befitteth not (the Majesty of) Allah that He should take unto
Himself a son. Glory be to Him! When He decreeth a thing, He
saith unto it only: Be! and it is.
- 36 And lo! Allah is my Lord and your Lord. So serve Him. That is
the right path.
- 37 The sects among them differ: but woe unto the disbelievers
from the meeting of an awful Day.
- 38 See and hear them on the Day they come unto Us! Yet the evil-
doers are today in error manifest.

The Quran on Jesus

- 39 And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

Quran 2

- 87 And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

Quran 3

- 55 (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.
- 56 As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
- 57 And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrongdoers.
- 58 This (which) We recite unto thee is a revelation and a wise reminder.
- 59 Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.



Quran 4

- 171 O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

Quran 5

- 75 The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!
- 76 Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.
- 77 Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.
- 78 Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

Quran 57

- 27 Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of

The Quran on Jesus

those who followed him. But monasticism they invented. We ordained it not for them. Only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.

Quran 43

- 63 When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.
- 64 Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.
- 65 But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.

Quran 4

- 157 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,
- 158 But Allah took him up unto Himself. Allah was ever Mighty, wise.



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Notes

Have you ever wondered why there are three Abrahamic faiths instead of one? What would have happened had the Jewish people accepted Jesus Christ? Would we still have one, two, or three Abrahamic religions? Have you ever wondered why Moses, Jesus, and Muhammad descend from the same patriarch, from the same region, and spoke interrelated languages? Why are there no more prophets among the Jewish people? Why did the Jewish people want to kill Jesus, despite the great miracles he performed? How can we make sense of the existence of three Abrahamic faiths that each claim to be the right one? Should there be only one faith? If so, which one? What is missing that prevents us from connecting the dots?

This book analyzes the New Testament and the story of Jesus from Islamic and cultural perspectives. It gives clear answers to the questions above, and much more. The words of Jesus, as well as the words of the New Testament, are examined from different perspectives to draw a clear picture of the story of Jesus and what happened two thousand years ago.



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