

## Rebuttal - Allah is a False God

This article is a response to jezuzfreak777's video "Allah is a False God."

### Only begotten son

*Say: "Praise be to God, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His greatness and glory!"*  
(Qur'an 17:111)<sup>1</sup>

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (John 3:16)*<sup>2</sup>

Let's look at the idea of Jesus being God's only begotten son and what this could really mean.

*And He said, "Take your son, your favored one, Yitzhak, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you."*  
(Bereishit 22:2)<sup>3</sup>

The word translated as "favored" in this translation is yachid (יחיד) which actually means "only." So God commanded Avraham to take his only son with him to offer him up as a burnt offering. Obviously there is a problem since Avraham has another son – Yishma'el. So how can Yitzhak be called Avraham's "only son?" Quite simply put the Torah uses this term to elevate Yitzhak over Yishma'el. John 3:16 could also be logically used to show that Jesus was elevated amongst men but that doesn't mean that Jesus was the actual son of God.

We see in Shemot and Yirmiyahu that Yisrael is in fact God's firstborn son.

*Then you shall say to Par'o, "Thus says יהוה [the Eternal One]: Yisrael is My first-born son."*  
(Shemot 4:22)<sup>3</sup>

*They shall come with weeping and with compassion will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a Father to Yisrael, Ephraim is My first-born. (Yirmiyahu 31:9)*<sup>3</sup>

How does Christianity deal with the fact that David is called the "begotten son" of God?

*Let me tell of the decree: יהוה [the Eternal One] said to me, "You are My son, I have fathered you this day." (Tehillim 2:7)*<sup>3</sup>

This one very short verse disproves the idea that Jesus is God's "only begotten son." In fact, Yisrael is God's first-born son and David is called God's "begotten son." Even if Jesus was God's "begotten son" he most certainly wasn't God's "only begotten son." The verse from John does not necessarily mean that Jesus is literally the physical son of God (or God Himself) just like David was not literally the physical son of God.

## Jesus as God

*O People of the Book! Commit no excesses in your religion: nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "Trinity": desist: It will be better for you: For God is One God: Glory be to Him: (Far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs. (Qur'an 4:171)<sup>1</sup>*

In this case the Qur'an is absolutely correct. I also call upon the Trinitarian Christians to turn from their false beliefs and turn toward God. It is clearly demonstrated within the Tanakh that God is one. Here are but two examples:

*It has been clearly demonstrated to you that יהוה [the Eternal One] alone is God; there is none beside Him. (Devarim 4:35)<sup>3</sup>*

*Know therefore this day and keep in mind that יהוה [the Eternal One] alone is God in heaven above and on earth below; there is no other. (Devarim 4:39)<sup>3</sup>*

This idea of God being one and not a trinity is also seen in the Christian New Testament.

*Jesus answered him, "The first of all the commandments [is]: 'Hear, O Israel, the LORD our God, the LORD is one.'" (Mark 12:29)<sup>2</sup>*

*And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (John 17:3)<sup>2</sup>*

## Logos

*In the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:1, 14)<sup>2</sup>*

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)<sup>2</sup>*

The argument is that the "Word" was in fact Jesus and through Jesus everything was created. This argument is based upon a false rendering of the actual Greek text. If one looks at verse two in the original Greek one would notice that it says "This was in the beginning with God." "This" is a reference to the word of God. Bereishit makes it quite clear that God created through His words – through His speech. Reading this verse from John correctly supports the idea of how creation came into being – that is through the word or speech of God. Verse three, correctly rendered from the Greek, reads "All things were made **by** Him..." This is also supported by

Bereishit where we see God Himself – and only God – is the creator. The final two verses also refer to God as being the creator and the life-giver.

These verses should be translated as:

In the beginning was the Word, and the Word was with God, and the Word was God. **This** was in the beginning with God. All things were made **by** Him [God], and without Him [God] nothing was made that was made. In Him [God] was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)

Yes, the “word” became flesh in the sense that creation was brought about by the literal word of God. Initially creation was full of grace and truth and did in fact reflect the glory of God. We see in Yeshayahu that God will not give his glory to another which further disproves the idea that Jesus is the “word” from these verses in John.

*For My sake, My own sake, do I act – lest [My name] be dishonored! I will not give My glory to another. (Yeshayahu 48:11)<sup>3</sup>*

One of the earliest writings of Christianity that has survived is the Didache which makes no mention of Jesus being the “son of God.” In fact, Jesus is viewed as a prophet and servant of God – a very similar idea expressed in the Qur’an.

*Perhaps the most significant element of the Didache’s doctrine concerns its understanding of Jesus. This primitive Judeo-Christian writing contains none of the theological ideas of Paul about the redeeming Christ or of John’s divine Word or Logos. Jesus is never called the “Son of God.” Astonishingly, this expression is found only once in the Didache where it is the self-designation of the Antichrist, “the seducer of the world...” (Biblical Archaeology Review, November/December 2012)<sup>4</sup>*

*For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. (Didache – Chapter 16)<sup>5</sup>*

*The only title assigned to Jesus in the Judeo-Christian Didache is the Greek term pais, which means either servant or child. However, as Jesus shares this designation in relation to God with King David ... it is clear that it must be rendered as God’s “Servant.” If so, the Didache uses only the lowliest Christological qualification about Jesus. (Biblical Archaeology Review, November/December 2012)<sup>4</sup>*

*And concerning the broken bread:*

*We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever.. (Didache – Chapter 9)<sup>5</sup>*

*The switch in the perception of Jesus from charismatic prophet to superhuman being coincided with a geographical and religious change, when the Christian preaching of the gospel moved from the Galilean-Judean Jewish culture to the pagan surroundings of the Greco-Roman world. (Biblical Archaeology Review, November/December 2012)<sup>4</sup>*

### Trinity

*And God said, “Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth and all the creeping things that creep on the earth.” (Bereishit 1:26)<sup>3</sup>*

This is a very worn-out claim to “prove” the trinity. It is clear that God is actually speaking to the angels.

Man was created in the physical semblance to the angels which is attested to in both the Tanakh and the Christian New Testament.

*Yaakov was left alone. And a **man** wrestled with him until the break of dawn. ... Said he, “Your name shall no longer be Yaakov, but Yisrael, for you have striven with beings **divine** and human, and have prevailed.” (Bereishit 32:25, 29)<sup>3</sup>*

*Do not forget to entertain strangers, for by so [doing] some have unwittingly entertained angels. (Hebrews 13:2)<sup>2</sup>*

From this verse in Bereishit we learn the humility of God since man was created in the likeness of the angels, and they would envy him, He consulted them.

In the very next verse we see that God Himself – not part of a trinity – in fact creates man.

*And God created man in His image, in the image of God He created him; male and female He created them. (Bereishit 1:27)<sup>3</sup>*

Both the Tanakh and the Christian New Testament negate the idea of a trinity.

Maimonides points out that the Hebrew word for “image” in Bereshit 1:27 is “tzelem (צלם).”

*So God created humankind in his image (וּמִלְצָם); in the image of God did he create it, male and female he created them.<sup>3</sup>*

Tzelem refers to the nature or essence of a thing, as in Tehillim 73:20:

*...as a dream is, upon awakening. O God, at the time for waking. You will debase their image.* (צִלְמֵם).<sup>3</sup>

Similarly, the Hebrew word used for “likeness” is “damut (דמוּת),” which is used to indicate a simile, not identity of form. Rashi explains that we are like God in that we have the ability to understand and discern. Maimonides elaborates that by using our intellect, we are able to perceive things without the use of our physical senses, an ability that makes us like God, who perceives without having physical senses.

### Works versus faith

*Then those whose balance (of good deeds) is heaven, they will attain salvation.* (Qur’an 23:102)<sup>1</sup>

*... for all have sinned and fall short of the glory of God...* (Romans 3:23)<sup>2</sup>

*For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.* (Romans 5:10)<sup>2</sup>

*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.* (Acts 4:12)<sup>2</sup>

The argument is that Jesus is the only way to salvation. However, as you even point out, God declares that He is the only savior.

*None but me, יהוה [the Eternal One]; beside Me, non can grant triumph.* (Yeshayahu 43:11)<sup>3</sup>

The word translated as “triumph” in this verse is yasha (ישע) which actually means to save. So God Himself states that he is the only savior of mankind. The idea of a trinity is not true so you cannot say that Jesus – as part of the trinity – is also the savior.

Christianity’s argument is that works cannot lead to salvation. In part, I agree with this argument because even when we had the Temple and could bring sacrifices we had to admit our guilt and ask for forgiveness. The sacrifices were simply an external showing of this admission and request.

*...when he realizes his guilt in any of these matters, he shall confess that wherein he has sinned. And he shall bring as his penalty to יהוה [the Eternal One], for the sin of which he is guilty, a female from the flock, sheep, or goat, as a sin offering; and the priest shall make expiation on his behalf for his sin.* (Vayikra 5:5-6)<sup>3</sup>

However, your premise is that we must have a blood sacrifice in order to attain salvation. For you, that blood sacrifice came in the form of Jesus. However, blood was never needed for salvation so Jesus’ sacrifice means nothing for salvation.

Often Christianity will use a passage in the Torah to prove that one must have a blood sacrifice in order to receive atonement for sins.

*And if anyone of the house of Yisrael or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood, and I will cut him off from among his kin. For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation. (Vayikra 17:10-11)<sup>3</sup>*

Notice that this passage is only used as an admonishment to B'nei Yisrael and the strangers amongst them to not eat blood. It has nothing to do with an actual need for a sacrifice of atonement.

Verse twelve spells this idea out clearly.

*Therefore I say to the Yisraelite people: No person among you shall partake of blood, nor shall the stranger who resides among you partake of blood. (Vayikra 17:12)<sup>3</sup>*

Is blood sacrifice the only way to atone for sin in the Tanakh?

*You gave me to understand that You do not desire sacrifice and meal offering; You do not ask for burnt offering and sin offering. (Tehillim 40:7)<sup>3</sup>*

Devotion to God is better than a sacrifice and this is all that is required by God.

*But Shmu'el said: "Does יהוה [the Eternal One] delight in burnt offerings and sacrifices as much as in obedience to יהוה [the Eternal One's] command? Surely, obedience is better than sacrifice, compliance than the fat of rams." (Shmu'el Aleph 15:22)<sup>3</sup>*

Charity also atones for sin as we see throughout the Tanakh.

*Ill-gotten wealth is of no avail, but righteousness saves from death. (Mishlei 10:2)<sup>3</sup>*

*For I desire goodness, not sacrifice; Obedience to God, that than burnt offerings. (Hoshea 6:6:)<sup>3</sup>*

Repentance alone can atone for sin.

*Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish." God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out. (Yonah 3:9-10)<sup>3</sup>*

It was prophesied that words – prayer – would take the place of the sacrificial system while B'nei Yisrael will be in exile.

*Return, O Yisrael, to יהוה [the Eternal One] your God, for you have fallen because of your sin. Take word with you and return to יהוה [the Eternal One]. Say to Him: “Forgive all guilt and accept what is good; Instead of bulls we will pay [the offering of] our lips.” (Hoshea 14:2-3)<sup>3</sup>*

As we can see, Jesus was not the final blood sacrifice for the atonement of sin.

It was never commanded in the Tanakh that the only way to atone for sin was through blood sacrifice.

In addition, how does Christianity explain that the sacrificial system will be restored during the Messianic Age if Jesus was supposedly the final blood sacrifice?

*For thus said יהוה [the Eternal One]: There shall never be an end to men of David’s line who sit upon the throne of the House of Yisrael. Nor shall there ever be an end to the line of the levitical priests before Me, of those who present burnt offerings and turn the meal offering to smoke and perform sacrifices. (Yirmiyahu 33:17-18)<sup>3</sup>*

*Indeed, every meat pot in Yerushalayim and in Yehuda shall be holy to יהוה [the Eternal One] of Hosts. And all those who sacrifice shall come and take of these to boil [their sacrificial meat] in; In that day there shall be no more traders in the House of יהוה [the Eternal One] of Hosts. (Zechariah 14:21)<sup>3</sup>*

As can be clearly seen from just these few examples, blood sacrifice was never the only way to atone for sin in the Tanakh. Therefore, the idea that Jesus’ blood sacrifice is needed for atonement is completely false.

So works can indeed help to bring about salvation however, one must also confess one’s sins and ask for forgiveness.

### Conclusion

Allah is the same God as the God of the Tanakh. Allah is the One, Indivisible Creator. Please go to the video ([Allah – God of Israel](#)) by Yosef Eliyah and watch his entire video for he is much better at explaining this point than I am.

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<sup>1</sup>Abdullah Yusuf Ali. “The Qur’an: Text, Translation, and Commentary.” Elmhurst, NY: Tahrike Tarsille Qur’an, Inc., 2001.

<sup>2</sup>Blue Letter Bible. "NKJV - New King James Version." Blue Letter Bible. 1996-2013. [<http://www.blueletterbible.org>]

<sup>3</sup>David Stein (ed.). JPS Hebrew-English Tanakh. Philadelphia: The Jewish Publication Society, 1999.

<sup>4</sup>Geza Vermes. “From Jewish to Gentile: How the Jesus Movement Became Christianity.” *Biblical Archaeology Review*, November/December 2012, vol. 38 no. 6 (p. 58).

<sup>5</sup>Peter Kirby. "The Didache." *Early Christian Writings*. 2013.  
[<http://www.earlychristianwritings.com/text/didache-roberts.html>]

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