

**Fantasies From The Arabian Knights
Or
Strange Tails By A False Prophet
Or
MUSLIM EVANGELISM
A Christian Apologetic
By Rev. Norman E. “Swede” Carlson**

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The Cover

The Green and White Flags of Pakistan, with the crescent and star, are meant to symbolize progress and light respectively. However, the moon was historically a god to the early Arab Pagans; from whom came the Prophet Mohammed. Unfortunately, as will be shown, He substituted the god of this world, Satan, for his previous pagan gods. So the name change was in name(s) only!

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

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



There are two types of Islamic Flags.

The first is called Al-Liwaa and serves as the sign for the leader of the Muslim army. It is also the flag of the Islamic State. The Liwaa of the Messenger (Peace Be Upon Him)

was a piece of white cloth with the **Shahada** لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written across it .

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

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written on it.

The basic purpose of this Black Flag is to create awareness among Muslim youth about the army that will rise from the area of Khurasan holding Black Flags of Islam . This army will conquer many occupied lands of Muslims till it reaches to Jerusalem. Then it will pledge its allegiance to Imam al Mahdi

^a Appendix A - A Warning About The Use Of The Checking Principle

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PREFACE

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

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

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

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

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

Also, thanks go to Rev. Richard P. Bailey for his (edited) article seen in Section 1.2.6 , and K. Dayton Hartman II, in his article “Answering Muslim Objections To The Trinity” in Section 2.3, and finally to Jeff Brawner, The Baptist Press, Online, Oct 26, 2012 for Section 3.0 A Short Methodology For Presenting The Gospel To Muslims. I’ve tried to give credit for large and small quotes but if I’ve left any out please contact the author. Thanks also to Larry Pierce of Ottawa, Ontario for his fine program, *The Online Bible*. This program was used to generate Qur’an and Biblical Texts and Commentaries from many respected authors.

Finally, thanks go to those who made the Hadith available to our College. Sahih al-Bukhari (Arabic: صحيح البخاري), as it is commonly referred to, is one of the six canonical hadith collections of Sunni Islam. These prophetic traditions, or hadith, were collected by the Persian Muslim scholar Muhammad ibn Ismail al-Bukhari. After being transmitted orally for generations, it was finally written. Sunni Muslims view this as their most trusted collection of hadith and it is considered the most authentic (sahih) book after the Qur’an. The Arabic word sahih translates as authentic or correct. This collection is contained on a large file of 1444 pages that includes our produced large 186 page Table of Contents with the name of each contributor. This Hadith is available from our school on DVD for no charge except shipping.

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

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

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

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

Sincerely, a brother in Christ,

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

^b The Colorado Free Bible College.

1. Introduction.

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

1.1.1 Islam's Founder - Muhammad

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

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

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

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

1.1.1.0 A Biblical Prelude

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

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

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

The New Testament is quite clear in its contrast of Grace (by faith) vs. Works for salvation. As it is, and stands written, in text virtually unchanged since the “autograph’s”. i.e., 40-96 AD^a

^a *Anno Domini* (AD or A.D.) and Before Christ (BC or B.C.) are designations used to label or number years used with the Julian and Gregorian calendars. The term *Anno Domini* is Medieval Latin, translated as *In the year of the Lord*, and as *in the year of Our Lord*. It is sometimes specified more fully as *Anno Domini Nostri Iesu (Jesu) Christi* ("In the Year of Our Lord Jesus Christ"). This calendar era is based on the traditionally reckoned year of the conception or birth of Jesus of Nazareth, with AD counting years from the start of this epoch, and BC denoting years before the start of the era. There is no year zero

- Ro 4:1 *What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*
- 2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
- 3 *For what saith the scripture? **Abraham believed God, and it was imputed [Grk. Λογιζομαι]** unto him for righteousness.*
- 4 *Now to him that worketh is the reward not reckoned of grace, but of debt.*
- 5 *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*
- 6 *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*
- 7 *Saying, **Blessed are they whose iniquities are forgiven, and whose sins are covered.***
- 8 ***Blessed is the man to whom the Lord will not impute sin.***
- 9 *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith was imputed/reckoned[Grk. Λογιζομαι]** to Abraham for righteousness.*
- 12 *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*
- 13 ***For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.***
- 16 ***Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,***
- 23 *Now it was not written for his sake alone[i.e., for Abraham's sake alone] , that it was imputed to him;*
- 24 ***But for us also, to whom it shall be imputed, to those who believe on him that raised up Jesus our LORD from the dead;** {This declares emphatically that NO MUSLIM, WHO HOLDS TO THE QURAN, CAN BE SAVED}*
- 25 *Who was delivered for our offences, and was raised again for our justification.*
- 5:1 ***Therefore being justified by faith, we have peace with God through our LORD Jesus Christ:***
- 2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
- 11:6 ***And if** (since – 1st Class Condition) *by grace, then is it no more of works: otherwise grace is no more grace. But **if** it be of works, (since – 1st Class - protasis assumed true for the sake of argument) then is it no more grace: otherwise work is no more work.**

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

1Co 10:30 *For if I by grace be a partaker (and I am - 1st class condition), why am I evil spoken of for that for which I give thanks? {grace: or, thanksgiving}*

Ga 3:6 *Even as Abraham believed God, and it was accounted to him for righteousness. {accounted: or, imputed}*

Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

in this scheme, so the year AD 1 immediately follows the year 1 BC. This dating system was devised in 525, but was not widely used until after 800. Every time a Muslim signs his name to a check or a contract he should be reminded (i.e., **common ground**) of the meaning of AD. Although he/she may use CE (Common Era) as prescribed in Jewish teaching the date is supposed to correlate with the Birth of Jesus, The Son of God, The Messiah of Israel. That date, however has changed since the changing calendars of history.

- 2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
- 3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}*
- 4 *But God, who is rich in mercy, for his great love wherewith he loved us,*
- 5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}*
- 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
- 7 *That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- 8 *For by grace have you (PL) been saved through faith; and that not of yourselves: it is the gift of God:*
- 9 *Not of works, lest any man should boast.*
- 10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;

Heb 11:1 Now faith is the Title Deed ~~substance~~ of things hoped for, the Legal evidence of things not seen.

- 2 *For by it the elders obtained a good report.*
- 3 *Through faith we understand that the worlds were framed by the **Word of God**, so that things which are seen were not made of things which do appear. {Ref. **John 1:1-3**}*
- 4 ***By faith Abel offered unto God a more excellent sacrifice than Cain**, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. {yet...: or, is yet spoken of}*
- 5 ***By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.***
- 6 ***But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.***
- 7 ***By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. {moved...: or, being wary}***
- 8 ***By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.***
- 9 ***By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:***
- 10 ***For he looked for a city which hath foundations, whose builder and maker is God.***
- 11 ***Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.***

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

- 12 *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

- 13 ***These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. {in faith: Gr. according to faith}***
- 14 *For they that say such things declare plainly that they seek a country.*
- 15 *And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.*
- 16 *But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.*
- 17 ***By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,***
- 18 ***Of whom it was said, That in Isaac shall thy seed be called: {Of: or, To}***
- 19 ***Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. {Grk. Παραβολη}***
- 20 ***By faith Isaac blessed Jacob and Esau concerning things to come.***
- 21 ***By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.***
- 22 *By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. {made...: or, remembered}*
- 23 ***By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.***
- 24 ***By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;***
- 25 ***Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;***
- 26 ***Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. {of Christ: or, for Christ}***
- 27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
- 28 *Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*
- 29 *By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*
- 30 *By faith the walls of Jericho fell down, after they were compassed about seven days.*
- 31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. {that...: or, that were disobedient}*
- 32 ¶ *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:*
- 33 *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,*
- 34 *Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.*
- 35 *Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*
- 36 *And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*
- 37 *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*
- 38 *{Of whom the world was not worthy:} they wandered in deserts, and in mountains, and in dens and caves of the earth.*

- 39 *And these all, having obtained a good report through faith, received not the promise:*
 40 *God having provided some better thing for us, that they without us should not be made perfect. {provided: or, foreseen}*

{Notice that not one mention of Messiah Jesus is in the genealogy of Hagar-Ishmael.}

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

We find the descendants of Messiah Jesus from 1 Chr 1:34 through 2 Chr 36:23. In the New Testament we find Messiah Jesus' geneology in:

- Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.*
 2 *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;*
 3 *And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;*
 4 *And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*
 5 *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*
 6 *And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;*
 7 *And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;*
 8 *And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;*
 9 *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;*
 10 *And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;*
 11 *And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: {Josias...: some read, Josias begat Jakim, and Jakim begat Jechonias}*
 12 *And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;*
 13 *And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;*
 14 *And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;*
 15 *And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;*
 16 *And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*
 17 *So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.*
 18 *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

- 19 *Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.*
- 20 *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten}*
- 21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Jehovah is Salvation. Actually the LXX name for Josua, Heb יְהוֹשׁוּעַ, Y@howshuwa'}*
- 22 *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*
- 23 *Behold, a virgin shall be with child, and shall bring forth a son, and his name shall be called Emmanuel, which being interpreted is, God with us.*
- 24 *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:*
- 25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*
- Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,*
- 2 *Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*
- 3 *When Herod the king had heard these things, he was troubled, and all Jerusalem with him.*
- 4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*
- 5 *And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,*
- 6 *And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. {rule: or, feed}*
- 7 *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.*
- 8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.*
- 9 ¶ *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*
- 10 *When they saw the star, they rejoiced with exceeding great joy.*
- 11 *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. {presented: or, offered}*
- 12 *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*
- 13 ¶ *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*
- 14 *When he arose, he took the young child and his mother by night, and departed into Egypt:*
- 15 *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.*
- 16 ¶ *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.*

- 17 *Then was fulfilled that which was spoken by Jeremy the prophet, saying,*
 18 *In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*
 19 ¶ *But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,*
 20 *Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*
 21 *And he arose, and took the young child and his mother, and came into the land of Israel.*
 22 *But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:*
 23 *And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. }*

{Now here is the second genealogy in Luke's account.}

- Luk 4:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,*
 22 *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*
 23 *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*
 24 *Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*
 25 *Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,*
 26 *Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,*
 27 *Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,*
 28 *Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,*
 29 *Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,*
 30 *Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,*
 31 *Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,*
 32 *Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,*
 33 *Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,*
 34 *Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,*
 35 *Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,*
 36 *Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*
 37 *Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*
 38 *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

A Point that many miss is:

THE GOSPELS' HISTORICITY CONFIRMED

By Johnston M. Cheney

From his book

“THE LIFE OF CHRIST IN STEREO”

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

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

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

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

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

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

ARE THE GENEALOGIES CONFUSED?

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

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

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

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

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

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

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

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

1.1.1.1 The Major Personages Of Islam.

1.1.1.1.1 The Messenger Or Apostle Of Islam.

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

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

Jonah, who is regarded as the Apostle to Nineveh.

Hud, who is regarded as the Apostle to 'Ād.

Shoab, who is regarded as the Apostle to Midian.

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

Salih, who is regarded as the Apostle to Madyan.

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

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

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

1.1.2 The Major Texts Of Islam.

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

1.1.2.1 Tawrat (at-Tawrāt):

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

^a Concise Encyclopedia of Islam, C. Glasse, Messenger.

^b Muslims believe Abraham received the Scrolls of Abraham, Moses received the Torah, David received the Psalms, Jesus the Gospel, and Muhammad received the Qur'an.

^c A-Z of Prophets in Islam and Judaism, B.M. Wheeler, Apostle.

^d Quran 37:139.

^e Quran 37:123.

^f Quran 19:54.

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

1.1.2.2 Zabur (az-Zabur):

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

{Here is a place of common ground. Pick the Psalms by David One of their Prophets (Daud). e.g. Start with Psm 1, which usually was read with Psalm 2. - read it. Point out that in verse 1 there are 3 Not clauses, Walks Not, Stands Not, and Sits Not. You might ask the question, Who has never walked in the counsel of the ungodly, or never stood in the way of sinners, or never sat in the seat of the scornful? Then go to Psm 2, which incidentally in Acts 4:24-28 attributes Psalm 2:1-2 to David. Read Psalm 2. read it; then ask the question, Who do you suppose is the LORD's anointed (verse 2), and Who do you suppose is the Son mentioned in verses 7 and 12? You might mention that Acts (of the Apostles – The Holy Spirit) 13:33 and Heb 1:5 and 5:5 quote this Psalm and apply it to the Resurrected Jesus (Isa), the Messiah of Israel! As a finale' for your first visit, Read Psm 22 where prophetically, the then unknown rite of crucifixion is described. The very words uttered by the Crucified Jesus in verse 1 (repeated in Mat 27:46) and 31 (John 19:30 – "It is finished" – that is, His sacrifice, 1 John 2:2 "Was the propitiation (satisfaction) for our sins, and not for ours only, but for the sins of the whole world."). Then, they might ask, "Why isn't the whole world going to be in heaven." (You know, 'Universal Salvation') Well, the problem is one of original sin that has been passed down from Adam (the first Adam), the first human sinner. Because God is Just, judgment being necessary for a morally ordered universe. Sin MUST be judged. And in fact was judged and condemned at the time of that first act of sin. Man therefore comes to this life with a fallen nature and stands condemned before God.

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

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

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

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

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

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

John 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
- 3 Jesus answered and said unto him, "Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**" {again: or, from above}*
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*
- 5 Jesus answered, "Verily, verily, I say unto thee, **Except a man be born of water (natural birth) and of the Spirit, he cannot enter into the kingdom of God.***
- 6 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.***
- 7 Marvel not that I said unto thee, Ye must be born again. {again: or, from above}*
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."*
- 9 Nicodemus answered and said unto him, How can these things be?*
- 10 Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?*
- 11 Verily, verily, I say unto thee, We speak what we do know, and testify what We have seen; and ye receive not our witness.*
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*
- 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

15 *That whosoever believeth in him should not perish, but have eternal life.*

16 ***For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

17 ***For God sent not his Son into the world to condemn the world; but that the world through him might be saved.***

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

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

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

1. Died for their sins according to the Scriptures. (Psm 22 and Isaiah (Dhul-Kifl?) 52:13-53:12) This Implies that they believe He was the sinless, virgin born (Isaiah 7:14, 9:6 with Luke 1:26-35) Here, Mary (Maryam) really mattered) Son of God (Psm 2 with Luke 1:32-35), and that therefore He was able to be the complete satisfaction to the Father for their/our sins (1 John 2:2), and finally that they repent of their sins (Luke 24 47).
 2. That He Was Buried.
 3. That He Rose again the third day according to the Scriptures (Psm 16:9-11, Jonah 1:17 with Mat 12:39-40, Luke 24:46-47, Acts 13:31-37, 46-47.)
 4. And that he is coming again to take His Church, His Body, (1 Cor 15:35-58, 1 Thess 4:13-18, 2 Thess 2:1-3a) home to be with Him, where resides each believer's citizenship (Phil 3:20-21.)
- 20 *For our citizenship is in heaven; from where also we look for the Saviour, the Lord Jesus Christ:*
- 21 ***Who shall change our vile body (The one received from the first Adam), that it may be fashioned like unto His (The Last Adam's) glorious body, according to the working whereby He is able even to subdue all things unto Himself.}***

1.1.2.3 Injil (al-Injil):

The Injil was the holy book revealed to Jesus, according to the Quran. L,+ scholars have pointed out that it refers not to the New Testament but to an original Gospel, written by God (Arabic الله Allah), which was given to Jesus. Therefore, according to Muslim belief, the Gospel was the message that Jesus, being divinely inspired^a, preached to the Children of Israel. The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus, as written by various contemporaries, disciples and companions^b. These Gospels, in Muslim belief, contain portions of Jesus teachings but don't represent nor contain the original Gospel, which has been corrupted and/or lost, which was a single book written not by a human but by God. Unfortunately, for Islam, These books (except the unholy Qur'an) have all been lost. Hmmmnn, do you see any problem here? The So-called "contemporaries, disciples and companions" were Jesus' 12 handpicked Apostles (12 – Judas Iscariot + Paul) Rev 21:14.

1.1.2.4 The Qur'an

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

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

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

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

1.1.2.5 The Commentaries and Exegesis (tafsīr)

1.1.2.5.1 A List of tafsir

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

Reasons of revelation (asbāb al-nuzūl).

Asbāb al-nuzūl is a secondary genre of Qur'anic exegesis (tafsir) directed at establishing the context in which specific verses of the Qur'an were revealed. In this 'masterpiece' the 'humble' prophet was said to have said at the farewell pilgrimage (Hajjat al-Wada'), at the end of his sermon: "I have left with you two things which, if you were to adhere to them, you will never err: **the Book of Allah and my practice**".

1.1.2.5.2 A List of translations of the Qur'an

1.1.2.5.2.1 The Sunnah - A Definition

Sunnah (سنة ['sunna], plural سنن *sunan* ['sunan]) is an Arabic word that means "habit" or "usual practice". Sunnis are also referred to as Ahl as-Sunnah wa'l-Jamā'ah ("people of the tradition and the community (of Muhammad)") or *Ahl as-Sunnah* for short.

1.1.2.5.2.2 Sunnah and Hadith – A Comparison

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

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

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

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

1.1.2.5.3 The Hadith (Traditions of the prophet)

Hadīth are sayings, actually or tacitly approved, validly or invalidly, ascribed to the Islamic prophet Muhammad. For examples, please see - The Hadith Translation of Sahih Bukhari,

Translator: M. Muhsin Khan, from the web at:
<http://iium.edu.my/deed/hadith/bukhari/index.html>

1.1.2.5.4 A List of biographies of Muhammad

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

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

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

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

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

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

*Joh 8:44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.***

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

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

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

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

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

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

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

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

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

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

1. Sahl ibn Abī Ḥathma (d. in Mu'awiya's reign, i.e., 41-60 AH), was a young companion of the Prophet. Parts of his writings on Maghazi are preserved in the *Ansāb* of al-Baladhuri, the *Ṭabaqāt* of Ibn Sa'd, and the works of Ibn Jarir al-Tabari and al-Waqidi.
2. Abdullah ibn Abbas (d. 78 AH), a companion of Muhammad, his traditions are found in various works of Hadith and Sīra.
3. Sa'īd ibn Sa'd ibn 'Ubāda al-Khazrajī, another young companion, his writings have survived in the *Musnad* of Ibn Hanbal and Abī 'Iwāna, and the *Tārīkh* of al-Tabari.
4. 'Urwa ibn al-Zubayr (d. 713). He wrote letters replying to inquiries of the Umayyad caliphs, Abd al-Malik ibn Marwan and al-Walid I, involving questions about certain events that happened in the time of the Prophet. Since Abd al-Malik did not appreciate the maghāzī literature, these letters were not written in story form. He is not known to have written any books on the subject. He was a grandson of Abu Bakr and the younger brother of Abdullah ibn al-Zubayr.
5. Sa'īd ibn al-Masīb al-Makhzūmī (d. 94 AH), a famous Tābi'ī and one of the teachers of al-Zuhri. His traditions are quoted in the Six major hadith collections, and in the Sīra works of Ibn Ishaq, Ibn Sayyid al-Nās, and others.
6. Abū Fiḍāla 'Abd Allāh ibn Ka'b ibn Mālik al-Anṣārī (d. 97 AH), his traditions were mentioned in Ibn Ishaq and al-Tabari.
7. Abbān ibn Uthmān ibn Affān (d. 101-105 AH), the son of Uthman. His traditions are transmitted through Malik ibn Anas in his *Muwatta'*, the *Ṭabaqāt* of Ibn Sa'd, and in the histories of al-Tabari and al-Ya'qūbī.
8. 'Āmir ibn Sharāḥīl al-Sha'bī (d. 103 AH), his traditions were transmitted through Abu Ishāq al-Subai'ī, Sa'īd ibn Masrūq al-Thawrī, al-A'mash, Qatāda, Mujālid ibn Sa'īd, and others.

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

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

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

1. Zubayr ibn al-Awam, the husband of Asma bint Abi Bakr.
2. Abaan ibn Uthman ibn Affān, the son of Uthman wrote a small booklet.
3. Al-Sha'bi.
4. Hammam ibn Munabbih, a student of Abu Hurayrah
5. Asim Ibn Umar Ibn Qatada Al-Ansari
6. Ma'mar Ibn Rashid Al-Azdi, pupil of Al-Zuhri

7. Abdul Rahman ibn Abdul Aziz Al-Ausi, pupil of Al-Zuhri
8. Muhammad ibn Salih ibn Dinar Al-Tammar was a pupil of Al-Zuhri and mentor of Al-Waqidi.
9. Hashim Ibn Urwah ibn Zubayr, son of Urwah ibn Zubayr, generally quoted traditions from his father but was also a pupil of Al-Zuhri.
10. Ya'qub bin Utba Ibn Mughira Ibn Al-Akhnas Ibn Shuraiq Al-Thaqafi
11. Abu Ma'shar Najih Al-Madani.
12. Ali ibn mujahid Al razi Al kindi.
13. Al-Bakka was a disciple of Ibn Ishaq and teacher of Ibn Hisham and thus forms a very important link in Sira between two great scholars.
14. Abdul Malik Ibn Hisham, his work incorporated the text of Ibn Ishaq; he was a pupil of Al-Bakka.
15. Salama ibn Al-Fadl Al-Abrash Al-Ansari, pupil of Ibn Ishaq.
16. Al-Waqidi, whose surviving works "*Kitab alTarikh wa al-Maghazi*" (Book of History and Campaigns) and *Futuh al-Sham* have been published.
17. Abu Isa Muhammad Al-Tirmidhi wrote compilations of *Shamaail* (Characteristics of Muhammad)
18. Ibn Sa'd wrote the 8-volume work called *Tabaqat* or *The Book of the Major Classes*; he was also a pupil of Al-Waqidi.
19. Imam al-Bayhaqi, wrote *Dala'il al-Nabuwwa* (Proof of Prophethood).
20. Muhammad ibn Jarir al-Tabari wrote the well-known work *History of the Prophets and Kings*, whose earlier books include the life of Muhammad, which cite Ibn Ishaq.
21. Abu Sa'd al-Naysaburi wrote *Sharaf al-Mustafa'*
22. Abu Nu`aym wrote *Dala'il al-Nubuwwa*
23. Al-Asbahani wrote *Dala'il al-Nubuwwa*
24. Al-Baghawi wrote *al-Anwar fi Shama'il al-Nabi al-Mukhtar*
25. Faryabi wrote *Dala'il al-Nubuwwa*

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

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

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

1. Dr. Mohamed Hesham Yousef wrote The beloved book series.
2. Ahmad ibn Zayni Dahlan al-Shafi`i al-Makki (Shaykh-ul-Islam) wrote Sirah al-Nabi.
3. Sayyid Muhammad `Alawi al-Maliki al-Makki wrote Muhammad Rasulallah.
4. Prof Muhammad Tahir-ul-Qadri wrote Sirah al-Rasul (14 volumes, largest collection in Urdu).
5. Anwarullah Haidarabadi wrote Anwar-e-Ahmedi.
6. Al-Sayyid Muhammad `Uthman al-Mirghani wrote Fath al-Rasul.
7. Muhammad Rida wrote Muhammad Rasulallah.
8. As'ad Muhammad Sa`id al-Sagharji wrote Muhammad Rasulallah.
9. Yusuf al-Nabhani wrote Fada'il al-Muhammadiyya, al-Anwar al-Muhammadiyya and Shawahid al-Haqq.
10. Muhammad Yasin al-Fadani al-Makki wrote Hashiyya al-Mawahib al-Laduniyya.
11. Pir Muhammad Karam Shah al-Azhari wrote Ziya al-Nabi.
12. Shibli Nomani, wrote his famous 5 volume book *Sirat-un-Nabi* in Urdu with the help of his disciple Syed Sulaiman Nadvi. The book was translated in English by M. Tayyib Bakhsh Budayuni: ISBN 978-81-7151-282-9.
13. Muhammad Husayn Haykal, wrote *The Life of Muhammad* in Arabic, 1933; with English translation by Isma'il Raji A. al-Faruqi.
14. Syed Sulaiman Nadvi, wrote *Muhammad The Ideal Prophet* and *Muhammad The Prophet Of Peace* translated by Rauf Luther.
15. N Tawheedi, wrote *A Glimpse At The Life Of The Holy Prophet Of Islam*.
16. Mohammad Amin, wrote *A Spark From The Dynamo Of Prophethood*.

17. Mohammed Marmaduke Pickthall, wrote *Al-Amin A Life-Sketch Of The Prophet Muhammad*
18. Syed M. Nadvi, wrote *An Easy History Of The Prophet Of Islam*.
19. Khwaja Shamsuddin Azeemi, wrote *Muhammad-ur-Rasoolullah* in 4 volumes.
20. Abdul Hameed Siddiqui, wrote *Life Of Muhammad* .
21. Dr Muhammad Shamsul Haque, wrote *Life Of Prophet Muhammad The Final Messenger*
22. Fazal-ur-Rahman Ansari wrote 3 books namely, *Muhammad As A Military Leader ; Muhammad Encyclopedia Of Seerah* and *Muhammad Blessing For Mankind*. These books were gifted by the then government of Pakistan to diplomatic visitors to Pakistan.
23. Zahir Ahmed Muhammad, wrote the *Glimpses Of The Prophet's Life & Times*.
24. Abu Bakr Siraj Ad-Din a.k.a. Martin Lings, wrote *Muhammad : His Life Based on the Earliest Sources* (1983), Islamic Texts Society, ISBN 978-0-04-297042-4
25. Osman Kartal, wrote *The Prophet's Scribe*(2009), Athena Press, ISBN 978-1-84748-629-5
26. Ali Musa Raza, wrote *Muhammad In The Qur'an*.
27. Seyyed Hossein Nasr, wrote *Muhammad Man Of Allah*.
28. Abul Hasan Ali Nadwi, wrote *Muhammad Rasulallah* .
29. Muhammad Iqbal, wrote *Muhammad The Beloved Prophet*.
30. Naeem Siddiqui, wrote *Muhammad The Benefactor Of Humanity*.
31. Dr M.H. Durrani, wrote two books namely *Muhammad The Biblical Prophet* and *The Holy Prophet Muhammad*.
32. Dr Majid Ali Khan, wrote *Muhammad The Final Messenger*.
33. Ahmed Deedat, wrote *Muhammad the Greatest* and *Muhammad the Natural Successor to Christ*.
34. Jamal Badawi, wrote *Muhammad A Blessing For Mankind, a Short Biography and Commentary*.
35. Mustafa Ahmad al-Zarqa, wrote *Muhammad The Perfect Model For Humanity*.
36. Wahiduddin Khan, wrote *Muhammad The Prophet Of Revolution*.
37. Syed Iqbal Zaheer, wrote *Muhammad The Unlettered Prophet Who Changed The World*.
38. Abdur Rahman Lutz, wrote *Muhammad Upon Whom Be Peace*.
39. Syed Athar Husain, wrote *Prophet Muhammad & His Mission*.
40. Fethullah Gulen, wrote *Prophet Muhammad As Commander* and *Prophet Muhammad The Infinite Light*.
41. Kais al-Kalby, wrote *Prophet Muhammad The Last Messenger In The Bible*.
42. Mufti Shafi, wrote *Seerat Khaatmul-Ambiyaa – Life Of Rasulallah* translated by Abbas Zuber Ali.
43. Dr Mohamed Abdulla Pasha, wrote *Sixth Century & Beyond – The Prophet & His Times*.
44. Zakaria Bashier, wrote *Sunshine At Madinah: Studies In Life Of Prophet* and *The Makkan Crucible*.
45. Dr Ata Mohy-ud-din, wrote *The Arabian Prophet*.
46. Fakir Syed Waheeduddin, wrote *The Benefactor & The Rightly-Guided*.
47. Mustafa as-Sibaa'ie, wrote *The Life of Prophet Muhammad – Highlights and Lessons*.
48. Muhammad Bashiruddin Mahmood, wrote *The First & The Last – Muhammad*.
49. Abdul Majeed, wrote *The Last Prophet & His Message*
50. Mohammad Yusuf, wrote *The Last Prophet Of Islam* .
51. Muhammad Abdul Rauf, wrote *The Life & Teaching Of The Prophet Muhammad*.
52. Syed Ameer Ali, wrote *The Life & Teachings Of Mohammad* .
53. Tahia Al-Ismaail, wrote *The Life Of Muhammad – Based On Earliest Sources*.
54. Sarwar Saulat, wrote *The Life Of The Prophet*.
55. Abdal Rahman Azzam, wrote *The Life Of The Prophet Muhammad*.
56. Muhammad Al-Kidari, wrote *The Light Of Certitude*.
57. Muhammad Hamidullah, wrote 4 books on *Sira Muhammad Rasulallah: A concise survey of the life and work of the founder of Islam ; The prophet of Islam: Prophet of migration ; The Prophet's establishing a state and his succession ; Battlefields of the Prophet Muhammad*.
58. Ayatullah Jafar Subhani, wrote *The Message – The Holy Prophet Of Allah*.
59. Khalifa Abdul Hakim, wrote *The Prophet & His Message*.
60. Syed Abdul Wahab, wrote *The Shadowless Prophet Of Islam*.
61. Muhammad Abdul Hai, wrote *Uswai Rasool-e-Akram (Life & Teachings Of Prophet)*.
62. Safdar Hosain, wrote *Who Was Muhammad?*.
63. K.L. Gauba, wrote *The Prophet of the Desert*. (1962)
64. Allama Syed Saadat Ali Qadri, wrote *Jaan-e-Aalam – Soul of the worlds*. (2006)
65. Safiur-Rahman al-Mubarakpuri, wrote *Ar-Raheeq Al-Makhtum (The Sealed Nectar)*.
66. Ali al-Sallabi, wrote *The Noble Life of the Prophet (3 Vol.)*. (2005)
67. Mahdi Rizquallah Ahmad, wrote *The Prophet of Islam in the Light of the Original Sources: An Analytical Study*.

68. Muhammad Mohar Ali, wrote *Sirat al-Nabi and the Orientalists – with special reference to the writings of William Muir, D.S. Margoliouth and W. Montgomery Watt.*
69. Khalid Masud, wrote *Hayat e Rasul e Ummi* in Urdu (translated as: *The Unlettered Prophet* by Saadia Malik)
70. Maulana Wahiduddin Khan wrote *Prophet of Revolution*
71. Muhammad bin Abdul-Wahhab Najdi wrote *Mukhtasar Sirah al-Rasul.*
72. Karen Armstrong, wrote *Muhammad: A Biography of the Prophet* (1991), and *Muhammad: A Prophet for Our Time* (2006).

1.1.2.5.4.6 Other Texts Of The Islamic Prophets:

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

1.1.2.5.4.6.1 The Scrolls of Abraham:

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

1.1.2.5.4.6.2 Kitab of Yahya:

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

1.1.2.5.4.6.3 Scrolls of Moses:

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

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

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

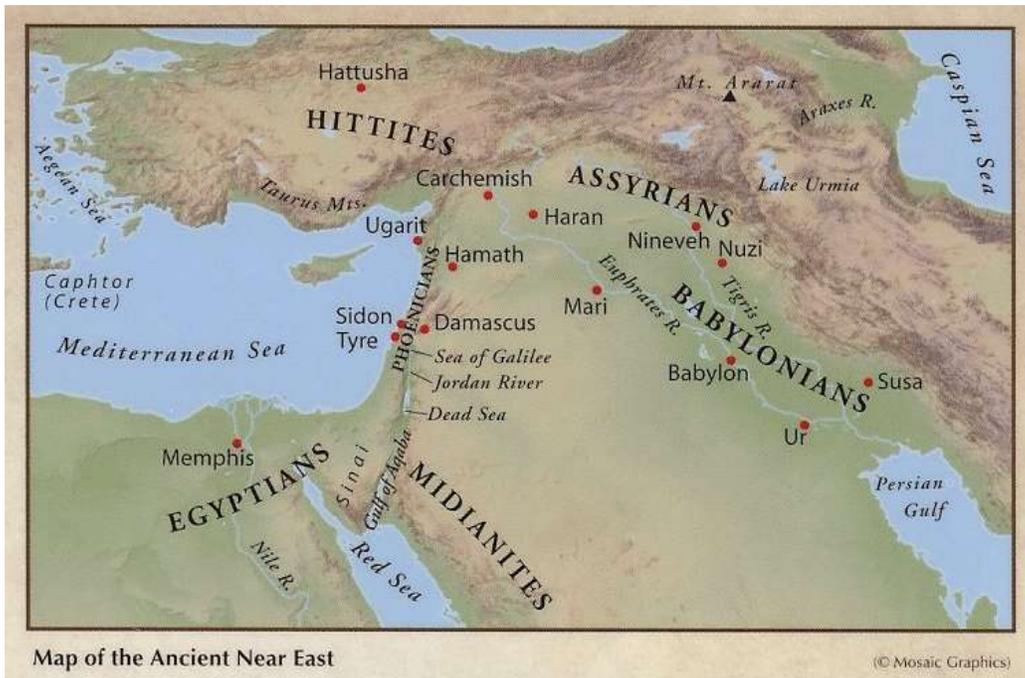


Figure 1.01 Map Of The Ancient Near East.

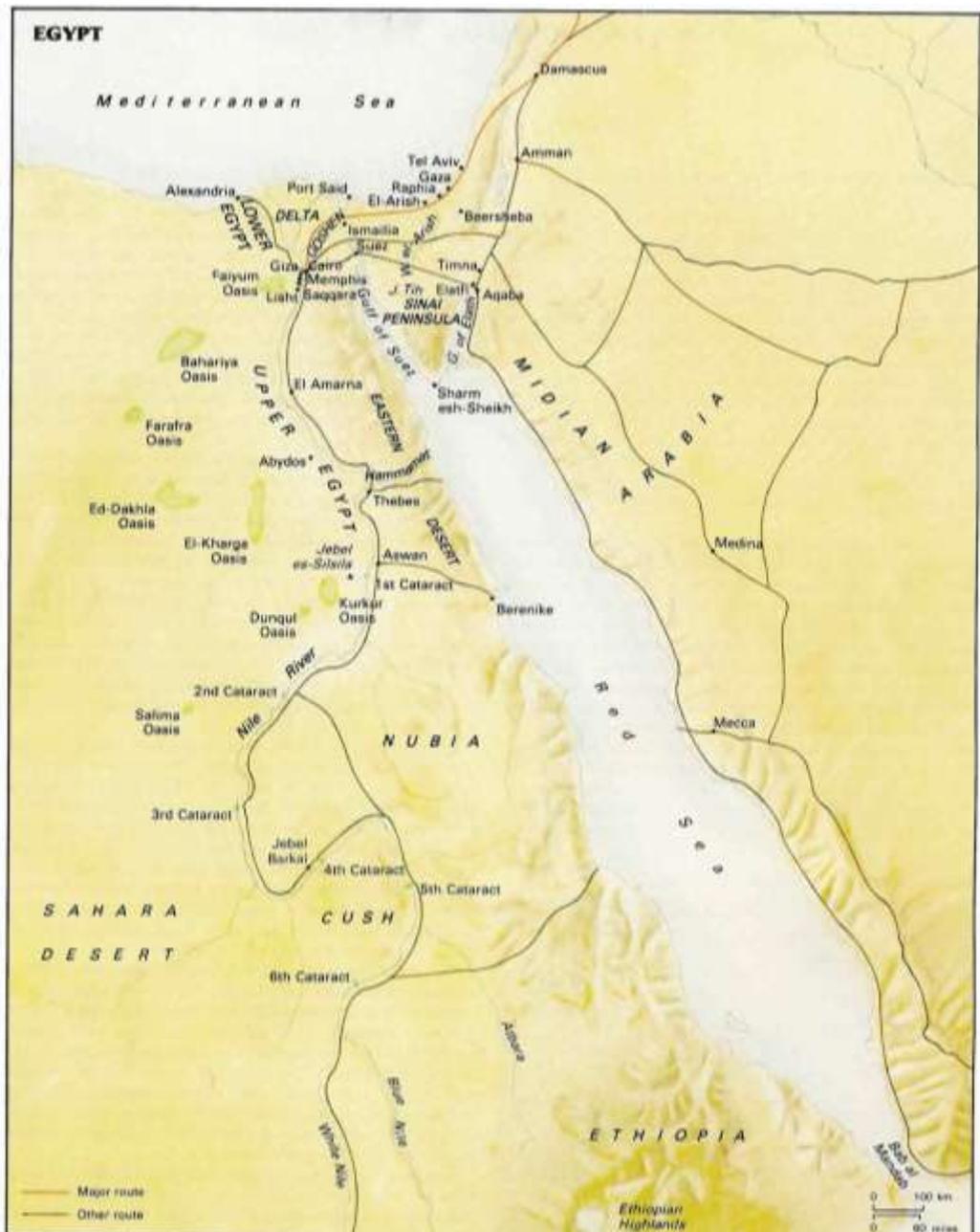


Figure 1.02 Map Of The Ancient Near East Showing the Extent Of Midian.

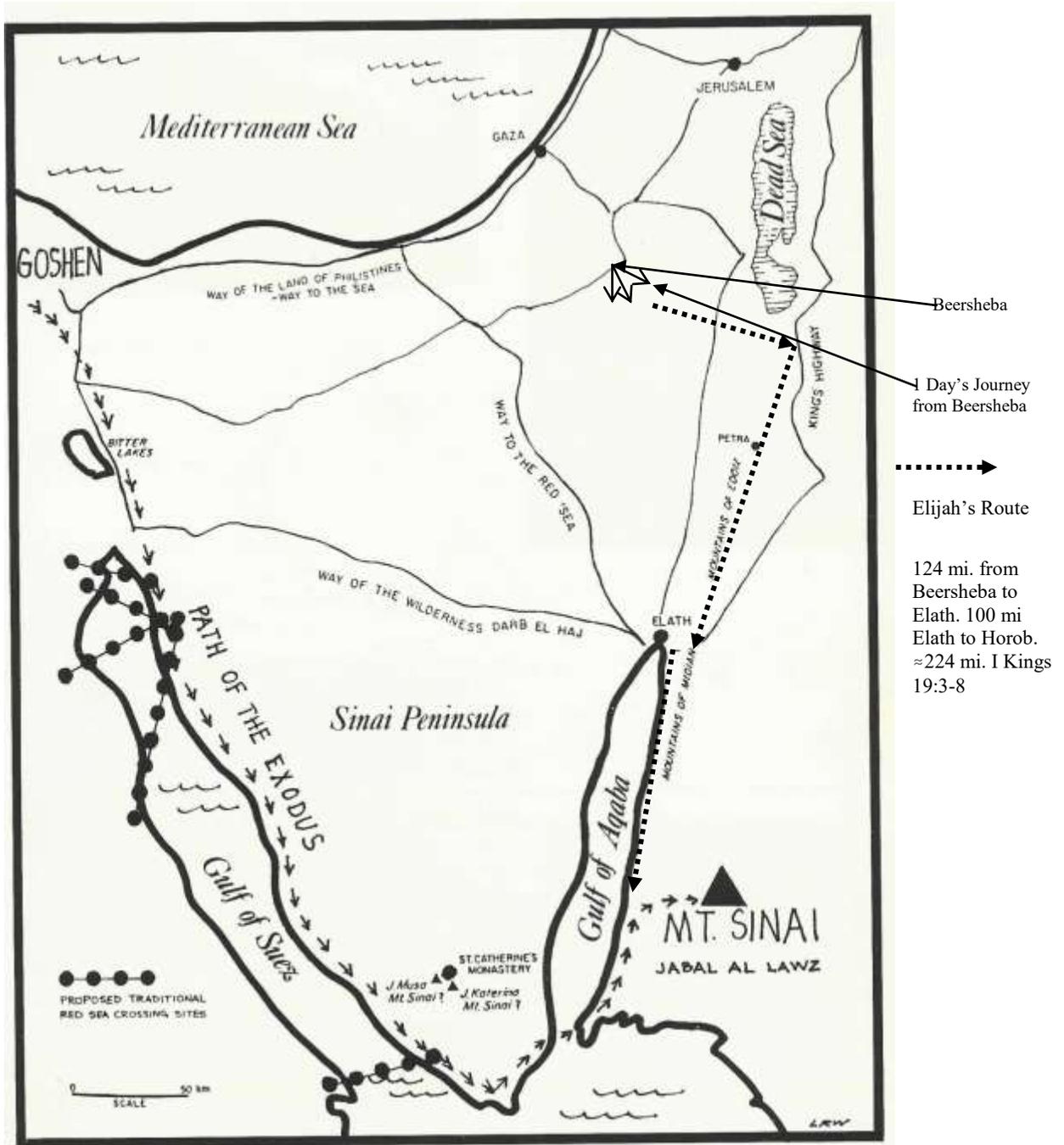


Figure 1.03 A Proposed Route Of The Exodus and Elijah's Journey.
Map Courtesy of Dr. Bob Cornuke

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

- 1 Ki 19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
- 2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by tomorrow about this time.
- 3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.

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

Bob Cornuke has related that there is a relatively flat plain to the North of the Mountain on which is more than enough room for the 1.5-2 Million “campers”. See Figure 1.07. There is no such plain around the so-called Mt. Sinai in that desert peninsula. In fact Egyptians had mines in those mountains during the time of the Exodus and so Moses would have to have been skirted along the Western coastline to get to the crossing point. See Figure 1.03.



Figure 1.04 Jabel Al-Lawz – A View From The N.E. Side.

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

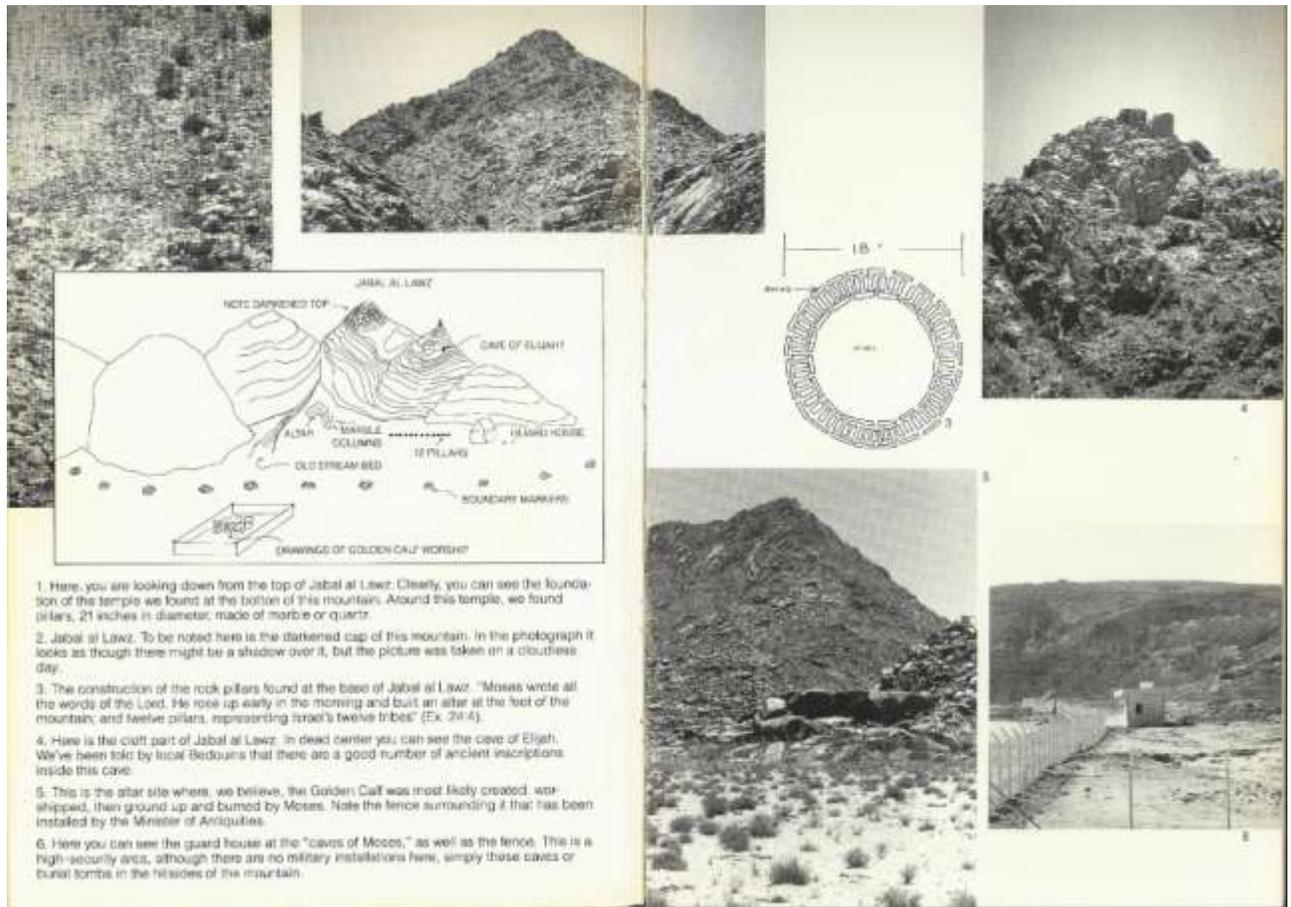


Figure 1.05 Photos And Topographical Feature Of Jabel Al Lawz.

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

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

א ומִשָּׁה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתְנוֹ--כִּהֵן מִדְיָן; וַיִּנְהַג אֶת-

הַצֹּאן אֶחָד הַמִּדְבָּר, וַיָּבֹא אֶל-הַר הָאֱלֹהִים חֹרֵב.

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

ב וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו, בְּלֶבֶת-אֵשׁ--מִתּוֹךְ הַסִּינָה; וַיֵּרָא, וַהֲנֵה הַסִּינָה

בָּעֵר בְּאֵשׁ, וַהֲסָנָה, אֵינֶנּוּ אֶכֶל.

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

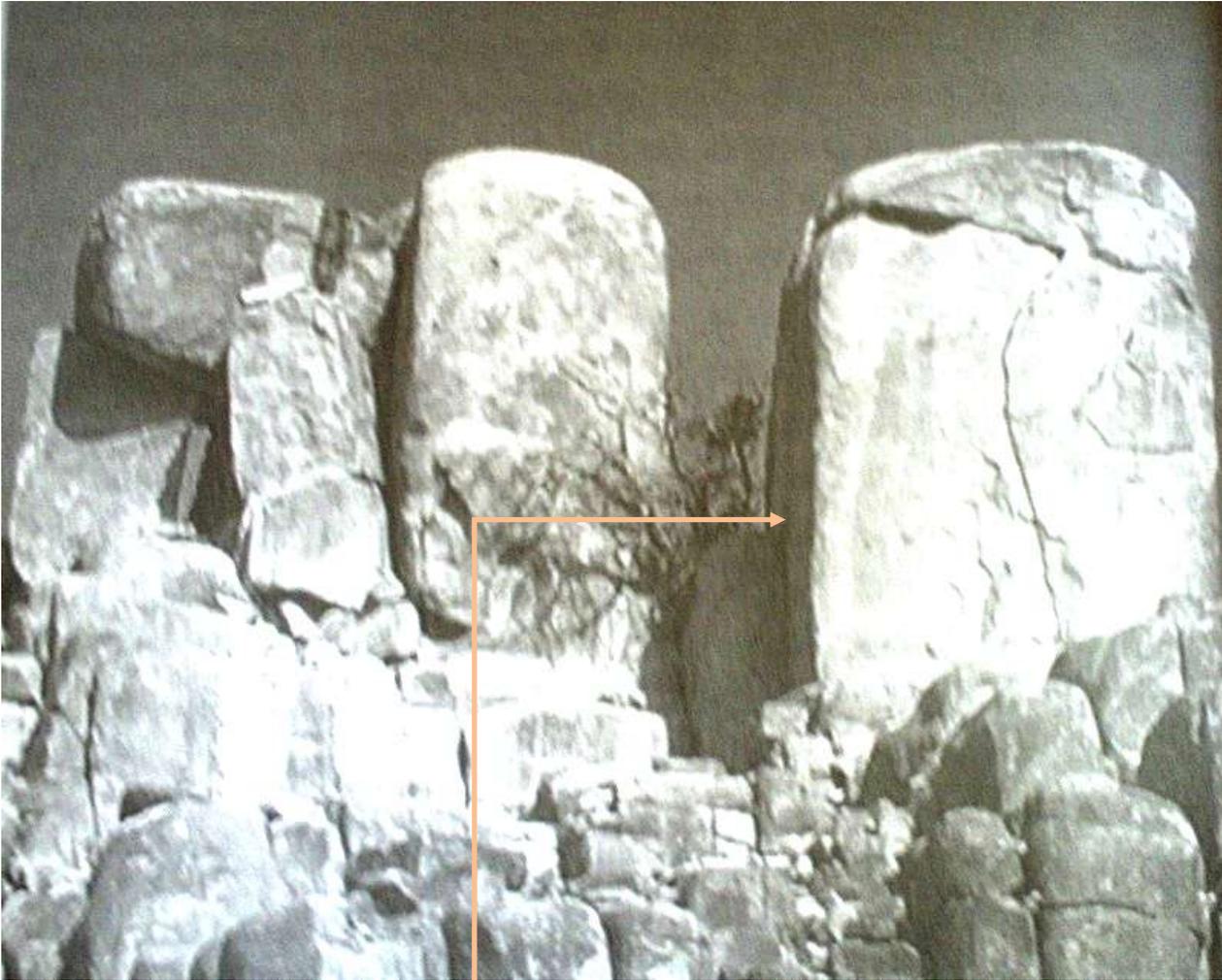


Figure 1.06 Almond Tree Growing Between Rocks Near Jabel Al-Lawz, Arabia.

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

Galatians 1:15-17

- 15 *But when it pleased God, who separated me from my mother's womb, and called me by his grace,*
 16 *To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
 17 *Neither went I up to Jerusalem to them which were apostles before me; **but I went into Arabia**, and returned again unto Damascus.*

Galatians 4:24-26

- 24 *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. {covenants: or, testaments} {Sinai: Gr. σινα: Sina}*
 25 *For this **Hagar is mount Sinai in Arabia**, and answereth to Jerusalem which now is, and is in bondage with her children. {answereth to: or, is in the same rank with}*
 26 *But Jerusalem which is above is free, which is the mother of us all.*

Notice the pickup truck!



Figure 1.07 Part Of Flat Plain Below Mt. Jabel Al-Lawz (Horeb), To Left Of Picture, In Arabia.

1.1.2.6 The *Ijtihad*

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

1.1.2.6.1 Etymology and definition

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

1.1.2.6.2 History

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

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

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

Around the beginning of the 900s, most Sunni jurists argued that all major matters of religious law had been settled, allowing for *taqlid*, "the established legal precedents and traditions," to take priority over *ijtihād*. However, the Shi'i Muslims recognized "human reasoning and intellect as a legal source that supplements the Quran and other revealed texts," thus continuing to acknowledge the importance of *ijtihād*.¹ Due to the Sunni

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

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

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

1.1.2.6.3 The Qualifications of a mujtahid

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

1.1.2.6.3.1 Sunni Qualifications

In the years immediately following the Prophet's death, Sunni Muslims practiced *ijtihad* because they saw it as an acceptable form of the continuation of sacred instruction. Sunni Muslims, therefore began to practice *ijtihad* primarily through the use of personal opinion, or *ra'y*. As Muslims turned to the Quran and Sunnah^a to solve their legal issues, they began to recognize that these divine proponents did not deal adequately with certain topics of law. Therefore, Sunni Muslims began to find other ways and sources for *ijtihad* such as *ra'y*, which allowed for personal judgment of Islamic law. Sunni Muslims justified this practice of *ra'y* with a particular hadith, which cites Muhammad's approval

^a In the context of biographical records of Muhammad, *sunnah* often stands synonymously with *hadith* since most of the personality traits of Muhammad are known from descriptions of him, his sayings and his actions after becoming a prophet at the age of forty. *Sunnah*, which consists of what Muhammad believed, implied, or tacitly approved, was noted down by his companions in *ahadith*. Allegiance to the tribal *sunnah* had been partially replaced by submission to a new universal authority and the sense of brotherhood among Muslims. Early Sunni scholars often considered *sunnah* equivalent to the biography of Mohammed (*sira*) as the *hadith* which was then poorly validated while contemporary accounts of Muhammad's life were better known. As the *hadith* came to be better documented and the scholars who validated them gained prestige, the *sunnah* came often to be known mostly through the *hadith*, especially as variant or fictional biographies of Muhammad spread.

of forming an individual sound legal opinion if the Qur'an and Sunnah contain no explicit text regarding that particular issue. Therefore during the first two and a half centuries of Islam there were no restrictions placed on scholars interested in practicing *ijtihad*. Beginning in the ninth century, jurists began to make more restrictions on who could practice *ijtihad* and the kinds of qualifications necessary. Therefore, the practice of *ijtihad* became limited to a qualified scholar and jurist otherwise known as a *mujtahid*. Abu'l-Husayn al-Basri provides the earliest and most expansive outline for the qualifications of a *mujtahid*, they include:

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

From the declaration of these requirements of *mujtahid* onwards, legal scholars adopted these characteristics as being standard for anyone looking to practice *ijtihad*. In order for the reasoning of these *mujtahids* to be accepted as law multiple *mujtahids* had to reach *ijma*. This allowed for *mujtahids* to openly discuss their particular views and reach a conclusion together. The interaction required by *ijma* allowed for *mujtahids* to circulate ideas and eventually merge together to create particular Islamic schools of law (*madhhabs*). This consolidation of *mujtahids* into particular *madhhabs* prompted these groups to create their own distinct authoritative rules. These laws reduced issues of legal uncertainty that had been present when multiple *mujtahids* were working together with one another. However, with this introduction of common laws for each *madhhab*, legal scholars began to dismiss the practice of independent *ijtihad* and instead maintained the title of *mujtahid* only for the founders of the four main schools of Islamic law (*Hanafiyya, Malikiyya, Shafiyya, Hanbaliyya*). Therefore, from the twelfth century onwards jurists could occupy the position of a *mujtahid* or access *ijtihad* in only two cases when distinguishing between the manifest and the obscure views of their particular schools or when they served as “imitators” of *mujtahids*, expressing the views of the more qualified *mujtahids* before them. Therefore, the practice of *ijtihad* was restricted in favor of taqlid. These Sunni restrictions on the power of the *mujtahid* and were due to historical developments and should not be accepted as terms of the original legal theory of *ijtihad*.

1.1.2.6.3.2 Shi'i Qualifications

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

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

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

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

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

1.1.2.6.3.3 The Problem Of Abrogation In The Quran

This Article Courtesy of Farooq Ibrahim.

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

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

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

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

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

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

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

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

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

Note that Yusuf Ali in his translation uses the phrase "mind befogged". Other Muslim scholars who have translated the Quran render the phrase slightly differently: Pickthall

uses the word "drunken", and Shakir uses "intoxicated". It is clear that being intoxicated is the intended meaning. Also, during the battle of Uhud a number of Muslims were killed, some of whom had alcoholic drinks the morning of the battle. This can be seen from the Sahih (authentic) Hadith of Bukhari on the ill-fated battle.

Volume 6, Book 60, Number 142:

Narrated Jabir:

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

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

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

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

Volume 6, Book 60, Number 144:

Narrated Anas:

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

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

A number of my Muslim friends and scholars make the point that **this is progressive revelation** as the Arab community was used to drinking alcohol and hence this method was used to slowly stop it. However, this method for me lacks rational reasoning and does not have precedence or similarities in other commands of Allah. Nor could I find a Sahih Hadith that supported this argument. In fact it supports the opposite, for example the Arabs were used to worshipping multiple gods, or have intercessors before God and the worship of one true Allah directly was set from the very first time – there were no progressive changes here.

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

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

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

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

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

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

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

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

Let's take a look at each of these.

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

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

Surah 5:69 *If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course : but many of them follow a course that is evil.*

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

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

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

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

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

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

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

2954. Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. ... Although zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death.

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

Volume 8, Book 82, Number 815:

Narrated Abu Huraira and Zaid bin Khalid:

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

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

Volume 8, Book 82, Number 818:

Narrated Zaid bin Khalid Al-Jihani:

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

Volume 8, Book 82, Number 806:

Narrated Abu Huraira:

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

Hence we see here that existing Muslim Law is based on the Sunnah and not on the Quran. **Therefore, as some Muslim scholars correctly say, the Sunnah abrogates the Quran – which in the case of the offense for adultery is true.** Of course, there is a small possibility that an ayah was revealed, but is not in our current edition of the Quran. Note this tradition from the Sahih Bukhari Hadith on it.

Volume 8, Book 82, Number 817:

Narrated Ibn 'Abbas:

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

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

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

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

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

In addition, the word used throughout the Quran regarding abrogation is the word "ayah," which means signs and can refer to any sign that God may choose to use to show himself or reveal his word or will. It could be a miracle, such as what Isa did or his miraculous virgin birth, or some aspect of creation that points to him. More specifically it is used to refer to the Quranic revelations that was revealed as a sign (ayah) to Prophet Mohammad. For example this ayah - Surah 2:99 describes that an ayah is commonly what was revealed in the Quran and the unbelievers reject them.

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

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

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

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

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

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

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

In conclusion, for many Muslims, this concept that Allah as the absolute sovereign can alter his commands and replace them at will, appears at harmony with their view of God. To them, the Will of God is paramount. **While I respect their thoughts and opinions, this was at odds with my view of an all-knowing and all-wise God. It seems to me that a man like me is limited and needs to learn from his mistakes, and therefore need to provide better commands after earlier commands have not worked. It is *not* self-evident to me that the creator and sustainer of the universe is like that.** Hence, I reached a point where I could no longer defend the Quran as we have it today as the true and complete revelation of Allah. This cast doubts on the credibility of **the current Arabic Quran's claim that it is the perfect and final revelation of Allah."**

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

1.1.2.6.4 Present Day Application

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

implementation in the present day, it is crucial to observe both the Progressive Muslims and Islamists' standpoints on the matter.

1.1.2.6.4.1 Progressive Muslims

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

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

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

1.1.2.6.4.2 Present-day Islamists

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

versus that as a political one. *Ijtihad* weakens political unity and promotes pluralism. Hence, due to this fact many oppressive regimes reject *ijtihad's* legitimacy.

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

1.1.2.6.4.3 Antinomianism Among Some Muslim Sects.

In Islam, the law—which applies not only to religion, but also to areas such as politics, banking, and sexuality—is called *sharī'ah* (شريعة), and it is traditionally organized around four primary sources:

1. the Qur'ān, which is Islam's central religious text;
2. the sunnah, which refers to actions practised during the time of the prophet Muḥammad, and is often thought to include the *ḥadīth*, or recorded words and deeds of Muḥammad;
3. *ijmā'*, which is the consensus of the '*ulamā'*, or class of Islamic scholars, on points of practice;
4. *qiyās*, which—in Sunnī Islam—is a kind of analogical reasoning conducted by the '*ulamā'* upon specific laws that have arisen through appeal to the first three sources; in Shī'ah Islam, '*aql* ("reason") is used in place of *qiyās*

Actions, behavior, or beliefs that are considered to violate any or all of these four sources—primarily in matters of religion—can be termed "antinomian". Depending on the action, behavior, or belief in question, a number of different terms can be used to convey the sense of "antinomian": *shirk* ("association of another being with God"); *bid'ah* ("innovation"); *kufr* ("disbelief"); *ḥarām* ("forbidden"); etc.

As an example, the 10th-century Sufi mystic Mansur Al-Hallaj was executed for *shirk* for, among other things, his statement *ana al-Ḥaqq* (أنا الحق), meaning "I am the Truth". As *al-Ḥaqq* ("the Truth") is one of the 99 names of God in Islamic tradition, this would imply he was saying: "I am God." Expressions like these are known as *Shathiyat*. Another individual who has often been termed antinomian is Ibn al-'Arabi, a 12th–13th century scholar and mystic whose doctrine of *wahdat al-wujūd* ("unity of being") has sometimes been interpreted as being pantheistic, and thus *shirk*.

Apart from individuals, entire groups of Muslims have also been called antinomian. One of these groups is the Ismā'īlī Shī'īs, who have always had strong millenarian tendencies arising partly from persecution directed at them by Sunnīs. **Influenced to a certain extent by Gnosticism**, the Ismā'īlīs developed a number of beliefs and practices—such as their belief in the *imāmah* and an esoteric exegesis of the Qur'ān—that were different enough from Sunnī orthodoxy for them to be condemned as *shirk* and, hence, to be seen

as antinomian. Certain other groups that evolved out of Shī'ah belief, such as the Alawites and the Bektashis, have also been considered antinomian. The Bektashis, particularly, have many practices that are especially antinomian in the context of Islam, such as the consumption of alcohol, the non-wearing of the *ḥijāb* ("veil") by women, and gathering in the *cemevi* in preference to the mosque.

1.1.2.7 The Fatwa

A *fatwā* (Arabic: فتوى; plural *fatāwā* Arabic: فتاوى) in the Islamic faith is **the technical term for the legal judgment or learned interpretation that a qualified jurist or mufti can give on issues pertaining to the Islamic law.** In Sunni Islam any *fatwā* is non-binding, whereas in Shia Islam it could be considered by an individual as binding, depending on his or her relation to the scholar. The person who issues a *fatwā* is called, in that respect, a Mufti, i.e. an issuer of *fatwā*, from the verb أفْتَى *'aftā* = "he gave a formal legal opinion on". This is not necessarily a formal position since most Muslims argue that anyone trained in Islamic law may give an opinion (*fatwā*) on its teachings. If a *fatwā* does not break new ground, then it is simply called a *ruling*.

An analogy might be made to the issue of legal opinions from courts in common-law systems. *Fatwās* generally contain the details of the scholar's reasoning, typically in response to a particular case, and are considered binding precedent by those Muslims who have bound themselves to that scholar, including future muftis; mere rulings can be compared to memorandum opinions. The primary difference between common-law opinions and *fatwās*, however, is that *fatwās* are not universally binding; as sharia law is not universally consistent and Islam is very non-hierarchical in structure, *fatwās* do not carry the sort of weight that secular common-law opinions do.

1.1.2.7.1 Popular Misconceptions Of A *fatwā*

Some people use the term to mean an Islamic death sentence imposed upon a person. The word "fatwa" is an Arabic word, and it literally means "opinion". Related words in Arabic are "afta", which means to give an opinion, and "yastafti", which means to ask for an opinion. In fact, in Arabic countries, an opinion poll is called an "istifta", which is simply a different form of the same word. As you can see, there is nothing sinister or scary about the word itself.

This was the linguistic meaning of the word "fatwa". In a religious context, the word "fatwa" carries more meaning. This is because when a Muslim has a question that they need to be answered from an Islamic point of view, they ask an Islamic scholar this question, and the answer is known as a "fatwa". This "fatwa" carries more weight than just the random opinion of any person on the street. Muslim scholars are expected to give their "fatwa" based on religious evidence, not based on their personal opinions. Therefore, their "fatwa" is sometimes regarded as a religious ruling. Here is an example of a *fatwa*: Muslims are expected to pray five times every day at specific times during the day. A person who is going to be on a 12 hour flight may not be able to perform their prayers on time. So they might ask a Muslim scholar for a "fatwa" on what is the appropriate thing to do, or they might look up the answer in a book or on the internet. The scholar might advise them to perform the prayer to the best of their ability on the plane, or to delay their prayer until they land, for example. And they would support their opinion with evidence.

It is interesting to note that in Islam, there are four sources from which Muslim scholars extract religious law or rulings, and upon which they base their "fatwa". **The first is the**

Quran, which is the holy book of Islam, and which is the direct and literal word of God, revealed to Prophet Mohammad. **The second source is the Sunnah**, which incorporates anything that the Prophet Mohammad said, did or approved of. **The third source is the consensus of the scholars**, meaning that if the scholars of a previous generation have all agreed on a certain issue, then this consensus is regarded as representing Islam. Finally, **if no evidence is found regarding a specific question from the three first sources, then an Islamic scholar performs what is known as "ijtihad"**. This means that they use their own logic and reasoning to come up with the best answer according to the best of their ability. Muslims believe that **any given action** that they perform in their lives falls into one of five categories:

1. Obligatory
2. Commendable
3. Permissible
4. Despised
5. Not Permitted

All actions fall into the "permissible" category, unless there is evidence from one of the four sources previously mentioned (Quran, Sunnah, Consensus, Ijtihad) that proves otherwise. Here are some examples:

- The five daily prayers are obligatory upon Muslims. Those who do not perform them are committing a sin, and they will be accountable for that on the day of judgement.
- Performing additional voluntary prayers is commendable. Those who perform them will be rewarded, but those who do not are not committing a sin.
- Driving a car is permissible, meaning that the action of driving is not good or bad in itself. There is no sin or reward attached to it. Most things fall under this category.
- **Divorce** is a despised action. Although there is no sin associated with it, it must only be considered as a last resort when all other means of solving the problems between the spouses have been exhausted.
- Drinking alcoholic drinks is not permitted. Those who do so are committing a sin, and will be held accountable for it on the day of judgement.

When someone asks a Muslim scholar about performing a specific action, the reply will be a "fatwa" explaining which of these five categories this action would fall under. So if you ask a Muslim scholar to give a fatwa about adultery, they would tell you that it is "Not Permitted". If you ask about fasting in Ramadan, they would answer that it is "Obligatory". Muslims are usually encouraged to ask for reasoning and evidence behind any fatwa, and should avoid blindly following the opinions of Muslim scholars without understanding the reasons behind them. This is because Muslims should always feel that they are practicing Islam to gain the pleasure of God, and not to gain the pleasure of acceptance of any human being. **It is also interesting to note that different scholars frequently have different opinions regarding any given question. This is why there is usually more than one "fatwa" regarding any one question. In fact, there are a number of methodologies for how to understand evidence gathered from the previously mentioned sources of Islamic law. Scholars who follow different methodologies will frequently arrive at different answers to the same question. It is well known that in Islam there are four "schools of thought", and each of them differ with respect to certain aspects. However, it is important to know that these**

differences are usually about minor issues. For example, in terms of beliefs, the vast majority of Muslims agree on most aspects of belief, most importantly the concept of monotheism, and belief in the angels, Prophets, holy books and the day of judgement.

1.1.2.8 The Family In Islam.

The family, which is the basic unit of civilization, is now disintegrating. Islam's family system brings the rights of the husband, wife, children, and relatives into a fine equilibrium. It nourishes unselfish behavior, generosity, and love in the framework of a well-organized family system. The peace and security offered by a stable family unit is greatly valued, and it is seen as essential for the spiritual growth of its members. A harmonious social order is created by the existence of extended families and by treasuring children. {So, How are we doing, Christian???

1.1.2.8.1 How Do Muslims Treat the Elderly?

In the Islamic world, one rarely finds "old people's homes." The strain of caring for one's parents in this most difficult time of their lives is considered an honor and a blessing and an opportunity for great spiritual growth. In Islam, it is not enough that we only pray for our parents, but we should act with limitless compassion, remembering that when we were helpless children, they preferred us to themselves. Mothers are particularly honored. When Muslim parents reach old age, they are treated mercifully, with kindness and selflessness.

In Islam, serving one's parents is a duty second to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

God has said:

Your Lord has commanded that you worship none but Him, and that you be kind to your parents. If one of them or both of them reach old age with you, do not say to them a word of disrespect, or scold them, but say a generous word to them. And act humbly to them in mercy, and say, "My Lord, have mercy on them, since they cared for me when I was small." (Quran, 17:23-24)

Like Mormons^a, the family is essential to those in Islam. When we attempt to evangelize Muslims, we should be prepared and careful to include their families in social events – dinners, outdoor activities, campouts, etc., with their parents and grandparents, as also says the Bible.

Ex 20:12 *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.* {The Commandment with Promise.}

1.1.2.9 A Roman Catholic Agenda.

We now proceed to a topic that may seem unrelated to Islam, Roman Catholicism. these and other cults and world religions are described in "*The Kingdoms Of The Frauds*", a Christian Apologetic textbook written for the Colorado Free Bible College. In that book the heretical doctrine of Mariolatry and various other aspects of Roman Catholicism are discussed. The subject of Roman Catholicism was used in this section because of Muhammad's late 6th to early 7th Century depiction of Christianity as practiced by the Roman Church and stereotyped by Muhammad. That 'Church' was clearly not a 'primitive' or one based on Biblical Christianity. It was, indeed, a pagan, Pope administered, cult, with little to commend itself. In fact, the Historical

^a And of course Christians and Jews.

Grammatical method of Literal (plain and figurative) Interpretation was discarded and for all the Alexandrians was discarded in favor of Allegorism^a.

1.1.2.9.1 Muhammad's Daughter Fatima.

Who was Fatima? To those of Islam she was a daughter of Muhammad. A town in Portugal was named after her when Muslims in conquest mode, lived there for many years. In 711 Iberia (the peninsula that included Spain and Portugal) was invaded by a Muslim army commanded by Tariq ibn Ziyad. The last Visigothic king, Rodrigo, tried to repel this invasion but was defeated. The Muslims advanced to Córdoba and then to Toledo, the Visigothic capital. The last resistance of the Visigoths was made at Mérida, which fell in June 713 after a long siege. In the spring of 714, a Muslim army commanded by Musa ibn Nusair marched to Saragossa and then to León and Astorga. Évora, Santarém, and Coimbra fell by 716. Thus, within five years, the Muslims had conquered and occupied the entire peninsula. Only a wedge of wet, mountainous territory in the extreme northwest called Astúrias remained under Christian control. Al Andalus, as Islamic Iberia was known, flourished for 250 years, under the Caliphate of Córdoba. The Golden Age of Muslim domination ended in the eleventh century when local nobles, who had become rich and powerful, began to carve up the caliphate into independent regional city-states (*taifas*), the most important being the emirates of Badajoz, Mérida, Lisbon, and Évora. These internecine^b struggles provided an opportunity for small groups of Visigothic Christians, who had taken refuge in the mountainous northwest of the peninsula, to go on the offensive against the Muslims, thus beginning the Christian reconquest of Iberia.

1.1.2.9.1.1 A Short BIO Of Fatima.

Fatimah (Arabic: فاطمة *Fāṭimah*; born c. 605 or 615 – d. 633) was a daughter of Muhammad and Khadijah, wife of Ali and mother of Hasan and Hussein, and one of the five members of Ahl al-Bayt. She became the object of great veneration by all Muslims, because she lived closest to her father and supported him in his difficulties, because of the historical importance of her husband and her two sons, and because she is the only member of Muhammad's family that gave him descendants, numerous spread through the Islamic world.

For Muslims, Fatimah is an inspiring example and Fatimah is one of the most popular girl's names throughout the Muslim world.

She was involved in three significant political actions, each recorded in almost all sources. First, after the conquest of Mecca, she refused her protection to Abu Sufian; Second, after Muhammad's death, she courageously defended her husband Ali's cause, fiercely opposed the election of Abu Bakr, and had violent disputes with him and particularly with Umar; Third, she laid claim to the property rights of her father and challenged Abu Bakr's categorical refusal to cede them, particularly Fadak and a share in the produce of Khaybar.

She died a few months after her father's death, and was buried in Jannat Al-Baqi', but the exact location of her grave is unknown. Many Twelver Shia Muslims believe that she died as a result of her injury caused by Umar, incurred while defending Ali against Abu

^a Please see Appendix C Historical Interpretation.

^b Internecine: 1. of or pertaining to conflict or struggle within a group: *an internecine feud among proxy holders*.
2. mutually destructive.
3. characterized by great slaughter; deadly.

Bakr. Sunni Muslims, who regard Abu Bakr and Umar as revered figures, and the Zaidiyyah Shia reject this version of events.

Some verses in the Qur'an are associated to Fatimah and her household by classical exegetes, although she is not mentioned by name. According to J. D. McAuliffe, two of the most important verses include the verse of purification, which is the 33rd ayah in sura al-Ahzab and the 61st ayah in sura Al-i-Imran. In the first verse, the phrase "people of the house" (*ahl al-bayt*) is ordinarily understood to consist of Muhammad, Fatimah, her husband Ali and their two sons (al-Tabari in his exegesis also mentions a tradition that interprets "people of the house" as Muhammad's wives; for Ibn al-Jawzi, the order of these options is reversed). The second verse refers to an episode in which Muhammad proposed an ordeal of mutual adjuration (*mubahala*) to a delegation of Christians. Fatimah, according to the "occasion for the revelation" of this verse, was among those offered by Muhammad as witnesses and guarantors.

Muslim exegesis of the Qur'anic verse 3:42, links the praise of Mary, the mother of Jesus, with that of Fatimah based on a quote attributed to Muhammad that lists the outstanding women of all time as Mary, Asiya (the wife of Pharaoh), Khadija and Fatimah (the all Muslim commentaries insists upon the absolute superiority of Fatimah).

1.1.2.9.1.2 A Digression To The Fatima (Town) In Portugal.

Fatima to Roman Catholics is this town in Portugal previously mentioned where 3 children were said to have received Extra-Biblical Revelation: The apparition, The Holy Mother Mary was said to appear several times to these children who received these messages while in a trance.

{Possibly a case of possession.}

1.1.2.9.1.3 The Recent Heresy In Fatima.

Our Lady of Fátima (Portuguese: *Nossa Senhora de Fátima*, European Portuguese: [ˈnɔsɐ siˈnoɾɐ di ˈfatimɐ]) is a title for the Virgin Mary due to her reputed apparitions to three shepherd children at Fátima, Portugal on the thirteenth day of six consecutive months in 1917, beginning on May 13. The three children were Lúcia Santos and her cousins Jacinta and Francisco Marto.

The title of *Our Lady of the Rosary* is also sometimes used to refer to the same apparition (although it was first used in 1208 for the reputed apparition in the church of Prouille), because the children related that the apparition called herself the "Lady of the Rosary". It is also common to see a combination of these titles, i.e. **Our Lady of the Rosary of Fátima** (Portuguese: *Nossa Senhora do Rosário de Fátima*).

The events at Fátima gained particular fame due to their elements of prophecy and eschatology, particularly with regard to possible world war and the conversion of Soviet Russia. **The reported apparitions at Fátima were officially declared "worthy of belief" by the Catholic Church.**

1.1.2.9.1.3.1 A History Of This Heresy.

In the Spring and Summer of 1916, three little shepherd children, Lucia Santos and her two cousins, Jacinta and Francisco Marto, experienced the visitation of an Angel on three separate occasions. The Angel appeared to them as they watched their sheep, teaching them specific prayers to pray, **to make sacrifices**, and to spend time in adoration of the Lord. These three visits were apparently to prepare the children for the visitations of the Blessed Mother, which were to follow in 1917. <from "Her Own Words to the Nuclear Age: The Memoirs of Sr. Lucia, with comments by John M. Haffert", c. 1993, also appears in Sr. Lucia's original Memoirs published prior to this version cited here.



Figure 1.08 Page from *Ilustração Portuguesa*, 29 October 1917

This page shows the people looking at the miracle of the sun during the Fátima apparitions attributed to the Virgin Mary.

On May 13, 1917, ten year old Lúcia Santos and her cousins Jacinta and Francisco Marto were herding sheep at a location known as the Cova da Iria near their home village of Fátima, Portugal. Lúcia described seeing a woman "brighter than the sun, shedding rays

of light clearer and stronger than a crystal ball^a filled with the most sparkling water and pierced by the burning rays of the sun". Astonished they ran back to their village and told everyone. Further appearances were reported to have taken place on the thirteenth day of the month in June and July. In these, the woman asked the children to do penance and Acts of Reparation as well as making personal sacrifices to save sinners. **The children subsequently wore tight cords around their waists to cause themselves pain, performed self-flagellation using stinging nettles, abstained from drinking water on hot days, and performed other works of penance. According to Lúcia's account, in the course of her appearances, the woman confided to the children three secrets, now known as the Three Secrets of Fátima.**

Thousands of people flocked to Fátima and Aljustrel in the following months, drawn by reports of visions and miracles. On August 13, 1917, the provincial administrator Artur Santos (no relation to Lúcia Santos), believing that the events were politically disruptive, intercepted and jailed the children before they could reach the Cova da Iria that day. Prisoners held with them in the provincial jail later testified that the children, while upset, were first consoled by the inmates, and later led them in praying the rosary. The administrator interrogated the children and tried unsuccessfully to get them to divulge the contents of the secrets. In the process, he threatened the children, saying he would boil them in a pot of oil, one by one unless they confessed. The children refused, but Lúcia told him everything short of the secrets, and offered to ask the Lady for permission to tell the Administrator the secrets. That month, instead of the usual apparition in the Cova da Iria on the 13th, the children reported that they saw the Virgin Mary on 15 August, the Feast of the Assumption, at nearby Valinhos.

1.1.2.9.1.3.2 The Miracle of the Sun.



Figure 1.09 The Miracle of the Sun

This photograph taken during the reputed "Dance of the Sun" at Fátima on 13 October 1917.

As early as July 1917 it was claimed that the Virgin Mary had promised a miracle for the last of her apparitions on October 13, so that all would believe. What happened then became known as "Miracle of the Sun". A crowd believed to number approximately 70,000, including newspaper reporters and photographers, gathered at the Cova da Iria. The incessant rain had finally ceased and a thin layer of clouds cloaked the silver disc of

^a She sounds like one who had lots of experience with 'Chrystal Balls'! Chrystal Balls??? Chrystal Bull!!! Or is it Chrystal Skulls!!!!!!

the sun. Witnesses said later it could be looked upon without hurting the eyes Lúcia, moved by what she said was an interior impulse, called out to the crowd to look at the sun. Witnesses later spoke of the sun appearing to change colors and rotate like a wheel. Not everyone saw the same things, and witnesses gave widely varying descriptions of the "sun's dance". The phenomenon is claimed to have been witnessed by most people in the crowd as well as people many miles away. While the crowd was staring at the sun, Lucia, Francisco, and Jacinta said later they were seeing lovely images of the Holy Family, Our Lady of Sorrows with Jesus Christ, and then Our Lady of Mount Carmel. They said they saw Saint Joseph and Jesus bless the people. The children were aged 10, 9, and 7 at the time.

Columnist Avelino de Almeida of *O Século* (Portugal's most influential newspaper, which was pro-government in policy and avowedly anti-clerical), reported the following: "Before the astonished eyes of the crowd, whose aspect was biblical as they stood bare-headed, eagerly searching the sky, the sun trembled, made sudden incredible movements outside all cosmic laws - the sun 'danced' according to the typical expression of the people." Eye specialist Dr. Domingos Pinto Coelho, writing for the newspaper *Ordem* reported "The sun, at one moment surrounded with scarlet flame, at another aureoled in yellow and deep purple, seemed to be in an exceeding fast and whirling movement, at times appearing to be loosened from the sky and to be approaching the earth, strongly radiating heat". The special reporter for the October 17, 1917 edition of the Lisbon daily, *O Dia*, reported the following, "...the silver sun, enveloped in the same gauzy purple light was seen to whirl and turn in the circle of broken clouds...The light turned a beautiful blue, as if it had come through the stained-glass windows of a cathedral, and spread itself over the people who knelt with outstretched hands...people wept and prayed with uncovered heads, in the presence of a miracle they had awaited. The seconds seemed like hours, so vivid were they."



Figure 1.10 Chapel of Apparitions, built at the place where the Fátima apparitions were reported

No movement or other phenomenon of the sun was registered by scientists at the time. According to contemporary reports from poet Afonso Lopes Vieira and schoolteacher Delfina Lopes with her students and other witnesses in the town of Alburita, the solar

phenomenon was visible from up to forty kilometers away. Not all witnesses reported seeing the sun "dance". Some people only saw the radiant colors, and others, including some believers, saw nothing at all.

Since no scientifically verifiable physical cause can be adduced to explain the phenomenon of the sun, various explanations have been advanced to explain the descriptions given by numerous witnesses. **A leading conjecture is a mass hallucination possibly stimulated by the religious fervor of the crowds expectantly waiting for a predicted sign. Another conjecture is a possible visual artifact caused by looking at the sun for a prolonged period. As noted by Auguste Meessen, a professor at the Institute of Physics, Catholic University of Leuven, looking directly at the Sun can cause phosphene visual artifacts and temporary partial blindness. He has proposed that the reported observations were optical effects caused by prolonged staring at the sun. Meessen contends that retinal after-images produced after brief periods of sun gazing are a likely cause of the observed dancing effects. Similarly Meessen states that the colour changes witnessed were most likely caused by the bleaching of photosensitive retinal cells. Meessen observes that solar miracles have been witnessed in many places where religiously charged pilgrims have been encouraged to stare at the sun. He cites the apparitions at Heroldsbach in Germany (1949) as an example where exactly the same optical effects as at Fátima were witnessed by more than 10,000 people.**

There is no evidence that people who came to Fátima, even those expecting a miracle, were staring at the sun before Lúcia spoke. Most would have been focused on the tree where the children said the apparition appeared. Some onlookers reported other phenomena, including luminous mist and the showers of flower petals seen around and above the tree during previous visitations.

In addition to the Miracle of the Sun, the seers at Fátima indicated that the apparition prophesied a great sign in the night sky which would precede a second great war. On January 25, 1938, bright lights, an aurora borealis appeared all over the northern hemisphere, including in places as far south as North Africa, Bermuda and California. It was the widest occurrence of the aurora since 1709, and people in Paris and elsewhere believed a great fire was burning and fire departments were called. Lúcia, the sole surviving seer at the time, indicated that it was the sign foretold and so apprised her superior and the bishop in letters the following day. Just over a month later, Hitler seized Austria and eight months later invaded Czechoslovakia.

1.1.2.9.1.3.3 The Three Secrets Of Fátima.

1.1.2.9.1.3.3.1 The First Secret.



Figure 1.11 Lúcia Santos (*left*) with her cousins Jacinta and Francisco Marto, 1917

The first secret was a vision of hell, which Lúcia describes in her Third Memoir, as follows:

"Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. **How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven.** Otherwise, I think we would have died of fear and terror."

1.1.2.9.1.3.3.2 The Second Secret.

The second secret included Mary's instructions on how to save souls from hell and convert the world to the Christian faith, also revealed by Lúcia in her Third Memoir:

"I have seen hell where the souls of poor sinners go. To save them, **God wishes to establish in the world devotion to my Immaculate Heart.** If what I say to you is done, **many souls will be saved and there will be peace.** The war is going to end: but if people do not cease offending God, **a worse one will break out during the**

Pontificate of Pius XI^a. When you see a night illuminated by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."
{She could or should have read Ezekiel 38-39! And up front she might have given a look at 1 Cor 15. }

Consecration of Russia may refer to return of Russian monarchy.

1.1.2.9.1.3.3.3 The Third Secret

The third secret, a vision of the death of the Pope and other religious figures, was transcribed by the Bishop of Leiria and reads:

"After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!' And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'. Other Bishops, Priests, Religious men and women going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, Religious men and women, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersion in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God."^b

1.1.2.9.1.3.3.4 A Controversy around the Third Secret

The Vatican withheld the Third Secret until 26 June 2000, despite Lúcia's declaration that it could be released to the public after 1960. Some sources, including Canon Barthas and Cardinal Ottaviani, said that Lúcia insisted to them it must be released by 1960, saying that, "by that time, it will be more clearly understood", and, "because the Blessed Virgin

^a **Pope Pius XI**, born Ambrogio Damiano Achille Ratti (31 May 1857 – 10 February 1939), was the head of the Catholic Church from 6 February 1922 to his death ...

^b This looks like a Roman Catholic version of "Peter Pan".

wishes it so." When 1960 arrived, rather than releasing the Third Secret, the Vatican published an official press release stating that it was "most probable the Secret would remain, forever, under absolute seal." After this announcement, immense speculation over the content of the secret materialized. According to the New York Times, speculation over the content of the secret ranged from "worldwide nuclear annihilation to deep rifts in the Roman Catholic Church that lead to rival papacies."

Some sources claim that the four-page, handwritten text of the Third Secret released by the Vatican in the year 2000 is not the real secret, or at least not the full secret. In particular, it is alleged that Cardinals Bertone, Ratzinger and Sodano engaged in a systematic deception to cover-up the existence of a one-page document containing the so-called words of the Blessed Virgin Mary, which some believe contains information about the Apocalypse and a great apostasy. These sources contend that the Third Secret actually comprises two texts, where one of these texts is the published four-page vision, and the other is a single-page letter allegedly containing the words of the Virgin Mary which has been concealed.

The Vatican has maintained its position that the full text of the Third Secret was published in June 2000. According to a December 2001 Vatican press release (subsequently published in *L'Osservatore Romano*), Lúcia told then Archbishop Tarcisio Bertone in an interview that the secret had been completely revealed and published - that no secrets remained. Bertone, along with Cardinal Ratzinger, co-authored *The Message of Fátima*,^[2] the document published in June 2000 by the Vatican that allegedly contains a scanned copy of the original text of the Third Secret.

During his apostolic visit to Portugal between May 11 and 14, 2010 on the occasion of the 10th anniversary of the beatification of Jacinta and Francisco Marto, Pope Benedict XVI explained in a rare conversation with reporters that the interpretation of the third secret did not stop with the interpretation of a prediction of the attempted assassination of Pope John Paul II in Saint Peter's Square in 1981. The Third Secret of Fátima, said Benedict XVI, "has a permanent and ongoing significance" and that "its significance could even be extended to include the suffering the Church is going through today as a result of the recent reports of sexual abuse involving the clergy".



Figure 1.12 Statue depicting the Immaculate Heart of Mary as described by Sister Lúcia of Fátima.

1.1.2.9.1.3.3.5 The Consecration Of Russia.

Sister Lúcia reported seeing the Virgin Mary again in 1925 at the Dorothean convent at Pontevedra, Galicia (Spain). This time she said she was asked to convey the message of the First Saturday Devotions. **By her account a subsequent vision of Christ as a child reiterated this request.**

Sister Lúcia was transferred to another convent in Tui or Tuy, Galicia in 1928. In 1929, **Sister Lúcia reported that Mary returned and repeated her request for the Consecration of Russia to her Immaculate Heart.**

{She probably should have been committed to a mental hospital or more likely should have been exorcised!}

Sister Lúcia reportedly saw Mary in private visions periodically throughout her life. Most significant was the apparition in Rianxo, Galicia, in 1931, in which she said that Jesus visited her, taught her two prayers and delivered a message to give to the church's hierarchy.

{And, Hillary Diane Rodham Clinton is said, by her husband, to have talked with Eleanor Roosevelt!}

1.1.2.9.1.3.3.6 The Fate of the three children.

In 1947, Sister Lúcia left the Dorothean order and joined the Discalced Carmelite order in a monastery in Coimbra, Portugal. **Lúcia died on February 13, 2005, at the age of 97.** After her death, the Vatican, specifically Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith (and later to become Pope Benedict XVI), ordered her cell sealed off. It is believed this was because Sister Lúcia had continued to receive more revelations and the evidence needed to be examined in the course of proceedings for her possible canonization.

Sister Lúcia's cousins, the siblings Francisco (1908–1919) and Jacinta Marto (1910–1920), were both victims of the Great Spanish Flu Epidemic of 1918-20. Francisco and Jacinta were declared venerable by Pope John Paul II in a public ceremony at Fátima on May 13, 1989. He returned there on May 13, 2000 to declare them 'blessed' (a title of veneration below that of sainthood; see Canonization²). Jacinta is the youngest non-martyred child ever to be beatified.

In 1936 and again in 1941, Sister Lúcia claimed that the Virgin Mary had predicted the deaths of two of the children during the second apparition on June 13, 1917.

Besides Lúcia's account, the testimony of Olímpia Marto (mother of the two younger children) and several others state that her children did not keep this information secret and ecstatically predicted their own deaths many times to her and to curious pilgrims. In fact, it was the first thing Jacinta told her mother when she spoke to her after the initial apparition. According to the 1941 account, on 13 June, **Lúcia asked the Virgin if the three children would go to heaven when they died. She said that she heard Mary reply, "Yes, I shall take Francisco and Jacinta soon, but you will remain a little longer, since Jesus wishes you to make me known and loved on Earth. He wishes also for you to establish devotion in the world to my Immaculate Heart."**

Exhumed in 1935 and again in 1951, Jacinta's face was found incorrupt or immune to decay. Francisco's body, however, had decomposed

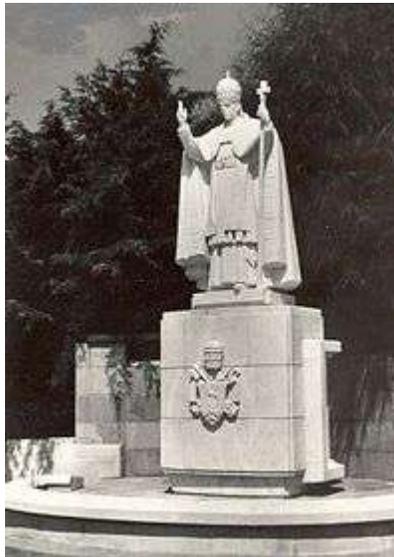


Figure 1.13 Statue of Pope Pius XII in Fátima, Portugal.

According to Sister Lúcia, the Virgin Mary promised that the Consecration of Russia would lead to Russia's conversion and an era of peace.

Pope Pius XII, in his Apostolic Letter *Sacro Vergente* of 7 July 1952, consecrated Russia to the Blessed Virgin Mary. Pius XII^a wrote,

“Just as a few years ago We consecrated the entire human race to the Immaculate Heart of the Virgin Mary, Mother of God, so today We consecrate and in a most special manner We entrust all the peoples of Russia to this Immaculate Heart...”

^a **Pope Pius XII**, born Eugenio Maria Giuseppe Giovanni Pacelli (2 March 1876 – 9 October 1958), was the head of the Catholic Church from 2 March 1939 to his death in 1958.

In 1952 the Pope said to the Russian people and the Stalinist regime that the Virgin Mary was always victorious. **"The gates of hell will never prevail, where she offers her protection.** She is the good mother, the mother of all, and it has never been heard, that those who seek her protection, will not receive it. With this certainty, the Pope dedicates all people of Russia to the immaculate heart of the Virgin. She will help! **Error and atheism will be overcome with her assistance and divine grace.**"

Popes Pius XII and John Paul II^a both had special relations to Our Lady of Fátima. Pope Benedict XV began Pacelli's church career, elevating him to archbishop in the Sistine Chapel on May 13, 1917, the date of the first reported apparition. Pius XII was laid to rest in the crypt of Saint Peter's Basilica on October 13, 1958, the Feast of Our Lady of Fátima.

Pope John Paul II again consecrated the entire world to the Virgin Mary in 1984, without explicitly mentioning Russia. Some believe that Sister Lúcia verified that this ceremony fulfilled the requests of the Virgin Mary. However, in the Blue Army's Spanish magazine, Sol de Fátima, in the September 1985 issue, Sister Lúcia said that the ceremony did not fulfill the Virgin Mary's request, as there was no specific mention of Russia, and "many bishops attached no importance to it." In 2001, Archbishop Tarcisio Bertone issued a statement, claiming that he had met with Sister Lúcia, who reportedly told him, "I have already said that the consecration desired by Our Lady was made in 1984, and has been accepted in Heaven." Sister Lúcia died on February 13, 2005, without making any public statement of her own to settle the issue.

Some maintain that, according to Lúcia and Fátima advocates such as Abbé Georges de Nantes, Fr. Paul Kramer and Nicholas Gruner, Russia has never been specifically consecrated to the Immaculate Heart of Mary by any Pope simultaneously with all the world's bishops, which is what Lúcia in the 1985 interview had said Mary had asked for.

However, by letters of August 29, 1989 and July 3, 1990, she stated that the consecration had been completed; indeed in the 1990 letter in response to a question by Rev. Father Robert J. Fox, she confirmed:

I come to answer your question, "If the consecration made by Pope John Paul II on March 25, 1984 in union with all the bishops of the world, accomplished the conditions for the consecration of Russia according to the request of Our Lady in Tuy on June 13 of 1929?" Yes, it was accomplished, and since then I have said that it was made. And I say that no other person responds for me, it is I who receive and open all letters and respond to them.

In the meantime, the conception of Theotokos Derzhavnaya Orthodox Christian venerated icon points out that Virgin Mary is considered actual Tsarina of Russia by the religious appeal of Nicholas II thus Consecration of Russia may refer to return of Russian monarchy.

^a **Pope John Paul II** (Latin: *Ioannes Paulus II*), sometimes called **Blessed John Paul** or **John Paul the Great**, born **Karol Józef Wojtyła** (Polish: [ˈkarɔl ˈjuzɛf vɔjˈtɨwa]; 18 May 1920 – 2 April 2005), was the head of the Catholic Church from 16 October 1978 to his death in 2005. He was the second longest-serving pope in history and, as a Pole, the first non-Italian since Pope Adrian VI, who died in 1523.

1.1.2.9.1.3.3.7 Does Mary Matter?

In accordance with the Holy Scripture we answer this question in the negative. Various tenets held by various so-called “christian” groups, most notably those of the Roman Catholic, Episcopal and Orthodox systems, are unbiblical, ridiculous, and designed as the modern day TV Evangelist’s ploy (Simony) which is to extract as much from each adherent as is possible. **As far as Mary is concerned, relative to the virgin birth and her lineage, she essentially matters.** But for her place in salvation and in the life (sanctification) of a believer, she matters not! In his book, Father Charles Chiniquy^a, a Roman Church priest, went to his Bishop with an ‘awful’ confession and discussion. From a portion of Chapter 45 of his book was written:

“The 15th of August, 1850, I preached in the Cathedral of Montreal, on the Blessed Virgin Mary’s power in heaven, when interceding for sinners, I was sincerely devoted to the Virgin Mary. Nothing seemed to me more natural than to pray to her, and rely on her protection. The object of my sermon was to show that Jesus Christ cannot refuse any of the petitions presented to Him by His mother; that she has always obtained the favours she asked her Son, Jesus, to grant to her devotees. Of course, my address was more sentimental than scriptural, as it is the style among the priests of Rome. But I was honest; and I sincerely believed what I said.”

“Bishop Prince, then coadjutor of Bishop Bourget and late bishop of St. Hyacinthe, where he became insane in 1858^b and died in 1860, had been my personal friend from the time I entered the college at Nicolet, where he was professor of Rhetoric. He very often came to confession to me, and had taken a lively interest in my labours on temperance.

When alone with him, I said: "My lord, I thank you for your kindness in allowing me to unburden my heart to you. I have passed the most horrible night of my life. Temptations against our holy religion such as I never had before, have assailed me all night. Your lordship remembers the kind words you addressed to me yesterday about the sermon I preached. But, last night, very different things came to my mind, which have changed the joys of yesterday into the most unspeakable desolation. You congratulated me yesterday on the manner I had proved that Jesus had always granted the requests of His mother, and that He cannot refuse any of her petitions. The whole night it has been told me that this was a blasphemous lie, and from the Holy Scriptures themselves, I have been nearly convinced that you and I, nay, that our holy church, are preaching a blasphemous falsehood every time we proclaim the doctrines of the worship of Mary as the Gospel truth."

The poor bishop, thunderstruck by this simple and honest declaration, quickly answered: "I hope you have not yielded to these temptations, and that you will not become a Protestant as so many of your enemies whisper to each other."

"It is my hope, my lord, that our merciful God will keep me, to the end of my life, a dutiful and faithful priest of our holy church. However, I cannot conceal from your lordship that my faith was terribly shaken last night.

"As a bishop, your portion of light and wisdom must be greater than mine. I hope you will grant me some of the lights which will brightly shine before your eyes: I have never been so much in need of the counsels of your piety and the help of your scriptural knowledge as today. Please help me to come out from the intellectual slough in which I spent the night.

^a “Fifty Years In The Church Of Rome”, by **Charles Chiniquy** (1809-1899) a Canadian Presbyterian convert from Roman Catholicism, born at Kamouraska, Quebec, Canada of Roman Catholic parents, and studied at the college of Nicolet, Canada, professor of belles-lettres there after graduation until 1833. in 1833 ordained a Roman Catholic priest, and until 1846 was vicar and curate in the province of Quebec where he established the first temperance society, winning the title "Apostle of Temperance of Canada." In 1851 established an extensive Roman Catholic colony at Kankakee, Illinois. In 1858 left the church of Rome and joined the Canadian Presbyterian Church taking his congregation at Kankakee with him. Lectured in England and in Australia (1878-1882). Published a number of books and tracts on temperance and anti-Romanism, some of which became very popular and were translated into several languages." (From "The Wycliffe Biographical Dictionary of the Church," page 90, Elgin S. Moyer, 1982, ©Moody Press, Chicago, IL) Also by Chiniquy, available online, "The Priest, the Woman, and the Confessional".

^b To partially quote a song, circa 1945, “Cigareetes and Whoskey and Wild wild women, they’ll driv you crazy they’ll driv you insane.”

"Your lordship has congratulated me for having said that Jesus Christ has always granted the petitions of Mary. Please tell me how you reconcile that proposition with the text;" and I handed him the Gospel of Matthew, pointing to the last five verses of the twelfth chapter, I requested him to read them aloud. He read them and said: "Now, what do you want from me?"

{Mat 12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. }

"My lord, I want respectfully to ask you how we can say that Jesus has always granted the requests of His mother, when this evangelist tells us that He never granted her petitions, when acting in His capacity of Saviour of the world.

"Must we not fear that we proclaim a blasphemous falsehood when we support a proposition directly opposed to the Gospel?"

The poor bishop seemed absolutely confounded by this simple and honest question. I also felt confused and sorry for his humiliation. Beginning a phrase, he would give it up; trying arguments, he could not push to their conclusion. It seemed to me that he had never read that text, or if he had read it, he, like myself and the rest of the priests of Rome, had never noted that they entirely demolish the stupendous impostures of the church, in reference to the worship of Mary.

In order to help him out of the inextricable difficulties into which I had at once pushed him, I said:

"My lord, will you allow me to put a few more questions to you?"

"With pleasure," he answered.

"Well! my lord, who came to this world to save you and me? Is it Jesus or Mary?"

"It is Jesus," answered the bishop.

"Now, please allow me a few more questions."

"When Jesus and Mary were on earth, whose heart was most devoted to sinners? Who loved them with a more efficacious and saving love; was it Jesus or Mary?"

"Jesus, being God, His love was evidently more efficacious and saving than Mary's," answered the bishop.

"In the days of Jesus and Mary, to whom did Jesus invite sinners to go for their salvation; was it to Himself or Mary?" I asked again.

The bishop answered: "Jesus has said to all sinners, 'Come unto Me.' He never said, come or go to Mary."

"Have we any examples, in the Scriptures, of sinners, who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to Him through her, and been saved through her intercessions?"

"I do not remember of any such cases," replied the bishop.

I then asked: "To whom did the penitent thief on the cross address himself to be saved; was it to Jesus or Mary?"

"It was to Jesus," replied the bishop.

"Did that penitent thief do well to address himself to Jesus on the cross, rather than to Mary who was at his feet?" said I.

"Surely he did better," answered the bishop.

"Now, my lord, allow me only one question more. You told me that Jesus loved sinners, when on earth, infinitely more than Mary; that He was infinitely more their true friend than she was; that He infinitely took more interest in their salvation than Mary; that it was infinitely better for sinners to go to Jesus than to Mary, to be saved; will you please tell me if you think that Jesus has lost, in heaven, since He is sitting at the right hand of His Father, any of His divine and infinite superiority of love and

mercy over Mary for sinners; and can you show me that what Jesus has lost has been gained by Mary?"

"I do not think that Christ has lost any of His love and power to save us now that He is in heaven," answered the bishop.

"Now, my lord, if Jesus is still my best friend, my most powerful, merciful, and loving friend, why should I not go directly to Him? Why should we, for a moment, go to any one who is infinitely inferior, in power, love, and mercy, for our salvation?"

The bishop was stunned by my question^a.

He stammered some unintelligible answer, excused himself for not being able to remain any longer, on account of some pressing business; and extending his hand to me before leaving, he said, "**You will find an answer to your questions and difficulties in the Holy Fathers.**"

"Can you lend me the Holy Fathers, my lord?"

He replied, "No, sir, I have them not."

This last answer, from my bishop, shook my faith to its foundation, and left my mind in a state of great distress. With the sincere hope of finding in the Holy Fathers some explanations which would dispel my painful doubts, I immediately went to Mr. Fabre, the great bookseller of Montreal, who got me, from France, the splendid edition of the Holy Fathers, by Migne. I studied, with the utmost attention, every page where I might find what they taught of the worship of Mary, and the doctrines that Jesus Christ had never refused any of her prayers.

What was my desolation, my shame, and my surprise to find that the Holy Fathers of the first six {the downward spiral had already started with Clemant^b} centuries had never advocated the worship of Mary, and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every page of my theologians, and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works, a hundred years after their death. When discovering these forgeries, under the name of the Holy Fathers, of which my church was guilty, how many times, in the silence of my long nights of study and prayerful meditations, **did I hear a voice telling me: "Come out of Babylon!"**"

^a It t'wern't the Whoskey nor the cigareetes, nor the wild wild women that drove this Bishop insane but This Question!

^b See Appendix C, Section 2.1.3 Christian Allegorism

1.1.2.9.1.3.3.8 The Fátima prayers and reparations. {Or Two more Angels???

Much of the following pictures, tables, and descriptive information has been downloaded from Roman Catholic sources (UNK). To them I'm indebted.

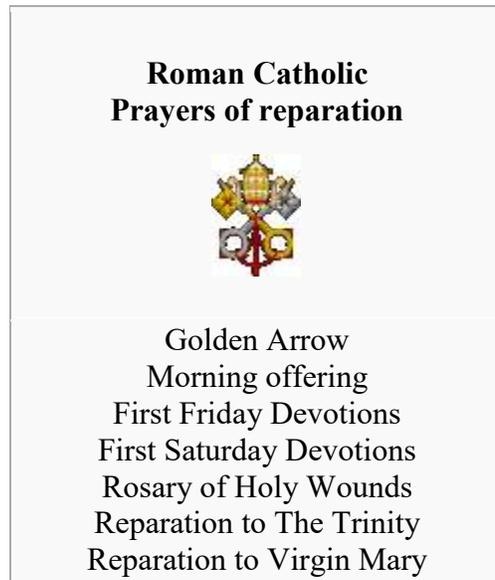


Figure 1.14 The Roman Catholic Prayers Of Reparation.

Many Roman Catholics **recite prayers based on Our Lady of Fátima**. Lúcia later said that, in 1916, she and her cousins had several visions of an angel calling himself the "Angel of Portugal" and the "Angel of Peace" who taught them to bow with their heads to the ground^a and to say "O God, I believe, I adore, I hope, and I love you. I ask pardon for those who do not believe, do not adore, do not hope and do not love you." Lúcia later set this prayer to music and a recording exists of her singing it. It was also said that sometime later the angel returned and taught them a Eucharistic devotion now known as the Angel Prayer.

Lúcia said that **the Lady emphasized Acts of Reparation and prayers to console Jesus for the sins of the world**. Lúcia said that Mary's words were **"When you make some sacrifice, say 'O Jesus, it is for your love, for the conversion of sinners, and in reparation for sins committed against the Immaculate Heart of Mary^b.'" At the first apparition, Lúcia wrote, the children were so moved by the radiance they perceived that they involuntarily said "Most Holy Trinity, I adore you! My God, my God, I love you in the Most Blessed Sacrament."** Lúcia also said that she heard Mary ask for these words to

^a Like Islam!!!

^b This again is nonsense! **in reparation for sins committed against the Immaculate Heart of Mary. Mary is dead, but is waiting for the redemption of her body. She is in paradise, but CANNOT visit with any live earthling (CF. Luke 16)**

Those who worship her are as Solomon terms it "all is vanities" or {Heb. הַכֹּל הַבָּרָא: the whole, הַבָּרָא, is הַבָּרָא as Barnes notes: Primarily it means "breath," "light wind"; and denotes what:

- (1) passes away more or less quickly and completely.
- (2) leaves either no result or no adequate result behind, and therefore
- (3) fails to satisfy the mind of man, which naturally craves for something permanent and progressive: it is also applied to:
- (4) idols, as contrasted with the Living, Eternal, and Almighty God, and, thus, in the Hebrew mind, it is connected with sin.

In t

be added to the Rosary after the Gloria Patri prayer: "O my Jesus, pardon us, save us from the fires of hell. Lead all souls to heaven, especially those in most need."

{I wonder who she thought was in 'less' need???

1.1.2.9.1.3.3.9 A Look At The Controversy Between Both Fatimas And The Bible.

{Obviously, These unsaved kids had never read the Bible. If they had, they would have realized they were being seduced by the god of this world. These apparitions sound much like :

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Co 11:13 For such are false apostles, deceitful workers, transforming [Grk. μετασχηματιζομενοι^a [V-PMP-NPM] themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.^b (Rev 20:11-15.

Additionally, They obviously didn't know the 10 commandments and understand the meaning of the first three of these. Roman Catholics (and Muslims) don't study the Bible as an authoritative source!)

Ex 20: 3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And showing mercy unto thousands of them that love me, and keep my commandments.

Moreover, Mary, the Apostles, etc., are still waiting for the redemption of their bodies according to:

Ro 8: 20 For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation (every creature) groans and travails in pain together until now.

^a Transforming themselves, Middle Voice, from inside out, for their own benefit. This same word but in the passive voice is used in Rom 12:2 where the reading is "Stop putting on a mask [Grk. συσχηματιζεσθε [V-PMM-2P]] to look like the (this) age," but be transformed (from inside out), [Grk. μεταμορφουσθε [V-PPM-2P], passive voice, allow it to be done] by the renewing of your mind, . . . The mind renewal by the Word of God is here commanded! So that we can prove what is the will of God, the good [Grk. αγαθον: inherent good that only God can do] and acceptable and perfect. As the secularists say, "A mind is a terrible thing to waste".

^b In this book it is applied to all works on earth, to pleasure, grandeur, wisdom, the life of man, childhood, youth, and length of days, the oblivion of the grave, wandering and unsatisfied desires, unenjoyed possessions, and anomalies in the moral government of the world.} or; Feeding on the wind (Ecc 1:2)

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body.

And we also know according to Lu 16:19-31, that there is NO COMMUNICATIONS between the dead and the living. In the Hebrew Scriptures, necromancy is an abomination punishable by death. (These kids were lucky; they ‘beat the clock.’ The two cousins were taken out by the 1918 Flu epidemic)

De 18: 9 ¶When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

*11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a **necromancer.***

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Remember Saul with the witch of Endor. 1 Sam 28:7-25

Deu 18:11 From Trapp’s commentary of the Bible : Ver. 11. “Or a necromancer.

Bellarmino and other Papists play the necromancers, when they would prove a Purgatory from the apparitions of spirits, that tell of themselves or others there tormented.” Or Barnes Notes on this verse: “A charmer i.e., one who fascinates and subdues noxious animals or men, such as the famous serpent-charmers of the East. {#Ps 58:4,5}

A consulter with familiar spirits ... a wizard Compare #Le 19:31 note.

Necromancer literally, “one who interrogates the dead.””

The purpose of the text is obviously to group together all the known words belonging to the practices in question. Compare #2Ch 33:6.

Also as here, i.e., ‘the Fatima ‘miracles’ , the Bible teaches that Satan and his followers can do miracles. See Acte 16:16-24; Rev 13:1-15. So here, with the Miracles and Visions and Apparitions from the Islamic town of Fatima. The apparitions given to Muhammad are from the same source and very similar to those given to Joseph Smith, et.al. (except they didn’t get stone tablets written in ancient Egyptian.)} Le 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Lev 19:31 from Trapp’s Commentary; Ver. 31.” *I am the Lord your God. **What need you then run to the devil for direction? Is it because there is no God in Israel?***

Every one that consults with Satan, worships him, though he bow not: neither doth that evil spirit desire any other reverence than to be sought unto.”[But remember Mat 4:3-9!!!]

To even suggest as do these demon possessed, children of Fatima and the prophet of Islam, that Christ’s payment for the sins of the world **needed something else is a clear heresy** according to ‘the first Pope’ – Peter. For he states that Christ alone bought us from the slave market of sin and that by faith alone in his word we are born again, Created a-new.

First we see Peter's warning.

*2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying the Lord that bought them**, and bring upon themselves swift destruction.*

And next Peter's explanation:

*1 Pe 1: 18 Forasmuch as ye know that **ye were not redeemed^d with corruptible things**, as silver and gold, from your vain³ conversation received by tradition from your fathers;*

*19 **But with the precious blood of Christ, as of a lamb without blemish and without spot:***

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

*21 **Who by Him do believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.***

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

*23 Having been **born again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth forever.** {Grk: δια λογου θεου: See the gospel defined in 1 Co 15:1-8}*

And from Paul who explains quite clearly the difference between the New Man: “the one who is created in Christ unto good works that God has before ordained that we should walk in them”, and as opposed by the ‘old man’, in Adam. In the book of Galatians Paul brings forth by means of an allegory some very interesting concepts including the location of Mt. Sinai. Notice also our past slavery – IN ADAM. (unless you are still a slave to sin, without hope and without Eternal Life.)

*Ga 4: 22 For it is written, that **Abraham had two sons, the one (Ishmael), by a female slave (Hagar) the other (Isaac) by a free woman (Sarah).***

*23 **But he who was of the female slave was born after the flesh; but he of the free woman was by promise.***

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which engenders to bondage, which is Hagar.

25 For this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

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

27 For it is written, Rejoice, you barren that bore not; break forth and cry, you that travail not: for the desolate has many more children than she which has an husband.

*28 **Now we, brothers, as Isaac was, are the children of promise.***

*29 But as then **he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.***

{Note here, Jews then, were enemies of the pagan Arab nations, as they are now, also, the enemies of Islam.}

^a ελυτρωθητε {V-API-2P} We were redeemed, liberated by payment of ransom – here passive voice, Christ Jesus did it. Paul uses this word in Tit 2:14, but also in Gal 4:5 he uses a more picturesque term εξαγοραση {V-AAS-3S} which means He bought us out of the slave market (of sin), where we were all captive, all those IN ADAM.

30 *Nevertheless what said the scripture? **Cast out the female slave and her son: for the son of the female slave shall not be heir with the son of the free woman.***

31 *So then, brothers, we are not children of the female slave, but of the free.*

Ga 5:1 Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke^a of bondage.

Ro 6:6 Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve (Grk. δουλεω: be a slave to) sin.

{This happened to saved-justified believers as shown in Rom 5:1.}

1Co 15:21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so (those who are) in Christ shall all be made alive.

Notice this new creation and its' Creator:

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. {true...: or, holiness of truth}

Col 1:12 ¶ Giving thanks unto the Father, which hath made us able to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: {His...: Gr. the Son of His love}

*14 In whom **we have redemption through His blood, even the forgiveness of sins:***

15 Who is the image [Grk. εικων] of the invisible God, the firstborn of every creature:

*16 **For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:***

17 And He is before all things^b, and by Him all things consist. {consist... or Hold or are 'glued together'^c.}

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. {in...: or, among all}

19 For it pleased the Father that in Him should all fulness dwell;

20 And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled {in...: or, by your mind in}

22 In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:

^a The Law or Legalism; as all cults and religions of the world would wish to bind you. If we succumb to their wheedlings^a, "The Yoke's on us".

^b Ref: Jo 1:1 in the Greek NT. i.e., The Imperfect Active Indicative 3MS ην > εἰμι: I am.

^c Ref: Science, Universal Constants.

Col 3:10 And have put on **the new man**, which is renewed in knowledge after the image of Him that created him:

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins;

{**Note the choosing originates from God; NOT Man**}

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

{**All those 'in Adam'**}

3 Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}

4 ¶But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye have been saved;) {by...: or, by whose grace}

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

{**Note the Believer's Present Position. – See Appendix A for spacial possibilities.**}

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace have you been saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. {ordained: or, prepared}

In the tradition of Marian visitations, the "conversion of sinners" is not necessarily religious conversion to the Roman Catholic Church, for that would be the "conversion of heretics or apostates who are 'outside the church and alien to the Christian Faith' according to Pope Leo XIII in his encyclical on the Unity of the Church, *Satis Cognitum*". Conversion of sinners **refers to general repentance and attempt to amend one's life according to the teachings of Jesus for those True Catholics who do profess the faith truly, but are fallen into sins.** Lúcia wrote that she and her cousins defined "sinners" not as non-Catholics but as those who had fallen away from the church or, more specifically, willfully indulged in sinful activity, particularly "sins of the flesh" and "acts of injustice and a lack of charity towards the poor, widows and orphans, the ignorant and the helpless" which she said were even worse than sins of impurity.

1.1.2.9.1.3.3.10 The Pilgrimage [s] To Fatima



Figure 1.15 The Sanctuary of Our Lady of Fátima is one of the largest Marian shrines in the world.

{Ah, ah, ahhhah remember Ex 20!!!}

An estimated 70,000 people assembled to witness the last of the promised appearances of the Lady in the *Cova da Iria* on October 13, 1917. The widely reported miracle of the sun was a factor that led to Fátima quickly becoming a major centre of pilgrimage. Two million pilgrims visited the site in the decade following the events of 1917. A small chapel - the *Capelinha* - was built by local people on the site of the apparitions. The construction was neither encouraged nor hindered by the Catholic Church authorities. On May 13, 1920, pilgrims defied government troops to install a statue of the Virgin Mary in the chapel, and the Holy Sacrifice of the Mass was first officially celebrated there in January 1924. A hostel for the sick was begun in that year. In 1927 the first rector of the sanctuary was appointed and a set of Stations of the Cross were erected on the mountain road. The foundation stone for the present basilica was laid the next year.

But notice here what Paul says:

- 1 Cor 13: 1 If I speak with the tongues of men and of angels, but have not love, **I am become sounding brass, or a clanging cymbal.**
- 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, **I am nothing.**
- 3 And if I bestow all my goods to feed the poor, and if I give my body {1} to be burned, but have not love, **it profiteth me nothing.**
- 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,
- 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
- 6 rejoiceth not in unrighteousness, but rejoiceth with the truth;
- 7 {1} beareth all things, believeth all things, hopeth all things, endureth all things. {1} Or covereth; Compare 1 Pe 4:8}
- 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

- 9 For we know in part, and we prophesy in part;
 10 but when **that which is perfect is come**, that which is in part shall be done away.

{i.e., The completed Canon of Scripture}

1930 was the year both of official church recognition of the apparition events as "worthy of belief" and the granting of a papal indulgence to pilgrims visiting Fátima. In 1935 the bodies of the visionaries Jacinta and Francisco were reinterred in the basilica. The coronation of the statue of Our Lady of Fátima there in 1946 drew such large crowds that the entrance to the site had to be barred.

Today pilgrimage to the site goes on all year round and additional chapels, hospitals and other facilities have been constructed. The principal pilgrimage festivals take place on the thirteenth day of each month, from May to October, on the anniversaries of the original appearances. The largest crowds gather on 13 May and 13 October, when up to a million pilgrims have attended to **pray and witness processions of the statue of Our Lady of Fátima**, both during the day and by the light of tens of thousands of candles at night.

1.1.2.9.1.3.3.11 **Some Political Aspects Of Roman Catholicism.**

From the French Revolution onwards the Catholic Church had adopted an increasingly embattled world view and from the pontificate of Pius IX the Church had been waging war against the so-called twin enemies of liberalism and socialism. **At the same time, religion had become by the early twentieth century predominantly a female activity.** *{And so it has become, among liberal and new evangelical 'christian' churches}*

The numerical predominance of women within the Catholic Church went alongside a corresponding development of female divine symbols. Dramatic affirmations of feminine power were given in the apparitions of the Virgin Mary which occurred all over Western Europe from the 1840s. **The Virgin, usually in the form of the Immaculate Conception, revealed herself to female seers, often children.** When Our Lady appeared to Catherine Labouré, Bernadette Soubirous, Lúcia Santos at Fátima, or to the children at Beauraing later, in 1932, and Mariette Beco in 1933, these dramatic affirmations of divine power in an increasingly irreligious/secular age, a transformation more strongly felt in the Western world, offered 'proof' of the power of heaven against "the onslaughts of secularizing governments".



Figure 1.16 Alas!!! Isis Is Back!!!

"The Marian militancy of the Jesuit congregations divided the world into two camps, those who would defend the Virgin and those who would defile her. In the wake of the apparitions at Fatima in Portugal such a view of the world appeared to be shared by the Virgin herself. The 'secrets of Fatima' revealed periodically by **the seer** Lucia showed Mary's concern with the apostasy of Soviet Russia and the threat of communist anticlericalism. Our Lady of Fatima presented a vision of a world divided. Rome and Mary were ranged against the Soviet Union in a struggle between the **redeemed(???)** and the fallen. With the advent of the Spanish Second Republic, the Virgin Mary [would be] seen on Spanish soil at Ezquioga. Ramona Olazabal insisted Mary had marked the palms of her hands with a sword^a. **Seers gained much credence in Integrist and Carlist circles.** The visions at Ezquioga were widely covered in the press, as were the sixteen other visitations of the Virgin to Spain in 1931. **There was also the Fatima story, an officially sanctioned apparition, the cult of which, far from being condemned, was actively encouraged by the Church.** As the forces of the Republic gathered strength in Spain, the Virgin Mary was to be found leading the armies of the faithful ranged against the Godless."

{Because they don't know or have better, they substituted Demonism for Orthodoxy}

^a Luk 02:35 Mary's soul will be pierced through with a sword. (Grk. ρομφαία: actually a Thracian Javalin).

The Blue Army of Our Lady is made up of Catholics and non-Catholics who believe that by dedicating themselves to daily prayer (specifically, of the Rosary^a) they can help to achieve world peace and put an end to the error of communism. In 1952, a feature film, *The Miracle of Our Lady of Fatima*, was released. Critics held that the film overplayed the role of socialist and other leftist elements in Portuguese government as the "adversaries" of the visions. **They state that since the government was controlled not by socialists but by Freemasons** at the time, most government opposition to the visions would have been motivated by concern for separation of church and state, not by atheistic, antitheistic or Communistic ideology. Other critics have stated that only the enemies of the message propose such a belief.

1.1.2.9.1.3.3.12 The Official position of the Catholic Church



Figure 1.17 Inside the Basilica of the Rosary

Private revelations do not form part of the deposit of faith of the Catholic Church, and its members are not bound to believe in any of them. However, as a matter of prudence, assent would normally be expected of a Catholic based on the discernment of **the Church and its judgment that an apparition is worthy of belief**. After a canonical enquiry, **the visions of Fátima were officially declared "worthy of belief"** in October 1930 by the Bishop of Leiria-Fátima.

^a *Mat 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

1.1.2.9.1.3.3.13

The Popes and Fátima

Ecclesiastical approbation does not imply that the Church provides an infallible guarantee on the supernatural nature of the event. Theologians like Karl Rahner argued, however, that Popes, by authoritatively fostering the Marian veneration in places as Fátima and Lourdes, motivate the faithful into an acceptance of divine faith. Popes Pius XII, Paul VI, John Paul II and Benedict XVI all voiced their acceptance of **the supernatural origin^a** of the Fátima events in unusually clear and strong terms. After the local bishop had declared that (1) the visions of the three children are credible and (2) the veneration of the Blessed Virgin is permitted, the Portuguese bishops approved and declared the genuine supernatural nature of the event. **The Vatican responded with granting indulgences and permitting special Liturgies of the Mass to be celebrated in Fátima.** In 1939, Eugenio Pacelli, who was consecrated as a bishop on May 13, 1917 — the day of the first apparition — was elected to the papacy as Pius XII, *and became the Pope of Fátima.* **One year after World War II had started, Sister Lúcia asked Pope Pius XII to consecrate the world and Russia to the Immaculate Heart of Mary. She repeated this request on December 2, 1940, stating in the year 1929, the Blessed Lady requested in another apparition the consecration of Russia to her Immaculate Heart. She promised the conversion of Russia from its errors.**

{So, How are her prophecies going so far???

^a If supernatural They would be Demonic!



Figure 1.18 Statue depicting Our Lady of Fátima.

{Another Idol – nasty Nasty, musn’t do, that’s another sin on you!}

On May 13, 1942, the 25th anniversary of the first apparition and the silver jubilee of the episcopal consecration of Pope Pius XII, the Vatican published the Message and Secret of Fátima. On October 31, 1942, Pope Pius XII, in a radio address, informed the people of Portugal about the apparitions of Fátima, consecrating the human race to the Immaculate Heart of the Virgin with specific mention of Russia^a. (See below) On December 8, 1942, the Pontiff officially and solemnly declared this consecration in a ceremony in Saint Peter's Basilica in Rome. On May 13, 1946, Cardinal Masalla, the personal delegate of Pius XII, crowned in his name Our Lady of Fátima, as the Pope issued a second message about Fátima:

^a A False Prophecy does not a prophet make!

- *"The faithful virgin never disappointed the trust put on her. She will transform into a fountain of graces, physical and spiritual graces, over all of Portugal, and from there, breaking all frontiers, over the whole Church and the entire world".*

**{So . . . How is Portugal doing because of this ‘prophecy’?}
{i.e., Physical and Spiritual Graces of this apparition produced a bankrupt country!}**

On 1 May 1948, in Auspicio Quaedam, Pope Pius XII requested the consecration to the Immaculate Heart of every Catholic family, parish and diocese.

- *"It is our wish, consequently, that wherever the opportunity suggests itself, this consecration be made in the various dioceses as well as in each of the parishes and families."*

On May 18, 1950, the Pope again sent a message to the people of Portugal regarding Fátima: "May Portugal never forget the heavenly message of Fátima, which, before anybody else she was blessed to hear. To keep Fátima in your heart and to translate Fátima into deeds, is the best guarantee for ever more graces".^a In numerous additional messages, and in his encyclicals *Fulgens Corona* (1953), and *Ad Caeli Reginam* (1954), **Pius XII encouraged the veneration of the Virgin in Fátima.**

At the end of the Second Vatican Council Pope Paul VI renewed the consecration of Pius XII to the Immaculate Heart of Mary and in an unusual gesture, announced his own pilgrimage to the sanctuary on the fiftieth anniversary of the first apparition. On May 13, 1967, he prayed at the shrine together with Sister Lúcia. This historic gesture further cemented the official support for Fátima. Pope John Paul II credited Our Lady of Fátima with saving his life following the assassination attempt on Wednesday, May 13, the Feast of Our Lady of Fátima, in 1981. He followed the footsteps of Paul VI, on May 12, 1987, to express his gratitude to the Virgin Mary for saving his life. The following day, he renewed the consecration of Pius XII to the Immaculate Heart of the Virgin.

On May 12 and 13, 2010, Pope Benedict XVI visited the Sanctuary of Our Lady of Fátima and strongly stated his acceptance of the supernatural origin of the Fátima apparitions. On the first day, the Pope arrived at the Chapel of Apparitions to pray and gave a Golden Rose to Our Lady of Fátima **"as a homage of gratitude from the Pope for the marvels that the Almighty has worked through you in the hearts of so many who come as pilgrims to this your maternal home"**. The Pope also recalled the "invisible hand" that saved John Paul II and said in a prayer to the Blessed Virgin Mary that *"it is a profound consolation to know that you are crowned not only with the silver and gold of our joys and hopes, but also with the 'bullet' of our anxieties and sufferings"*. On the second day, Pope Benedict's homily pronounced in front of more than 500,000 pilgrims a reference to the Fátima prophecy about the triumph of the Immaculate Heart of Mary and related it to the final "glory of the Most Holy Trinity".

{This “stuff” is sheer Paganism//Demonic. Au Contraire Jack Van Impe, please be more careful in picking your playmates.}

^a This is a contradiction in terms! Grace is unmerited favor, i.e., a gift otherwise:
Ro 11:6 **And if by grace, then is it no more of works:** otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. As far as salvation/eternal life is concerned, Faith and Works are mutually exclusive!

1.1.2.9.2 Our Criticisms Of Romanism.

{The following was extracted in part from a textbook^a written for the Colorado Free Bible College The following sections, 1.1.2.9.2.1-9, were extracted and partly modified. }

1.1.2.9.2.1 A Faulty Soteriology.

First Sacrament, -Baptism, Washes Away All Sins, Original sin And Acts of sins. vs. The new birth Joh 3:3-21, 5:21-26 1Pe 1:18-19, 3:21; original sin (Adam) still with the believer till death – Rom 7:1-25, Figure 02.00.01, below, and Isa 8:20. We see that the kids from Fatima were told by ‘Mary’ to do penance and Acts of Reparation as well as making personal sacrifices to save sinners.
Tit 3:5, 1 Pet 1:18-20, 23-25.

1.1.2.9.2.2 The Sacrament of The Eucharist.

Transubstantiation^b vs. The communion remembrance celebration 1 Cor 11:23-32; No Representative Worship^c Ex 20:4-5; Is 8:20. By the way, stories are legion of Catholic ‘priests’, who having changed the ‘specially prepared wafer into the body, blood, soul and Spirit of Christ which is then adored by the priest and the people is then eaten^d. A form of theodicide happening millions of times each day in the Churches of Rome. Notice, according to RC beliefs, **at the Last Supper Jesus ate Himself! See John 13:1-14:31, 1 Cor 1:23-34, and Endnote 4.**

1.1.2.9.2.3 Representative Worship.

Statues Icons, Mariolatry, Prayers to the ‘Saints’ vs. No Representative Worship Ex 20:4-5.

1.1.2.9.2.4 Extra-Biblical Revelation.

Sacred Scripture LXX 46 books plus 27 Greek Textus Vaticanus books and the Sacred Traditions comprise The Deposit of Faith. vs. Hebrew O.T., Greek N.T., 66 Books, Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12. As Charles Chiniquy suggested: *"If I am too ignorant or too stupid to understand St. Mark, St. Luke and St. Paul, how can I be intelligent enough to understand Jerome, Augustine and Tertullian? And if St. Matthew, St. John and St. Peter have not got from God the grace of writing with a sufficient degree of light and clearness to be understood by men of good-will, how is it that Justin, Clemens and Cyprian have received from our God a favour of lucidity and clearness which He denied to His apostles and evangelists?"*

1.1.2.9.2.5 Seven Sacraments.

Two Ordinances, Believer’s Baptism and The Believer’s Remembrance Communion – Both symbols of The Holy Spirit’s Ministry – One baptism, Many ‘fillings’ Eph 4:4-5; Eph 5:17-20, Col 3:16-17, 1 Joh 1:9. {Or: *It ain’t the water that saves you, Louie*; At salvation time the Holy Spirit baptizes each believer into the Body of Christ 1Co 12:13, and Eph 1 13-14 *having believed you were sealed by and given the Holy Spirit as the down payment of our inheritance guarantee until the redemption of our resurrection bodies, to the praise of His Glory.*}

1.1.2.9.2.6 Worship of The Queen of Heaven (Mariolatry).

^a “THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, N. Carlson, W. Martin, et. al.. 764 Pgs. + 35 Appendices.

^b See, Dr. Loraine Boettner, “Roman Catholicism”, pp 173-188, English edition, 1968, The Presbyterian and Reformed Publishing Co..

^c See: *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 15.06.01 The Nominative Case Forms. (A look at John 6:35, 53 The Bible is contrary to transubstantiation.) NEC.

^d “Fifty Years In The Church Of Rome”, by **Charles Chiniquy** (1809-1899), Chapter 17. The Roman Catholic Priesthood, or Ancient and Modern Idolatry

Jer 7:18; 44:17-19, 25; and No Representative Worship^a Ex 20:4-5. Mariolatry is or can be a form of Necromancy as with the Kids from Fatima!

1.1.2.9.2.7 Apostolic Succession (Popery) Celibacy.

Biblical Local Churches whose officers are Elders and Deacons; Eph 4:11-16; 1 Tim 3:1-15; 4:13; 2 Tim 4:1-5; Tit 1:5-11. There were only 12 Disciples and 12 Apostles picked personally by our Lord. The first 12 disciples were made Apostles, minus Judas Iscariot, plus Paul. Rev 21:14 *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.* Our 11 fellows in Acts 1:16-21, unfortunately misapplied as ATRWP indicates; “Psm 69:25; 109:8. **The Holy Spirit has not yet come upon them**, but Peter feels moved to ‘interpret’ the situation.” Impetuous Peter in the flesh is prone to ‘jump the gun’.

1.1.2.9.2.8 Prayers to other than God.

Prayers to Mary and the ‘saints’ vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46, The prayer to request Saints prayers, whether they know it or not is a form of representative worship! Prayer should be made to the Father, in the name of the Son, in the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

1.1.2.9.2.9 Prayers with/for the Dead. Necromancy!!!

Heb 9:27 – Note Luke 16 refers to communications between those already dead – Rich man, Lazarus, Abraham! Also, Prayers with/for the dead is an abomination to our God. Deu 18:10-12.

Finally: Is 8:20 *To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them.*

^a IBID, *An Exegetical Greek Grammar Of The New Testament (and LXX).*

1.1.3 The Five Pillars Of Islam.

The Five Pillars of Islam are the framework of the Muslim life. They are the testimony of faith, prayer, giving *zakat* (support of the needy), fasting during the month of Ramadan, and the pilgrimage to Makkah once in a lifetime for those who are able.

1.1.3.1 The Testimony of Faith (*Shahada*):

The testimony of faith is saying with conviction, “*La ilaha illa Allah, Muhammadur rasoolu Allah.*” This saying means “**There is no true god (deity) but Allah,¹ and Muhammad is the Messenger (Prophet) of God.**” The first part, “There is no true god but God,” means that none has the right to be worshipped but God alone, and **that God has neither partner nor son.** This testimony of faith is called the *Shahada*, a simple formula which should be said with conviction in order to convert to Islam (as explained previously on [this page](#)). The testimony of faith is the most important pillar of Islam. This. The Shahadah (Arabic: الشهادة *as-šahādah*) is the first Islamic declaration of faith. It appears on the White and Black Flags of Islam and The Arabic may be broken down as follows:

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

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

لَا Is the word *La* - for *Not*

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

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

اللَّهُ Is the Name *Allah*.

مُحَمَّدٌ Is the name *Muhammadur - Muhammad*

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

اللَّهُ Is the Name *Allah*.

1.1.3.1.1 An Interesting Personage Who Subscribes To Islam.



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

NEW YORK – by Jerome Corsi

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

Now, newly published photographs of Obama from the 1980s show that the ring Obama wore on his wedding-ring finger as an unmarried student is the same ring

Michelle Robinson put on his finger at the couple’s wedding ceremony in 1992.

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

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



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

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

Inscription on Obama's ring

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



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

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

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

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

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

On the upper section, “There is no god” is written in Arabic letters, from right to left:

Lam Alif, Alif, Lam, Ha.

On the lower section is “except god,” written in Arabic letters from right to left:

Alif, Lam, Alif, Alif, Lam, Lam, Ha.

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

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

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



“There is no God except Allah” overlaid on Obama’s ring

“There can be no doubt that someone wearing the inscription ‘There is no god except Allah’ has a very close connection to Islamic beliefs, the Islamic religion and Islamic society to which this statement is so strongly attached,” Gabriel told WND.

From the documents of Islam, the following has been extracted to show what Muslims believe about Allah.

1.1.3.1.2 The Islamic Allah Defined

Who is **Allah**? The translation of verses from the Qur'an are given to answer this question. References of the verses are given in brackets, the number before the colon represents the Surah (chapter) and the following number represents the Ayah (verse) number.

1.1.3.1.3 Allah, the One Only:

"Proclaim: Allah is One. Allah is Eternal. He neither begets nor was begotten." (112:1-4)

"Nothing is like unto Him." (42:11)

"If there were therein Gods besides Allah, then verily both (the heavens and the earth) would have collapsed into disorder and chaos. Glorified be Allah, the Lord of the Throne, transcendent beyond all they ascribe unto Him." (21:22)

"Sight can never reach Him; His sight reaches all things." (6:103)

"And proclaim: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He (need for) any protecting friend through dependence. (17:111)

"Allah! There is no God save Him." (3:2, 2:255)

"Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!" (27:60).

"Is there any God beside Allah? Nay, but most of them know not." (27:61)

1.1.3.1.4 The Attributes of Allah

The Attributes given to Allah are expressed in his names (99 of them), shown below.

Most of these are shared as the names and titles for God, Jehovah Elohim, as expressed in the Christian Bible. However, in the Bible, there are at least 231 names and titles for God.

{Could it be that the 'wandering'^a prophet of Islam picked some of these attributes from those who he heard discussing Christianity? We know that although illiterate, Muhammad was undoubtedly very intelligent, and like those of his countymen easily memorized things he heard. Oh, well, just a thought.}

^a Ishmael: son of Abraham and Sarah's handmaid Hagar and the progenitor of the Arabian peoples. Used as the name of the main character of the great Herman Melville's classic book: Moby Dick. In a version I read as a child, pre-1918 edition, the opening line which I memorized was: "I am a wanderer, call me Ishmael." The opening clause apparently has been removed from modern editions.

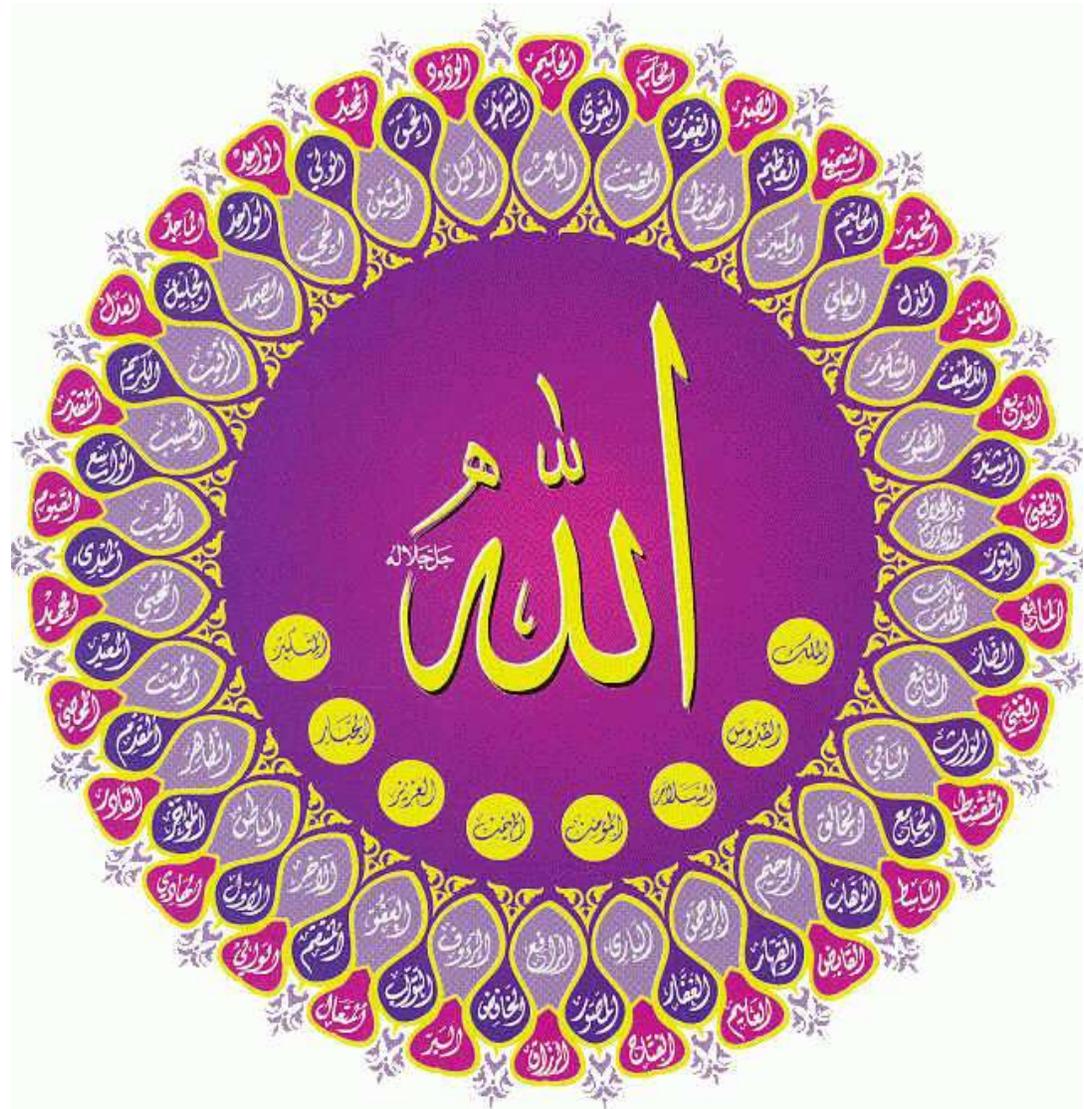


Figure 1.19 Asma al-Husna: 99 Beautiful Names Of Allah In A Tapestry.

Here is a list of most beautiful names of Allah or 99 names of Allah used in Islam with their meanings in English. "The most beautiful names belong to Allah: so call on him by them." (Glorious Qur'an 7:180)

He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. (Glorious Qur'an 59:24)

Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. (Glorious Qur'an 13:28)

Table 1.01 Asma al-Husna: 99 Beautiful names of Allah

الْقُدُّوسُ	الْمَلِكُ	الرَّحِيمُ	الرَّحْمَنُ
4. AL-QUDDUS The Holy	3. AL-MALIK The Sovereign Lord	2. AR-RAHIM The Merciful	AR-RAHMAN The Beneficent
الْعَزِيزُ	الْمُهَيِّمِ	الْمُؤْمِنُ	السَّلَامُ
8. AL-AZIZ The Mighty	7. AL-MUHAYMIN The Protector	6. AL-MU'MIN The guardian of faith	5. AS-SALAM The Source Of Peace
الْبَارِي	الْخَالِقُ	الْمُتَكَبِّرُ	الْجَبَّارُ
12. AL-BARI The Evolver	11. AL-KHALIQ The Creator	10. AL-MUTAKABBIR The Majestic	9. AL-JABBAR The Compeller
الْوَهَّابُ	الْقَهَّارُ	الْغَفَّارُ	الْمُصَوِّرُ
16. AL-WAHHAB The Bestower	15. AL-QAHHAR The Subduer	14. AL-GHAFFAR The Forgiver	13. AL-MUSAWWIR The Fashioner
الْقَابِضُ	الْعَلِيمُ	الْفَتَّاحُ	الرِّزَّاقُ
20. AL-QABIZ The Constrictor	19. AL-ALIM The All Knowing	18. AL-FATTAH The Opener	17. AR-RAZZAQ The Provider
الْمُعِزُّ	الرَّافِعُ	الْخَافِضُ	الْبَاسِطُ
24. AL-MUIZZ The Honourer	23. AR-RAFI The Exalter	22. AL-KHAFIZ The Abaser	21. AL-BASIT The Expende
الْحَكَمُ	الْبَصِيرُ	السَّمِيعُ	الْمُذِلُّ
28. AL-HAKAM The Judge	27. AL-BASIR The All Seeing	26. AS-SAMI The All Hearing	25. AL-MUZILL The Dishonourer

أَلْحَلِيمُ 32. AL-HALIM The Forbearing one	أَلْخَبِيرُ 31. AL-KHABIR The Aware	أَللَّطِيفُ 30. AL-LATIF The Subtle One	أَلْعَدْلُ 29. AL-ADL The Just
أَلْعَلِيُّ 36. AL-ALI The Most High	أَلشَّكُورُ 35. ASH-SHAKUR The Appreciative	أَلْغَفُورُ 34. AL-GHAFUR The All-Forgiving	أَلْعَظِيمُ 33. AL-AZIM The Great one
أَلْحَسِيبُ 40. AL-HASEEB The Reckoner	أَلْمُقِيتُ 39. AL-MUQIT The Maintainer	أَلْحَفِيفُ 38. AL-HAFIZ The Preserver	أَلْكَبِيرُ 37. AL-KABIR The Most Great
أَلْمُجِيبُ 44. AL-MUJIB The Responsive	أَلرَّقِيبُ 43. AR-RAQIB The Watchfull	أَلْكَرِيمُ 42. AL-KARIM The Generous One	أَلْجَلِيلُ 41. AL-JALIL The Sublime One
أَلْمَجِيدُ 48. AL-MAJEED The Most Glorious One	أَلْوَدُودُ 47. AL-WADUD The Loving	أَلْحَكِيمُ 46. AL-HAKEEM The Wise	أَلْوَاسِعُ 45. AL-WASI The All-Embracing
أَلْوَكِيلُ 52. AL-WAKIL The Trustee	أَلْحَقُّ 51. AL-HAQQ The Truth	أَلشَّهِيدُ 50. ASH-SHAHEED The Witness	أَلْبَاعِثُ 49. AL-BA'ITH The Resurrector
أَلْحَمِيدُ 56. AL-HAMEED The Praiseworthy	أَلْوَلِيُّ 55. AL-WALI The Protecting Friend	أَلْمَتِينُ 54. AL-MATEEN The Firm One	أَلْقَوِيُّ 53. AL-QAWI The Most Strong
أَلْمُحْيِي 60. AL-MUHYI The Giver Of Life	أَلْمُعِيدُ 59. AL-MU'ID The Restorer	أَلْمَبْدِي 58. AL-MUBDI The Originator	أَلْمُحْصِي 57. AL-MUHSI The Reckoner

الْوَّاجِدُ

64. AL-WAJID
The Finder

الْقَيُّومُ

63. AL-QAYYUM
The Self-subsisting

الْحَيُّ

62. AL-HAYEE
The Alive

الْمُمِيتُ

61. AL-MUMIT
The Creator Of Death

الصَّمَدُ

68. AS-SAMAD
The Eternal

الْأَحَدُ

67. AL-AHAD
The One

الْوَّاحِدُ

66. AL-WAHID
The Unique

الْمَاجِدُ

65. AL-MAJID
The Noble

الْمُؤَخِّرُ

72. AL-MU'AKHKHIR
The Delayer

الْمُقَدِّمُ

71. AL-MUQADDIM
The Expediter

الْمُقْتَدِرُ

70. AL-MUQTADIR
The Powerful

الْقَادِرُ

69. AL-QADIR
The Able

الْبَاطِنُ

76. AL-BATIN
The Hidden

الظَّاهِرُ

75. AZ-ZAHIR
The Manifest

الْآخِرُ

74. AL-AAKHIR
The Last

الْأَوَّلُ

73. AL-AWWAL
The First

التَّوَّابُ

80. AT-TAWWAB
The Acceptor Of
Repentance

الْبَرُّ

79. AL-BARR
The Source of
All Goodness

الْمُتَعَالَى

78. AL-MUTA'ALI
The Most Exalted

الْوَالِيُّ

77. AL-WALI
The Governor

مَالِكُ الْمَلِكِ

84. MALIK-UL-MULK
The Eternal Owner
Of Sovereignty

الرَّءُوفُ

83. AR-RAOOF
The Compassionate

الْعَفُوُّ

82. AL-'AFUW
The Pardoner

الْمُنْتَقِمُ

81. AL-MUNTAQIM
The Avenger

الْغَنِيُّ

88. AL-GHANI
The Self-Sufficient

الْجَامِعُ

87. AL-JAAMAY
The Gatherer

الْمُقْسِطُ

86. AL-MUQSIT
The Equitable

ذُو الْجَلَالِ وَالْإِكْرَامِ

85.
UL-JALAL-E-WAL-IKRAM
The Lord
Of Majesty and Bounty

النَّافِعُ

92. AN-NAAFAY
The Propitious

الضَّارُّ

91. AD-DAARR
The Distresser

الْمَانِعُ

90. AL-MAANAY
The Preventer

الْمُغْنِي

89. AL-MUGHNI
The Enricher



Muslims talk about ninety-nine attributes of Allah; a few are given in the following verses of the Qur'an.

"And He is the Mighty, the Wise. His is the Sovereignty of the heavens and the earth; He gives life and He gives death; and He is able to do all things. He is the First and the Last, and the Outward and the Inward; and He is the Knower of all things." (57:1-3)

"Allah is He, than Whom there is no other deity. He knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other deity; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah the Creator, the Evolver, the Bestower of Forms (and Colors). To Him belong the Most Beautiful Names: Whatever is the heavens and on earth, do declare His Praise and Glory; and He is exalted in Might, the Wise." (59:22-24)

"Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His permission? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (2:255)

"The Originator of the heavens and the earth!" (6:101)

"The Beneficent, the Merciful: Owner of the Day of Judgment. (1:3-4)

"Say: Call upon Allah, or call upon Ar-Rahman: by whatever name you call upon Him, (it is well): For to Him belong the Most Beautiful Names." (17:110)

"And you seek the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (73:20)

"The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives sin, accepts repentance, is strict in punishment, and has a long reach (in all things). There is no god but He: to Him is the Final Goal." (40:2-3)

1.1.3.1.4 Allah the Creator

"Have not those who disbelieve known that the heavens and the earth were of one piece, then **We** parted them, and **We** made every living thing from water? Will they not then believe?" (21:30)

"And He it is Who created the night and the day, and sun and the moon. They float each in an orbit... And from among His signs are the night and the day, and the sun and the moon.

{Is Allah pregnant – Who are the “We’s” .}

Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him." (21:33, 41:37)

"He has created man: He has imparted unto him articulate thought and speech. [At His behest] the sun and the moon run their appointed courses; the stars and the trees prostrate themselves [before Him]. And the skies has He raised high, and has devised [for all things] a measure, so that you [too, O men,] might never transgress the measure [of what is right]: weigh, therefore, [your deeds] with equity, and cut not the measure short!" (55:3-9)

"It is Allah Who created everything in the best of form...It is He Who created and perfected all things." (32:7, 87:2)

"It is Allah Who created life and death that you may prove yourself worthy in your deeds." (67:2)

"Such is Allah, your Lord. There is no god except Him, the Creator of all things, so serve Him. And He takes care of all things." (6:102)

"He is the Cleaver of the daybreak, and He has appointed the night for stillness, and the sun and the moon to run their appointed courses: [all] this is laid down by the Will of the Almighty, the All-Knowing." (6:96)

"Allah is He Who created seven heavens and of the earth a similar number. Through the midst of them (all) descends His command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge." (65:12) *{This must be where science got the idea of parallel universes. Some of them must have talked to the same ‘angel’ .}*

"He it is Who has made the sun a [source of] radiant light and the moon shining [surface], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has Allah created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge." (10:5)

"Allah has indeed made all things in heaven and earth subservient to humankind; it is all from Him. Lo! Herein verily are portents for people who reflect." (45:13)

Allah, the Sustainer, the Cherisher, the Lord (Al-Rabb)

"All praise is due to Allah Alone, the Lord [the Sustainer, the Cherisher] of the worlds." (1:2)

"Everything **W**e have created and prescribed for its measure, its character and destiny...No creature creeps on earth but Allah provides for it its sustenance. He knows its purpose and destiny. For it is He Who prescribed them in His eternal order...The sun rises and sets traversing its orbit exactly as the Almighty, the All Knowing has ordained. And the moon passes regularly through its phases, returning to its original thin crescent form. Neither sun nor moon overtakes the other; neither night nor day deviates from their preordained courses. Each moves in the orbit Allah has ordained for it. (54:49, 11:6, 36:38-40)

In the Qur'an, the name Allah is used more than 2,600 times and His attribute, Al-Rabb (the Lord, the Cherisher, the Sustainer), has been used over 1,000 times.

1.1.3.1.5 Allah Revealed the Truth - Option Given

"We revealed to you the Book in truth, that you may proclaim it to the world. Whoever decides to be guided by its guidance does so to his own credit. Whoever rejects its guidance does so to his own discredit and you are not a warder over them." (39:41)

"Let there be no compulsion [or coercion] in religion^a: Truth stands out clear from error; whoever rejects evil and believes in Allah has grasped the most trustworthy handhold, that never breaks. And Allah hears and knows all things." (2:256)

"And say: The Truth [has now come] from your Lord: let, then him who wills, believe in it, and let him who wills, reject it." (18:29)

"And if your Lord willed, all who are in the earth would have believed together. Would you [Muhammad] compel men until they are believers?" (10:99)

"No person is responsible for the guilt of another. To every person belongs the merit or demerit of what he had wrought... Allah does not charge a person with more than he can bear. Therefore, to everyone belongs the credit or discredit which he had personally earned." (53:38-39, 2:286)

"Whoever guides himself by **Our** revelation does so to his own credit. Whoever goes astray does so to his own peril^b. Nobody will be responsible for another's deeds, and **We** will not judge but after a messenger sent [to proclaim and warn] ... Whoever does good will have that good reckoned for him. Whoever does evil will have that evil marked against him. Your Lord commits no injustice to His servants." (17:15, 41:46)

"Say: You are not accountable for our crimes; nor are **we** for the evil you do... On the Day of Judgment, no person will of any avail to another, neither for good nor for ill. Those who committed injustice will be assigned to the Fire which they denied." (34:25,42)

"Say: Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9)

"There is not an animal in the earth nor a flying creature flying on two wings, but they are community like unto you. We have neglected nothing in the Book. Then unto their Lord they will be gathered." (6:38)

"Allah has made what is in the heavens and on the earth subservient to you... And He has made subservient to you the sun and the moon, predetermined in their orbits, and the day and the night... It is Allah Who made you His trustees on earth... Can you not see that Allah made all that is on earth subservient to you?" (14:33, 31:29, 35:39, 22:65)

1.1.3.1.6 Allah Was The God-In-Chief Of The Pagan Arabs:

"If indeed you ask them (the pagan Arabs) who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply, 'Allah'... And if

^a This masterpiece of an Ayah was abrogated later by Jihad. Apparently Allah did not give him perfect scripture!!!

^b This is another masterpiece of an Ayah which describes the Islamic Doctrine of INSECURITY.

indeed you ask them Who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, 'Allah!'" (29:61,63; similar message is found in 31:25; 39:38; 43:9)

"And those unto whom they (the pagan Arabs) call instead of Him (Allah) possess no power of intercession, ... And if you ask them who created them (gods of the pagans and pagans themselves), they will surely say, 'Allah!'" (43:86,87)

1.1.3.2 Prayer:

Muslims perform five prayers a day. Each prayer does not take more than a few minutes to perform. Prayer in Islam is a direct link between the worshipper and God. **There are no intermediaries between God and the worshipper.**

In prayer, a person feels inner happiness, peace, and comfort, and that God is pleased with him or her. The Prophet Muhammad said: {**Bilal, call (the people) to prayer, let us be comforted by it.**} Bilal was one of Muhammad's companions who was charged to call the people to prayers.

Prayers are performed at dawn, noon, mid-afternoon, sunset, and night. A Muslim may pray almost anywhere, such as in fields, offices, factories, or universities.

(For detailed information on how to perform prayer, please refer to the links at [How to Perform Prayer](#) or refer to the book entitled *A Guide to Salat (Prayer)* by M. A. K. Saqib.)

For those Christians, Jews and Muslims having a sense of humor:

AN ITALIAN JOKE

Because there are no mosques in Venice, The Italian Government has allowed Muslims to pray in the streets.



Figure 1.20 Muslims At Prayer In Venice Italy.

So far 543 have drowned.

{I wonder how many were killed by boats?}

1.1.3.3 Giving *Zakat* (Support of the Needy):

All things belong to God, and wealth is therefore held by human beings in trust. The original meaning of the word *zakat* is both ‘purification’ and ‘growth.’ Giving *zakat* means ‘giving a specified percentage on certain properties to certain classes of needy people.’ The percentage which is due on gold, silver, and cash funds that have reached the amount of about 85 grams of gold and held in possession for one lunar year is two and a half percent. Our possessions are purified by setting aside a small portion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth.

A person may also give as much as he or she pleases as voluntary alms or charity.

Notice what is written in the Hadith, that is attributed to Muhammad:

1.1.3.3.1 A Reading From The Hadith By Anas bin Malik

Hadith 003:063 : Narrated By Anas bin Malik

While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "**This white man^a reclining on his arm.**" The man then addressed him, "O Son of 'Abdul Muttalib."

The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. **Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?**" **The Prophet replied, "By Allah, yes."** Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

{I wonder **where** Presidents Johnson through, and especially, Obama **obtained** the concept of Zakat; **OBLIGATORY CHARITY???**}

1.1.3.4 Fasting the Month of Ramadan:

Every year in the month of Ramadan, all Muslims fast from dawn until sundown, abstaining from food, drink, and sexual relations.

Although the fast is beneficial to health, it is regarded principally as a method of spiritual self-purification. By cutting oneself off from worldly comforts, even for a short time, a

^a Please note: Muhammad was NOT a ‘white’; man. He like all children of Abraham were oriental, as was Jesus the Son of God. Children of Shem.

fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life.

1.1.3.5 The Pilgrimage to Makkah:

The annual pilgrimage (*Hajj*) to Makkah (Mecca) is an obligation once in a lifetime for those who are physically and financially able to perform it. About two million people go to Makkah each year from every corner of the globe. Although Makkah is always filled with visitors, the annual *Hajj* is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God.

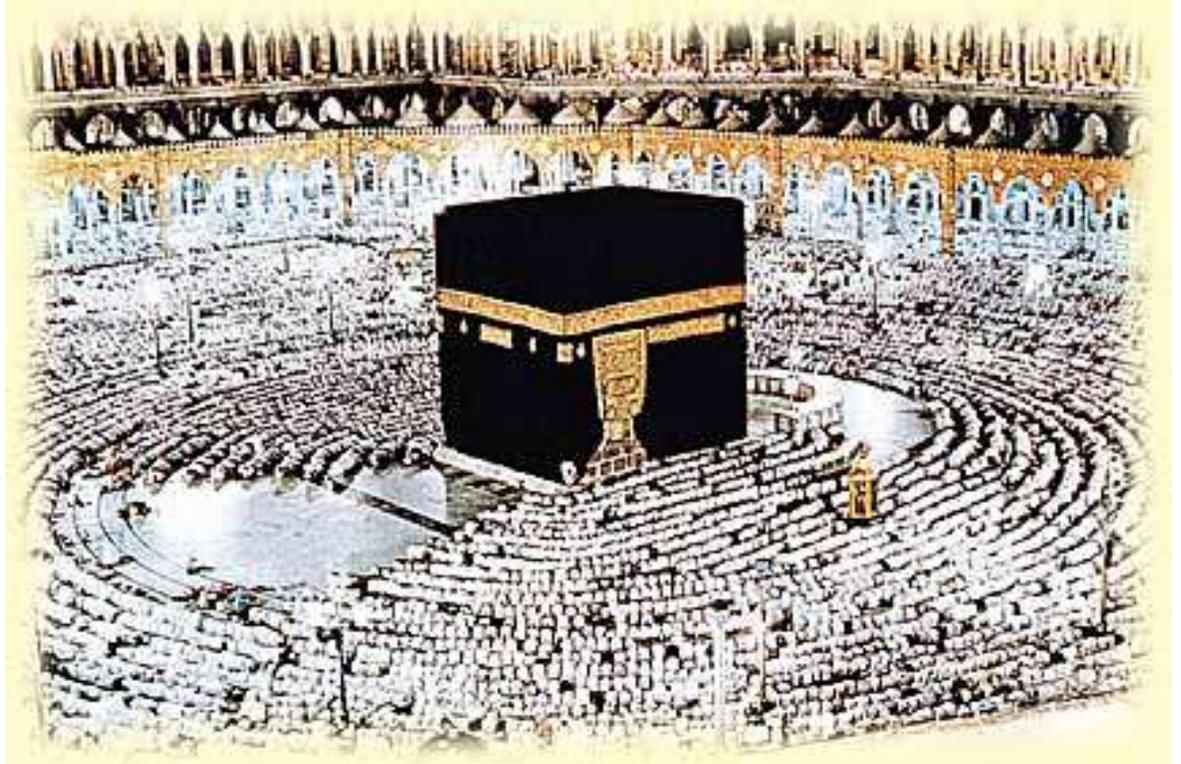


Figure 1.21 Pilgrims praying at the *Haram* mosque in Makkah.

In this mosque is the Kaaba (the black building in the picture) which Muslims turn toward when praying. The Kaaba is the place of worship which God commanded the Prophets Abraham and his son, Ishmael, to build. This black stone is kissed today by Muslims and was kissed by the prophet. It appears the stone was there long before Muhammad. This stone that is kissed is shown below. It was produced long before Muhammad and was worshiped and kissed by pagans who lived in the area. The pagans would parade around this stone stark naked. Today each male participant is covered with a sheet but wears no undergarments. {Only a little modesty does not save ones soul.}

Yemeni corner". The four corners of the Kaaba roughly point toward the four cardinal directions of the compass. Its major (long) axis is aligned with the rising of the star Canopus toward which its southern wall is directed, while its minor axis (its east-west facades) roughly align with the sunrise of summer solstice and the sunset of winter solstice. This is the stone shown in figure 1.4. The Muslim men are supposed to kiss this stone as did The Prophet, and the Pagans before him. This stone is said to be enclosed within an enclosure the shape of a woman's vagina!

2. The entrance is a door set 2.13 m (7 ft) above the ground on the north-eastern wall of the Kaaba, which acts as the façade. In 1979 the 300 kg gold doors made by chief artist Ahmad bin Ibrahim Badr, replaced the old silver doors made by his father, Ibrahim Badr in 1942. There is a wooden staircase on wheels, usually stored in the mosque between the arch-shaped gate of Banū Shaybah and the Zamzam Well.
3. *Meezab-i Rahmat*, rainwater spout made of gold. Added in the rebuilding of 1627 after the previous year's rain caused three of the four walls to collapse.
4. Gutter, added in 1627 to protect the foundation from groundwater.
5. *Hatim*, a low wall originally part of the Kaaba. It is a semi-circular wall opposite, but not connected to, the north-west wall of the Kaaba known as the *hatīm*. This is 90 cm (35 in) in height and 1.5 m (4.9 ft) in width, and is composed of white marble. At one time the space lying between the *hatīm* and the Kaaba belonged to the Kaaba itself, and for this reason it is not entered during the *tawaf*. Some believe that the graves of Ismail and his mother Hagar are located in this space. Pilgrims do not walk in the area between this wall and the Kaaba.
6. *Al-Multazam*, the part of the wall between the Black Stone and the entry door.
7. *The Station of Abraham*, a glass and metal enclosure with what is said to be an imprint of Abraham's foot. Abraham is said to have stood on this stone during the construction of the upper parts of the Kaaba, raising Ismail on his shoulders for the uppermost parts.
8. Corner of the Black Stone (East).
9. Corner of Yemen (South-West). Pilgrims traditionally acknowledge a large vertical stone that forms this corner.
10. Corner of Syria (North-West).
11. Corner of Iraq (North-East). This inside corner, behind a curtain, contains the *Babut Taubah*, Door of Repentance, which leads to a staircase to the roof.
12. Kiswa, the embroidered covering. Kiswa is a black silk and gold curtain which is replaced annually during the Hajj pilgrimage. Two-thirds of the way up is a band of gold-embroidered Quranic text, including the Shahada, the Islamic declaration of faith.
13. Marble stripe marking the beginning and end of each circumperambulation.
14. *The station of Gabriel*.

Every day, five times a day, Muslims across the globe face Mecca and pray. When they face Mecca, it is not Mecca that they are truly facing, it is a cube-shaped building known as the Ka'aba or simply Kaaba. This building is also known as Baitullah or "The House of Allah." On the east corner of this revered building, there is a cornerstone known as the Black Stone of the Ka'aba. It is steeped in mystery, legend and speculation.

The Ka'aba resides in Makka or Mecca, Saudi Arabia. It stands in the relative center of the Al-Haram Mosque, where millions of Muslims flock every year to see this building and walk around it seven times. Most of the year, it is covered in black cloth. Beneath the black cloth is a stone building that may date back as far as 2030 B.C.E. Each side of the

cube measures about 60 ft. across. There is a gold door in the southeast side. Inside, there is a polished marble floor and three pillars.



Figure 1.24 The “Black” Stone That Is Kissed

This stone of which its container has the shape of a woman’s vagina was part of Pagan fertility rites which were incorporated into the religious rites of Islam. This man Muhammad was an immoral joker much like Joseph Smith with his angel MORON-I. As The Kaaba and Al-Haram Mosque, {retrieved 5/11/11, howstuffworks.com/kaaba-and-al-haram-mosque-landmarks.htm} suggests:

“There are various, slightly different, versions of the following story regarding the significance and origin of the Kaaba Black Stone. All are similar. When Adam was banished from Paradise or The Garden of Eden, he was filled with sin. The Black Stone was given to Adam to erase him of this sin and give him entrance into heaven. It is said to be from Heaven. At the time it belonged to Adam, it was white. Now, it is black because it has absorbed so much sin.

Muslims believe that the prophet Mohammad kissed the Black Stone and so, they kiss the Black Stone, if it is possible, during their obligatory, at least once a lifetime, trip to Ka’aba. If they are unable to kiss the stone, they point to it every time they pass on their seven-circle journey around the Ka’aba. This is a story steeped in religion and important religious figures. Therefore, the Black Stone has great importance as being linked to Allah, Adam and Mohammad. However, those outside of the Muslim faith have little to go by.

The Black Stone of the Ka’aba has been described as somewhere around 2 ft. in length. It is broken into roughly seven pieces, which are held together in a silver frame. The surface is certainly a blackish color, but there is some speculation that the color derives from all of the hands and mouths that have touched it, as well as the oils with which it is anointed. Not knowing the true color for sure makes it difficult to say just what it is. There is also a problem with getting

a sample. Taking a sample would be extremely disrespectful. It would undoubtedly be dangerous. There are stories about people being killed for messing around with the stone and the Ka'aba.

Thus far, speculation about the Kaaba Black Stone regard it being old, of course, and placed there by pagans. Those interested have postulated that the stone may be glass, agate or meteorite. It may also be glass from a meteorite. It is obviously brittle or it has been damaged by something very strong, which is certainly possible, considering it has been stolen and in the midst of a war in its history. Evidence pointing to any of these theories is slim, though the meteorite theory is the most popular. In the end, the stone holds much less importance to non-Muslims, so the mystery of its origins will have to be left to myth and legend for now.”

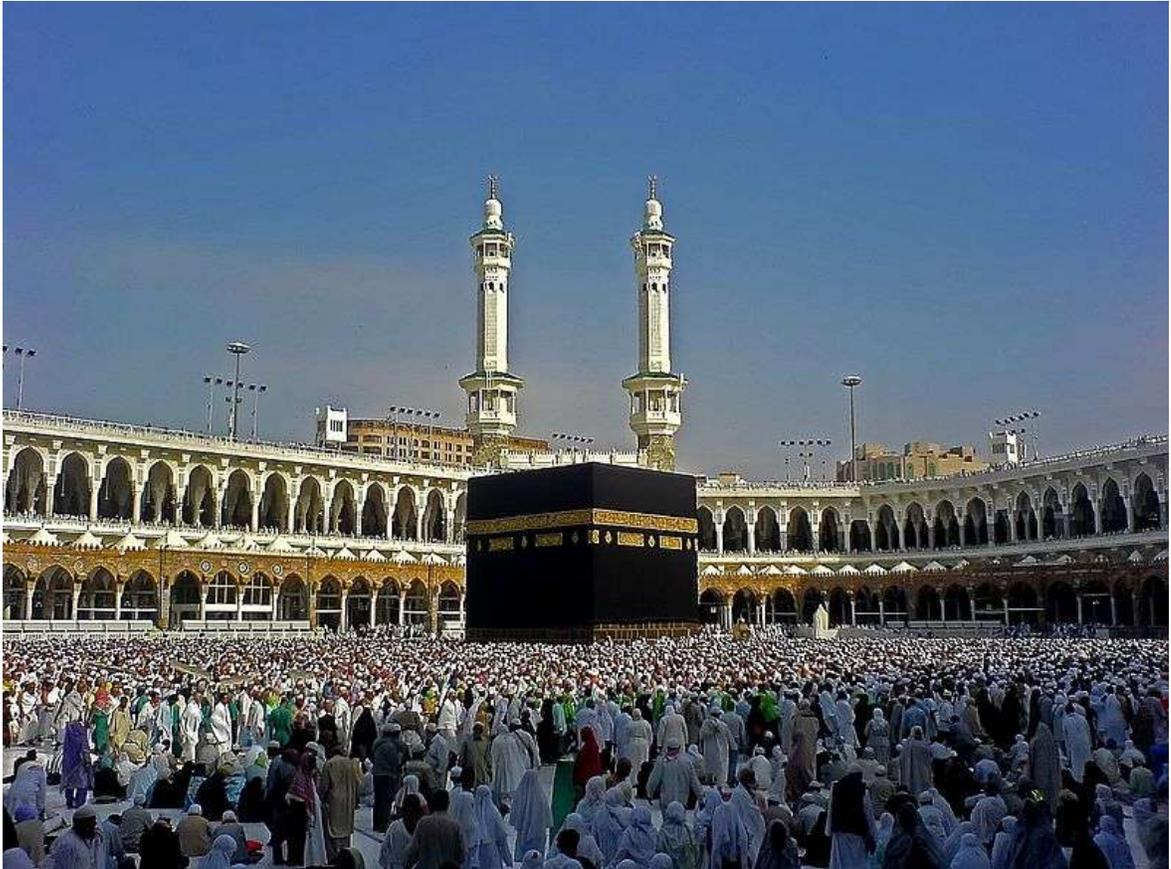


Figure 1.25 A Rite Of The Hajj – A circling the Kaaba seven times.

Note the sheets on each participant.

The rites of the *Hajj* include circling the Kaaba seven times and going seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water. Then the pilgrims stand together in Arafat and ask God for what they wish and for His forgiveness, in what is often thought of as a preview of the Day of Judgment.

The end of the *Hajj* is marked by a festival, *Eid Al-Adha*, which is celebrated with prayers. This, and *Eid al-Fitr*, a feast-day commemorating the end of Ramadan, are the two annual festivals of the Muslim calendar.

1.1.4 The ‘Faith’ of Islam

Faith, in Islam consists of several main items:

- (1) **Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel (Jibrīl)**^a on many occasions between 610 CE until his death on June 8, 632 CE. While Muhammad was alive, all of these revelations were written down by his companions (sahabah), although the prime method of transmission was orally through memorization^b. After the death of Muhammad, it was compiled in the time of **Abu Bakr, the first caliph**, and was standardized under the administration of **Uthman, the third caliph**.^c
- (2) **Muslims must believe that Muhammad was a Prophet of God.** (the last in a series of prophets beginning with Adam.)
- (3) **Belief in angels is fundamental to the faith of Islam.** The Arabic word for angel (Arabic: ملاك malak) means "messenger", like its counterparts in Hebrew (malakh) and Greek (angelos). According to the Qur'an, angels **do not possess free will**, and worship God in total obedience. Angels' duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. They are also thought to intercede on man's behalf. The Qur'an describes angels as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases..."
- (4) **Islam's most fundamental concept is a rigorous monotheism**, called tawhīd (Arabic: توحيد the God is He. sA the ni Quran, the 112th chapter, is He described is God. (as Absolute Eternal, the God ; Only and One,: **He begetteth not, nor is He begotten**^d; And there is none like unto Him." (112:1-4) Muslims repudiate the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism, but accept Jesus as a prophet. In Islam, God is beyond all comprehension and **Muslims are not expected to visualize God**.^e God is described and referred to by certain names or attributes, the most common being Al-Rahmān, meaning "The Compassionate" and Al-Rahīm, meaning "The Merciful" (See Names of God in Islam^f).
- (5) **The Origin and destiny of Satan.**
According to basic Islamic teachings, God created three intelligent species: angels, jinns, and humans, of which the latter two have been granted free will to choose between good and evil.
Iblis (Satan) was a jinn and a devoted servant of God, according to the **Qur'an, which Muslims take as the authoritative word of God**. However, according to other **non-Quranic sources he was a "disobedient angel"**. {According to Islamic Theology **Angels have no free will. Jinns and humans have free will!**}
The angels do not have free will and cannot sin because they were not granted the freedom by God to disobey. When God created Adam, he commanded all the angels and Iblis (whose rank allowed him to be considered equal to that of an angel) to prostrate to Adam as was termed "the Best of Creation". All the angels did so. **The jinn, Iblis, refused to obey, and was brought into a state of rebellion against God.** For this God cast him out of the Garden, and intended to punish him. Iblis begged God to delay the punishment until the Last Day (the Day of Judgment): this God granted, as he is Most Merciful (ar-Rahīm).

1.1.4.1 Islamic Eschatology.

^a Sounds like Moron-i to me! (The 'angel' of Latter Day Saints fame)

^b This is clearly not a dictation theory. How was our Bible originally written? What saith the Scriptures?

^c This method of transmission sounds like that of another false prophet, Joseph Smith.

^d A direct slam at Christianity and the Old and New Testaments. How would you answer this? Give OT & NT Scripture.

^e We have the God-Man in the Glories who is coming back with judgment, to the earth. (and we are coming with Him).

^f Bentley, David (September 1999). *The 99 Beautiful Names for God for All the People of the Book*. William Carey Library. ISBN 0-87808-299-9.

The Raya of the Messenger (Peace Be Upon Him) was a piece of black wool with the **Shahada** لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ written on it.

The basic purpose of this Black Flag is to create awareness among Muslim youth about the army that will rise from the area of Khurasan holding Black Flags of Islam . This army will conquer many occupied lands of Muslims till it reaches to Jerusalem. Then it will pledge its allegiance to Imam al Mahdi.

According to Sheikh Imran Hosein in Feb 14, 2013, the eschatology of Islam involves the strategic, political, economic, monetary, social, and religious reality. It was never taught specifically. This was not done until in this age (and by him). This triumph of Islam, the end of History, will occur when the son of Mary returns. Prior to this time, however will be a time of great trouble when the coming of a false messiah will take over the world system, and rule from Jerusalem. {Not Babylon?} This will be accomplished by Zionists and with the destruction of 90% of the people of the world. He claims this information was not known until this time period (1948-until now). He claims that the political western democracies are controlled by Zionists who today rule the world from Jerusalem! Guess what else he 'revealed'? This false messiah {antichrist} will have a PhD in Deception.

Further, he stated that **this false messiah will declare that he is God.**

{hhhhmmmmmn, I wonder where he obtained this claim}

He indicated that those in this Lecture from Malaysia, in order to be able to teach this eschatology which had not been revealed until now (through him), the student must learn among other things, the Quran, the Hadith, , , History, the Philosophy of History, Economics, Banking, , , Comparative Religions (the Torah, ,). . .

{Now I know where he obtained this information; from the Christian Scriptures. In particular the Pauline Epistle of 2 Thessalonians:

- 2 Thess 2: 1 ¶ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together (up) unto him, {unto him: or, around him}
- 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- 3 Let no man deceive you by any means: for that day shall not come, except there come the Departure first, and (then^a) that man of sin be revealed, the son of perdition;
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God.**
- 5 Remember ye not, that, when I was yet with you, I told you these things?

Notice also that the Christian herd was apprised of these points of eschatology in the First Century A.D. To think that it took Muslims this long to consider eschatology is utterly amazing. The problem of predictive Prophecy is, however, that one wrong prophecy determines a False Prophet De 13:1-11, De 28:20-22; Mat 24:24-28; Mrk 13:22-23; 2 Cor 11:13-15}^b

1.1.5 Islamic Bright Spots.

Islamic civilization flourished in what is sometimes referred to as the "Islamic Golden Age". **Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word, and issued the first medical diplomas to license doctors of medicine. The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university.** The Doctorate is argued to date back to the licenses to teach in law schools. Standards of experimental and

^a See G. Abbott Smith, "A Manual Greek Lexicon Of The New Testament", Charles Scribner's Sons, NY. Sort of like the waw-consecutive in Hebrew to indicate a temporal sequence as in Gen 1:1-3.

^b Why were Muslims so slow on the uptake???

quantification techniques, as well as the tradition of citation, were introduced to the scientific process. An important pioneer in this, **Ibn Al-Haytham**, is regarded as the father of the modern scientific method and often referred to as the "world's first true scientist." The government paid scientists the equivalent salary of professional athletes today. Discoveries include gathering the data used by Copernicus for his heliocentric conclusions and Al-Jahiz's proposal of the theory of natural selection.^a Rumi wrote some of the finest Persian poetry and is still one of the best selling poets in America. Legal institutions introduced include the trust and charitable trust (Waqf).

{This could be a 'common ground' for our evangelistic endeavors!}

^a What? You mean Darwin was not the first religionist who developed this theory?

1.1.6 The Prophets Of Islam.

From An Article By Majid “All The Prophets Mentioned In Islam (Full List)” dated August 15th 2010:

Table 1.02 The Recognized Islamic Prophets

	Christian Name	Muslim Name	Arabic Name	Prophet / Messenger	Times Mentioned
01	Adam	Adam	آدم	Prophet	25
02	Enoch	Idrees /Idris	إدريس	Prophet	02
03	Noah	Nuh	نوح	P & M	43
04	Heber	Hud	هود	Messenger	07
05	Methusaleh	Salih	صالح	Messenger	09
06	Abraham	Ibrahim	إبراهيم	P & M	69
07	Ishmael	Ismail	إسماعيل	P & M	12
08	Isaac	Is,haq	إسحاق	Prophet	17
09	Lot	Lut	لوط	P & M	17
10	Jacob	Ya'qub/Yakub	يعقوب	Prophet	16
11	Joseph	Yusuf	يوسف	Prophet	27
12	Jethro	Shu'ayb	شعيب	Messenger	11
13	Moses	Musa	موسى	P & M	136
14	Aaron	Harun	هارون	P & M	20
15	Elijah	Ilyas	إلياس	Prophet	02
16	Elisha	Al-Yasaa	اليسع	Prophet	02
17	David	Daud	داود	Prophet	16
18	Solomon	Suleiman	سليمان	Prophet	17
19	Job	Ayub	أيوب	Prophet	04
20	Issaiah – Most Likely Ezekiel	Dhul-Kifl	ذا الكفل	Prophet	02
21	Jonah	Yunus	يونس / ذا النون	P & M	04
22	Zacharias	Zakariya	زكريا	Prophet	07
23	John (The Baptist)	Yahya	يحيى	Prophet	05
24	Jesus	Issa	عيسى	P & M	25
25		Muhammad	محمد	P & M	All Over

The following is a description (not necessarily Biblical) of each of the Islamic Prophets/Messengers, in their Quasi-chronological order. See if you can spot the Chronological/Biblical differences.

01 Adam – Adam – آدم – Prophet – Mentioned 25 Times – Adam, the first human being, Ranks as the first Prophet of Islam. Eve (Hawa) was The Prophet’s wife.

02 Enoch – Idrees /Idris – إدريس – Mentioned 2 Times – Prophet. – Idris lived during a period of drought inflicted by God to punish the people of the world who

had forgotten God. Idris prayed for salvation and for an end to the suffering, and so the world received rain.

- 03 Noah – Nuh – نوح – Mentioned 43 Times – Prophet & Messenger** – Although best known for his role in the story of the Deluge, Nuh became a primary preacher of monotheism in his day. Muslims believe his faith in God led to his selection for building the Ark.
- 04 Heber – Hud – هود – Mentioned 07 Times – Messenger** - Muslims believe that only Hud, for whom the eleventh chapter of the Qur’an takes its name, and a few other people survived a great storm, similar to the Deluge five generations earlier. God inflicted the storm to punish the people of ‘Ād who had forgotten about God.
- 05 Methusaleh – Salih – صالح – Mentioned 09 Times – Messenger** – According to the Qur’an, God ordered Saleh to leave behind his people, the tribe of Thamud, after they disbelieved and disobeyed God’s order to care for a special camel and instead killed it in Saleh’s and his followers’ (believers’) absence. God punished the people with a loud noise from the skies that killed his people instantly.
- 06 Abraham – Ibrahim – إبراهيم – Mentioned 69 Times – Prophet & Messenger** – Muslims regard Ibrahim as one of the significant Prophets, because they credit him with rebuilding the Kaaba in Mecca. His family, including his son Ishmael, also receives credit for helping create the civilization around Mecca that would later give birth to the final prophet of Islam, Muhammad. Significantly, Ibrahim almost sacrificed his son Ismail (Ishmael) to God in an event now commemorated annually by Eid al-Adha. **Among all the prophets, he first named believers “Muslims” – meaning “those with full submission to God”**
- 07 Ishmael – Ismael – إسماعيل – Mentioned 12 Times – Prophet & Messenger** – Muslims regard Ismaïl, first-born son of Ibrahim, as a notable prophet in Islam for his near-sacrifice in adulthood. As a child, he – with his mother, Hajar (Hagar) – searched for water in the region around Mecca, leading God to reveal the Zamzam Well, which still flows to this day
- 08 Isaac – Ishaq – إسحاق - Mentioned 17 Times – Prophet** - According to Islamic tradition, Ishaq, the second-born son of Ibrahim, became a Prophet in Canaan. He and his brother Ismaïl carried on the legacy of Ibrahim as Prophets of Islam.
- 09 Lot – Lut – لوط – Mentioned 17 Times – Prophet & Messenger** – Muslims know Lut best for attempting to preach against homosexuality in Sodom and Gomorrah, in addition to encouraging his people to believe in the Oneness of God, although his community mocked and ignored him. Islam also denies the acts which the Old Testament attributes to Lut, like drinking and becoming drunk, and having intercourse with and impregnating his two daughters.
- 10 Jacob – Ya’qub – Yakub – يعقوب / إسرائيل – Mentioned 16 Times – Prophet** – The Qur’an portrays Yaqub as “of the company of the Elect and the Good”. He continued the legacy of both his father, Ishaq, and his grandfather, Ibrahim. Like his ancestors, he deliberately worshipped God exclusively.
- 11 Joseph – Yusuf – يوسف – Mentioned 27 Times – Prophet** – Yusuf, son of Yaqub and great-grandson of Ibrahim, became a prominent advisor to the pharaoh of Egypt after he interpreted the pharaoh’s dream which predicted the economic future of Egypt. He spent a large part of his life away from his eleven brothers, who showed jealousy of Yusuf because their father favoured him. They took him out one day, telling their father that they would play and have fun, but they planned to kill him.

Instead, they threw him down a well and told their father Yaqub that a wolf had eaten him. According to Islam, Yusuf received the gift of half of the beauty granted to mankind.

- 12 Jethro – Shu’ayb – شعيب – Mentioned 11 Times – Messenger** – According to Islam, God appointed Shu’ayb, a direct descendant of Ibrahim, to guide the people of Midian and Aykah, who lived near Mount Sinai. When the people of the region failed to listen to his warnings, God destroyed the disbelievers’ villages. Although the Qur’an and the reported speeches of Muhammad mention that Musa married one of Shu’ayb’s daughters, the Old Testament tells the same story of a man named Jethro. Some scholars regard Jethro in the Old Testament as distinct from Shu'aib in the Qur'an.
- 13 Moses – Musa – موسى – Mentioned 136 Times – Prophet & Messenger - Moses**, whom the Qur'an refers to more than to any other Prophet, had the distinction of revealing the Tawrat (Torah) to the Israelites. The Qur'an says Musa realized his connection with God after receiving commands from him during a stop at Mount Sinai. He later went on to free the enslaved Hebrews after the Egyptian pharaoh denied God's power. Musa subsequently led the freed Hebrews for forty years through the desert after they refused to obey God's command and enter the Holy Land. See the Qur'an, Sura Al-Ma'ida Qur'an 5:24, "They said: 'O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch).'" On another trip to Mount Sinai during this long journey, Musa received the Tawrat and the Ten Commandments. At the end of his life, according to Islamic tradition Musa chose to die to become closer to God instead of taking up an offer that would have extended his life.
- 14 Aaron – Harun – هارون – Mentioned 20 Times – Prophet & Messenger - Harun** (Aaron) served as an assistant to his older brother Musa (Moses). In Islam, he, like Musa, received the task of saving the Israelites from the Egyptian pharaoh. He would often speak for Musa when Musa’s speech-impediment prevented him from doing so himself.
- 15 Elijah – Ilyas – إلياس – Mentioned 02 Times – Prophet - Ilyas**, a descendant of Harun (Aaron), took over control of the southern part of the Arabian Peninsula after the kingdom of Sulayman (Solomon) collapsed. Islamic tradition says he attempted to convince the people of the peninsula of the existence of only one God, but when the people refused to listen they were smitten^lwith a drought and famine.
- 16 Elisha – Al-Yasaa – اليسع – Mentioned 02 Times – Prophet - Al-Yasa (Elisha)** took over the task of leading the Israelites after the death of Ilyas (Elijah). He attempted to show the king and queen of Israel the power of God, but they dismissed him as a magician. Subsequently, the Assyrians could make people burn and inflict significant damage on them.
- 17 David – Daud – داود – Mentioned 16 Times – Prophet - In Islam**, God revealed the Zabur (Psalms) to Dawud (David). Dawud also has significance as the conqueror of Goliath. Note that Islamic tradition and the Bible differ in their accounts of the story of King David and Uriah
- 18 Solomon – Suleiman – سليمان – Mentioned 17 Times – Prophet - Sulayman (Solomon)** learned a significant amount from his father David before God made him a Prophet. According to Islamic traditions, **Sulayman received power to**

manipulate nature (including the Jinn) and the power to communicate with and control of animals. Known for his honesty and fairness, he also headed a kingdom that extended into southern Arabia.

- 19 Job – Ayub – أيوب – Mentioned 04 Times – Prophet** - According to Islamic tradition, Ayyub received the reward of a fountain of youth, which removed all illnesses, except death, for his service to God in his hometown outside Al Majdal. Legend recounts that **Ayyub suffered an illness for 18 years as test of patience carried out by God.**
- 20 Issaiah – Most Likely Ezekiel – Dhul-Kifl- ذَا الْكُفْلِ – Prophet – Mentioned 02 Times** - The status of Dhul-Kifl as a Prophet remains debatable within Islam, although all parties to the debate can agree in seeing him as a righteous man who strived in the way of God. Some studies identify Dhul-Kifl with Obadiah, mentioned in the Old Testament as taking care of a hundred prophets:
- 21 Jonah – Yunus - ذَا النُّونِ / يُونُسُ – Mentioned 04 Times – Prophet & Messenger** - Islamic tradition states that God commanded Yunus (Jonah) to help the people of Nineveh towards righteousness. However, Nineveh's people refused to listen to his message, so Yunus decides to abandon trying to help them and leaves. A sea creature (probably a blue whale) then swallows Yunus, and realizing he has made a mistake by giving up on his people, Yunus repents. The sea creature spits him out; Yunus then returns to Nineveh, attempting once more to lead his people to righteousness, and this time they follow him.
- 22 Zacharias – Zakariya – زَكَرِيَّا – Mentioned 07 Times – Prophet** - A descendant of Sulayman, Zakariya (Zachariah), became a patron of Maryam (Mary) the mother of 'Isa (Jesus). According to the Qur'an, he prayed to God asking for a son, since his sterile wife al-Yashbi (Elizabeth) could not provide one. God granted his wishes, temporarily lifting his wife's sterility and allowing her to give birth to Yahya ibn Zakariyya (John).
- 23 John (The Baptist) – Yahya – يَحْيَى – Mentioned 05 Times – Prophet - Yahya (John)**, cousin to Issa (Jesus), Islam says that, throughout his lifetime, he captivated audiences with his powerful sermons which preached Abrahamic monotheism.
- 24 Jesus – Issa – عِيسَى – Mentioned 25 Times – Prophet & Messenger - God sent one of the highest-ranked prophets in Islam, Issa al-Maseeh, (Jesus the Messiah)** to guide the Children of Israel. The Qur'an makes the nature of Jesus very clear, portraying him not as the physically begotten son of God, but rather as a *nabi* and *rasul* (Messenger) of God: "O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Prophet Apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity": desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs." (Nisa 4:171) in Yusuf Ali's translation.

Issa performed many miracles with the permission of God, for example: raising the dead, creating a bird from clay, and talking as an infant. Islamic traditions state that he abstained from drinking alcohol. Tradition also states that he received a revelation, the Injil (Gospel), though according to Islam, it subsequently suffered from distortion. Muslims believe that **no crucifixion of 'Issa took place**, meaning he did

not die on the cross. Muslims believe that God raised Issa Jesus up to himself and that Issa (Jesus) will return to Earth to fight the Dajjal (the Imposter) and to break the cross. The Qur'an and Saheeh Hadith tell a consistent story.

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

{Issa, was the miracle birth son of Virgin Mother Mary (Miriam). Islam – after Christianity – is the only Religion that believes in the miracle birth of Jesus (Issa).}

{This is another item of common ground. The problem is, "who was Jesus Father"??}

Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-Qur'an, Sura An-Nisa 4:157–159

From Hadith:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government).

Then there will be abundance of money and no-body will accept charitable gifts

25 Jews and Christians do not recognise Nabii Prophet Muhammad (PBUH). ﷺ – Prophet & Messenger – Mentioned all over The Holy Quraan..

Habib u'l A'zam, Imam u'l Anbiya Sayyidina Muhammad ibn 'Abdullah, (53 B.H.- 11 A.H.; 571-632 AD) ranks as the last Prophet in Islam ("seal of the Prophets"), with a message to all humanity.

Muslims shun idolatry of any of the prophets, as their messages from God hold the most weight. Muhammad appeared on earth as the son of his father 'Abdullah ibn 'Abd al-Muttalib and of his mother Amina bint Wahb az-Zuhriyya.

Born in Mecca in 571 AD (53 AH), Muhammad spent the first part of his mature years as a well-travelled merchant. He would often spend time in the mountains surrounding Mecca in prayer contemplating the situation within the city. At the age of forty, during one of those trips to the mountain, Muhammad began to receive and recite verses^a from God which, in recorded form, make up the Qur'an. He quickly spread the message which he received, converting a few others in the city, including his wife.

When oppression became intolerable for his followers, Muhammad first asked his fellow Muslims to move to Medina, and later he himself migrated to Medina away from the oppressors in Mecca. Muhammad served not just as a prophet, but as a military leader (An Arabian Knight) who helped defeat the Meccans in 624 during

^a The Bible is a compilation of many shorter books written at different times and later assembled into the biblical canon. All but the shortest of these books have been divided into chapters, generally a page or so in length, since the early 13th century. Since the mid-16th century, each chapter has been further divided into "verses" of a few short lines or sentences. Sometimes a sentence spans more than one verse, as in the case of Ephesians 2:8–9, and sometimes there is more than one sentence in a single verse, as in the case of Genesis 1:2. As the chapter and verse divisions were not part of the original texts, they form part of the paratext of the Bible.

the Battle of Badr. He continued to lead the Muslims as Islam spread across the Arabian Peninsula. He performed the first Hajj in 629 and established Islam in the form that Muslims still practise it.

Others continued Muhammad's legacy after his death in 632, accepting the position of caliph ("successor") to Muhammad. The Five Pillars of Islam were established from Muhammad's hadith after his death

1.1.7 The Prophets of Judeo-Christian Theology

In Christianity, the historical figures widely recognised as prophets are those mentioned as such in the Hebrew Bible and the canonical New Testament.

The main Alphabetical list below consists of only those individuals that have been clearly defined as prophets, either by explicit statement or strong contextual implication, (e.g. the authors of the books listed as the major prophets and minor prophets) along with the Biblical reference to their office.

1.1.7.1 The Primary List Of Biblical Prophets.

1. Aaron (Exodus 7:1)
2. Abel (Luke 11:50-51)
3. Abraham (Genesis 20:7)
4. Agabus (Acts 21:10)
5. Agur (Book of Proverbs 30:1)
6. Ahijah (1 Kings 11:29)
7. Amos (Amos 7:8)
8. Anna (Luke 2:36)
9. Asaph (Matthew 13:35)
10. Azariah (2 Chronicles 15:1)
11. Barnabas (Acts 13:1)
12. Daniel (Matthew 24:15)
13. David (Hebrews 11:32)
14. Deborah (Judges 4:4)
15. Elijah (1 Kings 18:22)
16. Elisha (1 Kings 19:16)
17. Enoch (Jude 1:14)
18. Ezekiel (Ezekiel 1:3)
19. Gad (2 Samuel 24:11)
20. Habakkuk (Habakkuk 1:1)
21. Haggai (Haggai 1:1)
22. Hosea (Hosea 1:1)
23. Huldah (2Kings 22:14)
24. Iddo (2 Chronicles 9:29)
25. Isaiah (Isaiah 13:37)
26. Jacob (Genesis 28:11 - 16)
27. Jehu (1 Kings 16:7)
28. Jeremiah (Jeremiah 1:11)
29. Jesus (God the Son and/or Son of God) (Matthew 13:57)
30. Joel (Joel 1:1)
31. John the Baptist (Luke 7:28)
32. John of Patmos (Revelation 1:1)

33. Jonah (Jonah 1:1)
34. Joshua (Joshua 1:1)
35. Judas Barsabbas (Acts 15:32)
36. Lucius of Cyrene (Acts 13:1)
37. Malachi (Malachi 1:1)
38. Manahen (Acts 13:1)
39. Micah (Micah 1:1)
40. Micaiah (1 Kings 22:8)
41. Miriam (Exodus 15:20)
42. Moses (Deuteronomy 34:10)
43. Nahum (Nahum 1:1)
44. Nathan (2 Samuel 7:2)
45. Noah (Genesis 7:1)
46. Obadiah (Obadiah 1:1)
47. Oded (2 Chronicles 15:3)
48. Philip the Evangelist (Acts 8:26) Note: His four daughters also prophesied (Acts 21:8, 9)
49. Paul the Apostle (Acts of the Apostles 9:20)
50. Samuel (1 Samuel 3:20)
51. Shemaiah (1 Kings 12:22)
52. Silas (Acts 15:32)
53. Simeon Niger (Acts 13:1)
54. The Two Witnesses of Revelation 11:3
55. Urijah (Jeremiah 26:20)
56. Zechariah, son of Berechiah (Zechariah 1:1)
57. Zechariah, son of Jehoiada (2 Chronicles 24:20)
58. Zephaniah (Zephaniah 1:1)

1.1.7.2 The Secondary List Of Biblical Prophets.

1. Eldad (Numbers 11:26)
2. Eliezer (2 Chronicles 20:37)
3. Elisabeth, mother of John the Baptist (Luke 1:41)
4. Hagar (Genesis 16:10-11)
5. Jahaziel (2 Chronicles 20:14)
6. Joseph (Genesis 37:5 - 11)
7. Joseph, fosterfather of Jesus (Matthew 1:20)
8. Mary, mother of Jesus (Luke 1:26-28)
9. Medad (Numbers 11:26)
10. One Hundred Prophets Of The LORD 1 Ki 18:4, 13
11. King Nebuchadnezzar of Babylon (Daniel 2:1)
12. King Saul (1 Samuel 10:10-11)
13. Simeon of Jerusalem (Luke 2:25, 26)
14. King Solomon (1 Kings 3:5)
15. The seventy elders of Israel (Numbers 11:25)
16. Zechariah, father of John the Baptist (Luke 1:67)

1.1.8 The False Prophets Of Judeo-Christian Theology.

The following list of Biblically claimed False Prophets is an incomplete list. It doesn't include those who are mentioned only by 'type' being those whose prophecies have their source in the Evil One, Satan. Some of these are described in passages such as: Mat 24ff. This particular passage was written/spoken to answer three questions given in Mat 23: 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,

1. Tell us, when shall these things be?
2. and what shall be the sign of thy coming,
3. and of the end of the age?

Please notice the three questions were about The Kingdom of Israel and specifically answered as to the signs to Israel, the when: of The King Jesus coming in His Glory and the end of the age is contained in Mat 25:46 – the Judgment prior to the start of Christ's Millennial Reign. See **Figure 2.03 The Resurrections And Judgments Of The Bible.**

As will be true during the "Tribulation" period, it only partly has been true (Denoted by *) during the Church age.

- Mat 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Da 7:8.*
 - 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
 - 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*
 - 25 Behold, I have told you before.
 - 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
 - 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

This last verse, however, has little to do with the Church, because we shall be caught up (Raptured) IAW 1 Th 4:13-18; 2 Th 2:3a; and Rev 4:1. Of course we shall come back to earth with Christ,

Rev 19: at His Glorious coming Mat 24:27, above. Notice that the Church is not mentioned in Rev 4:2 – 19:6.

The Church age (not mentioned in the Bible until Mat 16, and not actually started until Acts 2:1), has been given many descriptions of False Apostles, False Teachers, and False Prophets. An incomplete list is given below, but should be sufficient to show how to recognize these individuals, and cults associated.

- Mt 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- Mt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
- Ro 16:17 Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**
- 18 For they **that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**

- 2 Co 2: 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; {person: or, sight}
- 11 **Lest Satan should get an advantage of us: for we are not ignorant of his devices.**
- 11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. {no man...: Gr. this boasting shall not be stopped in me}
- 11 Wherefore? because I love you not? God knoweth.
- 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
- 13 For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**
- 14 And no marvel; for **Satan himself is transformed into an angel of light.**
- 15 Therefore it is no great thing if **his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (Rev 20:12)**
- Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [Grk. Ετερον: another of a different Kind] gospel:
- 7 Which is not another [Grk. Αλλο: another of the same kind]; but there be some that trouble you, and would pervert the gospel of Christ.
- 8 But though **we, or an angel from heaven**, preach any gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, If any man preach any gospel unto you than that ye have received, let him be accursed.

{It is critical that Gal 1:6-9 be well understood. Neither Jibril (Gabriel) or Moron-I nor the apparitions of Fatima are to be heeded. They are either demonic beings, Evil Angels, or possibly Satan himself. It should be clear “What is the Gospel that Paul refers here?

It has to do with the person and work of the LORD Jesus, the Messiah of Israel, the Son of God, and the Saviour of all who trust Him. Briefly, 1 Cor 15:1-8.}

- Ep 4: 14 **That we henceforth be no more children**, tossed to and fro, and carried about with every wind of doctrine, by the sleight (*Grk. Κοβητια: Implication being we are not to shake dice with the devil [for he uses loaded dice]*) of men, and cunning craftiness (*Grk. πανουργια: specious or false wisdom*), whereby they lie in wait to deceive;
- 6:10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
- 11 Put on the whole armour of God, **that ye may be able to stand against the wiles of the devil.**
- 12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in [*the heavnlies*] high places.** {flesh...: Gr. blood and flesh} {spiritual...: or, wicked spirits}
- 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. {having...: or, having overcome all}
- 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

- 15 And your feet shod with the preparation of the gospel of peace;
 16 Above all, **taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one.**
 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

- 18 **(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:
 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)**

Col 2:6 As ye have therefore received Christ Jesus the Lord, (by faith) so walk ye in him:

- 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
 8 **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.** {spoil: make a prey, or, seduce you, or, lead you astray} {rudiments: or, elements}
 9 **For in him dwelleth all the fulness of the Godhead bodily.**

Note Paul's treatment of the Day of The Lord; Ref. **Figure 2.03 The Resurrections And Judgments Of The Bible.**

- 2 Th 2:1 Now we beseech you, brethren, **by the coming of our Lord Jesus Christ, and by our gathering together unto him** [Grk. επ {Epi PREP with accus: up, up to} αυτον{3 Pers. Pronoun Accus. Masc. Singular: Him}^a, {up unto him: i.e., the Rapture }
 2 That ye be not soon shaken in mind, or be troubled, neither **by spirit, nor by word, nor by letter as from us**, as that the day of Christ is at hand (or is already here).
 3 Let no man deceive you by any means: for that day shall not come, except there come **The Departure first, and [then] that man of sin be revealed, the son of perdition;**
 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, **shewing himself that he is God.**
 5 Remember ye not, that, when I was yet with you, I told you these things? (1 Th 4:13:18
 6 And now ye know what withholdeth that he might be revealed in his time. {withholdeth: or, holdeth}
 7 **For the mystery of iniquity doth already work:** only He who now restrains [The Holy Spirit] will restrain, until He be taken out of the way [*along with the Church at the Rapture*].

^a See: N. Carlson, *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 24.12.03.03 { επι } With the accusative case.

- 8 And then shall that Wicked (*one*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 9 Even him, whose coming is after the working of Satan [*i.e., the anti-Christ or the Beast of Rev 13*] with all power and signs and lying wonders,
- 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- 11 And for this cause God shall send them strong delusion, that they should believe THE lie:
- 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 **But shun profane and vain babblings: for they will increase unto more ungodliness.**

17 **And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;** {canker: or, gangrene}

18 **Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.** [*i.e., the Rapture/Resurrection of the Saints*]

They evidently were teaching that great Christian Classic song: Which all Mid .and Post. Trib and AMill. Believers must sing.

SAD DAY (To the tune of Glad Day)

Sad Day, Sad Day, Jesus won't come today;

I'll live for today and anxious be,

The Beast and False Prophet I soon shall see;

Sad Day, Sad Day, Jesus won't come today!

The rest of the False Prophets, etc are [at least partially] contained in the following list.

1.1.8.1 A Partial List Of False Prophets From The Bible.

1. Ahab (Jeremiah 29:21)
2. Antichrist (1 John 2:18-19) = The Beast of Rev 13.
3. Azur (Jeremiah 28:1)
4. Elymas (a.k.a. Barjesus) (Acts 13:6-12)
5. Hananiah (Jeremiah 28:5)
6. Jezebel (Revelation 2:20)
7. The false prophet of the Book of Revelation (16:13, 19:20, 20:10)
8. The 450 Prophets of Baal (1 Ki 18:10ff.; 2 Ki 10:19;
9. The 400 Prophets of the Groves that ate at Jezebel's table. 1 Ki 18:19
10. The Prophets of Samaria (in Baal) and Prophets of Jerusalem. Jer 23:13 and 23:14)
11. The Prophets of Israel (that prophesy out of their own heart) (Ez 13:2, 16
12. Simon Magus (Acts 8:9-24)
13. Zedekiah (Jeremiah 29:21)

1.1.8.2 The Destination of False Prophets

False Prophets, Teachers, and all Unbelievers have their final destination in the Lake of Fire. (Rev 20)

The following texts show their definition and final dispatch.

- De 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*
- 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;*
- 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*
- 4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*
- 5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. {to turn...: Heb. revolt against the LORD}*
- 6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;*
- 7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;*
- 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:*
- 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.*
- 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. {bondage: Heb. bondmen}*
- 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.*
- De 28:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*
- 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?*
- 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*
- Re 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.**
- 11 ¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.**
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead**

were judged out of those things which were written in the books, according to their works.

- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and **they were judged every man according to their works.** {hell: or, the grave}
- 14 And **death and hell were cast into the lake of fire. This is the second death.**
- 15 And **since none was found written in the book of life (each one) was cast into the lake of fire.**

1.2 A Partial (Christian?) Theology Contained In The Qur'an..

In this section is contained information from the Quran from 1 to 3 sources (Translations). The purpose is at least 3-fold.

- First, we need to obtain as accurately as possible what Muslims are expected to believe. Sometimes in our work we also include passages from the Hadith.
- Second, we need to develop a commonality between objects and persons mentioned in the Quran, Hadith and in the Christian Bible.
- Third, We need to contrast the differences in major beliefs that show these difference in a manner that may be discussed by you when evangelizing Muslims. These comments and Biblical quotes are shown in *Italic text, and/or in Brackets {}*.

For a more Grammatical approach+to the subject of The deity of The LORD Jesus The Messiah, Please see Appendix B - **What About The Trinity And The Deity Of Jesus Christ?**

1.2.1 The Jesus Of The Qur'an, - Translation (Yusufali Edition) by William Brown

Su 2:87 **We** gave Moses the Book and followed him up with a succession of Apostles; **We gave Jesus the son of Mary Clear Signs and strengthened him with the Holy Spirit.** Is it that whenever there comes to you an Apostle with what ye yourselves desire not, ye are puffed up with pride? — some ye call impostors, and others ye slay! *{Who are the WE? The 'we' are those who gave the Holy Spirit! Please see this Section 2.1 and Appendix B.}*

Su 2:136 Say ye: "**We** believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and **Jesus**, and that given to all Prophets from their Lord: **We** make no difference between one and another of them: And we bow to Allah in Islam." *{Remember Mat 4:5-9???*

Su 2:253 Those apostles **we** endowed with gifts^a, some above others: To one of them Allah spoke; others He raised to degrees of honor; to **Jesus the son of Mary we gave Clear Signs, and strengthened him with the holy spirit.** If Allah had so willed, succeeding generations would not have fought among each other, after Clear Signs had come to them, but they chose to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan. *{Who are the WE? or is it we? }*

Su 3:3 It is He Who sent down to thee step by step, in truth, the Book, confirming what went before it; and He sent down the Law of Moses and the **Gospel of Jesus** before this, as a guide to mankind, and He sent down the Criterion of judgment between right and wrong.

^a See 1 Cor 12:3-11, where the trinity is (as in Creation) involved in the bestowal of Spiritual Gifts. The differences in Gifts is given by the Holy Spirit (vs.4); the LORD Jesus determines where these gifts are administered (vs. 5); and God the Father turns on the power (vs. 6).

{Please note:

- Jo 3:12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*
- 13 *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. {See Appendix A}*
- 14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*
- 15 *That whosoever believeth in Him should not perish, but have eternal life.*
- 16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*
- 17 *For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.*
- 18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
- 19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
- 20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. {reproved: or, discovered}*
- 21 *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.}*

Su 3:45 Behold! The angels said: "**O Mary! Allah giveth thee glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of the company of those nearest to Allah**";
{Please notice what the Qur'an tells about the birth of Jesus the son of Mary}

1.2.1.1 The Birth Of Jesus From The Koran.

- 16 And make mention of Mary in the Scripture, **when she had withdrawn from her people to a chamber looking East,**
{Note: if anything she would have looked South from Nazareth to the Temple in Jerusalem}
- 17 And had chosen seclusion from them. Then **We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.**
{What, not the angel Gabriel}
- 18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.
- 19 **He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.**
- 20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
{A little redundancy for the simple.}
- 21 **He said: So it will be. Thy Lord saith: It is easy for Me. And it will be that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.**
- 22 And **she conceived him**, and she withdrew with him to a far place.
- 23 And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

- 24 Then one cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
 25 And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
 26 So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
 27 Then **she brought him to her own folk, carrying him.** They said: O Mary! Thou hast come with an amazing thing.
 28 O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
 29 Then **she pointed to him.** They said: How can we talk to one who is in the cradle, a young boy?
 30 **He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,**
 31 **And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,**
 32 **And hath made me dutiful toward her who bore me, and hath not made me arrogant, unblest.**
 33 **Peace on me the day I was born, and the day I die, and the day I shall be raised alive!**
{So, Isa will die according to the Qur'an. Here is another area of common ground, but was aftah 19:33, abrogated? See Surah 3:55, and 4:157 below}
 34 **Such was Jesus, son of Mary:** this is a statement of the truth concerning which they doubt.
 35 **It befitteth not the Majesty of Allah that He should take unto Himself a son.** Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

{What? No Joseph, No Trip south from Nazareth to Bethlehem, No Room save a stable/cave where resided animals, No manger, No angels, no Shepherds (tending the sheep used as sacrifices in Jerusalem [6 Miles]), No visit from the Magi to the house of Mary and Joseph and the young child where they presented gifts, No flight to Egypt after about 18 Mo-2 years, to escape the onslaught of King Herod, no return from Egypt after the death of Herod? Amazing is this tale from the Arabian Knights told by the false prophet from Islam.}

{Note what was actually said in one of the Gospels of Jesus (Issa/Isa) From Matthew, the Gospel of the King of Kings:

1.2.1.2 The Birth Of Jesus From The Bible.

*Mt 1:18 Now the birth of Jesus Christ was on this wise: **When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.***

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten}

- 21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that Is Joshua, Heb. יהושע: Jehovah is Salvation, }*
- 22 *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet^a, saying,*
- 23 *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they...: or, his name shall be called}*
- 24 *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:*
- 25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*
- Mt 2:1 *Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men^b from the east to Jerusalem,*
- 2 *Saying, **Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. {Wise Men Still Worship Him}***
- 3 *When Herod the king had heard these things, he was troubled, and all Jerusalem with him.*
- 4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*
- 5 *And they said unto him, In Bethlehem of Judaea: **for thus it is written by the prophet,***
- 6 ***And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. {rule: or, feed}***
- 7 *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.*
- 8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.*
- 9 ¶ *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*
- 10 ***When they saw the star, they rejoiced with exceeding great joy.***
- 11 ***And when they were come into the house, they saw the young child (Grk. παιδιον) with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. {presented: or, offered}***
- 12 *And being warned of God in a dream that they should not return to Herod, **they departed into their own country another way.***
- 13 ¶ *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*
- 14 *When he arose, he took the young child and his mother by night, and departed into Egypt:*
- 15 *And was there until the death of Herod: **that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.** {Notice: the three went SW not E}*

^a Isaiah 7:14

^b **Grk. Μαγος:** the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc. Here, the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him approx. 1-1.5 yrs after His birth – (House not stable)

^c Hos 11:1.

- 16 ¶ *Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.*
- 17 *Then was fulfilled that which was spoken by Jeremy the prophet, saying,*
- 18 *In Rama^a was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*
- 19 *But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,*
- 20 *Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*
- 21 *And he arose, and took the young child and his mother, and came into the land of Israel.*
- }

Su 3:52 When **Jesus found unbelief on their part** He said: "Who will be my helpers to the work of Allah?" Said the Disciples: "We are Allah's helpers: We believe in Allah and do thou bear witness that we are Muslims."

*{You'll look far and wide to find the name Allah in the Scriptures that were handed down to Moses, The Prophets, Jesus, and the entire Old (Hebrew/Aramaic) and New (Greek) Testament Scriptures. The closest is the adversative conjunction *Αλλά*: but. This is my opinion exactly}*

Su 3:55 Behold! **Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee of the falsehoods of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."** *{Jesus won't die but will be taken up to Allah. See Surah 19:33, above for abrogation!}*

*{This is what (in principle, the Gospel of Jesus says, for: Jo 1:12 But as many as received Him, to them gave He power to become the (Grk. *τεκνα* {N-NNP}:) children of God, even to them that believe on His name: {power: or, the right, or, privilege} 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.}*

Su 3:59 The similitude of **Jesus before Allah** is as that of Adam; he created him from dust then said to him: "Be": And he was.

{Here, however, is a complete breakdown of understanding of the Gospel of Jesus, as the following Biblical quotes reveal. Satan was again (AKA Gabriel) attempting to pollute Muhammad's mind with information that such an ignorant/illiterate/but intelligent man might swallow.}

1 Co 15:35 *But some man will say, How are the dead raised up? and with what body do they come?*

36 *Thou fool, that which thou sowest is not quickened, except it die:*

37 *And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:*

38 *But God giveth it a body as it hath pleased him, and to every seed his own body.*

39 *All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.*

^a Jer 31:15

- 40 *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.*
- 41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*
- 42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*
- 43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*
- 44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*
- 45 *And so it is written, The first man Adam was made a living soul; **the last Adam** a quickening spirit.*
- 46 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*
- 47 *The first man is of the earth, earthy: the second man is the LORD from heaven.*
- 48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*
- 49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
- 50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*
- 51 ¶ *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*
- 52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*
- 53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*
- 54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
- 55 *O death, where is thy sting? O grave, where is thy victory? {grave: or, hell}*
- 56 *The sting of death is sin; and the strength of sin is the law.*
- 57 *But thanks be to God, which giveth us the victory through our LORD Jesus Christ. }*

Su 3:84 Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in the Books given to Moses, **Jesus**, and the Prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will in Islam."

{The Biblical writings of Job, Moses, and David, might provide a common ground. Note what Job says:

Job 19:25 For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth:

A clear ref. to our LORD Jesus Christ, the eternal Son of God. Also words from God Through David:

- Psm 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble} {imagine: Heb. meditate}*
- 2 *The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed, saying,*
- 3 *Let us break their bands asunder, and cast away their cords from us.*
- 4 *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*
- 5 *Then shall He speak unto them in his wrath, and vex them in his sore displeasure. {vex: or, trouble}*

- 6 Yet have I set my king upon my holy hill of Zion. {set: Heb. anointed} {upon....: Heb. upon Zion, the hill of my holiness}
- 7 I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten thee. {the decree: or, for a decree}
- 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
- 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve the LORD with fear, and rejoice with trembling.
- 12 Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.
- Isa 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- 2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.
- 3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.
- 4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. {laden: Heb. of heaviness} {gone....: Heb. alienated, or, separated}
- 5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. {revolt....: Heb. increase revolt}
- 6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. {ointment: or, oil}
- 7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. {overthrown....: Heb. the overthrow of}
- 8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
- 9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
- 10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.
- 11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. {he goats: Heb. great he goats}
- 12 When ye come to appear before me, who hath required this at your hand, to tread my courts? {to appear: Heb. to be seen}
- 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. {iniquity: or, grief}
- 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.
- 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. {make....: Heb. multiply prayer} {blood: Heb. bloods}
- 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
- 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. {relieve: or, righten}

- 18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
- 19 If ye be willing and obedient, ye shall eat the good of the land:
- 20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

1.2.1.3 The Old Testament Gospel In Prophecy

- Isa 52:10 *The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*
- 11 *Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.*
- 12 *For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. {be...: Heb. gather you up}*
- 13 ¶ Behold^a, my servant shall deal prudently, he shall be exalted and extolled, and be very high. {deal...: or, prosper}
- 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
- 15 *So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*
- Isa 53:1 *Who hath believed our report? and to whom is the arm of the LORD revealed? {report: or, doctrine?: Heb. hearing?}*
- 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- 3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. {we hid...: or, he hid as it were his face from us: Heb. as an hiding of faces from him, or, from us}*
- 4 *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
- 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {wounded: or, tormented} {stripes: Heb. bruise}
- 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. {laid...: Heb. made the iniquity of us all to meet on him}
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a ewe lamb before her shearers is dumb, so he openeth not his mouth.
- 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. {from prison...: or, away by distress and judgment: but, etc} {was he...: Heb. was the stroke upon him}
- 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. {death: Heb. deaths}
- 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and

^a “Behold”, is a Biblical signal of Prophecy. Here it signals the Gospel of our LORD Jesus Christ, revealed in the book of the Biblical Prophet Isaiah.

the pleasure of the LORD shall prosper in his hand. {thou....: or, his soul shall make an offering}

- 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.}

If the evangelism candidate does not either walk out or threaten you then share this.

Finally – A Prophetic Passage Concerning His Crucifixion:

1.2.1.4 A Prophetic Passage Concerning The Crucifixion Of Jesus (Issa/Isa).

- Ps 22:1 «To the chief Musician upon Aijeleth Shahar, A Psalm of David.» My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? {Aijeleth....: or, the hind of the morning} {helping....: Heb. my salvation}
- 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. {am....: Heb. there is no silence to me}
- 3 But thou art holy, O thou that inhabitest the praises of Israel.
- 4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- 6 But I am a worm, and no man; a reproach of men, and despised of the people.
- 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying. {shoot....: Heb. open}
- 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. {He trusted....: Heb. He rolled himself on} {seeing....: or, if he delight in}
- 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. {didst....: or, kept me in safety}
- 10 I was cast upon thee from the womb: thou art my God from my mother's belly.
- 11 Be not far from me; for trouble is near; for there is none to help. {none....: Heb. not a helper}
- 12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13 They gaped upon me with their mouths, as a ravening and a roaring lion. {gaped....: Heb. opened their mouths against me}
- 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {out of....: or, sundered}
- 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- 17 I may tell all my bones: they look and stare upon me.
- 18 They part my garments among them, and cast lots upon my vesture [undergarment].
- 19 But be not thou far from me, O LORD: O my strength, haste thee to help me.
- 20 Deliver my soul from the sword; my darling from the power of the dog. {my darling: Heb. my only one} {power: Heb. hand}
- 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.
- 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

- 23 *Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.*
- 24 *For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.*
- 25 *My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.*
- 26 *The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.*
- 27 *All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*
- 28 *For the kingdom is the LORD'S: and he is the governor among the nations.*
- 29 *All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.*
- 30 *A seed shall serve him; it shall be accounted to the Lord for a generation.*
- 31 *They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. [Or: "It Is Finished". See Jo Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.]*

Su 4:157 That they said in boast, "**We killed Christ^a Jesus the son of Mary, the Apostle of Allah**"; — but **they killed him not, nor crucified him, but so it was made to appear to them**, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not: — {*See Sura 19:33, above where Jesus will die. Were Su 3:55 and 4:157 abrogated by this aftah???*}

{The death at the hands of the Jewish religionists was partially true they only testified against him, they didn't crucify Him, which is a half truth. (This partial lie/truth which our adversary is wont to impart is like the partial truth/lie he told Eve in the garden. Thou shalt not die – is a half truth which was a lie. i.e., Adam and Eve Died physically many years later but not after eating the fruit. But having eaten the fruit they died spiritually THAT DAY.). Our LORD Jesus was, however, Judged and crucified by the Roman authorities and Christ's Crucifixion is denied, but:

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [i.e., "Look And Live." Or: See below

Mat 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Mat 27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Mat 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Mat 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mat 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

Mat 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

Mat 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Mr 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

^a This is something that probably escaped the reason of Muhammad, The Jews never claimed they killed Christ Jesus (Their Messiah), in fact they were adamant against such an identification. Matt 26:63-68, 27:11-26, 33-50.

Mr 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Mr 15:25 And it was the third hour, and they crucified him.

Mr 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Mr 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Lu 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Lu 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. {Calvary: or, The place of a skull}

Lu 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Lu 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Joh 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Joh 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Joh 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Joh 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat^a: now the coat was without seam, woven from the top throughout. {woven: or, wrought}

Joh 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

Joh 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Ac 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and Christ.

Ac 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Ro 6:6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1Co 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.

2 Co 13:4 For though He was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. {in him: or, with him}

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ga 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. {affections: or, passions}

^a Coat; Grk. Χιτων: an undergarment, usually worn next to the skin, a garment, Ref. Ps 22:18, above..

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. {by whom: or, whereby}

Re 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. }

Su 4:163 **We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.**

{Is inspiration a text? (YES LAW Islam!) What about text given to Moses? (YES! The Ten Commandments) Note: The Quran existed with Allah before time. It's interesting that there are so many Historical errors, otherMistakes and Abrogations in the Qur'an, when Allah passed along to his prophets the Inspired Text. Also, what happened to these 'inspired' texts? Why is the Qur'an the only one remaining??? And this one with all the Historical errors, otherMistakes and Abrogations. Here, we may have common ground with Psalm 2 (Who is the Son) Pslm 22 (more about the Son with the Crucifixion, Burial, and Resurrection sequence of the Gospel of John 19:16-20:31.)}

Su 4:171 O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. **Christ Jesus the son of Mary was no more than an apostle of Allah**, and His Word, which He bestowed on Mary, and a **Spirit proceeding from Him**^a: So believe in Allah and His apostles. **Say not "Trinity": desist: It will be better for you: For Allah is One God: Glory be to Him: Far Exalted is He above having a son.** To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

{1. Allah has no Son; 2. Allah's Eternal Word (at least parts of it were bestowed on Mary.) 3. A Spirit proceeds from him (Allah). Here is an area of common ground with John 16:7-15 and Acts 1:8-9, 2:1-47. However, in Joh 16:7 The Holy Spirit proceeds from The Son of God, Jesus the Messiah whereas in John 15:26 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me:"

And then

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but when I depart, I will send him unto you.

8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: {reprove: or, convince}

9 Of sin, because they believe not on Me;

10 Of righteousness, because I go to my Father, and ye see Me no more;

11 Of judgment, because the prince of this world has been judged. Ref. Gen 3:15 }

Su 5:49 And in their footsteps **We sent Jesus the son of Mary, confirming the Law** that had come before him^b: **We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him:** A guidance and an admonition to those who fear Allah.

{Who are the WE? And why don't you consider the Gospel of Jesus with the Old Testament prophecies of Him, The Son of God, The Messiah of Israel, and our LORD and Savior Jesus.}

^a Alas, Allah, now we know who the WE are, Allah and his spirit. Is now there plurality in his Godhead?

^b What Law? Here may be a common ground for a look at the ONLY LAW still present, The Torah

Su 5:81 Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: Because they disobeyed and persisted in excesses.

*{Much like Satan's deception in the Garden, He gives Muhammad part of the truth. But Satan leaves out what is brought out clearly in the New Testament **The Son of God.**}*

Su 5:113 Then will Allah say: "**O Jesus the son of Mary!** Recount My favor to thee and to thy mother. Behold! I strengthened thee with the **holy spirit**, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and **behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave**, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from violence to thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."

{Notice here the holy spirit is not capitalized which obviously would cause Muslims to discount His importance to the whole of their Quranic (Moron I or I-Moronic) Scripture Ref Section 2.3.2.5 The Person Of The Holy Spirit. Also, what a waste of space to describe Jesus (Issa/Isa) making a bird! He could have you know. But this great wonder of wonders was fortunately left out of the Bible. He was the instrument of creation Joh 1:3; Rom 11:36; Col 1:12-19; Heb 2:9-10. He created birds, fish, mammals, and all things seen and unseen!}

Su 5:115 Behold! The Disciples said: "**O Jesus the son of Mary!** Can thy Lord send down to us a Table set with viands^a from heaven?" Said **Jesus**: "Fear Allah, if ye have faith."

Su 5:117 Said **Jesus the son of Mary**: "O Allah our Lord! Send us from heaven a Table set with viands, that there may be for us — or the first and last of us — solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustainer of our needs."

Su 5:119 And behold! Allah will say: "**O Jesus the son of Mary!** Didst say unto men, '**Worship me and my mother as gods in derogation of Allah**'?" He will say: "Glory to Thee! Never could I say what I had no right to say. Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden."

{Here is the Biblical text that preceded these two foolish aftat; Su 5:117 and 119.

Mrk 11:20 And as they passed by in the morning, they saw the fig tree withered away from the roots.

21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them. }

{Satan again suggests an error common among the cultic side of Christianity, namely the worship of Mary which is forbidden by Ex 20:3-6. However, Jesus, The Christ, The Son of God is to be

^a Viande: 1. an article of food. 2. viands, articles or dishes of food, now usually of a choice or delicate kind. Jesus didn't need to bring them down from heaven, He multiplied the loaves and fishes Mat 14:15-21 so that they fed 5000 men not counting women and children, with 12 baskets-full, left over. I wonder if Muhammad was ever said to perform such a miracle???

worshipped like we also worship God The Father. **This is why we spent so much time on the Fatima ‘miracles’, Section 1.1.2.8.2 ff. This is also why we must explain the errors so prevalent in so-called Orthodoxy that become obstructions to Muslims coming to a right relationship with Jesus the Son of God.**}

- Joh 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*
- Joh 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*
- Joh 20:26 *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*
- 27 *Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*
- 28 *And Thomas answered and said unto him, **My LORD and my God.** (Or for our Watchtower readers. “**the LORD of me and the God of me.**”*
- 29 *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*
- 30 *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*
- 31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*
- Rev 1:1 *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*
- 2 *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*
- 3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*
- 4 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him who is [Ref. LXX Ex 3:14], and who was [Ref. Jo 1:1], and who is coming [Ref. 2 Jo 1:7]; and from the seven Spirits which are before His throne;*
- 5 *even from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood,*
- 6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
- 7 *Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*
- 8 *I am Alpha and Omega, the beginning and the ending, saith the LORD God, who is, and who was, and who is coming, the Almighty [Ref. Job 5:17].*
- Rev 22:13 *I am Alpha and Omega, the beginning and the end, the first and the last.*
- 14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*
- 15 *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*
- 16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*
- 17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
- 18 *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*
- 19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book...: or, from the tree of life}*
- 20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*
- 21 *The grace of our Lord Jesus Christ be with you all. Amen.}*

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

{The context for Su 19:34, below, is found in Section 1.2.1.1 The Birth Of Jesus From The Koran. The true Birth of Jesus may be found in Section 1.2.1.2 The Birth Of Jesus From The Bible.}

Su 19:34 Such was **Jesus the son of Mary**: It is a statement of truth, about which they vainly dispute.

{Clearly we dispute this. No Joseph, No stable/cave, No angels, No shepherds, No House where the Magi came (approximately 18 mo. to 2 years after His No Birth in Bethlehem) with gifts which sustained them for their 'No' flight to Egypt ("Out of Egypt have I called My Son." Hos 11:1 with Mat 2:15).}

Su 33:7 And remember **We** took from the Prophets their Covenant: As **We** did from thee: From Noah, Abraham, Moses, and **Jesus the son of Mary**: **We** took from them a solemn Covenant: *{Who are the WE?}*

Su 42:13 The same religion has He established for you as that which He enjoined on Noah — he which **We** have sent by inspiration to thee — and that which **We** enjoined on Abraham, Moses, and **Jesus**: Namely, that ye should remain steadfast in Religion, and make no divisions therein: To those who worship other things than Allah, hard is the way to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn to Him. *{Who are the WE?}*

{The quote from Su 42:13, "hard is the way to which thou callest them, has a Biblical counterpart." From Mat 7:13-14

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

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

Su 43:57 When **Jesus the son of Mary** is held up as an example, behold, thy people raise a clamor thereat in ridicule!

Su 43:61 And **Jesus** shall be a Sign for the coming of the Hour of Judgment: Therefore have no doubt about the Hour, but follow ye Me: This is a Straight Way.

(No doubt the anti-christ who will come, when the Imam al Mahdi will come to Jerusalem with his Muslim Army. See Section 1.1.4.1 Islamic Eschatology. Note:

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. {name: or, names}

Ι και {CONJ} εσταθην {V-API-IS} επι {PREP} την {T-ASF} αμμον {N-ASF} της {T-GSF} θαλασσης {N-GSF} και {CONJ} ειδον {V-2AAI-IS} εκ {PREP with the ablative} της {T-ABLSF} θαλασσης {N-ABLSF} θηριον {N-ASN} αναβαινον {V-PAP-ASN} εχον {V-PAP-ASN} κερατα {N-APN} δεκα {A-NUI}

ATRWP indicates that: ". . . The imagery comes from Da 7:3. See also Re 17:8. This "wild beast from the sea," as in Da 7:17, 23, (or better the context Da 7:13-28) is a vast empire used in the interest of brute force. . . "

*So, when the beast comes with this vast Horde, he comes to Jerusalem and sits in the restored Temple showing himself that he is god . . . Ref: JRIAC Joel Richardson, The Islamic AntiC*hris, pp. 30-50, and:*

2 Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Table 1.03 The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			<p>Rev 17:10 And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.</p> <p>11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. - little horn of dan 7</p> <p>12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.</p> <p>13 These have one mind, and shall give their power and strength unto the beast.</p> <p>14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.</p>
6	Rome	One is	
7	The Ottoman Empire		<p>Not yet come – in John’s Day - The Ottoman Empire (<u>Ottoman Turkish</u>: دولت عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmâniyye</i>; <u>Modern Turkish</u>: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or Turkey, was a <u>contiguous transcontinental</u> empire founded by <u>Turkish</u> tribes under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u>.</p> <p>During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u>, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u>, <u>Western Asia</u> and <u>North Africa</u>.</p> <p>At the beginning of the 17th <u>century</u> the empire contained <u>32 provinces</u> and numerous <u>vassal states</u>, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries.</p> <p>With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u>, the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u>; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u>.</p>
8	And the beast that was, and is not, even he is the eighth, and is of the seven, namely ISLAM/Babylon	Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!	<p>Many commentators still believe that 7 & 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. <u>The people who destroyed the city were NOT Romans but were Arabs who came into Jerusalem because the Jews were all gone (or dead). These were not yet Islamic until the 7th Century.</u></p>

An Important Note: “Eusebius, from the third and fourth century was curator of the Library at Caesarea. He was a renowned scholar both then and today. He wrote, ”The hill called Zion and Jerusalem, the building there, that is to say, the temple, the Holy of Holies, the Altar, and whatever else was there dedicated to the glory of God have been utterly removed or shaken, in fulfillment of the word.” He further notes only a few lines later that sadly, after the ruin of Zion (City of David), the very stones from “the temple itself and from its ancient sanctuary were scavenged from the temple site in Zion and used for the construction of “idol temples and of theatres for the populous.” Ancient Hecateus of Abdera also testified that the temple was not only in Zion, but located “nearly in the very center of the City of David.” Quote Courtesy of Dr. Bob Cornuke, “THE TEMPLE”.”

Su 43:63 When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the points on which ye dispute: Therefore fear Allah and obey me. *{Or: are you sure He didn't say, Fear The Lord^a and keep my commandments. Note: at least Ps 27:1 is a Psalm of David and all the Proverbs are from Solomon}*

Su 57:27 Then, in their wake, **We** followed them up with others of Our apostles: **We** sent after them **Jesus the son of Mary, and bestowed on him the Gospel**; and **We** ordained in the hearts of those who followed him Compassion and Mercy. **But the Monasticism which they invented for themselves, We did not prescribe for them: We** commanded only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet **We** bestowed, on those among them who believed, their due reward, but many of them are rebellious transgressors. *{Who are the WE?}*

{Note what we now must contend: Monasticism – The establishment of the false Sinai by Katherine, the wife of Constantine. Established between A.D. 527 and 547 by the Byzantine emperor Justinian, the monastery was expanded on different phases. The St. Katherine Monastery, today houses a very large ancient library. This is the Library in which Constantin Von Tischendorf discovered a very old manuscript of the New testament (4th Century text called The Codex Sinaiticus). The Monastery was built because of attacks by Bedouins on the Church of St. Katherine built on that spot during the 4th century. Because of the dates shown above, it is quite likely that its location and reason for existence would be known and described by pagan bedouins in Meccah during Muhammad's lifetime. So, the story of Monasticism was well known in Midian where Meccah was located, during the lifetime of Muhammad. See Figure 1.02.}

1.2.2 The Holy Spirit Of The Qur'an,

Translations (Yusufali Edition) by William Brown And compared with the Qur'an by Pickthal and the Qua'an by Shakir

{These 4 sections are produced to show the accuracy of the 4 translations and in places their dissimilarity.}

1.2.2.1 The Holy Spirit Of The Qur'an, - Translation (Yusufali Edition) by William Brown

Su 2:87 **We** gave Moses the Book and followed him up with a succession of Apostles; **We** gave Jesus the son of Mary Clear Signs and strengthened him with the Holy Spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not, ye are puffed up with pride? — Some ye call impostors, and others ye slay! *{Who are the WE? See Section 2.1.7.}*

^a Ps 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant. {and...: or, and his covenant to make them know it}

Ps 27:1 «A Psalm of David.» The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Pr 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

Pr 8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Pr 10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened. {prolongeth: Heb. addeth}

Pr 14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

Pr 14:27 The fear of the LORD is a fountain of life, to depart from the snares of death.

Pr 15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.

Pr 15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

Pr 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

Su 2:253 Those apostles **we** endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees of honor; to Jesus the son of Mary **we** gave Clear Signs, and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after Clear Signs had come to them, but they chose to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan. *{Who are the WE?}*

Su 5:113 Then will Allah say: "O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from violence to thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."

Su 16:102 Say, "The Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims."

1.2.2.2 The Holy Spirit Of The Qur'an - Translation By Pickthal

Su 2:87 And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs of Allah's sovereignty, and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger from Allah with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay? *{Who are the WE? See Section 2.1 7.}*

Su 2:253 Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted above others in degree; and We gave Jesus, son of Mary, clear proofs of Allah's Sovereignty and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will. *{Who are the WE? See Section 2.1 7.}*

Su 5:113 When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from harming thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

Su 16:102 Say: **The holy Spirit** hath delivered it from thy Lord with truth, that it may confirm the faith of those who believe, and as guidance and good tidings for those who have surrendered to Allah.

1.2.2.3 **The Holy Spirit Of The Qur'an - Translation By Shakir.** Translation By Shakir

Su 2:87 And most certainly **We** gave Musa the Book and **We** sent messengers after him one after another; and **We** gave Isa, the son of Marium, clear arguments and strengthened him **with the holy spirit**, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew. *{Who are the WE? See Section 2.1.7.}*

Su 2:253 **We** have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by many degrees of rank; and **We** gave clear miracles to Isa son of Marium, and strengthened him **with the holy spirit**. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. *{Who are the WE? According to Su 5:113 the We is Allah! But (bad pun) what about the Trinity? See See Section 2.1.7.}*

Su 5:113 When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I **with the holy Spirit**, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

Su 16:102 Say: **The Holy spirit** has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

{Here is another common ground – the doctrine of the Holy Spirit – See Sections 2.2; 2.3; and See Section 2.1.7 }

1.2.3 The Birth Of Jesus From The Koran

Su 19:16 And make mention of Mary in the Scripture, **when she had withdrawn from her people to a chamber looking East,**

17 And had chosen seclusion from them. Then **We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.** *{ Who is/are the WE? }*

18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

19 **He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.**

20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21 **He said: So it will be. Thy Lord saith: It is easy for Me. And it will be that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.** *{ Who is/are the WE, and the US? }*

22 And **she conceived him**, and she withdrew with him to a far place.

23 And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24 Then one cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

25 And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.

26 So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

27 Then **she brought him to her own folk, carrying him.** They said: O Mary! Thou hast come with an amazing thing.

28 O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

29 Then **she pointed to him.** They said: How can we talk to one who is in the cradle, a young boy?

30 **He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,**

31 **And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,**

32 **And hath made me dutiful toward her who bore me, and hath not made me arrogant, unblest.**

33 **Peace on me the day I was born, and the day I die, and the day I shall be raised alive!**

34 **Such was Jesus, son of Mary:** this is a statement of the truth concerning which they doubt.

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

{If Allah did not produce the Son in her womb and she hadn't had intercourse with any man (vs. 18-21) Who all is this WE? This may be a place of common ground. I'm pretty sure most Musims in a Near or Far East country have never read the Gospel's story of Jesus' Birth and early boyhood. Sections 2.2.1-2.1.3, and Section 2.1.7.}

1.2.4 The Mystical “WE” Of The Qur’an, – We Created, Inspired, And Judge.

Translations By Brown, Pickthal, Shakir, and Yusufali.

Dr. N. J. Dagood in NJDK, may have solved this problem for us on the first page of his introduction where he claims in footnote 2. “God speaks in the first person plural, which often changes to the first person singular or the third person singular in the course of the same sentence.”

{We, however, will extract the same information by addressing translations of the Quran by four different authors.}

1.2.4.1 The Mystical “WE” Of The Qur’an, – Yusufali Edition - Translation by William Brown

The “mystical” WE of the Qur’an is found all over within “Official Islamic documents. Our intent is to determine who the “We”s are in enough Qur’an (Surah) and Hadith passages to establish who these personage may be. Listing below only a few instances, a look at the entire Qur’an for ‘We’ in the Yusufali version produced 957 verses (**ayat**) that context indicates refer to Allah! It appears that the all knowing Allah is ignorant of pronoun usage! Most of these 957 verses have multiple 1st person plural pronouns with the same referent; We, Us, Our, Ourselves. Surely such slipshod scholarship has been observed by scholars from Islam, yet their writings are, or seem to be, silent on this issue. This is at least as bad as Joseph Smith’s angel Moron-I. Or is it I Moron?

{Here is an obvious place for common ground. See Gen 1:26, 11:7.}

Su 17:70 We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our Creation. *{This must be Allah, Himself unless creation was relegated to Angels. Common ground with Gen 1:1-2, 26, 11:7.}*

Su 17:71 One day We shall call together all human beings with their respective **Imams**: Those who are given their record in their right hand will read it with pleasure, and they will not be dealt with unjustly in the least. *{This must be Allah, Himself unless Judgement was relegated to Angels. Here may be common ground with John 5:17-30, 2 Cor 5:10, Rev 20:11-15.}*

Su 17:72 But **those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.**

Su 17:73 And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: In that case, behold! They would certainly have made thee their friend! *{This must be Allah, Himself unless Giving Revelation was relegated to Angels. John 1:17; 2 Tim 3:16}*

Su 17:74 And had We not given thee strength, thou wouldst nearly have inclined to them a little.

Su 17:75 In that case **We** should have made thee taste an equal portion of punishment in this life, and an equal portion in death: **And moreover thou wouldst have found none to help thee against Us!** *{This must be Allah, Himself unless Judgement was relegated to Angels. Common ground with John 5:17-30, 2 Cor 5:10, Rev 20:11-15.}*

Su 17:76 Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not *{have}* stayed therein after thee, except for a little while.

Su 17:77 This was **Our** way with the apostles **We sent** before thee: Thou wilt find no **change in our ways.** *{This must be Allah, Himself unless 1. creation, 2. "Apostolic" selection, 3. and Abrogation of Inspiration, was relegated to Angels. Here may be common ground with 1. Gen 1:1-2, 26, 11:7. 2. De 7:6; 1 Sam 16:7-13; John 15:15-22. 3. John 1:17; 2 Tim 3:16 2 Pet 1:20-21, 3:15-16.}*^a

1.2.4.2 The Mystical "WE" Of The Qur'an, – Translation by Pickthal

{Please see the comments in Section 1.2.4.1, above}

Su 17:70 Verily **we** have honoured the Children of Adam. **We** carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom **We created** with a marked preferment.

Su 17:71 On the day when **We shall summon all men with their record**, whoso is given his book in his right hand-such will read their book and they will not be wronged a shred.

Su 17:72 Whoso is blind here will be blind in the Hereafter, and yet further from the road.

Su 17:73 And they indeed strove hard to beguile thee Muhammad away from that wherewith **We have inspired thee, that thou shouldst invent other than it against Us**; and then would they have accepted thee as a friend.

Su 17:74 And if **We had not made thee wholly firm** thou mightest almost have inclined unto them a little.

Su 17:75 Then had **we made thee taste a double punishment of living and a double punishment of dying, then hadst thou found no helper against Us.**

Su 17:76 And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed there but a little after thee.

Su 17:77 Such was **Our method in the case of those whom We sent before thee to mankind, and thou wilt not find for Our method aught of power to change.**

1.2.4.3 The Mystical "WE" Of The Qur'an, – Translation by Shakir

{Please see the comments in Section 1.2.4.1, above}

Su 17:70 And surely **We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.**

^a Whenever I would use the expression; "We", my friends would ask me if I was Pregnant. Today We is used if I'm referring to a collective that includes Me. As in Our School, or We have been married 58 years, etc.

- Su 17:71 Remember the day when **We will call every people with their Imam**; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.
- Su 17:72 And whoever is blind in this, he shall also be blind in the hereafter; and more erring from the way.
- Su 17:73 And surely they had purposed to turn you away from that which **We have revealed to you**, that you **should forge against Us other than that**, and then they would certainly have taken you for a friend.
- Su 17:74 And had it not been that **We had already established you**, you would certainly have been near to incline to them a little;
- Su 17:75 In that case **We would certainly have made you to taste a double punishment in this life and a double punishment after death, then you would not have found any helper against Us**.
- Su 17:76 And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.
- Su 17:77 **This is Our course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.**

1.2.4.4 The Mystical “WE” Of The Qur’an, – Translation by Yusufali

{Please see the comments in Section 1.2.4.1, above}

- Su 17:70 **We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.**
- Su 17:71 One day **We shall call together all human beings with their respective Imams**: those who are given their record in their right hand will read it with pleasure, and they will not be dealt with unjustly in the least.
- Su 17:72 But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.
- Su 17:73 And their purpose was to tempt thee away from that which **We had revealed unto thee**, to substitute in **our name something quite different**; in that case, behold! they would certainly have made thee their friend!
- Su 17:74 And had **We** not given thee strength, thou wouldst nearly have inclined to them a little.
- Su 17:75 In that case **We** should have made thee taste an equal portion of punishment in this life, and an equal portion in death: and moreover **thou wouldst have found none to help thee against Us!**
- Su 17:76 Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed therein after thee, except for a little while.
- Su 17:77 **This was Our way with the messengers We sent before thee: thou wilt find no change in Our ways.**

1.2.5 The Angels Of The Qur'an, – Translation By William Brown

- Su 6:8 They say: "**Why is not an angel sent down to him?**" If **We** did send down an **angel**, the matter would be settled at once, and no respite would be granted them. *{The ever present "WE".}*^a
- Su 6:9 If **We** had made it an angel, **We** should have sent him as a man, and **We** should certainly have caused them confusion in a matter which they have already covered with confusion.
- Su 6:50 Say: "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, **nor do I tell you I am an angel.** I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing? Will ye then consider not?"
- Su 11:12 Perchance thou mayest feel the inclination to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an **angel come down with him?**" But thou art there only to warn! It is Allah that arrangeth all affairs!
- Su 11:31 "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, **nor claim I to be an angel.** Nor yet do I say, of those whom your eyes do despise that Allah will not grant them all that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrongdoer."
- Su 12:31 When she heard of their malicious talk, she sent for them and prepared a banquet for them: She gave each of them a knife: And she *{The wife of Potiphar – This story as is most writing in the Qur'an, VERY CHILDISH – The stories come from an Immoral man who already knows that Allah is NOT the TRUE GOD.}* said to **Joseph**, "Come out before them." When they saw him, they did extol him, and in their amazement cut their hands: They said: "Allah preserve us! No mortal is this! **This is none other than a noble angel!**"
- Su 17:95 Say, "If there were settled, on earth, **angels walking about in peace and quiet,** **We** should certainly have sent them **down from the heavens an angel for an apostle.**"
- Su 19:17 She placed a screen to screen herself from them; then **We** sent to her **Our angel,** and **he appeared before her as a man in all respects.** *{Notice, No Wings}*
- Su 25:7 And they say: "What sort of an apostle is this, who eats food, and walks through the streets? **Why has not an angel been sent to give admonition with him?**"
- Su 32:11 Say: "**The Angel of Death, put in charge of you, will duly take your souls:** Then shall ye be brought back to your Lord."*{The 64 dollar question is: Who is your lord? All indications so far imply your lord is the god of this world.2 Cor 11:14, and notice The Body of Christ will Judge Angels! 1 Cor 6:3.}*
- Su 50:21 And there will come forth every soul: With each will be an angel to drive, and an angel to bear witness.*{How did Mohammed know that angels will use automobiles to move us in heaven? If an angel has an accident, there is an angel to witness the altercation. Oh Groan – I guess it's getting late!}*

^a Note that the We are not Human nor Jinns nor Angels and can only be **the gods** – allah! It is apparent they worship the god of this world, Satan and his demon angels (Jinns).

1.2.6 The Jihad Of The Qur'an, and The Hadith.

This section will be a summarization of Appendix B – JIHAD - The Teaching Of Islam From Its Primary Sources - The Quran And Hadith, **A study courtesy of Rev. Richard P. Bailey**. Rev. Bailey should be commended for his fine and careful work. In his treatment, Rev. Bailey displayed the development of the Quran's teaching about Jihad in **four stages**.

His Keys to these readings:

- **"Verses from the Quran are in bold print. All are from the English translation by A. Yusuf Ali."**
- (in brackets after each reference I have added a brief summary of the Quranic passage.)
- [YA: "Some of the comments of Yusuf Ali, the translator of the Quran into English are interjected in smaller type and in square brackets in order to give more understanding of the Muslim interpretation of these verses."]
- All dates in the Quran and Hadith are relative to the start of Islam, being, as the religion revelation to Prophet Mohamed, started in year 610 by the revelation of the first verse of Quran (the Islam religion Holy book) in Mecca (in present country Saudi Arabia).
- The references to the Sura and the basic concept stated are in bold print.
- [Other comments {*in italic*} and within brackets, are my own - NEC]

1.2.6.1 Stage One: (In Mecca) - No Retaliation:

While still in Mecca, Mohammad and his followers did not retaliate or fight. The suras originating during that time contained teaching typified by the following verse description:

Sura 73:10,11 (be patient and bear with those who deny the truth)

1.2.6.2 Stage Two: (First Instruction In Medina) - Defensive Fighting Permitted:

Several months after arrival in Medina the Muslims began looting the Meccan caravans passing through the area. **(It is very hard to understand how someone claiming to be a prophet could adopt the carnal, pagan Arab practice of robbing the caravans of other tribes, call it "striving in the way of God" and then say that one fifth of the loot belongs to God!)** That practice eventually resulted in their being attacked by the Quraish from Mecca in several battles, beginning with the battle of Badr in 624. **At that time permission was given to defend themselves by fighting and killing.** The only enemies in the picture were the "unbelievers" of the Quraish tribe in Mecca, who were idol worshipers.

Sura 22:39-41 (permission is given to go to war to defend themselves)

1.2.6.3 Stage Three: (Revised Instruction In Medina) - Defensive Fighting Commanded:

A few months after granting permission to fight in self-defense, **the command was given making war (in self defense) a religious obligation.** At first, the only enemies in the picture were the "unbelievers" of the Quraish tribe in Mecca, who were idol

worshippers. They were the ones who had in a sense declared war on the Muslims. Starting with the battle of Uhud (see sura 3 references below) the hypocrites (Arabs who claimed to be Muslims, but really did not believe) began to show themselves as enemies, and later the Jews were considered enemies. In the beginning of this stage the Jews were not considered enemies because Muhammad was still expecting them to accept him as a prophet like Moses. For examples showing the gradual increase in ferocity:

Sura 2:109 (forgive and overlook unbelieving Jews and let God take care of them)

Sura 33:25-27 (God enabled the Muslims to defeat both the idolaters and the Jews supporting them in their third and final attack against Medina, called the battle of the Trench, in 627 AD.)

Sura 66:9 (fight against unbelievers and hypocrites)

Sura 49:15 (True believers spend all in God's cause.)

1.2.6.4 Stage Four: (After Conquering Mecca) - Offensive War Commanded To Kill The Pagans And Humble The Christians And Jews:

The Muslims continued to gain strength until the Meccans surrendered (in 630 AD). Most of the pagans of the city then became Muslims, so Mohammad and his followers were able to take over the city and cleanse the Ka'aba of some 360 idols resident there. At this point a new order was given to fit the new situation. By this time it was evident that the Jews would not accept Muhammad's claim to be a prophet, so the list of enemies now included all unbelievers - Jews and Christians as well as the pagans. Now it is no longer just defensive fighting, but aggressive Jihad against all unbelievers is commanded. **Since this is the final teaching of the Quran regarding Jihad, it is what is still in force today.**

Sura 5:36-38 (death or torture to those who oppose the Apostle)

Sura 5:54 (Don't befriend Jews or Christians because they are unjust and unreliable)

Sura 9:1-6 (Dissolve all treaties with those pagans who haven't kept them, giving them four months notice. But keep your treaties with other idol worshippers till the end of the time agreed upon. In the future, make no more treaties with pagans, but kill those who do not receive Islam.)

Sura 9:11,12,14,15 (Pagans who accept Islam become brother Muslims. Fight those who break their agreements. God will punish them by your hands.)

Sura 9:19-22 (Jihad is greater than other service, and of the highest rank in the sight of God)

Sura 9:29-31 (fight against Jews and Christians until they are subdued, because God's curse is on them)

Sura 9:111 (God gives Paradise to those who give all they have to God and slay and/or are slain in Jihad.)

1.2.7 From The Hadith (Traditions):

From Appendix B, Rev. Bailey also compiled Jihadic Quotes from the Hadith with the following explanation:

200 to 300 years after the death of Muhammad, several men devoted their lives to collecting verifiable ("sahih") traditions ("hadith") concerning the teachings and actions of Muhammad as witnessed by his followers and passed on through other reliable believers. Among the six most respected hadith collections, **Muhammad bin Ismail bin Al-Mughirah Al-Bukhari's nine volume collection is the most respected of all.** *{It is what we quote in this book.}* Dr. Muhammad Muhsin Khan, who translated Imam Bukhari's work into English, wrote, "It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him". "The most authentic book after the Book of Allah (i.e. Al-Qur'an) is Sahih-Al-Bukhari." In his careful investigation Imam Bukhari accepted as authentic only 7275 out of the 300,000 hadith which he heard. Among these traditions, are many regarding Muhammad's teaching and practices concerning Jihad. **(Volume four alone contains 283 of them.) I have selected the following 50 traditions from Imam Bukhari's collection which I feel capture the essence of Jihad in Islam:**

His key to be used by readers of the Hadith written or encapsulated below::

- **"The actual tradition is in bold print."**
- Comments from Al-Bukhari are: [Bukhari: "in square brackets and smaller type"]. These may actually be the comments of the translator, but they appear to be those of Imam Bukhari.
- [Any comments I (Rev. Bailey) have added are also in square brackets and smaller type]
- [Other comments *{in italics}* and within brackets, are my own - NEC]

1.2.7.1 From The Hadith Volume 4:

{Notice the increase in importance of Jihad as the volume unfolds.}

4:41 Abdullah bin Masud said, **"I asked Allah's Apostle, 'O Allah's Apostle! What is the best deed?' He replied, 'To offer the prayers at their early stated fixed times.' I asked, 'What is next in goodness?' He replied, 'To be good and dutiful to your parents.' I further asked, 'What is next in goodness?' He replied, 'To participate in Jihad in Allah's cause.'"**

4:42 (& 4:311) Muhammad said, **"There is no Hijra (i.e. migration from Mecca to Medina) after the conquest (of Mecca), but Jihad and good intention [to fight in Jihad] remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately."**

[In other words, Muslims can not now join Muhammad in 610 A.D. in sacrificing and leaving their homes in Mecca in order to migrate to Medina, but they can show their dedication to God by sacrificing all they have in Jihad, or at least intend to if given the opportunity.]

4:45 Someone asked, **"O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied. "A believer who strives his utmost in Allah's cause with his life and property." They asked, "Who is next?" He replied. "A believer who stays in one of the mountain paths worshiping Allah and leaving the people secure from his mischief."**

{In other words, fighting in Jihad is better than being a devout monk.}

4:46 Muhammad said, "**... Allah guarantees the He will admit the Mujahid [one who fights in Jihad] in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.**"

{Imagine how Muslims must try to interpret Allah's guarantee when they are defeated in Jihad, and neither die as martyrs nor are rewarded as victors.}

4:175 Umair said, "**Um Haram informed us that she heard the Prophet saying, 'Paradise is granted to the first batch of my followers who will undertake a naval expedition.' Um Haram added, 'I said, O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative.**"

{Notice it is an invasion, not a defensive war and redemption comes by works.}

4:186 Aisha said, "**Once the Jews came to the Prophet and said, 'Death be upon you.' So I cursed them. The Prophet said, 'What is the matter?' I said, 'Have you not heard what they said?' The Prophet said, 'Have you not heard what I replied (to them)? (I said), ('The same is upon you.')**" [Bukhari: "There is great similarity between the pronunciations of the Arabic words meaning 'peace' and 'death.' The first is 'as-salamu' and the second is 'as-samu.' The Jews instead of saying 'As-salamu Alai-kum' ('peace be on you.') said, 'As-samu Alai-kum,' intending to invoke evil upon the Prophet rather than to greet him. But the Prophet noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allah would accept the Prophet's invocation and reject theirs."]

{Quite a contrast with Jesus, who taught "Bless them who curse you." (Luke 6:28)!}

4:196 Mohammad said, "**I have been ordered to fight with the people till they say, 'None has the right to be worshiped but Allah,' and whoever says, 'None has the right to be worshiped by Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah (either to punish him or to forgive him.)"**

{Clear enough! He was "ordered" to fight with the people until they become Muslims!}

4:256 As-Sa'b bin Jaththama said, "**The Prophet ... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, 'They (i.e. women and children) are from them (i.e. pagans).'**"

4:258 Ibn Umar said, "**During some of the Ghazawat [Jihad wars] of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children."**

{Did our "Inspired Prophet change his "mind"}

4:260 Ikrima said, "**Ali burnt some people [apparently Muslims who had left Islam] and this news reached Ibn Abbas, who said, 'Had I been in his place I would not have burnt them, as the Prophet said, "Don't punish (anybody) with Allah's punishment." No doubt, I would have killed them, for the Prophet said, "If somebody (a Muslim) discards his religion, kill him."**"

{The Islamic law of apostasy mandates death to anyone who leaves Islam. This suggests that Christians who convert a Muslim to Christianity had better have Kevlar to clothe both he and his convert.}

4:267,269 Muhammad said, "**War is deceit.**"

{I wonder if that applies to some other person mentioned in this book???}

4:270 Jabir bin Abdullah said, "**The Prophet said, ‘Who is ready to kill Ka’b bin Al-Ashraf who has really hurt Allah and His Apostle?’ Muhammad bin Maslama said, ‘O Allah's Apostle! Do you like me to kill him?’ He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka’b) and said, ‘This person (i.e. the Prophet) has put us to task and asked us for charity.’ Ka’b replied, ‘By Allah, you will get tired of him.’ Muhammad said to him, ‘We have followed him, so we dislike to leave him till we see the end of his affair.’ Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.**" *{This certainly clarifies the meaning of "War is deceit."}*

4:288 Ibn Abbas said, "**... The Prophet on his death-bed, gave three orders saying, ‘Expel the pagans from the Arabian Peninsula, ...’"** *{The Muslims not only expelled the pagan Arabs from the land they had possessed for centuries, but until today they will not allow non-Muslims to be citizens of Saudi Arabia. Therefore, they should have no trouble understanding why the Jews have attempted to push the non Jewish Palestinians out of Palestine. But today, Palestinians are living, working at Jewish firms, living in close proximity to Jews, within the borders of Israel!}*

1.2.7.2 From The Hadith Volume 9:

9:50 (& 4:283) Ali said, "**... no Muslim should be killed ... for killing a kafir (disbeliever).**"

{In other words, killing a non Muslim is not murder, it is holy war.}

9:57 Some Zanadiqa (atheists) were brought to Ali and he burnt them. The news of this event, reached Ibn Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, ‘Do not punish anybody with Allah's punishment (fire).’ I would have killed them according to the statement of Allah's Apostle, ‘Whoever changed his Islamic religion, then kill him.’"

{It appears that Allah's apostle does anything he felt like, ignoring or forgetting what he previously said! Hmmm, Sounds like the same 'jive' we've been getting from the Whitehouse. I wonder if they've learned it from the same source???}

1.2.7.3 In Conclusion.

[On page xxiv of his introduction to Bukhari's Hadith, Dr. M. Khan, the translator (into English) writes:]

"Then Allah revealed in Sura Bara’at (9) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the pagans as well as against the people of the scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the Jews and Christians who do not embrace Islam and are under the protection of an Islamic government) with willing submission and feel themselves subdued (9:29). So they (Muslims) were not permitted to abandon ‘the fighting’ against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and have the

possibility of fighting against them."] *{This is the philosophy of "the neighborhood bully.}*

1.5.1 Our Criticisms Of Islam.

1.5.1.1 A Religion Of Works.

A religion of works. vs. Grace through faith. Eph 2:8-9; Tit 3:5, 1 Pet 1:18-23, 25.

1.5.1.2 A Rigorous Monotheism No Son.

A rigorous monotheism No Son. vs. The Son of God, Psm 2; Mat 4:3, 6^a; Mrk 1:1, 11, 3:11, 5:7, 9:7, 14:61-62; Luk 3:22, 4:41, 8:28, 10:22, Joh 3:18, 35-36, 5:19-26, 6:40, 69, 10:36, 11:4, 27, 14:13, 17:1 12, 19:7, 20:31; Act 3:13, 26, 7:56 (Son of man = Son of God), 8:37, 9:20, 13:33, Rom 1:3-4, 9, 5:10, 8:3, 29, 32, 1 Cor 1:9, 4:17, Gal 1:19, 2:20, 4:4, 6-7; Eph 4:13; Col 1:13; 1 The 1:10; Heb 1:2, 5, 8, 4:14, 5:5, 8, 6:6, 7:28, 10:29; 2 Pet 1:17; 1 Joh 1:3, 7, 2:22-24, 3:8

1.5.1.3 Scripture Is Quran + Selections From The Hadith + Tafsir + Biographies.

1. ~~Tawrat (at Tawrāt) Torah. They think the present 'version' is incorrect.~~
2. ~~Zabur (az Zabur) Psalms (by David) They think the present 'version' is incorrect.~~
3. ~~Injil (al Injil) an original gospel written by God and given to Jesus. They think the present 'version' is incorrect.~~
4. The Qur'an,
5. The tafsir; the commentaries on the Qur'an
6. The Hadith (Traditions of the prophet)
7. Biographies of Muhammad
8. ~~The Scrolls of Abraham. These have been lost.~~
9. ~~Kitab of Yahya (the book by John the Baptist). These also are probably non-existent.~~
10. ~~Scrolls of Moses. These are non-existent.~~

Scripture Is Quran + Selections From The Hadith + Tafsir + Biographies vs. the Bible Sola Scriptura.

2 Tim 3:16-17, Heb 4:12; 2 Joh 1:3, 9; Rev 2:18-24; 4:9-10; 5:5, 9-13; Rev 22:18-21, 23.

1.5.1.4 Mohammed is a False Prophet..

Mohammed is a False Prophet. For example, Mohammed and the Bahai 'prophets' Erred in their 'prophecy about the length of time Noah preached before the flood – 950 years. The **Bab, Baha-ullah**, (of the Bahai faith) and **Mohammed** (Koran Su 11:38 and Su 29:14), made the same egregious error in their 'inspired' works. As is seen in Gen 6:11 **Noah was 600 years, one month, and 17 days, old, when the flood came! These three are false prophets**; Deu 13:1-5, 18:20-22; Isa 8:20; 2 Pet 1:19-2:19; Rev 22:12-21.

Note: the actual Koran reference to the time of Noah's pre-flood ministry, from Su 11:38, may have been eliminated from more modern versions, but it also exists in the following verse Su 29:14. **So that contradictions exist in their own more modern Scripture.**

Su 29:14 **We** once sent Noah to his people, and **he tarried among them a thousand years less fifty**: But the Deluge overwhelmed them while they persisted in sin.

{Note here the 'mysterious We'.}

From Gal 1:6-9, Section 1.1.8, above, we've seen that the 'gospel' from an angel or man that is different than that which Paul preached is a FALSE Gospel, coming from satanic forces and should be ignored.

This brings up a lesson for us. **Tell the truth. It's hard to remember our lies. They will trip us up.**

The Su 11:38 verse in context now reads:

^a Mat 4:3, 6 contain 1st class conditions, i.e. Since you are the Son Of God. . . .

Su 11:36 And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

Su 11:37 And make the ark before **Our eyes** and according to **Our revelation**, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

Su 11:38 And he began to make the ark; and whenever the chiefs from among his people passed by him *they laughed at him*. He said: *If you laugh at us, surely we too laugh at you as you laugh at us.*

Su 11:39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

Something silly should illustrate the childish language of Noah (Nuh) and his friends from the Koran.



1. I'm Watching You



3. Watching You I'm Watching You!



2. O Yeah, I'm



4. Watching Him! Oh Yeah, I'm Watching

Figure 1.26 A Caricature of Su 11:38

Pictures Courtesy of E*TRADE.

2. Christian Theology In Brief.

So that a clear distinction be made between Christianity and Islam, The following brief outline of various elements of the Christian faith germane to our discussion is put forward.

2.1 A Partial Statement Of Faith

Truly, Born-From-Above (Grk. ἀνωθεν) Jo 3:3, Christians do or will share the following Items of Faith:

1. Bibliology - The words of the O.T. and N. T. 66 Book writers are true, God-Breathed, inerrant in their Autographs, (Hebrew, Aramaic, and Greek Languages). {Any groups thinking themselves to be Christian, that don't believe this, AREN'T.} This Word (and accurate translations) under the direct supervision of The Holy Spirit, provides salvation, sanctification, hope, and comfort for every believer. Deu 30:11-14; Psm 18:30, 119, Mat 13:33; Joh 1:12-13, 12:48, 15:3; Ac 4:4, 17:11, 20:32; Ro 10:17; 1Co 12:8; Ga 6:6; Eph 1:13, 5:26, 6:17; Col 1:5, 3:16; 1Th 1:6, 2:13, 4:5; 2Ti 2:15, 3:16, 4:2; Tit 2:5; Heb 4:12; Jas 1:22; 1Pe 1:23, 1Pe 2:2; 2Pe 3:5; 1Jo 1:1; Rev 1:1-8; 19:3, 19:11-16.
2. God – The Word is The Creator and sustainer of the Universe and Man.(Gen 1:1 – 31; Jo 1:1-18; Col 1:12-19; 1Jo 5:7).
3. God – The Word, The LORD Jesus is Judge of Heaven and Earth. Jo 5:22-23, 20:11-15.
4. The Provision of salvation for man. Designed in eternity for implementation after man's fall. (Gen 3:15; Isa 7:13-14; 9:6-7; 52:5-53:12; Mic 5:1, 2, 3-15; Ro 8:28-39; Eph 2:1-10; 1 Pet 1:2, 17-21; 1 Jo 5:12-13)
5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19;

God The Father and God The Holy Spirit are incorporeal^a, but of the same 'Essence' as the Son. The resurrected, God the Son, now has A Resurrected body (Mat 28:16-20;Mrk 16:14-20; Luk 24:44-53; Joh 20:19-21:25) – The God-Man in the heavenlies. Acts 1:9-11, 2:23; 1 Cor 15:1-58; 1 Jo 2:1-2.
6. From a Systematic look at God, in Scripture, we see that God has/is the following Attributes and Essence.

I. Personality.

1. Omniscience. Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;
2. Sensibility. Jer 31:3
 - a. Holiness. Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.
 - b. Justice. 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32
 - c. Love. Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13
 - d. Goodness. Eph 2:4-5
 - i. Mercy. Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16
 - ii. Grace. Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16, 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Joh 1:3; Jude 1:4; Rev 1:4, 22:21

^a Note: {I said Incorporeal, NOT: Conductorial, Curatorial, Dictatorial, Directorial, Editorial, Equatorial, Immemorial, Janitorial, Monitorial, Monsignorial, Natatorial, Piscatorial, Preceptorial, Professorial, Purgatorial, Reportorial, Senatorial, Or Territorial}

- e. Truth. Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Joh 14:6; Ro 3:4; Heb 10:23
- f. Rationality. Gen 1:4. 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)
3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Joh 2:17.
- a. Freedom. Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.
- b. Omnipotence. Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12, 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8, 10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5, Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.
- II. Constitutional Attributes – These are predicables^a of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.
1. Simplicity. Whatever is God, is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and **the one Essence is simple in itself**.
- a. Invisible. as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn't see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.
- b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His un-compounded Essence.
2. Unity. God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. “The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity
3. Infinity. The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live. The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent; it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyper-dimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause is infinite. Psm 147:5. For valid mathematical representations of the infinite, see Appendix A- A Warning About The Use Of The Checking Principle. For example how can the Spirit of Christ dwell in us and we seated with Christ in the heavenlies? Answer. See Differential Geometry illustration in Appendix A.
4. Eternity. “The eternity of God is involved in His Self-Existence. He is uncaused; therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be.” Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13. See also Ex 3:14 The “I AM” of Scripture and Joh 8:24, 28, **58**; 14:6, 11, 20.
5. Immutability. “As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable.” Heb 6:18; Jas 1:17
6. Omnipresence or Immensity. Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22
7. Sovereignty Power, Authority. Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)

7. The Holy Spirit Is God.

A. The Holy Spirit Is A Person.

We list some Attributes Of ‘Human’ personality below to show He possesses things like this.

1. The Holy Spirit Has Intellect.

- a. **1 Cor 2:10** But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.¹¹ For what man knoweth the things of a man, save

^a predicables: capable of being asserted. to proclaim publicly, preach, predicate.

- the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God.**
- b. **Is 11:2** And the **spirit of the LORD** shall rest upon him, the spirit of wisdom and understanding, **the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;**
3 And **shall make him of quick understanding in the fear of the LORD;** and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
 - c. **Eph 1:17** That the God of our Lord Jesus Christ, **the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:**
18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,
 - c. **Rom 8: 27** And **he (Jesus) that searcheth the hearts knoweth what is the mind of the Spirit,** because he (Jesus) maketh intercession for the saints according to *the will of God.*
2. **The Holy Spirit Has Emotions Or Sensibility.** - Or the Holy Spirit is NOT merely an influence!
- a. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.
 - b. The Holy Spirit **Can Be Quenched** - **1 Thess 5:19** Quench not (stop quenching) the Spirit.
 - c. The Holy Spirit **can display love (agape)** - **Rom 15:30 ¶** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ~~for the love of the Spirit,~~ by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in *your* prayers to God for me;
3. **The Holy Spirit Has Will.** –
 In 1 Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit. **1 Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as He will.**
4. **The Holy Spirit Performs Actions Of Personality.**
- a. **He Teaches (Joh 14:26),**
 - b. **He Witnesses (Joh 15:26, Rom 8:16),**
 - c. **He Guides (Rom 8:14),**
 - d. **He Convinces Or Convicts (Joh 16:7-8),**
 - e. **He Restrains Or Hinders (Gen 6:3, 2 Thess 2:7),**
 - f. **He Commands And Directs People (Acts 8:29),**
 - g. **He Performs Miracles (Acts:39),**
 - h. **He Calls/Sends For Special Service (Acts 13:2, 13:4),**
 - i. **He Intercedes For Us (Rom 8:26).**
 - j. **The Holy Spirit brooded (like a mother bird over her chicks, caring and nurturing) over the just created earth.** Gen 1:2, Ps 33:6, Ps 104:30.
5. **The Holy Spirit Receives The Ascriptions Of Personality.**
- a. **He May Be Obeyed (Acts 10:19-21),**
 - b. **He Can Be Lied To (Acts 5:3),**
 - c. **He Can Be Resisted (Acts 7:51),**
 - d. **He Can Be Grieved (Eph 4:30),**
 - e. **He Can Be Quenched (1 Thess 5:19),**
 - f. **He Can Be Blasphemed (Matt 12:31),**
 - g. **He Can Be Outraged (Heb 10:29),**
 - h. **He Seals Believers (2 Cor 1:22, Eph 1:13),**
 - i. **He Is God's Downpayment Of A Believer's Home In Glory (2 Cor 1:22, 5:5, Eph 1:14),**
6. **The Holy Spirit's Grammatical Gender (Neuter) Is Sometimes Contrary To Normal Rules Of Greek Grammar.** –**He Is Often Referred To As Masculine In Gender.**
In the Hebrew Scriptures, Spirit is the word רוּחַ ruwach, roo'- akh from 07306; Noun Feminine. In the New Testament Greek Scriptures Spirit He is referred to by the Greek word πνεῦμα pneuma, pnyoo'-mah; Noun, Neuter: Spirit. A student of Grammar knows or should know that "Gender" isn't sex. Gender was a name given to the 3 forms of substantives As has been written: "Gender is a partly systematic, but also partly arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which nouns refer (using " things" in a very general sense). Thus - **κόρασιον: is neuter, although it means *little girl*; - **παιδάριον:** which means *little boy*, is also neuter.**

- **χειρ**: *hand*, - **κεφαλή**: *head*, and - **γαστήρ**: *stomach*, are all feminine, whether or not they refer to parts of a woman's body; similarly - **πούς**, *foot*, and - **δάκτυλος**: *finger*, are always masculine.- **ὄμμα**: *eye*, and - **στήθος**: *breast*, are always neuter.”

- a. **Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.) Replaces The Normal Neuter Pronoun. In the series, below in John 16:7, The Holy Spirit is given another name; ο <3588> {T-NSM} παρακλητος <3875> {N-NSM}, The Comforter, “the one who comes along side“ and shall indwell each believer. This referent is why the Greek concord rule holds. Comforter and the pronouns that follow are all masculine. This Greek word παρακλητος, is also used of The LORD Jesus who becomes our “Defense Attorney in Heaven and defends each believer against the attacks made by Satan in the heavenly court battle, 1 Jo 2:1-2. The problem with English is a lack of ‘class-ification’ of substantives that most other languages have naturally.**

John 16:8 And when **He** (Far Demonst. Pron. NMS> **εκεινος** that, that one- G 102) is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:13 Howbeit when **He** (**εκεινος**) (that one [NMS]), the Spirit (πνευμα, pneuma; NNS)of truth, is come, **He** will guide you into all truth: for **He** shall not speak of **Himself** (**εαυτου**); but whatsoever **He** shall hear, *that* shall **He** speak: and **He** will shew you things to come.

John 16:14 **He** (**εκεινος**) shall glorify me: for **He** shall receive of mine, and shall shew *it* unto you.

- b. **Relative Pronouns (Who [M&F], Which [N]) - Eph 1:14, Joh 15:26.**

Eph 1:14 Which (*which*; rel. pron. ὃ NNS - a textual weight of {C}, or who; rel. pron. ὃς NMS - G 308) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Joh 15:26 ¶ But when the Comforter is come, whom (ὃς rel. pron. AMS - G 308) **I will send unto you from the Father**, *even* the Spirit of truth, which **proceedeth from the Father**, **He** (Far Demonstrative Pronoun NMS> **εκεινος**: (*That, that one*) - G 102) shall testify of **Me**:

- c. **(Masculine) Third Personal Pronouns (He [M], She [F], It [N]).**

John 16:7 ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send **Him** (3rd Pers. Pron. AMS αυτου : *him* - G 97.) unto you.

B. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.

1. The Holy Spirit is given divine names -

Is 6: 8 Also I heard the voice of the Lord (0136 אֲדֹנָי ‘Adonay *ad-o-noy* ‘Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and **who will go for us?** Then said I, Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord (אֲדֹנָי ‘Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 **And** the LORD (יהוה Y@hovah *yeh-ho-vaw* ‘the proper name of the one true God, unpronounced except with the vowel pointings of Adonay) **has removed** (Heb.

קָרַן) men far away, and there be a great forsaking in the midst of the land.

Acts 28: 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy ~~Ghost~~ (Spirit) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

- Jer 31:31** Behold, the days come, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), that I will make a new covenant with the house of Israel, and with the house of Judah:
- 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'):
- 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
- 34 And they shall teach his brother, saying, Know the LORD (יהוה Y@hovah yeh-ho-vaw'): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'): for I will forgive their iniquity, and I will remember their sin no more.
- Heb 10: 15** ~~Whereof~~ the Holy ~~Ghost~~ (Spirit) also is a witness to us: for after that He had said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord (κυριος), I will put my laws into their hearts, and in their minds will I write them;
- 17 And their sins and iniquities will I remember no more.
- a. **The Spirit Of Our God - 1 Cor 6:11**
 - b. **The Spirit Of Jesus - Acts 16:7 in Greek texts.**
 - c. **The Spirit Of Adoption - Rom 8:15, Gal 4:1-5**
 - d. **“Another (Grk. αλλον {A-ASM}>αλλος allos) Comforter” - John 14:16 another of the same kind as Jesus 1 Joh 2:1-2.**
These names/titles reveal Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.

2. The Attributes Of The Holy Spirit.

- a. **He Possesses Omniscience - 1 Cor 2:11-12**
- b. **He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry**
- c. **He Possesses Omnipotence – In/by the act of Creation – Gen 1:2; Job 33:4**
- d. **He Is Truth - 1 John 5:6b**
- e. **He Is Called The Holy Spirit - Luke 11:13**
- f. **He Is A Life Giver - “Spirit Of Life” Rom 8:2-Only deity can impart life - By Him we are “Born Again.”**
- g. **He Possesses Creative Wisdom.**

Is 40:13 Who hath directed the Spirit (רוּחַ ruwach roo'-akh) of the LORD (יהוה Y@hovah yeh-ho-vaw'), or being his counsellor hath taught him? **14** With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? **15** Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

3. The Procession Of The Holy Spirit.

- a. **The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed! Gen 1:2.**
- b. **The Procession From The Father - John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me**
- c. **The Procession Is From (or Through) The Son - John 15:26: I will send unto you from the Father . . .”John 16:7” . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3rd Pers. Pron. AMS αυτον : him - G 97.) unto you.”**

8. **Prayer is to be directed to God Only.** (The first two persons under control of the third person (Ro 8:26-27; Eph 6:18) alone and none other. Mat 6:5-13; Jo 14:13-17(This is where True Christianity differs from most of the So-Called Orthodox Movements.) **To pray otherwise, is SIN. Praying to “Mary”, or to “Saints” is ridiculous as well as sinful (being a form of Necromancy), because why pray to one disembodied spirit**

when we are encouraged and commanded to ‘Take It To The Top’, pray to the Father in the name of The Son, Jesus. Or, pray directly to the Lord Jesus under control of the Holy Spirit. Anything else is IDOLATRY!

Ex 20: 3 Thou shalt have no other gods before Me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

9. God will reward the good works of Church Era Believers at the Bema of Christ. Rom 14:10; 2 Cor 5:10. See Figures 2.02 and 2.03.
10. The Messiah of Israel has come the first time to earth as The Suffering Savior in the person of Jesus of Nazareth procreated by God (The Holy Spirit) through the virgin Mary. Gen 3:15; . . Psm 22; . . Isa 7:14, 53; Mic 5:2; Zec 3:8-9, 9:9. He’ll come the second time in the ‘air’, to receive His Body – The Church. Those believers alive at the coming of Christ in the air/clouds for His Body The Church will not see death but like Enoch of old will be ‘Translated. He’ll come the second time to Earth in fulfillment of the Prophecies in the Old and New Testaments concerning the Judgments on Israel and the Unbelieving World System. Zec 14:4; Rev 19:11ff. See Figure 2.03.
11. All The dead will be resurrected , in accordance with God’s Resurrection Program (See Figure 2.03). The believing dead, at various times in God’s program. The unbelieving dead at the Great White Throne Judgment Rev 20:11-15 (The whosoever won’ts!) of:

Rev 20: 11 ¶And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13And the sea gave up the dead who were in it; and death and hell delivered up the dead who were in them: and they were judged every man according to their works. {hell: or, the grave}

14And death and hell were cast into the lake of fire. This is the second death.

15And since none was found written in the book of life they were cast into the lake of fire.

2.2 The Birth, Person, Death, Burial, And Resurrection Of Jesus According To The Scriptures.

2.2.1 The Birth Of Jesus From The Gospel According To Matthew.

- Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
- Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
{conceived: Gr. begotten}
- Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. { Heb. **יְהוֹשֻׁעַ** :YeHoSHu 'a, Joshua: **meaning Jehovah is Salvation**. Ref: LXX Joshua = Grk. ΙΗΣΟΥΣ, and 1:1 where **ἡσού**: D of Indirect Object MS is found.}
- Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name Emmanuel, which being interpreted is, God with us**. {they...: or, his name shall be called}
- Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS. Heb. **יְהוֹשֻׁעַ** :YeHoSHu 'a, Joshua: **meaning Jehovah is Salvation**. See 1:21.
- Mat 2:1 Now when Jesus was born in **Bethlehem of Judaea** in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
- Mat 2:2 Saying, Where is he that is born King of the Jews? **for we have seen his star in the east, and are come to worship him**.
- Mat 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
- Mat 2:4 And when he had gathered **all the chief priests and scribes** of the people together, he demanded of them **where Christ should be born**.
- Mat 2:5 And they said unto him, **In Bethlehem of Judaea^a**: for thus it is written by the prophet, [Mic 5:2]
- Mat 2:6 And thou **Bethlehem, in the land of Juda**, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
{rule: or, feed}
- Mat 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

^a Matthew assumes the knowledge of the details of the birth of Jesus in Bethlehem which are given in #Lu 2:1-7 or did not consider them germane to his purpose of announcing the birth of The King of the Jews.

- Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
- Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- Mat 2:10 When they saw the star, they rejoiced with exceeding great joy.
- Mat 2:11 And when they were come **into the house**, they saw the young child^a with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
- Mat 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- Mat 2:13 ¶And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:
- Mat 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.^b
- Mat 2:16 ¶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- Mat 2:17 Then was fulfilled that which was spoken by Jeremiah (Jer 31;15) the prophet, saying,
- Mat 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
- Mat 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- Mat 2:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
- Mat 2:21 And he arose, and took the young child and his mother, and came into the land of Israel.
- Mat 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- Mat 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets^c, He shall be called a Nazarene.

^a At this point The baby of Bethlehem is now a (Grk. Παιδιον, paidion) a young child, obviously up to two years of age – from vs. 16; they are now in a house.

^b Hos 11:1 The Exodus was a Type, a figure of speech.[Grk. Τυπος; Tupos] of Christ.

^c Isa 11:1 And there shall come forth a **rod out of the stem of Jesse**, and a **Branch** {Heb. **רֹאשׁוֹן**: (netser) **sprout, shoot, branch (always fig.)**}shall grow out of his roots:

Isa 11:2 And **the spirit of the LORD shall rest upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

2.2.2 Our LORD's Person-The Son of God.

To start with, we need to put in place who the various disciples said Jesus was: and notice **Jesus Agreed.**

Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Mat 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.

Mat 16:15 He saith unto them, But whom say ye that I am?

Mat 16:16 And Simon Peter answered and said, **Thou art the Christ, the Son of God, the One Who LIVES.** {i.e., *Not like the dead idols in these cliff walls above us at Caesarea Philippi. Please see Figure 2.01*}.

Mat 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven**

Mat 16:18 **And I say also unto thee, That thou art Peter** (*Grk. πετρος Petros pet'-ros; n pr m πετρος; Petros pet'-ros; Peter = "a small rock or a stone"*), **and upon this rock** {*Grk. πετρα petra pet'-ra ;n f, 1) a rock, cliff or ledge, 1a) a projecting rock, crag, rocky ground , 1b) a rock, a large stone*} **I will build my church; and the (gates)-Councils** {*πυλαι <4439> {N-NPF}Gates or (a Metonymy where Council is put for the place the council met.) {Ruth 4:1-11 the gates of each city was where the officials conducted official business} of (hell) of the Unseen One(s){ αδου <86> {N-GSM} of the unseen} shall not win a victory against it.* {*Note also Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. {flesh...: Gr. blood and flesh} {spiritual...: or, wicked spirits} {high: or, heavenly}*}}

Joh 3:13 And **no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.** {*How could a 'mere man' be on earth and in heaven simultaneously? None but God manifest in flesh. See also Appendix A.*}

Joh 3:14 And as **Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:** {*Num 21:8-9 "Look and Live"*}

Joh 3:15 That **whosoever believeth in him should not perish, but have eternal life.**

Joh 3:16 For **God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.**

Joh 3:17 For **God sent not his Son into the world to condemn the world; but that the world through Him might be saved.**

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

2.2.3 Our LORD's Person – The Co-Jehovah Of The O.T. And N.T., And Etc.

Please refer to **Appendix B - What About The Trinity And The Deity Of Jesus Christ?**

We continue now with our verses about the Person of our LORD Jesus The Messiah, The Son of God. Notice also our LORD's ability to raise up, to resurrect the dead. See also 1 Th 4:13-18.

2.2.3.1 Three Prophecies Of Our LORD's Birth.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

Isa 9:6 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

Isa 9:7 **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Mic 5:2 But thou, **Bethlehem Ephratah,** though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**

2.2.3.2 PROPHETIC GOSPELS of the Hebrew Scriptures.

Barnes in his superlative commentary on Psm 22 (below) presents the following prose from the account of verse 31 of this Psalm by Andrew A. Bonar.

{Oh by-the-way, Islam believes David (Daud) to be one of God's 'Inspired' prophets.}

“I have given what seems to me to be a fair exposition of this psalm, **referring it wholly to the Messiah. No part of the interpretation, on this view of the psalm, seems to me to be forced or unnatural, and as thus interpreted it seems to me to have as fair and obvious an applicability to him as even Isaiah 53, or any other portion of the prophecies. The scene in the psalm is the cross, the Redeemer suffering for the sins of man.** The main features of the psalm relate to the course of thoughts which then passed through the mind of the Redeemer; his sorrow at the idea of being abandoned by God; his confidence in God; the remembrance of his early hopes; his emotions at the taunts and revilings of his enemies; his consciousness of prostrated strength; his feelings as the soldiers pierced his hands and his feet, and as they proceeded to divide his raiment; his prayer that his enemies might not be suffered *{allowed}* to accomplish their design, or to defeat the work of redemption; his purpose to make God known to men; his assurance that the effect of his sufferings would be to bring the dwellers on the earth to serve God, and to make his name and his righteousness known to far distant times. **I regard the whole psalm, therefore, as applicable to the Messiah alone; and believing it to be inspired,** *{That Scripture; Not David since he was carried along by the Holy Spirit}* I cannot but feel that we have here a most interesting and affecting account, given long before it occurred, of what actually passed through the mind of the Redeemer when on the cross — an account more full than we have anywhere else in the Bible. Other statements pertain more particularly to the external events of the crucifixion; **here we have a record in anticipation of what**

actually passed through his own mind in those hours of unspeakable anguish when he made the atonement for the sins of the world.

He hath done this “The last word of our Saviour on the cross, **τετελεσται** {*Joh 19:30 Prf P Ind 3S. As A. T. Robertson adds: A cry of victory in the hour of defeat like νενικηκα in #16:33. Jesus knew the relation of his death to redemption for us (#Mr 10:45; Mat 20:28; 26:28). Gave up his spirit (παρεδωκεν το πνευμα). With the quotation of #Ps 31:5 according to #Lu 23:46, "Father, into thy hands I commend my spirit" (the last of the seven sayings of Jesus on the Cross that are preserved for us). Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.*}, evidently refers to this, as His first exclamation is taken from the beginning of the psalm: of all proofs of the profound significance of this whole thus bounded, this is the surest, giving, at the same time, the key to the variously misinterpreted words of our Saviour. According to this view, we are to regard “the work of God” as that which was finished. The last moment of suffering is the first of deliverance; and the expiring Saviour here indicates that this is now at hand; that he has now received an answer, not in words but in deed, to the question, Why hast thou forsaken me? and that the morning dawn now succeeds the dark night. **The resurrection certifies the exclamation: “It is finished.”**

The Hebrew is very elliptical. It seems as if these were here intentionally used in an absolute and indefinite way in order to fix our thoughts on the thing being done. A finger points to the scene, and a voice says, Q.E.D. “He has performed!” Here is deed, not word only. Here is fulfillment, not promise only. The meek may eat and be filled! For lo! there is the thing done! performance of all that this psalm describes, of all that Jesus meant when he cried, “It is finished.” In that hour he saw his sufferings ended and his glory begun, and could proclaim victory through suffering. **What a song of Zion is this! Messiah at every step! beginning with “Eli, Eli,” and ending with τετελεσται, “It is finished.”**

2.2.3.2.1 The Trail Of Blood.

2.2.3.2.1.1 The Start Of The Trail Of Blood Genesis 3:15.

The Trail Starts in Gen 3:15It picks up at Gen 4:3-4, 22:1-18, Ex 12:1-14, Lev 4:1-7, ff

Gen 3: 15And I will put enmity between thee and the woman, and **between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

2.2.3.2.1.2 The Text Of Genesis 4:3-4.

Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. {in process...: Heb. at the end of days}

Gen 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

2.2.3.2.1.3 The Text Of Genesis 22:3-18.

- Gen 22: 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- Gen 22: 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- Gen 22: 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- Gen 22: 6 And Abraham took the wood of the burnt offering, and **laid it upon Isaac his son**; and he took the fire in his hand, and a knife; and they went both of them together.
- Gen 22: 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? {lamb: or, kid}
- Gen 22: 8 And Abraham said, My son, **God will provide Himself a lamb for a burnt offering**: so they went both of them together. {Note here Isaac the son of Abraham, the Type of Christ}
- Gen 22: 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- Gen 22: 10 And Abraham stretched forth his hand, and took the knife to slay his son.
- Gen 22: 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
- Gen 22: 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only son from Me**.
- Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- Gen 22:14 And Abraham called the name of that place Jehovah jireh: as it is said to this day, In the mount of the LORD it shall be seen. {Jehovah jireh: that is, The Lord will provide}
- Gen 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,
- Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; {shore: Heb. lip}
- Gen 22:18 **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**
-

2.2.3.2.1.4 The Text Of Ex 12:1-14.

- Ex 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
- Ex 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.
- Ex 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: {lamb: or, kid}
- Ex 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.
- Ex 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: {of...: Heb. son of a year}
- Ex 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. {in...: Heb. between the two evenings}
- Ex 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.
- Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.
- Ex 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
- Ex 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.
- Ex 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.
- Ex 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. {gods: or, princes}
- Ex 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. {to destroy...: Heb. for a destruction}
- Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

2.2.3.2.1.5 The Text Of Lev 4:1-7

- Lev 4:1 And the LORD spake unto Moses, saying,
- Lev 4:2 Speak unto the children of Israel, saying, **If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:**
- Lev 4:3 **If the priest that is anointed do sin according to the sin of the people;** then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.
- Lev 4:4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; **and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.**

Lev 4:5 And **the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:**

Lev 4:6 And **the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.**

Lev 4:7 And **the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering,** which is at the door of the tabernacle of the congregation.

2.2.3.2.1.6 The Text Of Psalm 22:1-31.

Psm 22:1 «To the chief Musician upon Aijeleth Shahar, **A Psalm of David.**»

{; לָמָּה עֲזַבְתָּנִי; } My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? {Aijeleth...: or, the hind of the morning} {helping...: Heb. my salvation}

Psm 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. {am...: Heb. there is no silence to me}

Psm 22:3 But thou art holy, O thou that inhabitest the praises of Israel.

Psm 22:4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

Psm 22:5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Psm 22:6 **But I am a worm, and no man; a reproach of men, and despised of the people.**

Psm 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, {shoot...: Heb. open}

Psm 22:8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. {He trusted...: Heb. He rolled himself on} {seeing...: or, if he delight in}

Psm 22:9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. {didst...: or, kept me in safety}

Psm 22:10 I was cast upon thee from the womb: **thou art my God from my mother's belly.**

Psm 22:11 Be not far from me; for trouble is near; for there is none to help. {none...: Heb. not a helper}

Psm 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

Psm 22:13 **They gaped upon me with their mouths, as a ravening and a roaring lion.** {gaped...: Heb. opened their mouths against me}

Psm 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {out of...: or, sundered}

Psm 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psm 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.**

Psm 22:17 I may tell all my bones: they look and stare upon me.

Psm 22:18 **They part my garments among them, and cast lots upon my vesture** Heb. לְבוּשׁ @buwsh.

{Psalms 22:18 (GILL)}

Ver. 18. **They part my garments among them, &c.]** Such as died the death of the cross **were crucified naked** {h}, and their clothes were the perquisites of the executioners; there were four soldiers concerned in the crucifixion of Christ, and these parted his garments into four parts, and everyone took his part; **and cast lots on my vesture**; which was a seamless coat, (actually underwear) woven from the top to the bottom; and therefore, not willing to rend it, they cast lots upon it who should have it. All this was exactly fulfilled in Christ, Joh 19:23, 24. In this passage that comes from the only known disciple to be present at the crucifixion, He states: Something that could be worn under the designated garments each soldier was required to wear. This would provide some inner comfort on cold nights in Israel. See Strong's entry 5509 χιτων chiton, below.

Joh 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture <2441> they did cast lots. These things therefore the soldiers did.

And:

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture <2441> did they cast lots.

In the John and Mathew passages above[see also Ge 41:32] comes a theologically significant word that is little understood by us laymen and scholars, alike. It is the word χιτων chiton, as shown below.

5509 χιτων chiton knee-tone' of foreign origin 03801 ,כתנת; ; n m AV-coat 9, garment 1, clothes 1; 11
1) a tunic, **an undergarment, usually worn next to the skin**, a garment, a vestment

Note also:

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him **endured the cross, despising the shame**, and is set down at the right hand of the throne of God. {author: or, beginner}

{In our LORD's day it was a shameful thing to be naked in public! }

Psm 22 cont.

Psm 22:19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

Psm 22:20 Deliver my soul from the sword; my darling from the power of the dog. {my darling: Heb. my only one} {power: Heb. hand}

Psm 22:21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psm 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Psm 22:23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

- Psm 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- Psm 22:25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.
- Psm 22:26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.
- Psm 22:27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
- Psm 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.
- Psm 22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.
- Psm 22:30 A seed shall serve him; it shall be accounted to the Lord for a generation.
- Psm 22:31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. **(it is finished)**
-

2.2.3.2.1.6 The Text Of Isaiah 52:13-53:12.

- Isa 52:13 Behold, **my servant** shall deal prudently, he shall be exalted and extolled, and be very high. {deal...: or, prosper}
- Isa 52:14 As many were astonished^a at thee; his visage was so marred more than any man, and his form more than the sons of men:
- Isa 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.
- Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? {report?: or, doctrine?: Heb. hearing?}
- Isa 53:2 **For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**
- Isa 53:3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.** {we hid...: or, he hid as it were his face from us: Heb. as an hiding of faces from him, or, from us}
- Isa 53:4 **Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**
- Isa 53:5 **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.** {wounded: or, tormented} {stripes: Heb. bruise}
- Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; **and the LORD hath laid on him the iniquity of us all.** {laid...: Heb. made the iniquity of us all to meet on him}
- Isa 53:7 **He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a ewe Lamb before her shearers is dumb, so he openeth not his mouth.**^b
- Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? **for he was cut off out of the land of the living: for the**

^a Bewildered; dazed.

^b A simile taken from animal husbandry. Although before their shearers, a Ram makes all kinds of noise, the Ewe is silent!!

transgression of my people was he stricken. {was he...: Heb. was the stroke upon him}

Isa 53:9 **And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.**
{death: Heb. deaths}

Isa 53:10 **Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.**
{thou...: or, his soul shall make an offering}

Isa 53:11 **He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**

Isa 53:12 **Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**

2.2.3.3 The Texts Of The New Testament

2.2.3.3.1 Our LORD's Resurrection (And Ours).

Now we can begin to see where our Lords resurrection, etc., is mentioned and predicted by Jesus and by His disciples. Here also we find our LORD's prophecy concerning this act of God along with the historical verses that directly bear on this subject. **The Muslim's deny that Jesus died and was raised from the dead, instead they have been taught that Jesus was translated, (like Enoch – pre-flood) even though emanating from one of their 'inspired' prophets Jesus.**

In the following exercise, the Strong Numbers for each word for 'resurrection, rise, etc are used in the text. Also please note the actual Strong entry for each word directly follows **this text**.

386 ἀναστασις anastasis an-as'-tas-is ,n f ; AV-resurrection 39, rising again 1, that should rise 1, raised to life again + 1537 1; 42.

1) a raising up, rising (e.g. from a seat)

2) a rising from the dead

2a) that of Christ

2b) that of all unbelievers at the end of the Millennium Rev 20:11-15

2c) that of believers at the end of this present age. 1 Cor 15:51-58; 1 Th 4:13-18; 2 Th 2:1-3a; Rev 4:1.

2d) that of Many O.T. believers after Jesus Rose from the dead. Mat 27:52-53, Eph 4:8; Ps 68:18a.

2e) that of Tribulation believers and believing O.T. saints. Rev 20:4-6.

450 ἀνίστημι anistemi an-is'-tay-mee; from 303 and 2476; TDNT-1:368,60; v AV-arise 38, rise 19, rise up 16, rise again 13, raise up 11, stand up 8, raise up again 2, misc 5; 112

1) to cause to rise up, raise up

1a) raise up from laying down

- 1b) to raise up from the dead
- 1c) to raise up, cause to be born, to cause to appear, bring forward
- 2) to rise, stand up
 - 2a) of persons lying down, of persons lying on the ground
 - 2b) of persons seated
 - 2c) of those who leave a place to go elsewhere
 - 2c1) of those who prepare themselves for a journey
 - 2d) of the dead
- 3) at arise, appear, stand forth
 - 3a) of kings prophets, priests, leaders of insurgents
 - 3b) of those about to enter into conversation or dispute with anyone, or to undertake some business, or attempt something against others
 - 3c) to rise up against any one

1453 εγειρω egeiro eg-i'-ro; probably akin to the base of 58 (through the idea of collecting one's faculties); TDNT-2:333,195; v; AV-rise 36, raise 28, arise 27, raise up 23, rise up 8, rise again 5, raise again 4, misc 10; 141

- 1) to arouse, cause to rise
 - 1a) to arouse from sleep, to awake
 - 1b) to arouse from the sleep of death, to recall the dead to life
 - 1c) to cause to rise from a seat or bed etc.
 - 1d) to raise (rise) up, produce, cause to appear
 - 1d1) to cause to appear, bring before the public
 - 1d2) to raise (rise) up, stir up, against one
 - 1d3) to raise (rise) up i.e. cause to be born
 - 1d4) of buildings, to raise (rise) up, construct, erect

1454 εγερσις egersis eg'-er-sis from 1453; 195; n f; AV-resurrection 1; 1 (a Hapax Legonomon.)

- 1) A rousing, excitation
- 2) A rising up
- 3) Resurrection from the dead Mat 27:53

Mat 16:21 **From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again <1453> the third day.**

Mat 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again <450> from the dead.

Mat 17:23 **And they shall kill him, and the third day he shall be raised again <1453>.** And they were exceeding sorry.

Mat 20:19 **And shall deliver him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again <450>.**

Mat 22:23 The same day came to him **the Sadducees, which say that there is no resurrection <386>, and asked him,**

Mat 22:31 **But as touching the resurrection <386> of the dead, have ye not read that which was spoken unto you by God, saying,**

- Mat 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.** {See Ex 3:6.}
- Mat 26:32 **But after I am risen again <1453>, I will go before you into Galilee.**
-
- Mat 27:52 And the graves were opened; and **many bodies of the saints which slept arose <1453>**,
- Mat 27:53 **And came out of the graves after His resurrection<1454>**, and went into the holy city, and appeared unto many. See Figure 2.03.
- Mat 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again <1453>**.
- Mat 27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, **He is risen <1453> from the dead:** so the last error shall be worse than the first.
- Mat 28:6 **He is not here: for He is risen <1453>, as He said. Come, see the place where the Lord lay.**
- Mat 28:7 And **go quickly, and tell his disciples that he is risen <1453> from the dead; and, behold, he goeth before you into Galilee; there shall ye see Him:** lo, I {an angel from the Lord} have told you.
- Mr 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again <450>.
- Mr 9:9 And as they came down from the mountain, He charged them {i.e., His disciples} that they should tell no man what things they had seen, **till the Son of man were risen <450> from the dead.**
- Mr 9:10 And they kept that saying with themselves, **questioning one with another what the rising <450> from the dead should mean.**
- Mr 9:31 For **He taught His disciples**, and said unto them, The Son of man is delivered into the hands of men, and **they shall kill Him; and after that He is killed, He shall rise <450> the third day.**
- Mr 10:34 **And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again <450>**.
- Mr 12:26 And as touching the dead, that they rise <1453>: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**
- Mr 14:28 But **after that I am risen <1453>, I will go before you into Galilee.**
- Mr 16:6 And he saith unto them, Be not affrighted: **Ye seek Jesus of Nazareth, which was crucified: he is risen <1453>; He is not here: behold the place where they laid him.**
- Mr 16:9 Now **when Jesus was risen <450> early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.**
- Mr 16:14 Afterward He appeared unto the eleven as they sat at meat, and **upbraided them with their unbelief and hardness of heart, because they**

believed not them which had seen him after He was risen <1453>. {at meat: or, together}

Lu 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again <386> of many in Israel; and for a sign which shall be spoken against;

Let's See Another Example Of The LORDSHIP Of Jesus The Messiah.

Lu 5:23 Whether is easier, to say, **Thy sins be forgiven thee; or to say, Rise up <1453> and walk?**

Lu 5:24 **But that ye may know that the Son of man hath power upon earth to forgive sins,** (he said unto the sick of the palsy,) **I say unto thee, Arise <1453>, and take up thy couch, and go into thine house.**

Lu 7:22 **Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised <1453> {Like Lazarus – NOT Resurrected – Lazareth probably died again}, to the poor the gospel is preached.**

Lu 9:22 Saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised <1453> the third day.**

Lu 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection <386> of the just.

Lu 16:31 And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose <450> from the dead.**

Lu 18:33 And **they shall scourge Him, and put him to death: and the third day He shall rise again <450>**.

Lu 24:6 {Two 'men' in white shining garments are speaking to His disciples.} **He is not here, but is risen <1453>: remember how He spake unto you when He was yet in Galilee,**

Lu 24:7 Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again <450>**.

Lu 24:34 {Two men traveling, the same day as the LORD's resurrection, from Jerusalem to a village called Emmaus, vs. 13} Saying, **The Lord is risen <1453> indeed, and hath appeared to Simon.**

Lu 24:46 {Two men traveling, the same day as the LORD's resurrection, from Jerusalem to a village called Emmaus, vs. 13} And {The LORD Jesus} said unto them, **Thus it is written {(γεγραπται). Perfect Passive Indicative of γραφοω; It has been, and stands written! Ps 22:1-31 Isa 50:6 53:2-12}, and thus it behoved Christ to suffer, and to rise <450> from the dead the third day:**

Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days **I will raise <1453> it up <1453>**.

Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and **wilt <1453> thou rear <1453> it up <1453> in three days?**

- Joh 2:22 **When therefore he was risen <1453> from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.**
- Joh 5:21 For as the Father raiseth up <1453> the dead, and quickeneth them; even so the Son quickeneth whom he will.
- Joh 5:29 And shall come forth; they that have done good (*Grk. ἀγαθὰ; <18> {A-APN} the good that only God can do through Holy Spirit control; a fruit of the Spirit*), unto the resurrection <386> of life; and they that have done evil, unto the resurrection <386> of damnation.
- Joh 6:39 **And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but (I) shall raise <450> it up again <450> at the last day.**
- Joh 6:40 **And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I shall raise <450> him up <450> at the last day.**
- Joh 6:44 **No man can come to me, except the Father which hath sent me draw him: and I shall raise <450> him up <450> at the last day.**
- Joh 6:54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I shall raise <450> him up <450> at the last day. {To properly interpret this verse you'll have to know the context⁴}**
- Joh 11:25 **Jesus said unto her, I am the resurrection <386>, and the life: he that believeth in Me, though he were dead, yet shall he live:**
- Joh 11:26 **And whosoever liveth and believeth in me shall never die. Believest thou this?**
- Joh 11:27 **She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.**
- Joh 20:9 For as yet they knew not the scripture⁵, that **He must rise again <450> from the dead.**
- Joh 21:14 This is now **the third time that Jesus shewed himself to his disciples, after that he was risen <1453> from the dead.**
- Ac 1:22 **Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection <386>.{Interestingly enough, the new apostle the eleven chose was not God's choice. God had to do it – See bActs 9:1-20}**
- Ac 2:24 Whom **God hath raised up <450>**, having loosed the pains of death: because it was not possible that he should be holden of it.
- Ac 2:30 Therefore being a prophet {i.e. David}, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up <450> Christ to sit on his throne;
- Ac 2:31 **He seeing this before spake of the resurrection <386> of Christ, that his soul was not left in hell, neither his flesh did see corruption.**
- Ac 2:32 **This Jesus hath <450> God raised up <450>**, whereof we all are witnesses.
- Ac 3:15 **And killed the Prince of life, whom God hath raised <1453> from the dead; whereof we are witnesses.** {Prince: or, Author}

- Ac 3:22 For Moses truly said unto the fathers, **A prophet shall <450> the Lord your God raise up <450> unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.**
- Ac 3:26 Unto you first **God, having raised up <450> his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.
- Ac 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection <386> from the dead.**
- Ac 4:10 Be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised <1453> from the dead**, even by Him doth this man stand here before you whole.
- Ac 4:33 And with great power gave the apostles (Not disciples of Allah) witness of the resurrection <386> of the Lord Jesus: and great grace was upon them all.**
- Ac 5:30 **The God of our fathers raised up <1453> Jesus, whom ye slew and hanged on a tree<3586>.**
- Ac 7:37 This is that Moses, which said unto the children of Israel, A prophet shall <450> the Lord your God raise up <450> unto you of your brethren, like unto me; him shall ye hear. {like...: or, as myself}
- Ac 9:20 And straightway he {The Apostle to the Gentiles, Saul renamed Paul} preached Christ in the synagogues, that **He is the Son of God.**
- Ac 10:40 **Him God raised up <1453> the third day, and shewed Him openly;**
- Ac 13:30 **But God raised <1453> Him from the dead:**
- Ac 13:33 **God hath fulfilled the same unto us their children, in that He hath raised up <450> Jesus again <450>; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.**
- Ac 13:34 **And as concerning that he raised <450> him up <450> from the dead**, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. {mercies: Gr. holy, or just things: which word the Septuagint in many places, uses for that which is in the Hebrew, mercies}
- Ac 13:37 But **He, whom God raised again <1453>, saw no corruption.**
- Ac 17:3 Opening and alleging, that **Christ must needs have suffered, and risen again <450> from the dead;** and that **this Jesus, whom I preach unto you, is Christ.** {whom...: or, whom, said he, I preach}
- Ac 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them **Jesus, and the resurrection <386>**. {babblers: or, base fellows} {They evidently thought that <450> *ανιστημι*: to cause to raise from the dead; was a new god}
- Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, **in that He hath raised <450> Him from the dead.** {hath given...: or, offered faith}

- Ac 17:32 And **when they heard of the resurrection <386> of the dead**, some mocked: and others said, We will hear thee again of this matter.
- Ac 23:6 But when **Paul perceived** that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: **of the hope and resurrection <386> of the dead I am called in question.**
- Ac 23:8 For **the Sadducees say that there is no resurrection <386>**, neither **angel**, nor **spirit**: but **the Pharisees confess both.**
- Ac 24:15 And have hope toward God, which they themselves also allow, **that there shall be a resurrection <386> of the dead, both of the just and unjust.**
- Ac 24:21 Except it be for this one voice, that **I cried standing among them, Touching the resurrection <386> of the dead I am called in question by you this day.**
- Ac 26:8 Why should it be thought a thing incredible with you, **that God should raise <1453> the dead?**
- Ac 26:23 **That Christ should suffer, and that he should be the first that should rise <386> from the dead, and should shew light unto the people, and to the Gentiles.**
- Ro 1:4 And declared to be the **Son of God with power, according to the Spirit of Holiness, by the resurrection <386> from the dead:** {declared: Gr. determined}
- Ro 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up <1453> Jesus our Lord from the dead;
- Ro 4:25 **Who was delivered for our offences, and was raised again <1453> for our justification.**
- Ro 6:4 Therefore we are buried with him by baptism into death: that **like as Christ was raised up <1453> from the dead by the glory of the Father,** even so we also should walk in newness of life.
- Ro 6:5 For if we have been planted together in the likeness of his death, **we shall be also in the likeness of his resurrection <386>:**{See also 1 Cor 15:51-58.}
- Ro 6:9 Knowing that **Christ being raised <1453> from the dead** dieth no more; death hath no more dominion over Him.
- Ro 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to **Him who is raised <1453> from the dead**, that we should bring forth fruit unto God.
- Ro 8:11 But ~~if~~ since {1st class conditional clause} **the Spirit of Him that raised up <1453> Jesus from the dead dwell in you, he that raised up <1453> Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.** {by: or, because of}
- Ro 8:34 Who is he that condemneth? **It is Christ that died, yea rather, that is risen again <1453>, who is even at the right hand of God, who also maketh intercession for us.**

Ro 10:9 That if {3rd class conditional clause} thou shalt confess with thy mouth the Jesus as Jehovah{LORD. 6156 times in the LXX, the Hebrew Tetragrammeton יהוה, is translated Κοριος: LORD. Rom Chptrs 9-11 are addressed to Jews. For a Jew to confess Jesus is Jehovah meant he/she might be killed and would certainly be given a funeral by his/her family.} and shalt believe in thine heart that God hath raised <1453> him from the dead, thou shalt be saved.

1Co 6:14 And God hath <1453> both raised up <1453> the Lord, and will also raise up us by his own power.

2.2.3.3.1.1 The Apostle Paul's Gospel Defined.

This passage is the only place in the N.T. Where the Gospel is defined! i.e., He declares the Gospel. 1 Co 15:1-58.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, ~~if~~ since {1st class condition} ye are keeping in memory what I preached unto you, unless ye have believed in vain {an empty profession Grk. Εικη; Adv., i.e., somehow the Person and Work of The Lord Jesus The Messiah was either not understood or believed}.

Or:

{2 Though which even you having been saved, since (1st class) you are keeping in mind, the Word by which you were Evangelized, by me." + 1st Class - EXC - "unless/except you have believed in vain.^{ab} Ref. 1Co 15:12 for this 'empty gospel.' Ref., 2Co 04:03-06, and 2Co 11:04 for the 'empty' minds! See DM sections 216. and 217.}

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that He was buried, and that He rose <1453> again the third day according to the scriptures:

1Co 15:5 And that He was seen of Cephas, then of the twelve:

1Co 15:6 After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Co 15:7 After that, He was seen of James; then of all the apostles.

1Co 15:8 And last of all He was seen of me also, as of one born out of due time.

{one...: or, an abortive}

1Co 15:9 For I {Paul the Apostle} am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

1Co 15:12 Now ~~if~~ since {1st class conditional clause} Christ be preached that He rose from the dead, how say some among you that there is no resurrection <386> of the dead?

1Co 15:13 But ~~if~~ since {1st Class – assumed true for arguments sake. The question suggests a positive response. Yes, He is risen!} there be no resurrection <386> of the dead, then is Christ is not risen:

^a : Adv.; here, vainly, fruitlessly, to no purpose. Here it may be the idea of an empty, misunderstood, or deficient Gospel. So Paul (The Holy Spirit) lays down a written text of the Gospel. How to obtain eternal life! Many "christians" and cultists have been convinced by an "empty gospel."

^b ATRWP adds: "Condition of first class, unless in fact ye did believe to no purpose (εικη, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection."

- 1Co 15:14 And ~~if~~ since *{1st Class – assumed true for arguments sake}* Christ be not risen, then is our preaching vain, and your faith is also vain.
- 1Co 15:15 Yea, and **we are found false witnesses of God; because we have testified of God that He raised up <1453> Christ:** whom He raised <1453> not up <1453>, ~~if so be~~ since it is *{1st Class – assumed true for arguments sake}* that the dead rise <1453> not.
- 1Co 15:16 For ~~if~~ since *{1st Class – assumed true for arguments sake}* the dead rise <1453> not, **then Christ is not raised <1453>:**
- 1Co 15:17 And if *{1st Class – assumed true for arguments sake}* Christ be not raised <1453>, your faith is vain; ye are yet in your sins.
- 1Co 15:20 But **now is Christ risen <1453> from the dead, and become the firstfruits of them that slept.**
- 1Co 15:21 **For since by man *{by The first Adam}* came death, by man *{Jesus – The Last Adam}* came also the resurrection <386> from the dead.**
- 1Co 15:29 Else what shall they do which are baptized for the dead, if *{2nd class condition since it's not true- continuation of the original argument – There is no resurrection. For the reason this verse is in this section, see⁶}* the dead rise <1453> not at all? why are they then baptized for the dead? *{This is a classic case of how Paul used common ground, with the folks who didn't believe in the resurrection from the dead, but who were baptized for the dead (BFTD). The BFTD brings the logical conclusion either: 1. if the dead rise not then your BFTD is ridiculous and has no meaning. Or: 2. If the dead rise, why don't you believe it? Not that BFTD has any meaning or usefulness.}*
- 1Co 15:32 ~~if~~ Since *{1st class condition}* after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise <1453> not? let us eat and drink; for to morrow we die. *{after...: or, to speak after the manner of men}*
- 1Co 15:35 But some man will say, How are <1453> the dead raised up <1453>? and with what body do they come?
- 1Co 15:42 **So also is the *{our: note; We as sons of Adam were/are corrupt. He as the Sinless Son of God was not corrupt.}* resurrection <386> of the dead. It is sown in corruption; it is raised <1453> in incorruption:**
- 1Co 15:43 It is sown in dishonour; **it is raised <1453> in glory:** it is sown in weakness; **it is raised <1453> in power:**
- 1Co 15:44 It is sown a natural body; **it is raised <1453> a spiritual body.** There is a natural body, and there is a spiritual body.
- 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the **dead shall be raised <1453> incorruptible, and we shall be changed.** *{Notice: He is coming again. This is the Hope and comfort of the Church; 1 Thes 4:12-18, 2 Thes 2:1-3a.}*
-
- 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, **but in God which raiseth the dead:** *{Note: only God raises the dead! See above, Lu 5:23-24; Joh 2:19, 5:21, 6:39, 40, 44, 54.}*
- 2Co 4:14 Knowing that **He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.**
- 2Co 5:15 And that He died for all, that they which live should not henceforth live unto themselves, but unto **Him which died for them, and rose again.**

- Ga 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and **God the Father, who raised Him from the dead;**)
- Eph 1:20 Which **He wrought in Christ**, when **He raised Him from the dead**, and **set Him at His own right hand in the heavenly places**,
- Php 3:10 That I may know him, and **the power of His resurrection**, and the fellowship of His sufferings, being made conformable unto His death;
- Col 2:12 Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of **God, who hath raised Him from the dead**.
- 1Th 1:10 **And to wait for His Son from heaven, whom He raised from the dead, even Jesus**, which delivered us from the wrath to come.
- 1Th 4:14 For ~~if~~ since {1st Class condition - If you don't believe this, YOU'RE UNSAVED, and in a LOST condition.} we believe that **Jesus died and rose again**, even so them also which sleep in Jesus will God bring with Him.
- 1Th 4:16 For **the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trumpet of God: and **the dead in Christ shall rise first**:
- 2Ti 2:8 Remember that **Jesus Christ of the seed of David was raised from the dead according to my gospel**:
- Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of **resurrection of the dead**, and of eternal judgment.
- Heb 11:19 {The example of Abraham from Gen 22:1-19} Accounting that God was able to raise him {Isaac} up, **even from the dead; from whence also he received him in a figure. {this figure of speech is called a type, Grk τυπος, where the anti-type Greek αντιτυπος, is Christ Jesus.}**
- 1Pe 1:3 **Blessed be the God and Father of our Lord Jesus Christ**, which according to his abundant mercy hath begotten us again unto a lively hope **by the resurrection of Jesus Christ from the dead**, {abundant: Gr. much}

{Note below: Peter's Gospel Includes the person and work of our LORD Jesus, The Messiah including Redemption through His Blood, His Resurrection, NOT H2O baptism, but the answer of a good conscience toward God, **publicly**. Like Rom 10:9-11. Note also that H2O baptism is the outward profession of one who already IS SAVED – No Infant Baptism. It's meaningless but it shows a complete disregard of God and His Word! A baby's dedication of that soul by the parents may be done so that the parents agree to raise up that child in the nurture and admonition of the Lord. This **pretentious act** is unnecessary since all believing parents should be and are commanded to perform this task. Eph 6:4 *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*}

- 1Pe 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*
- 1Pe 1:19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

1Pe 1:21 Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

*1Pe 3:21 The like **figure** whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. {Born once, Die twice; Born twice, Die Once! Or if we are alive at the Rapture (1 Thes 4:13-18) never die! Therefore, we should eagerly watch and wait for the appearing of our LORD Jesus.}

Joh 6:39 And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but (I) shall raise it up again at the last day.

Joh 6:40 And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I shall raise him up at the last day.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I shall raise him up at the last day.

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I shall raise him up at the last day. {To properly interpret this verse you'll have to know the context. Please see Endnote 4}

Joh 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Ac 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Ac 13:33 God hath fulfilled the same unto us their children; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Ro 1:4 And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead: {declared: Gr. determined}

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, {abundant: Gr. much}

2.3 A Description Of The Trinity With Regard To Functionality.

{K. Dayton Hartman II, in his article “Answering Muslim Objections To The Trinity”, has suggested:}

“When describing the Trinity in philosophical terms, one may inadvertently insist upon three divine beings; however, if this insistence occurs, it does so in direct opposition to the historical doctrine of the Trinity.⁷ Simply stated, the orthodox doctrine of the Trinity depicts God as three persons, yet a single divine essence.⁸ According to Richard Swinburne, the existence of three divine persons is plausible.⁹ This does not mean, however, that three necessary beings or separate individuals exist.¹⁰ Instead, the possibility remains for more than one divine person to exist, providing that their generation is found within one another.¹¹ More than one omnipotent person cannot exist unless omnipotence is grounded within a mechanism distinguishing a hierarchy.¹² **That proposed mechanism is God’s essence.** From within the essence appear the functional titles of the Trinity. **The Father is eternally in the role of Father**, not because of any advantage in deity over the other persons of the Trinity, but **rather in His functional role. Likewise, the Son and the Spirit take their names as a result of their functional activity.** This means that, while there is functional subordination within the Trinity, there is **no ontological¹³ subordination^{a 14,}**

2.3.1 The Functionality Of The Trinity In Provision Of The Spirituals.

This Functionality may be easily understood by observation of the meting out of Spiritual Gifts in

1 Cor 12:1-11. The Bible indicates that each believer has his/her own set of spiritual gifts.

This passage also indicates:

1. **These gifts are bestowed Sovereignly by the Holy Spirit (vs 4 & 11).**
2. **The Lord Jesus assigns the place of ministry (vs 5).**
3. **God the Father turns on the energy for the ministry of those gifts (vs 6).**

Right here it should be clearly understood that 1 Cor 12 is the beginning of the longest single passage on the spirituals (1 Cor 12-14) and their regulation, in the New Testament. It is important that we realize the word gifts found in 1 Cor 12:1 of the KJV of the Bible does not appear in the Greek text. Rather the word that appears is the Plural Articular Greek word for spirituals: (των πνευματικων). This expression might be better translated "spirituals" or "**spiritual things**". In the near context, chapter 12, Paul explains **spiritual gifts** while in chapter 13, he discusses the superiority of **spiritual fruit**. Finally, in chapter 14 he discusses **the regulation of these spirituals in the local Church.**

He is very concerned that this local Church in Corinth understands that the spirituals are broken down into two major categories; gifts and fruit. Whatever our spiritual fruit might be at this time, if we don't have the gift of pastor/teacher we should not thrust ourselves out into this ministry.^b

^a Subordinationism is a doctrine in Christian theology which holds that the Son and the Holy Spirit are subordinate to God the Father in nature and being. **Subordinationism, in its various forms, was an Early Arian [Christian?] doctrine until the mid 4th century, when the Arian controversy was finally settled,** after many decades of debates, with the formulation of the doctrine of Trinity.

^b **THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.**

There are those in the Christian population that have decision making capabilities that might take us up on our request to be put to work! They, like us, may not have appropriate gift(s) (vs 8-10) of discernment. Every Christian should be walking by means of the Spirit (Spirituality). However, not every Christian has the Spiritual gift of Pastor/Teacher! Notice that God draws a careful distinction in His Word between Fruit of the Spirit, Gifts of the Spirit, and Offices in the local Church (I Tim 3:1-15), within the body of Christ. Alexander Hay ¹⁵ points out some of the weaknesses of the modern pastorate on pages 288-299, and states its underlying cause. **"There lacks in the church of today - in its structure, its services and its ministry - the practical recognition of the priesthood of all believers. The participation of all the members in the ministry through the gifts of the Spirit {UNFORTUNATELY} is not permitted."**

2.3.2 The Activity Of The Triune God In The Creation Account.

Additionally and more Importantly, The Triune God was functionally present for "THE CREATION ACCOUNT of Gen 1-2.

L.S. Chafer adds:

"Under Theology Proper, when the discussion centered on the trinitarian mode of the existence of Deity, the Old Testament is the record concerning one God with little recognition of Three Persons, while the New Testament is the record concerning the character and achievements of the Three Persons with little recognition of their essential unity. No Jew of the early days or any student of either this or past generations could miss the significance of the plural form of the name *Elohim*. As **Dr. Griffith Thomas has pointed out**, when quoted above, it was not the purpose of God to unfold at the beginning all that was latent in the doctrine of the Trinity. In this revelation as in many others there is "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28) . **Thus the essential revelation respecting God begins with the intimation which the plural form of *Elohim* presents.** Without assigning a reason for rejecting this ancient belief that the name *Elohim* implies the Trinity and discovering any other reason for this plural ending that is worthy of the theme, modern theologians have sought to avoid the recognition of the Trinity to be seen in this one name *Elohim*. It is commonly accepted that the name *Jehovah*, being singular, is a representation of the unity in the Godhead. It is written, "Jehovah our God [*Elohim*] is one Jehovah" (Dent 6 :4, R.V.) . However, in Genesis 11:6-9 it is recorded that Jehovah Himself said, "Let us go down, and there confound their language." As usual when great transformations are to be wrought, indeed, the accomplishment is secured by the Three Persons; that is, each may be accredited separately with doing what is done. Thus, while each Person is at different times and places in Scripture said to have created things that exist, the wise man has said,

"Remember now thy Creators {Heb. בְּיָדֵי יְהוָה: Noun F Pl with with the 3PMS suffix} in the days of thy youth" (Eccl. 12:1 Written by another Islamic prophet – King Solomon.). **The plural *Creators* is harmonious with the whole revelation of the Bible regarding creation.**

Another recognition of plurality within the Godhead, as set forth in the Old Testament, is found in the **threefold ascription of worship uttered by the heavenly beings and recorded in Isaiah 6:3: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory"** (R.V.) . After Isaiah had testified, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, Jehovah of hosts,**" and the

prophet's lips had been cleansed with a live coal from off the altar, **it is then that Jehovah inquired: "Whom shall I send, and who will go for us?"** The singular *Jehovah* is thus again coupled with the Father and of the Son. Further evidence of the personality of the Holy Spirit, as displayed in his attributes, will be adduced when we 'come to discourse on his Godhead. The sublime facts recorded in connection with the Redeemer's baptism are striking evidences of the distinction and personality of each of the Glorious Three. **When our Lord condescended to receive this ordinance at the hands of John The Baptist (another prophet of Islam), the heavens were opened, and the Holy Spirit descended like a Dove and abode upon him, and a voice proceeded from the parted sky, saying, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:10, 11).** Here was a visible and oracular demonstration of the distinction and personality of each of the Glorious Three. There was here the presence of the Incarnate Son, submitting to the rite of baptism; the presence of the Holy Spirit, descending in the form of a Dove, and tilling his humanity with consecrating power; and the presence of the Father, bearing witness to his incarnation, and proclaiming his own complacency. **The Father, therefore, is not the Son, the Son is not the Father, and the Holy Spirit is distinct from both; the distinction, therefore, is real, not nominal ; personal, not official.** This grand display of the Three Persons in the Saviour's baptism, is a practical illustration of the distinction and personalities intended in the formula of our *own* baptism, and it shivers both the Sabellian and the Unitarian heresy into a thousand fragments.

Another erroneous theory is that of the Tritheist, who maintains that there are not simply three personalities, but three separate and independent Beings; or, in other words, three Gods instead of One. It is no small homage to truth when it is assailed by sentiments directly opposite to each other; for in their opposition they mutually destroy each other; and in destroying each other they support the doctrine which is true. **The Unitarian and Sabellian maintain the Divine Unity, but deny the Trinity;** the Tritheist maintains, on the contrary, the Trinity is so evident, that he denies the Divine Unity, and asserts the existence of three Gods. The whole truth is held by neither party, but a portion of truth is held by both. The errors of each lie in what each denies, and the truth in what each maintains. The Scriptures maintain as clearly that God is One, in one sense, as they do; that he is Three in another sense *{Essense}*; and as they maintain both, both must be true; and as all truths must harmonize, there is a sense in which a trinity is compatible with unity. Hence that doctrine alone is orthodox which denies neither the one nor the other, but combines and harmonizes both; which recognizes the Father, the Son, and the Holy Spirit as really and personally distinct, yet essentially united. This is the Trinitarian doctrine, which maintains a plurality, not of names only, but of persons having distinct consciousness, **with mutual participation of the same attributes and essence.**- 5th ed., pp. 67-73 ”

In the baptismal formula, spoken by God the Son, **the three names are listed as one,** namely:

Mat 28:19 Go ye therefore, and make disciples of all the nations, baptizing them into **the name** of the Father and of the Son and of the Holy Spirit:

εις <1519> {PREP} **το <3588> {T-ASN} ονομα <3686> {N-ASN}** του <3588> {T-GSM} πατρος <3962> {N-GSM} και <2532> {CONJ} του <3588> {T-GSM} υιου <5207> {N-GSM} και <2532> {CONJ} του <3588> {T-GSN} αγιου <40> {A-GSN} πνευματος <4151> {N-GSN}

These three persons are one in essence! See Section 2.1 6.

Notice please, that **this name sequence to the one true God is stated by none other than that individual who according to Islamic teaching is ‘the inspired prophet Jesus (Issa/Isa)’; and who according to the Hebrew Bible is the angel of Jehovah, Jehovah of the N.T., the co-creator and sustainer of the whole creation of God (Jo 1:3; Eph 3:9; Col 1:16-17); The LORD Jesus, The Son-Of-God, The WORD Of God, The Messiah.**

2.3.2.1 In the Hebrew Old Testament: The Spirit of The LORD (Jehovah)

Jud 3:10 And **the Spirit of Jehovah** came upon him, and he judged Israel; and he went out to war, and Jehovah delivered Cushan-rishathaim king of {1} Mesopotamia into his hand: and his hand prevailed against Cushan-rishathaim. {1} Heb Aram}

Jud 6:34 But **the Spirit of Jehovah** {1} came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. {1} Heb clothed itself with}

Jud 11:29 ¶Then **the Spirit of Jehovah** came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Jud 13:25 And **the Spirit of Jehovah** began to move him in {1} Mahaneh-dan, between Zorah and Eshtaol. {{1} That is The camp of Dan}

Jud 14:6 And **the Spirit of Jehovah** came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done.

Jud 14:19 And **the Spirit of Jehovah** came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their {1} spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father’s house. {{1} Or apparel}

Jud 15:14 When he came unto Lehi, the Philistines shouted as they met him: and **the Spirit of Jehovah** came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands {1} dropped from off his hands. {{1} Heb were melted}

1Sa 10:6 and **the Spirit of Jehovah** will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

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

1Sa 16:14 Now **the Spirit of Jehovah** departed from Saul, and an evil spirit from Jehovah {1} troubled him. {{1} Or terrified}

2Sa 23:2 **The Spirit of Jehovah** spake {1} by me, And his word was upon my tongue. {{1} Or in}

1Ki 18:12 And it will come to pass, as soon as I am gone from thee, that **the Spirit of Jehovah will carry thee whither I know not**; and so when I come and tell Ahab, and he cannot find thee, he will slay me: but I thy servant fear Jehovah from my youth.

- 1Ki 22:24 Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went **the Spirit of Jehovah** from me to speak unto thee?
- 2Ki 2:16 And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest **the Spirit of Jehovah** hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.
- 2Ch 18:23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went **the Spirit of Jehovah** from me to speak unto thee?
- 2Ch 20:14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came **the Spirit of Jehovah** in the midst of the assembly;
- Isa 11:2 And **the Spirit of Jehovah** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.
- Isa 40:7 The grass withereth, the flower fadeth, because **the breath of Jehovah** bloweth upon it; surely the people is grass.
- Isa 40:13 Who hath {1} directed **the Spirit of Jehovah**, or being his counsellor hath taught him? {1} Or meted out?
- Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, **the Spirit of the LORD shall lift up a standard against him.**
- Isa 61:1 **The Spirit of the Lord (Adoni) Jehovah** (Heb. רִיחַ אֲדֹנָי יְהוָה) is upon me; because **Jehovah hath anointed me to preach good tidings unto the meek;** he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- Isa 61:2 To proclaim the year of the LORD'S good pleasure, Quoted by The Lord Jesus at the Synagogue in Nazareth (Lk 4:17-19).
- Isa 63:14 As a beast goeth down into the valley, **the Spirit of the LORD caused him to rest:** so didst thou lead thy people, to make thyself a glorious name.
- Eze 11:5 And **the Spirit of the LORD fell upon me,** and said unto me, **Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.** {The God is omniscient
- Eze 37:1 The *hand of the LORD was upon me,* and **carried me out in the Spirit of the LORD,** and set me down in the midst of the valley which was full of bones,
- Mic 2:7 O thou that art named the house of Jacob, **is the Spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?**
- Mic 3:8 But truly **I am full of power by the Spirit of the LORD,** and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

2.3.2.2 In the Greek New Testament: The Spirit of The LORD (Kurios)

Lu 4:17-19 (Kurios) with Isa 61:1-2a (Jehovah).

Ac 5:9 The Spirit of the LORD **can be Tempted**

Ac 8:39 After baptizing the Ethiopian Eunuch, **The Spirit of the LORD** ἀρπαζω harpazo: **caught up** Phillip so that the eunuch saw him no more.

2Co 3:17 Now **the LORD is that Spirit**: and **where the Spirit of the LORD is, there is liberty**.

2Co 3:18 But **we all**, with open face beholding as in a glass (Probably The Scriptures)**the glory of the LORD, are changed into the same image from glory to glory, even as by the Spirit of the LORD (or by The LORD The Spirit.^a)**

{By being an avid reader and student of Scripture see what results!}

Notice the work of the Holy Spirit during this dispensation. Although good Greek demands concord (agreement) between the Proper Name and the gender of a pronoun that stands for that name, The Theology [Pneumatology] of the Holy Spirit, The Greek text often conflicts purposely so that the Holy Spirit is often expressed by the Masculine Pronoun (He, Him).

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter (Grk. παρακλητος noun Masculine)** will not come unto you; but if I depart, **I will send Him unto you.**

Joh 16:8 And **when He is come**, He will reprove the world of **sin**, and of **righteousness**, and of **judgment**: {reprove: or, convince}

Joh 16:9 **Of sin, because they believe not on Me;**

Joh 16:10 **Of righteousness, because I go to my Father, and ye see Me no more;**

Joh 16:11 **Of judgment, because the prince of this world has been judged.**

2.3.2.3 The Plural Of Majesty.

Notice the 3PMPL of Majesty In The Name For God – Elohim: **אֱלֹהִים**. Gen 1:1. But is that all?

2.3.2.4 The Uses Of The First Person Masculine Plural Pronoun When God Refers to Himself.

Notice The 1Pers. MPL. “Us” in Gen 1:26 Also the Ablative 1PMPL “from Us” in Gen 3:22 along with the Cardinal number word for ‘one’ ‘echad used in the Shema of Deut 6:4. This word is used (as here) to denote **one ‘like us’**. It was used in Gen 2:24 They shall be **‘one’ flesh**. (of the same kind of flesh) Notice also Deu 15:7 If there be among

you a needy man, **אֶחָד מֵאֶחָיִךְ one of thy brethren**, . . . Please remember the Hermeneutical principle that **“Words have meaning only in their specific contexts.”**

2.3.2.5 The Person Of The Holy Spirit.

^a A.T. Robertson suggests: Now the Lord is the Spirit (ο δε κυριος το πνευμα εστιν). Some, like E. F. Scott (The Spirit in the N.T.), take κυριος here to be Christ and interpret Paul as denying the personality of the Holy Spirit, identifying Christ and the Holy Spirit. But is not Bernard right here in taking κυριος (Lord) in the same sense here as in #Ex 34:34 (εναντι κυριου, before the Lord), the very passage that Paul is quoting? Certainly, the Holy Spirit is interchangeably called in the N.T. the Spirit of God and the Spirit of Christ (#Ro 8:9). Christ dwells in us by the Holy Spirit, but the language here in #2Co 3:17 should not be pressed unduly (Plummer. See also P. Gardner, The Religious Experience of St. Paul, p. 176f.). Note "the Spirit of the Lord" here.

Notice the Person Of The Holy Spirit Who Hovered, Cherished, and/or Brooded [and possibly fertilizing]^a Piel Participle **above** the Waters in Gen 1:2: **וְרוּחַ אֱלֹהִים**

מְרַחֵף. This is a concept of a person having these attributes. Because the Shema (Deu 6:4) names the triune God with the name of the tetragrammeton

Deu 6:4 Hear, O Israel: the **LORD** our **God**, is one **LORD**.

Or as the Hebrew expresses it:

דְּשָׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

Here **אֶחָד**, the Hebrew cardinal number One, is used for multiples of persons as have been described in Section 3.4.1.2, above. Here it gives the entire God-head the name

יְהוָה: Jehovah; LORD – The Father and Son and Holy Spirit.

We see Him, along with the Father and the Son, also named in the Baptismal formula of Mat 28:19 and in the dispersal of spiritual gifts in 1 Cor 12:4-6.

2.3.2.6 The Person of The Son of God.

Notice the Person of The Son of God Psm 2:7-11; Psm 21-22; Isa 52:13-53:12. The Name given Him (and the two other members of the Trinity; The tetragrammeton **יְהוָה**:

LORD, which occurs compounded first in Gen 2:4 **יְהוָה אֱלֹהִים**. In the LXX, this word or it's abbreviation is translated by the Greek word Kurios 6156 times and in the New testament Kurios is translated LORD and refers to the Word of God, The Son of God, Jesus The Messiah. In the Hebrew Scriptures the name **יְהוָה**: LORD, is used for the Father: Deu 6:4, The Son; Deu 6:4; Psm 24:7-10 with 1 Cor 2:8; Psm 45:6 with Heb 1:1-10; Psm 46:7-11 note-The LORD of Hosts=the God of Jacob; Isa 44:6 with Rev 1:8, 22:12-13, and The Holy Spirit: Deu 6:4; Isa 6:8-11 with Acts 28:25-28; Jer 31:31-34 with Heb 10:15-17.

^a Or as Trapp says "hovered over, and hatched out the creature, as the hen doth her chickens; or as the eagle fluttereth over her young, to provoke them to flight. {#De 32:11} Or as by a like operation, this same Holy Spirit formed the child Jesus in the Virgin's womb, in that wonderful "overshadowing" {#Lu 1:35}.

3.0 A Short Methodology For Presenting The Gospel To Muslims.

HOW TO SHARE CHRIST WITH YOUR MUSLIM FRIENDS

By Jeff Brawner, The Baptist Press Online, Oct 26, 2012

{Editorial comments in Italic text.}

{First, remember we have already covered common ground with examples of how to find a few. Second, remember we must be careful when bringing up certain subject matter. (e.g. Don't start out with "Christ died for our sins according to the Scriptures", until you are asked "how can I make sure I'll go to Paradise", or some other leading statement showing interest, because good Muslims don't believe Isa, Jesus, has yet seen death – he was taken to heaven by Allah, like Enoch. See Sections 1.1.1.0 A Biblical Prelude, and 2.2.3.3.1 Our LORD's Resurrection (And Ours))}

Muslims aren't just people "over there" in the Middle East and parts of Asia. They live in major cities across the U.S. and many smaller towns as well. More are arriving daily and the vast majority want to live quiet lives making a living for their families.

Sharing Christ with people who represent some of the rapidly growing faiths in America (these include Muslims, Hindus and Buddhists) doesn't have to be scary or complicated.

Most people of another faith are quite open to hearing about Christianity. Learning a few simple steps and having conversations with adherents of other faiths about Christ actually is quite simple.

Muslims throughout the world regard Christ as one of their prophets and turn to Him to save them from their sins. *{this statement is NOT true in general, so be careful, Allah is the ONLY ONE, who they believe, can forgive sins. See below.}* At the same time, the pervasiveness of Islam in the news and the seeming fervency of Muslims' beliefs unnecessarily strikes fear in the hearts of some Christians about talking to Muslims about Christ.

{We insert a few of many ayat concerning Allah forgiving sins, for your perusal.}

*Su 3:16 Namely, those who say: "Our Lord! We have indeed believed: Forgive us, then, our sins, and save us from the agony of the Fire";— *{This address is made to Allah according to context. Muslims call Allah, Lord}**

Su 3:31 Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

Su 3:135 And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,—and who can forgive sins except Allah?—and are never obstinate in persisting knowingly in the wrong they have done.

Su 3:147 All that they said was: "Our Lord! Forgive us our sins and anything we may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

Su 3:193 "Our Lord! We have heard the call of one calling us to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous."

Su 4:43 O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,—or in a state of ceremonial impurity except when traveling on the road, until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

Su 4:99 For these, there is hope that Allah will forgive: For Allah doth blot out sins and forgive again and again.

Su 4:116 Allah forgiveth not the sin of joining other gods with Him; but he forgiveth whom He pleaseth other sins than this: One who joins other gods with Allah, hath strayed far, far away from the Right.

Su 4:149 Whether ye publish a good deed or conceal it, or cover evil with pardon, verily Allah doth blot out sins and hath power in the judgment of values.

Su 5:20 Both the Jews and the Christians say: "We are the sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,—of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal of all."

Su 6:6 See they not how many of those before them We did destroy?—generations We had established on the earth, in strength such as We have not given to you—for whom We poured out rain from the skies in abundance, and gave fertile streams flowing beneath their feet: Yet for their sins We destroyed them, and raised in their wake fresh generations to succeed them. {Here we go again the mysterious WE}}

If we follow a few simple rules, we can find a bridge to talk with many Muslims about Christ. In my book, "How to Share Christ with Your Friends of Another Faith," I spell out steps that help build these bridges. None of the plans is complicated.

Each provides a step-by-step blueprint of what to say. With a Muslim friend, for example, consider these four steps toward sharing your faith:

1. **Be-friend a Muslim. A simple act of kindness such as bringing a small gift to a new Muslim neighbor can set the stage for the process of friendship.**
2. **Avoid the urge to be only a friend. Look for opportunities to bring God into your conversation for the purpose of letting your Muslim friend know you are a person of faith. For example, invite a friend out for coffee and then incorporate into the conversation something about how God recently has blessed you personally.**
3. **Look for "spiritual clues" that your new friend is interested in God. If the person mentions any desire to know God, you will know that God must be working in his or her heart. In preparation, for proof that only God draws individuals to Himself, read:**

John 12: 32 And I, if I be lifted up from the earth, will draw all men unto me.

or

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: {reprove: or, convince}

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see Me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

14 He shall glorify me: for He shall receive of mine, and shall shew it unto you.

or:

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}

4 But God, who is rich in mercy, for his great love wherewith he loved us,

- 5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}*
- 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
- 7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- 8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
- 9 *Not of works, lest any man should boast.*
- 10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.}*

4. Take the opportunity to share your faith even if clues don't present themselves.

If you have invested in several visits with your Muslim friend, you have earned {???) the right to share Christ.

For approaching a cultural Muslim who is not fervent in his faith, Wade Akins, an evangelist who has worked in Muslim countries, gives this suggestion:

"My main objective is, as soon as I can, to get this person into the Word of God. I will do this simply by offering a New Testament or Bible. I simply say, 'I have a love gift for you.' Then I watch the facial reaction....My objective simply is to get Muslims to receive God's Word. They may read it at night in secret or openly.

If they react positively ... then I might say, 'May I show you a few verses that explain to you how you may know for sure you will go to Paradise after you die?' If the response is, 'Yes,' then I share with them either the "Good News of Jesus" (previously mentioned) or the following verses that explain the gospel:

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Romans 3:23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained} {remission: or, passing over}

26 To declare, I say, at this time his righteousness: that He might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. {in due time: or, according to the time}

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

10 For since, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth Jesus as Lord (יהוה), and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10 For with the heart man believeth with respect to righteousness; and with the mouth confession is made respect to salvation.

11 For the scripture saith, Whosoever believeth on Him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

13 For whosoever shall call upon the name of the Lord shall be saved.

Or, you might present the Gospel in the only place in Scripture where the Gospel is defined, 1 Cor 15:1-58. Especially vs. 1-8. See Section 2.2.3.3.1.1

The Apostle Paul's Gospel Defined.

Remember: In any encounter, whether your effort to share Christ is successful, is not up to you. God is the one who changes hearts, not us. We just need to watch God do His work.

{But as every Boy Scout learns "BE PREPARED", I recommend Kevlar!}

(Jeff Brawner, "How to share Christ with Your Muslim friends," The Baptist Press Online, Oct 26, 2012)

Finis

A GLOSSARY OF TRANSLITERATED ARABIC WORDS

Transliterated Arabic words in part given by courtesy of Wikipedia.

<i>adab</i>	adab - describes one's behaviour. For example, following the hadith rules is good adab.
<i>adhan</i>	adhan - (call to salah (prayer))
<i>'adl</i>	'adl - justice especially distributive justice: social, economic, political, environmental. Shias regard 'Adl (Justice of God) as the second Pillar of Islam.
<i>Ahlul Bayt</i>	Ahlul Bayt - members of Prophet Muhammad's Household. Also known as the Masumin (infallibles; spiritually pure)
<i>al-aḥkām al-khamsah</i>	The five categories of الأحكام الخمسة (al-aḥkām al-khamsah) or the hierarchy of acts from permitted to non-permitted are: <ol style="list-style-type: none"> 1. واجب / فرض (fard/wājib) - Compulsory duty 2. مستحب (mustahabb) - Recommended 3. مباح (mubāh) - Neutral 4. مكروه (makrūh) - disliked 5. حرام (ḥaram) - Sinful <p>The two types of haraam are:</p> <ol style="list-style-type: none"> 1 Lizatihi: prohibited because of its essence and harm it causes to an individual <ul style="list-style-type: none"> • Adultery, murder, theft 2 Lighairihi: prohibited because of external reasons that are not fundamentally harmful but are associated to something that is prohibited <ul style="list-style-type: none"> • Ill-gotten wealth obtained through sin. Examples include money earned through cheating, stealing, corruption, murder and Interest or any means that involves harm to another human being. Also, a deal or sale during Friday's prayers <u>salāt al-jumu'ah</u>. It is prohibited in Islam for a Muslim to profit from such haraam actions. Any believer who benefits from or lives off wealth obtained through haraam is a sinner. <ul style="list-style-type: none"> • <u>Prayer in a house taken illegally.</u>
<i><u>Al-Baqara</u></i>	al-Baqarah (Arabic: سورة البقرة, <i>Sūratu l-Baqarah</i> , "The Cow") is a name given to the second sura and longest sura in the Qur'an. The surah's name (The Cow) is in reference to the procrastinating of sacrificing a cow by the <u>Israelites</u> after the order of Allah (God). Many of the stories in this chapter are shared to help people understand theological truth. Condemnation of <u>alcoholic beverages</u> and <u>gambling</u> is also first found in the chapter, and it is one of only four chapters in the Qur'an to refer to <u>Christians</u> as <u>Nazarenes</u> instead of the more frequent terms <u>People of the Book</u> or "Helpers of Christ."
<i>Al-Ḥajaru l-Aswad,</i>	"the Black Stone", is located in the Kaaba's eastern corner. This stone is said to be enclosed within the shape of a woman's vagina! Like most false religions-cults of the world, the leader is often one who is sexually deviant and craves power, and does this by proclaiming him/her to be a Prophet of God, using his/her false 'revelations.'
<i>Alhamdulillah</i>	Alhamdulillah - "Praise to God!" Qur'anic exclamation.
<i>Al-Hijr</i>	or Sura Al-Hijr (Arabic: سورة الحجر, <i>Sūratu al-Hijr</i> , "The Stoneland") is the 15th sura of the Qur'an. It has 99 ayat. It is a Makkan sura believed to have been received by Muhammad shortly after the 12th sura (Yusuf), Muhammad's last year in Mecca. Like the other sura of this period it praises God.
<i>al-isra</i>	al-isra - "night journey" of the prophet.
<i>akhirah</i>	akhirah - the afterlife, and accountability for present deeds
<i>alim</i>	alim - "(he) who knows"; a scientist (who knows science) or a theologian (who knows religion); similar to Japanese sensei "teacher"
<i>Al-Kawthar</i>	al-Kawthar (Arabic: سورة الكوثر) ("Abundance") is the 108th <u>sura</u> of the <u>Qur'an</u> , and the shortest. There are several differing opinions as to the circumstances under which it was revealed. According to <u>Ibn Ishaq</u> , it was revealed in <u>Makka</u> , some time before the <u>Isra and Miraj</u> . Note: Tradition has it that <i>al-Kawthar</i> (from a root meaning "the river in paradise") , a <u>word that occurs only once</u> in the Qur'an, is the name of a river in <u>Paradise</u> . On <u>Yaum al-Qiyamah</u> (the <u>Day of Judgement</u>) all of those who truly believe in <u>Allah</u> will

be led to *al-Kawthar* where they will drink only once, and will never hunger or thirst again.

Allah

Spelled Alif, Lam, Lam, Ha: The worshipped god of Islam, who is claimed by Muslims to have been worshipped by all Prophets from Adam to Jesus. As has been shown the Kaaba was previously a pagan worship site where previous to Muhammad was emplaced the pagan the Kaaba Black Stone that Muslim men kiss or at least salute as they go around the Kaaba 7 times, on their Hajj (Pilgrimage). See Text Figure 1.4. Allah - literally "The God" (Allah is thus God in Arabic)

Al-Shabaab or *Al-Shabab* (Arabic: الشباب, "The Youth" or "The Boys"), is an Arabic phrase meaning "the Youth". It may refer to:

- Al-Shabaab (militant group), a Somalia-based cell of the militant Islamist group Al-Qaeda

Leaders

Ahmed Godane (May 2009 – Dec 2010; Dec 2011 –)

Clans/Tribes:

Multi-ethnic^[1]

Headquarters:

Kismayo (22 August 2008 - 29 September 2012)

Barawe

Operating Areas:

Somalia

Ideology:

Sunni Islamism

Salafist jihadism

Anti-Sufism

Strict Sharia

Takfir

Strength:

4,000–6,000 militants

Preceded by:

Islamic Courts Union (ICU)

Allies:

-  al-Qaeda
-  Foreign Mujahedeen

Opponents:

-  Somalia
-  Federal Government
-  Puntland
-  ASWJ
-  Raskamboni movement
-  Ethiopia

- AMISOM
-  Djibouti
-  Burundi
-  Uganda
-  Kenya
-  United States

The Name also includes the following organizations.

- Al-Shabab Club (Manama), a football club in Bahrain
- Al-Shabab SC (Baghdad), a football club in Iraq
- Al-Shabab SC (Al Ahmadi), a football club in Kuwait
- Al-Shabab SC (Seeb), a football club in Oman
- Al Shabab FC (Riyadh), a football club in Saudi Arabia
- Al Shabab Al Arabi Club, a football club in the United Arab Emirates

aqidah

Aqidah (Arabic: عقيدة); known as the entirety of the concept of Iman. "*Aqidah*", was being studied in the medreses as a branch of the Islamic theology. The word of "*Aqidah*" as a concept is not in Qur'an. The definition of "*Aqidah*" by the Islamic theology was mentioned for the subject of faith in the hadith, but not in the Qur'an.

arba'in

arba'in - a Shi'ite religious festival that marks the end of the period of mourning for Imam Husayn

assalamu alaikum

assalamu alaikum - "peace be upon you", the Islamic greeting

awra

awra - the part of a person's body that must be covered before everybody but a spouse. It may also be used to refer to what must be concealed of a woman before non-related men

ayah

ayah (plural ayat) - a sign. More specifically a verse in the Qur'an

'azl

'azl - coitus interruptus, intercourse characterized by withdrawal of the penis before ejaculation

azhan

azhan - See adhan

B

barakah

barakah - a blessing. Also, spiritual wisdom and blessing transmitted from master to pupil

Basmala

Basmala (Arabic: بسملة *basmala*) is an Arabic noun used as a collective name for the whole of the recurring Islamic phrase *b-ismi-llāhi r-rahmāni r-rahīmi*. It is sometimes translated as "In the name of God, the Most Gracious, the Most Merciful". The phrase may also be referred to by its first words, **Bismillah** (Arabic: بسم الله). This phrase is recited before each sura (chapter), except for the ninth (according to others it constitutes the first verse of 113 suras/chapters of the Qur'an), and is used in a number of contexts by Muslims. It is recited several times as part of daily prayers, and is usually the first phrase in the preamble of the constitutions of Islamic countries.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismi-llāhi r-rahmāni r-rahīm

In the name of God, the Most Gracious, the Most Merciful.

Batil

Batil is an Arabic word meaning falsehood, and can be used to describe a nullified or invalid act or contract according to the sharia.

Bid'ah

In Islam, Bid'ah (Arabic: بدعة) refers to any innovations in religious matters. Linguistically the term means "innovation, novelty, heretical doctrine, heresy". In contrast to the English term "innovation", the word bid'ah in Arabic generally carries a negative connotation, however it can also have positive implications. It has also been used in classical Arabic literature (adab) as a form of praise for outstanding compositions of prose and poetry. Any innovations in worldly matters – such as science, medicine and technology – are generally acceptable and encouraged; but bid'ah within the religious practice is generally considered a sin.

C

caliph caliph - literally successor; refers to the successor of the prophet Muhammad, the ruler of the Islamic world

D

dajjal dajjal - the Islamic counterpart to the Antichrist; means "liar"

da'wa da'wa - the call to Islam

dervish dervish - a Sufi ascetic

dhimmi dhimmi - Jews and Christians (and sometimes others whose right to practice their religion is tolerated within an Islamic society, but with lower legal status. Dhimmis are freed from conscription and have to pay less tax than muslim. If they choose to join the army, they are totally freed from the obligation of paying taxes for the rest of their life.

Dhuhr or zuhr **dhuhr** (*uncountable*) in *Islam* The midday prayer. From Arabic ظهر (*zuhr*, "noon"), in صلاة الظهر (*ṣalāt az-ẓuhr*, "noon prayer").

E

Eid ul-Fitr Eid ul-Fitr - a religious festival that marks the end of the fast of Ramadan

F

fajir In the context of Islam, a fajir (Arabic: فاجر; plural fajarah (فجرة)) is a "wicked evil-doer", i.e. a "sinner by action". Compare kafir, a "sinner by disbelief in Allah".

fana fana - sufi term meaning extinction - to die to this life while alive. Having no existence outside of God. A unity with Allah.

Fard *Fard* (Arabic: فرض or *farīdah* (فريضة)) is an Islamic term which denotes a religious duty commanded by Allah (God). The word is also used in Persian, Turkish, and Urdu (spelled *farz*) in the same meaning. *Fard* or its synonym *wājib* (واجب) is one of the five types of Ahkam into which Fiqh categorizes acts of every Muslim. The Hanafi Fiqh however makes a distinction between *Wajib* and *Fard*, the latter being obligatory and the former merely necessary. In Indonesian, *wajib* also means *obligatory*, since the word is derived from Arabic.

Fasiq Fasiq (Arabic: فاسق) is an Arabic term referring to someone who violates Islamic law. As a fasiq is considered unreliable, his testimony is not accepted in Islamic courts.

Fatwā A fatwā (Arabic: فتوى; plural *fatāwā* Arabic: فتاوى) in the Islamic faith is the technical term for the legal judgment or learned interpretation that a qualified jurist or mufti can give on issues pertaining to the Islamic law. In Sunni Islam any fatwā is non-binding, whereas in Shia Islam it could be considered by an individual as binding, depending on his or her relation to the scholar. The person who issues a fatwā is called, in that respect, a Mufti, i.e. an issuer of fatwā, from the verb أفْتَى 'aftā = "he gave a formal legal opinion on". This is not necessarily a formal position since most Muslims argue that anyone trained in Islamic law may give an opinion (fatwā) on its teachings. If a fatwā does not break new ground, then it is simply called a *ruling*.

fiqh fiqh - jurisprudence built around the shariah by custom (al-urf).

fitna fitna - trial or tribulation; originally applied to the initial schism between Sunnis and Shiites, now may refer to a period of disorder before the end of the world or any civil strife.

H

hadith hadith - recorded saying or tradition of the prophet Muhammad validated by isnah; with sira these comprise the sunnah and reveal shariah

Hajj the annual *Hajj* is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God. See Section 1.1.3.5 for picture. Sunnis regard this as the fifth Pillar of Islam

<i>hafiz</i>	hafiz - someone who knows the Quran by heart. Literal translation = memorizer or Protector.
<i>Halāl</i>	Halāl (Arabic: حلال <i>halāl</i> , 'permissible') is a term designating any object or an action which is permissible to use or engage in, according to <u>Islamic law</u> . The term is used to designate food seen as permissible according to <u>Islamic law</u> . The opposite of this word is <u>haraam</u> . Halal foods are foods that Muslims are allowed to eat under Islamic Shari'ah. The criteria specify both what foods are allowed, and how the food must be prepared. The foods addressed are mostly types of meat and animal tissue.
<i>hafiz</i>	hafiz - someone who knows the Quran by heart. Literal translation = memorizer or Protector.
<i>haj or hajj</i>	haj or hajj - pilgrimage to Mecca. Sunnis regard this as the fifth Pillar of Islam
<i>hanif</i>	hanif - the 5 monotheist prophets, namely Prophet Adam, Prophet Abraham/Ibrahim, Prophet Moses/Musa, Prophet Jesus/Isa and Prophet Muhammad.
<i>Haram</i>	Harām (Arabic: حَرَام <i>harām</i>) is an Arabic term meaning <i>sinful</i> . In Islamic Jurisprudence, haraam is used to refer to any act that is forbidden by God, and is one of five الأحكام الخمسة (al-ahkam al-khamsah) that define the morality of human action. It is also the name of the mosque in Makkah where the final celebration of the yearly Hajj is held. Additionally when applied to objects like the Mosque at Makkah al-Masjid al-Haram, it means sacred. Linguistically, the root of the term haraam is used to form a wide range of other terms that have legal implications, such as hariim (a harem) and ihraam (a state of purity). In addition, the same word (haraam) is used in the Quran to denote the sacred nature of the Ka'ba and the areas of Mecca, Medina, and Jerusalem. This category of sacred, holy, and inviolable also includes spouses and university campuses. As such, the legal use of the root ح-ر-م is based on an idea of boundaries between the profane and the sacred, as opposed to prohibitions, as is normally assumed. See al-ahkām al-khamsah Hharam - (with a long a) forbidden. Antonym halal. (with a short a) sanctuary.
<i>Hawzas</i>	Seminaries
<i>hijab</i>	hijab - describes the self-covering of a woman's body for the purposes of modesty and dignity. A woman must conceal her hair and body from the sight of all men except her husband and immediate relatives. However, hijab is more than the thickness of the cloth that covers the body; hijab should be a system of behaviour of modesty and dignity.
<i>Hijra</i>	(Arabic: هِجْرَة <i>hijrah</i>), also Hijrat or Hegira, The "Hijra" is the migration or journey of the Islamic prophet Muhammad and his followers from Mecca to Medina between June 21 and July 2 in 622 AD.
<i>hima</i>	hima - wilderness reserve, protected forest, grazing commons, important to khalifa
<i>hizb</i>	hizb - one half of a juz', or a manzil.
<i>hudna</i>	hudna - cease fire (often temporary)
<i>hudud</i>	hudud - Literally, limits or boundaries. Usually refers to limits placed by God on man; penalties of the Islamic law which are described in the Qur'an
I	
<i>ibadah</i>	ibadah - worship, but not limited to ritual: all expressions of servitude to Allah from pursuit of knowledge living a pious life, helping, charity, humility
<i>ihram</i>	ihram - state of consecration for haj. Includes dress and or prayer.
<i>ijazah</i>	An <i>ijazah</i> (Arabic: الإجازة) is a certificate used primarily by Sunni Muslims to indicate that one has been authorized by a higher authority to transmit a certain subject or text of Islamic knowledge. This usually implies that the student has learned this knowledge through face-to-face interactions "at the feet" of the teacher. The Ijazah was limited to the study of Islamic law (<i>sharia</i>). Philosophy, natural sciences and Islamic theology (<i>kalam</i>) were excluded.
<i>Ijma</i>	Ijmā' (إجماع) is an Arabic term referring to the consensus or agreement of the Muslim community basically on religious issues. Various schools of thought within Islamic jurisprudence may define this consensus to be that of the first generation of Muslims only; or the consensus of the first three generations of Muslims; or the consensus of the jurists and scholars of the Muslim world, or scholarly consensus; or the consensus of all

the Muslim world, both scholars and laymen. In Islamic Law. More generally, political consensus itself.

<i>Ijtihad</i>	<i>Ijtihad</i> (Arabic: اجتهاد <i>ijtihād</i> , "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." As one of the four sources of Sunni law, it is recognized as the decision making process in Islamic law (sharia) through personal effort (jihad), which is completely independent of any school (madhhab) of jurisprudence (fiqh). As opposed to taqlid, it requires a "thorough knowledge of the theology, revealed texts and legal theory (usul al-fiqh); an exceptional capacity for legal reasoning; thorough knowledge of Arabic." By using both the Qu'ran and Hadith as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which considered to be a religious duty for those qualified to conduct it. Thus, a <i>mujtahid</i> is recognized as an Islamic scholar who is competent in interpreting <i>sharia</i> by <i>ijihad</i> . Today, there are many different opinions surrounding the role of <i>ijihad</i> in modern society, and whether or not the "doors of <i>ijihad</i> are closed."
<i>Illah</i>	In Islamic Jurisprudence. The <i>illah</i> is the specific set of circumstances that trigger a certain law into action.
<i>ilm</i>	ilm - all varieties of knowledge, usually a synonym for science
<i>imam</i>	imam - literally leader, e.g. a man who leads a community or leads the prayer; the Shia sect use the term only as a title for one of the twelve God-appointed successors of Prophet Muhammad.
<i>imamah/imamate</i>	imamah/imamate - Successorship of Prophet Muhammad and the leadership of mankind. Shias regard this as the fourth Pillar of Islam.
<i>iman</i>	iman - personal faith.
<i>insha'Allah</i>	insha'Allah - God Willing.
<i>'Ishāq</i>	Isaac: The Promised son of Abraham.
<i>Islam</i>	Islam - "submission to God".
<i>isnadisnad</i>	isnadisnad - chain of transmitters of any given hadith.
<i>isnah</i>	isnah - process of validating the hadith; citation methodology.
<i>isra</i>	isra - the night journey during which Muhammad is said to have visited Heaven. See miraj.
<i>Istifta</i>	In Arabic countries, an opinion poll is called an "istifta", which is a different form of the word <i>Afta</i> .
<i>Istihlal</i>	Istihlal (Arabic: استحلال <i>istiḥlāl</i>) is a term used in Islamic jurisprudence, or fiqh, to refer to the act of regarding some action as permissible, or halaal; the implication is that such a regard is an erroneous and improper distortion of Islamic law. The word "istihlal" is derived as Stem X of the Arabic consonantal root ح-ل-ل meaning "to untie", "to solve", "to dissolve", "to open", "to release", etc. The term "istihlal" came to prominence in the Western news media on 11 March 2005, the first anniversary of the Madrid bombing attacks of 2004, when the Islamic Commission of Spain (La Comisión Islámica de España) issued a fatwa, or religious opinion, denouncing Osama bin Laden and al-Qaeda for engaging in istihlal with respect to the waging of jihad through terrorism, and the killing of women, children, and noncombatants.
<i>Istihsan</i>	Istihsan (استحسان) is an Arabic term for juristic "preference". In its literal sense it means "to consider something good". Muslim scholars may use it to express their preference for particular judgements in Islamic law over other possibilities. It is one of the principles of legal thought underlying personal interpretation or <i>ijihad</i> . A number of disputes existed amongst the classical jurists over this principle with the Hanafite jurists adopting this as a secondary source. Contemporary proponents of liberal movements within Islam have used <i>istihsan</i> and the similar idea of <i>istislah</i> (Arabic for "to deem proper") as ethical principles to favour feminist and reformist interpretations of the Qur'an and Sunnah, thus looking to reform Islamic law.
<i>istislah</i>	istislah - public interest - a source of Islamic Law.
<i>istish-haad</i>	istish-haad - heroic martyrdom.

J

<i>jahiliya</i>	jahiliya - the time of ignorance before Islam was realized. Describes polytheistic religions.
<i>jamia</i>	jamia - "gathering", at university, at a mosque for jumuah prayer, etc.
<i>Jihad</i>	<p>Jihad (English pronunciation: /dʒɪˈhɑːd/; Arabic: جهاد <i>ġihād</i> [dʒiˈhæːd]), an Islamic term, is a religious duty of Muslims. In Arabic, the word <i>jihād</i> translates as a noun meaning "struggle". The word jihad appears in 23 Quranic verses. Within the context of the classical Islam, particularly the Shiahs beliefs, it refers to struggle against those who do not believe in the Islamic God (Allah). However, the word has even wider implications. Jihad means "to struggle in the way of Allah". <i>Jihad</i> appears 41 times in the Quran and frequently in the idiomatic expression "striving in the way of God (<i>al-jihad fi sabil Allah</i>)". A person engaged in jihad is called a <i>mujahid</i>; the plural is mujahideen. Jihad is an important religious duty for Muslims. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status. In Twelver Shi'a Islam, however, Jihad is one of the 10 Practices of the Religion. Ahmadi Muslims consider only defensive jihad to be permissible while rejecting offensive jihad.</p> <p>There are two commonly accepted meanings of jihad: an inner spiritual struggle and an outer physical struggle. The "greater jihad" is the inner struggle by a believer to fulfill his religious duties. This non-violent meaning is stressed by both Muslim and non-Muslim authors. However, there is consensus amongst Islamic scholars that the concept of jihad will always include armed struggle against persecution and oppression.</p> <p>The "lesser jihad" is the physical struggle against the enemies of Islam. This physical struggle can take a violent form or a non-violent form. The proponents of the violent form translate jihad as "holy war", although some Islamic studies scholars disagree. The <i>Dictionary of Islam</i> and British-American orientalist Bernard Lewis both argue jihad has a military meaning in the large majority of cases. Some scholars maintain non-violent ways to struggle against the enemies of Islam. An example of this is written debate, often characterized as "jihad of the pen".</p> <p>According to the BBC, a third meaning of jihad is the struggle to build a good society. In a commentary of the hadith Sahih Muslim, entitled al-Minhaj, the medieval Islamic scholar Yahya ibn Sharaf al-Nawawi stated that "one of the collective duties of the community as a whole (fard kifaya) is to lodge a valid protest, to solve problems of religion, to have knowledge of Divine Law, to command what is right and forbid wrong conduct".</p>
<i>"Lesser Jihad"</i>	"Lesser Jihad": fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. Shias believe that only Prophet Muhammad and the twelve Imams had authority to declare positive jihad of the lesser kind.
<i>"Greater Jihad"</i>	"Greater Jihad": internal struggle for the soul (nafs) against evil, e.g. to overcome the temptation to sleep when it is time to pray the morning prayer is a greater jihad.
<i>jilbab</i>	jilbab - long outer garment.
<i>jinn</i>	jinn – A created angel like being but with like humans a 'free will'. Satan was one of the Jinns. In the Quran Satan refused to bow down to Adam and so fell. According to Islamic teaching Angels have no free will, but always do the will of Allah. Jinns, however, having this free agency have become and are a problem to mortal man.
<i>jumuah</i>	jumuah - Friday prayer.
<i>juz'</i>	A juz' (Arabic: جزء, plural اجزاء <i>ajza'</i> , literally means "part") is one of thirty parts of roughly equal length into which the Qur'an is sometimes divided. This division facilitates recitation of the Qur'an in a month, especially during Ramadan when the entire Qur'an is recited in the Tarawih salat; reciting approximately one juz' a night. A juz' is further divided into two ahzab (groups), and each hizb (group) is in turn subdivided into four quarters, making eight hizb-quarters per juz'. The most commonly referred and memorized juz' is "juz' Amma'," which is the 30th juz' and contains Surahs 78 through 114, most of the shortest suras in the Qur'an. 'Amma is generally taught first to children.

Juz Amma is named after the 1st word of the 1st sura (i.e. sura 78) in that juz. Muslims from South Asia also refer to a juz' as a **para** (paara) or shipaaro/paaro.

K

<i>kafir</i>	kafir - One who refuses to submit to the one true God". Kafirs include polytheists and atheists.
<i>kalam</i>	kalam - Islamic theology.
<i>khalifa</i>	khalifa - Man's trusteeship and stewardship of Earth; <u>Most basic theory of the Caliphate</u>; Flora and fauna as sacred trust; Accountability to God for harms to nature, failure to actively care and maintain. Three specific ways in which khalifa is manifested in Muslim practice are the creation of haram to protect water, hima to protect other species (including those useful to man), and by resisting infidel domination over Muslim lands, in jihad.
<i>Kitab</i>	A book.
<i>kufr</i>	kufir - Disbelief (Arabic: كفر <i>Kufr</i>)- the manifestation of not believing in God, aspects of God's law, names and attributes.

L

<i>la'nat</i>	la'nat – A curse.
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M

<i>Madhhab</i>	<i>Madhhab</i> (Arabic: مذهب <i>madhab</i> , IPA: [ˈmæðhæb], "doctrine"; pl. مذاهب <i>maḏāhib</i> , [mæˈðæːhib]; Turkish: <i>mezhep</i> ; Urdu: مذہب <i>mezheb</i>) is a Muslim school of law or <i>fiqh</i> (religious jurisprudence). In the first 150 years of Islam, there were many such "schools". In fact, several of the <i>Sahābah</i> , or contemporary "companions" of Muhammad, are credited with founding their own. The prominent Islamic jurisprudence schools of Damascus in Syria (often named <i>Awza'iyya</i>), Kufa and Basra in Iraq, and Medina in Arabia survived as the Maliki <i>madhhab</i> , while the other Iraqi schools were consolidated into the Hanafī <i>madhhab</i> . The Shafī'i, Hanbali, Zahiri and Jariri schools were established later, though the latter school eventually died out.
<i>Madrasa</i>	Madrasa (Arabic: مدرسة <i>madrasah</i> pl. مدارس <i>madāris</i>) is the Arabic word (of Semitic origin; viz Hebrew <i>midrash</i>) for any type of educational institution, whether secular or religious (of any religion). It is variously transliterated as madrasah, madarasaa, medresa, madrassa, madraza, madarsa, medrese, etc. In English the word normally specifically means any type of religious school or college for the study of the Islamic religion, though this may not be the only subject studied. Today, 20,000 Madrassas educate over 1.5 million students per year.
<i>maghrib</i>	The Maghrib prayer (Arabic: صلاة المغرب <i>ṣalāt al-maḡrib</i> , "evening prayer"), prayed just after sunset, is the fourth of five formal daily prayers (<i>salat</i>) performed by practicing Muslims. The formal daily prayers of Islam comprise different numbers of units, called <i>rak'at</i> . The Maghrib prayer has three obligatory (<i>fard</i>) rak'at. The first two fard rak'at are prayed aloud, and the third is prayed silently. To be considered [a] valid salat, the formal daily prayers must each be performed within their own prescribed time period. People with a legitimate reason have a longer period in which their prayers will be valid.
<i>mahdi</i>	mahdi - "a guide". More specifically al-Mahdi (the guide) is a figure who will appear with Prophet Jesus before the end of time, when God allows it, to bring world peace, order and justice, after it has been overcome with injustice and aggression. The Shias regard the twelfth Imam as the Mahdi. The Sunnis regard someone else as the Mahdi.
<i>Makkah</i>	(Meccah) The Islamic Holy City where for each Muslim (capable to travel) is required to go at least once in their lifetime.
<i>Makruh</i>	In Islamic terminology, something which is makruh (Arabic مكروه, also transliterated <i>makrouh</i> , <i>makrūh</i> etc.) is a disliked or offensive act (literally "detestable"). Though it is not <i>haram</i> (sinful), a person who abstains from this act will be rewarded. Muslims are encouraged to avoid such actions when possible. This is one of the degrees of approval (<i>ahkam</i>) in Islamic law. An example of something <i>makruh</i> is the use of a great amount of

water for the small and large ablutions, the ritual washings known as the *wudu* and *ghusl*. An example of a food which is considered "makruh" for Hanafi Mazhab Muslim is prawns (but only for Hanafi Madh'hab Muslim) There is, however, shared attitudes within the Hanafi school of whether shrimp is part of fish life and thereby halal. Hanafi school look, however, at any time that you refrain from it and instead eat something other if possible.

manzil

For the convenience of people who wish to read the Qur'an in a week the text may be divided into 7 portions, each portion is known as **Hizb** or **Manzil**.

The following division to 7 equal portions is by Hamza Al-Zayyat (d.156/772).^[1]

1. Al-Fatihah (chapter 1) through An-Nisa' (chapter 4) consisting of 4 surahs.
2. Al-Maida (chapter 5) through At-Tawba (chapter 9) consisting of 5 surahs.
3. Yunus (chapter 10) through An-Nahl (chapter 16) consisting of 7 surahs.
4. Isra' (chapter 17) through Al-Furqan (chapter 25) consisting of 9 surahs.
5. Ash-Shuara' (chapter 26) through Ya-Seen (chapter 36) consisting of 11 surahs.
6. As-Saffat (chapter 37) through Al-Hujarat (chapter 49) consisting of 13 surahs.
7. Qaf (chapter 50) through An-Nass (chapter 114) consisting of 65 surahs.

masha Allah

masha Allah - God has willed it.

masum

masum - **a person who does not commit sins**, does not make mistakes, does not forget, etc. although he/she does have the choice to commit sins. **The Shia regard Prophet Muhammad, his daughter (Fatimah) and the twelve Imams to be the fourteen Masumin.**

me'ad

me'ad - the Resurrection; God will resurrect all of humankind to be judged. Shias regard this as the fifth Pillar of Islam.

Mecca

Mecca - the holiest place in Islam See Makkah.

miraj

miraj - see isra.

Mishkat

Mishkat al-Masabih (English translation: *A Niche for Lamps*) is an expanded version of Hadith by Al-Baghawi's *Masabih al-Sunnah* by Muḥammad ibn ‘Abd Allāh Khatib Al-Tabrizi. Khatib Al-Tabrizi d. 741H rendered this version of the original text more accessible to those not having an advanced knowledge of the science of hadith. It contains between 4434 and 5945 hadith, divided into 29 books and is considered by Sunni scholars an important writing. Al-Tabrizi added 1511 hadith to the hadith contained in the collection *Masabih al-Sunnah*. Al-Baghawi classified many hadith as authentic when at times Al-Tabrizi did not agree. Al-Tabrizi expounded on the labels he placed on the hadith and re-classified many of them. He added a third section to *Masabih al-Sunnah*, which was already divided in two parts by Al-Baghawi. Al-Baghawi did not mention the *isnad* of the hadith he collected. Al-Tabrizi mentions the source from where the hadith is originally found making the text more reliable. An example of a hadith from *Mishkat al-Masabih* is as follows: **"He is not a perfect believer, who goes to bed full and knows that his neighbour is hungry."**

'Mubah'

'*Mubah*' (Arabic مباح) is an Islamic Arabic term denoting an action as neither forbidden nor recommended, and so religiously neutral. This is one of the degrees of approval (ahkam) in Islamic law.

Mufti

An issuer of fatwā, from the verb أَفْتَى *'aftā* = "he gave a formal legal opinion on".

muhajabah

muhajabah - woman who wears hijab.

Mujahid

Mujahideen (Arabic: مجاهد *muğāhid*, nominative plural مجاهدون *muğāhidūn*, oblique plural مجاهدين *muğāhidīn* "strugglers" or "people doing jihad") is a term that Muslims use to describe those they see as Muslims who struggle in the path of Allah. The word is from the same Arabic trilateral root as *jihad* ("struggle"). In recent years, Mujahideen has been most closely associated by the west with radical Islam, encompassing several militant groups and struggles. Mujahidin is the plural of *mujahid*, which is Arabic for "one who engages in jihad."

Although the western connotation of jihad and mujahid almost automatically relates to war, the words in their Islamic context don't necessarily do so. (See the more detailed explanation of the word *jihad*.)

Muslims who engage in the defense of Muslim lands, or who take up a struggle in defense of the oppressed, the poor or the exploited, or against the oppression of the state

or foreign invaders, consider themselves to be *mujahidin*. Since 1979, the term has been applied most frequently to Arab and Muslim fighters who took up arms against the Soviet occupation of Afghanistan (1979-1990) and in defense of Muslims in Kashmir, the Balkans and Chechnya. The mujahidin of Afghanistan were financially and militarily supported by the United States and Saudi Arabia. The mujahidin of Kashmir have been (and continue to be) supported by Pakistan.

Also Known As: holy warriors.

Alternate Spellings: mujahideen, mujahedeen.

Mullah

Mullah (Arabic: ملا) is generally used to refer to a Muslim man, educated in Islamic theology and sacred law. The title, given to some Islamic clergy, is derived from the Arabic word مَوْلَى *mawlā*, meaning "vicar," "master" and "guardian." In large parts of the Muslim world, particularly Iran, Azerbaijan, Bosnia, Afghanistan, Turkey, Central Asia, Somalia and South Asia, it is the name commonly given to local Islamic clerics or mosque leaders. The title has also been used in some Sephardic Jewish communities to refer to the community's leadership, especially religious leadership. It is primarily understood in the Muslim world as a term of respect for an educated man. Ideally, a trained mullah will have studied Islamic traditions (hadith), and Islamic law (fiqh). They are often hafiz, i.e., have memorized the Qur'an. However, uneducated villagers often recognize a literate Muslim with a less than complete Islamic training as their "mullah" or religious cleric. Mullahs with varying levels of training lead prayers in mosques, deliver religious sermons, and perform religious ceremonies such as birth rites and funeral services. They also often teach in a type of Islamic school known as a madrasah. These three kinds of knowledge are applied mostly in interpreting Islamic texts (i.e. the Quran, Hadiths, etc.) for matters of Shariah, i.e., Islamic law. Mullahs have frequently been involved in politics, but only recently have they actually taken power, when Islamists seized power in Iran in 1979, and later, in Afghanistan under the Taliban. Until early 20th century, the term *mullah* was used in Iranian hawzas (seminaries) to refer to low-level clergy who specialized in telling stories of Ashura, rather than teaching or issuing fatwas. Today, the term is sometimes used as a derogatory term for any Islamic cleric. It is common in Iran to refer to an ayatollah or other high level cleric as a mullah, to ridicule his religious authority. In recent years, at least among Shia mullahs, the term *ruhani* (spiritual) has been promoted as an alternative to mullah and *akhoond*, free of pejorative connotations.

Mu'min

Mu'min (Arabic: مؤمن) is an Arabic Islamic term, frequently referenced in the Quran, that literally means "believer", and denotes a person who has complete submission to the Will of Allah and has faith firmly established in his heart, i.e. a "faithful Muslim".

munaqabah

munaqabah - woman who wears niqab.

murshid

murshid - a Sufi teacher.

Muslim

A Muslim, also spelled Moslem, is an adherent of Islam, a monotheistic Abrahamic religion based on the Qur'an—which Muslims consider the verbatim word of God as revealed to prophet Muhammad—and, with lesser authority than the Qur'an, the teachings and practices of Muhammad as recorded in traditional accounts, called *hadith*. In Islamic theology, there exists a significant difference between a Muslim and a Mu'min. A Muslim is a person who has come under the arena of Islam and believes its doctrines. A Mumin is a Muslim with higher degree of belief, with his/her heart having the fear of God and always abiding by the teachings of Quran. Thus, **every Mumin is a Muslim but not every Muslim is a Mu'min**. The following verse makes a distinction between a Muslim and a believer:

(Al-Hujurat 49:14) *The Arabs of the desert say, "We believe." (tu/minoo) Say thou: Ye believe not; but rather say, "We profess Islam;" (aslamna) for the faith (al-imanu) hath not yet found its way into your hearts. But if ye obey God and His Apostle, He will not allow you to lose any of your actions, for God is Forgiving, Merciful.*

"Muslim" is an Arabic word meaning "one who submits to God". The majority of Muslims are Sunni, being over 75–90% of all Muslims. The second largest sect, Shia, makes up 10–20%. The most populous Muslim-majority country is Indonesia home to 12.7% of the world's Muslims followed by Pakistan (11.0%), Bangladesh (9.2%), and Egypt (4.9%). Sizable minorities are also found in India, China, Russia, Ethiopia,

Americas, Australia and parts of Europe. With about 1.8 billion followers or 26% of earth's population, Islam is the second-largest and one of the fastest-growing religions in the world. Most Muslims accept as a Muslim anyone who has publicly pronounced the *Shahadah* (declaration of faith) which states, "I testify that there is no god except for the God, and I testify that Muhammad is the Messenger of God." They also believe that Muhammad is the Seal of the Prophets and the final prophet. Their basic religious practices are enumerated in the Five Pillars of Islam, which, in addition to *Shahadah*, consist of daily prayers (*salat*), fasting during Ramadan (*sawm*), almsgiving (*zakat*), and the pilgrimage to Mecca (*hajj*) at least once in a lifetime.

Mustahabb

Mustahabb (Arabic: مستحب /*mustahabb*/, literally "recommended") is an Islamic term referring to recommended, favored or virtuous actions.

N

nafs

nafs - soul, one self.

nahw

nahw - Arabic grammar.

niqab

niqab - veil covering the face.

nass

nass - a known, clear legal injunction.

nubuwwah

nubuwwah - prophethood. Shias regard this as the third Pillar of Islam.

P

purda

purda - not an Arabic term; means "curtain" in Persian. Metaphorically refers to the practice of secluding women.

Q

qadi

qadi - judge of Islamic Law *qadis* - The Islamic judges who interpret the sharia with varying responsibilities for the religious leaders (*imams*).

qibla

The *Qibla* (Arabic: قبلة also transliterated as ,("direction" ,*Qiblah*, *Qibleh*, *Kiblah*, *K1bla* or *Kibla*, is the direction that should be faced when a Muslim prays during *salat*. It is fixed as the direction of the Kaaba in Mecca. Most mosques contain a wall niche, known as *mihrab*, that indicates the *Qiblah*. Most multifaith prayer rooms will also contain a *Qibla*, although usually less standardized in appearance than one would find within a mosque.

Muslims all praying towards the same point is traditionally considered to symbolize the unity of all Muslims worldwide under Law of God.

The *Qiblah* has importance beyond *salaat* and plays a part in various ceremonies. The head of an animal that is slaughtered using *halal* methods is aligned with the *Qiblah*. After death, Muslims are buried with their heads turned right towards the direction of the *Qiblah*. Thus, archaeology can indicate an Islamic necropolis, even if no other signs are present.

qiyās

In Islamic jurisprudence, *qiyās* (Arabic: قياس) is the process of deductive analogy in which the teachings of the Hadith are compared and contrasted with those of the Qur'an, in order to apply a known injunction (*nass*) to a new circumstance and create a new injunction. Here the ruling of the Sunnah and the Qur'an may be used as a means to solve or provide a response to a new problem that may arise.

Qur'an

The Supreme Holy Book of Islam. A Quote from it Identifies those who believe its teachings: The Quran states: :(An-Nisa 4:136) O you who believe! Believe in Allah, and His Messenger (Muhammad), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

S

salah/salat

Salah (Arabic: صلاة *ṣalāh* or *ṣalāt*; pl. صلوات) is the practice of formal worship in Islam. It consists of Five Obligatory Prayers:

These are: near dawn (*fajr*), after midday has passed and the sun starts to tilt downwards / Noon (*dhuhr* or *zuhr*), in the afternoon (*asr*), just after sunset (*maghrib*) and around nightfall (*'isha'*). For Muslims of the Sunni and Ismaili Musta'li persuasions, obligatory salah is prescribed at five periods of the day. These are measured according to the movement of the sun. These are: near dawn (*fajr*), after midday has passed and the sun starts to tilt downwards / Noon (*dhuhr* or *zuhr*), in the afternoon (*asr*), just after sunset (*maghrib*) and around nightfall (*'isha'*). Under some circumstances ritual worship can be shortened or combined (according to prescribed procedures). In case a ritual worship is not performed at the right time, it must be performed later. Muslim doctrine permits *zuhr* (ظهر, "noon") and *'asr* (عصر, "afternoon") prayers to be performed in succession.

salaam

salaam – Peace.

Sawāb

Sawāb or Thawāb (Arabic: ثواب) is an Arabic term meaning "reward". Specifically, in the context of an Islamic worldview, *sawab* refers to spiritual merit or reward that accrues from the performance of good deeds and piety.

sawm

sawm - fasting during the month of Ramadhan. Sunnis regard this as the third Pillar of Islam.

sayyid

Sayyid - a descendent of any one of the Masumin (the fourteen infallibles).

sema

Sema, a Sufi ritual.

Shahadah

The Shahadah (Arabic: الشهادَة *aṣ-ṣahādah*) is the first Islamic declaration of faith.

لا إله إلا الله مُحَمَّدٌ رَسُوْلُ اللهِ “*La ilaha illa Allah, Muhammadur rasoolu Allah.*” This saying means “There is no god (deity) but Allah, and Muhammad is the Messenger (Prophet) of Allah.” Sincere recitation of the Shahada is the sole requirement for becoming a Muslim, as it expresses a person’s rejection of all other gods. Note:

لا Is the word *La* - for *Not*

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

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

الله Is the Name *Allah*.

مُحَمَّدٌ Is the name *Muhammadur - Muhammad*

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

الله Is the Name *Allah*.

The shahada (Arabic: الشهادَة *aṣ-ṣahādah* (from the verb شهد *shahida*, "to witness" or "to testify"), or Kalimat ash-Shahadah (Arabic: كلمة الشهادَة), is an Islamic creed which declares belief in the oneness of God and acceptance of Muhammad as God's prophet. The declaration in its shortest form reads:

لا إله إلا الله مُحَمَّدٌ رَسُوْلُ اللهِ (*lā 'ilāha 'illā l-Lāh, Muḥammadun rasūlu l-Lāh*). (in Arabic)

There is no god but Allah, Muhammad is the messenger of Allah. (in English)

shaheed

shaheed - "witness". More specifically refers to a person killed whilst striving in Islam, a martyr. Often used in modern times for deaths in a political cause. (including victims of soldiers, deaths in battle, suicide bombers, etc.)

shaikh

shaikh - a spiritual master.

Sharī'ah

Sharia (Arabic: شريعة *ṣarī'ah*, IPA: [ʃa'ri:ʕa], "legislation"; sp. *shariah, sharī'ah*; also قانُون إسلامي *qānūn 'Islāmī*) is the moral code and religious law of Islam. Originally it meant "the path to a watering hole". Sharia deals with many topics addressed by secular law, including crime, politics, and economics, as well as personal matters such as sexual intercourse, hygiene, diet, prayer, and fasting. Though interpretations of sharia vary between cultures, in its strictest definition it is considered the infallible law of God—as opposed to the human interpretation of the laws (*fiqh*). There are two primary sources of sharia law: the precepts set forth in the Quran, and the example set by the Islamic prophet Muhammad in the Sunnah. Where it has official status, sharia is interpreted by Islamic judges (*qadis*) with varying responsibilities for the religious leaders (*imams*). For questions not directly addressed in the primary sources, the application of sharia is extended through consensus of the religious scholars (*ulama*) thought to embody the consensus of the Muslim Community (*ijma*). Islamic jurisprudence will also sometimes

incorporate analogies from the Quran and Sunnah through qiyas, though Shia jurists prefer reasoning (*'aql*) to analogy.

Sharif

Sharīf Asharīf or Alsharīf (Arabic: شريف *šarīf*) or Chérif (Darija: Chorfa) is a traditional Arab title in origin, the word is an adjective meaning "noble", "highborn". The feminine singular is sharifa(h) (Arabic: شريفة *šarīfah*). The masculine plural is Ashraf (Arabic: أشرف *ašrāf*).

Sunnīs in the Arab world reserve the term sharīf for descendants of Hasan ibn Ali, while sayyid is used for descendants of Husayn ibn Ali. Both Hasan and Husayn are grandchildren of Prophet Muhammad, through the marriage of his cousin Ali and his daughter Fatima. However ever since the post-Hashemite era began, the term **sayyid** has been used to denote descendants from both Hasan and Husayn. Shiites use the terms sayyid and habīb to denote descendants from both Hasan and Husayn; see also ashraf. From 1201 until the Hejaz was conquered by Ibn Saud in 1925, this family held the office of the Sharīf of Mecca, often also carrying the title and office of King of Hejaz. Descendants now rule the Hashemite Kingdom of Jordan, the name being taken from the Banu Hashim, the sub-tribe of Banu Quraish, to which Prophet Muhammad belonged. In Morocco, several of the regnal dynasties have been qualified as "Sharīfian", being descendants of Prophet Muhammad. Today's Alaouite dynasty has made claims to be Sharīfian.

Shathiyat

Shathiyat – A statement or action contrary to 'accepted. association of another being with God; a *bid'ah* ("innovation"); a *kufir* ("disbelief"); a *ḥarām* ("forbidden"); etc.

As an example, the 10th-century Sufi mystic Mansur Al-Hallaj was executed for *shirk* for, among other things, his statement *ana al-Ḥaqq* (أنا الحق), meaning "**I am the Truth**". As *al-Ḥaqq* ("the Truth") is one of the 99 names of God in Islamic tradition, this would imply he was saying: "I am God." Expressions like these are known as *Shathiyat*.

{'Hows' about John 14:6}

shia

shia - a follower of Prophet Muhammad and his successors (the twelve Imams), the first being Ali. Shias constitute the second largest sect in Islam.

shirk

shirk - idolatry, the sin of believing in any divinity except Allah. Also any neglect of Islamic Laws.

shura

shura - consultation. majlis ash-shura - advisory council.

sira

sira - life or biography of the Prophet Muhammad; his moral example - with hadith this comprises the sunnah.

sufi

sufi - a Muslim mystic; Sufism (tasawwuf) is a fairly recent sect in Islam.

suhuf

Scrolls. Many translators have translated the Arabic *suhuf* as "books". The Scrolls of Abraham are now considered lost rather than corrupted, although some scholars have identified them with the Testament of Abraham, an apocalyptic piece of literature available in Arabic at the time of Muhammad.

Sunnah

Sunnah (سنة ['sunna], plural سنن *sunan* ['sunan]) is an Arabic word that means "habit" or "usual practice". Sunnīs are also referred to as Ahl as-Sunnah wa'l-Jamā'ah ("people of the tradition and the community (of Muhammad)") or *Ahl as-Sunnah* for short.

Sunnah denotes the practice of the Islamic prophet Muhammad that he taught and practically instituted as a teacher of the sharī'ah and the best exemplar. The sources of sunna are usually oral traditions found in collections of Hadith and Sīra (prophetic biography).

sunni

sunni - the largest sect in Islam, having no single central authority

sura

A sura (also spelled surah, surat; Arabic: سورة *sūrah*) (pl. Arabic: سور *suwar*) is a chapter of the Qur'an. There are 114 chapters of the Qur'an, each divided into verses. The chapters or suras are of unequal length, the shortest chapter (*Al-Kawthar*) has only three *āyat* (verses) while the longest (*Al-Baqara. Sura 2*) contains 286 verses. Of the 114 chapters in the Quran, 86 are classified as Meccan while 28 are Medinan - this classification is only approximate in regard to location of revelation - in fact, any chapter revealed after migration of Muhammad to Medina (*Hijrah*) is termed Medinan and any revealed before that event is termed as Meccan. The Meccan chapters generally deal with faith and scenes of the Hereafter, while the Medinan chapters are more concerned with organizing the social life of the (then) nascent Muslim community. All chapters or suras commence with 'In the Name of God, the Merciful, the Compassionate'. This formula is

known as the basmala and denotes the boundaries between chapters. The chapters are arranged roughly in order of descending size therefore the arrangement of the Qur'an is neither chronological nor thematic.

T

<i>tafsir</i>	tafsir - exegesis, particularly such commentary on the Qur'an.
<i>tajwid</i>	tajwid - special manner of reading the Quran. When you do it, you get more rewards for your reading.
<i>taqlid</i>	<i>Taqlid</i> or <i>taklid</i> (Arabic: تَقْلِيد <i>taqlīd</i>) is an Arabic term in Islamic legal terminology. It literally means "to follow (someone)", "to imitate". In Islamic legal terminology it means to follow a mujtahid in religious laws and commandment as he has derived them, that is; following the decisions of a religious expert without necessarily examining the scriptural basis or reasoning of that decision, such as accepting and following the verdict of scholars of jurisprudence (<i>fiqh</i>) without demanding an explanation of the processes by which they arrive at it, hence adherence to one of the classical schools (<i>madhhab</i>) of jurisprudence. <i>Taqlid</i> may be contrasted with independent interpretation of legal sources by intellectual effort (<i>ijtihad</i>).
<i>taqiyya</i>	taqiyya - the mostly Shia principle that one is allowed to hide one's true belief in certain circumstances.
<i>tasawwuf</i>	tasawwuf or sufism.
<i>tarkib</i>	tarkib (تَرْكِيب) is the Arabic word for construction (primarily syntactic, but also mechanic), assembly. In Islamic context, it refers to the study of Arabic grammar issued from the Qur'an.
<i>tariqa</i>	tariqa - a Muslim religious order, particularly a Sufi order.
<i>tartil</i>	tartil - slow and measured (meditative) recitation of the Koran.
<i>tawheed</i>	tawheed - monotheism; affirmation of the Oneness of God. Shias regard this as the first Pillar of Islam. The opposite of Tawheed is shirk.
<i>Twelver</i>	Twelver or Imami Shīa Islam (Arabic: اثنا عشرية, Athnā'ashariyyah or Ithnā'ashariyyah ; Persian: شیعه دوازده امامی pronounced ,[[iːʔe-je dævazdæh emamiː]]) is the largest branch of Shī'ī (Shi'a) Islam. Adherents of Twelver Shī'ism are commonly referred to as <i>Twelvers</i> , which is derived from their belief in twelve divinely ordained leaders, known as the Twelve Imāms, and their belief that the Mahdi will be the returned Twelfth Imam who disappeared and is believed by Twelvers to be in occultation. A majority of Shī'a Muslims are Twelvers. The term <i>Shi'a Muslim</i> may also be used to refer to Zaydis and Ismailis. Twelvers share many tenets of Shī'ism with related sects, such as the belief in Imāms, but the Ismā'īlī and Zaydī Shī'ī sects each believe in a different number of Imāms and, for the most part, a different path of succession regarding the Imāmate. They also differ in the role and overall definition of an Imām. People of the Twelver faith form a majority in Iran, Iraq, Azerbaijan and Bahrain, and form a plurality in Lebanon. Alevis in Turkey and Albania, and Alawis in Syria, also believe in the twelve Imams of the Twelver faith. People of the Twelver faith also live in India, Pakistan, Afghanistan, Kuwait, Qatar, UAE and Saudi Arabia. Smaller minorities of Twelver also exist in Oman, Yemen and Egypt and in many other countries, including Europe and the Americas.

U

<i>ulema or ulama</i>	ulema or ulama - the leaders of Islamic society, including teachers, Imams and judges.
<i>ummat/ummah</i>	Ummat (Arabic: امت) but in the Quran -:can have several meanings (Ummah, an Arabic: أمة) word meaning community or nation.
<i>urf</i>	Urf (العرف) is an Arabic Islamic term referring to the custom, or 'knowledge', of a given society. To be recognized in an Islamic society, Urf must be compatible with the Sharia law. When applied, it can lead to the deprecation or inoperability of a certain aspect of fiqh (فقه) (Islamic jurisprudence). `Urf is a source of rulings where there are not explicit

primary texts of the Qur'an and Sunnah specifying the ruling. `Urf can also specify something generally established in the primary texts. In some countries such as Egypt, marriage, the Urfi way, means to get married without official papers issued by the state (*Zawag Urfi*: زواج عرفي). This type of marriage is valid and recognized; see: common law marriage. {In a lighter vein *Urf* is the sound **PEG, the Pekingese from Lady and the Tramp, makes: or a sound made by Donald Ducks Dog.**}

Usul al-fiqh

Usul al-fiqh - The Roots of Jurisprudence. In classical Islamic theory, the four major sources from which law is derived: the **Qur'an**; the **sunna, or sunnah** (practice of the Prophet as transmitted through his sayings); **ijma'** (consensus of scholars); and **qiyas** (analogical deductions from these three). The **usul**, systematized under ash-Shafi'i (767-820 AD), were the result of an Islamization of law that began about the 2nd century of the Muslim era. (8th century AD)

- *Taqlid*
- *Ijma*
- *Madh'hab*
- *Qiyas*
- *Urf*
- *Bid'ah*
- *Madrasah*
- *Ijazah*
- *Istihlal*
- *Istihsan*

Scholarly titles

- *Ulema*
- *Faqih*
- *Grand Imam of Al-Azhar*
- *Grand Mufti*
- *Hafiz*
- *Hujja*
- *Hakim*
- *Imam*
- *Imam (Shia Islam)*
- *Khatib*
- *Marja'*
- *Mawlānā*
- *Mawlawi*
- *Mufassir*
- *Mufti*
- *Muhaddith*
- *Mujaddid*
- *Mujtahid*
- *Mullah*
- *Qadi*
- *Sheikh*
- *Shaykh al-Islam*
- *Ustad*

W*wahdat al-wujud*

wahdat al-wujud - "unity of being". Philosophical term used by some Sufis. Related to fana.

warraq

warraq - traditional scribe, publisher, printer, notary and book copier.

Y*Yastafti*

Means "to ask for an opinion." Related words in Arabic are "afta", which means to give an opinion, and "yastafti", which means to ask for an opinion. In fact, in Arabic

countries, an opinion poll is called an "istifta", which is simply a different form of the same word.

Z

Zakāt

Zakāt (Arabic: زكاة [zæ'kæ:t], "that which purifies"), or alms-giving is the practice of charitable giving by Muslims based on accumulated wealth, and is obligatory for all who are able to do so. It is considered to be a personal responsibility for Muslims to ease economic hardship for others and eliminate inequality. Muslims today give more to charity than people of other religions, **according to a British poll**. Muslims, on average, gave \$567, compared to \$412 for Jews, \$308 for Protestants, \$272 for Catholics and **\$177 for Atheists**. Today, **conservative estimates of annual zakat is estimated to be 15 times global humanitarian aid contributions**.

Our thanks to Wikipedia, et.al. for their list of transliterated (and some actual Arabic script) words and definitions.

Other notes:

The English word algorithm is derived from the name of the inventor of algebra - an Arabic word like alchemy, alcohol, azimuth, nadir, zenith and oasis, which mean the same as in English.

Arabic numerals are what we use in English ("0", "1", "2",...). The modern Arabs in Arabia generally use the Hindi numerals.

Some English words or phrases would translate very poorly into Arabic for cultural reasons, for instance the English word "crusade" would most likely be interpreted as meaning "genocide", and "infinite justice" would most likely be interpreted as meaning "divine judgement" - adl in Arabic implying Allah's justice. Probably it is best to avoid such terms for anything one intends to translate into Arabic, or knows will be translated.

Some Islamic concepts are usually referred to in Persian or Turkic. Those are typically of later origin than the concepts listed here.

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NCEGG	N. Carlson, <i>An Exegetical Greek Grammar Of The Greek New Testament (and LXX)</i> , 2007
NCEHO	N. Carlson, <i>Exegetical Homiletics</i> , 1996
NCHER	N. Carlson, <i>Hermeneutics, An Antidote For 21st Century Cult Phenomena</i> , 1987
NCKOTF	N. Carlson, <i>The Kindoms Of The Frauds</i> . 2012
NCSTH	N. Carlson, <i>Systematic Theology By An Inductive Methodology</i> , 1992
NJDK	N.J. Dawood, <i>The Koran</i> , © 1956, 1959, 1966, 1968, 1974, 1990, 1993, published by the Penguin Group. Incidentally NJD was born in Bagdad; New Jersey that is.
NSRB	C.I. Scofield, <i>The New Scofield Reference Bible</i> , © 1967 by Oxford University Press, Inc.
PLTIOP	Paul Lee Tan, <i>The Interpretation of Prophecy</i> , 1974, BMH BOOKS INC.
PSHCC	Philip Schaff, <i>History Of The Christian Church</i> , © 1910, by CHARLES SCRIBNER’S SONS, Third Revision, 8 Vol’s.
SESGUA	<u>Dr. Stanley Ellisen</u> , <i>The Specific And General Use Of Apostasy In 2 Th 2 And 2 Ti 3</i> , For The Conference: <u>1992 Pre-Trib Study Group</u>
SNOTB	C. I. Scofield, <i>Scofield Notes On The Bible</i> , as contained in the “Online Bible”,
TLYW	Phyllis and David York and Ted Wachtel, <i>TOUGHLOVE</i> , © 1982, Published by Bantam Books – 1983, and also published by Doubleday 1982.
VWSNT	M. R. Vincent, <i>Word Studies In The New Testament</i> , as contained in the “Online Bible”,
WCGMB	Ruth V. Wright and Robert L. Chadbourne <i>Gems And Minerals Of The Bible</i> , © 1970 first edition, Harper & Row Publishers, Inc.
WKE	William Kelley, <i>Expositor</i> , as contained in the “Online Bible”,
WNCOR	Willim Newell, <i>Newell’s Commentary On Romans</i> , as contained in the “Online Bible”,
WPAEEAD	John Wortabet and Harvey Porter, <i>Arabic-English English-Arabic Dictionary</i> , © 1954, The Ungar Publishing Company
WWGAL	W. Wright, LLD, <i>A Grammar of the Arabic Language</i> , © 2004, Munshiram Manoharial Publishers Pvt. Ltd.



Figure 2.01 The Headwaters Of The Jordan River At Caesarea Phillipi Where Mat 16:13-20 Took Place.

Notice the niches in the cliffs behind the footpath, above. In the 1st century AD each niche contained an idol which was worshipped by the pagans who lived nearby. Peter's confession of faith that has been transcribed by Matthew in Greek, stresses the phrase, "**The One Who LIVES!**"

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what is our hope, or joy, or **crown of rejoicing**? Are not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

The Pastoral Crown

Php 4:1 ¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 Because thou hast kept the word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Figure 2.02 A BELIEVER'S CROWNS

THE RESURRECTIONS AND JUDGMENTS OF THE BIBLE

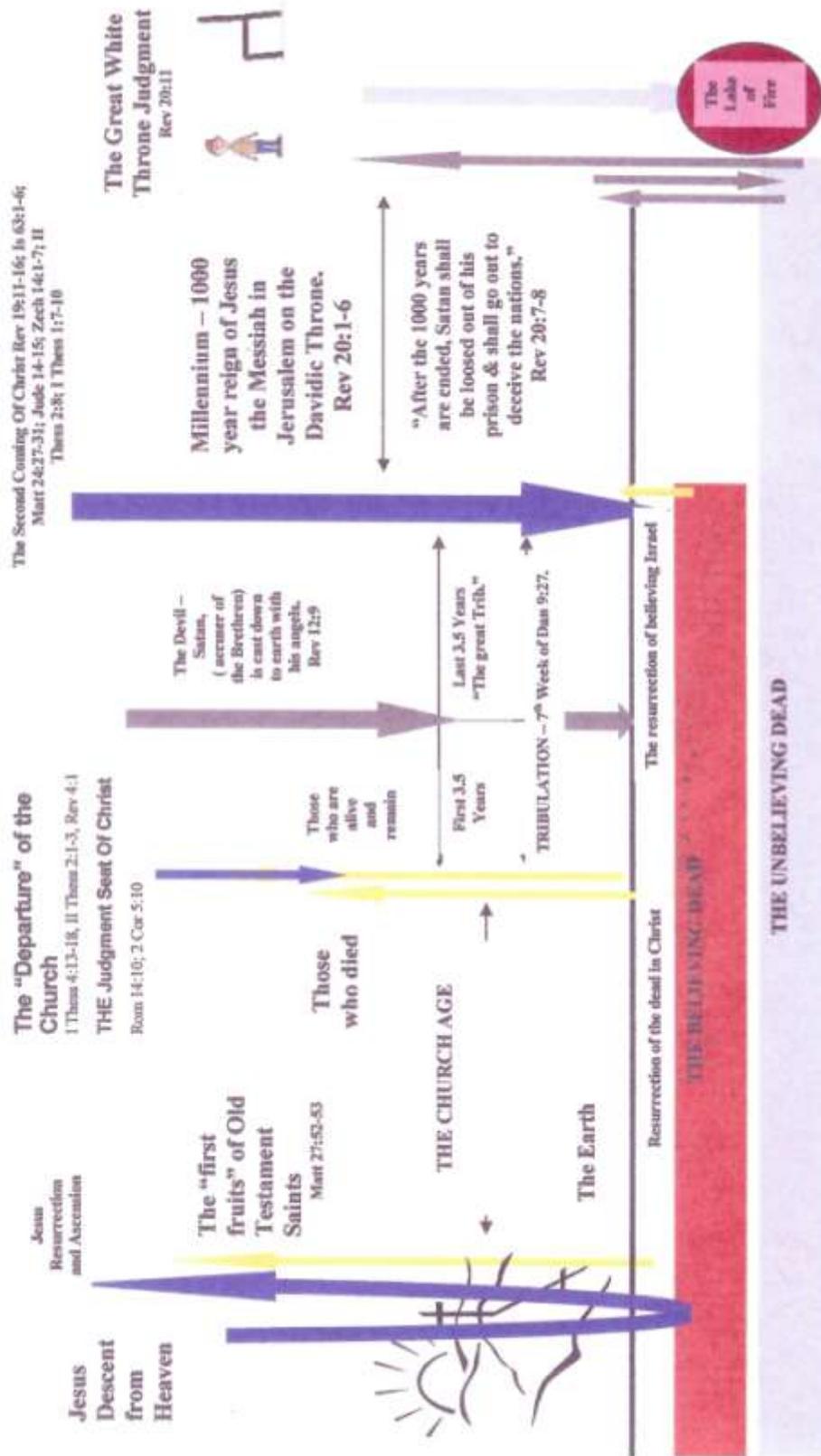
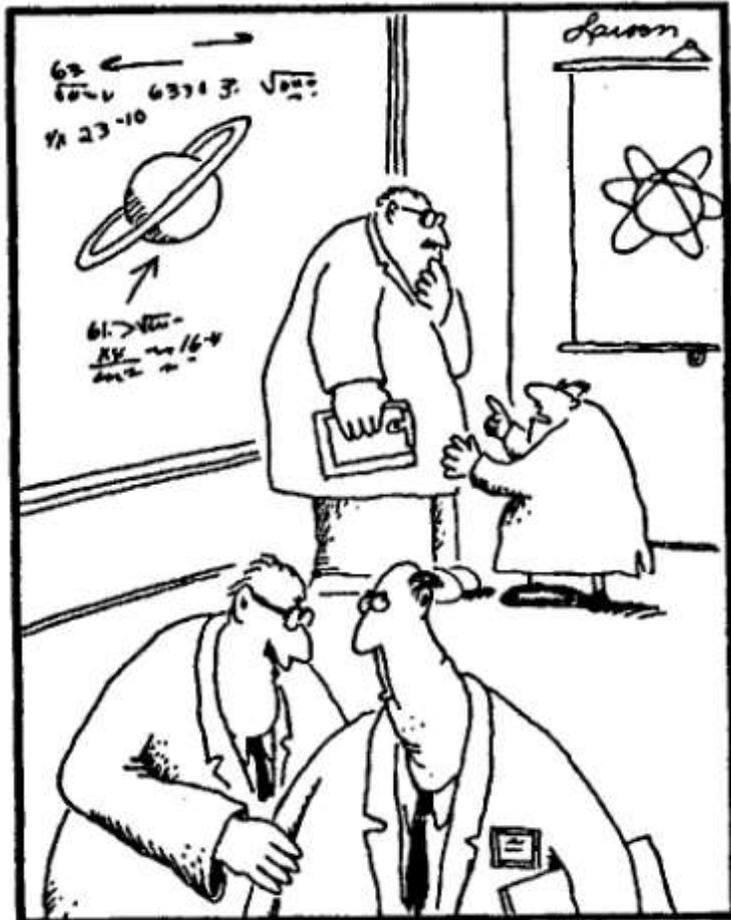


Figure 2.03 The Resurrections And Judgments Of The Bible

Appendix A - A Warning About The Use Of The Checking Principle
By Rev. Norman E. Carlson, Aerospace Scientist



"There goes Williams again... trying to win support for his Little Bang theory."

THE CHECKING PRINCIPLE

USE ACCREDITED SECULAR SOURCES

A1. A Tribute To God's Natural Revelation.

**"In words as fashions the same rule will hold,
Alike fantastic if too new or old:
Be not the first by whome the new are tried,
Nor yet the last to lay the old aside."
-Alexander Pope**

Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork.

Ps 97:6 The heavens declare his righteousness, and all the people see his glory.

The following analogies from the realm of natural revelation might serve to show the reasonableness of problems facing many "theologians" concerning problems like the sovereignty of God vs the free will of man; the infinite creator in the person of Jesus Christ in the form of a finite man, the concept of the indwelling Holy Spirit - how can Christ be said to be in the Christian and yet still be our Heavenly advocate. Some basic considerations here might prove beneficial to both theologians and those skilled in the natural sciences. The information shared, below, **does NOT constitute a proof** or even reveal how God performs His marvelous works. They do, however, indicate the plausibility of such work as the natural Revelation suggests.

1. Do not jump to conclusions. We often times do this because of inadequate knowledge. Often we try to solve the problem before the problem has been defined.
2. Often, most men must admit that problems which seemed to exist were really not problems but were the results of insufficient data, or the wrong presuppositions to start with. Having dabbled some in the fields of natural and special revelation and applying the principle of induction first to myself and then to close associates, my observations have disclosed a natural bent in all men toward viewing facts with illogical predispositions. (Biases)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

A2. Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometors and which bears the name of one of the formulators, Euclid, Euclidian geometry as in other geometries, (Note that there have been developed, many other geometrical systems) or for that matter, any science, two parts of the system are clearly distinguishable the **first may be called initial propositions**; the **second is the process of inference from these initial propositions**. This method is (or should be) pursued whether the subject pursued is physics, mathematics, history, or theology. "i.e., In any branch of mathematics these same two parts can be distinguished for there, too, are initial propositions and inferences drawn from them. But in a branch of mathematics the initial propositions are not statements of observed or recorded facts; indeed, they are not statements of physical fact at all. It is true that they may have been suggested by observed facts, but, nevertheless, **the initial propositions of mathematics are, in essence,**

propositions about ideas or concepts whose full connexion with physically existing reality is a matter of secondary importance to the mathematician^a."

To early geometry study, up until the time of Poncelet (metrical geometry development work published in 1822), the points and lines of geometry were considered to be points and lines of physical space. At that time mathematicians began to see that point and line were really more abstract and general than did their predecessors. As an illustration it should be well known to any High, School graduate, that the multiplication of two "real" numbers with like signs produce a positive "real" product. Conversely if we are given a positive real number, grade school techniques will allow us to find the two factors (by taking the "square root"). If however, we are asked to take the square root of a number with a negative sign we are in for a little trouble since there exists no real number such that multiplication by itself will yield a negative number. You might be thinking "who cares about such curiosities", or "why such a long illustration", or "if such things (numbers) aren't part of our physical universe why mess with them?" The answer is that without such concepts you would need to begin doing your cooking, lighting, washing, heating, shaving, etc, without benefit of the electrical power that we have grown so accustomed to. Modern man does not turn his back on certain devices merely because they are not explainable in terms of real points and or lines of physical space. Modern man doesn't necessarily need even a demonstration of the functionality of some new process that may not be explainable in terms of physical space. He often accepts things without either explanation or reason.

It may occur to ask that "Since the initial propositions of a mathematical science are very abstract, is it open for the mathematician to lay down just any set of initial propositions and thus start a new branch of mathematics? The answer is that even apart from the question of whether such an arbitrarily founded "science" would be fruitful; the mathematician is restricted by one very important condition on the initial propositions which prevent such a completely arbitrary set being chosen. The initial conditions must be self-consistent: i.e., they must not lead to contradictions. To do this the mathematician must prove (verify) what is called an existence theorem. This is done by finding a set or collection of factors for which his initial propositions are true. He must then know of at least one particular instance of the general concepts with which his science deals.

^a An Introduction to Projective Geometry, C,W, O'Hara, D.R. Ward, Oxford

A3. The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry

A3.1 An Example From Projective Geometry

We turn now to one of the "most" consistent of all fields of mathematics, that of projective geometry. Some things to consider in this discipline are the basic Assumption (Called Primitives) of the existence of three "things" called:

- (a) point,
- (b) line,
- (c) incidence.

These terms are not defined but are used in the statements of the initial propositions. Every science starts out this way. Projective geometry has these three primitives which it unashamedly puts forward without attempting to define them. (The Trinitarian Christian theistic system is another example of such a science.)

Gen. 1:1 "In the beginning God created the heavens and the earth", .

Gen 1:2b "And the Spirit of God brooded over the face of the waters",.

John 1:1 "In the beginning was the Word and the Word was with God , and the Word was God".

John 1:10 "He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that (or who) believe on his name:"

Realizing of course that the modern mathematician states his mathematical statements as exactly as possible, it is however, commonly accepted, that the statement of the so-called parallel postulate of Euclidian geometry by the way it was used, ignored anything but finite points on either of the two lines. You may then state the postulate as you like but contrary to the hope of the Italian geometer Saccheri^a (1667-1733), the parallel postulate cannot be deduced from the other postulates of Euclidean geometry. The postulate may be formally stated as:

P-1 "Given a line and an external point (one not lying on that line), there is exactly one line which passes through the given point and is parallel to the given line." Or in simpler language the statement:

Two lines are parallel if they lie in the same plane but do not intersect.

We may be able to state such a thing, but not on the basis of the other "earlier" postulates of the Euclidian Geometrical System. These postulates referenced are primitives of the Euclidean system, but, we cannot deduce such a statement (i.e., the Parallel Postulate) from these simpler concepts (Primitives).

In order to prove that a particular postulate is independent of the others you have to show that there exists a mathematical system in which all of the other postulates are satisfied but in which this particular one is not.

^a Euclides ab omne naevo vindicatus by Gerlamo Saccheri

If we shift gears from Euclidean to the simpler but more general projective geometry we find that it is easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar^a lines intersect (parallel or not). The quantifying statement regarding parallel lines is that two lines are parallel if and only if they are (a) coplanar, and (b) intersect in, a point on what is called the "ideal line" at infinity.

Modern man talks a good game but cannot stand the press of logic.

- a. He accepts the infinite without being able to either see or hear or feel it. He must do it "scientifically" or be stuck as was Saccheri.
- b. He **must** either **see or hear or feel it**. He must do it "scientifically" or be stuck as was Saccheri, above, on the horns of an historical comedy.
- c. He accepts concepts if they are able to explain the facts in a consistent manner regardless of the abstractness of a procedure.
- d. He desires not (and this is very important) that such an assumption will yield consistent results. e.g. he doesn't desire to see a point or a line but is merely content to set a dot for a point or a "straight mark" for a line. He knows full well that such finite representations actually mask some very important properties of the concepts represented by, say, that dot.

The theologian is caught in the same trap when studying certain Biblical truths contained in the Word of God. The one that perhaps plagues more individuals than any other is the Biblical dilemma of the sovereignty of God versus the free will of man.

The Christians have been polarized into one of two camps on this issue. The example from Projective Geometry can illustrate the problem. Looking at Figure 1, assume that line A represents the sovereignty of God while line B represents the free will of man. In a finite distance these lines do not cross and so have no points in common. The solution of the dilemma is obvious if we allow ourselves the ability to look at both doctrines from a point "P" at infinity, i.e., from God's viewpoint. Try as we might, it may be as difficult for the Calvinist to see how a dead man can by his own choice become alive (Eph. 2:5), as it is for an Arminian to see how God can righteously allow men who are foreknown to be lost, to be born into the world.

I would suggest that a solution might involve.

1. Making sure our theology is based squarely on the Word of God (in the original languages)^b.
2. Do the work necessary to translate every passage of scripture having to do with Soteriology especially the areas of man's choice and God's electing grace.

Try to look at any conflicts that arise from Point P of Figure 1. (Eph. 2:6). That is, Make a vigorous attempt to look at this from God's perspective. Rom 9:22 *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*

^a Coplaner Lines: Lines that lay in the same plane

^b N. Carlson, Hermeneutics, An Antidote For 21st Century Cult Phenomena, Section 3.1.1 The prospective principle of "The Priority Of The Original Language."

2675 καταρτιζω katartizo *kat-ar-tid'-zo* †^{ac} (used only once, in the N. T., i.e., a Hapex-Legomena) from 2596 and a derivative of 739; TDNT-1:475,80; v

AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13

1) to render, i.e. to fit, sound, complete

1a) to mend (what has been broken or rent), to repair 1a1) to complete

1b) to fit out, equip, put in order, arrange, adjust 1b1) to fit or frame for one's self, prepare

1c) ethically: to strengthen, perfect, complete, make one what he ought to be

5772 Tense-Perfect

See 5778 Completed action in past time.

Voice-Passive

See 5786 Done by someone else! Not that man himself!!! God? or Satan? or false teachers? "Who-'done'- it."

Mood - Participle

See 5796

I note that this word, καταρτιζω, is used for the Holy Spirit fitting men for the work of the ministry.

Eph 4:12 For the perfecting (Greek καταρτισμον- AMS > καταρτισμος)of the saints, for the work of the ministry, for the edifying of the body of Christ:

2677 καταρτισμος katartismos *kat-ar-tis-mos* ' The noun form of the verb καταρτιζω, used in Rom 9:22, above.

from 2675; TDNT-1:475,80; n m

AV-perfecting 1; 1

1) complete furnishing, **equipping**

Eph 4:12 ATR

For the perfecting (προς τον καταρτισμον). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in #2Co 13:9, both from καταρτιζω, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See #2:21. This is the ultimate goal in all these varied gifts, "building up."

Rom 9:22 ATR

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constatative second aorist active indicative of the old defective verb φερω, to bear.

Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God's wrath).

^a † : Means all references in the document, e.g., the New Testament, have been given.

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15.

Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:22 W. Newell

22 What if GOD, willing to show His wrath, and to make His power known, endureth with much longsuffering vessels of wrath fitted unto destruction: {Those in Adam}

23 and that He might make known the riches of His glory upon vessels of mercy, which he afore

24 prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles?

Verse 22: What if GOD—the greatness of the Creator and the nothingness of the creature! God’s will is supreme and right, even to His being willing to show publicly His wrath—both at the day of judgment, and on through eternity. His holiness and righteousness will be exhibited to all creatures in His visitation of wrath upon the wicked:

And to make His power known—Job in astonishing words describes God’s power as seen in creation and providence, but adds:

**"Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?"
(#Job 26:14.)**

But the day is coming when His power will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath. Let us ponder this great passage:

What if GOD, willing to show His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted unto destruction? (Ro 9:22) Here we find:

1. That certain were fitted unto destruction. It is not said that God so fitted them.¹ But in Chapter Two we find those who "despise the goodness and forbearance and longsuffering of God, not knowing that the goodness of God was meant to lead them to repentance." Of such it is said that they "treasure up for themselves wrath in the day of wrath."
2. God had, we next read here, in their earth-life dealt with these with much longsuffering. They never learned however, as Peter urged, to "account that the longsuffering of our Lord is salvation" (#2Pe 3:15). This longsuffering is the enduring on earth of ungrateful rebels by a God surrounded in Heaven by the glad, obedient hosts of light!
3. They thus became vessels of wrath: those in and through whom God could publicly and justly display His holy indignation against sin and godlessness, —for a warning to all ages and creatures to come.
4. Thus these came to that destruction unto which their sin had duly fitted them. Now this "destruction" is not at all that cessation of 'being, of which we hear so much from Satan’s false prophets in these days. But it is, according to #2Th 1:7,9, an eternal visitation of Divine anger "in flaming fire" from the very presence of the Lord Himself! It not only involves the final withdrawal of all mercy and long-

suffering, but the eternal infliction of Divine punishment upon the bodies of the damned.

5. The terribleness of this is seen in the fact that this "destruction," this visitation of punishment upon the persons of the lost, will be made the occasion of God's exhibiting publicly both His holy wrath against sin, and also His power in the punishment of it. His hatred of sin is absolute, —and these will be made to experience it; His power is infinite, and these will be compelled to be an example of it.
6. In the words What if GOD—should proceed thus? all creature-questionings are stilled into awful silence, if not today, some day!

Nevertheless, we must let certain Scriptures lie just as they are, whether or not they consort with our conceptions, or whether we find ourselves able to "reconcile" them with our "theological system" or not. We quote a few of these Scriptures:

"The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies"

(#Ps 58:3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (#Prov 16:4).

"They stumble at the word, being disobedient: whereunto also they were appointed" (#1Pe 2:8).

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall . . . die in his sin, and his righteous deeds which he hath done shall not be remembered (#Ezek 3:20).

"Because they had not executed Mine ordinances, but had rejected My statutes, . . . I gave them statutes that were not good, and ordinances wherein they should not live" (#Ezek 20:24,25).

However, even in these passages, solemnly terrible as they are, we must separate God's actions from man's responsibility. God is not the author of evil; He tempteth no man; "He would have all men to be saved and come to the knowledge of the truth." (Ref Job 1:6-12)

Note also: 1Pe 2:8 "And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed <5087> {V-API-3P}."

5087 τιθημι tithemi *tith'-ay-mee*

a prolonged form of a primary θεω theo *theh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

- 1) to set, put, place
 - 1a) to place or lay
 - 1b) to put down, lay down
 - 1b1) to bend down
 - 1b2) to lay off or aside, to wear or carry no longer
 - 1b3) to lay by, lay aside money
 - 1c) to set on (serve) something to eat or drink
 - 1d) to set forth, something to be explained by discourse
- 2) to make
 - 2a) to make (or set) for one's self or for one's use
- 3) to set, fix establish
 - 3a) to set forth
 - 3b) to establish, ordain

5681 Tense-Aorist

See 5777 Point action in past time; i.e., In the divine counsel - eternity past.

Voice-Passive

See 5786 Done by someone else! Not that man himself!!!

Mood - Indicative

See 5791 Mood of reality.

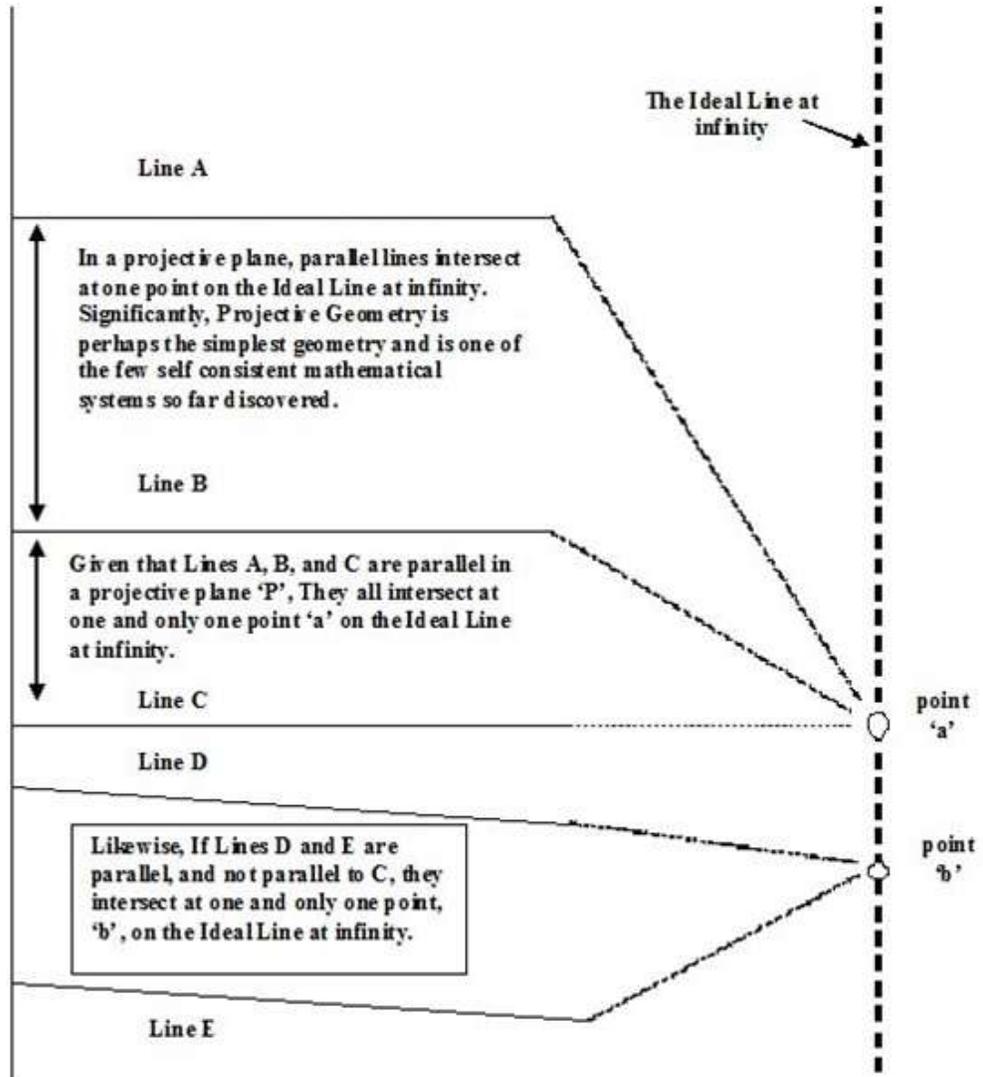


Figure A1. An Analogy From Projective Geometry

A4. The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology

A4.1 An Example From Algebraic (Point Set) Topology

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In a study of Mathematical Analysis^{af} and Point Set Topology^b the following concepts were suggested..

From Tom Apostol's book, the subject of open and closed sets. A set, S , of points is called: an open set if every point in the set is an interior point - The point " x " is called an interior point of " S " if there exists some neighborhood " N " around " S " all of whose points belong to " S ", and A set, S , of points is called a closed set if every point in " S " includes its endpoints (called " a " and " b " in figure 2, below). An illustration of an open set is shown in figure 2, below.

Assumptions: (see Figure 2)

- (1) All statements made in this exercise have been established in the mathematical literature referenced or stated without proof.
- (2) There exist (at least) two points: " a " and " b " where the "value" of " a " (written simply a) is less than ($<$) the value of " b " (written simply b); where for our exercise " a " and " b " are real numbers.
Examples: $-1, 0, 1, -\frac{1}{2}, \frac{1}{2}, \pi = 3.14159 \dots$, are real numbers.
- (3) There exists a line " L " between points " a " and " b " with at least one point " x ", whose value is written x , between " a ", and " b ". (a is less than b - this may be written in short form $a < x < b$).
- (4) There exists a set of points " S " that includes at least the three points " a ", " b ", and " x " that lays on the line " L ".
- (5) We assume that the theory of real (including rational and irrational) numbers: "Rational numbers may be represented as those real numbers that may be expressed as the quotient of two integers (not zero). e.g., $1/1, 1/2, 1/4, \dots$; Irrational numbers may be defined as those real numbers that are not rational numbers. e.g., $\pi, \sqrt{2}, e, \dots, 1/\pi, 1/\sqrt{2}, 1/e$, where e is the number $2.718281828 \dots$, , ,
- (6) A rational number plus or minus, divided by, or multiplied by a rational number is a rational number.
- (7) An irrational number plus or minus, divided by, or multiplied by a rational number is an irrational number.
- (8) An irrational number plus or minus, divided by, or multiplied by an irrational number (not that irrational number itself) is an irrational number.
- (9) (a) The results of the so-called Bolzano Weierstrass Theorem for point sets. e.g.,
 - (i) Definition: " x " is called an accumulation point of " S ", provided every neighborhood " N " of " x " ($x-h < x < x+h$, where h is an arbitrary real number) contains at least one point of " S " distinct from " S ".
 - (ii) Theorem: If " x " is an accumulation point of " S ", then every neighborhood $N(x)$ contains infinitely many points of " S "!

^a Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957

^b Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

(iii) Theorem (Bolzano-Weierstrass). If a bounded set S in E_1 contains infinitely many points, then there is at least one point in E_1 which is an accumulation point of S .

(b) The results of the so-called Bolzano Weierstrass Theorem for point sets. i.e., If “ x ” is an accumulation point of “ S ” then every Neighborhood (“ N ”) of “ x ”, $N(x)$, contains infinitely many points of “ S ”. Alas-There goes Planck’s Constant up in smoke because Physics is involved only in the things they can measure - as Planck’s Constant.

(10) etc., . . .

We can establish the fact that the number of points “ x ” having values x , rational numbers between any two points “ a ” and “ b ” having values (numbers) a and b . is countably infinite. However, the number of irrational numbers x with the corresponding points “ x ”, between “ a ” and “ b ”, are uncountably infinite!

The upshot of this exercise is to establish that given any two arbitrary points, “ a ” and “ b ” having values a and b (numbers) between these points/numbers, on a line, there are uncountably many points “ x ” having values x , between “ a ” and “ b ” having values a and b (numbers) between these points/numbers. This crudely will show the compactness of space. Given this concept, then, as our starting position, It is quite within reason for the great Infinite “I AM”, the creator of the universe to be as compact as a Fetus in Mary’s womb and yet having intrinsically all the attributes and powers including immensity of God! The fact that the God-Man Jesus was wondered at by his disciples when he quieted the storm on the sea of Galilee when he exclaimed; “Matt 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*”

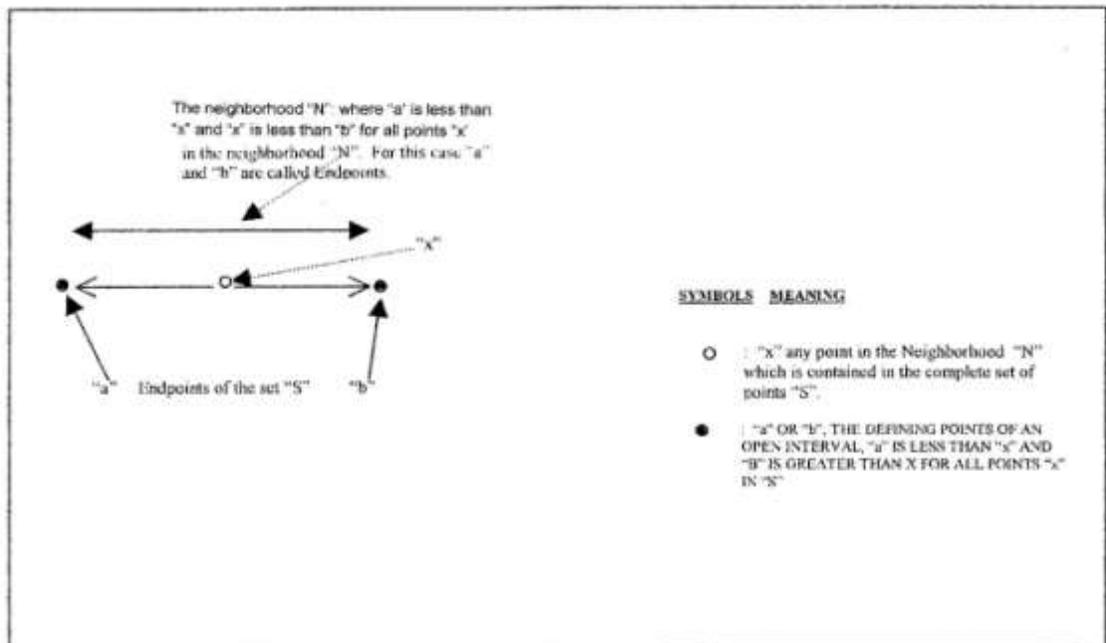


Figure A2. An Analogy From Point-Set/Algebraic Topology

A5. An Argument For The Closeness Of God - From Differential Geometry

From the discipline of Differential Geometry the following information was derived in the Spring quarter of 1961, by myself under the suggestion of Dr. Carl Allendoerfer, Chairman of the Department of Mathematics at the University of Washington, Seattle, Wn (And President Of The American Mathematical Society).

In Figure 3, below, suppose at point “a” there exists a two dimensional worm by the name of Question, Quest for short. Quest is infinitely small, and knows only length and width (not height). He lives on the plane whose origin is “a”, and whose coordinates are u and v . This plane also exists as a plane in the XYZ coordinate geometry, on a three dimensional sphere. Since Quest is VERY small, is it possible for him to find a shorter route from point “a” to “b” than the “planar” geodesic S , which, on the figure below is a “great circle”? This is intuitively obvious to you and me, for we would respond that “Of course there is, if we’re super moles. The “line” M is obviously shorter. But our man Quest knows nothing of height so he responds “beats me.” Differential geometry is concerned, at least in part, with the solution of such problems. For our man Quest, he can experience only travel in the (u,v) plane. He cannot experience travel in the w direction. He can, however, with his ingenuity, conceive mathematically of a trip from “a” to “b”, without going along the geodesic S (the “great circle”) but instead traveling the much shorter route, M . He does this by solving his problem using a portion of mathematics called Tensor Analysis. He can even give us an equation of the path length he’ll travel if he can determine the curvature of the geodesic he lives on.

Now let us take this illustration in four or more dimensions. The same mathematics may be expanded to 4 or more dimensions. We normally call the 4th dimension time. From our mathematical theory we developed, we also need to be able to measure the curvature of the 4 dimensions in which we are immersed. In 1961 when this analogy was made, a measuring method for determining the curvature of our space was beyond the reach of science. However, even in those days, relativistic effects were known and were being instrumented. And oh, by the way, the man who put the theory together Dr. Albert Einstein, was himself, at least in his early days, an atheist. Up until this class in Differential Geometry, I was an average math student. My math GPA was only about 2.8 out of 4.0. However, a personal friend of my wife’s family (lived next door), Dr. Carl Allendoerfer, seemed to (and did) take a personal interest in our class. I as always had to study very hard, but that quarter I got the 2nd highest grade in the class (which included several graduate students). Figures 3 and 4, below, were the real results of that class for me since I was able to take the two dimensional worm analogy and transfer it to me, a real 3 dimensional worm. The concepts shown on Figure 4 spoke to me as follows. How is it possible that Christ could really dwell in me or anyone else the way the Bible claims. Just as I was coming up with the answer stated, below, I was being introduced to Jesus while working in the engineering computer room at the Boeing Airplane Company in Renton Washington. The concepts being investigated are possibilities only, but are at least well within the realm of available mathematics.

I am the 3 dimensional worm of Figure 4. My quest is to find out if there was a way to determine if there was a way I could devise to go from point “a” of that figure to point “b” that exists in at least one higher dimension (let’s assume we’re talking of Heaven). As it turns out, WE CAN! The Mathematics works out so that we don’t need to express the relationship in terms of the 4th or higher dimension but the problem may be solved in terms of the three dimensions (length, width, & height) that we are familiar with!

This was an astounding discovery for me. The implication was that heaven (where we are seated with the Lord Jesus), may be an infinitesimally short distance. It also provides a possible explanation of how we can be indwelt by the Lord Jesus Christ while He is in Heaven as the believer's defense attorney.

Phil 3:20 For our ~~conversation~~ citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:

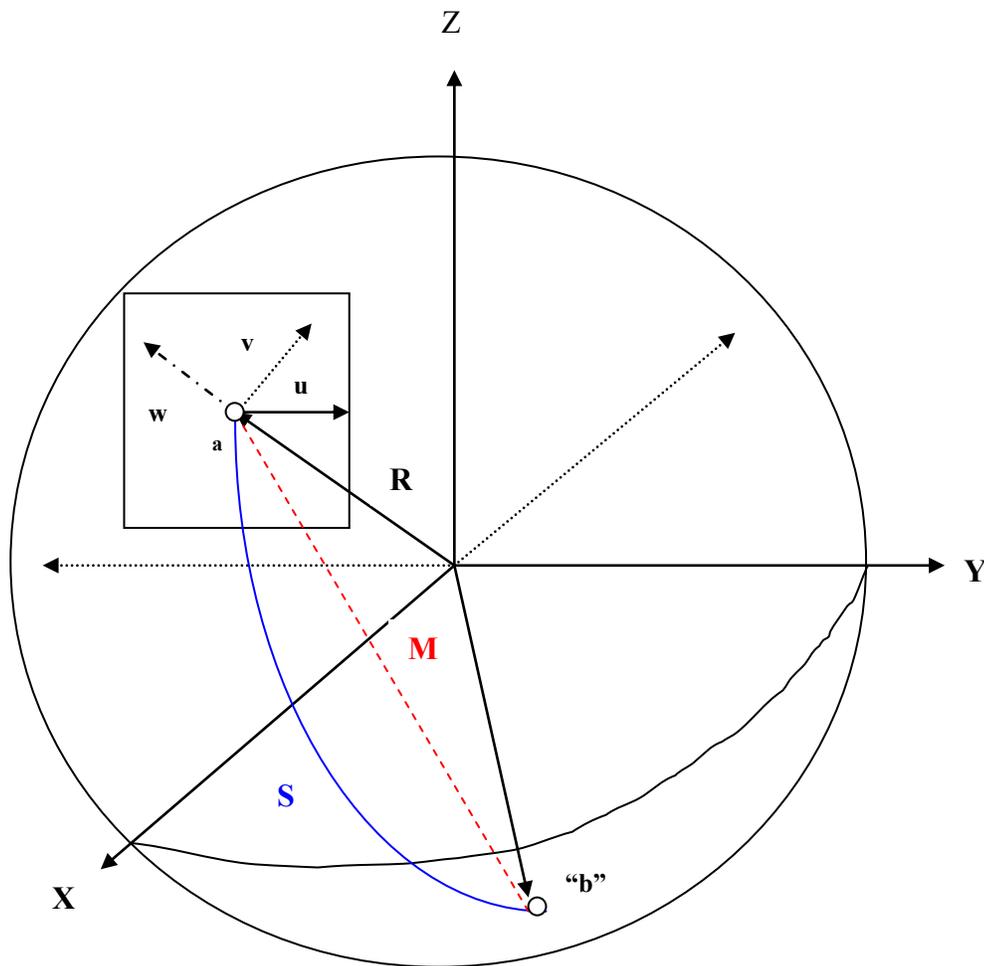


Figure A3. The Life Of A Two Dimensional Worm In A 3 Dimensional Space

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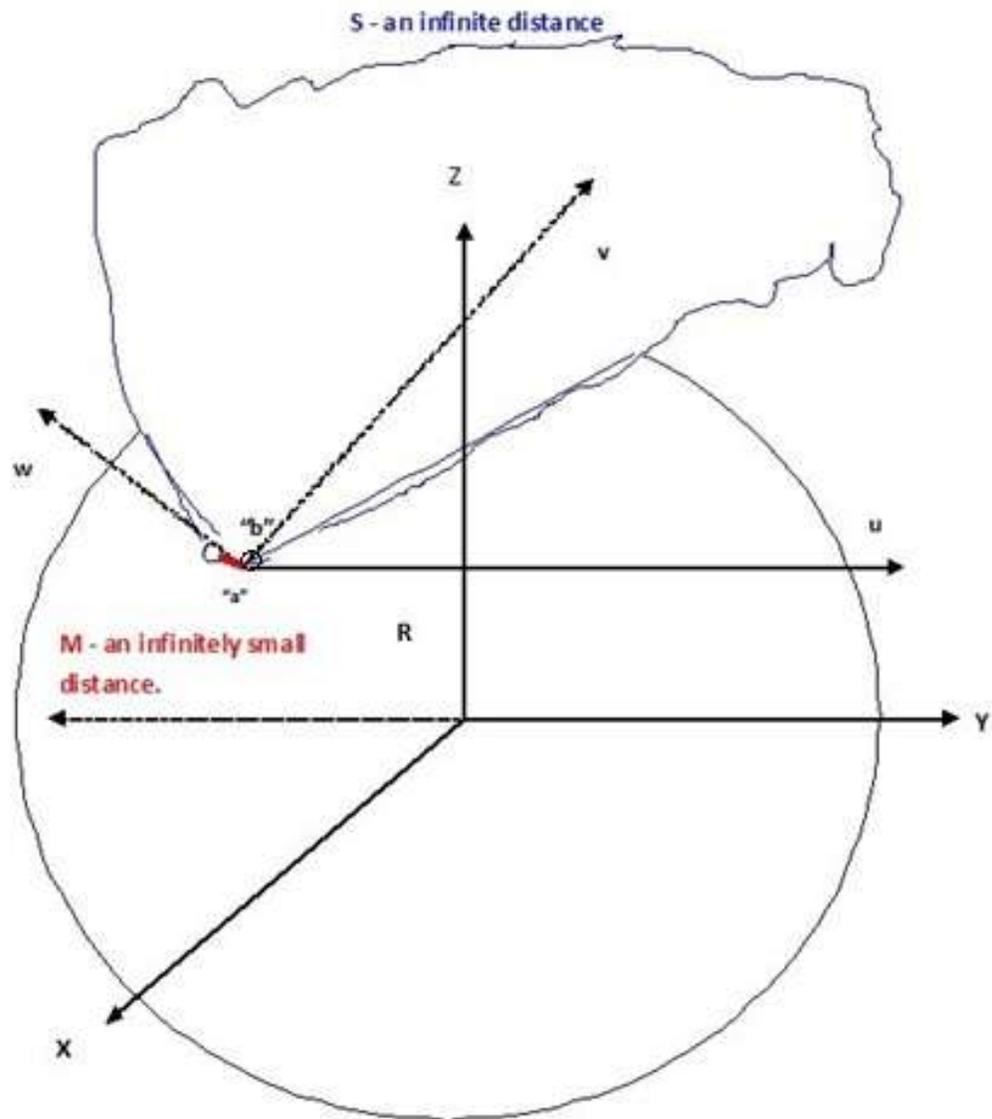


Figure A4. The Life Of A Three Dimensional Worm In An “n” Dimensional Space.

Job 25:6 How much less man, that is a worm? and the son of man, which is a worm?

Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.

Appendix B – What About The Trinity And The Deity Of Jesus Christ?

By Rev. Norman E. Carlson

The following set of notes only scratch the surface. Hopefully the reader will add his or her verse references to these to obtain a more complete set.

Ge 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved [Heb. רָחַף rachap: Piel Participle; brooded or fertilized]

מֵרְחֹף עַל-פְּנֵי הַמַּיִם upon the face of the waters.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. {perfect: or, upright, or, sincere}

Gen 18:1 And the LORD appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

These three 'men' came into Abraham's camp. One of whom was the LORD Himself and the other two were angelic beings who were evidently intent on destroying Sodom and Gomorrah. This passage illustrates how angels and God Himself appeared at times to men in Old Testament Times. The complete text is found in Gen 18:1-19:29.

Ge 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Ge 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Ge 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Ge 35:7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. {Elbethel: that is, The God of Bethel}

Ge 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

Ge 48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

B1. A Grammatical Look at The Person of The Son Of God

Ex 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. {THAT or Rel. Pronoun all genders Who, what, which, that The articular participle **ὁ ὢν** of the LXX captures this idiom "the One Who Is".}

Heb Ex 3:13-14

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים, הַיְהִי אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל,
וְאָמַרְתִּי לָהֶם, אֱלֹהֵי אֲבוֹתַיְכֶם שְׁלַחְנִי אֵלֵיכֶם; וְאָמְרוּ-לִי מֶה-שְּׁמוֹ,
מָה אֹמַר אֲלֵהֶם.

יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, אֶהְיֶה אֲשֶׁר אֶהְיֶה; וַיֹּאמֶר, כֹּה
תֹּאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה, שְׁלַחְנִי אֵלֵיכֶם

The LXX Greek

- Ex 3:13 και ειπεν μουσης προς τον θεον ιδου εγω ελευσομαι προς τους υιους ισραηλ και ερω προς αυτους ο θεος των πατερων υμων απεσταλκεν με προς υμας ερωτησουσιν με τι ονομα αυτω τι ερω προς αυτους
 14 και ειπεν ο θεος προς μουσην **εγω ειμι ο ων** και ειπεν ουτως ερεις τοις υιοις ισραηλ **ο ων** απεσταλκεν με προς υμας

Now let's have a look at the New Testament:

- Joh 1: 1 ¶ In the beginning **was** the Word, and the Word **was** with God, and the Word was God.
 2 The same **was** in the beginning with God.
 3 All things were made by him; and without him was not any thing made that was made.

- Joh 1:1 εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}
 2 ουτος {D-NSM} ην {V-IAI-3S} εν {PREP} αρχη {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}
 3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S}

Here the reader should check Joh 8:56-59 especially verse 58 in the Greek N.T.

- Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.
 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.**
 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.
 Joh 8:58 ειπεν {V-2AAI-3S} αυτοις {P-DPM} ο {T-NSM} ιησους {N-NSM} αμην {HEB} αμην {HEB} λεγω {V-PAI-1S} υμιν {P-2DP} πριν {ADV} αβρααμ {N-PRI} γενεσθαι {V-2ADN} **εγω {P-INS} ειμι {V-PAI-1S}**

See also Rev 1:8, 17

- 1 Joh 1:7 ¶ For many deceivers are gone forth into the world, even they that confess not that Jesus Christ **is coming** in the flesh. This is the deceiver and the antichrist.

In the Greek text, below, the Present Participle as a conative present should be translated “**is coming**”.

- 1 Joh 1:7 ¶ οτι <3754> {CONJ} πολλοι <4183> {A-NPM} πλανοι <4108> {A-NPM} εισηλθον <1525> (5627) {V-2AAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} οι <3588> {T-NPM} μη <3361> {PRT-N} ομολογουντες <3670> (5723) {V-PAP-NPM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} **ερχομενον <2064> (5740) {V-PNP-ASM}** εν <1722> {PREP} σαρκι <4561> {N-DSF} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πλανος <4108> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} αντιχριστος <500> {N-NSM}

- Rev 1: 8 I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which **is coming, the Almighty.**

In the Old Testament ALMIGHTY GOD, Heb .יְהוָה לְאֱלֹהִים .Occurs.in Gen 17:1, . . . where in Eze 10:5.the LXX

reads θεου **σαδδαι** where saddai is the translation of the Hebrew **יְהוָה** : almighty which is actually translated to Greek in several places in the LXX O. T. by **παντοκρατορ**

- Job 8:5 But be thou early in prayer to the LORD Almighty.

- Job 8:5 συ δε ορθριζε προς κυριον **παντοκρατορα** δεομενος

- Zep 2:10 {1} This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the LORD Almighty.

- Zep 2:10 ατη αυτοις αντι της υβρεως αυτων διοτι ωνειδισαν και εμεγαλυνθησαν επι τον κυριον τον **παντοκρατορα**

Rev 1:8 εγω {P-1NS} εμι {V-PAI-1S} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} λεγει {V-PAI-3S} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} ο {T-NSM} ων {V-PAP-NSM} και {CONJ} ο {T-NSM} ην {V-IAI-3S} και {CONJ} ο {T-NSM} ερχομενος {V-PNP-NSM} ο {T-NSM} παντοκρατωρ {N-NSM}

For “almighty” see also 2Co 6:18; Re 4:8, 1:17, 15:3, 16:7, 19:6, 21:22.

-
- Ex 31:1 And the LORD spake unto Moses, saying,
 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
 3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
- Ex 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:
- Ex 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- Num 6:22 And the LORD spake unto Moses, saying,
 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,
 24 The LORD bless thee, and keep thee:
 25 The LORD make his face shine upon thee, and be gracious unto thee:
 26 The LORD lift up his countenance upon thee, and give thee peace.
 27 And they shall put My name upon the children of Israel; and I will bless them.
- Nu 22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.
- De 5:31 But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

B2.1 The Birth Of Sampson The Nazarite

- Ju 13:2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.
 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.
 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:
 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.
 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:
 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.
 8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.
 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.
 10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.
 11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

- 12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? {How shall we order...: Heb. What shall be the manner of the, etc} {how shall we do...: or, what shall he do?: Heb. what shall be his work?}
- 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.
- 14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.
- 15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. {for thee: Heb. before thee}
- 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was the angel of the LORD.
- 17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
- 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is wonderful?
- Heb. 06383 פִּלְיָאֵי pil'iy pil-ee' or פִּלְיָאֵי palyi' paw-lee' from 06381; adj; {See TWOT on 1768 @@ "1768b"} 1) wonderful, incomprehensible, extraordinary) See Is 9:6 (Heb. 06382 פֶּלֵאֵי pele' peh'-leh)
- 19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.
- 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.
- 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- 23 But his wife said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these.
- 24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.
- 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. {the camp...: Heb. Mahanehdan}
- Ps 68:15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.
- 16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
- 17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*. {even...: or, even many thousands}
- 18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. {for men: Heb. in the man}
- 19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.
- 20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.
- Is 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. {his...: or, the skirts thereof}
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. {one...: Heb. this cried to this} {the whole...: Heb. his glory is the fulness of the whole earth}
- Is 7:10 Moreover the LORD spake again unto Ahaz, saying, {Moreover...: Heb. And the LORD added to speak}
- 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. {ask it...: or, make thy petition deep}
- 12 But Ahaz said, I will not ask, neither will I tempt the LORD.
- 13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. {shall call: or, thou, O virgin, shalt call}
- Is 9:1 Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. {of the nations: or, populous}
- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.
- 3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. {not: or, to him}
- 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. {For...: or, When thou brakest}
- 5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. {For...: or, When the whole battle of the warrior was, etc} {but...: or, and it was, etc} {fuel: Heb. meat}
- 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
- Is:11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
- 2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
- 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: {quick...: Heb. scent or, smell}
- 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {reprove: or, argue}
- 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {cockatrice': or, adder's}
- 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
- 10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}
- Is 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. {with strong...: or, against the strong} {his work: or, recompence for his work}
- 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. {that...: or, that give suck}
- 12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? {a measure: Heb. a tierce}
- 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? {his...: Heb. man of his counsel}
- Is 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- 4 And they shall spring up *as* among the grass, as willows by the water courses.
- 5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.
- 6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me there is no God. {Please see Rev notes below.}

- 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.
- 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*. {God; I: Heb. rock, etc}

Look at the First and Last, Beginning and End, Alpha and Omega in the Book of the Revelation of Jesus Christ!

Rev Re 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

- 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- 6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.
- 7 Behold, He cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
- 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Re 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

- 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- 14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;
- 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.
- 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
- 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Re 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
- 8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Re 22:12 And, behold, I come quickly; and **my reward is with me, to give every man according as his work shall be.** {2 Cor 5:9-19; Rev 20:11-15}

- 13 I am Alpha and Omega, the beginning and the end, the first and the last.
- 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
- 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
- 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.
- 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
- 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

- 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book...: or, from the tree of life}

Continuing with :

- Is 48:11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.
- 12 Harken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.
- 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. {my...: or, the palm of my right hand hath spread out} Note Col 1:12-19!
- 14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.
- 15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.
- 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.
- Matt 1:20 But while he thought on these things, behold, **the angel of the Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. {conceived: Gr. begotten}
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Heb **יְהוֹשֻׁעַ**? YeHoShuah“Jehovah is Salvation The Hebrew name for the badly transliterated Joshua. This name is translated in the LXX as Ἰησοῦς }
- 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they...: or, his name shall be called} Note quote from Is 7:14 & also see Is 9:6 The God with us is directly fulfilled by Matt 28:20, below.
- 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.
- Matt 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
- Matt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- 17 And when they saw him, they worshipped him: but some doubted.
- 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye therefore, and teach (Make disciples Gk. μαθητευσατε {V-AAM-2P}) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:
- 20 Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all the days, (or always) even unto the end of the age. Amen.**
- 20 **διδασκοντες {V-PAP-NPM} αυτοις {P-APM} τηρειν {V-PAN} παντα {A-APN} οσα {K-APN} ενετειλαμην {V-ADI-1S} υμιν {P-2DP} και {CONJ} ιδου {V-2AMM-2S} εγω {P-1NS} μεθ {PREP} υμων {P-2GP} ειμι {V-PAI-1S} πασας {A-APF} τας {T-APF} ημερας {N-APF} εως {ADV} της {T-GSF} συντελειας {N-GSF} του {T-GSM} αιωνος {N-GSM} αμην {HEB}**

II Cor 13:13 All the saints salute you.

- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, *be* with you all. Amen. <<*The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*>>

Notice in vs. 14 we see all three persons of the trinity spelled out.

Notice that Jesus our Savior is called God vs. 25

- Jude 24 Now unto Him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,
25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Who was the agent of creation???

- Gen 1:1 In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Notice the first chapter of John's Gospel

- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made by Him; and without Him was not any thing made that was made.
4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or understood, or, did not admit, or, receive}

Note the preexistence of the Word before Time. This is shown by use of the Imperfect Active Indicative of the verb 'to be' Gk. **ην** {V-IAI-3S}. In other words, at the time of the beginning, the Word was already in existence and continues until the time of the writing. Notice also the similarity of John with the Hebrew Translation of Genesis 1:1a. Notice also the Septuagint rendition of Genesis 1:1,

LXX Gen 1:1 **εν αρχη** εποιησεν ο θεος τον ουρανον και την γην. There is also A clear reference to the Word = The Creator God from John 1:1-3, Cf. Col 1, Heb 1,

- John 1:1 εν {PREP} αρχη {N-DSF} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} **ην** {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM}
2 ουτος {D-NSM} **ην** {V-IAI-3S} **εν** {PREP} **αρχη** {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}
3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S} All things by Him were made and without Him nothing was made that stands made.
4 εν {PREP} αυτω {P-DSM} ζωη {N-NSF} ην {V-IAI-3S} και {CONJ} η {T-NSF} ζωη {N-NSF} ην {V-IAI-3S} το {T-NSN} φως {N-NSN} των {T-GPM} ανθρωπων {N-GPM}
5 και {CONJ} το {T-NSN} φως {N-NSN} εν {PREP} τη {T-DSF} σκοτια {N-DSF} φαινει {V-PAI-3S} και {CONJ} η {T-NSF} σκοτια {N-NSF} αυτο {P-ASN} ου {PRT-N} κατελαβεν {V-2AAI-3S}

See also

- Col 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and Lord Jesus Christ.
3 We give thanks to the God and Father of our LORD Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

B2.2 The Granville Sharp Rule Of Greek Grammar

When two substantives (Nouns or Pronouns) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (THE = Gk. ὁ, ἡ, τό. . .) having the same case as the two substantives, The two substantives refer to the same person or thing!!!

In the example, verse 3, below, the Granville-Sharp construction is double underlined. and as you'll notice all words are in the same Case Form. A Clear example.

- Col 1:1 παυλος <3972> {N-NSM} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} δια <1223> {PREP} θεληματος <2307> {N-GSN} θεου <2316> {N-GSM} και <2532> {CONJ} τιμοθεος <5095> {N-NSM} ο <3588> {T-NSM} αδελφος <80> {N-NSM}
- 2 τοις <3588> {T-DPM} εν <1722> {PREP} κολασσαις <2857> {N-DPF} αγιοις <40> {A-DPM} και <2532> {CONJ} πιστοις <4103> {A-DPM} αδελφοις <80> {N-DPM} εν <1722> {PREP} χριστω <5547> {N-DSM} χαρις <5485> {N-NSF} υμιν <4771> {P-2DP} και <2532> {CONJ} ειρηνη <1515> {N-NSF} απο <575> {PREP} θεου <2316> {N-GSM} πατρος <3962> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}
- 3 ευχαριστουμεν <2168> (5719) {V-PAI-1P} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} παντοτε <3842> {ADV} περι <4012> {PREP} υμων <4771> {P-2GP} προσευχομενοι <4336> (5740) {V-PNP-NPM}
- 4 ακουσαντες <191> (5660) {V-AAP-NPM} την <3588> {T-ASF} πιστιν <4102> {N-ASF} υμων <4771> {P-2GP} εν <1722> {PREP} χριστω <5547> {N-DSM} ιησου <2424> {N-DSM} και <2532> {CONJ} την <3588> {T-ASF} αγαπην <26> {N-ASF} την <3588> {T-ASF} εις <1519> {PREP} παντας <3956> {A-APM} τους <3588> {T-APM} αγιους <40> {A-APM}

And,

- Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: (His...: Gr. the Son of His love)
- 14 In Whom we have redemption through His blood, even the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:
- 16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:
- 17 And He is before all things, and by Him all things consist (or are 'glued' together – note here all the precise universal constants!)
- 18 And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. {in...: or, among all}
- 19 For it pleased the Father that in Him should all fulness dwell;
- 20 And, having made peace through the blood of his cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}
- 21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled {in...: or, by your mind in}
- 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in His sight:

- 23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church;
- 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; (the capstone of Revelation)
- 26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- 27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

- Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. {again...: or, when he bringeth again}
- 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. {And of: Gr. And unto}
- 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. {righteousness: Gr. rightness, or, straightness}
- 9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

B3. Why should preachers and other ministers of the Gospel study (and use) the original language?

Knowledge of the original language Combats heresy on a solid basis.^a Notice Thomas' response to the post resurrection appearance of our Lord in:

John 20:28 και {CONJ} απεκριθη {V-ADI-3S} θωμας {N-NSM} και {CONJ} ειπεν {V-2AAI-3S} αυτω {P-DSM} ο {T-NSM} κυριος {N-NSM} μου {P-1GS} και {CONJ} ο {T-NSM} θεος {N-NSM} μου {P-1GS}

John 20:28 and answered Thomas and said to Him "**the Lord of me and the God of me**".
A very word order literal translation for the benefit of the Bible Unitarians of the Watchtower!

^a N. Carlson, Hermeneutics An Antidote For 21st Century Cultic And Mind Control Phenomena, 1974, Section 3.1.1.3

And the following context:

- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
 31 **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

Notice, now Titus 2:13 (Granville Sharp rule^{16/195, 17/786 18/109 ff 19/181 ff a})

In the examples, below, the Granville-Sharp constructions are double underlined. and as you'll notice all words in each are in the same Case Form. Clear examples.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ;

- 14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.
 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 2:13 προσδεχομενοι {V-PNP-NPM} την {T-ASF} μακαριαν {A-ASF} ελπιδα {N-ASF} και {CONJ} επιφανειαν {N-ASF} της {T-GSF} δοξης {N-GSF} του {T-GSM} μεγαλου {A-GSM} θεου {N-GSM} και {CONJ} σωτηρος {N-GSM} ημων {P-1GP} ιησου {N-GSM} χριστου {N-GSM}

2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ:
 {Simon: or, Symeon}

- 2 Grace and peace be multiplied unto you through the knowledge of God even Jesus, our Lord,

2 Pet 1:1 συμεων {N-PRI} πετρος {N-NSM} δουλος {N-NSM} και {CONJ} αποστολος {N-NSM} ιησου {N-GSM} χριστου {N-GSM} τοις {T-DPM} ισοτιμον {A-ASF} ημιν {P-1DP} λαχουσιν {V-2AAP-DPM} πιστιν {N-ASF} εν {PREP} δικαιοσυνη {N-DSF} του {T-GSM} θεου {N-GSM} ημων {P-1GP} και {CONJ} σωτηρος {N-GSM} ιησου {N-GSM} χριστου {N-GSM}

- 2 χαρις {N-NSF} υμιν {P-2DP} και {CONJ} ειρηνη {N-NSF} πληθυνθειη {V-APO-3S} εν {PREP} επιγνωσει {N-DSF} του {T-GSM} θεου {N-GSM} και {CONJ} ιησου {N-GSM} του {T-GSM} κυριου {N-GSM} ημων {P-1GP}

Although not a Granville Sharp construction except for the last noun clause, I John 5:20, below, is a direct statement of the deity of the Son of God, Jesus the Messiah (Christ).

I John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

I John 5:20 οιδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γνωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω <3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω

^a IBID, Section 3.1 The principle of the Priority of the Original Language.

<3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου
<2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM}
εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-
NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF}
αιωνιος <166> {A-NSF}

We are in Him Who is true, (*that is*)

in His Son Jesus Christ,

This is the true God and Eternal Life.

The Major proof texts in the Bible are contained in the Book of The Revelation of Jesus Christ Below, are several illustrations of the Trinity taken from my book on Homiletics^a

B4. Illustrations Are Needed for Proving.

- Although the Trinity cannot be proven through natural means, **its reasonableness may be illustrated by natural phenomena.** Raymond Lull, the missionary to the Moslems, murdered in 1315 by them, elaborated the Trinitarian triangle²⁰. This triangle is shown in figure 5, below.

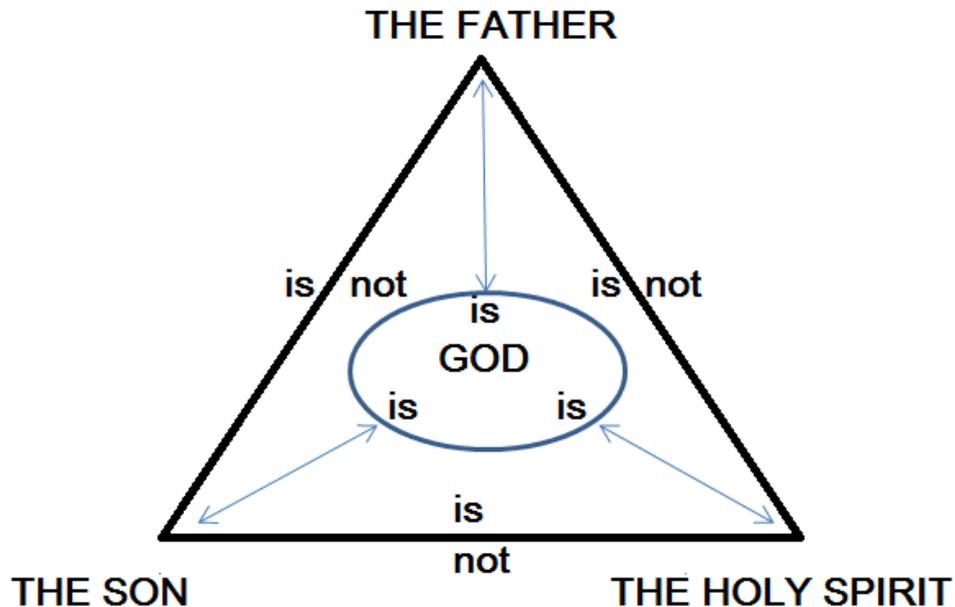


Figure B1. The Trinitarian Triangle

- The **three states of a substance solid, liquid, and gas** may also help people to understand the concept of the Trinity.
- I was intrigued by a concept in Projective Geometry. In that mathematical system, which, unlike Euclidean Geometry, contains no contradictions (e.g., the parallel postulate), there are only 3 primitives (properties that cannot be proven but need to be taken on **faith**). These primitives are **point, line, and incidence** (Incidence: a point lies on a line). **From these three primitives a completely self-consistent mathematical system has been discovered**²¹.

^a N. Carlson, *EXEGETICAL HOMILETICS - The A. B. Whiting - M. Jones Methodology*, Self Published, 1976, A Student/Teacher's Manual

**Appendix C – A History Of Biblical Interpretation.
by Norman E. Carlson**

From the book, “*Hermeneutics, An Antidote For 21st Century Cult Phenomena*”, 1976.

2.0 A History Of Interpretation

2.1 Allegorical Schools

Pentecost¹² in his premiere book (with his History of Interpretation) on eschatology stated:

A multitude of difficulties beset the writers of the first centuries. They were without an established canon of either the Old or New Testaments. They were dependent upon a faulty translation of the Scriptures. They had known only the rules of interpretation laid down by the Rabbinical schools and, thus, had to free themselves from that erroneous application of the principle of interpretation. They were surrounded by paganism, Judaism, and heresy of every kind.¹³ Out of this maze there arose three diverse exegetical schools in the late Patristic period. Farrar says:

The Fathers of the third and later centuries may be divided into three exegetical schools. Those schools are the Literal and Realistic as represented predominantly by Tertullian; the Allegorical, of which Origen is the foremost exponent, and the Historical and Grammatical, which flourished chiefly in Antioch, and of which Theodore of Mopsuestia was the acknowledged chief.¹⁴

Although there was no 'official' school of secular allegoristic interpretation, the secular practitioners of this 'black' art (no science here!) were encouraged by pressure described, below.

2.1.1 Secular Allegorism

2.1.1.1 As early as the 6th century B.C. tensions arose between the religious and philosophical traditions of the Greeks. Homer was first allegorized by Theogenes of Rhegium, 520 B.C. Plato was so opposed to the Poets, he didn't want them in the country allegory or not.

2.1.1.2 The solution to the tension came by means of allegorizing the Religious heritage:

- (1) to keep Poets from being ridiculed or ignored.
- (2) to use old accepted literature to promulgate their own ideas and outlook - to maintain continuity with the past without getting involved in the undesirable elements of the literature. ALA Wycliff BT, with their recent (circa 2012) elimination of Son of God from their modern translations used among Muslims.

Can you imagine the hilarity that would ensue if a mathematics professor read an exam paper in class prepared by an allegorist?

2.1.2 Jewish Allegorism

Between 586 B.C. and 570 B.C., Johanan took men, women, and children to Egypt - against the direct command of the Lord (Jer. 43:7). They settled at Tah-Panhes. Alexander the Great established the town of Alexandria some time after 332 B.C. This city became a great cultural center with the world's largest library. The city had a colony of Jews that among other things, translated the Hebrew Old Testament into Greek LXX (Septuagint) in about 200 B.C.

The Jews found that allegorizing could help them defend their faith.

2.1.2.1 Tension arose because the Alexandrian Jew was attempting to cling to his own national sacred Scriptures and the Greek philosophical tradition.

2.1.2.2 The solution was found in allegorizing the religious heritage. They did not invent the method. The Greeks had already prepared it.

e.g. (1) Approximately 160 B.C. the (accepted) first Jewish allegorist writer (of note), Aristobulus, proposed a genetic relation between Greek philosophy and the Law of Moses. He asserts the Greek philosophers borrowed from the O.T. As Farrar states, His:

“...actual work was of very great importance for the History of Interpretation. He is one of the precursors whom Philo used though he did not name, and he is the first to enunciate two theses which were destined to find wide acceptance, and to lead to many false conclusions in the sphere of exegesis.

The first of these is the statement that Greek philosophy is borrowed from the Old Testament, and especially from the Law of Moses; the other that all the tenets of the Greek philosophers, and especially of Aristotle, are to be found in Moses and the Prophets by those who use the right method of inquiry.”¹⁵

(2) Philo (20 B.C. - 54 A.D.) was first to make allegorical interpretation his principle method. (He held an almost dictation theory of inspiration.) G. H. Gilbert says concerning Philo that:

“Greek philosophy was the same as the philosophy of Moses.... And the aim of Philo was to set forth and illustrate this harmony between the Jewish religion and classic philosophy, or, ultimately, it

was to commend the Jewish religion to the educated Greek world. This was the high mission to which he felt called, the purpose with which he expounded the Hebrew laws in the language of the world's culture and philosophy.”¹⁶

Some of Philo's rules of interpretation are given below.¹⁷

- (a) The rules of which the literal sense is excluded are chiefly Stoic. It is excluded when the statement is unworthy of God, when there is any contradiction, when the allegory is obvious...
- (b) The rules which prove the simultaneous existence of the allegorical with the literal sense are mainly Rabbinic...
- (c) Again, words may be explained apart from their punctuation...
- (d) Again, if synonyms are used, something allegorical is intended...
- (e) Plays on words are admissible to educe a deeper meaning.
- (f) Particles, adverbs, prepositions may be forced into the service of allegory...

2.1.3 Christian Allegorism

2.1.3.1 Was brought over from Judaism by the Alexandrian converts. As Pentecost¹⁸ states:

The influence of Philo was most keenly felt in the theological school of Alexandria. Farrar says:

“It was in the great catechetical school of Alexandria, founded, as tradition says, by St. Mark, that there sprang up the chief school of Christian Exegesis. Its object, like that of Philo, was to unite philosophy with revelation, and thus to use the borrowed jewels of Egypt to adorn the sanctuary of God. Hence, Clement of Alexandria and Origen furnished the direct antithesis of Tertullian and Irenaeus. . . .

The first teacher of the school who rose to fame was the venerable Pantaenus, a converted Stoic, of whose writings only a few fragments remain.

He was succeeded by Clement of Alexandria, who, believing in the divine origin of Greek philosophy, openly propounded the principle that all Scripture must be allegorically understood."

2.1.3.2 It dominated "exegesis" until the reformation.

2.1.3.3 Some of its adherents are listed below:

2 Alexandrians, Clement 155-215 and Origen 185-254. As for Origen, P. Schaff¹⁹ shows:

Origen was the first to lay down, in connection with the allegorical method of the Jewish Platonist, Philo, a formal theory of interpretation, which he carried out in a long series of exegetical works remarkable for industry and ingenuity, but meager in solid results. He considered the Bible a living organism, consisting of three elements which answer to the body, soul, and spirit of man, after the Platonic psychology. Accordingly, he attributed to the Scriptures a threefold sense:

**“(1) a somatic, literal, or historical sense, furnished immediately by the meaning of the words, but only serving as a veil for a higher idea;
(2) a psychic or moral sense, animating the first, and serving for general edification;
(3) a pneumatic or mystic and ideal sense, for those who stand on the high ground of philosophical knowledge.”**

In the application of this theory he shows the same tendency as Philo, to spiritualize away the letter of Scripture especially where the plain historical sense seems unworthy, as in the history of David's crimes; and instead of simply bringing out the sense of the Bible, he puts into it all sorts of foreign ideas and irrelevant fancies. But this allegorizing suited the taste of the age, and, with his fertile {furtive?} mind and imposing learning, Origen was the exegetical oracle of the early church, till his orthodoxy fell into disrepute.

Next we look at Jerome 347-419 and Augustine 354-430, a converted Manichaean, who knew no Greek and very little Hebrew. In fact Pentecost²⁰ quotes Farrar concerning Augustine:

“The exegesis of St. Augustine is marked by the most glaring defects.... He laid down the rule that the Bible must

be interpreted with reference to Church Orthodoxy, and that no Scriptural expression can be out of accordance with any other.... “

And:

“ ... Snatching up the Old Philonian and Rabbinic rule which had been repeated for so many generations, that everything in Scripture which appeared to be unorthodox or immoral must be interpreted mystically, he introduced confusion into his dogma of supernatural inspiration by admitting that there are many passages "written by the Holy Ghost," which are objectionable when taken in their obvious sense. He also opened the door to arbitrary fancy.”
[or as Tevye sings it “Tradition”, “Tradition” . . .^a]

Thomas Aquinas 1225-1274, defined 4 senses of interpretation.

- | | | |
|-----|--------------------|--------------------------------------------------------------|
| (1) | Historical sense | - What was done |
| (2) | Allegorical sense | - Where our faith is hid |
| (3) | Tropological sense | - Moral sense |
| (4) | Anagogical sense | - Eschatological sense, which was
Celestial or Prophetic. |

2.1.3.4 Problems & Difficulties

- (1) The Fathers intended (attempted) to make the Old Testament a Christian document - Mt. 13:35, Col. 1:25-27.
- (2) The historical connections of Scripture were ignored. They ignored the principle (will take up later) of progressive revelation. Heb. 1:1-2
- (3) They confused allegory with types. They believed Greek philosophy was in the Old Testament (Aquinas). In general, they confused figures of speech.
- (4) Because of no control, the conflicting opinions fostered dogmatism.

Because ordinary (lay) men could not understand these allegorical mysteries, they (the clerics) restricted the use of the Bible to only those who were able to attend their favorite institution of higher learning (seminary, monastery, etc.). Because of their Hermeneutical “principles” ???, they not only brought on Monasticism and the “dark ages”, but because Christianity was viewed by outsiders with all the Mariolatry,

^a Fiddler on the Roof – Book by Joseph Stein, Lyrics by Sheldon Harnick, and Music by Jerry Bock , is set in the small Jewish village of Anatevka, Russia, in 1905 and is concerned primarily with the efforts of Tevye, a dairyman, his wife, Golde, and their five daughters to cope with their harsh existence under Tsarist rule. During the Prologue (Tradition"), Tevye explains the role of God's law in providing balance in the villagers' lives. He describes the inner circle of the community and the larger circle which includes the constable, the priest, and countless other authority figures. He explains, "We don't bother them and so far, they don't bother us." He ends by insisting that without their **traditions**, he and the other villagers would find their lives "as shaky as a fiddler on the roof."

Idols, prayers to other than God the Father-in the name of His Son, Jesus-through the ministry of the indwelling Holy Spirit, they led to many false cults springing up, the largest being that of Islam (7th century AD).

Do we still do this today? Can you give some examples?

What about:

Women preachers?

Abortion?

Homosexuality?

Divorce?

Others?

2.2 Literal Schools

2.2.1 Secular Literalism

Little needs to be said about the secular use of literal interpretation. It is the method by which any effective communication is accomplished. Note the communication axioms, esp. 1,2,3,4,9,15. Or note how The Calculus is taught in any “reasonable” University!

2.2.2 Jewish Literalism

2.2.2.1 Classic Jewish interpretation 500 B.C. - 500 A.D.
 Literalism started out with a grammatical-historical approach ala Ezra, but soon degenerated into a dangerous literalism [letterism], which turned into an allegoristic approach to Scripture interpretation: Information about our Lord and His Apostles being the chief exceptions. **We can observe this trifling with God’s Word being done today by very sincere, well-meaning but misguided individuals such as one individual who is endeavoring to produce a Greek Lexicon with “The Single Meaning” for each Greek word in the New Testament, irrespective of author, context, date, addressees, etc.** Remember!!! **“Words have a meaning only in context.”**

(1) Periods in the development

(a) Initial mention in Scripture, Ne, 8:8 (Ezra) (The people had been returned from 70 years captivity and many did not understand Hebrew.

- (b) Period of the Sopherim (or Scribes) 500 B.C. - 270 B.C. Copied and exegeted the Word of God - gave simple interpretation. Ezra was really the first Scribe Ez 7:6. This was not work for simpletons. They had to read from the Hebrew text, translate to, and give the sense, in Aramaic, and do this on-the-fly.
- (c) Period of the Zugoth (or pairs). Pairs of rabbinic interpreters of locally established schools would often engage in friendly debate. The period of the "Pairs" was from 168 B. C. to about A. D. 10. Two individuals from this period were Hillel - a "liberal" literalist - 175-164 B.C. (his grandson was Gamaliel), (Acts 5:34); and Shamai – a "wooden" literalist Whose interpretation was oral.
- (d) Period of the Tannaim^a (or Teachers) up to 220 A.D. Culminated in **authoritative oral tradition**.

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

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

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

Pentecost²¹ shows that the method of interpretation used by our Lord and His Apostles was Literal. In fact he states:

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

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

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

And yet it can not be denied that literalism was the accepted method. Misuse of the method does not militate^b against the method itself. **It was not the method that was at fault, but rather the misapplication of it."**

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

(2) Literary products

(a) Two literary forms

(i) **Mishna:** Written - teaching about the Torah. "The **Mishna** is divided into six main sections: (1) "**Zeraim**", "Seeds", dealing mainly with agricultural matters and taxes. It offers an introductory section on prayer. Prefixed to this section on seeds is a book of prayers, **Berakhoth**, that has the shema (Deut. 6:4-5), the eighteen benedictions, grace at meals and other prayers; (2) "**Moed**", "Seasons", explaining the regulations concerning the Sabbath and Jewish holidays; (3) "**Nashim**", "women", discussing marriage and divorce laws; (4) "**Nezikim**", "Damages", dealing with civil and criminal law; (5) "**Kodashim**", "Sacred Things", describing the various practices of the ancient Temple; and (6) "**Toharot**", "Purity", presenting the laws regarding the ritual purity of the Levites and others. Each of these sections in turn is subdivided into chapters, called "tractates". One of the more important of these tractates is known as **Aboth or Pirke Aboth**, "the Sayings of the Fathers." The Hebrew Union Prayer Book includes it in its entirety for use in Jewish worship (vol. 1, pp 165-178). In it are found prescriptions for wholesome living in many phases of life and much sound advice for human conduct."²² The scholars or interpreters who composed the **Mishna** (A.D. 70 to A.D. 220) were known as the **Tannaim** or teachers.

(ii) **Gemara:** Written interpretation of the **Mishna**. Not as complete as Mishna. "**The Gemara is frequently**

^a Ramm, op. cit., p. 28.

^b *Have force or influence; bring about an effect or change*

referred to as simply the "Talmud". It represents the reasoning given by more than three centuries of rabbis for the various rules found in the Mishna. The opinions of more than 2,000 scholars living from the third to fifth centuries A. D. were collected by Rabbi Ashi about 400 A. D., and about a century later this portion of the Talmud reached its final form. The Gemara follows the order of the six sections of the Mishna."²³ **Those who worked on the Gemara were called the Amoraim (speakers or interpreters - A.D. 220 to A.D. 500) It**

(b) Two types of content

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

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

(c) Two Talmuds (combination of Mishna & Gemara) As Mickelsen explains^{24/26 ff}, "Interpretation did not stop with the 'official' Mishna of Judah the Patriarch. The comments of the 150 authorities cited there {the Mishna of Judah the Patriarch} were studied carefully. Soon it was felt necessary to explain their explanations. . . How could this growing body of literature be brought together? The Biblical statements were explained by the Mishna and the Mishna was explained by later scholars. To bring this literature together the Talmuds were prepared. There was to be a complete Palestinian Talmud and a complete Babylonian Talmud. **The Rabbinical school in Tiberias was closed, however, before the Palestinian Talmud was finished.** Hence it {the Palestinian Talmud} is not complete and is **shorter than the Babylonian Talmud**, which has come down to us in complete form. **The Talmud really is a Mishna on the Mishna.**" There were, then, two Talmuds: the shorter was the Palestinian (short) Talmud 450 A.D., and the Babylonian (long) 500-550 A.D. The English translation of the Babylonian Talmud is contained in 17 volumes - onion skin thickness paper - each volume about 1.5 inches thick. This Talmud is about four times longer than the Palestinian Talmud.

(d) **Targums** (to translate)

The Targums were translations of the Torah, into Aramaic, along with a running commentary - written free

interpretations of the Law and the Prophets. After each verse of the Law and each three verses of the Prophets in Hebrew, was a running Aramaic commentary on that passage.

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

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

2.2.3 Christian Literalism

During the third and later centuries, The Church Fathers had developed three “schools” of interpretation; **the allegorical school of Alexandria** which we previously studied, and two Christian literal schools of interpretation; **(1) a more or less wooden literalistic school whose hermeneutics are represented by Tertullian^a** and **(2) the Historical/Grammatical school of Antioch^b**. The wooden literalistic school we shall not cover in this class, however, that 'school' was perhaps as much as anything, a major cause for some believers to 'jump ship' to the School of Alexandria. There were also certain heresies which came out of the school at Antioch that caused its demise

2.2.3.1 Syrian "school" of Antioch - Acts 11:26. **This school fought Origen's allegories - It maintained:**

- (1) **Literal meaning of a sentence**
 - (a) **denotative (plain) literal**
 - (b) **connotative (figurative) literal**
- (2) **Historical - (grammatical)**

The interpreter must give attention to the times, circumstances and condition of the writer of the Biblical book (Axioms 1 & 2; also 4, 5, 6, 7, 13).

^a Quintus Septimius Florens Tertullianus, anglicized as Tertullian, (*ca.* 155–230) was a church leader and prolific author of Early Christianity. He also was a notable early Christian apologist. He was born, lived, and died in Carthage, in what is today Tunisia.

^b The School of Antioch had its inception during the latter half of the 3rd century. Lucian (d. circa A.D. 312) is usually the earliest name connected to this beginning. Other names associated with this Syrian institution were Eustathius of Antioch (d. circa A.D. 330), Titus of Bostra (d. circa A.D. 364), Diodorus of Tarsus (d. A.D. 392), Theodore of Mopsuestia (d. A.D. 428), and Theodoret of Cyrus (d. A.D. 458). The gem of this school of thought was St. John Chrysostom (d. A.D. 407).

This school avoided the letterism of the Jews and the fanciful allegoristic interpretations of the Alexandrians. It had such adherents as Lucian, Dorotheus, Diodorus, Theodore of Mopsuestia, John Chrysostom (these later 2 were pupils of Diodorus). (354-407)

As Terry points out in his book on hermeneutics^{25/645 ff}, two famous (or infamous) pupils at this school were **Arius and Eusebius of Nicomedia**. Terry says "The principles of free grammatical interpretation inculcated by the learned presbyter of Antioch {Lucian} encouraged an independent and fearless tendency which was liable to run into extremes. Neander²⁶ thoughtfully observes: "In cases where this direction was not accompanied with a general intuition of Biblical ideas vitalized by Christian experience and this general intuition had not made plain the true relation of the particular to the general in the expression of holy writ, it might tend, by laying too great stress on particulars, and giving them undue prominence, to promote narrow views of the truths of faith. This was the case with Arius, in whom a tendency to narrow conceptions of the understanding, exclusive of the intuitive faculty, predominated.""

The position of this writer is that, **in general**, institutions of higher learning, fail to accurately transmit the Word of God to their students, to the extent that their faculty and student body divorce themselves doctrinally from the Biblically based, Godly ministries of the local churches in their area. **The results at the end of the 20th century is a decadent church whose people are, in general, ignorant of the teaching of the Word of God.** (Looks like the description of the church at Laodicea - Rev 3:14-22.)

2.2.3.2 The Victorines - strong historical and literal school - in the Abbey of St. Victor in Paris.

(1) Adherents

(a) Hugo of St. Victor^a (1097 - 1141) was the first of the great German theologians. He modified the

^a Hugh (Hugo) of St Victor (c. 1078 - February 11, 1141), mystic philosopher, was probably born at Hartingam, in Saxony. After spending some time in a house of canons regular at Hamersleben, in Saxony, where he completed his studies, he removed to the abbey of St Victor at Marseille, and thence to the abbey of St Victor in Paris. Of this last house he rose to be canon, in 1125, scholasticus, and perhaps even prior, and it was there that he died on the 11th of February 1141. His eloquence and his writings earned him fame and influence that far exceeded St Bernard's, and which held its ground until the advent of the Thomist philosophy. Hugh was more especially the initiator of the mysticism of the school of St Victor--which filled the whole of the second part of the 12th century. The mysticism which he inaugurated, says Charles-Victor Langlois, is learned, unctuous, ornate, florid, a mysticism which never indulges in dangerous temerities; it is the

mystical element in the then present interpretive schemes and added a strong scholasticism. He was born in Saxony and went to Paris in about 1115 and took up residence at St. Victor. He recognized a triple sense of Scripture: historical, allegorical, and analogical, but gave more stress to the historical. An example given by Schaff^{27/645} will illustrate his methodology. "Job belonged to the land of Uz, was rich, was overtaken by misfortune, and sat upon the dunghill scraping his body. This is the historical sense. Job, whose name means the suffering one, dolens^a, signifies Christ who left his divine glory, entered into our misery, and sat upon the dunghill of this world, sharing our weaknesses and our sorrows. This is the allegorical sense. Job signifies the penitent soul who makes in his memory a dunghill of all his sins and does not cease to sit upon it, meditate, and weep. This is the analogical sense."

- (b) Richard of St. Victor (____ - 1173), was a pupil of Hugo. Schaff continues: "More given to the dialectical method and more allegorical in his treatment of Scripture than Hugo, was Richard of St. Victor. Richard is fanciful where Hugo is judicious; extravagant, where Hugo is self restrained; turgid, where Hugo is calm. But he is always stimulating." . . . "He was a Scotchman, became Sub-Prior of St. Victor, 1162, and then Prior." . . . "Richard magnifies the Scriptures and makes them the test of spiritual states." . . . {for these two men} "The Scriptures are the supreme guide and the soul by contemplation reaches a spiritual state which the intellect and argumentation could never bring it to."
- (2) Characteristics: "Insisted that liberal arts, history and geography were basic to exegesis. They formed the background for literal exegesis. **Literal exegesis gives rise to doctrine** (not allegorical exegesis).

orthodox mysticism of a subtle and prudent rhetorician. This tendency undoubtedly shows a marked reaction from the contentious theology of Roscellinus and Abélard.

For Hugh of St Victor dialectic was both insufficient and perilous. Yet he did not profess the haughty contempt for science and philosophy which his followers the Victorines expressed; he regarded knowledge, not as an end in itself, but as the vestibule of the mystic life. Reason was but an aid to the understanding of the truths which faith reveals. The ascent towards God and the functions of the three-fold eye of the soul *cogitatio*, *meditatio* and *contemplatio* were minutely taught by him in language which is at once precise and symbolical.

^a from the Latin, Present participle of dolere: to be sorrowful.

2.2.3.3 Reformers - Accomplished a denunciation of the allegorical schools

(1) Historical factors

There was a secular desire to know the Greek classics. This caused the clerics to study the Greek (philosophy) manuscripts of the Scriptures. The advent of humanism pushed some back to the Scriptures.

(2) Hermeneutical factors

(a) There was an emphasis on Divine revelation - 2 Ti 3:16-17. Ocam (or Occam)^a said “that what we know of God, we know by revelation and not reason so that the Bible becomes the all important book for authority of our Theology”.

(b) There was an emphasis on the Priesthood of the believer - 1 Jo 2:27; Re. 1:6

(3) Luther's Hermeneutical Principles

(a) He rejected allegorical interpretation. He called it "dirt," "scum," "loose obsolete rags." He Likened it to a harlot and to a monkey game. Unfortunately, he was not so opposed if the allegories were Christ centered.

(b) He accepted the primacy of the original languages. His advice to Preachers was: **"While a Preacher may preach Christ with edification though he may be unable to read the Scriptures in the originals, he cannot expound or maintain their teaching against the heretics without this indispensable knowledge."**

(c) He accepted the **historical and grammatical principle.**

(d) He also accepted **The Sufficiency Principle.**

^a Occam's razor is a cornerstone of modern applied mathematical theory and Epistemology. **It states: *one should not increase, beyond what is necessary, the number of entities required to explain anything.*** Occam's razor is a logical principle attributed to the 14th century logician and Franciscan friar William of Ockham. Ockham was the village in the English county of Surrey where he was born. The principle states that one should not make more assumptions than the minimum needed. This principle is often called the principle of parsimony. It underlies all scientific modeling and theory building. It admonishes us to choose from a set of otherwise equivalent models of a given phenomenon the simplest one. In any given model, Occam's razor helps us to "shave off" those concepts, variables or constructs that are not really needed to explain the phenomenon. By doing that, developing the model will become much easier, and there is less chance of introducing inconsistencies, ambiguities and redundancies.

- ((1)) **The Bible is a clear book to a devout and competent Christian so that such a one can understand the true meaning of Scripture apart from "official guides." 1 Jo 2:27.**
- ((2)) **Scripture interprets Scripture.** See The Principle of the Analogy of Faith.
- (e) He accepted the Christological principle (A Roman Catholic Concept). The function of all interpretation was to find Christ. Luther attempted to make the entire Bible a Christian document. Mt. 13:35, Col. 1:25-27. The Fathers used allegory to do this. Luther used this (the Christological) principle.
- (4) Calvin's Hermeneutical principles.
- (a) Illumination by the Holy Spirit is necessary for proper interpretation.
- (b) He rejected allegorism. S. Lewis Johnson quotes John Calvin, who, referring to the allegorists (spiritualizers) of his day, stated: **"They are perversely imaginative in their futile inventions."**²⁸
- (c) Scripture interprets Scripture (literal-historical-grammatical)
- (d) Rejected scriptural examples for Orthodox doctrine if the exegesis of the passage was unworthy - e.g., trying to force the trinity into Elohim of Genesis 1.
- (e) As to the Messianic Scriptures, he thought the exegete ought to investigate the historical settings of all prophetic and messianic Scriptures.

Calvin wrote **"It is the first business of the interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say."**^{29/58}

"It is an audacity skin to sacrilege to use the Scriptures at our own pleasure and to play with

them as with a tennis ball, which many before us have done."^{30/58}

Fullerton observes that "**Calvin may not unfittingly be called the first scientific interpreter in the history of the Christian Church.**" (Prophecy and Authority, pg 133)

- (5) **Reformation results:** The tendency to allegorism was in many cases curbed or at least allowed. The result was a Theological cleansing in the area of Soteriology (doctrine of salvation) and Bibliology. **Other areas such as Eschatology (doctrine of last things) and Ecclesiology (doctrine of the church) were left untouched.**

(Post Reformation)

2.3 Devotional Schools (technically this is application – not interpretation.)

The 'interpretation' practiced by those of the 'Devotional Schools involves: "That method of interpreting Scripture which places emphasis on the edifying aspects of Scripture, and on interpreting with the intention of developing the spiritual life."
"Just get the blessing, brother."

2.3.1 Medieval Mystics (Hugo, but also Richard of St. Victor and Bernard of Clair Vaux).

e.g. They interpreted the Song of Solomon as the love relationship between God and the mystic resulting in spiritual delights told in terms of physical delights.

(We broke with allegorism in theory only)

For an example of a literal look at the Song of Solomon (SoS) see "A Song For Lovers", S. Craig Glickman, Intervarsity Press, 1976. That commentary shows that the SoS was a sex manual for marital love in the Old Testament. The ancient Rabbi's forbade children to read this book 'until they were at years to understand it'. **It's the only O.T. book not quoted by the N.T.!**

2.3.2 Pietism (Spener & Francke) - Bengel

"The effort to recover the Bible as spiritual food and nourishment to be read for personal edification." This movement influenced the Moravians, Puritans, J. Wesley, J. Edwards, M. Henry, Quakers.

2.3.3 Weaknesses of the Devotional School

2.3.3.1 **"Falls prey to allegorism** especially in the use of the Old Testament. **Excessive typology** is another problem."

2.3.3.2 **"Devotional interpretation may be a substitute for requisite exegetical and doctrinal Biblical studies. (No balance)**

2.3.4 **Modern Adherents to the Devotional School**

The modern adherents to this type of interpretation are usually those with little regard for accurate exegesis. They are found inside the visible local churches and in para-church groups. Their summary of Bible study technique is: **"just get the blessing brother"**, or **"just read it - don't be concerned with doctrine"**. In going to this extent we hope that God will stoop to our methods (or lack of them). Table 2., below, shows the Greek word group for teaching/doctrine as found in the pastoral epistles of the New Testament. They indicate God's mind regarding doctrine!

Table C 1. Doctrine is Important in the Pastorals

GREEK WORD	ENGLISH TRANSLATION	AS USED IN I TIMOTHY	AS USED IN II TIMOTHY	AS USED IN TITUS
διδασξη	Teaching, Doctrine		1	1
διδασκω	To Teach	3	1	1
διδασκαλος	A Teacher	1	2	
διδασκιλια	Teaching, Instruction, Doctrine	8	3	4
διδακτικος	Good at Teaching	1	1	

2.4 "Liberal" Interpretation.

2.4.1 Pantheistic - God is imminent - in all

2.4.2 Rationalistic - "Whatever is not in harmony with (modern) educated mentality is to be rejected."

The text is rejected, rearranged, or remade to meet the demands of man's mind.

2.4.3 Redefines inspiration - (reject verbal - plenary inspiration)

It substitutes "Coleridge's Principle": **The inspiration of the Bible is it's power to inspire religious experience.**

"Whatever in the Bible is in accord with the Spirit of Jesus is normative and whatever is below the ethical and moral level of the Spirit of Jesus is not binding."

If we reject the verbal-plenary inspiration of Scripture, how are we to determine The Spirit Of Jesus????

2.4.4 Redefines supernatural - rejects the extraordinary, miraculous. Not attainable in knowledge or power by ordinary human nature but keeps (in part) the orthodox belief of prayer, ethics, pure thought, immortality. When the miraculous is found in Scripture, it is treated as folklore, mythology, or poetic elaboration.

2.4.5 Applies evolution - to the religion of Israel and to the resulting documents.

The "**Wellhausenian**" school (German) considers the primitive and crude - ethically and religiously is the earlier; the advanced and elevated is the later. This principle allows them to reject and rearrange the Biblical text to suit themselves. (Note that this would make the Prophets come before the Law.)

2.4.6 Interprets historically - with a vengeance

This principle makes religion a changing, shifting, phenomenon so that it is impossible to "canonize" any period of its development or its literature. It believes there are social conditions which create theological beliefs and the task of the interpreter is not to defend these theological beliefs (as in Orthodoxy) but to understand the social conditions which produced them. It stresses the continuity of Biblical religion with surrounding religion and emphasizes "borrowing," "syncretism," and "purifying." **It rejects typology and predictive prophecy as Christian abuses of the Old Testament.**

2.4.7 Accommodation principle - asserts that the Theological statements are in the transitory and perishable mold of ancient terminology. It is assumed that our Lord in dealing with the Jews had to accommodate his teaching to their condition, especially in matters of Biblical introduction. For example, the historicity of Adam and Eve, Jonah, the Davidic authorship of the Psalms.

2.4.8 Philosophic influence - moralism

Immanuel Kant made ethics or moral will the essence of religion. The emphasis on the moral element of Scripture with its tacit rejection of theological interpretation has greatly influenced the liberal's use of Scripture. According to **Hegel**, progress in the clarification of an idea involves three terms: thesis, antithesis, synthesis. The successive application of these three (called the **Hegelian Waltz**) was applied to the totality of human culture including religion.

For a point by point refutation of the above principles of unbelief see **C. J. Ellicott**, "An Introduction to the Critical Study and Knowledge of the Holy Scripture".

2.5 Neo-Orthodoxy - Crisis theology – irrational. subjective

The German philosopher Hegel (1770-1831) pioneered changing the classic thesis/antithesis (absolutes) philosophical methodology into the thesis/antithesis/synthesis of modern existentialistic philosophy. However, according to Schaeffer³¹ the real father of modern thinking in secular and religious existentialism was the Dane, Søren Kierkegaard (1813-1855). Kierkegaard came to the conclusion that you could not arrive at a synthesis of the thesis and antithesis by reason^{32/44ff.}. Instead, you achieved everything of real importance by a **leap of faith**. To quote Schaeffer again, "As a result of this, from that time on, if rationalistic man wants to deal with the real things of human life (such as purpose, significance, the validity of love) he must discard rational thought about them and make a gigantic, non-rational leap of faith." The philosophical existentialist trail included such men as Karl Jaspers, Jean-Paul Sarte, Albert Camus, and Martin Heidegger. To 'authenticate oneself' was a need for these men. Instead of observing your breath condensing on a cold mirror, these men proposed some of the craziest schemes imaginable. Sarte, for example suggested to his students that "you see an old lady and if you help her safely across the road you have 'authenticated yourself'. But if you choose to beat her over the head and snatch her handbag, you would equally have 'authenticated yourself'. the content is unimportant, you just choose and act. The change in methodology started in philosophy then went on into art, music, general culture and finally into theology although several decades later. As Schaeffer continues, "the new theology has given up hope of finding a unified field of knowledge. Hence, in contrast to Biblical and Reformation theology, it is anti-theology." It may suggest to us part of the reason why moral absolutes are no longer in vogue

in the modern world, and **why there are so many who think they are Christians but are opposed to 'doctrine'** (the teaching of propositional truth). The basic principles of neo-orthodox interpretation are shown below.

2.5.1 Revelation principle

2.5.1.1 Propositional Revelation is denied. "God never reveals himself in words and never reveals truth about himself to man."

S. Kierkegaard - "The Bible is a place where God may meet man. In this case that portion becomes God's Word to that man."

2.5.1.2 The infallibility of the Bible is denied.

Def. Infallibility: Quality or state of being infallible. Infallible: Not fallible; not capable of erring; exempt from liability to mistake; unerring; inerrable. Infallible is popular, inerrant is learned. To speak of the Bible as infallible is to emphasize the unfailing truth or certainty of its knowledge, judgements, doctrines, and the like (Psm 119). Infallible is that which makes or is capable of making no mistakes. The Bible is infallible if it is unerring in all its possible {reasonable} applications. We talk about the Bible as being the rule of faith and practice for the Christian (when **dispensationally interpreted**). **16 Every Scripture [is] divinely inspired [God-breathed], and [is] profitable for teaching, for conviction, for correction, for instruction in righteousness; 17 that the man of God may be complete [mature], fully fitted to every good work. (2 Timothy 3) 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth. (2 Timothy 2:15 DBY)**

2.5.1.3 The inerrancy of the Bible is denied.

Def: **Inerrancy: 'free from error or mistake.** That which is inerrant contains no errors; is true'. To assert that the Bible is inerrant is to claim for it absolute freedom from error in matters of fact.

Ps 119:160 The sum of thy word is truth, and every righteous judgment of thine is for ever.
Mt 5:18 DBY For verily I say unto you, Until the heaven and the earth pass away, one iota {Yod} or one tittle shall in no wise pass from the law till all come to pass.

Jo 17:17 DBY Sanctify them by the truth: thy word is truth.

- 2.5.1.4 The traditional notation of revelation as the communication of truth not ascertainable by human powers is strongly repudiated.

Only God can speak for God. Revelation is when and only when God speaks. God's speech is not in words (Orthodox view) but is His personal presence. The Word of God is God himself present to my consciousness.

- 2.5.2 Christological Principle** - Only that which witnesses to Christ is binding. Doctrines are understood only as they are related to Jesus Christ, the Word of God.

- 2.5.3 Totality Principle** - The whole of Scripture must be consulted on a particular doctrine.

Unfortunately the Neo-Orthodox interpreter takes only those Scriptures on a particular doctrine that are in agreement with the rest of his principles, esp. the Christological Principle.

- 2.5.4 Mythological Principle** - "A myth is a conveyor of theological truth in historical garb." "The theological truth is not dependent on historicity of the historical garb." Our answer is that "the Heilsgeschichtliche (salvation history) concept of revelation as an act of God in history to which faith gives a human witness, divorcing the theological truth from the historical garb, results in no control of interpretation since each interpretation is gleaned from subjective impressions and not propositional truth".^{33/69}

- 2.5.5 Existential Principle** - The roots start in Pascal's (1623-1662) method of Bible study and received its first formulation by Kierkegaard. It is defined by Brock as follows:

"Existence is an attitude of the individual to himself which is called forth by such concrete situations as the necessity for choice of profession, or a conflict in love, a catastrophic change in social conditions, or the imminence of one's own death. It leads to sublime moments in which a man gathers his whole strength to make a decision which is taken afterwards as binding upon his future life.

By existential reading, the Bible may become the Word of God to the reader. We answer that "the existential position divorces the subject of the encounter from the context of mutual knowledge and promotes a wholly irrational leap of faith into the void."³⁴

2.5.6 Paradoxical Principle - Man is a limited and sinful creature. God is wholly other (i.e. different from man). Man must use reason to understand God. God is beyond human reason. The truth's of God must therefore appear paradoxical to man.

2.6 Other Recent Interpretive Methodologies

Although the methodologies below (section 2.6) each may contain some valid contributions to the interpretation of Scripture, **their negative aspects** have turned most Bible believing students and pastors away from their study (as well, they should). We mention these here with little comment because they are offshoots of previously defined interpretive systems (usually done with a vengeance). To read about these systems we recommend NTI³⁵ for Historical, Source, Form, Tradition and Redaction Criticism; NTCI³⁶ for Textual, Source, Form, Redaction, Literary, Canonical, Sociological, & Structuralism; IBI³⁷ for Source, Redaction, Canonical, & the new hermeneutic (see especially the Appendix); HPPBI³⁸ for the new hermeneutic.

2.6.1 Textual Criticism

The art and science of determining the original text of a document is called Textual Criticism.

2.6.2 Source Criticism

The study of the wording, the content, and the order (of events) of a writing, is called Source Criticism.

2.6.3 Tradition Historical Criticism

The totality of application of the historical-critical method is called tradition-historical criticism. This is the use of section 2.4.6, with a vengeance. It is an outgrowth of liberalism.

2.6.3.1 Form Criticism

The determination of the oral prehistory of written documents or sources and the classification of these materials according to their various forms (narrative, discourse, etc.) is called form criticism. It is mainly concerned with the Gospel accounts. It deals with the forms of a writing and the historical setting of that writing. Its 'designer' was Rudolph Bultman.

2.6.3.1.1 Redaction Criticism

Redaction Criticism: An Historical Discipline that seeks to uncover the theology and setting of a writing by studying the ways the redactor or editor changed the traditions he inherited and the seams or transitions that the redactor utilized to link those

traditions together. Redaction criticism is an outgrowth of form criticism

2.6.3.2 Canonical Criticism

Canonical Criticism is “a method of study that has as its primary focus the interpretation of the New Testament within its canonical context.” See NTCI. It too, is an outgrowth of the failures of Tradition-historical criticism.

2.6.4 Literary Criticism

Literary Criticism: to understand or to look at the text of a document for its own sake. It is concerned with the style(s) used in a document. It is in the main, ahistorical.

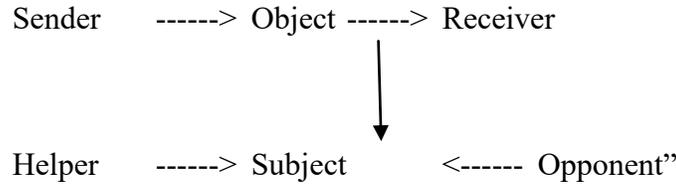
2.6.4.1 Structuralism

Structuralism: a method of analyzing data that arose in several discipline within the humanities and social-sciences (anthropology, sociology, linguistics, and literature). Please see Appendix to IBI. It is broken down into two types of analysis.

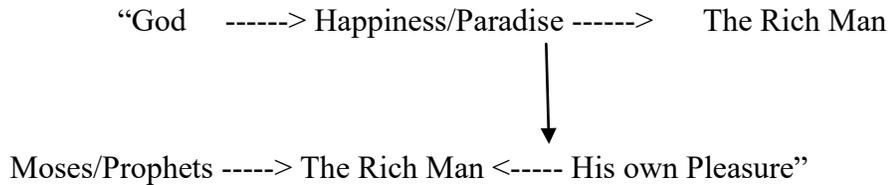
2.6.4.1.1 Actantial Analysis

According to IBI,

“Actantial Analysis of a narrative affirms that almost all stories, to have any kind of full-fledged plot, disclose six major actants, that is, characters or objects that develop the essential action of the story. Specifically, a “subject” who may be aided by a “helper” and hindered by an “opponent.” Occasionally, one or two of these actants are missing, and often one character or object fills more than one slot. The six actants are often exhibited in diagrammatic form as follows:



The IBI then gives a diagram of Luke 16:19-31, The Rich Man and Lazarus:



2.6.4.1.2 Paradigmatic Analysis

Again, IBI comes to our rescue (whether we want to be rescued or not!).

“This second branch of structuralism focuses on a paradigm of oppositions. Its advocates believe that the core message of a narrative lies in pairs of opposites and the ways, if at all, in which they are mediated or resolved. Levi-Strauss believed that all religious myths (i.e., stories of how mankind got into its current religious predicament, can be extricated from it, whether historical or legendary) represent attempts to mediate opposition.”

For a more complete look at these kinds of structural analysis read the Appendix to the IBI. According to the IBI, these two kinds of analysis are **“on the wane.”**

2.6.4.2 Narrative Criticism

Narrative Criticism is “a branch of modern literary criticism that attempts to analyze the Bible as to plot, theme, motifs, characterization, style, figures of speech, symbolism, foreshadowing (types), repetition, speed of time in narrative, point of view, etc..” (See IBI)

2.6.4.3 Poststructuralism

2.6.4.3.1 Reader-Response Criticism

2.6.4.3.2 Deconstruction (Nietzsche -> Jacques Derrida)

2.6.5 Sociological Criticism

2.6.5.1 Social History

This is an attempt for the most part to read what we think we know about how things 'really ought to be' in the Biblical text, into our interpretation of the Bible or religion. That is, we fit the Bible into our 20th/21st century world view. Whether our “fundamentally straight” teaching friends may protest, any of them that say “just read it,” or, “what does it mean to you,” etc. may be slipping into this kind of Biblical shoddiness.

2.6.5.2 Behaviorism (Our term)

Behaviorism is the application of Modern Theories of Human Behavior to Scripture Texts. “We could care little about, what is the literal meaning of the Bible. we can change interpretations enough so it says what we believe.”

2.6.5.2.1 Liberation Theology (Hermeneutics?)

2.6.5.2.2 Feminist Theology (Hermeneutics?)

2.6.6 The New Hermeneutic.

The new hermeneutic is an outgrowth (an attempt to correct some of the failures) of the neo-orthodoxy of Bultmann and Heidegger (existentialism). The theory draws upon the modern theory of linguistics so that each use of language brings a new entity into being called a “word happening” or a “speech event.” As IBI states on page 50; “each speech event communicates its own unique truth - and this is the crucial point - in light of the *hearer's own experience.*” (italics are mine). **Folks. It ain't a new event if a writer uses the same word in a similar context!**

Endnotes

¹ Esposito, John. "Ijtihad". *The Islamic World: Past and Present*. Oxford Islamic Studies Online. Retrieved April 28, 2013.

² This endnote courtesy of Wikipedia. "**Venerable/Heroic in Virtue**" When enough information has been gathered, the congregation will recommend to the pope that he make a proclamation of the Servant of God's heroic virtue (that is, that the servant exhibited the theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, fortitude and temperance, to a heroic degree). From this point the one said to be "heroic in virtue" is referred to by the title "**Venerable**". A Venerable has as yet no feast day, no churches may be built in his or her honor, and the church has made no statement on the person's probable or certain presence in heaven, but prayer cards and other materials may be printed to encourage the faithful to pray for a miracle wrought by his or her intercession as a sign of God's will that the person be canonized.

"Blessed" Beatification is a statement by the church that it is "worthy of belief" that the person is in heaven, having come to salvation. This step depends on whether the Venerable is a martyr or a "confessor".

- For a martyr, the Pope has only to make a declaration of martyrdom, a certification that the venerable gave his or her life voluntarily as a witness for the faith and/or in an act of heroic charity for others.
- If the Venerable was not a martyr – all non-martyrs are "confessors" as they "confessed" or bore witness to their faith by how they lived their lives – it must be proven that a miracle has taken place by his or her intercession: that is, that God has shown a sign that the person is enjoying the Beatific Vision by God performing a miracle in response to the Blessed's prayers. Today, these miracles are almost always miraculous cures, as these are the easiest to establish based on the Catholic Church's requirements for a "miracle." (The patient was sick, there was no known cure for the ailment, prayers were directed to the Venerable, the patient was cured, the cure was spontaneous, instantaneous, complete and lasting, and doctors cannot find any natural explanation.)

This allows beatification, giving the venerable the new title "**Blessed**" (abbreviated "Bl.") or, in Latin, Beatus or Beata. A feast day will be designated, but its observance is normally restricted to the Blessed's home diocese, to certain locations associated with him or her, and/or to the churches or houses of the blessed's religious order, if they belonged to one. Parishes may not normally be named in honor of a Blessed.

"Saint" (contracted "St" or "S.") To be canonized a saint, at least two miracles must have been performed through the saint's intercession after his or her death (i.e., an additional miracle after that granting beatification). Canonization is a statement by the church that the person certainly enjoys the Beatific Vision. The saint is assigned a feast day which *may* be celebrated anywhere within the Catholic Church, although it may or may not appear on the general calendar or local calendars as an *obligatory* feast, parish churches may be built in his or her honor, and the faithful may freely and without restriction celebrate and honor the saint.

In the case of the Eastern Catholic Churches, individual churches *sui juris* retain, in theory, the right to glorify saints for their own jurisdictions, though this has rarely happened in practice.

Although a recognition of sainthood by the Pope does not directly concern a fact of divine revelation, it must still be "definitively held" by the faithful as infallible under (at the very least) the Universal Magisterium of the Church since it is a truth connected to revelation by historical necessity.

³ This is a short synonym usage between Peter's gospel and Paul's. The two words translated 'vain' in both accounts are clearly synonyms and have a similar significance.

1 Pet 1:18

3152 ματαιος mataios mat'-ah-yos, from the base of 3155; TDNT-4:519,571; adj

AV-vain 5, vanities 1; 6

- 1) devoid of force, truth, success, result
- 2) useless, of no purpose

1 Cor 15:2

1500 εικη eike i-kay', probably from 1502 (though with the idea of failure); TDNT-2:380,203; adv

AV-in vain 5, without a cause 1, vainly 1; 7

- 1) inconsiderably, without purpose, without just cause
- 2) in vain
 - 2a) without success or effort

- 4 The Context of Jesus' speech "**Whoso eateth my flesh, and drinketh my blood**".
- Jo 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
- 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. {Labour not: or, Work not}
- 28 ¶Then said they unto him, What shall we do, that we might work the works of God?
- 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
- 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
- 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
- 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.**
- 34 Then said they unto him, Lord, evermore give us this bread.**
- 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**
- 36 But I said unto you, That ye also have seen me, and believe not.
- 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**
- 38 For I came down from heaven, not to do mine own will, but the will of Him that sent me.**
- 39 And this is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.**
- 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- 42 And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know?** How is it then that he saith, I came down from heaven? {This is what the Qur'an, says 600+ years later. Su 2:87, 2:253, 3:45, 4:157, 4:171; 5:49, 81,113, 115, 117, 119; 19:34; 33:7; 43:57; 57:27; 61:6, 14. }
- 43 Jesus therefore answered and said unto them, Murmur not among yourselves.
- 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**
- 45 It is written in the prophets, **And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**
- 46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.**
{Note the Greek and compare with LXX Ex3:14; 46ουχ <3756> {PRT-N} οτι <3754> {CONJ} τον <3588> {T-ASM} πατερα <3962> {N-ASM} τις <5100> {X-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} ει <1487> {COND} μη <3361> {PRT-N} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} παρα <3844> {PREP} [With the ablative case: from.] του <3588> {T-ASM} θεου <2316> {N-ASM} ουτος <3778> {D-NSM} εωρακεν <3708> (5758) {V-RAI-3S-ATT} τον <3588> {T-ASM} πατερα <3962> {N-ASM} For παρα used with the Ablative Case, See NEC Ex. Grk. Grammar, Section 24.15.03.01}
- 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.
- 48 I am that bread of life.
- 49 Your fathers did eat manna in the wilderness, and are dead.
- 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
- 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: **and the bread that I will give is my flesh, which I will give for the life of the world.**
- 52 The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?**
- 53 Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**
- 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**
- 55 For my flesh is meat indeed, and my blood is drink indeed.
- 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
- 59 **These things said he in the synagogue, as he taught in Capernaum.**
{As Matt 13:10 -16, below, suggests, His Metaphors and Similes (and parables) are understood by believers but are hidden from unbelievers. So these figures are 1. Revelators; and, 2. Judgmental.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 **And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:**

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.}

60 ¶ Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? {“This guy believes in Cannibalism.” Note verses 31-39 and especially verse 35}

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? {offend: or, scandalize, or, cause you to stumble}

62 What and if {3rd class condition: some of you may see . . . } ye shall see the Son of man ascend up where he was before? {Some will. Acts 1:6-11, and a partial look in Mat 17:1-13}

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning { εἰς <1537> {PREP} αρχης <746> {N-GSF}: **From Beginning; See John 1:1 and Gen 1:1.**} who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my Father.** {His father ain't Joseph! Note Eph 2:1-9; the natural man, **dead** to spiritual things in Adam, must first be quickened before he can believe the Gospel.}

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that **thou art that Christ, the Son of the living God.**

5 Ex 4:15; Ps 2:1-12, 16:9-11, 22:1-31, Is 52:13-53:12.

6 On this use of εἶπαι with ellipsis see "1Co 5:10; 7:14". The historical aspect of this verse must be understood. From my text on Hermeneutics (NCHER) section 3.2.2.2 The Bible does not simply "baptize" the heathen concepts, we present: "Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an interesting verse occurs which if rightly understood by the LDS of Salt Lake City would probably shut down their Temple program. "**Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?**" (1 Corinthians 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented. The town of Corinth was a port city. It had a great number of idol temples whose courtesans {harlots} practically supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "**we**") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "**they**"). Far from being an apologetic for baptism for the dead, **this is Paul's use of that pagan concept, the cultic argument, as a starting point to establish his argument for the resurrection from the dead.** He uses the same method of argumentation in Athens - on Mars Hill. There he uses their proliferation of idol statues and one in particular (Acts 17:23), **to argue for the existence of "The Unknown God."**

7 If one proposes three divine beings, regardless of their functional unity, they are no longer ascribing to monotheism. Instead they have adopted a position called tri-theism. In tri-theism there are three necessary beings acting together as one, whereas Christian theism proposes that there is but one divine being revealed in three persons. See Norman Geisler. *Systematic Theology Volume Two: God & Creation*, 271.

8 Norman Geisler, *Systematic Theology Volume Two: God & Creation* (Bloomington, MN: Harvest House Publishers, 2003), 278, Ex.

Note: Ex. means excellent.

9 William Lane Craig, ed. *Philosophy of Religion: A Defense of the Doctrine of the Trinity*. By Richard Swinburne (New Brunswick, NJ: Rutgers University Press, 2002), 556, Ex.

10 It should be pointed out that Swinburne goes too far in His discussion of the persons of the Trinity and comes awfully close to presenting a Christianized version of polytheism. He appears to quasi assert that there are three instances of deity. Swinburne, 558.

12 Ibid, 557.

- ¹³ ONTOLOGICAL ARGUMENT: *an argument for the existence of God based upon the meaning of the term God.* noun (Concise Encyclopedia); *The Argument that proceeds from the idea of God, to the reality of God. It was first clearly formulated by St. ANSELM in his Proslogion (1077–78); a later famous version is given by RENÉ DESCARTES. Anselm began with the concept of God as that than which nothing greater can be conceived. To think of such a being as existing only in thought and not also in reality involves a contradiction, since a being that lacks real existence is not a being than which none greater can be conceived. A yet greater being would be one with the further attribute of existence. Thus the unsurpassably perfect being must exist; otherwise it would not be unsurpassably perfect. This is among the most discussed and contested arguments in the history of thought.*
- ¹⁴ Geisler, 290.
- ¹⁵ Alexander Rattray Hay, *The New Testament Order For Church And Missionary*, 1947, New Testament Missionary Union, Ex.
- ¹⁶ Kenneth S. Wuest, *WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - Vol. II - The Pastoral Epistles*, 1952, Wm. B. Eerdmans Publishing Company, Ex
- ¹⁷ A.T. Robertson, *A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH*, 1923, Broadman Press, Ex
- ¹⁸ C.F.D. Moule, *AN IDIOM-BOOK OF NEW TESTAMENT GREEK*, 1975, Cambridge University Press, Ex
- ¹⁹ James Hope Moulton, *A GRAMMAR OF NEW TESTAMENT GREEK - Vol. III - Syntax*, 1963, T. and T. Clark, Ex.
- ²⁰ Erich Sauer, "From Eternity to Eternity" (English Translation), 1972, Wm. B. Eerdmans Publishing Company, pg. 14. Ex.
- ²¹ C. W. O'Hara and D. R. Ward, "An Introduction to Projective Geometry", 1949, Oxford University Press, Ex.

Endnotes for Appendix C

12. Pentecost, op. cit., p.20-21. excellent
13. F. W. Farrar, *HISTORY OF INTERPRETATION*, p. 177, excellent.
14. Farrar, op. cit., p. 164-65.
15. Farrar, op. cit., p. 129.
16. George Holley Gilbert, *The Interpretation of the Bible*, pp. 37 ff.
17. Farrar, op. cit.,
18. Pentecost, op. cit., p. 22.
19. Phillip Schaff, *HISTORY OF THE CHRISTIAN CHURCH*, Vol. II, p.521, Charles Scribner's Sons, 1967. excellent
20. Pentecost, op. cit., p. 19
21. Pentecost, op. cit., p. 23-24.
- 22.. UNK, Handouts from Hebrew School, circa 1973
- 23.. ibid.
- 24.. A. Berkeley Mickelsen, *INTERPRETING THE BIBLE*, 1972, Wm. B. Eerdmans Publishing Company, excellent - Literal/Historical/Grammatical
- 25.. Milton S. Terry, *BIBLICAL HERMENEUTICS*, 1968, Zondervan Publishing House, excellent.
26. Neander, *HISTORY OF THE CHRISTIAN RELIGION AND CHURCH - Vol. ii - p. 361.*
- 27.. Philip Schaff, *HISTORY OF THE CHRISTIAN CHURCH - Volume V - The Middle Ages*, 1907, Wm. B. Eerdmans Publishing Company, excellent
- 28.. S. Lewis Johnson, of John Calvin in lectures at the Believers Bible Chapel - Dallas Texas - *The New Covenant Lecture I of IV - circa 1975*
- 29.. Bernard Ramm, *PROTESTANT BIBLICAL INTERPRETATION*, 1956, W. A. Wilde Company, excellent
- 30.. ibid.
- 31.. Francis A. Schaeffer, *THE GOD WHO IS THERE*, 1968, Inter-Varsity Press, excellent.
- 32.. S. Kierkegaard, *FEAR AND TREMBLING*, 1843 - Translated 1953, Doubleday & Company, .
- 33.. C. Pinnock, *A DEFENSE OF BIBLICAL INFALLIBILITY*, __, __.
- 34.. Pinnock, ibid.
35. I. Howard Marshall, *NEW TESTAMENT INTERPRETATION - Essays on Principles and Methods*, 1991, Wm. B. Eerdmans Publishing Co., excellent.
36. David Alan Black & David S. Dockery, *NEW TESTAMENT CRITICISM & INTERPRETATION*, 1991, Zondervan Publishing House, excellent.
37. William Klein, Craig Blomberg, Robert Hubbard, *INTRODUCTION TO BIBLICAL INTERPRETATION*, 1993, Word Publishing, excellent history of hermeneutics.
38. Henry A. Virkler, *HERMENEUTICS -Principles and Processes of Biblical Interpretation*, 1981, Baker Books, excellent.

