

## Jesus – son of John and Mary

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### Qu’ran 3: 45 – Al-Masih:

- ‘Behold! the angels said: O Mary! Allah gives thee glad tidings of a Kalimah from Him, his name is Al-Masih, Isa, son of Mary, highly exalted in this world and in the hereafter and of those nearest.’

<u>Arabic</u>	<u>English</u>	<u>Meaning</u>
• kalimah tim minhu	God’s <b><u>Decree/Word</u></b>	God’s <b><u>Oath</u></b> , rising up Christ
• Iss mu hu	his <b><u>name</u></b> is	God’s Kalimah/Christ by <b><u>name</u></b> is
• Al-Masih	surname/father’s name	Al-Masih is Christ’s <b><u>surname</u></b>
• Isa	Jesus	Isa is Christ’s <b><u>first</u></b> name
• Ibnu	he is <b><u>son</u></b> of	a male child of his <b><u>parents</u></b>
• Maryam	Mary	Isa’s <b><u>birth</u></b> mother; not adopted.
• Minal muqarabin	of those nearest	an <b><u>offspring</u></b> of those nearest.

### God’s Kalimah/Oath/Christ:

- God unto Moses vouched He will **rise up** Christ out of **Israel** Deut.18: 15
- To **David** God swore He would rise up Christ from his **seed** Ps. 132: 11
- I will rise up unto David a righteous Branch Jer. 23: 5
- This Jesus God rose up of David’s seed according to the flesh? Acts 2: 30
- Of this man’s seed (David) God raised unto Israel a Savior, Jesus Acts 13: 23
- I Jesus, testify, I am the root and offspring of David Rev. 22: 16

### Christ’s father & mother **named**:

- GOD tells us in 3: 45 that the **name** of His Kalimah/Christ is Isa/Jesus.
- GOD tells us in 3: 45 that the **name** of the father of Christ is Al-Masih.
- GOD tells us in 3: 45 that the **name** of the mother of Christ is Mariam.

### Footnote # 424 to verse 3: 45 by

#### Qu’ran translator Muhammad Ali:

	<b>True or false</b>
• three names are given <u>for the child</u> .	false
• Al-Masih is more a title than a name	false
• Isa is the Arabic of Jesus	true
• And ibn Maryam, son of Mary, is his surname	false

### The three names:

- Three names are given but only **two** for the child.
- Was Mary told that Al-Masih is the **title** of her son Jesus? No!
- God told Mary that his **name** (ism- u-hu) is Al-Masih. Not his title.
- Can ‘**ibnu Maryam**’ be Jesus’ surname? No! It means Isa is the **son** of Mariam.
- Jesus’ **surname** is Al-Masih. His **first** name is Isa. His **mom’s** name is Mariam.
- The **three** names are: Al-Masih - the **father**; Isa - the **son**; Mariam - the **mother**.

### Truth versus falsehood:

- Muslims ask, why would **God** call Jesus by the **name** of his mother if he had a father? A big mistake! Where in the Qu'ran God **called** him '**Isa Mariam**'? God says, 'His **name** (ismuhu) is Al-Masih, Isa, **son** of Mary'.
- Why would God call Jesus by his father's **name**, that is, '**Al-Masih Isa**' if Mary was not the **legal wife** of Al-Masih, the father of her son Isa?
- Why would God call Jesus '**son of Mary**', if Jesus was not Mary's **biological** offspring? Would **God** call a gift-son or an adopted son: 'son of Mary'?
- '**son of Mary**' rejects the notion that Mary was a vessel in whose womb God in **Spirit** entered and Jesus in **flesh** exited. Jesus was a **begotten** of Mary.
- By the prefix 'Al-Masih' **to Isa** and the suffix 'son of Mary', is God not telling us that Mary was the **wife** of Al-Masih and **mother** of Isa **by** Al-Masih?
- By his **name** Isa and **surname** Al Masih, was not Mary's son Jesus, offspring of the man whose sperm mated Mary's egg whose name is Al-Masih?
- Mary's maiden surname was Al-Imran. God called Jesus, her son, Isa Al-Masih. A husband-less Mary and a father-less Jesus would be Al-Imran not Al-Masih.
- Mary was sister of Aaron 19: 28; daughter of Imran 66: 12 and her Mom was woman of Imran 3: 35 – all Levites. How is Jesus a Jew if not by his father Al-Masih – a bona fide descendant of Judah, bearing Jacob's ancestral surname?
- Jesus was an offspring of '**those nearest**' (muqar-rabeen). In the time of Jesus' birth, those nearest to **God** and to **Jesus** were Imran and Hannah; Zachariah and Elizabeth; Yahya and Mary.

### What constitutes the kalimah of Islam?

- 'There is no God but Allah and Muhammad is the Messenger of Allah'.

### What constitutes Allah's Oath/His Kalimah?

- 'I would **raise** up Christ from the **seed** of David, according to the **flesh**.'

### What constitutes the Kalima of Christianity?

- 'I Jesus, I am the **root** and the **offspring** of **David**.' Rev. 22: 16

### How can such infallible proofs not certify:

- Al-Masih - John - the father of Isa/Jesus
- Mariam - Mary - the mother of Isa/Jesus
- Mariam - Mary - the wife of Al-Masih/John
- and Isa - Jesus - the Christ/kalimah of God/Allah?

**Qu'ran 3: 39 – musaddiq of God's Christ:**

- 'And the angels called unto Zachariah as he stood praying in the chamber (Mary's mehrab). Allah gives thee glad tidings of Yahya, musaddiq of a kalimah from Allah, wa Sayyida, wa Hasura, wa Nabiyya, min-nas-saliheen.'

**3: 39 read with 3: 45 reveal:**

- Yahya is musaddiq of Allah's Kalimah
- Mariam is mother of Allah's Kalimah
- Isa is Allah's Kalimah

**Kalimah - Yusuf Ali's footnote # 1407:**

- 'Kalimah is the Decree of God – His Universal Will in a particular case.'

**Meaning of musaddiq:**

- that Yahya is the true, rightful, legitimate claimant of Allah's Kalimah who is Jesus/Isa son of Mary. Al- Masih, thus, is Yahya's surname

**God declared Yahya:**

- Sayyida - of the highest nobility
- Hasura - chastity of the highest excellence
- Naabiyya - a Prophet
- Min-nas Saliheen - offspring of 'those righteous'.

**Verse 3: 45 reveals:**

- Jesus is the son of Al Masih - his father
- Jesus is the son of Mariam - his mother
- Al Masih is the husband of Mary - by legal wedlock
- Al Masih is Yahya by 3: 39 - Yahya is John the Baptist
- Al-Masih, Isa, son of Mariam - Kalimah of Allah i.e. the Christ of God.

**What in essence 3: 45 with 3: 39 reveal:**

- Mary's parents Imran and Hannah were Jesus' **maternal** grand parents.
- John's parents Zachariah and Elizabeth were Jesus' **paternal** grand parents
- John and Mary were husband and wife in holy **wedlock**.
- By John, Mary became a **mother**. By John, Jesus became a **Jew**.
- Jesus linked the Priestly House of Aaron and the Kingly House of David.
- Jesus is offspring of these three pairs of Elects referred to as '**those nearest**'.
- The three pairs - husbands and wives and Jesus, were all earthly human beings.
- Jesus was not **sent down** from heaven; God **raised him up** a 'son of Adam'.
- The term 'son of Mary' means Mary was the wife of her son's father.
- Man and Jinn combined cannot produce/craft a verse like unto 3: 45
- Man and Jinn combined cannot disprove the **boundless** truth 3: 45 embodies.

## TRINITY is blasphemy

### Qu'ran verse 4: 171

- ‘O People of the Book! Exceed not the bounds in your religion; And say not of Allah aught but the truth. Verily, Al Masih, ‘Isa, son of Maryam was only a Messenger of Allah and His Kalimah which He bestowed on Maryam **and** Ruh-hum nin hu. So believe in Allah and in His Messengers and say not ‘TRINITY’. Desist! It will be better for you. Allah is GOD - One and Indivisible. Glory be to Him; far above having a Son. To Him belongs all that are in the heavens and on earth. And enough is Allah as a Wakeel.’

### Interpretation:

- Do not say: **TRINITY** – God the Father; God the Son; God the Holy Spirit.
- Believe in **Allah**; in Jesus as a **Messenger**; in Ruh-hum min-hu as a **Messenger**.
- Believe in (i) Allah; (ii) in His messenger and (iii) in His messenger;
- John and Jesus were the only two messengers of God **there** and **then**.
- Who is Ruh-hum min-hu? He is **not** God the Holy Spirit – the 3<sup>rd</sup> Part of God.
- He is God’s Messenger; a **man** in whom dwells the ‘ruh/spirit’ of God.
- Why not Gabriel? No! God’s ‘ruh/spirit’ was not breathed in Gabriel or in angels.

### Identifying Ruh-hum min-hu:

- Jesus was **born** of Mary **and** Ruh-hum min-hu – a female and a **malefactor**.
- Al Masih is the name of Isa’s Dad in 3: 45 referred hereto as Ruh-hum min-hu.
- Ruh-hum min-hu is not Jesus. Jesus is God’s **Kalimah** - God’s Oath fulfilled.
- John/Yahya is Ruh-hum min-hu – Allah’s messenger
- Jesus/Isa is God’s Kalimah – Allah’s messenger

### Ruh-hum min-hu:

- a **man** in whom is God’s spirit:
- a **man** who is messenger of God
- Jesus referred to **Muhammad** as the ‘spirit of truth’ John 16: 13.
- Gen. 41: 38 tells us that God’s ‘ruh/spirit’ pervaded **Joseph**, son of Jacob.
- Was not **John** filled with the ‘Holy Spirit’ from his mother’s womb? Lu. 1: 15
- ‘And Elizabeth was filled with the Holy Spirit’ Luke 1: 41
- In 19: 17 God called John: Our ‘**Ruh**’ hannah – the man whom He sent to Mary.
- John told Mary, ‘I am **Messenger** of thy Lord’ sent to give you a holy son’.

### John:

- John was a man in whom was **God’s Ruh/Spirit**.
- John was a man who was **Messenger of God**.
- ‘There was **a man sent from God** whose name was John’. John 1: 6

### **The Trinity Creed:**

- For His human incarnation God **divided** Himself ONE in THREE.
- God now is God the Father, God the Son and God the Holy Spirit – **TRINITY**.
- It was not God the Father; it was God the Holy Spirit who **overshadowed** Mary.
- Mary thus was **impregnated** not by God the Father but by God the Holy Spirit.
- Jesus thus is not Son of God the Father; Jesus is Son of God the Holy Spirit.
- Mary is not Mother of God the Father; Mary is Mother of God the Son.
- Mary not being in the Trinity, she is the subject of contentious disagreement.
- Mary's womb was the vessel that made God into human and human into God.
- God's Holy Spirit **entered** Mary, and, Jesus God's Son **exited** a human being.
- Mary is a perpetual Holy Virgin immaculate before, in and after Jesus' birth.
- God the Father is totally **exonerated** but now He is THREE in ONE.

### **The Trinity God:**

- God is ONE **but** He is Father, Son and Holy Spirit - THREE in ONE.
- God is UNSEEN **but** He made Himself visible in His Son, His equal.
- God is FORMLESS **but** He took human body in the son of Mary.
- God is CHANGELESS **but** His Son, from an embryo evolved into a man.
- God is IMMORTAL **but** His Son took mortal body with life, flesh and blood.
- God is INCOMPREHENSIBLE **but** His Son dwelt as man among men on earth.
- God is EVERLIVING **but** His Son took human life and suffered physical death.
- God cannot INCARNATE **but** His Son took human body in Mary's son Jesus.
- Verse 4: 171 demolishes this invented Trinity GOD and TRINITY creed.

### **Three Qu'ran verses**

#### **Qu'ran verse 5: 75**

- 'They do blaspheme who say, Allah is Al-Masih, son of Mary. Whereas Al-Masih said, O Children of Israel! Worship Allah, my Lord and your Lord. Verily whoso associates gods with Allah, Allah shall forbid him Paradise, and the Fire shall be his abode; and wrongdoers shall have no helpers'.

#### **Qu'ran verse 5: 76**

- 'They do blaspheme who say, Allah is ONE of THREE in the TRINITY. There is no God but One God. If they desist not from what they allege a grievous chastisement shall befall the blasphemers among them.'

#### **Qu'ran verse 5: 78**

- 'Al-Masih, son of Mary, was no more than a Messenger. Many were the Messengers that passed away before him and his mother was in every respect a woman. They both had to eat their daily food. See how Allah makes clear to them His Signs. Yet see in what ways they are deluded away from the truth!'

## Virgin Birth - alien in Islam

### Qu'ran 6: 101

- 'Originator of the heavens and the earth! How can He have a Son when He has no consort, and He created all things and He has full knowledge of everything?'

That is Allah, your Lord! There is no God but Him. Creator of all things. Worship Him and Him only.' 6: 102

### Firstly: 'son' means offspring of parents

#### Jesus:

- He called himself, oft-repeatedly: '**son of man**'. Is he saying: I have no mother?

#### Allah:

- He called Jesus multiple times: '**son of Mary**'. Is He saying: Jesus has no father?

#### Muslim to Christian:

- 'Is Jesus the Son of God'? Christian: 'Yes!' 'Has God a Mate/Consort?' 'No!' 'If God has no wife how can Jesus be: Son of God?'

#### Christian to Muslim:

- 'Is Jesus the son of Mary'? Muslims: 'Yes'. 'Had Mary a mate/consort?' 'No!' 'If Mary had no husband how can Jesus be: son of Mary?'

### Secondly: son means of a father & mother

- Immaculate Conception, virgin birth, miracle birth and fatherless birth: These terms are nowhere written in the Qu'ran or in the Bible. Nor is therein any case of a child born of a woman without a father.

#### Allah in the Qu'ran called Jesus:

- son of Mary - multiple times in multiple ways.

#### Jesus in the Gospels called himself:

- son of man - multiple times in multiple ways

#### Bible and Qu'ran jointly testify:

- Mary - mother of Jesus, she conceived, gave live birth and suckled her young.
- Mary and Jesus were mortals who to live ate food and breathed air.
- Mary was a Levite but Jesus was a Jew of David's seed.

#### Contradiction of conscience and belief:

- Christians reject the Qu'ran but believe Jesus was: 'son of Mary'.
- Muslims reject the Bible but believe Jesus was: 'son of man'.

#### Allah and Jesus; Qu'ran and Bible; Muslims and Christians

- Believe that Jesus was indeed 'son of man' and 'son of Mary'.
- Yet Christians worship Jesus as Son/God in their invented Trinity Creed.
- And Muslims join Mary in worship with Allah, their invented Virgin Birth Deity.

**Thirdly: virgin birth is its own nemesis**

- 6: 101 tells us that without a Consort, God is **powerless** to have a Son.
- Consort-less, **none**, not even God can have a **Son**.
- If Mary begot Jesus **consort-less** would not Mary be a **Goddess**?
- Would not Mary be a Creator **greater** than Allah?
- Could Mary have **perished** in death? Can a Goddess die?

**Alternatively:**

If, as Muslims claim, Allah said, '**Kun/Be!**', and by His **Power**, Mary begot a '**son**':

- Would not Mary's child be the **Son** of Allah?
- Would not Mary be the **wife** of Allah?
- Would not heaven and earth have **perished** into oblivion 19: 90?

**Deifying 'virgin birth':**

- A virgin birth deifier is an **idolater**. God may pardon him on repentance.
- But he who alleges that Allah is the Miracle Maker joining God, accomplice in their allegation is a **blasphemer/ mushrik** and forgiveness is forbidden 5: 75.

**Fourthly: 6: 101 challenges the Trinity Creed:**

- If Jesus is Son of God why is his mother who gave him birth out of the Trinity?
- If Jesus is divine, equal with God, how is he and Mary mortal beings?
- If Mary is mortal why is she worshipped as the Mother of God?
- If Mary is Mother of God, then Mary is before God.
- If Mary is Mother of God, how in death she perished?
- If Mary was **not** mortal how in His incarnation God assumed human form?

**Christian Creed:**

- That explains why Mary the pivotal character is exempted from the TRINITY.
- Yet Christians worship Jesus **and** Mary.
- And Muslims unwittingly idolize the **mother/son** Virgin Deities; unaware that on the Day of Account Allah will call Jesus to testify against them as forewarned: 'And behold! Allah will say, O Jesus, son of Mary, didst thou say unto men, take **me** and **my mother** as two Gods in partnership with Allah?' 5: 119

**Fifthly: 6: 101 deposes virgin birth****To Mary's question:**

- 'How can I have a son when no man has touched me?' 3: 47

**Qu'ran puts forth two arguments:**

- **Zachariah:** 'How can I have a son when I am old and my wife is barren?' 3: 40
- **Allah:** 'How can He have a Son when He has no Consort?' 6: 101

**Arithmetic deduction:****Zachariah:**

- If he had no son, his wife was not cured. That he begot a son, his wife was cured. 'We heard his prayer, bestowed on him John and **cured** his wife for him' 21: 90

**Allah:**

- If Allah has a Son, He has a Wife. That Allah has no Wife, then He has no Son. 'Exalted is the Majesty of our Lord – He has taken unto Himself, neither a **Wife** nor a **Son**.' 72: 3

**Mary:**

- If Mary had no son, then no man touched her. That Mary begot a son therefore she was touched by a man. 'his name is Al-Masih Isa, son of Mary.' 3: 45. The meaning being Mary was the **wife** of her son's father Al-Masih

**Sixthly: 6: 101 affirms the integrity of God's Word**

- If Jesus is Son of a Virgin Deity, God would be a LIAR and a DECEIVER.
- The Oath God swore to decreed He would rise up Christ from:
- (a) the seed of David and (b) according to the flesh.
- In John 3: 6 the word 'flesh' is interpreted as 'human parents' KJV.
- God swore 'he will not turn from His Oath' Psalms 132: 11

**The Christ of God:**

- A **Divine** Jesus cannot be the Christ of God.
- A **virgin birth** Son of a Virgin Deity cannot be the Christ of God.
- The Christ of God can only be by a 'son of David' wedded to a 'Levite bride'.
- The Christ of God can only be by the **seed** of David, according to the **flesh**.
- Blessed is 'the fruit of his loins' and 'blessed is the fruit of her womb'.
- And blessed is the **fruit** of their body.

**Qu'ran Al-Ikhlās 112:**

- 'Say: Thou Allah, Thou art One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him.'

**This Surah defines the Oneness of Allah thus:**

- i. God is fatherless;    ii. God is consort-less  
iii. God is son-less;    iv. none is like unto Him.

**Those who assert that:**

- i. Jesus is fatherless;    ii. Jesus is consort-less;
- iii. Jesus is son-less;    iv. none is like unto him,
- Are they not alleging that Jesus is Allah?



### To them and to their fathers

#### Qu'ran 6: 84 – 87:

- ‘And We gave him (Abraham) Isaac and Jacob, each did We guide; and before him We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses and Aaron; thus do We reward those who do good.

And Zachariah and John and **Jesus** and Elias; all in the ranks of the righteous.

And Ishmael and Elisha and Jonah and Lot; and every one We made to excel in the world.

To them and to their **fathers**, and their **progeny** and brethren, We chose them, and We guided them to the right Way.’

#### Questions:

- In God’s testimony ‘**to them and to their fathers**’ why is Jesus included?
- If Jesus was without a **father**, would God not have exempted him?
- Jesus is next to John as how John is next to Zachariah.
- As how Jacob is next to Isaac and Isaac is next to Abraham.

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### The SEED that gave birth to Islam

#### Revelation 96: 1 – 5

- ‘Proclaim! In the name of thy Lord, Who created,  
created man from alaqā – a blood-clot.  
Proclaim! And thy Lord is Bountiful.  
Who taught by the Pen/Qalam.  
Taught man what he knew not’.

#### Islam’s cornerstone:

- Verses 96: 1 -5 laid the cornerstone on which Islam is built.
- Islam as a religion is founded on Al-Iqra 96: 1 - 5; not on Al-Fathiha.
- With Al-Iqra 96: 1-5, God crowned Muhammad His Prophet.
- With Al-Iqra the Qu’ran evolved a Divine Book for mankind.
- Al-Iqra 96: 1 - 5 attests Allah’s Ingenuity as Creator besides Whom none exists.
- Life is a miracle. Verse 96: 1-5 extols the Creator’s unique Greatness and Glory.
- That His Pen imprints on each life its unique D.N.A., cell by cell, is a marvel.
- Alaqā is blood-clot by the mating of sperm and egg resulting in conception.
- Alaqā is the fusion that replicates the parents’ DNA unto their child cell by cell.
- Only by ‘alaqā’ the phenomenon of D.N.A. imprint occurs. Give God praise!
- There is only one Creator and only one way of creation – the way of alaqā.
- That Creator is Allah. That is the Creator a Muslim worships from the inception of Islam on the proclamation of Al-Iqra 96: 1 – 5.
- Let Virgin Birth deifiers **showcase** their Creator and say his/her **way** of creation!

## **The seed that gave birth to Christianity**

### **The Inspired Sermon of Peter:**

Delivered at Jerusalem, was the seed sown that gave birth to Christianity.

- Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;
- Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulcher is with us unto this day.
- Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.'
- This Jesus hath God raised up, whereof we are all witnesses.' Acts 2: 14 - 31

### **Peter's Proclamation:**

Authorized by Jesus, Peter's Sermon was delivered after announcing:

- 'unto the apostles whom he had chosen, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father.' Acts 1: 3-4

### **Emergence of Christianity:**

- At the public gathering of one hundred and twenty in Jerusalem.
- Peter in the midst of the eleven reported that Jesus survived the passion.
- He is alive; he was seen, he spoke with, he ate fish and bread.
- And he dwelt among his disciples for now forty days.
- The infallible proofs he tendered, convinced the multitude that the man Jesus was the Christ, the Savior God rose up for the redemption of Israel.

### **Threefold signs he shall rise up alive:**

- 'That the scripture should be fulfilled, a bone of him shall not be broken' 19: 36.
- 'For as Jonas was three days and three nights in the whale's belly' and came out alive, so too the son of man shall be risen from the heart of the earth Mat.12: 40.
- 'And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.' John 3: 14

### **God rescued me from death, proof I am His Christ:**

#### **Jesus before his disciples:**

- ‘But they were terrified and affrighted, and supposed that they had seen a spirit.
- And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts?
- Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.’ Luke: 24: 39
- And when he had thus spoken, he showed them his hands and feet.
- And while they believed not for joy, and wondered, he said unto them, have ye here any meat?
- And they gave him a piece of a broiled fish, and of an honey comb.
- And he took it, and did eat before them.’ Luke 24: 37 - 43

#### **The crowd reaction:**

- The news that Jesus survived the crucifixion ordeal was convincing proof of the legitimacy of Jesus’ claim he was the Christ of God.
- ‘Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.’ Acts 2: 41

#### **Jesus – the Christ of God:**

- The Inspired Sermon of Peter awakened realization that Jesus was the Christ.
- That was the seed sown that gave birth to the religion of Christianity.
- Christianity is built on the truth that Jesus of Nazareth, a man approved of God, was of the fruit of David’s loins, according to the flesh.
- Christianity is not founded on TRINITY or on VIRGIN BIRTH.
- Every doctrine that portrays Jesus **divine** or **fatherless** have lead to blasphemy.
- That Jesus was son of John and Mary **extols** the divine **genius** of the Creator.
- Has not this ‘**truth**’ baffled intellect, wit and wisdom for over 2,000 years?
- Which of God’s Laws was infringed, revoked or compromised?
- Is Islam too not built on the truth of ‘khalakal insan min alaq’a’? 96: 3
- God **created** Jesus; he was ‘son of man’; he was ‘son of Mary’.
- Jesus: ‘Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill.’ Mat. 5: 17

### **The Christ of Christianity**

#### **Peter’s Inspired Sermon:**

- ‘God had sworn on oath unto David that of the fruit of his loins, according to the flesh He would raise up Christ. This Jesus hath God raised up, whereof we are all witnesses.’ Acts 2: 30 & 32.

#### **Paul’s Inspired Sermon:**

- ‘I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will’.
- Of this man’s seed hath God according to His promise raised unto Israel, a Savior, Jesus.’ Acts 13: 22 & 23.

**Jesus' testimony:**

- '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.' Rev. 22: 16

**The Facts:**

- Peter and Paul affirmed Jesus is the Christ according to God's Oath.
- Jesus is the offspring of David, the fruit of his loins, according to the flesh.
- Peter – 'this Jesus hath God raised up, whereof we are all witnesses'.
- Paul - 'of this man's seed hath God according to His promise raised unto Israel, a Savior, Jesus.'
- Jesus - 'I am the root and offspring of David.'

**Questions:**

- If Jesus is the Christ of God how is he other than a full fledged human?
- If he is David's offspring how is he not by the seed of his human father?
- If his birth was by the flesh, was not Mary's egg mated by his father's sperm?
- A seed bears the fruit of its kind. How is Jesus a Jew if not by his father's seed?
- That I am the root and offspring of David is as bright as the morning star'.

It was to these facts, Jesus' claim 'I am the Christ of God', Peter invited attention and the multitude responding in acquisition took baptism three thousand souls!

**Prophecy:**

- 'Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John 7: 14

**Fulfillment:**

- 'For unto you is born this day in the city of David, a Savior, which is Christ the Lord.' Luke 2: 11

**The Great Confession:**

- '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?

And they said, some say that thou art John the Baptist; some, E-li-as; and others, Jeremiah, or one of the Prophets'. Matt. 16: 13 - 15

**Jesus' question:**

- 'He said unto them, But whom say ye that I am'?

**Peter's confession:**

- 'Peter answering said, 'The Christ of God.' Luke 9: 20

**Jesus' response:**

- 'And Jesus answered and said unto him, Blessed art thou, Simon Bar-jo'-na for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'

**Jesus exalted Peter:**

- 'And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.' Matt. 16: 17 – 18

4

**Meaning of the word 'son':****Four sources:**

- Dictionary: ' a male child of his father and mother'.
- Old Testament: 'for Sarah conceived and bare Abraham a son'. Gen. 21: 2
- New Testament: 'thy wife Elizabeth shall bear thee a son' Luke 1: 13
- Qu'ran: 'How can He have a son when He has no consort' 6: 101

**Son of man:****Bible:**

- It is habitual of Jesus calling himself - 'son of man'.
- This term repeats itself seventy nine times in the four Gospels.
- 'son of man' is an epithet that is to Jesus as a shadow is to its body.
- Should 'son of man' be taken to mean that Jesus does not have a mother?
- By calling himself 'son of man', is Jesus not telling us he is of a father?
- Is he not telling us also that his father is a human?

**Son of Mary:****Qu'ran:**

- It is consistent with Allah calling Jesus - 'son of Mary'.
- Allah has done so multiple times in multiple ways.
- 'son of Mary' is an epithet to Jesus as a shadow is to its body.
- For instance, Allah calls him 'Isa son of Mary' and 'Al-Masih son of Mary'.
- Which word in 'son of Mary' means that Jesus is fatherless?
- Is God not telling us Jesus has a father whose name is Al-Masih?
- And that Jesus is son of the union of Al-Masih and Mary?
- Mary was 'daughter of Imran' and Al-Masih was 'son of David'.
- How was Jesus not a mortal? Idolatry is self-deceit!

## The father of Christ defined 7 ways in the Scriptures:

### Foretold, told and retold by:

- 7 names; 1 format; in 3 words:

#### Old Testament

- 1. son of Adam
- 2. son of Abraham
- 3. son of David

#### New Testament

- 4. son of man
- 5. son of God
- 6. son of the Highest

#### Al- Qu'ran

- 7. son of Mary

### What each term means:

- 1. Son of Adam - male descendant of the human species on earth.
- 2. Son of Abraham - his father is Semitic by race, color and creed.
- 3. Son of David - offspring of David by root, seed, genes and DNA.
- 4. Son of man - human male child of a human father **and** mother.
- 5. Son of God
  - son of the man **into** whom God's Spirit dwells.
  - son of the man **unto** whom God's Word came.
  - son of the man who was **called** 'God' i.e. E-li-as.
  - son of the man who was **called** 'the mighty God'.
- 6. Son of the Highest - son of the prophet/power of the Highest  
the man who Gabriel said overshadowed Mary.
- 7. Son of Mary - male child of a woman by her son's father.

### Isaiah's prophecy:

- 'Behold, a virgin shall **conceive** and **bear** a son,  
and shall call his name Im-man-u-el.' 7: 16

### Matthew quoting Isaiah:

- 'Behold, a virgin shall **be** with child, and shall **bring forth**  
a son, and they shall call his name Em-man-u-el.' 1: 23

### Matthew's deception::

- Isaiah prophesized: 'a virgin shall **conceive** and **bear** a son'.
- Matthew wrote: 'a virgin shall **be** with child and **bring forth** a son.'
- Isaiah said: **Im**-man-u-el meaning '**son** of a **man** of God'.
- Matthew said: **Em**-man-u-el meaning 'God with us'.
- E-li-as means God with us **not** Im-man-u-el.

## Old Testament prophecies

### Christ's father foretold in Isaiah 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, Counselor, the mighty **God**, the everlasting **Father**, the Prince of Peace.'

### Christ's mother foretold in Isaiah 7: 16

- 'Therefore the Lord Himself shall give you a sign; Behold, a virgin shall **conceive** and **bear** a son, and shall call his name Im-man-u-el.' (son of a man of God).

### As foretold by Malachi 3: 1

- 'Behold, I will send my messenger, and he shall prepare the way before me.'

### As foretold by Malachi 4: 5

- 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.'

### About Jesus' father:

- The government shall be upon his shoulder.
- His name shall be called Wonderful, Counselor, the mighty God,
- the everlasting Father, the Prince of Peace.
- My messenger; Elijah the prophet.

## In the New Testament:

### Gabriel told Zachariah Luke 1: 13/17

- 'But the angel said unto him, fear not Zachariah; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And he shall go before him in the **spirit and power of E-li-as**'.

### Zachariah in spirit prophesied: Luke 1: 69/76

- 'Blessed be the Lord God of Israel; for He hath visited and redeemed his people, and hath raised up **an horn** of salvation for us in the **house of his servant David**';

'And thou, child, shalt be called the **prophet of the Highest**; for thou shalt go before the face of the Lord to **prepare his ways**'.

**About John:**

- He shall go before Christ in the spirit and power of E-li-as.
- God has raised him up an horn of salvation in the house of David.
- He shall be called the prophet of the Highest.
- He shall go before the face of the Lord to prepare his ways.

**In the New Testament****Gabriel to Mary Luke 1: 30 – 35**

- ‘And the angel said unto her, fear not Mary, for thou hast found favor with God;
- And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.
- He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.
- And he shall reign over the house of Jacob forever and of his kingdom there shall be no end.
- Then Mary said unto the angel, how shall this be, seeing that I know not a man?
- And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

**About Jesus:**

- He shall be **called** the Son of the Highest.
- He shall be **called** the Son of God.
- God shall give him the throne of his father David.
- He shall reign over the house of Jacob forever.

**Mary’s impregnation:**

- the power of the Highest shall overshadow thee.
- Jesus shall be called the Son of the Highest.
- John shall go before Jesus in the spirit and power of E-li-as/God
- John shall prepare the way for Jesus’ birth.
- Jesus shall be called the Son of God/E-li-as.



### Jesus' testimony of John

#### Matthew 11: 7 – 15

- ‘And as they departed, Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see? A reed shaken by the wind?
- But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.
- But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.
- For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.
- For all the prophets and the law prophesied until John.
- And if ye will receive it, this is E-li-as, which was for to come.
- He that hath ears to hear, let him hear.’ Matthew 11: 7-15

### Interpreting Jesus' testimony of John

- John was not a wild aimless man, a futile figure roaming in the wilderness engaged in idle pursuits. He was a man whose life was to fulfill divine purpose.
- John was not God's exhibit of showmanship. Nor was he a symbol of royalty or a display of earthly glory.
- John was the life perpetuating the seed of David, the royal seed as foretold will give birth to Christ fulfilling God's Oath.
- John was a prophet, yea. And more than a prophet. As prophet of the Highest and having come in the spirit and power of E-li-as, John was power of the Highest. As E-li-as and power of the Highest, in overshadowing Mary, her son thus was the Son of God and the Son of the Highest. E-li-as meaning 'God with us'.
- John was the messenger whom God sent to 'prepare the way' for Mary to give birth to Christ as spoken by prophets and written in Books.
- John was the Bap-t-ist. Bap-t-ist meaning father of Christ.
- **Jesus** said John is the Bap-t-ist/Father and **John** said Jesus is the 'Ch-r-ist/Son.

### What Jesus' words reveal:

#### Who am I?

- I am who I am because I am whom John made me into. That I am greater than John credit my worthiness to his greatness.

#### I am the way:

- In John's image I was created. I am the offspring of his seed. John prepared the way. I am his seed born anew, of his kind, in his image.

#### The truth:

- John mirrors me. I am the reflection of his image. 'I am in my father and my father is in me'.

#### And the life:

- I was made of him, by him, in him and for him.

### Fulfillment of Isaiah's 9: 6 prophecy: his NAME shall be called

#### Wonderful:

- 'his name is John. And they marveled all' Luke 1: 63
- 'Allah gives thee glad tidings of Yahya' Qu. 3: 39

#### Counselor:

- 'O Yahya! take hold of the Book with might'. 19: 12  
'And God will teach him (Jesus) the Book and wisdom and the Torah and the Gospel.' 3: 48

#### the mighty God:

- As El-i-as, John was 'God with us' – the God of Jesus on earth.  
'My God (E-li-as), my God, why hast thou forsaken me?' Mat. 27: 46  
'the word of God came unto John, in the wilderness.' John was God by law.

#### the everlasting Father:

- John spoke as Father; Jesus spoke as Son.  
'the Father loveth the Son and hath given all things in his hands' John 3: 33  
'the Son can do nothing of himself but what he see the Father do' John 5: 19

#### the Prince of Peace:

- 'Peace on him (John) the day he was born, the day he dies, and the day he is raised up to life again.' Qu. 19: 15 & 33;  
'to guide our feet into the way of peace' Luke 1: 79

## **Jews of Palestine – their fate & faith**

### **The one hundred and sixty years before Jesus' birth:**

- The Maccabean revolt against the Seleucid Empire took place in 167 B.C.E.
- Jewish Priest Mattathias refused to offer the sacrifice of a pig to the Greek gods.
- He slew the Jew who moved to do so in his place and the Greek official.
- 'who has zeal for the Law and who stands by the Covenant follow me!'
- A warrant out for his arrest, he and his five sons fled in the wilderness of Judea.
- Jewish forces joined them in a gorilla war against the Greeks for seven years.
- Mattathias' son Judah led an army of Jewish dissidents to victory in 160 B.C.
- A treaty signed with Antioch in 142 B.C. snapped the bonds of Seleucid control.
- A new dynasty came into being known as the Hasmonean after the old priest Mattathias' tribal surname.
- In a great assembly at Jerusalem, the people by clamorous acclaim raised Simon and his heirs after him to the exalted triple office of High Priest, Army General and Ruler of the Jews. Simon was son of Judah son of Mattathias.
- For the first time since the fall of the Kingdom of Judah, 450 years earlier, the sons of Israel were masters of their own destiny.
- The Hasmonean Era was the most glorious and tragic in Jewish history.
- It ended in 37 B.C. when Rome conquered Judea, executed Antigonus II the last Hasmonean Ruler and crowned Herod as their client King.

### **Hasmonean Jewish Kingdom:**

- Seleucid Empire vassal from 140 to 110 B.C.E.
- Independent Kingdom 110 to 63 B.C.E.
- Client State of the Roman Republic 63 to 40 B.C.
- Client State of the Parthian Empire 40 to 37 B.C.
- Client State of the Roman Republic from 37 B.C.

### **Jews' stand against Herod's rule:**

- Herod was not a Jew by ancestry. He was one by forceful conversion.
- He was a Roman not by birth but by citizenship.
- He was born in Idumea not in Judea.
- Jews' basic charge against Herod's right to rule was Deut.'s law 17: 15
- 'One of your brethren you shall set as king over you; he must not be a foreigner'.
- Herod was clearly a foreigner, an upstart Idumean of questionable lineage.

**Jerusalem:**

- Named King of Judea by Rome, Herod had to use force to take Jerusalem.
- Hasmonean prince Antigonus II had usurped Kingship just three years earlier.
- With the help of Roman troops Herod's armies stormed the fortress of Jerusalem.
- When the inner city fell, the Roman legions cut loose in an orgy of slaughter and pillage, burning and killing.
- Antigonus II was captured, taken to Rome and executed.
- Herod put to death hundreds of Jewish leaders and confiscated their estates.
- Victims included members of the Sanhedrin and other nobles of Jerusalem.
- Thus ended the reign of Judah's Hasmonean regime that lasted 120 years.

**Herod's new regime:**

- Pharisees pronounce Herod God's scourge. God's judgment for Jewish sins.
- Prayers were fervent urging God in tearful cries to send His Messiah.
- The King He swore He would rise up of David's seed for their redemption.
- Many were on high alert and news of Christ's coming began circulating.
- Herod pretended not to hear the rumors but kept a vigilant ear.
- Within Palestine the administration Herod set up led to strict and tight control.
- Restrictions on Jewish institutions and on Priesthood authority were imposed.
- Herod's advisers were Greeks and his army foreign mercenaries.
- He set up a powerful secret police and a sophisticated network of spies.
- All the while he never forgot the fragility of his authority, the sudden turn of events that had brought him to power and could just as quickly overthrow him.
- Palestine was and could never be a comfortable seat for any ruler.
- Turbulent by dynastic tensions and old religious fervors, steeped in memory, tribal rivalry and discontent.
- And on top of it all, subject to Messianic rumblings that never quite grew still.

**The Power Struggle:**

- Roman Empire: no other foreign power must seize Palestine from them.
- Herod the Great: Rome nor Jews must overthrow him as King.
- Hasmoneans: hatched plots to regain their legitimate kingship inheritance.
- Jewish Priesthood: undermined Herod's rule that deprived them of power.
- Jewish people: resisted paying taxes to imperial masters as wages of rule.

**Qu'ran Al-Imran 3: 54**

- 'And they (all five) plotted and planned, and Allah also planned, and Allah is the Best of Planners.'

**It was among:**

- i) such people, ii) in the chaos of such rivalry, iii) at that time, iv) in that location,
- v) God was initiating His Plan to rise up Christ vi) from the seed of David,
- vii) according to the flesh.

## Birth of Mary

### Qu'ran 3: 33 – 35

- ‘Allah chose Adam and Noah and the family of Abraham and the family of Imran above all people – they were
- offspring one of the other, and Allah is All-Hearing, All-Knowing.
- Behold! a woman of Imran said: O my Lord! I have vowed to You what is in my womb to be consecrated into Thy service, so do accept this from me. Verily, Thou art All-Hearing, All Knowing.

### Com. # 375 by Yusuf Ali:

- ‘Now we begin the story of Jesus. As a prelude we have the birth of Mary and the parallel story of John the Baptist, Yahya the son of Zachariah..... By tradition Mary’s mother was called Hannah in Hebrew, in Latin Anna and in English Anne and her father was called Imran. Hannah is both a descendant of the priestly house of Imran and the wife of Imran - ‘a woman of Imran in a double sense.’

### Com. by George Sale p. 47:

- ‘The Imran here mentioned was the father of the Virgin Mary, and his wife’s name was Hannah or Ann, the daughter of Fakudh. This woman, being aged and barren, on seeing a bird feed her young ones, became desirous of issue, and begged a child of God, promising to consecrate it to His service in the Temple; whereupon she had a child, but it proved a daughter.’

### Imran ancestor of Mary and

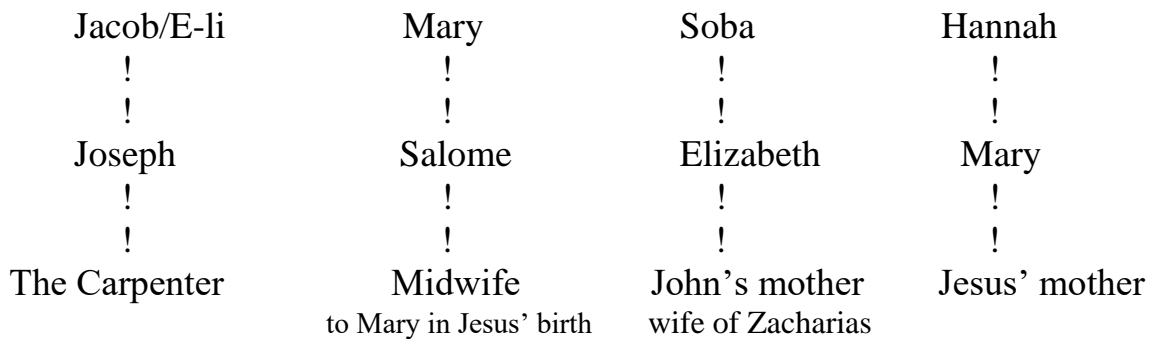
### Imran father of Mary:

- Imran is Arabic for the Biblical figure Amran, the father of Aaron and Moses.
- He is regarded by Muslims as being the ancestor of Mary.
- ‘And Amran took Jochebed his father’s sister to wife and she bare him Aaron and Moses’ Exodus 6: 20.
- Imran, ancestor of Mary is Amran the father of Aaron
- And Imran father of Mary is Joachim the husband of Hannah.
- Aaron was a Levite. ‘And the Lord said to Moses, Is not Aaron the Levite thy brother?’ Exodus 4: 14.
- Imranites are descendants of Aaron. They are not offspring of Judah or of David.

## Bethlehem Levite Family

Mat-than – Head of the family tribe of Levi  
city of David in Bethlehem, Judea  
Matt. 1:15, Luke 3: 23

Mat-than and Ismena



### Woman of Imran

- **Name:** Hannah in Hebrew, Anna in Latin and Anne in English.
- **Parents:** Mat-than was her father and Ismena was her mother.  
Hannah was the fourth and last child of her parents.
- **Brother:** Jacob/E-li whose son was Joseph the carpenter.
- **Sisters:** Mary the mother of Salome. And Soba the mother of Elizabeth.
- **Birthplace:** Hannah, Jacob, Mary and Soba were all born in Bethlehem, Judea.
- **Husband:** Joachim (Hebrew); Imran (Arabic) was a native of Nazareth.
- **Residence:** Hannah lived with her husband Joachim in Nazareth, in Galilee.
- **Tribe:** Hannah was a Levite and her husband Joachim was also a Levite.
- **Children:** Although aged in marriage, she and her husband were childless.

### Joachim and Hannah:

- Reuben, a Temple Priest rebuked Joachim saying that his childlessness disqualified him from presenting his offerings to God.
- ‘Why one without children, a sign of divine displeasure, would have the presumption to come bearing gifts to the Lord?’
- Aggrieved, Joachim stayed in the Temple until late in the night offering prayers to the Lord to bless him with a child.
- At home, Hannah his wife was also reminded of her childlessness seeing through a window of her house a sparrow in a laurel bush feeding her chicks.
- She too was driven out with jeers from the Lord's Temple and she lamented her fate aloud in these words:

### **Hannah's Lamentations:**

#### **Unto her Lord:**

- Woe is me! Who begot me and what womb produced me, for I am reproached and they have driven me out with jeers from the Lord's Temple.

Woe is me! What am I like? I am not like the birds in heaven, for the birds in heaven are fruitful before thee, O Lord.

Woe is me! What am I like? I am not like the earth, for even the earth bears its fruit in season and blesses Thee, O Lord.

#### **By these lamentations:**

- Hannah profaned the Lord's Day. Judith, her maid, tenderly reminding her: Why should I wish you any evil for not listening to my pleas, since the Lord Himself has closed thy womb, and not given thee offspring?

#### **Hannah dressed herself:**

- out of respect for the Lord's Day, and as her husband had not yet returned, she bewailed again:
- 'Bewail must I my sorrows; and bewail must I my childlessness'.

#### **And Hannah:**

- unable to control her emotions, wept and wept and then prostrated in prayer:
- 'O thou Lord God of Israel! Bless me and hearken unto my prayer, as Thou didst bless the womb of Sarah and gave her a son, even Isaac.

#### **At this time an angel:**

- appeared and assured her, just as was done to Joachim in the Temple, that the Lord would bless her with a child. Hannah answered with a promise:

#### **Hannah's Vow:**

- 'As the Lord my God liveth, if I bring forth a child, I will bring it as a gift unto Thee, my Lord.'

#### **Upon giving birth to Mary:**

- though she was sorrowful that her child was not a son, still she thankfully praised the Lord for His Mercy and sang a song:
- 'I will sing a song unto the Lord my God, for He hath visited me and taken from me the reproach of my enemies;

The Lord hath given me fruit of righteousness, a single fruit but manifold in His sight.

Who will tell the sons of Reuben – that Hannah giveth suck.

Hearken! Hearken! Ye twelve tribes of Israel; Hannah giveth suck.'

Protovangelium Jacobi C.III & IV

## **The Woman of Imran Hannah**

### **Qu'ran 3: 35 – 37**

- ‘Behold! a woman of Imran said, O my Lord I have vowed to You what is in my womb to be dedicated to your service, so accept it from me. Verily You are the All-Hearing, the All-Knowing.

But when she was delivered, she said, O my Lord! Behold! I am delivered of a female child! And Allah knew best what she brought forth. And no wise is the male like the female. I have named her Mariam and I entrust her and her offspring to Thy protection from Satan the rejected.’

Right graciously did her Lord accept her. He made her grow up in purity and beauty. To the care of Zachariah was she assigned.’

### **Hannah side of the Story**

- Hannah and her husband Joachim were childless desiring an offspring.
- Many view their unfortunate circumstance as a sign of God’s displeasure.
- Not so. They were both life-long devotees of God, faithful in His service.
- When Hannah could bear no longer the reproach and taunts of people she gave vent to her feelings beseeching the intervention of her Lord.
- In her S.O.S. plea to God she vowed if He should give her a child she would in return consecrate her offspring to His service.

### **God side of the Story**

- In God’s Plan to rise up Christ, His initial steps began with:
- ‘Allah chose Adam and Noah, and the family of Abraham and the family of Imran above all people, offspring one of the other 3: 33 -34
- The ‘woman of Imran’ referred to in 3: 35 was Hannah mother of Mary.
- Hannah was a daughter of Imran by birth and the wife of Imran by marriage.
- Husband and wife were the first couple God chose in His Plan to rise up Christ.
- Having given birth to a daughter, not a son, Hannah bequeathed Mariam into God’s adoption hoping for a ‘son of Mary’ who will fulfill her vow.
- God, on His part, received Mary with a gracious acceptance.
- He made her mature in purity and in beauty, then, after her mitzvah:
- He placed her under the guardianship of His servant Zachariah.



### The 1<sup>st</sup> phase in God's Plan rising up Christ

#### 'son of Mary'/'son of man':

- The birth of a girl was unexpected. Hannah's vow anticipated a boy child.
- A daughter cannot be consecrated into Temple services of the Lord.
- What Hannah looked up to God for now is a 'son of Mary' to fulfill her vow.
- And to this end, she handed over Mary into God's adoption.
- She covenanted for 'the protection of Mary and the **offspring** of Mary'.
- Mary was not conscripted to live in a convent, as a nun, life-long as believed.
- Her protection was not against marriage but against marriage to a reject of God.
- Naming her child Ma-ri-am, Hannah prayed God make her a **Mom** by **marriage**.
- How would a **holy** 'son of Mary' be expected unless a **virtuous** Mary is wedded to a man approved of God?

#### Isaiah's prophesy foretold:

- 'Behold! a virgin shall conceive and bear a son, and shall call his name Im-man-u-el,' 7: 14

#### Interpretation:

- virgin: for Christ's birth, the 'bride' shall be a virgin.
- conceive: the virgin shall be impregnated by her husband.
- bear a son: the seedling planted in her shall take root, grow and bear a son.
- Im-man: means 'son of man'
- u-el : means 'approved of God'
- Im-man-u-el: means 'son of a man of God'.

#### 'Daughter of Imran':

- Christ will be the link uniting the Priestly and the Kingly Houses of Israel.
- That Christ will be of the seed of David, his father will be of the tribe of Judah.
- It is thus evident that Christ's mother will be a Levite.
- Mary, **the daughter of Imran** of Nazareth, Galilee in whose birth God intervened qualified flawless.
- When Hannah offered over her daughter to God for adoption, God could not have been happier. He gladly received her.

#### God accepted Mary with 'a gracious acceptance':

- right graciously did her Lord accept her.
- He made her grow up in purity and in beauty – nabaatan hassanan
- Then, after her mitzvah, He placed Mary under the care of Zachariah. 3: 37

### Jesus - the Christ of God:

- Old Testament - in here the story is **foretold**.
- New Testament - in here the story is **told**.
- Holy Qu'ran - in here the story is **retold** by God.

### Why the truth eluded capture:

- The New Testament and the Qu'ran are **unworthy** to Jews.
- Christians **ignore** the Old Testament and the Qu'ran.
- And Muslims **reject** the Old and New Testaments.
- Unaware of **two thirds**, seekers who relied only on **one third** went astray.

### Mary as wrongly believed:

- Jews look down to Jesus as an illegitimate son of Mary.
- Rejecting Jesus they feel justified having condemned him to crucifixion.
- To them it is unlawful to talk or be concerned about Mary and her son Jesus.
- Christians worship Mary as the Holy Virgin, Mother of God.
- To Muslims, Mary is the holiest woman. Her womb immaculate, untouchable.
- Creating Jesus father-less is to them a miracle worthy to idolize and worship.
- Muslims would rather kill and be killed than 'give up' deifying 'virgin birth'.
- Christians and Muslims believe Mary **conceived** and gave live **birth** to her son.
- But believing her to be a perpetual holy virgin they claim no man touched her.
- Mary's virginity is untouched and intact before, in and after Jesus' birth.

### Was Mary a Jew, a Christian, a Palestinian?

- Abraham was neither a Jew nor a Christian. He was a 'hanifa musliméen' 3: 67.
- Mary too, was neither a Jew nor a Christian. She was a 'hanifa muslimaat'.
- She was not from the tribe of Judah and Christianity arose after her lifetime.
- Mary was a Levite Israelite; born in Nazareth she was a Galilean Palestinian.
- As 'siddique katun' Mary was a woman, truly so, no more no less 5: 78.

### Who was Mary?

- 'my Lord, I dedicate unto Thee what is in my **womb**.' 3: 35
  - 'she said, Lord, I am delivered of a **female** child' 3: 36
  - 'O **sister** of Aaron' 19: 28
  - 'thy **father** was not an evil **man** nor thy **mother** an unchaste **woman**' 19: 28
  - 'and Mary the **daughter** of Imran' 66: 12
  - 'his **mother** was truly a **woman** in all respect' 5: 78
  - 'Allah has chosen and purified thee above all **women**' 3: 42
  - 'Allah sets forth Mary as an **example** of chastity for those who believe' 66: 12
  - 'Al-Masih, Jesus, **son** of Mary' 3: 45 – she was a wife, mother and in-law.
- 
- Mary: a perfect **human** being, of a **feminine** gender, **born** of human **parents**.
  - Her **child-bearing organs** were **perfect** and as a woman she had **no defect**.

## **Mary's Identity**

**Name:**

- Mar-i-am in Arabic; Mary in English; Maria in Spanish.

**Father's name:**

- Imran in Arabic; Joachim in Semitic. Imran was Mary's maiden surname

**Tribe:**

- Levite – of the Priestly House of Aaron son of Amran & Jochebed

**Mother's name:**

- Hannah in Semitic; Anne English; Anna in Latin.

**Descendant of:**

- Levi who was the son of Jacob and Leah.

**Date of birth:**

- Year: 40 B. C. E.

**Place of Birth:**

- Town of Nazareth in the Province of Galilee.

**Race:**

- Semitic people – descendants of Abraham, Isaac & Jacob

**Country:**

- Palestine; the Holy Land; formerly Land of Canaan.

**Nationality:**

- Israelite; she was a Levite not a Jew.

**Parentage:**

- her father was an Imranite/Levite and her mother an Imranite/Levite

**Kinsfolk:**

- her cousins were: Joseph - the carpenter of Nazareth.  
Salome - the midwife who delivered Jesus.  
Elizabeth - wife of her guardian Zachariah.

### **Mary's birth is marked by three significant events**

**The Roman Empire:**

- Rome's 2<sup>nd</sup> invasion, capture of Jerusalem, execution of Antigonus II ending the reign of Jewish Kings and High Priests over Palestine.
- The crowning of Herod the Great as Rome's client King over the Holy Land of Palestine. Rome crowned Herod in 40 B.C.E and his reign ended in 4 B.C. Mary, John and Jesus were born within these years.
- The time when the Jewish Nation fell under the yoke of Roman imperialism; Jews were by Roman law compelled to pay tribute to Caesar as wages of rule; Jews had to pay homage to Augustus Caesar – Augustus meaning 'God'.

**Statements on Jesus' birth  
Bible & Qu'ran**

- **Peter's inspired Sermon:** 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne.' Acts 2: 30
- **The Epistle of Paul:** 'Concerning his Son Jesus Christ our Lord which was made of the seed of David, according to the flesh' Romans 1: 3
- **The Epistle of Paul:** 'But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.' Gal. 4: 4
- \* **Isaiah's Prophecy:** 'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Im-man-u-el.' 7: 14
- **Gabriel to Mary:** 'the power of the Highest shall overshadow thee' Luke 1: 35
- 'And behold, thou shalt conceive in thy womb.' Luke 1: 31
- **Qu'ran 3: 45:** 'Behold! the angels said, O Mary! Allah gives thee glad tidings of a Kalimah from Him; his name is Al-Masih, Isa, son of Mary.'
- **Qu'ran 19: 22:** 'So Mary conceived him and withdrew with him to a remote place'.

**Jesus – a creation of water, blood & flesh:**

- 'This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood'. 1 John 5: 6
- 'But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.' John 19: 34
- 'And Pilate washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.' Matt. 27: 24
- Then answered all the people, and said, his blood be on us and on our children'. Matt. 27: 25
- 'For the life of the flesh is in the blood'. Lev. 17: 11
- 'Only be sure that thou eat not the blood: for the blood is in the life.' Deut.12: 23

**Qu'ran 96: 1**

- 'Proclaim in the name of thy Lord, Who created, created man from a blood-clot'.

## **Mary – Year 36 B.C.E.**

- By year 36 B.C. Mary was three years old and her days of weaning were over.
- Joachim and Hannah were duly ready to fulfill what were their promises to God.
- Hannah must now hand over her daughter Mary into the custody of the Temple.
- Husband and wife set out from Nazareth accompanied by close relatives and taking with them the true ‘Ark of the Covenant’ their daughter Mary they joined a caravan that took them to the Holy Temple in Jerusalem.

### **Mary’s Presentation:**

- On arrival, they offered their prayers, then rose and betook themselves to the Priest in Charge at the Temple
- The parents assigned their child into his hands and he gave them his blessings.
- The child alone perceiving that the Most High was receiving and accepting her.
- Mary was conducted to the apartment of the Temple building where other young girls temporarily stayed.
- There was a selected place for the daughters of the sacerdotal tribe of Levi and a room in this chamber was accorded to Mary.

### **Their parting moment:**

- Mary turned and kneeling down before her parents, beseeched their blessings and kissed their hands recommending herself to their prayers before God.
  - The holy parents in tearful adoration gave her their blessings whereupon she ascended the flight of fifteen stairs without any assistance.
  - She hastened upwards with incomparable fervor and joy, neither turning back nor shedding tears nor showing any inclination of regret at parting from her parents.
  - To see her, at so tender an age, so full of sublime holiness and firmness of mind, resolved to fulfill her purpose was such an emotional scene, temple priests and visitors alike exclaimed solemn praises unto God the Most High.
- 
- By year 36 B.C. the war was over and Herod was undisputed ruler of Judea.
  - Jerusalem was returning to normalcy and Temple rituals were restored.
  - Mary’s entry in the Temple marked new faces in leadership roles, changes in institutional practices and in the customs of daily rituals.
  - In the Temple Mary was housed, protected and educated to be qualified to serve in the role for which God was preparing her in His Plan to rise up Christ.
  - Give God praises and glory in the flawless ways His Decree were fulfilling.
  - We can begin to count how many actors were involved in the birth of Christ.
  - And in our counting we will find that all of them were human beings.

## Mary's internship in Jerusalem's Holy Temple

### Recap:

- 'O my Lord, I am delivered of a female child, nevertheless I have named her Mariam, and I commit her and her offspring to Thy protection'.

### So her Lord received her with:

- i. a gracious acceptance Rab-bu-ha, bi quboolin hassanin
- ii. He made her grew up excellently wa ambata haa nabaatan hassanan
- iii. **then** put her in care of Zachariah wa kafalahaa Zachariah.
- Note the sequences Mary's life proceeded as revealed in 3: 37

### Verse 3: 44 reveals:

- 'This is of the tidings of the unseen which We reveal unto thee. Thou wast not with them when they cast ballots with their pens to decide which of them should be charged with the care of Mariam; nor were you with them when they were disputing with one another.'

## Mary's new Guardian and new home year 26 B.C. – Mary's 13<sup>th</sup> year

### Zachariah – Mary's new guardian:

- Jewish laws forbid girls who attained puberty live-in rights in the Holy Temple.
- After the Mitzvah ceremony for Mary, Temple Priests by ballot elected Zachariah to be her guardian.
- Mary must now leave Jerusalem's Temple and live at a place where Zachariah can have vigilant eyes over her, her safety and her needs.

### Temple Ain Karem:

- Ain Karem is a remote village two and a half miles south west of Jerusalem.
- Jews who were not exiled to Babylon took refuge here after Jerusalem fell and was declared off limits to Jews.
- In time a village temple was built over the ruins of David's house there.
- It remained a place of worship even after Jews returned, resettled in Jerusalem and rebuilt Solomon's Temple.
- In a cave beneath the Ain Karem temple Jews secretly hid their valuables.
- Foreign invasions would plunder all the treasures they secured at Jerusalem's Temple. That taught them the lesson to keep what they valued most elsewhere.
- And so in Mary's time Zachariah, their trusted man then was assigned protectorate Chaplain over this village temple and its precincts.
- Zachariah was required to live and be full-time there. Though not a Levite, being trustworthy, pious and educated he also carried on the priestly office.

**Mary's new home:**

- Zachariah's country house was on Ain Karim hillside (Luke 1: 31).
- From the temple to his house where Elizabeth lived was within walking distance.
- Zachariah spend most of his days full time at the temple.
- Besides his custodian chores he also ministered to the local congregation.
- When Mary exited Jerusalem's Temple she took up residence at Ain Karem.

**Annex at the Temple built for Mary:**

- Mary's father Joachim built an apartment annexed to the Ain Karem temple.
- How it was built it did not infringe temple laws. Here was Mary's home.
- The structure provided an inner corridor along which Zachariah can have access to Mary's chamber from the Temple; likewise, Mary can have an inner walk way from her chamber to the temple. This is the origin of annexes to synagogues and churches of worship.

**Mary in company with God's Elects:**

- Elizabeth's mother Soba and Mary's mother Anne were sisters.
- Elizabeth and Mary were first cousins maternally.
- Elizabeth was older than Mary by far. Mary was just in her first teenage year.
- It was sorrowful for Mary parting fellowship when she exited the Holy Temple. But Mary was destined for higher glory in the purpose God chose her to fulfill.
- Mary, grown up, is sole occupant of a private and independent chamber within easy reach to the temple and where Zachariah can have vigilance over her.
- At her age she could not have had a more trusted guardian than a man who was God's Prophet right on spot all the time.
- And all the more, for her companionship, Mary could not have been blessed with a mentor more worthy than her cousin Elizabeth.
- Not to mention, Zachariah and Elizabeth, as would be known, were in God's blueprint as the next couple He would enlist in His Plan to rise up Christ.

**God's Plan – rising up Christ****Entry of the second couple:**

- God's Plan decreed He would raise Christ 'from the fruit of David's loins, according to the flesh'. Mary, the 'bride-elect' was a Levite of Aaron's House.
- It is obvious that the 'groom' will be a Prince of David in the House of Judah.
- Zachariah was a descendant of David through A-bi-jah Luke 1: 5.
- He was the sole survivor who God could count on for a righteous offspring.
- But Zachariah was old and his wife Elizabeth was barren.
- Would God intervene for the groom as He did for the bride?
- Why would God want Zachariah to be Mary's guardian and Elizabeth, Mary's companion if they were not vital components in His Plan to rise up Christ?

### Bible version

#### Luke 1: 5 – 7

- ‘There was in the days of Herod, the King of Judea, a certain priest named Zachariah, of the course of A-bi-a, and his wife was of the daughters of Aaron; and her name was Elizabeth.
- And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

#### Luke 1: 13 – 17

- ‘But the angel said unto him, Fear not, Zachariah: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.
- And thou shalt have joy and gladness; and many shall rejoice at his birth.
- For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.
- And many of the children of Israel shall he turn to the Lord their God.
- And he shall go before him in the spirit and power of E-li-as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.’

#### Important points:

- the angel said unto him, thy **prayer** is heard. By Luke we are **not told** what (a) occasioned Zachariah’s prayer and (b) exactly for what he prayed.
- thy **wife** Elizabeth shall **bear thee** a son.
- thou shalt call his name **John**.
- he shall be **filled** with the **Holy Ghost** even from his **mother’s womb**.
- he shall go before him in the **spirit** and **power** of **El-i-as**.



### Qu'ran version

#### Verses 3: 37 – 39

- ‘So her Lord accepted her with a gracious acceptance and caused her to grow up in purity and in beauty and made Zachariah her guardian. Each time Zachariah visited her in her chamber he found her with provisions. He said, O Mary whence hast thou this? She replied, it is from Allah. Surely Allah gives to whom He pleases without measure.’
- There and then Zachariah prayed unto his Lord, saying, O my Lord! Grant unto me from Thyself, a progeny that is pure; Thou art the Hearer of prayer.
- While still standing in prayer in the chamber, the angels called unto Him: Allah gives thee glad tidings of Yahya, musaddiq of a Kalimah from Him, noble and chaste and a prophet from among the righteous.’

#### Important points:

- By Qu'ran, where was Zachariah when he prayed?
- he **entered** Mary's chamber visiting her 3: 37.
- what he saw and heard from Mary electrified him.
- there and then while still **standing** in her chamber he prayed 3: 38.
- then he **came out** from the chamber to his people 19: 11
- the word ‘mehrab’ used (a) entering, (b) standing and (c) exiting – 3 times.

#### Qu'ran 21: 89 – 90

- ‘And remember Zachariah, when he cried to his Lord; O my Lord! leave me not without offspring, though Thou art the best of inheritors.
- So We heard his prayer and bestowed on him Yahya and cured his wife for him. They used to vie with one another in good works and called on Us in hope and in fear and they humbled themselves before Us’.

#### Important points:

- We **heard** his prayer.
- We bestowed on **him** Yahya.
- We **cured his wife** for him.

#### In 19: 5 – 6 God revealed what were the exact requests in Zachariah's prayer:

- Grant me a ‘waliya’ from **Thyself** O Lord
- that he may inherit **me**
- and inherit the **‘House of Jacob’**.
- one with whom **Thou** art well-pleased

### **Yahya/John – God’s answer to Zachariah’s Prayer**

- The words ‘Fear not Zachariah, for thy prayer is heard’ reveal God granted Zachariah’s request brimful in the person of John, without reservation.
- John was a ‘God-sent’, a waliya from God Himself.
- John was custom built, hand crafted, molded & designed by God.
- He was perfectly built to qualify for the purpose God intended him to serve.
- John inherited from Zachariah the seed of David of the posterity of Jacob.
- In the genes of John is the DNA of Jacob’s ancestry – John is Al-Masih.
- That John is son of Zachariah, then, John is heir of the House of David.
- wa anta khairul waa-ri-seen - for Thou art the Best of Inheritors.

### **Tidings of the Unseen which We reveal**

- What prompted Zachariah’s Du’ah/Prayer? It was the realization that Mary who is under his guardianship is the chosen mother to bring forth Christ.
- Zachariah was in Mary’s presence, in her chamber, when he made his S.O.S. call.
- While still standing in there, angels announced to him the glad tidings of John’s birth and purpose.

### **Mary was in whose custody and where?**

- When in year 26 B.C.E. Mary left the Holy Temple she was in her 13<sup>th</sup> year.
- Mary was not espoused to Joseph. Her espousal was not on the list of the temple agenda. Nor was espousal the reason for her exit.
- What Matthew wrote in his Gospel 1: 16 – 25, the Qu’ran discredits as untrue.
- The Qu’ran account is consistent and accurate with Temple testimony and with what were actual happenings in Mary’s life.
- Marriage was not the reason why Mary had to leave the Holy Temple.
- Having attained puberty, Temple laws prohibited her staying there.
- Were not ballots cast determining into whose guardianship Mary must be assigned having to depart from the Holy Temple?
- And was not Zachariah elected guardian of Mary by Temple Priests?
- Would Mary go with Joseph or would she go with Zachariah?
- Must Mary go to Nazareth or stay at Ain Karim in Judea?
- Had Mary gone back to Nazareth why not to her parents’ home?
- Mary’s destiny was in the Province of Judea not in the Province of Galilee.
- That Mary resided for years in Ain Karim is evident by her days spent there.
- Her presence in the temple, her regular visits to Elizabeth, performing her duties of braiding the dividing veils for the Holy Temple attest to where she resided.
- Is not Ain Sitti Mariam, the vineyard spring in Ain Karem, named after Mary?
- Was there not an annex to the temple built by Joachim where Mary lived?

### **Memoirs of John the Baptist:**

- 1. **Kulon** (Koloniye); 2. **Galem** (Beit Jala) and 3. **Bethlehem** (Beit – Lahem) are all places in the triangle; at the angles of which are **Jerusalem** (east), **Bethlehem** (south) and **Ain Karem** (west). **Ain Karem** is the **Beth Haccherem** of Jeremiah 6: 1; Nehe miah 3: 14 and **Beth-car** of I Samuel 7: 11.

At **Ain Karem** the faith of believers, inspired by Gospel narratives have expressed itself in three distinct Sanctuaries:

- On the northern hill is the Church of St. John the Baptist – his birthplace.
- On the southern hill is the Church of the Visitation – the house of Elizabeth.
- In the valley between is Ain Sitti Mariam – vineyard spring named after Mary.
- Then further up the hill, east, is the desert hermitage of John the Baptist called Elizabeth’s Refuge and referred to as Rabwah in the Qu’ran.

### **Conversion of the Holy Sites**

#### **The Church of John the Baptist**

- This Christian Church, named after Zachariah’s son John the Baptist, has replaced the Jewish Ain Karem Temple.
- Here, Christians claim, is the birthplace of John the Baptist.
- His father, being the person in charge then, this is how they believed John was born in the grotto beneath in the premise basement.
- It is further claimed that Temple Ain Karem was built atop of the hill over the relics of King David’s house in which he lived.

#### **The Church of the Visitation**

- This Christian Church is built over what was the hill country house of Zachariah and his wife Elizabeth, the parents of John the Baptist.
- This Church commemorates the visit of Mary to Elizabeth referred to as the ‘Visitation’, over the glad tidings of Elizabeth’s six months’ pregnancy with her son John the Baptist.

#### **Ain Sitti Mariam/ Ain Karem Mosque:**

- The Ain Karem Mosque is built over Ain Sitti Mariam, the vineyard spring.
- Muslims in their time as a token of Islam’s reverence commemorating the names of Zachariah, Elizabeth, Mary, John and Jesus built this Mosque.
- Pilgrims of all faith visiting hold sacred the water that flows from the Spring of Mary akin to the Zam Zam Spring named after Hagar in Mecca Shareef.

**Mary's home – age 13 to 19**  
**Year 26 to 20 B.C.E.**

**Mary's teenage years at Ain Karem:**

- At temple Ain Karem, Mary did not live in isolation.
- She was not living in a convent nor was Mary a Nun.
- She busied herself in daily temple chores and in the tidiness of her quarters.
- She would visit Elizabeth monthly. Their homes were one mile apart.
- Renovation on the Holy Temple and the Temple Mount were still going on.
- King Herod ordered that nothing must obstruct Jewish rituals and ceremonies.
- Jerusalem's Temple to temple Ain Karem was just two and a half miles apart.
- As Headquarter of Jewish nationhood, every Festival there Mary and Zachariah would attend along with members of their local congregation.

**Mary – the Braider:**

- Mary was responsible for mobilizing other virgins in braiding the *Dividing Veil*, the Vestures of the Holy of Holies in the Lord's Temple at Jerusalem.
- While she supervised others on this annual project, she of herself, alone, spun the 'true purple' and the 'scarlet'.
- She was for this reason, designated: 'Mary – the Braider'.

**Mary's kinship to Elizabeth:**

- They were first cousins. Mary was young. Elizabeth was old and childless.
- Mary must have valued Elizabeth's company. From her teachings and example Mary matured in knowledge and in wisdom, in virtue and in piety.

**Ein Karem – 'Spring of the Vineyard':**

- This is an ancient Canaanite village south west of Jerusalem's suburb, situated midway between Jerusalem northwards and Bethlehem southwards.
- Here is where Jews took refuge when Nebuchadnezzar's army in 587 B. C. E. burnt to the ground the city of Jerusalem and with it Solomon's Temple.
- Jews were captured, theirs and their Temple valuables confiscated.
- They were deported and exiled to Babylonia and Jerusalem was declared off limits to Jews.
- Jews considered harmless and were spared, fled for safety up the hill and settled in Ain Karem.
- This is how temple Ain Karem came into being. It was at first just a make-shift place of worship in secrecy.
- It became a subsidiary to Jerusalem Temple after its rebuilt on orders by Cyrus the Great who as well allowed Jews to return from captivity.

## Zachariah

### Gospel of Luke 1: 5 – 25:

- ‘There was in the days of Herod, king of Judea, a certain priest named Zachariah, of the course of A-bi-a; and his wife was of the daughters of Aaron, and her name was Elizabeth.
- And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.
- And it came to pass, that while he executed the priest’s office before God in the order of his course,
- According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.
- And the whole multitude of the people were praying without at the time of the incense.
- And there appeared unto him an angel of the Lord standing on the right side of the alter of incense.
- And when Zachariah saw him, he was troubled, and fear fell upon him.
- But the angel said unto him, Fear not Zachariah; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.
- And thou shalt have joy and gladness; and many shall rejoice at his birth.
- For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.
- And many of the children of Israel shall he turn to the Lord their God.
- And he shall go before him in the spirit and power of E-li-as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- And Zachariah said unto the angel, whereby shall I know this? For I am an old man, and my wife well stricken in years.
- And the angel answering said unto him, I am Gabriel that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.
- And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
- And the people waited for Zachariah, and marveled that he tarried so long in the temple.
- And when he came out, he could not speak unto then; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.
- And it came to pass, that, as soon as his days of his ministration were accomplished, he departed to his own house.
- And after those days his wife Elizabeth conceived, and hid herself five months, saying,
- Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.’

## **God's Word to Mary**

### **Time and place:**

- In year 21 B. C. E. when Mary was at the end of her 19<sup>th</sup> year while she was in prayer in her Ain Karem chamber angels gave her:
- the 'glad tidings' that God has chosen her above all women.
- She was given the 'good news' she will be the mother of Christ.

### **Qu'ran Version**

#### **Verses 3: 42/43/45:**

- 'Behold! the angels said, O Mary! Allah has chosen thee and purified thee, and has chosen thee above all women.'
- 'O Mary! worship thy Lord devoutly; prostrate thyself; and bow down with those who bow down.'
- 'Behold! the angels said, O Mary! Allah gives thee glad tidings of a Kalimah from Him, his name is Al-Masih, Isa, ibnu Mariam, highly exalted in this world and the hereafter and of those nearest.'

### **Bible Version**

#### **Luke 1: 28 – 33**

- 'And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth
- To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- 'And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.
- And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- And the angel said unto her, Fear not Mary; for thou has found favor with God
- And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.
- He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.
- And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'

## Mary's Response

### Qu'ran Version 3: 47 -48

- 'She (Mary) said: O my Lord! how can I have a son when no man hath touched me? He said, Thus, as you say, so shall it be! Allah createth what He willeth; when He hath decreed a Plan, He but saith to it, 'Be! And it is!
- And Allah will teach him the Book and Wisdom, the Torah and the Injeel.'

### Bible Version Luke 1: 34 -38

- 'Then said Mary unto the angel, How shall this be, seeing that I know not a man?
- And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.
- And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.
- And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.'

## God's reply to Mary's 'who' & 'how'?

### Qu'ran version 3: 47

- Mary's question: 'My Lord, how can I have a son when no man has touched me?'
- God's reply: 'He said, 'Kazaaliki – thus, as you say, so shall it be'.
- Verse 19: 21 'alaiya, hai yeh nun – thy Lord saith that is easy for Me'.
- Who and how?: 'Allah createth what He willeth; when He hath decreed a Plan, He but saith to it, Be! And it is ( Kun, fa yakoon).'

### Bible Version Luke 1: 34 - 35

- Mary's question: 'How shall this be seeing I know not a man?'
- God's reply: 'The power of the Highest shall overshadow thee.'
- Who and how?: 'And behold thy cousin Elizabeth, she hath conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.'

## God's words sentence by sentence

### The three statements:

- i. 'when He hath decreed a Plan'.
- ii. 'Allah createth what He willeth'.
- iii. 'He but saith to it Be! and it is (Kun! fa yakoon)'.

### God's 1<sup>st</sup> Statement – 'when He decreed a Plan':

#### Question:

- What was God's Plan?
- What was the decree in His Plan?

#### Answer:

- to raise up Christ to sit on David's throne.
- of the fruit of David's loins, according to the flesh.

### God's 2<sup>nd</sup> Statement – 'Allah createth what He willeth':

#### Mary:

- How shall this be, seeing I know not a man?

#### Gabriel:

- The power of the Highest shall overshadow thee.

#### Mary:

- Who?

#### Gabriel:

- Behold, thy cousin Elizabeth, she hath conceived a son in her old age;
- This is the sixth month with her who was called barren.
- For with God nothing shall be impossible.

#### Mary:

- Behold the handmaid of the Lord; be it unto me according to thy word.
- And Gabriel departed from her.
- Mary was 19 years old. John was yet six months in Elizabeth's womb.

### God's 3<sup>rd</sup> statement – 'He but saith to it Be! and it is.'

#### For whom 'Be! was said?

- Qu'ran 'Be! and it is' and Bible 'for with God nothing shall be impossible' applied to the creation of John, alive in Elizabeth for now six months.
- Could this have happened had not God intervened?
- Was not Elizabeth's pregnancy unthinkable, unimaginable?
- Curing Elizabeth 21: 90 was the single act of God that worked wonders.
- God said, 'that is easy for Me' to Zachariah 19: 9 and to Mary 19: 21.
- God was not implicated nor any of His Laws compromised!
- Give Him praise and glory. Look at the consequential outcome!
- Divinely glorious! Multi – purposeful! Sublime! Majestic!



**Kun fa yakoon – Be! and it is:**

- John was the answer to Zachariah’s prayer precisely, brimful and overwhelming.
- John was ‘waliya from Thyself’, heir to Zachariah and heir of Jacob’s posterity.
- John was the horn of salvation God raised up in the house of His servant David.
- John was he in whom the vital royal seed of David now resides.
- What Gabriel told Mary was that Elizabeth’s son will be her bridegroom!
- John was God’s answer to Zachariah and to Mary in one stroke.

**Mary’s visit to Elizabeth**

## The Visitation

**Continuing on Luke’s Gospel**

- ‘And Mary arose in those days, and went into the hill country with haste, into a city of Judea;
- And entered into the house of Zachariah, and saluted Elizabeth.
- And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost.’
- And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 1: 39 - 42

**What Elizabeth in spirit told Mary:**

- ‘And whence is this to me, that the mother of my Lord should come to me? Luke 1: 43

**‘mother of my Lord’:**

- How will Jesus be Elizabeth’s Lord?
- That can be by one way only.
- What Elizabeth in spirit told Mary was that Mary will be the wife of John.
- That is the only way how Elizabeth can claim Jesus as ‘my Lord’.
- That is by Jesus being the grandson of Elizabeth.
- Was not this the exact ‘glad tidings’ Gabriel gave to Mary?
- Could Mary have asked for more positive confirmation?

**Luke 1: 44**

- ‘For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.’

**Added proof:**

- John, ‘filled with the Holy Spirit in his mother’s womb’ (Luke 1: 15)
- hearing the voice of Mary’s salutation leaped for joy.
- Is this not added confirmation?

**Review of Luke 1: 39 -40:**

- The angel announced the ‘good news’ of a son to Mary.
- then ‘departed from her’.
- And Mary arose and went with haste and entered into the house of Zachariah and saluted Elizabeth.
- What were Mary’s ‘joys’ her ‘surprises’ and ‘shock’?

**Joys:**

- that she was chosen above all women.
- that she was chosen by her Lord to become the mother of His Christ.

**Surprises:**

- the news that Elizabeth was pregnant. Was not Elizabeth old and barren?
- Elizabeth is six months pregnant and Mary knew nothing?
- Was not Mary her trusted confidante and a regular visitor?

**Biggest shock to Mary:**

- the news that Elizabeth’s expected child will be her husband.
- and their son will be the Christ of God.
- One can only image Mary’s state of mind.
- As soon as Gabriel departed she went with haste to Elizabeth.
- Mary thought she had ‘news’ for Elizabeth.
- To her great surprise the moment they met, it was Elizabeth who first spoke.
- in an outburst of emotion, filled with the holy spirit,
- Elizabeth announced the ‘glad-tidings’ Mary already knew from Gabriel.
- Heaven must have rejoiced in celebration as mother-in-law and daughter-in-law embraced in jubilation.
- That ‘Visitation’ is commemorated with reverence to today!
- Should not GOD be praised in Honor and in Glory?
- How flawless, perfect and divine the execution of His Decree?

## KAOWLA AL-HAQQI

19: 1 – 33

### Verse 19: 34 – 35

- ‘That is it! A statement of the truth (kaowla al-haqqi) about Jesus, son of Mary, concerning which they vainly dispute.’ 19: 34

‘It befits not Allah taking unto Himself a Son. Glory be to Him!  
When He decrees a matter, He but says to it, Be! and it is.’ 19: 35

### God tells us Jesus is son of John:

- The **Kaowla Al-Haqqi** is a ‘statement of the truth’ tendered by Allah.
- It is preserved in verses 1 to 33, chapter 19, Surah Maryam of the Holy Qu’ran.
- It reveals that John was the husband of Mary and father of their son Jesus.
- God Himself spoke. He made Zachariah, John and Mary tell their own story.
- God swore He will rise up Christ of David’s seed, according to the **flesh**.
- This was (a) the matter He decreed and (b) it was to **it**, His Decree, He said ‘Be!’
- This is what is alluded to in 19: 35 above after God’s rejection of mankind’s allegation that He has taken unto Himself a Son.
- Events culminating in Jesus’ birth were **manifold** and with multiple actors.
- What basis supports the belief that God said ‘Be!’ unto Mary and that thus she conceived and give birth untouched by man?
- When and where God said ‘Be!’ unto **Mary**? ‘Be’ was commanded for His Oath to be enacted upon, not on Mary for a virgin birth miracle.
- Mary was not the **only** participant in Jesus’ birth. She was only one of **many**.
- In His ‘statement of truth’ God walked us through the known and the unknown with such transparency, accuracy and precision that His account not only convicts reason, intellect and conscience but convinces us that with God in any matter, His Person, Law and Attributes are never compromised nor is He above His Law.
- Imran and Hannah, Zachariah and Elizabeth, John and Mary, the participants, were all human servants subservient to the will of God.
- In narrating their story - discourses, relationship, prayers, responses, perils, accusation and defense – God’s language are so discreet, dignified and eloquent, it is a marvel how simple and plain He explains truth.
- The truth that Christ was the son of John and Mary, precisely as God decreed, and God’s account of happenings that occurred culminating in its fulfillment are so marvelous in transparency it’s the most glorious realm accessing.

## Chapter 19 Maryam, Section One:

### The five abbreviated letters:

- Kaaf; Haa; Yaa; Ain; Saad.

### Verse 1:

- **Kaaf:** Kadr – God’s Decree in Christ’s Birth & Destiny
- **Haa:** Hamd – God’s Design is Sublime/Praiseworthy
- **Yaa:** Yasin – O man! When will thou unveil Lailatul Kadr?
- **Ain:** Time - One millennium or double or triple?
- **Saad:** Sadiq – When will GOD’s TRUTH be recognized!

## Zachariah’s Prayer

### Verses 2 – 6:

- 2. ‘A mention of the mercy of thy Lord to His servant Zachariah.
- 3. When he called upon his Lord, a call in secret.
- 4. He said, ‘O my Lord! Behold! my bones have grown feeble; and my head is all aflame with hoariness. And in calling on Thee, O my Lord, I have never been hitherto unblest;
- 5. And, verily, I fear my kinsfolk after me, and my wife is barren. So grant me a Waliya from Thyself
- 6. Who shall inherit me and inherit the House of Jacob. And make him O my Lord, one in whom Thou art well-pleased.’

### Zachariah in Mary’s presence:

- Mary was in his guardianship, single, a virgin eighteen years old.
- Mary was living in a private chamber annexed to Temple Ain Karem.
- Ain Karem is in Jerusalem’s municipality in the Province of Judea.
- Mary was not betrothed to Joseph nor was she living home with him.
- Mary at the time was not living at Nazareth in Galilee.
- While talking with Mary, in her chamber, he foresaw signs of Christ’s advent.
- Mary’s answers convinced him God has chosen her to be mother of Christ.
- This is the awakening that prompted his S.O.S. call unto his Lord.
- Right there and then, standing in her chamber, he made his ‘supplication’.
- His prayer begged that Christ’s father be: ‘a Waliya from Thyself’;
- ‘one who will inherit me’; and ‘inherit the House of Jacob’.

### **God's response to Zachariah's prayer:**

#### **Verses 7 – 11:**

- **7.** 'O Zachariah, verily, We give thee glad tidings of a son; his name is Yahya. On none else have We given his name I. D.
- **8.** He said, O my Lord! How can I have a son, when my wife is barren, and I have reached extreme old age?
- **9.** He said, 'Thus! So shall it be! Thy Lord says, that is easy for Me; I did indeed create thee before when thou wast nothing!'
- **10.** He said, my Lord! appoint for me a sign. He said, thy sign is that thou shalt not speak to man for three nights, though thou art not dumb.'
- **11.** Then he came forth to his people from the chamber and beckoned to them to worship God in the morning and in the evening.'

### **John's Coronation**

#### **Verses 12 – 15:**

- **12.** 'O Yahya (John) take hold of the Book (Al-Kitab), and We gave him wisdom (hukm) while yet a teenager (sabeeya).
- **13.** And holiness (hanaa-nam) from Us, and purity and he was God-fearing (takeeya), devout,
- **14.** And dutiful to his parents (waalidaihi), and he was not arrogant or rebellious.
- **15.** And peace on him the day he was born, and the day he dies, and the day he is raised up to life.'

**Herod's coronation:**

- Augustus Caesar crowned Herod in 40 B.C.E. King of Judea before the Senate in Rome and Mark Anthony read the Proclamation that invested Titles on him and his Rights over such territories Rome made him Ruler.

**John's coronation:**

- John's anointing was not by man. Verses 12 to 15 testify that God anointed him.
- Allah, in presenting John to mankind, He Himself read the Proclamation.
- Verses 12 to 15 is God's Text, preserved verbatim in Surah Maryam.
- This was in year seven B.C.E. when John aged to maturity, a teenager, (sabeeya) fifteen years of age.

**John's unique individuality:**

- God told Zachariah He has made none other with John's nameplate in his time.
- God listed John's unique identification in verses 12, 13, 14 and 15.

**Four sentences about John:**

- O John, take hold of the Book
- We gave him wisdom (hukm) while yet a sabeeya
- holiness from Us - hanaa-nam
- he was a takeeya – God-fearing man.

**Closure of Section One of the Kaowla Al-Haqqi**

- On verse 15, ends **Section One** of Allah's 'Statement of Truth'.
- We know all along that Mary was the Bride.
- God told Zachariah that in 3: 39 that John will be the Bridegroom.
- John is grown up, a sabeeya/teenager given wisdom/hukm and the Book.

**And by Luke 1: 80 we also know:**

- 'And the child (John) grew, and waxed strong in spirit, and was in the deserts till the day of his showing up unto Israel.'

**Spotlight on John:**

- In the eyes of God, John has come to age.
- He is now a sabeeya – a teenager unto whom God has given hukm/wisdom.
- Zachariah as the Guardian of Mary has the legal right to appoint whom he chooses to give her hand over in marriage.
- All is now set for God to introduce the Bridegroom to the Bride.

## Surah Maryam – Section two

### Verses 16 – 21:

- **16.** ‘And mention in the Book Mary when she withdrew from her people to Mecca nan Sharkeeya.
- **17.** And she took a veil apart from them; then We sent unto her Our Ruh hannah who presented himself to her a man without fault.
- **18.** She said, I take refuge in the All-Merciful from thee! If thou fearest God (if thou art a takeeya).
- **19.** He said, ‘I am but a messenger come from thy Lord to give thee a boy most pure’.
- **20.** She said, ‘How shall I have a son whom no mortal has touched, neither have I been unchaste?’
- **21.** He said, ‘Kazaalika – that is so! but thy Lord has said: Easy is that for Me; And that We may make him a sign unto men and a mercy from Us; it is a thing decreed’.

Translation by Arthur J. Arberry

### What verses 16 to 21 reveal:

- God sent John. John and Mary met at Mecca nan Sharkeeya.
- Ruh-hannah was John – God’s Messenger in whom was the ‘spirit of holiness’.
- Was not John filled with the Holy Spirit from his mother’s womb? Luke 1: 15
- It was not Gabriel impersonating John. John presented himself in person to Mary.
- Mary’s visitor was a basharan sawiyya – a mortal human being not an imitation.
- Mary called John – ‘takeeya’. God called John – ‘takeeya’ in verse 13.
- ‘I am a messenger of thy Lord’. John alone then was ‘messenger of the Lord’.
- ‘Behold! I send my messenger which shall prepare thy way’ Matt. 10: 10
- Mary was single, not betrothed. She was a virgin – ‘I know not a man’.
- John said: ‘I come, sent by thy Lord to **give you** a holy son’ - verse 19
- ‘Neither have I been unchaste’ implies, in Mary’s mind, marriage is requisite.
- ‘It is a matter decreed’ – God’s **Oath** - ‘Christ cometh of the seed of David’.
- Mary’s consent was already given – ‘Behold the handmaid of the Lord, be it unto me according to thy word.’ Luke 1: 38
- Mary was thirty three years of age, John was fifteen years old and this was in the year 7 B. C. E.
- Records in the Nazarene Gospel allude to the marriage of John and Mary.
- Solemnized in the Temple at Beth Nimrah, across the Jordan in the presence of John’s congregation there.

## The 3<sup>rd</sup> Phase rising up Christ

### Verse 22 – 26:

- 22. ‘So she (Mary) conceived him, and withdrew with him to a remote place – Mecca nan Kaseeya.
- 23. And the throes of labor drove her to the trunk of a palm tree. She cried out in her anguish, Ah! would that I had died ere this! Would that I had been a thing forgotten and lost in oblivion.
- 24. And he who was beneath her, consoling her, said: Grieve not! For thy Lord hath provided a rivulet beneath thee;
- 25. And shake towards thee the trunk of the palm tree; it will drop upon thee fresh ripe dates.
- 26. So eat and drink and cool thine eye, and if thou seest any man, say, I have vowed a fast to the All-Merciful, and this day I will enter into no talk with any human being’.

### Review of the five verses:

#### Verse 22:

- ‘**So** she conceived’: How? by the mating of John’s sperm and Mary’s egg.
- ‘Conceived **him**’: Jesus’ life implanted in Mary’s ovum took effect.
- ‘Withdrew with **him**’: Mary went with her husband to Mecca-nan-Kaseeya.
- and there she secluded herself during her pregnant days.

#### Verse 23:

- Mary was in child-birth labor, hit with convulsions of birth pangs.
- She was in excruciating agony, the pains being unbearably brutal.
- She would have rather died than to suffer the ordeal.

#### Verse 24

- John was with Mary, comforting her.
- ‘He who was **beneath** her’: who else but her husband would be **beneath** Mary?
- ‘Thy Lord has made a rivulet (sariya) **beneath** thee’. John assuring Mary that there is a passage way through which your baby will come forth.

#### Verses 25/26:

- ‘Palm tree’: Mary was at John’s hermitage, their home at Mecca nan Kaseeya.
- ‘Fresh ripe dates’ indicate the locality and the season of the year.
- John consoling Mary to eat and drink and to bear her chafe.
- Then he told her not to talk to any human being this day.



### Mary arrives in Bethlehem to deliver her baby

#### Verse 27 – 29

- 27. ‘Then she (Mary) brought him to her people bearing him (tah-mi-luhu). They said, O Mary! thou hast surely done (shai-ann) a terrible thing! (fareeya).
- 28. ‘O sister of Aaron! Thy father was not a wicked man, nor was thy mother an unchaste woman!
- 29. Then she pointed to him. They said, how can we talk to one who is a youth/sabeeya in the cradle?’

#### Review of the three verses

##### Verse 27:

- The ‘him’ (bi hi) Mary brought to her people was her husband John.
- The ‘him’ (lu hu) Mary was carrying in her womb was her unborn baby.
- ‘tahmiluhu’ means that Mary was still carrying her baby in her womb.
- To this point in time the word **tada’uh**, lay down her burden is not spoken.
- ‘her people’ were her Bethlehem Levite kinsfolk.
- ‘done a terrible thing’ – they falsely accused Mary of fornication.

##### Verse 28:

- ‘sister of Aaron’: they knew Mary’s holiness and her priestly Order of chastity.
- ‘thy father, thy mother’: Mary was a mortal of human parents, not a virgin deity.
- ‘not a wicked not an unchaste’: Mary’s parents were known as righteous **people**.
- ‘father a man; mother a woman’: Mary was a human child of human parents.

##### Verse 29:

- ‘she pointed to him’: Mary pointed to John not to her unborn baby in her womb.  
Was she not told by John not to speak to any one this day?
- ‘who is a ‘sabeeya’: the eyewitnesses testify that he who Mary pointed to was a ‘sabeeya’; the man standing before her was a teenager.  
God characterized John thus: ‘And We gave him wisdom while yet a sabeeya/youth’ in verse 12.

##### Remark:

- Translators of the Qu’ran, copying one from the others, hold that Mary gave birth to Jesus under the palm tree at Mecca nan Kaseeya.
- While there, convulsions of labor pains erupted severely upon her.
- But there is not where she delivered her baby.
- When they arrived at Bethlehem, Mary was still a **parturient** woman (walidati) beseeching delivery help.
- Accusing her of wrongdoing Mary pointed to John, her husband, to defend her.
- And in his defense of her innocence, this is what John said:

### Final four verses of His Kaowla al-haqqi

#### Verses 30 to 33:

- **30.** ‘Lo! I am a Servant of Allah, He has given me the Book (al-Kitab) and has made me a Prophet.
- **31.** And He has made me blessed wherever I am, and He has enjoined on me prayer and charity so long as I live.
- **32.** And He has made me dutiful to my walidati and has not made me arrogant or rebellious.
- **33.** And peace on me the day I was born, and the day I will die and the day I am raised up to life.’

#### Review of verses 30 to 33:

- This is John speaking in defense of accusations levied against Mary.
- John identified himself exactly as God characterized him in verses 12 to 15.
- Who John was, God said He has made no one else of his nameplate.
- Is not his I. D. in 30 to 33 identical to God’s description of him in 12 to 15?
- Compare 30 to 33 with 12 to 15. Is not the duplicate exactly as the original?

#### Verse 30:

- John said, ‘He has given me the Book’. Allah said, ‘O Yahay take hold of the Book!’ in verse 12.

#### Verse 29 - ‘him/sabeeya’

- When Mary pointed to ‘him’, her kinsfolk were shocked.
- Would Mary, of all women, allowed ‘a boy in the cradle’ to impregnate her?
- But it was Allah’s will. ‘We gave him hukm/wisdom while yet a young boy.
- John was married to Mary. Mary’s child was for her husband.

#### Verse 32 – dutiful to my ‘walidati’:

- This word walidati means a parturient woman; a woman about to give birth.
- In saying ‘God has made me dutiful to my walidati’, John was declaring that Mary is the ‘mother of my child’. I am her husband.
- The word for ‘mother’, she who gave me birth (my birth-mother) is ‘umm’.
- In owning her child as his, John proved Mary’s innocence. They were wedded.
- In verse 30 John was saying, I am serving the will of God; I am His Prophet;
- I am Mary’s husband as foretold in His Book now fulfilled before your eyes.

#### Verse 33:

- ‘And peace on me the day I was born, the day I will die, and the day I am raised up to life’.
- Is this not John’s I. D. as said by God in verse 15?

## **Allah's statement of truth Kaowla al-haqqi**

### **Concluding:**

- On verse 33 ends God's declaration of the truth. His narrative confined itself on proving that Christ is Mary's son by her husband John on the one hand and refuting on the other hand mankind's allegation that Jesus was:
  - i. son of a harlot
  - ii. Son of God
  - iii. son of a Virgin Deity whom no man can touch
  - iv. by an immaculate conception and by a virgin birth
  - v. born by a miracle of God.

### **Verses 1 to 33 in summary**

#### **Verses 1:**

- Behold God's Sovereign Glory executing His Design/Decree rising up Christ.

#### **Verses 2 – 11:**

- John as son of Zachariah by his wife Elizabeth was God's answer to his prayer.
- John as heir of Zachariah and heir of the House of Jacob is Al-Masih - his ancestral surname - by name and by DNA.
- In John only was the 'seed of David', the seed by which 'according to the flesh', God will rise up Christ

#### **Verses 12 to 15:**

- God Himself divinely worded John's unique characteristic in four paragraphs.

#### **Verses 16 to 21:**

- It was by God's will John and Mary met at Mecca-nan-Sharkeeya.
- John told Mary he is the Messenger of her Lord, the man whom God decreed would give her a holy son. His visit was to make this known to her.
- Their wedlock is a Divine Decree unto which to Gabriel Mary gave her consent.

#### **Verses 22 to 26:**

- Their marriage axiomatic, pre-arranged by God. Mary conceived and spent her pregnant days with John at Mecca nan Kaseeya.

#### **Verses 27 to 29:**

- Hit with brutal pains of childbirth Mary made John bring her to her kinsfolk at Bethlehem. In shock, they accused her of being with child out of wedlock.
- Mary pointed to John to defend her.

#### **Verses 30 to 33**

- John tendered his identification, and claimed he was the father of the child Mary was laboring to deliver, summarizing with:-
  - 'And peace on me the day I was born
  - And the day I will die
  - And the day I am raised up to life.'

## Verses 16 – 21 of surah Maryam Mary's visitor

### List of false beliefs:

- An **angel** who appeared to Mary - an imitation of a handsome young man.
- A **spirit**, assuming human form, appearing visible only to Mary.
- **Gabriel**, who when God uttered 'Kun!' inhaled His breath then exhaled it in the bosom of Mary. It then entered her womb and by it she conceived.
- **Jibre'el**, disguised as a full grown but beardless youth, sent to raise an emotion in Mary in order to induce her conception.
- **Jibre'el**, who appeared to Mary as a young man, with a **message** from God – 'to announce to thee the gift of a holy son'.
- **Gabriel**, impersonating a man in the prime of his youth, to moderate Mary's surprise that she may conceive with less shyness.
- He was '**bearer of a message**' not Messenger of thy Lord. He was sent to **deliver** a message. He was not sent **to give** Mary a holy son.
- Mary's **visitor** visited Mary in a **dream**, or maybe in a **vision**, or in a **trance**.
- It was God's power of '**Kun!**' performing the miracle of immaculate conception on Mary, the virgin deity to give her a son by virgin birth.
- It was **Spirit** entering the womb of the Virgin Deity to convert divine into mortal and mortal into divine.

### Mary's Visitor:

Knowing that Mary's visitor was John

- All the falsehoods listed above vanish as do darkness when light appears.
- A student needs no teacher to interpret for him verses 1 to 33 of Chapter 19.
- A student realizes when God's light extinguishes falsehood, truth shines forth brilliantly and self evidently.
- Idolatry and blasphemy (shirk) lead to the ruination of man's soul.

## **Ruh Hannah was John Bible Proofs**

### **Old Testament prophesies:**

#### **Malachi 3: 1**

- ‘Behold, I will send my messenger and he shall prepare the way before thee.’

#### **Malachi 4: 5**

- ‘Behold, I will send you Elijah the prophet before the coming of the great day of the Lord.’

### **New Testament - all 4 Gospels**

#### **Matthew 11: 10**

- ‘For this is he, of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee.’
- ‘For all the prophets and the law prophesied until John. And if ye will receive it, this is El-i-as which was for to come 11: 13

#### **Mark 1: 2**

- ‘As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.’

#### **Luke 1:17**

- ‘And he (John) shall go before him in the spirit and power of E-li-as.’
- ‘And thou, child, shall be called the prophet of the Highest; for thou shall go before the face of the Lord to prepare his ways 1: 76

#### **John 1:1**

- ‘There was a man sent from God whose name was John’.

#### **Bible words:**

- I send
- Elijah/Elias (God with us)
- My messenger
- shall prepare the way
- a man sent from God
- his name is John

#### **Qu’ran equivalent 19: 16 – 21**

- We send
- Ruh Hannah (he in whom is God’s Spirit)
- Our messenger
- to give thee a holy son
- a man sent from thy Rabb (Lord)
- his name is Yahya 3: 39

## Luke as against God's Report

### Mary's residence:

- Mary's residence was a chamber annexed to the village temple at Ain Karem two and a half miles south west of Jerusalem. She was under the strict guardianship of Zachariah into whose care God Himself assigned her.

### John's residence:

- One and a half miles west of Ain Karem lies the small monastery of St. John the Baptist, a sanctuary situated near a grotto beside a spring referred to as Elizabeth's Refuge. Here was the desert hermitage of John, a remote place.

### Three Qu'ran verses

#### 19: 22

- 'So she (Mary) conceived him (Jesus) and retired with him (John) to Mecca nan Kaseeya meaning a remote place.

#### 19: 23

- 'And the travail of child birth drove her unto the trunk of the palm tree. She cried in her anguish. Ah! would that I had died ere this! would that I had been a thing forgotten and lost in oblivion.'

#### 19: 27

- 'Then she (Mary) brought him (John) to her people (in Bethlehem) carrying him (Jesus) tahmiluhu (in her womb).

### Three Bible verses

#### Luke 2: 4

- 'And Joseph also went up from Galilee, out of a city of Nazareth into Judaea, unto the city of David, which is called Bethlehem.

#### • Luke 2: 5

- 'To be taxed with Mary his espoused wife, being great with child.'

#### • Luke 2: 6

- 'And so it was, that, while they were there, the days were accomplished that she should be delivered.'

### The Qu'ran account:

- Mary and John were living together at John's homestead in Mecca nan Kaseeya.
- When the pains of labor began erupting upon Mary she made John take her to her kinsfolk at Bethlehem.
- The route along which they journeyed spell out pathways that are not only verifiable but they fulfilled prophesies perfectly defined by Micah.
- Importantly is the fact that the place Mary gave birth to Jesus was at Manger Square in Bethlehem.

**The pathway to Bethlehem:**

- Mecca-nan-Kaseeya lies midway between Ain Karem going up north east and Bethlehem going down south, one and a half miles each way.
- Nearby is the village of Beit Sahour – the House of Vigilant – in the middle of what were the fields of Boaz, the great grandfather of David.
- Here at the Shepherds Fields was where the shepherds of the Nativity abided.
- In the said location are ruins of the Byzantine monastery built on top of important military relics from Herodian period.
- Along this route you will pass Mig-dual Ay-der – the Tower of the Flocks - before arriving at Manger Square in Bethlehem.

**Biblical prophecies****Micah 4: 8**

- ‘And thou O tower of the flock (Mig-daul Ay-der), the strong hold of the daughter o Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.’

**Micah 4: 9**

- ‘Now why dost thou cry out aloud?  
‘Is there no king in thee? Is thy counselor perished?  
‘For pangs have taken thee as a woman in travail.’

**Biblical prophecies****Micah 4: 10**

- ‘Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon (Bethlehem); there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.’

**Micah 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.’

## **Mary – Child-birth Pains**

### **Genesis 3: 16**

- ‘Unto the woman, God said, in sorrow thou shall bring forth children and thy desire shall be to thy husband.’

### **Qu’ran 31: 14**

- ‘wah-nan, alla wah-nin - in travail upon travail’.

### **Was Mary exempted?**

- ‘she cried, in her anguish, ah! Would that I had died ere this! would that I had been a thing forgotten and lost in oblivion.’

### **Mary’s travail while in labor:**

- A seed was planted in Mary. It germinated. The seedling took root.
- From an alaq (blood-clot), an embryo developed.
- Nourished off Mary’s body in the nursery of her womb, a babe was grown.
- Mary, a human, laboring, nature took its toll in full fury.
- As nature uprooted and disembodied child from its mother, her cries were pitiful.

### **Verse 19: 23**

- ‘Fa a jaa a haa, al-makhadu’ denotes labor pains erupting violently.
- ‘Ya laitani mittu quabla haaza’a wa kuntu masyam manseeeya’
- Ah would that I had died ere this! would that I become a thing forgotten.

### **Was Jesus born? Not yet!**

- Mary did not deliver at the site by the palm-tree - ‘tada-uh’ is not in the text.
- She was laboring to deliver at that ‘remote place’, her habitat at John’s hermitage.
- A woman in labor is in sorrow. A mother after giving birth rejoices.
- Verses 23 to 26 tell us about Mary’s labor pains – ‘al-makhadu’
- No word all through tell us that Mary laid down her burden – ‘wa-da-athu’
- Mary’s agony reveals she did not yet deliver her baby – ‘tada’uh’
- She was still carrying her burden in her womb – ‘tah-mi-luhu’.

## **From Mecca nan Kaseeya to Bethlehem**

### **19: 27 to 28**

- A parturient Mary, accompanied by John, journeyed from Mecca nan Kaseeya.
- Now they are in Bethlehem. How do we know?
- Mary’s kinsfolk to whom she came were her Levite Bethlehem brethren.
- Luke 2: 8 reads, ‘and there were in the same countryside shepherds abiding in the field, keeping watch over their flocks at night’.
- Journeying from where they were by the palm tree location, to reach Bethlehem, they had to pass by Migdual Ayder and the Shepherds Field, proving true prophecies foretold by Micah 4: 8 to 12



## **John defended Mary**

### **Verse 19: 29**

- ‘Then she pointed to him; they said, how can we talk to one who is a young boy (sabeeya) in the cradle?’
- Jesus was unborn. Mary in excruciating agony, imploring help to deliver him.
- God is testifying that Mary’s accusers said, ‘how can we talk to a sabeeya’.
- Eyewitnesses saw a teenager. Not a newly born Jesus – a babe is ‘tiffil’.
- Should Mary summon her baby to prove her innocence or the baby’s father?
- 19: 12 called John ‘sabeeya’. God no where in the Qu’ran called Jesus sabeeya.
- No word of ‘Immaculate Conception’ or ‘miracle birth’ or ‘virgin birth’.
- No denial by word or motion of: ‘no man touched me’ or ‘I know not a man’.
- Mary came to her kinsfolk ‘tahmiluhu’, that is, with Jesus in her womb.
- Not a word of ‘tada-uh’, that is, delivery or ‘lay down her burden’.

## **Jesus’ birth & Birthplace**

### **Luke 2: 6 & 7**

- ‘And so it was, that, while they were there, the days were accomplished that she should be delivered.’
- ‘And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.’

### **Luke 2: 10 – 12**

- ‘And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.’
- ‘For unto you is born this day in the city of David a Savior, which is Christ the Lord.’
- ‘And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.’

### **Luke 2: 15 & 16**

- ‘And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us’.
- ‘And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.’

## **Birth of Christ – summary of evidences**

### **God’s intention to Jesus’ circumcision**

#### **Prophecies of God’s Intention:**

##### **Old Testament:**

- Torah: ‘The Lord thy God will **raise up** unto thee a Prophet from the midst of thee, of thy brethren.’ Deut. 18: 15
- Zaboor: ‘The Lord hath sworn in truth unto David; he will not turn from it; of the **fruit of thy body** will I set upon thy throne.’ Ps. 132: 11
- ‘Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper.’ Jer. 23: 5

##### **New Testament/fulfillment:**

- Injeel: ‘David, being a prophet and knowing that God had sworn with an oath to him, that of the **fruit of his loins**, according to the flesh He would rise up Christ to sit on his throne. This Jesus hath God raised up. Acts 2: 30
- ‘I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of **this man’s seed** hath God according to His promise raised unto Israel a Savior, Jesus.’ Acts 13: 22
- Hath not the scripture saith, that Christ cometh of the **seed of David**, and out of the town of Bethlehem where David was? John 7: 42
- ‘I Jesus, I testify I am the **root** and **offspring** of David’ Rev. 22: 16

##### **Jesus’ origin – from dust/turab:**

- ‘He (Allah) created him (Jesus) from dust (turab).’ 3: 59
- ‘The Lord God formed **man** out of the dust of the ground Gen. 3: 7
- Jesus was: ‘son of man’ and ‘son of Mary’.
- ‘blessed is the fruit of his loins’; and ‘blessed is the fruit of her womb’.

##### **Jesus’ creation – nutfah/sperm:**

- ‘Concerning Jesus Christ which was made of the seed of David, according to the flesh.’ Romans 1: 3
- ‘Hath not the scripture saith, That Christ cometh of the seed of David?’
- ‘I Jesus testify that I am the root and offspring of David.’ Rev. 22: 16

##### **Mary’s impregnation – the law of Zauj:**

- ‘the power of the Highest shall overshadow thee.’ Luke 1: 35
- ‘For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.’ Mat. 11: 10
- ‘I am a messenger sent by thy Lord to give you (Mary) a holy son.’ Qu.19: 19

##### **Mary’s conception – the law of alaq:**

- ‘Behold, a virgin shall conceive and bear a son, his name Im-man-uel’ Isa. 7: 14
- ‘So she conceived him and withdrew with him to a remote place.’ 19: 22

**Embryonic stages – mudga:**

- ‘Thou shalt **conceive in thy womb** and bring forth a son’ Luke 1: 31
- ‘which was so named of the angel before he was **conceived in the womb.**’ 2: 21

**Breathing of God’s Ruh/Spirit:**

- ‘When I have fashioned him and breathed into him of My spirit/Ruh’ 15:29
- ‘And Mary the daughter of Imran who guarded her chastity; and We **breathed into him** (Jesus) of Our spirit/Ruh’ 66: 12
- ‘And her who guarded her chastity; We **breathed into her** Our spirit/Ruh’ 21: 91
- ‘And Jesus being full of the Holy Spirit’. Luke 4: 1

**Days of child-bearing:**

- ‘To be taxed with Mary, his espoused wife, being **great with child**’. Luke 2: 5
- ‘the **days were accomplished** that she should be delivered.’ Luke 2: 7

**Child-birth labor pains – al-makhadu:**

- ‘And the pains of child-birth labor drove her unto the trunk of a palm tree’ 19:23
- ‘She cried, in her anguish, Ah! would that I had died ere this! 19: 23

**Parturition –about to give birth:**

- ‘then she came to her people tahmiluhu (heavy with her burden) 19: 27
- ‘I am dutiful to my walidati (parturient woman about to give birth) 19: 32

**Delivery – tada-uh:**

- ‘And she brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn’ 2: 7

**A human babe by live birth:**

- ‘Ye shall find the babe wrapped in swaddling clothes, lying in a manger.’ 2: 12
- ‘That holy thing which shall be born of thee.’ Luke 1: 35

**Jesus’ circumcision:**

- ‘And when eight days were accomplished for the circumcising of the child, his name was called Jesus’ Luke 2: 21

**Mary’s purification:**

- ‘And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord’ 2: 22

**Christ – a human Jesus:**

- ‘The son of man came eating and drinking.’ Mat. 11: 19
- ‘They, Mary and Jesus, both had to eat their daily food’. 5:78

**The birth of Jesus was known to Jews,  
King Herod and the people of Judea.**

**Matthew 2: 1 – 6**

- ‘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,
- ‘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.
  
- ‘When Herod the King had heard these things, he was troubled, and all Jerusalem with him.
- ‘And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
  
- ‘And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet.’
- ‘And thou Bethlehem, in the land of Judaea, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel.’

**Herod’s Order**

**Matthew 2: 7 – 8**

- ‘Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.’
  
- ‘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.’

**Christ was found**

**Matthew 2: 16**

- ‘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.
  
- When they saw the star, they rejoiced with exceeding great joy.
  
- ‘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.
  
- ‘And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## Slaughter of the Infants

### Matthew 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 inquired of the wise men’.

## What is related in Luke’s Gospel

### Was he Joachim?

- ‘And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.
- ‘And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord’s Christ.
- ‘And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,
- ‘Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word
- ‘For mine eyes have seen thy salvation, which thou hast prepared before the face of all people;  
A light to lighten the Gentiles, and the glory of thy people Israel.’  
2: 25 - 32

### Was she Hannah?

- ‘And there was one Anna, a prophetess, the daughter of Phanu’el, she was of great age, and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day.
- ‘And she coming in that instant gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem’.  
2: 36 - 38

## The story of Jesus

### The human side:

- The story of Jesus began with Imran and Hannah who were childless.
- Hannah in her S.O.S. prayer to God made a promise to Him.
- Should God bless her with a child she would consecrate her offspring lifelong into His service.
- God intervened, Hannah conceived and she gave birth.
- But her baby was a girl. Temple services were for males.

### Her follow-up action:

- She named her daughter Mar-i-am – ‘God will make her a married Mom’.
- She bequeathed Mary into God’s adoption and God accepted her.
- Her expected hope from God was a ‘son of Mary’ to fulfill her vow.
- Hannah waited on God for thirty four years from year 40 B.C.E to 6 B.C.E.
- Jesus, ‘son of Mary’ fulfilled God’s grace to her and in return her vow to Him.

### By Luke in his Gospel:

- And when the parents brought in the child Jesus, to do for him after the custom of the law Simeon and Anna in offering their blessings upon Jesus confirmed:
- that the son of Mary was the Christ of God whom He has raised up for the redemption of Israel.
- God’s promise unto Israel fulfilled and Hannah her vow to God simultaneously.
- On this note ended mankind’s episode of events that unfolded culminating in Mary giving birth to her son Jesus, being what was the covenant made between the ‘woman of Imran’ and God.

## Christ – God’s Promise

### The Divine side:

- God foresaw that the Children of Israel will again ‘cry’ unto Him for redemption out of foreign bondage.
- Through Moses, and later, on an Oath sworn to David, God promised that when their ‘cries’ reach Him, He would raise up from among them a Redeemer.
- ‘I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on earth.’ Jeremiah 23: 5

### Jesus – God’s answer:

- True to His promise, God through Imran and Hannah raised up Mary.
- Through Zachariah and Elizabeth God raised up John.
- Mary was the ‘bride’ and John was the ‘bridegroom’.
- Through the wedlock union of John and Mary, God raised up Jesus.

## Confirmation

### Peter in his Inspired Sermon:

- ‘God had sworn with an oath to David, that of the fruit of his loins, according to the flesh He would rise up Christ to sit on his throne. This Jesus hath God raised up, whereof we are all witnesses.’

### Paul in his Inspired Sermon:

- God said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man’s seed hath God according to His promise raised unto Israel a Savior, Jesus.

### Jesus’ testimony:

- ‘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.’

## Fulfillment of God’s Promise

### Qu’ran

#### Verse 3: 39

- ‘O Zachariah, Allah gives thee glad tidings of Yahya/John, musaddiq of a Kalimah/Oath from Allah, noble and chaste and a Prophet from among the righteous/saliheen.’

#### Verse 3: 45

- ‘O Mary! Allah gives thee glad tidings of a Kalimah (Oath) from Him; his name is Al-Masih, Isa, son of Mary, highly exalted in this world and in the hereafter and of those nearest/muqarabeen .’

#### Verse 21: 91

- ‘And her *Mary* who guarded her chastity; We breathed into her Our Ruh (exalted her); and We made **her** and **her son** a Sign unto **all of the world**.’

#### Verse 66: 12

- ‘And Mary, the daughter of Imran, who guarded her chastity; We breathed into **him** (fi hi) *her son* Our Ruh (exalted him); Mary is testimony/sadakat of her Lord’s Kalimah/Oath **fulfilled** as prophesied in His Books. And she was foremost of the devotees/ Qaniteen used *in the process*.’

## The birth of Jesus:

- As was divinely decreed above, so was it done below on planet earth.
- The birth of Jesus is the most reverential, glorious and fascinating story in the history of mankind.
- The Design and Decree were of God. He made known His will ages in advance.
- He executed His will precisely as **foretold**. And in Holy Books thereafter He **told** and **retold** the truth in details. Give Him praise and glory.

### **Verse 3: 59 revealed and interpreted by Prophet Muhammad while debating with the Najran Christian Deputation**

#### **Qu'ran 3: 59/60**

- ‘Surely, the likeness of Jesus, in the eyes of Allah, is as the likeness of Adam. He (Allah) created him (Jesus) from dust (turab). Then (after his creation) He (Allah) said unto him (Jesus), Be! (kun!) as he was (fa yakoon).
- The truth (al-haqq) is from thy Lord (Rabb). So be not of those who doubt (al-mumtareen).’

#### **History of the Debate**

- **Date:** 10<sup>th</sup> year of the Heijra known as the ‘year of deputation’.
- **Between:** Prophet Muhammad and the Christian Deputation of sixty men from Najran ( towards Yemen, 150 miles north of the Sana-ai).
- **Leader:** Abd-al Masih known as Al-Aqib – the Chief of Najran.
- **Venue:** Inside the Prophet’s Mosque in Medina
- **Subject:** Was Jesus Divine or a human?
- **Christianity:** Jesus is the **Son** of God
- **Islam:** Jesus was a **Servant** of God

#### **References:**

- Sirat-ul Halabi, volume 111: 4 by Burhan-ud-dn Halabi
- Asrar-ul Muhammadia, volume 11: 211 by Ahmad Zeeni
- Tafsir Ibn Jarir at Tabari volume 111: 100 – 107
- Bukhari 64: 74

#### **The Controversy**

- The delegation contended that the new religion called Islam being introduced by Prophet Muhammad at its core is condemning the fundamental doctrine on which Christianity stands. If Jesus is not the Son of God then the Prophet must prove who was his earthly human father.



## How the Debate Proceeded

### Deputation:

- What do you think of our Lord?

### The Prophet:

- Who is your Lord?

### Deputation:

- Isa (Jesus). Do you take him to be a servant of God?

### The Prophet:

- Yes.

### Deputation's Case:

- Have you seen anyone like him? Or have you been informed of a man like him?
- He is GOD because:-
  1. he had no father.
  2. he raised the dead.
  3. he gave information of the Unseen.
  4. he cured lepers
  5. he made birds from clay.
- Consider this superiority. Do you still call him a servant of God?

### The Prophet:

- He hesitated, for, instantly, Allah revealed to him the following:

### Verses 3: 59/60

- ‘Surely, the likeness of Jesus, in the eyes of Allah, is as the likeness of Adam. He created him from dust. Then said He unto him, Be! And he was.  
The truth is from thy Rabb/Lord. So be not of those who doubt.’

### Reply to questions raised:

- Have you seen anyone like him?  
Yes! Jesus is like someone, in the eyes of Allah!
- Have you been informed of a man like Jesus?  
Yes! The man who is like Jesus is Adam.
- Who is the informant that Jesus was a man like Adam?  
Allah! He is the informant. Revelation 3: 59 is His testimony.

**Deputation's Question:**

- Who was his (Jesus') father?

**Muhammad's reply:**

- Don't you know that no child is born but has the likeness of its father in form and in appearance?

**Deputation's Reply**

- Yes, we know that.

**Examining 3: 59****The 3 sentences of 3: 59**

- Surely, the **likeness** of Jesus, in the eyes of Allah, is as Adam's likeness.
- He (God) **created** him (Jesus) from **dust** (turab).
- **then** (thumma), He (God) said to him (Jesus), Be! and he was.

**The first sentence of 3: 59****Revelation:**

- Surely, the likeness of Jesus in the eyes of Allah is as the likeness of Adam.

**Deputation's question:**

- Who was his father?

**Muhammad's reply:**

- Don't you know that no child is born but has the **likeness** of its father in **form** and in **appearance**?

**What FORM means:**

- Jesus was **not** a lion on four legs and with a tail.
- Jesus was **not** a bird with wings and feathers.
- Jesus was **not** a fish with scales, fin and gill.
- Jesus was **not formless**.
- Jesus in **form** was of **Adam's** likeness; thus his **father** was Adam's offspring.

**What APPEARANCE means:**

- Jesus was not a Chinese, or an African or an Asian
- Divine is Unseen whereas Jesus was with a visible mortal body
- Jesus in features was like Adam the forefather of Abraham, Jacob and David.
- That Jesus was a Jew of the Semitic race, then, his father was a Semitic Jew.

**The 1<sup>st</sup> sentence of 3: 59 means that Jesus was**

- son of ADAM - his human origin
- son of ABRAHAM - his Semitic race
- son of DAVID - his Jewish descent

## **The Second Sentence of 3: 59**

### **Revelation:**

- He created him from turab - in Adam's likeness.
- **He** - Originator of life; the Creator
- **from** - out of; with; the substance used
- **turab** - matter; substance; formula; mixture - water, air and dust
- **created** - breathed life into that which was without life – turab to nutfah
- **him** - J E S U S
- **as** - using the **pre-existing** human mould and **pre-existing** earthly matter.
- **of** - imaging; replicating; in the model of
- **Adam's** - human; mankind; the highest species of mammal.
- **likeness** - form, resemblance, genes and DNA of Adam.

### **With what; where; and how?**

- God created Jesus **from** turab, **in** his father's body **by** turab evolving into nutfah.
- Where else other than in the father's body can turab develop into nutfah?

### **Proof:**

- **turab** is evidence of **what** Allah used. Turab is the evidence **where** the creation of Jesus occurred.
- **created** is evidence that turab **without** life evolved into nutfah **with** life.
- **created** is evidence that God implanted life into the father's sperm-cell.
- **him** is evidence that with the **infusion** of life, the **creature** evolved was Jesus.

### **Jesus- a creature of human reproduction:**

- The formation of turab and the transformation of turab into nutfah (sperm cell) occur only in the laboratory of the father's body between his hip bone and rib.
- This cannot happen any where else on earth or in heaven.
- The fact that turab, the formula used, was cast in Adam's mould/image Jesus was a human product of nature on earth.
- His animal life was humanized in the refinery of his human father. Jesus was the 'son of man'.

### **Jesus is of a human father:**

- Adam represents man on earth. Jesus was an offspring of his genes/generation.
- Jesus was from the seed of human life regenerated, life continuing into renewed existence. God made Jesus from pre-existing **matter** in pre-existing **template**.
- Turab/dust is the **origin** of nutfah/life by which human beings are reproduced.
- The nutfah/cell into which God breathed life in the creation of Jesus was **of** the father, **by** the father and **in** the father.

**The son has the DNA of his father:**

- Turab, by its 'make-up', is from matter of the essence of the father.
- Thus the human life reproduced images the father's genes, every one of the millions of cells, duplicated off the first cell formed by blood-clot conception.
- This is how the DNA is automatically imprinted. The genius of the Creator!
- That of the son is of the father because what comes forth is a replication of the original.
- The son born would be of the likeness of his father in form and in appearance.
- This was the basis of the Prophet's argument against which the Deputation had no rebuttal and to which truth, assenting, said: 'yes, we know!'

**1<sup>st</sup> comment:**

- From inception to creation of Jesus' life, Mary was not involved. Not at all.
- The stages from turab to nutfah took its course by nature in the body of the father.
- The nutfah resided up to this point in the loins of the father.
- How the nutfah was transferred into Mary and the transplant lodged in her womb resulting in her conception, let the Prophet's question to the Deputation on this speak for itself.

**The Prophet's question:**

- 'Don't you know that Jesus was conceived by a woman just as how every other woman conceives a child?'

**Deputation's reply:**

- To this, their reply was: 'Yes. We know.'

**2<sup>nd</sup> comment:**

- Turab is inorganic matter – lifeless. How can that which is without life, impregnate a woman fertilizing her egg into reproducing?
- Turab must first develop into a nutfah, a sperm-cell with life. This is what, in the case of Jesus, Allah Himself tells us:
- 'He created him from turab .' 3: 59; meaning, God implanted life into the cell.
- 'So she conceived him.' (fa, hamalathu) 19: 22

**3<sup>rd</sup> comment:**

- God in 3: 59 said He created Jesus from turab.
- For Mary to conceive Jesus, turab must first evolve into a nutfah.
- Therein the life breathed by the Creator is securely lodged.
- That is, in the seed, the receptacle or what is called the sperm-cell.
- Turab develops into a nutfah only by organs within a man's body, in there and there only. No where else!
- Nutfah is by fatherhood, of the father, and in the father.
- Qu'ran revealed this fact long before Scientists knew.

### Relevant Qu'ran Verses

#### Verses 86: 5 – 7

- ‘Let man but think from what he is created! He is created from a sperm-drop/nutfah emitted – proceeding from between the backbone and the ribs’

#### Verses 75: 36 - 38

- ‘Does man think that he will be left uncontrolled? Was he not a sperm-drop/nutfah emitted forth? Then he became a blood-clot (alaq)’?

#### Verse 22: 5

- ‘O mankind! We created you from turab, then from nutfah, then from alaq.’

#### 4<sup>th</sup> comment:

- God having created Jesus, he is alive in a sperm-cell. A nutfah with life.
- He is like a king in his castle, securely lodged, dwelling in the loins of his father.
- In there he was made, but therein he cannot stay.
- Innate is the irresistible impulse of venturing forth to either produce or perish.
- As a life, its survival and future destiny is dependent upon the mercy and will of its Creator.

#### Romans 1: 1

- ‘Jesus Christ which was made of the seed of David according to the flesh’

#### John 6: 42

- ‘Hath not he scripture said, That Christ cometh of the seed of David.’

#### Acts 2: 30

- ‘God hath sworn with an oath to David that of the fruit of his loins, according to the flesh He would raise up Christ.’

#### Rev. 22: 16

- ‘I, Jesus, am the root and the offspring of David’. Rev. 22: 16

#### 5<sup>th</sup> comment:

- It was at this point in time, after implanting life and having him on hold in his father’s loins, God’s command of ‘Kun!’ was given. ‘Then said HE unto him.’
- That was, for the transfer of the seedling from the loins of the father into the womb of the mother.
- For the formation of an embryo that would develop the foetus into a human being.
- It is the Creator who determines the ‘nutfah’ He will cause to reproduce and the womb He will choose as the nursery.
- The 3<sup>rd</sup> sentence of 3: 59 fills in from here,
- And to this segment of the verse we shall now proceed to examine in light of Prophet Muhammad’s reasoning with the Christian Najran Deputation.

### 3<sup>rd</sup> Sentence of 3: 59

**‘then, said he unto him, Be! and he was (Kun! fa yakoon)’**

#### **Word for word:**

- thumma then; thereafter; afterwards
- quala said He (God said)
- lahu unto him (Jesus)
- Kun! Be! (you be!)
- Fa yakoon and he went on to be what he would become.

#### **Kun! Fa yakoon:**

- No Muslim believes that by ‘**fa yakoon**’ Mary instantly gave birth and her son automatically became a full grown adult Jesus Christ.
- Yet they for death cling to the belief that by ‘**Kun!**’ the virgin deity miraculously conceived and instantly became pregnant.
- Without being interfered with, her virginity intact and immaculate. The Prophet’s argument put to the Deputation nullify such a ridiculous notion.

#### **The Prophet’s Argument:**

- ‘Don’t you know that Jesus was conceived by a woman just as any other woman conceives a child, then she gave birth to him like every other woman gives birth to her child, live birth and nursed her young. He was then reared up like other children, then he used to eat and drink and answer the calls of nature like other human beings?’

#### **Deputation’s reply:**

- Yes, we know.

#### **Creation of Jesus – 3: 59**

- The **creation** of Jesus is not spoken of in the 1<sup>st</sup> or in the 3<sup>rd</sup> sentence of 3: 59.
- The 2<sup>nd</sup> sentence **alone** tells of his creation.
- By the end of the 2<sup>nd</sup> sentence Jesus was already **created**.
- He was a created being **before** God’s command of “Kun’. Created **in** his father.
- In whatever life-form, he was alive, in a nutfah/sperm-cell stage.
- That is a **living** sperm in a cell **existing** in the loins of his father.

#### **The law of zauj/mating of pairs:**

- The nursery made ready awaiting this seedling is by the choice and will of Allah. God alone has power over the repository/loins and the depositary/womb.
- The transfer of the nutfah from the father’s loins into the womb of the mother depends wholly and solely upon the command of Allah.

#### **Kun! Fa yakoon:**

- Here in the 3<sup>rd</sup> sentence, ‘Kun’!, God’s command ‘Be!’ was given.
- Authorizing ‘fa yakoon’ into action for the **creature** to become the man whom God intended His Christ to be.

### The 3<sup>rd</sup> sentence of 3: 59 ctd.

#### To Christians:

- By '**Kun! fa yakoon**', was the Holy Ghost making his entry into Mary's **empty** immaculate womb for God's incarnation into a human Son?

#### To Muslims:

- By '**Kun! fa yakoon**', was Jibre'el exhaling the breath of God - he inhaled when God said 'Kun' - into Mary's ovum to impregnate a Holy Perpetual Virgin for the **creation** of a fatherless Jesus - an exhibition of His miraculous power?

#### The truth:

- Jesus was **already** a **creature** created **in** his father, sojourning in his loins.
- Jesus was created from **turab** not by '**kun**'.
- He was created in the **loins** of his father **not** in the **womb** of Mary.
- The object God addressed with 'Be!' was Jesus, the creature who was already in life-form, alive and existing.
- Throughout verse 3: 59 Mary was not mentioned at all. Not by name! Not by inference! Why? God's command 'Kun!' applied to **Jesus** not to **Mary**.

#### How was Mary impregnated?

##### As foretold by Malachi 3: 1

- 'Behold I will **send** my **messenger**, and he shall **prepare the way** before me.'

##### As said by Jesus referring to John:

- 'For this is he, of whom it is written, behold, I **send** my messenger before thy face which shall **prepare thy way** before thee.' Mat. 11: 10

##### Gabriel told Mary:

- 'The power of the Highest shall **overshadow** thee.' Luke 1: 35  
'therefore that holy thing which shall be born of thee'

##### As written in the Gospel of John:

- 'There was a man **sent** from God, whose name was John'. John 1: 6

##### John told Mary:

- 'I am but a messenger **sent** from thy Lord to **give** thee a holy son.' Qu. 19: 19  
'**So** she (Mary) conceived him (Jesus)' Qu. 19: 22

##### Discreet language used in Holy Books:

- 'When he **overshadows** (impregnates) her she bears a light burden.' Qu. 7: 18

### **3: 59 is God's Testimony revealing Jesus is the son of John**

**The verse:**

- 'Surely, the likeness of Jesus in the eyes of Allah, is as Adam's likeness. He (God) created him (Jesus) from dust. Then said He to him, 'Be!' and he was. The truth is from thy Rabb/Lord, so be not of the doubters.'

**Deputation's question:**

- 'Who was his (Jesus') father?'

**The Prophet's reply:**

- 'Don't you know that no child is born but has the likeness of its father in form and in appearance?'

**Deputation's understanding:**

- Did they not understand 3: 59 telling them Jesus was a mortal, born of an earthly human father? Why was their instant **question**: 'Who was his **father**?'

**The Prophet's understanding:**

- Did he not understand 3: 59 meaning Jesus was a mortal, born of an earthly human father? Why was his **answer**: 'a son is of the likeness of his **father** in form and in appearance?'

### **Mubahala:**

**Test of the truth by prayer:**

- Qu'ran verse 3: 61 tells us that the Holy Prophet thereafter invited the Deputation to a Mubahala, that is, a prayer contest invoking the curse of Allah on the party whose belief is false.
- They asked for overnight time to consider the proposal. The next morning when the two sides resumed, the Deputation declined the Mubahala invocation. Instead, they entered into tributary relations with the new Muslim State opting to pay jizya, that is, 'wages for rule.'

### **Transcripts of the Debate**

**Why are the transcripts unavailable?**

- They are deemed classified documents and are forbidden for public scrutiny.
- They are secretly concealed away in the archives of antiquity in Medina.
- What can be hidden from Allah?
- Verses 3: 59 to 61 give enough evidences of the Debate and what transpired.
- Verse 3: 59 has unanimous consensus that this verse was revealed in the midst of the Debate empowering the Prophet in proving that Jesus was the son of his human father and therefore cannot be the Son of God.
- Was it not on the 'truth' of 3: 59 that the Prophet humbled the Deputation?
- Verse 3: 61 reveals that the Deputation declined the Mubahala invitation.
- Verses 3: 59 and 3: 61 are immortal. They cannot be erased or concealed.



## Human Reproduction

### Quran 22: 5

- ‘O mankind! We created you from dust/turab then out of a sperm drop/nutfah then out of a leech-like clot/alaq then We bring you out as babes/tifill.’

### Com. by Yusuf Ali # 2773

- ‘How wonderful is mankind’s physical growth from:-  
 life-less matter – turab to  
 seed - nufah to  
 fertilized ovum - alaq to  
 fetus/embryo - mudgah/ilham  
 to babe - tifill’.

### Qu’ran 40: 67

- ‘He it is Who created you from dust (turab) then from a sperm-drop/Nutfah then from a leech-like clot/alaq then He gets you out as babes/tifill’.

### Com. by Yusuf Ali # 4444

- ‘The various stages of man’s physical life are:  
 first simple matter (dust) - turab  
 the sperm-drop in the father - nutfah  
 the fertilized ovum in the mother - alaq  
 the foetus developing in the womb - mudgah  
 out into light as a human child - tifill’.

### Qu’ran 76: 2

- ‘Surely We created man from a drop of sperm mingled with ovum.’

### Com. By Yusuf Ali # 5832

- ‘Mingled: the female ovum has to be fertilized with the male sperm before a new animal can be born. Man as an animal has this humble origin’.

### Genesis 2: 7/3: 19

- ‘The Lord God formed man out of the dust of the ground.’
- ‘For dust thou art and unto dust shalt thou return.’

### Qu’ran 20: 55

- ‘From it (earth) We created you and into it shall We return you, and from it We shall bring you forth again.’

### Qu’ran 71: 17

- ‘And Allah has produced you from the earth, growing (gradually) and in the end He will return you into it (the earth), then raise you forth again (at the resurrection)’

### Com. # 5717 by Yusuf Ali:

- ‘See 3: 37, where the growth of the child Mary the mother of Jesus is described by the same word *naba’at* denoting the growth of plants and trees. The simile is that of a seed sown, that germinates, grows and dies and goes back to the earth.’

### **Human Reproduction ctd.**

#### **Nutfah/sperm/seed:**

- ‘Does man think that he will be left uncontrolled? Was he not a sperm-drop emitted.’ 75: 36
- ‘He has created man from a sperm-drop’. 16: 4
- ‘Now let man think of what he is created. He is created of a sperm-drop emitted forth, proceeding from the backbone and the ribs. 86: 5 – 7

#### **Alaqa/blood-clot/zauj:**

- ‘O mankind We have created you from a male and a female.’ 49: 13
- ‘Proclaim! In the name of thy Lord, who created, created man from a clot of congealed blood.’ 96: 2

#### **Zauj – God’s glorious mystery:**

- ‘It is He Who created you out of a singular nafs/soul and made his mate of like nature, in order that he might dwell with her in love. When he covers/tagashaha her she bears a light burden and carries it about. When she grows heavy, they both pray to Allah their Lord, if Thou bless us with a good child, we vow we shall ever be grateful’. 7: 189

#### **Matt. 19: 4 – 6**

- ‘Jesus said unto them, have ye not read, that He Who made them at the beginning made them male and female; and he said, for this cause shall a man leave father and mother and cleave to his wife. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.’

#### **God’s instruction to Noah:**

- ‘Thou shalt come into the ark, thou, and thy sons, and thy wife and thy sons’ wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.’ Gen. 6: 18 - 9

#### **Quran 11: 40**

- ‘At length, behold! there came Our command, and the fountains of the earth gushed forth! We said, embark therein two of every kind, male and female and thy family.’

### **The 3 Charges against Jesus sentencing him to crucifixion**

#### **Accusations:**

- 1. Destroy this temple and in three days I will raise it up.
- 2. I am the King of Israel.
- 3. I am the Son of God

The three charges against Jesus are precisely defined in the Gospel of Matthew, chapter 27, verses 39 – 43:-

‘And they that passed by reviled him, wagging their heads, and saying:

- ‘Thou that **destroyest the temple, and buildest it in three days,** save thyself. If thou be the Son of God, come down from the Cross’.

Likewise also the chief priests mocking him, with the scribes and elders, said

- ‘He saved others; himself he cannot save. If **he be the King of Israel,** let him now come down from the cross, and we will believe him.’
- ‘He trusted in God; let him deliver him now, if he will have him; for he said, **I am the Son of God.**’

#### **Charges /Clarification:**

- ‘Destroy this temple and in three days I will raise it up’.  
Was Jesus referring to the Temple of Jerusalem or to his personal body?
- ‘I am the King of Israel’.  
Did Jesus come to be King over the land of Israel or God rose him up to liberate his Israelite people from their bondage of foreign rule?
- ‘I am the Son of God’.  
Did Jesus claim he is ‘Son of GOD’ or ‘son of man’? Was he GOD or **son** of the man who was **called** God by name, by law and by prophesy?

#### **Pilate’s Judgment:**

- ‘And Pilate, said unto them, Ye have brought this man unto me, as one that perverteth the people.
- And behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.
- I will therefore chastise him, and release him. And he said unto them the third time, why, what evil hath he done? I have found no cause for death in him.  
Luke 23: 13 – 22.
- When Pilate saw he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude.
- Saying, I am innocent of the blood of this just person; see ye to it..
- They answered, all the people, and said, his blood be on us, and on our children.’  
Mat. 27: 24 - 25

**‘Destroy this temple, and in three days  
I will raise it up.’**

**The 1st Charge:**

- ‘And the Jews’ Passover was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; And when he had made a scourge of small chords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers’ money and overthrew the tables; And said unto them that sold doves: Take these things hence; Make not my father’s house an house of merchandise; Then answered the Jews and said unto him; What sign showest thou unto us seeing that thou doest these things? Jesus answered and said unto them, **“Destroy this temple, and in three days I will raise it up.”** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?’ John 2: 13 – 20.

**Jews misunderstood Jesus’ words:**

- When Jesus challenged the Jews to ‘destroy this temple and in three days I will raise it up’, was he referring to the physical structure of Jerusalem’s Temple?
- That was how the Jews understood Jesus to mean, questioning him thus:
- ‘forty and six years was this temple in building, and wilt thou rear it up in three days?’

**John 2: 21/22 tells the truth:**

- ‘But he spake of the temple of his body.’
- ‘When, therefore, he was risen 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.’

**Foretelling he will not die on the cross:**

- ‘An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas:
- For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth’ Matt. 12: 39

**In Jonah’s case:**

- They meant to **kill** Jonah. The whale swallowed him but vomited him out **alive**.
- Jesus was foretelling how he will likewise survive his crucifixion ordeal.
- And in three days after, he will be seen **alive** and like Jonah he will return to his people to fulfill his mission.

**In Mat. 27: 63**

- ‘Now, the chief priests and Pharisees came unto Pilate, saying, Sir, we remember that deceiver said, while he was **yet alive**, after three days I will **rise again**.....’

**1<sup>st</sup> Charge against Jesus:**

- ‘Destroy this temple and in three days I will raise it up’.

**Question:**

- Was Jesus guilty **or** was he innocent?

## I am the King of Israel

### The 2<sup>nd</sup> charge:

#### **Pilate's interrogation of Jesus:**

- And the whole multitude of them arose, and led him unto Pilate.
- And they began to accuse him, saying: We found this man perverting the nation.
- And forbidding to give tribute to Caesar, saying that he himself is Christ a King.

#### **John 18: 33 -37**

- Pilate: Art thou the King of the Jews?
- Jesus: Sayest thou this thing of thyself, or did others tell it thee of me?
- Pilate: Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?
- Jesus: My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence.
- Pilate: Art thou a king then?
- Jesus: Thou sayest that I am a king. To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth.'

#### **Pilate's judgment:**

- And Pilate, when he had called together the chief priests and the rulers and the people, said unto them,
- Ye have brought this man unto me, as one that perverteth the people;
- and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him;
- No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.
- But they cried, saying, Crucify him, crucify him. And he said unto them the third time, why, what evil hath he done?
- I have found no cause for death in him: I will therefore chastise him and let him go. Luke 23: 13 – 22.
- And from thenceforth Pilate sought to release him, but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend;
- whosoever maketh himself a king, speaketh against Caesar. John 19: 12

#### **John 19: 14 – 22**

- Pilate: Behold your King!
- Jews: Away with him, away with him; crucify him
- Pilate: Shall I crucify your King?
- Priests: We have no king but Caesar!
- Priests: Whosoever maketh himself a king, speaketh against Caesar.
- Pilate: And Pilate wrote a title, and put it on the cross, and the writing was:  
**JESUS OF NAZARETH THE KING OF THE JEWS.**

#### **Objection:**

- Priests: Write not, The king of the Jews; but that he said, I am king of the Jews.
- Pilate: What I have written, I have written

## ‘I am the Son of God’

### The 3rd charge:

#### Event:

- At the Feast of the Dedication, while in Jerusalem’s Holy Temple in Solomon’s Porch, Jesus angered the Jews with his saying: **‘I and my Father are one.’**

#### John 10: 30 – 36

- Jesus: I and my Father are one.
- Jews: they then took up stones again to stone Jesus.
- Jesus: Many good works have I shown you from my Father; for which of these works do ye stone me?
- Jews: For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
- Jesus: Is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest because I said, I am the Son of God?
- Jesus: If I do not the works of my Father, believe me not, But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

#### Interpreting Jesus’ claim:

- Jesus: Why stone ye me? Are ye stoning me for my works?
- Jews: No. Not for your works, but for your claim.
- Jews: That thou being a man, thou makest thyself God.
- Jesus: But is it not written in your law that GOD called them (man) ‘god’?

#### Where in the law?

- Psalms 82: 6 - ‘I have said, ye are gods’.
- Exodus 7: 1 - ‘And the Lord said unto Moses, see, I have made thee a god to Pharaoh.’
- Question: who GOD called ‘gods’?
- Answer: those ‘unto whom the word of God came’.
- Question: in Jesus’ time, who was the man unto whom the word of God came?
- Answer: Gospel writer Luke speaks loud and clear

#### Luke 3: 1

- **‘Now in the 15<sup>th</sup> year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee....., Annas and Caiaphas being the high priests, the word of God came unto JOHN, the son of Zachariah, in the wilderness.’**

## I am the Son of God

### The 3<sup>rd</sup> charge

#### Firstly:

- In the time of Jesus, by the law of the Torah/Ex. 7: 1; the Zabur/Ps. 82: 6; by the law that cannot be broken, John the Baptist was ‘**god**’;
- John was ‘**god**’ because the word of **GOD** came unto him.

#### Secondly:

- Jesus’ claim was not ‘I am God’. His claim was, ‘I am the Son of God’.

#### Thirdly:

- Speaking of John, Jesus said, ‘And if ye will receive it, this is E-li-as which was for to come. He that hath ears to hear, let him hear.’ Matt. 11: 14.
- And the meaning of E-li-as is: ‘my God’ Matt. 27: 46.

#### Fourthly:

- Isaiah’s prophecies of John in 9: 6 foretold that ‘his name shall be called:
- the mighty **God**
- the everlasting **Father**.

#### Summing up:

- by law - ‘the word of GOD came unto John’ Luke 3: 1
- by title - ‘John was E-li-as which was for to come’ Mat. 11: 14
- by name - ‘John’s name shall be called the mighty God’ Isa. 9: 6
- prophesy - ‘John shall be called the everlasting Father’ Isa. 9: 6
- John the Baptist was ‘**God**’ and he was ‘**Father**’.

#### Summary

- **What was Jesus’ claim** - **I am the Son of God**
- **Who was called God?** - **JOHN, son of Zachariah**
- **What Jesus meant** - **I, Jesus, am the son of John the Baptist.**
- **I and my Father are one** - **the Father is in me and I in him**

### The three charges against Jesus

#### Question:

- Was Jesus guilty or innocent?

#### Christians:

- Jesus was innocent of the 1<sup>st</sup> charge and innocent of the 2<sup>nd</sup> charge.
- but in his claim ‘I am the Son of God’ he meant he was the **SON** of Almighty **GOD**.
- He is thus deemed guilty on the third charge.
- His sentence to the accursed death of crucifixion is justified. Their pretext being, his blood was shed as ‘Atonement’ for the ‘Original Sin’ of Adam.

## **I am the light of the world**

### **John 8: 12 - 20**

#### **Jesus called witness No. 2 – Father. Was witness No. 2 God or John?**

##### **Event:**

- Pharisees/Priests arguing with Jesus in the Treasury of Jerusalem's Temple. The occasion was the ingathering for the Jews' Feast of Tabernacles.

##### **Jesus:**

- 'I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life'.

##### **Pharisees:**

- 'Thou barest record of thyself, thy record is not true'.

##### **Jesus:**

- Though I bear record of myself, yet my record is true; ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true, for I am not alone; but I and the Father that sent me. It is also written in your law, that the testimony of **two men** is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

##### **Pharisees:**

- Where is thy Father?

##### **Jesus:**

- Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

##### **Assembling the facts:**

- Jesus: I am the light of the world.
- Pharisees: Thou barest record of thyself, thy record is not true.
- Jesus: Written in your law (Deut. 17: 6), the testimony of **two men** is true.
- Jesus: I am one. And the Father that sent me, he is the other witness.

##### **The two witnesses**

- The LAW: The testimony of **two men** is true - Deut. 17: 6
- Jesus: I am one that bear witness of myself - witness No. 1
- Jesus: the Father, he beareth witness of me - witness No. 2
- Pharisees: Where is thy Father?
- Jesus: Ye neither know **me** nor my **Father**.

##### **Question**

- The Law requires the testimony of two men. Jesus was one of the two witnesses. Who was the other witness whom Jesus called the Father?



**Was 'FATHER', God or a man?  
If man, who was the man?**

**Gospel writer John in 1: 6 - 8 speaks loud and clear:**

- **'There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.'**

**Who was John?**

- John was 'a man' sent from God
- He came for 'a witness'
- to 'bear witness' of the Light
- John was witness No. 2
- Jesus called witness No. 2 'Father'.

**An objection:**

- Some argue that 'the Father' means GOD.

**Pharisees' question:**

- 'Where is thy Father'?

**Jesus' reply:**

- Ye neither know me nor my Father; if ye had known me, ye should have known my Father also.

**The truth of Jesus' words:**

- Jesus: I am the light of the world.
- Jews: The law requires the testimony of two men.
- Jesus: I am witness of myself. I am a man. I am the first witness.
- My Father is the second witness. Is he not a man?
- If my Father is God, how can He be a witness by your law?

**Jesus – Is not John my Father?**

**The Proof:**

- 'there was a man sent from God whose name was John. The same for a witness to bear witness of the Light.' John 1: 6
- John was a man sent from God.
- John was a witness to Jesus' claim, 'I am the Light'.
- Jesus called John, 'my Father'! John 8: 19

**The words of Jesus:**

- What I am telling you is: 'John is my Father'. I am 'son of John'.

## **Before Abraham was I am**

### **John 8: 58**

#### **Jesus' claim:**

- **‘Verily, verily, I say unto you, Before Abraham was, I am.’ John 8: 58**

#### **Christians:**

- They hold, this is proof that Jesus is immortal. He existed before creation. This, by their interpretation, supports their belief that Jesus is the human incarnation of Almighty God.

#### **Event:**

- In a verbal clash between Jesus and the Jewish Clergy in the Treasury of Jerusalem's Holy Temple.

#### **Jews:**

- They accused Jesus of being possessed of a Devil by his saying: ‘Verily, verily, I say unto you, if a man keep my saying, he shall never taste of death.’

### **Text 8: 52 – 56**

#### **Jews:**

- Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, if a man keep my saying, he shall not taste of death. Art thou greater than our father Abraham, which is dead? And the prophets are dead; whom makest thou thyself?

#### **Jesus:**

- If I honor myself, my honor is nothing; it is my Father that honoreth me; of whom ye say, he is your God. Yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you, but I know him and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad.

### **Text 8: 57 – 58**

#### **Jews:**

- ‘Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?’

#### **Jesus:**

- Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.’**

#### **8: 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.

## Who was 'I AM' - Jesus or God?

**Exodus 3: 13 – 15 speaks loud and clear:**

- **'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 unto me, What is his name? What shall I say unto them?**

**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.**

**The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you;**

**This is my name for ever, and this is my memorial unto all generations.'**

**God's Name:**

- Moses: God, what is your name?
- God: I AM THAT I AM
- Say unto the children of Israel, I AM hath sent me unto you. This is my **'name'** for ever, and this is my memorial unto all generations.

**Understanding Jesus' speech**

- Since: God's personal name is **I AM**
- Therefore: **I AM is GOD** by name
- Thus: Before Abraham was **I AM**
- Means: Before Abraham was **GOD**
- Or: **GOD** was before Abraham

**What Jesus did not say:**

- I Jesus, I am before Abraham

**What Jesus said:**

- Before Abraham was I AM - meaning Before Abraham was G O D.

**Saying of Jesus – John 8: 43 - 47**

- 'Why do ye not understand my speech? Even because ye cannot hear my word. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.'

## The Baptism of Jesus

by John the Baptist

### **False claim:**

- Christians **falsely** believe that when Jesus was baptized in the Jordan, God Almighty was the **'VOICE'** declaring: 'This is my beloved Son, in whom I am well pleased.'

### **The Truth:**

- It was John, not God, whose **'voice'** said: 'Thou art my beloved Son'.

### **Matthew 3: 13 – 17**

- 'Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. 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; And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'

## The **'VOICE'**

### **'This is my beloved Son':**

- Who spoke these words? Was the **'voice'** the **voice** of God? Was the **'voice'** the **'voice'** of Gabriel? The text does not say that.
- What was **seen** was 'the Spirit of God'.
- What was **heard** was 'a voice from heaven'.

### **Identifying the 'Spirit of God':**

- 'And John shall be filled with the **Holy Spirit** even from his mother's womb.'  
Luke 1: 15

### **Identifying the 'VOICE'**

- 'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the **'VOICE'** of one crying in the wilderness.'

John 1: 19 – 23

### **Who was baptizing Jesus?**

- John was performing the rituals of baptism upon Jesus Mat. 3: 13
- John, when asked, who art thou? He said, I am the **'VOICE'** John 1: 23
- John was E-li-as Luke 1: 17. E-li-as means 'my God' Mat. 27: 46
- John was filled with the Holy Spirit even from his mother's womb Luke 1: 15

### **John said:**

- 'This is my beloved Son, in whom I am well pleased.'

## Jesus' Transfiguration

### **False claim:**

- Christians **falsely** believe, that at the Transfiguration, God Almighty was the 'VOICE' claiming Jesus as His Son: 'This is my beloved Son, in whom I am well pleased, hear ye him'.

### **The Truth:**

- John, not GOD whose 'voice' said: 'This is my beloved Son, hear ye him'.

### **Matthew 17: 1 – 5**

- 'And after six days Jesus taketh with him Peter, James and John his brother and leadeth them up into an high mountain apart. And he was transfigured before them; and his face did shine as the sun, and his raiment was white as light. And, behold, there appeared unto them E-li-as with Moses; and they were talking with Jesus. Then said Peter unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses and one for E-li-as. For he wist not what to say; for they were sore afraid. While he yet spake, behold, a bright cloud overshadowed them; and behold, a 'VOICE' out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye him. And suddenly, when they looked around about, they saw no man any more, save Jesus only with themselves.'

## The 'VOICE'

### **'This is my beloved Son':**

- Who spoke these words? Was the 'voice', the voice of God? Was the 'voice' the voice of Angel Gabriel? No! Not according to the Gospel account.

### **Comparing the two events:**

- At the Baptism ceremony: **'there came a 'voice' from heaven'.**
- Here at the Transfiguration: **'a 'voice' out of the cloud'.**
- Seen on the mount were: **'E-li-as with Moses'.**
- Disciples' testimony: **'they saw two men'; 'they saw no man any more'.**

### **E-li-as was John the Baptist**

- We know for sure that John was at the Baptism. He was baptizing Jesus.
- Was John here also at the Transfiguration? Yes, E-li-as was talking to Jesus.
- And E-li-as was John.

### **Yusuf Ali – Qu'ran translator com. # 905:**

- 'Jesus referred to John the Baptist as E-li-as: 'this is E-li-as which was for to come' Matt. 11: 14 and E-li-as is said to have been present and talked to Jesus at the Transfiguration on the Mount Mark 17: 3'.

## Jesus' Transfiguration

### Disciples' testimony

#### **Peter, James & John:**

- 'behold, there **talked** with him **two men**, which were Moses and E-li-as' Luke 9: 30.
- 'as they looked round about, they **saw** no **man** any more save Jesus only'.  
Mark 9: 8
- 'when they lifted up their eyes, they **saw** no **man** save Jesus only' Matt. 17: 8

#### **Question:**

- The three disciples testified that, after the '**voice**', they saw no **man** any more save Jesus only. Why such a confession?

#### **Answer:**

- Because E-li-as and Moses, whom they **saw**, were **two men**. E-li-as nor Moses were Ghosts. They were not Spirit, nor Angels nor apparition.

#### **John was not beheaded**

- The **alleged** beheading of John was **before** the Transfiguration. That John was visited by Jesus and his trusted disciples, and that John was seen with company, **disguised**, he was hidden on the mountain apart – Jesus' place of retreat – is proof that who they beheaded was not John. Herod would have rather given half of his kingdom than behead John (Mark 6: 23).

#### **The Qu'ran says:**

- 'Peace on him (John) the day he was born, the day he dies, and the day he is risen up to life.' 19: 15

#### **Matthew 17: 9 – 13**

- 'And as they came down from the mountain, his disciples asked, Why then say the scribes that E-li-as must first come? And Jesus said, That E-li-as has come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.' 17: 9 – 13

#### **Confirmation:**

- Jesus saying, 'that E-li-as **'is'** come already is proof that John was alive; he was not beheaded.
- Likewise Jesus, too, will escape death when he shall 'suffer of them'.

## **The 'voice' was John**

#### **At the Baptism:**

- 'The is my beloved Son in whom I am well pleased.'

#### **At the Transfiguration:**

- 'This is my beloved Son in whom I am well pleased, hear ye him.'

## Jesus' Crucifixion

### Matthew 27: 45 - 49

- 'Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice saying, E-li, E-li, la-ma sa bach-tha-ni? That is to say, My God, My God, why hast thou forsaken me? Some of them that stood there, when they heard that said, this man calleth for E-li-as. The rest said, Let be, let us see if E-li-as will come to save him.'

### John 19: 25 – 27

- Now there stood by the cross of Jesus, **his mother**, and his mother's sister, Mary the wife of Cle-o-phas, and Mary Mag-da-lene. When Jesus therefore saw **his mother**, and the **disciple** standing by, whom he **loved**, he saith unto his mother, **Woman behold thy son!** Then said he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto **his own** home.'

### Meaning of and who was E-li-as:

- E-li means 'my God'; E-li-as means 'my God with me.'
- John was E-li-as. John was the God of Jesus present with him on earth.
- On the cross, Jesus' S.O.S. call for E-li-as is proof he saw John and Mary.
- Jesus knew John had the power to save him; John would not forsake him.
- The 'ear' and 'eye' witnesses testify, 'this man calleth for E-li-as.'
- They further said, 'let be, let us see if E-li-as will come to save him'.
- Would Jesus say of God, 'why hast Thou forsaken me'?
- Jesus' call was for his father not God. John was there and Jesus was seeing him.
- He saw John standing next to Mary and to the two of them only he spoke.

### Words of Jesus to Mary and John:

- Jesus said to Mary - 'Woman, behold thy son'.
- Jesus said to the disciple - 'Behold thy mother!' whom he loved

### The disciple whom he loved:

- The disciple whom Jesus loved was John, his father in disguise.
- Check that disciple's seniority when with Jesus and the love they shared.
- Jesus said, '**behold thy mother!**' Was John Mary's son? No.
- For security reason, Jesus would call Mary '**woman**'.
- John would call Mary '**mother**' meaning my '**child-mother**'.
- Jesus would call John '**E-li-as**'; '**my God**' and '**the Father**'.
- John would call Jesus '**the Lamb of God**'.
- 'And from that hour that disciple took her unto his own home'.

## The WORD

### John 1: 1

- ‘In the beginning was the Word, and the Word was with God, and the Word was God’.

### What was the Word?

- The ‘Word’ translated from ‘**Logos**’ in Greek is ‘**El-i-as**’.

### Who was the Word?

- ‘El-i-as’ means: ‘my God’ or ‘God with us’. And, **John** was El-i-as.

### Interpretation of John 1: 1

- ‘In the beginning was El-i-as (John), and El-i-as (John) was with GOD, and El-i-as (John) was God.’
- In Jesus’ time, John was the only man who was ‘a God’ by **prophecy** Isa. 9: 6; so too by **law** Luke 3: 1; and by **name** Matt. 11: 14.

### At John 1: 6

- The Gospel writer names the man who was the ‘**Word**’, saying,
- ‘There was a man **sent from God** whose name was **John**’.
- That John was **sent from** GOD, therefore, John was **with** GOD.
- That John was El-i-as and El-i-as means God, therefore, John was God.
- ‘John was the Word/E-li-as and John was with GOD, and John was G-o-d.

### St. John’s Gospel:

- The writer opens his Gospel ‘story of Jesus’ giving a prelude of John the Baptist. Why? John’s purpose was ‘to prepare the way for Jesus to come’.

### Gospels of Matthew, Mark & Luke:

- They all begin with John’s coming and purpose **before** their story of Jesus.

### The Holy Qu’ran:

- An account of Jesus’ birth is in Chapter 3 and repeated in Chapter 19.
- In Chapter 3, mention is first made of John’s birth and purpose 3: 39
- In Chapter 19, God likewise spoke of John **before** His recital of Mary and Jesus.

### Com. # 375 by Yusuf Ali:

- ‘Now we begin the story of Jesus. As a **prelude** we have the birth of Mary and the parallel story of John the Baptist’.

### Com. # 380 by Yusuf Ali:

- ‘The birth of Mary, of John the Baptist, and of Jesus occurred in that order chronologically and are told in that order’.

### New World Bible of Jehovah Witnesses:

- ‘In the beginning the Word was, and the Word was with GOD, and the Word was **a god**’.

### The TRUTH of John 1: 1

- ‘**In the beginning was E-li-as, and E-li-as was with GOD, and El-i-as was God.**



## JOHN 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’.**

### **‘For God so loved the world’:**

- Question: ALMIGHTY GOD or the mighty God?
- Isaiah 9/6: John the Baptist was the mighty God, the everlasting Father.

### **‘that he gave his only begotten Son’:**

- Question: Whose Son? Was Jesus God’s Son or the son of John?
- Was Jesus the **only** begotten son of GOD or the **only** begotten son of John?

### **A list of Sons of GOD:**

- ADAM – Luke 3: 38; SOLOMON – 1 Chronicle 28: 6; DAVID – Psalm 2: 7;
- SONS OF ISRAEL – Hosea 1: 10; ISRAEL & EPHRAIM – Exodus 4: 22
- **DAVID** Ps. 2: 7 ‘I will declare the decree; the Lord hath said unto me’,
- ‘Thou art **my Son**; this day I have **begotten** thee.’
- Jesus was not the **only** begotten Son of God. Jesus was the **only** son of John.
- .GOD owned **many** sons. John’s **only** begotten son was Jesus.

### **John spoke thus:**

- ‘He must increase, and I must decrease’ John 3: 30
- ‘The Father loveth the Son, and hath given all things into his hands’ 3: 35

### **Questions:**

- Does ‘Father’ in 3: 35 mean God or John?
- Does ‘Son’ mean Son of God or son of John?
- Who gave all things in his Son’s hand; God the Father? or John the Father?
- Do the words in 3: 30 mean that Jesus must increase and GOD must decrease?
- Isaiah 9: 6 declared John (a) the mighty God and (b) the everlasting Father?

### **Jesus claiming John as ‘my God’ and my ‘Father’ and declaring he is the son of man.**

#### **John 5: 17 – 19**

- ‘But Jesus answered them, My Father worketh hitherto, and I work.
- ‘Therefore the Jews sought all the more to kill him, because he not only had broken the Sabbath, but said also that **God was his Father**, making himself equal with God.
- Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise.

**JOHN 3: 16** ctd.**John 5: 20 – 23:**

- ‘For **the Father loveth the Son**, and sheweth him all things that Himself doeth; and he will show him greater works than these, that ye may marvel.
- For as **the Father** raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.
- For the Father judgeth no man, but hath committed all judgment unto the Son;
- That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

**John 5: 26 -30**

- For as the **Father hath life** in himself; so hath he **given to the Son** to have **life** in himself;
- And hath given him authority to execute judgment also, because **he is the Son of man.**’
- Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- I can of my own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father that sent me.

**John 5: 33 - 35**

- Ye sent unto John, and he bare witness unto the truth.
- But I receive not testimony from man; but these things I say that ye might be saved.
- He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

**John 8: 54 - 55**

- ‘Jesus answered, If I honor myself, my honor is nothing. It is **my Father** that honoreth me; **of whom ye say, that he is your God;**
- yet ye have not known him; but I know him, and if I should say I know him not, I shall be a liar like unto you.’

## How is Christ David's Lord? 'the LORD said to my Lord'

### Matthew 22: 41 – 46:

- 'While the Pharisees were gathered together, Jesus asked them,
- Saying, What think ye of Christ? Whose son is he?  
They say unto him, the son of David.
- He saith unto them, How then doth David in spirit, call him Lord, saying,
- The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
- If David then called him Lord, how is he his son?
- And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.'
- **David: 'the LORD said unto my Lord':**
- Solomon was David's son but he was not David's Lord. He was not Christ.
- Rohoboam was David's grandson but not David's Lord – the Christ of God.
- A-bi-jah was the fourth King in the House of David but he was not the Christ.
- Christ came 28 generations after David (Mat. 1: 7 & 17).
- Zachariah a kindred of A-bi-jah (Luke 1: 5) was an heir of 'Malkhut Beit David'.
- 'Fear not Zachariah, thy **wife** Elizabeth shall bear **thee** a son'.
- JOHN was the **horn** of salvation God rose up in the House of David' Luke 1: 69.
- JOHN shall go before JESUS in the spirit and power of El-i-as' Luke 1: 17
- JOHN was the messenger who prepared the way for Christ. Mat. 11: 10

### 'What think ye of Christ? Whose son is he?'

#### Solving the mystery:

- David: Christ is 'my' Lord, meaning, Christ is 'his'. Christ is his 'offspring'.
- Jesus: If David is spirit called him **Lord**, how is he **his son**?

#### The **answer**:

- By Christ being, '**son of John**'. John was '**David's offspring**'.

#### The Proofs

- **Zachariah**: he was offspring of Abijah the 4<sup>th</sup> King of the House of David.
- **John**: son of Zachariah, was heir of the House of Jacob Qu'ran 19: 6.
- **John**: the horn of salvation in the House of David. Luke 1: 69
- **John**: the messenger of the Lord who impregnated Mary Qu'ran 19: 19
- **Jesus**: 'I Jesus, am the root and the offspring of David' Rev. 22: 16.

## ‘Mother of my Lord’ How is Mary, the mother of Elizabeth’s Lord?

### The Visitation – Luke 1: 39 - 41

- ‘And Mary arose in those days, and went into the hill country with haste, into a city of Judea;
- And entered into the house of Zachariah, and saluted Elizabeth.
- And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost’.

### What Elizabeth in spirit told Mary:

- ‘And whence is this to me that the mother of my Lord should come to me?
- For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.’ Luke 1: 43 - 44

### ‘mother of my Lord’:

- mother is Mary
- of my is Elizabeth
- Lord is the Christ of God

### Question:

- How can Elizabeth, in spirit, call Mary’s son, ‘my Lord’?

### Answer:

- Only by Mary’s son being ‘son of John’.

### This is how?

- Elizabeth is mother of John. Mary is mother of Jesus. Jesus Christ is ‘Lord’
- Elizabeth’s Lord cannot be John because Mary is not the mother of John.
- Elizabeth is not the mother of Jesus, how can Elizabeth call Jesus ‘my Lord’?
- David, in spirit, saw Christ as his offspring, and so called him ‘my Lord’.
- Elizabeth, in spirit, saw Christ as her ‘grandson’. So she called him ‘my Lord’.
- Thus Elizabeth addressed Mary: ‘mother of my Lord’.
- ‘And whence is this to me that the mother of my Lord should come to me’.

### By this Elizabeth was saying to Mary:

- You shall be, ‘wife of John’.
- Christ shall be, ‘son of John and Mary’.
- Christ shall be ‘my Lord’ and you ‘mother of my Lord’.

### Then Elizabeth told Mary:

- ‘For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy’.

### The Visitation:

- Was Elizabeth’s announcement shocking to Mary?
- No! Gabriel already gave Mary the ‘breaking’ news. Why Mary went to her?
- Mary went to verify Elizabeth’s pregnancy and to give her the ‘glad tidings’.

## The Baptism of John from heaven or of men?

### Luke 20: 1 - 8

- ‘And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders.
- And spoke unto him, saying, Tell us, by what authority doest thou these things? Or who is he that gave thee this authority?
- And he said unto them, I will also ask you one thing; and answer me.
- **The baptism of John, was it from heaven, or of men?**
- And they reasoned with themselves, saying, If we shall say, from heaven; he will say, Why then believed ye him not?
- But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
- And they answered, that they could not tell whence it was.
- And Jesus said unto them, Neither tell I you by what authority I do these things.

### Christians degrade John’s status:

- They refer to him as John the Baptizer. That is false. That is derogatory. John was not the Baptizer. He was the Baptist. And Bap-t-ist means, ‘Father of Christ’. John was ‘the mighty God and the everlasting Father’ Isa. 9: 6

### Was not Moses made a ‘god’:

- And the Lord said unto Moses, See, I have made thee a god to Pharaoh Ex. 7: 1
- Like Moses, John was a ‘god’. He was E-li-as meaning ‘God with us’. M 27: 46
- By law too, John was God: ‘he unto whom the word of God came’. Luke 3: 2

### The Bap-t-ism of John:

- **God** ordained **John** the sovereign status of **Bap-t-ist** – ‘**father of Christ**’ in the kingdom of heaven attested to by the words of Jesus:

### Speaking of John, Jesus said:

- But what went ye out for to see? A prophet? yea, and I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee.

### Jesus called John – the Baptist:

- Verily I say unto you, Among them that are born of women there hath not risen a greater than **John the Baptist**; yet he that is least in the **kingdom of heaven** is greater than he. And if ye will receive it, this is **E-li-as** which was for to come.’
- ‘There was a man **sent from God** whose name was John.’ John 1: 6

### Qu’ran testimony:

- John’s ordination by **Allah** anointing him the father of Christ is preserved verbatim in Qu. 19: 12 - 15 and to which John himself testified in 19: 30 – 33.
- Did not John declare to Mary’s Bethlehem kinsfolk he is the father of Christ?
- God revealed in 3: 45 that John was the husband of Mary and father of Christ.

## Was Joseph husband of Mary?

### Matthew 1: 18 – 20

- ‘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.
- Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away secretly.
- 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.

### Misrepresentation of truth:

- These verses mislead many into believing that Mary was the wife of Joseph.
- Joseph was not a ‘son of David’. He was Mary’s cousin, a grandson of Mathan.
- Mathan, Joseph and Mary were Levites.
- Mary was not espoused to Joseph nor was it for that reason she left the Temple.
- Aged to puberty, Mary had to leave Jerusalem’s Holy Temple after her mitzvah.
- By balloting of Temple priests, Zachariah was elected the guardian of Mary.
- Mary, thus, went to live in Ain Karem under the guardianship of Zachariah.
- From age three, Mary never returned to Nazareth in Galilee.
- Not until after the birth of Jesus and the ‘slaughter of infants’ in Bethlehem.

### What Matthew 1: 18 – 20 implies:

- Joseph’s confession: Mary is my **wife** but Jesus is **not** my son.
- The Holy Ghost’s admission: Mary is **not** my **wife** but Jesus **is** my Son.
- This leads to the conclusion: The Holy Ghost had an affair with Joseph’s wife.
- He impregnated Mary and she gave birth to a son for Him.
- Then He tells Joseph by an angel in a dream: ‘Jesus is My Son not yours’.
- Falsehood leads to embarrassing conclusion.

## John was sixteen years older than Jesus not six months

### Where Mary was and with whom:

#### Qu'ran version:

- When a grown-up Mary could no longer live in the Holy Temple, God made **Zachariah** her **guardian**.
- Mary lived thereafter in a **chamber** annexed to temple Ain Karem in **Judea**.
- It was there in Mary's mehrab, Zachariah pleaded with God for an heir and right in there, while still standing, God announced to him the birth of John.
- That accounts for where Mary was and with whom. Qu'ran rejects the **theory** that Mary was **espoused** to **Joseph** and was living with him in Nazareth, **Galilee**.

#### Glad-tidings to Mary:

- Thou **shalt** conceive, bring forth a son, and **shalt** call his name Jesus.
- That Elizabeth is with child and this is the sixth month with her.
- Behold the handmaid of the Lord; be it unto me according to thy word.
- And the angel **departed** from her.

#### Elizabeth was pregnant not Mary:

- Was Mary pregnant when the angel **departed** from her? No! Not at all.
- Mary arose and went with haste, entered her house and saluted Elizabeth.
- Think of it, did Mary **travel** the six days' journey from Galilee to Judea or she **walked** from her chamber to Elizabeth's house?
- Mary stayed for **three months** and they talked about Elizabeth's pregnancy.
- If Mary was pregnant why no word, no whispering about Mary's pregnancy?
- By Qu'ran 3: 45 Mary was a virgin **before**, **when** and **after** the angels' visit.

#### Elizabeth's prophecy blessings:

- And Elizabeth was filled with the Holy Ghost.
- **Blessed** art thou among women.
- And **blessed** is the fruit of thy womb.
- And **blessed** is she that believed.
- And Mary abode with her for three months.

#### God's Oath to David:

- Of the **fruit** of thy body will I set upon thy throne.

#### Peter's inspired Sermon:

- That of the **fruit** of David's loins, God would rise up Christ.
- **Question:** When so said, was Jesus, already, a **fruit** in David's loins?

#### Qu'ran account:

- Angels gave Mary the 'good-news' John would be the father of her son Jesus.
- John was not yet born. Elizabeth at the time was six months pregnant.
- Mary then was nineteen years old. She waited for sixteen years more.
- From year 23 B.C. to year 7 B.C. Why? It was for John maturing to age.

## The Great Confession

### Matthew 16: 13 – 15

- ‘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?**
- And they said, Some say that thou art John the Baptist; some E-li-as; and others, Jerimias, or one of the prophets. He saith unto them, **But whom say ye that I am?**
- And Simon Peter answered and said, Thou art the Christ, the Son of the living God.’ Matt. 16: 16
- ‘And Peter answered, Thou art the Christ’. Mark 8: 29
- ‘Peter answering said, The Christ of God.’ Luke 9: 20
- ‘And Jesus answered and said unto him, Blessed are thou, Simon Bar-jo’-na (son of John): for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’

### Whom do men say that I the Son of man am?

- Thou art the Christ.
- Thou art the Christ of God
- Thou art the Christ, the Son of the living God.

## Review of events prior to Jesus’ birth

### God’s choice of Mary as the bride:

- Joachim and Hannah were childless and begged God for an offspring.
- God intervened and gave them a daughter whom they named Mary.
- Covenanting for a ‘son of Mary’, Hannah bequeathed Mary to God.
- Mary, thus, was **given** over by Hannah and **taken** into the **adoption** of God.
- God’s Plan in rising up Christ called for a **‘bride’** from the House of Aaron.
- Mary was God’s choicest and He enlisted her aboard forthwith.

### God’s choice of John as the groom:

- Zachariah and Elizabeth were childless and begged God for an offspring.
- God intervened and gave them a son whom He named John.
- John was of David’s seed, an offspring of Jacob and a ‘Waliya from Thyself’.
- In His Plan, God could not want a **bridegroom** better than John.
- John was hand-crafted, custom built and waxed strong in spirit to fulfill God’s purpose rising up Christ



## A Simile

### **Offer and acceptance:**

- Annie, a palace servant owned a heifer she named Marie.
- She said to the King: ‘Your Majesty, this calf is mine, I do give her to you’.
- The King wanting a special pedigree pure-breed heifer, Marie in his estimation was the best! He could not resist Annie’s offer.
- Delighted! He replied, ‘Wow! Thank you Annie, I graciously accept Marie.’
- Time passed by, Marie grew up into a cow, became pregnant and gave birth to a superb bull-calf whom the King named ‘Prince’.

### **Right of ownership:**

- As owner of Marie, is not Marie’s calf Prince, the King’s bull?
- Is not Prince - the bull-calf, the property of the King by ownership?

### **Biologically:**

- By **birth-right**, Prince is **not** the King’s bull.
- Prince is the bull-calf of Marie its mother.

### **Thought provoking facts:**

#### **An animal, no more no less:**

- Let us say Prince was a bull of the highest pedigree in the cattle kingdom and his owner the King crowned in royal titles.
- Could His Majesty make this animal into a human and have him seated on his right hand at his table or next to him on his throne?
- Or educate him to acquire human intelligence or to speak human language?
- Was that the King’s intention in owning Marie and Prince?

#### **Reproduction by the mating of pairs:**

- Marie gave birth to Prince. Prince was born cattle of her kind.
- Was not Marie served by a bull of their kind?

#### **The calf is proof of fatherhood:**

- Marie was a Holstein cow and her calf Prince was a Zebu bull.
- Did not the sperm that served Marie come from a bull of the Zebu herd?

#### **Prince is whose begotten?**

- Prince is the King’s bull by ownership. Is Prince the begotten calf of the King?
- No! Prince is the begotten calf of the King’s Zebu bull and his Holstein cow.

#### **No miracle or imperial power invoked:**

- The King secured from Annie the Holstein heifer and picked from his pasture his choicest Zebu bull. Both were without blemish, with no defect.
- Their mating produced Prince. The King had no cause to do any miracle.
- Nor was there need for him invoking imperial powers to facilitate the birth.

**But whom say ye that I the bull-calf am?**

- Thou art the Prince
- Thou art the Prince of the King
- Thou art the Prince, the calf of the reigning King.

**‘But whom say ye that I  
the son of man am’?****Mary’s profile:**

- My Lord, I am delivered of a female child.
- I have named her Mary and I commit her and her offspring to Thee. Right graciously did her Lord accept her.
- Mary, was ‘God’s handmaid’, bequeathed to Him, by her parents.

**Who was Mary?**

- Mary was a woman, no more, no less, a mortal human being.
- But, in answer to her Mom’s vow, she was ‘God’s handmaid’ in His adoption.

**John’s profile:**

- ‘Thy wife Elizabeth shall bear thee a son, call his name John’. Luke 1: 13
- ‘There was a man sent from God, whose name was John’. John 1: 6
- ‘Grant me a Waliya from Thyself’. Qu’ran 19: 5

**Who was John?**

- John was a man, no more, no less, a mortal human being.
- But, in answer to his Dad’s will, he was ‘God’s Waliya’ for His purpose.

**By logic & reason:**

- Since Mary and John belonged to God, what were theirs belonged to Him too.
- That their union produced a son, is not Jesus, the Son of God as well?
- That their son Jesus is Christ, is not Jesus the Christ of God?

**Jesus asked:**

- ‘But whom say ye that I the son of man am’?

**Peter answering said:**

- ‘Thou art the Christ’.
- ‘Thou art the Christ of God’.
- ‘Thou art the Christ, the Son of the living God’.

### The 'Great Confession' of Peter

#### Jesus asked:

- 'But whom do ye say that I the son of man am'?

#### Peter answering said:

- 'Thou art the Christ, the Son of the living God

#### Jesus confirms Peter's confession:

- 'And Jesus answered and said unto him, Blessed art thou, Simon Bar-jo'-na (son of John); for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- And I say also unto thee, that thou art Peter, and upon this rock (foundation) I will build my church; and the gates of hell shall not prevail against it.
- And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.
- Then charged he his disciples that they should tell no man that he was Jesus the Christ.' Matt. 16: 17 - 20

### Christ's departing message:

- 'So when they had dined, Jesus said to Simon Peter, Simon Bar-jo'-na (son of John), lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
- He saith to him again the second time, Simon Bar-jo'-na (son of John) lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- He saith unto him the third time, Simon Bar-jo'-na (son of John), lovest thou me? And he said unto him, Lord thou knowest that I love thee. Jesus saith unto him, Feed my sheep. John 21: 15 - 17

John 21: 15 - 17

**Simon's surname was Peter not Jonas**

**Peter:**

- ‘and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter’ Acts 11: 13

**Meaning of Bar-jo’-na:**

- Bar – mitzvah - son of the commandment
- Bat - mitzvah - daughter of the commandment
- Bar – jo’-na - son of John

**Code language of Bar-jo’-na**

**Question:**

- What was Jesus communicating to Peter by Bar-jo’-na, that is, ‘**son of John**’?

**Answer:**

- Bar-jo’-na: that Jesus is ‘son of John’ is the key that unlocks the truth in knowing that Jesus is the ‘Christ of God’!

**Jesus’ words to Peter:**

- ‘Blessed art thou, Simon Bar-jo’-na;
- And I say unto thee, that thou art Peter (not Jonah) and upon this rock I will build my church and the gates of hell will not prevail against it.
- And I will give unto thee the keys of the kingdom of heaven. Mat. 16: 18

**Jesus’ commission to Peter – John 21: 15 – 17**

- Feed my lambs (disciples): that Christ is Bar-jo’-na, the son of John.
- Feed my sheep (my people): that Christ is Bar-jo’-na, the son of John.
- Feed my sheep (followers): that Christ is Bar-jo’-na, the son of John.

**Proclamation:**

- Bar-jo’-na – ‘**CHRIST son JOHN**’ was the **MESSAGE** that Jesus charged Simon Peter to proclaim to his disciples, to his followers, to his people and unto all nations of the world.
- Jesus: ‘Upon this rock (foundation) I will build my Church’.

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Praises and Glorification are for GOD.

