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WHO IS JESUS ACCORDING TO JESUS?

By E-Da`wah Committee

Who is Jesus according to Jesus?

By

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Introduction

As a matter of fact, numerous beliefs are held about Jesus, the truth about whom is considered one of the most controversial topics among the followers of the various faiths.

One group believes that he is God and/or the son of God; a second group believes that he is a prophet; a third group believes that he is neither God nor a prophet, nor even a messiah.

Anyway, let's set all those beliefs aside, listen to Jesus himself, and know who he is according to the New Testament, with reference to the Old Testament and, sometimes, the Qur'an.

Let's assume that all chapters of both the Old Testament and the New Testament are actually the words of God, discuss what Jesus said about himself and interpret the verses with equivocal indications through the verses with unequivocal indications in the Bible.

Is Jesus the Light of the World?

There are many awkward descriptions of Jesus in the New Testament. One of such descriptions is Jesus' description as "the Light of the World".



In the New Testament, we read: "There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to everyone was coming into the world." (John 1:6-9)

We also read: "When Jesus spoke again to the people, he said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.'" (John 8:12)

We further read: I have come into the world as a light, so that no one who believes in me should stay in darkness. (John 12:46)

In addition, we read: "Now you, if you call yourself a Jew; if you rely on the law and boast in God; if you know his will and approve of what is superior because you are instructed by the law; if you are convinced that you are a guide for the blind, a light for those who are in the dark." (Romans 2:17-19)

But, what is meant by Jesus' description as "the light of the world"? Is this description a literal or metaphorical one?

First of all, there is no doubt that God alone is the only literal light of the world. He is the true source and giver of

light to His creatures including Jesus himself. This is well-established in the New Testament itself and sometimes cited as quotations for Jesus and his disciples.

In the New Testament, we read: "This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth." (1 John 1:5-6)

Besides, the Old Testament confirms that only God formed the light and created darkness. We read: "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah 45:6-7)

We also read: "It was you who opened up springs and streams; you dried up the ever-flowing rivers. The day is yours, and yours also the night; you established the sun and moon." (Psalm 74:15-16)

We further read: "The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid?" (Psalm 27:1)

The New Testament tells us that God has unapproachable light. We read: "To keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen." (1 Timothy 6:14-16)

The New Testament also tells us that it is God Who really gives things light and Jesus referred to as "Lamb" is just a means of such light and the lamp that derives this light from

God. We read: "The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it." (Revelation 21:23-24)

We also read: "There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever." (Revelation 22:5)

Jesus made it clear to his disciples that it is God Who brought them out from darkness to light. In the New Testament, we read: "Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light." (Ephesians 5:7-8)

The Old Testament emphasizes that it is the light of God which guides to the truth. We read: "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." (Psalm 43:1-3)

The New Testament indicates that Jesus has no innate light and it is God Who made him a light for people. We read: "For this is what the Lord has commanded us: 'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'" (Acts 13:47)

There is no clearer evidence for the fact that Jesus was a metaphorical rather than literal light than being a temporary light for the world that existed only during his lifetime. The New Testament quotes Jesus as saying: "While I am in the world, I am the light of the world." (John 9:5)

We also read: "Then Jesus told them, 'You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. Believe in the light while you have the light, so that you may become children of light.' When he had finished speaking, Jesus left and hid himself from them." (John 12:35-36)

According to the New Testament, being a light means that Jesus came up with light and guidance from God to people. We read: "That the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles." (Acts 26:23)

In this sense, Jesus resembles the other human beings. Jesus described his disciples as the light of the world also because they were supposed to do good deeds and reform rather than spoil the earth. Therefore, Jesus mentioned that they would have a light shining before others.

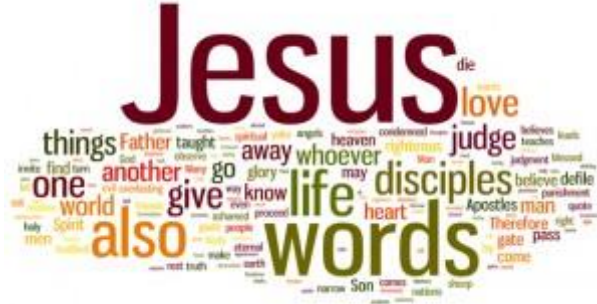
We read: "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. "You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:13-16)

Moreover, Jesus described his disciples as the children of the light. He said: "You are all children of the light and children of the day. We do not belong to the night or to the darkness." (1 Thessalonians 5:5)

Thus, Jesus is not the light of the world literally but metaphorically and other human beings can share this description.

Is Jesus the Alpha and the Omega, the Beginning and the End or the First and the Last?

The descriptions Christians give to Jesus include “the Alpha and the Omega”, “the Beginning and the End” and “the First and the Last”. In the New Testament, we read: “I am the Alpha and the Omega, the Beginning and the End” (Revelation 1:8)



We also read: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the First and the Last.” (Revelation 1:10-11)

We further read: “He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.” (Revelation 21:6)

In the New Testament, we also find the following verse: “I am the Alpha and the Omega, the Beginning and the End, the First and the Last.” (Revelation 22:13)

However, did Jesus really give himself those descriptions? If he did, are those descriptions literal or metaphorical ones? What is meant by them?

Let’s review each of the above descriptions and find out whether Jesus really came out with those descriptions.

As for “the Alpha and the Omega”, in fact, this is a description of God rather than Jesus. It seems that Christians are thrown into utter confusion. I do not know the secret behind such confusion despite the clearness of the context.

Though this description is given and frequently repeated in the Revelation, the Christians have misunderstood it as standing for Jesus though it is clearly standing for God. There is no clearer evidence than the context itself. Let's place the relevant verses in their wider contexts and identify the one to whom they truly refer.

"I am the Alpha and the Omega, the Beginning and the End, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)

"He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.' He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. Those who are victorious will inherit all this, and I will be their God and they will be my children.'" (Revelation 21:5-7)

The one described as "the Alpha and the Omega" is also described as "the Lord, which is, and which was, and which is to come, the Almighty", "seated on the throne", and "will be their God". Such descriptions apparently apply only to God according to the Revelation itself.

In the Revelation, we read: "Each of the four living creatures had six wings and was covered with eyes all around, even under its wings. Day and night they never stop saying: 'Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.' Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say: 'You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.'" (Revelation 4:8-11)

In another position, we read: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." (Revelation 11:15-17)

We also read: "Then I heard the angel in charge of the waters say: 'You are just in these judgments, O Holy One, you who are and who were; for they have shed the blood of your holy people and your prophets, and you have given them blood to drink as they deserve.' And I heard the altar respond: 'Yes, Lord God Almighty, true and just are your judgments.'" (Revelation 16:5-7)

The above verses indicate that the one described as "the Alpha and the Omega" is God for "the Lord, which is, and which was, and which is to come, the Almighty", "seated on the throne", and "will be their God" are such descriptions which apply only to God according to the above verses.

Jesus is not the one given such descriptions for he is not Almighty. None is described as "Almighty" in the New Testament except God. It is Jesus who said about himself: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. (John 5:19)

Moreover, none is described as "seated on the throne" in the New Testament except God. Jesus is rather described as sitting down at the right hand of the throne.

We read: "Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven" (Hebrews 8:1)

We also read: "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God." (Hebrews 12:2)

Furthermore, nowhere in the New Testament did Jesus say that he would be anybody's God. None said that in the New Testament except God. We read: "What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.' Therefore, 'Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.' And, 'I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.'" (2 Corinthians 6:16-18)

In the New Testament, Jesus is often quoted as having a god. How can Jesus be God if he himself has God? We read: Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'" (Matthew 4:7) We also read: Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'" (Matthew 4:10) Besides, we read: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:46)

As for "the Beginning and the End", it can be a description of God only. Jesus is rather described as the firstborn in the New Testament. We read: "and giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the

kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. The Son is the image of the invisible God, the firstborn over all creation. (Colossians 1:12-15)

We also read: "Write this letter to the angel of the church in Laodicea. This is the message from the one who is the Amen—the faithful and true witness, the beginning of God's new creation" (Revelation 3:14)

Even Jesus' description as the firstborn or the beginning of God's creation is also incorrect and considered one of the main Christian misconceptions. Maybe, the reason why Jesus is so described is that he is referred to as the Word of God and that the world began with a word "Be" and will also end with a word from God.

We read: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it." (John 1:1-5)

However, Jesus is not all words of God with which He begins and ends things. He is rather a word sent to Mary at some point of time. That is why he is called the "Word of God", i.e. the one whose creation was begun through a word from God without any other means, be it dust like Adam, a rib like Eve or semen like any other human being.

As for "the First and the Last", it also can be a description of God only according to the Bible. This is frequently repeated in the Chapter of Isaiah. We read:

"Be silent before me, you islands! Let the nations renew their strength! Let them come forward and speak; let us meet together at the place of judgment. Who has stirred up one from the east, calling him in righteousness to his

service? He hands nations over to him and subdues kings before him. He turns them to dust with his sword, to windblown chaff with his bow. He pursues them and moves on unscathed, by a path his feet have not traveled before. Who has done this and carried it through, calling forth the generations from the beginning? I, the Lord—with the first of them and with the last—I am he." (Isaiah 41:1-4)

We also read: "This is what the LORD says— Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God." (Isaiah 44:6)

We further read: "Listen to me, Jacob, Israel, whom I have called: I am he; I am the first and I am the last. My own hand laid the foundations of the earth, and my right hand spread out the heavens; when I summon them, they all stand up together. (Isaiah 48:12-13)

Here, several questions arise: how can Jesus be the first of God's creation though his mother had not been created yet? Did Jesus exist before Mary? If he did, why did Mary exist? Why did she give birth to him?

Ironically, the Genesis does not make any mention of Jesus. It rather states that Adam is the first of the human creation and then Eve existed. Where was Jesus then?

In the Old Testament, we read: "This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens. Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground. Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Genesis 2:4-7)

In the New Testament, we read: “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve” (1 Timothy 2:12–13)

Accordingly, where was Jesus when Adam was created though the Old Testament states that there was no man before Adam?

Is Jesus Life or Life-giver?

We often find the New Testament describing Jesus as "Life" or "Life-giver". In the New Testament, we read: "Jesus said to her, 'I am the resurrection and the life.'" (John 11:25). We also read: "Jesus



answered, 'I am the way and the truth and the life.'" (John 14:6) We further read: "For the bread of God is the bread that comes down from heaven and gives life to the world." (John 6:33)

But, is this description a literal or metaphorical one? Unfortunately, Christians have got so confused that they believe that so long as Jesus is described as "life" and "Life-giver", he should be so described literally. By so doing, they have gone astray.

Jesus himself explained this description in more than one position. He implied that it is a metaphorical description and made clear that it is God Who is the true life-giver and that the eternal life lies in the awareness of and belief in God as the only true God as well as belief in Jesus as a messenger of God.

In the New Testament, we read: "After Jesus said this, he looked toward heaven and prayed: 'Father, the hour has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do. And now,

Father, glorify me in your presence with the glory I had with you before the world began.” (John 17:1-5)

We also read: “Jesus said to them, ‘Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world.’ ‘Sir,’ they said, ‘always give us this bread.’ Then Jesus declared, ‘I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.’” (John 6:32-35)

We further read: “And this is the testimony: God has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” (1 John 5:11-13)

Jesus also made it clear that life is ensured by keeping the commandments conveyed by all previous prophets and messengers, especially Moses that Jesus came to corroborate the Torah he had come up with.

In the New Testament, we read: “Just then a man came up to Jesus and asked, ‘Teacher, what good thing must I do to get eternal life?’ ‘Why do you ask me about what is good?’ Jesus replied. ‘There is only One who is good. If you want to enter life, keep the commandments.’ ‘Which ones?’ he inquired. Jesus replied, ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’” (Matthew 19:16-19)

In fact, the New Testament explains the above description in many positions. We find the New Testament indicating that Jesus’ life was a light, i.e. guidance, for people. We read: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it." (John 1:1-5)

Jesus stated that life lies in hearing his word and belief in God Who sent him and in him as a messenger of God. We read: "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live." (John 5:24-25)

We also read: "Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die.'" (John 11: 25)

We further read: "And this is the will of him that sent me, that everyone who sees the Son and believes in him may have eternal life, and I will raise him up in the last day." (John 6:40)

We can also read: "Truly, I tell all of you emphatically, the one who believes in me has eternal life." (John 6:47)

The New Testament asserts that life is got through belief in Jesus. We read: "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them." (John 3:36)

Jesus said that the words he spoke from God give life. He said: "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life. (John 6:63)

At last, it goes without saying that life lies in response to God and His prophets and messengers, including Moses,

Jesus and Muhammad. This is confirmed by the Qur'an. We read:

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.([Al-Anfal](#) 8:24)

Is Jesus the Way and the Truth?

Is Jesus the Way?

In the New Testament, Jesus is described as the "Way". We read: "Jesus answered, 'I am the way and the truth and the life.'" (John 14:6)

In fact, there is nothing wrong with this



description of Jesus if it is put in the right context in which it is read in the New Testament and as said by Jesus himself.

The New Testament teaches us the meaning of Jesus' description as the "Way". It means that Jesus was the teacher who taught people the way to God. This description is repeated in this context more than once in the New Testament.

We read: "Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. 'Teacher,' they said, 'we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by others, because you pay no attention to who they are.'" (Matthew 22:15-16)

We also read: "Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'" (John 14:5-6)

We further read: "And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways, to give knowledge of salvation to His people by the remission of their sins" (Luke 1:76-77)

In fact, all prophets and messengers of God as well as the holy scriptures sent down to them can be described as the "way" for they guide people to the way of God. In the Qur'an, God describes the Qur'an as "guiding to the truth and a straight way".

In the Qur'an, we read:

And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight way. (Al-Ahqaf 46:29-30)

Is Jesus the Truth?

In the New Testament, Jesus is described as the "Truth". We read: "Jesus answered, 'I am the way and the truth and the life.'" (John 14:6)

In fact, God only can be the "Truth". The "Truth" and the "True" are such attributes of God which cannot be given to anyone else except metaphorically rather than literally.

In the Old Testament, we read: "Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth." (Psalm 31:5)

We also read: "Yet the LORD longs to be gracious to you; therefore he will rise up to show you compassion. For the Lord is a God of truth. Blessed are all who wait for him!" (Isaiah 30:18)

Jesus himself made clear that it is God who is "True" and that he is a messenger from God the "True". We read: "Then

Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him." (John 7:28)

We also read: "I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him." (John 8:26)

Jesus himself indicated that he came to testify for God and His Oneness. We read: "'You are a king, then!' said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.'" (John 18:37)

Therefore, Jesus is not the "Truth" literally but metaphorically. His description as the "Truth" means that he was the teacher who taught people the way to God with the truth.

We read: "Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. 'Teacher,' they said, 'we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by others, because you pay no attention to who they are.'" (Matthew 22:15-16)

Jesus' description as the "Truth" in the New Testament also means that he said only the truth as he came for the confirmation of the commandments Moses came out with. He called for the oneness and love of God. Jewish rabbis approved such teachings. We read:

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" "The most important one," answered

Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices." When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions. (Mark 12:28-34)

When the Jews wanted to kill Jesus, he pointed out that he had been a human being who had told the truth which he had heard from God. He said: "As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things." (John 8:40)

Is Jesus the Savior?

In the New Testament, Jesus is often described as the "Savior". We read: "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."



(Matthew 1:21) We also read: "For the Son of man is come to save that which was lost." (Matthew 18:11)

However, is Jesus the Savior literally or metaphorically? What is the nature of the salvation he brought?

In fact, God is the real Savior according to the New Testament itself. There are many pieces of evidence for that. I will provide some of them as follows:

The New Testament quotes the Virgin Mary as saying "God my Savior". She did not say that her expected baby was her Savior. We read: "And Mary said: 'My soul glorifies the Lord, and my spirit rejoices in God my Savior.'" (Luke 1:46-47)

The author of 1 Timothy said: "God our Savior" rather than "Jesus our Savior". We read: "Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope." (1 Timothy 1)

He described Jesus as just a mediator between God and mankind. We read: "This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus." (1 Timothy 2:3-5)

He also said: "the living God, who is the Savior of all people" rather than "the living Jesus, who is the Savior of all

people.” We read: “This is a trustworthy saying that deserves full acceptance. That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.” (1 Timothy 4:9-10)

The same phrase of “God our Savior” is also cited in Titus. We read: “And not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.” (Titus 2:10)

We also read: “And which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior.” (Titus 1:3)

We further read: “At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.” (Titus 3:3-5)

In Jude, we also come across the following phrase: “the only God our Savior”. We read: “To the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.” (Jude 1:25)

The New Testament indicates that God is the Savior Whose salvation was brought by His grace through Jesus. We read: “So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given

us in Christ Jesus before the beginning of time.” (2 Timothy 1:8-9)

In many positions, the New Testament attributes salvation to God even though salvation stands for Jesus. For example, we read: “Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all people will see God’s salvation.” (Luke 3:5-6)

We also read: “Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen.” (Acts 28:28)

As quoted by the New Testament, Jesus himself made such statements which indicate that only God is capable of salvation. We read:

“And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When His disciples heard it, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.” (Matthew 19:24-26)

James also implies that it is God only rather than anyone else Who can bring salvation. We read: “There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?” (James 4:12)

In the New Testament, Jesus himself made clear that he was just a means of salvation, describing himself as a “gate”. He said: “I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture.” (John 10:9)

The New Testament includes many verses confirming that Jesus did not have an innate capacity for salvation but he

himself rather needed God for his own salvation. How can the one who cannot save himself save others? This is one of the beliefs where contradiction in the New Testament seems crystal clear.

In Hebrews, we read: "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:6-9)

The question now is: how can Jesus save others though he could not save himself and disliked death which allegedly will lead to the salvation of mankind?

If somebody wonders: but Jesus is described as "Savior" more than once in the New Testament, what can you say about that?

We argue that Jesus' description as "Savior" is a metaphorical one and several persons were given this description prior to Jesus. Thus, he is not the only one who is so described. The Old Testament abounds in people described as Saviors.

For example, we read: "The People of Israel cried out to GOD and GOD raised up a savior who rescued them: Caleb's nephew Othniel, son of his younger brother Kenaz. The Spirit of GOD came on him and he rallied Israel. He went out to war and GOD gave him Cushan-Rishathaim king of Aram Naharaim." (Judges 3:9-10)

"Then the people of Israel cried out to the LORD for help. The LORD sent a savior to rescue them. It was Ehud, a left-handed man from the tribe of Benjamin. (Ehud was the

son of Gera.) The people sent him with their tax payment to King Eglon of Moab.” (Judges 3:15)

“After Ehud came Shamgar son of Anath, who struck down six hundred Philistines with an oxgoad. He too saved Israel.” (Judges 3:31)

As for the nature of the salvation which Jesus brought, it is based on belief in God and His prophet Jesus. That is the real salvation according to the New Testament itself. More than once, Jesus said in the New Testament that salvation lies in faith.

For example, we read: “Jesus said to the woman, ‘Your faith has saved you; go in peace.’” (Luke 7:50). We also read: “And he said to him, ‘Arise; go. Your faith has saved you.’” (Luke 17:19) We further read: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.” (Ephesians 2:8)

The New Testament also tells us that salvation is inherent in believing in and acting according to the Gospel. We read: “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved.” (1 Corinthians 15:1-2)

The New Testament informs us that good deeds are necessary for salvation and that mere faith is not enough for salvation. We read: “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?” (James 2:14)

It is curious that the New Testament involves such verses which simplify the concept of salvation and render it palatable and acceptable in the sight of all mankind.

The New Testament indicates that whoever turns a sinner from the error of their way will save them from death and

conceal a multitude of sins. Any such salvation can be brought by Jesus and other righteous human beings.

We read: "Remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins." (James 5:20)

It is more curious that the New Testament makes a way out of the original sin even for Eve and her female offspring through childbearing and continuation in faith and love.

We read: "And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety." (1 Timothy 2:14-15)

To conclude, God is the real Savior. Jesus is not the Savior literally but metaphorically. Jesus is not the only one described as "Savior" in the Bible. Salvation is not attained through the blood of Jesus or anyone else but through belief in God as well as His prophets and scriptures and good deeds. Jesus was only a means of salvation.

Is Jesus the Word of God?

Jesus is often described as the "Word" or the "Word of God" in the New Testament. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." (John 1:1-2)



We also read: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." (John 1:14)

However, what is meant by Jesus' description as "the Word of God"? Does this mean that he is "God" or the "Son of God" as some people fancy?

As a matter of fact, Jesus' description as "the Word of God" means that he was created merely by a word from God which is "Be" only, thereby Jesus came into being, without a material for creation, like clay as in Adam's case, rib as in Eve's case or semen as in the case of all mankind.

In Matthew's Gospel, we read:

This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David,

do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

All this took place to fulfill what the Lord had said through the prophet: "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us"). (Matthew 1:18-23)

In Luke's Gospel, we read:

But the angel said to her, "Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus..." "How will this be," Mary asked the angel, "since I am a virgin?"

The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail." (Luke 1:30-37)

Jesus was called "the Word of God" also for he spoke the words of God. We read: "For the one whom God has sent speaks the words of God, for God gives the Spirit without limit." (John 3:34)

We also read:

"Who are you?" they asked. "Just what I have been telling you from the beginning," Jesus replied. "I have much to say in judgment of you. But he who sent me is trustworthy, and what I have heard from him I tell the world."

They did not understand that he was telling them about his Father. So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me.

The one who sent me is with me; he has not left me alone, for I always do what pleases him.” (John 8:25-29)

We further read:

I am telling you what I have seen in the Father’s presence, and you are doing what you have heard from your father.” “Abraham is our father,” they answered. “If you were Abraham’s children,” said Jesus, “then you would do what Abraham did. As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. (John 8:38-40)

We also read the following verses:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John 12:49-50)

The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. (John 14:10)

Jesus replied, “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. “All this I have spoken while still with you. (John 14:23-25)

About Jesus’ identification as “the Word of God”, the Qur’an says:

[And mention] when the angels said, “O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in

maturity and will be of the righteous.” (Aal`Imran 3:45-46)

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, “Three”; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (An-Nisaa’4:171)

Word of God Rather than Son of God

While Jesus can be called “the Word of God”, he cannot be necessarily called “the Son of God” in a literal sense. We have many pieces of evidence for that in the New Testament itself. We will explain the above-mentioned Nativity story verses which may indicate that Jesus is the son of God.

As for Jesus’ conception and coming “through/of/from the Holy Spirit”, this does not necessarily mean that Jesus is literally the son of God or the Holy Spirit. He is not the only person who is described as conceived or coming “through/of/from the Holy Spirit” in the New Testament. There are other persons who are given similar descriptions in the New Testament.

Here is the New Testament telling us that Prophet John was filled with the Holy Spirit in his mother’s womb. We read:

“But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy

and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb." (Luke 1:13-15)

The New Testament also informs us that Elizabeth, the mother of Prophet John, was also filled with the Holy Spirit. We read: "When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit." (Luke 1:41)

A question here may arise: why do Christians not consider John the son of God like Jesus though both and the mothers of both were "filled with the Holy Spirit?"

As for "the Holy Spirit will come on you", Mary is not the only person who is given this description in the New Testament. This is a popular description in the New Testament which does not imply that someone is the father or the son of someone else.

We read: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

We also read: "While Peter was still speaking these words, the Holy Spirit came on all who heard the message." (Acts 10:44)

We further read the following verses: "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning." (Acts 11:15)

"When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied." (Acts 19:6)

Now, does the Holy Spirit's coming on someone necessarily mean impregnation, fertilization or insemination for giving birth to a child without a human father?

As for "because he will save his people", as I pointed out in a standalone article, Jesus is not the real savior for the real savior is God and Jesus is not the only person who is described as "Savior" in the Bible. There are several persons who are so described in the Bible. Jesus is only a metaphorical savior since he was a means of salvation for his people. Any such salvation is not based on belief in Jesus only, but in God in the first place and then His prophets, including Jesus, and scriptures as well as acting on those scriptures and doing good deeds.

As for calling Jesus "'Immanuel', which means (God with us)", the New Testament states more than once that God was with several people without reference to Jesus, that is to say God may be with us without Jesus. Therefore, Immanuel's interpretation as "God with us" does not mean that God's company is exclusive to Jesus only. Rather, God is with His prophets and righteous servants every time and everywhere whether or not Jesus is there.

For example, the New Testament tells us that the angel informed Mary that "the Lord is with you" before conceiving Jesus, that is to say Mary was in God's company before conceiving and giving birth to Jesus.

We read: "The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.'" (Luke 1:28)

The New Testament also tells us that God was with His Prophet Joseph. We read: "Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him." (Acts 7-9)

A question may be raised here: why do Christians not regard Joseph “the Son of God” though God was with him like Jesus?

As for Jesus’ description as “holy”, this description is not exclusive to Jesus in the New Testament. Rather, other persons are given the same description. In the New Testament, we read: “As it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord” (Luke 2:23)

As for “will be called the Son of God”, Jesus is not the only person who is called “the Son of God” in the Bible. Rather, many people are given this description in the Old Testament and the New Testament. Hence, it is a metaphorical rather than literal description. I will dedicate a separate article to this description later on.

As for Jesus’ speaking of the words of God, Jesus is not the only person who spoke the words of God. Rather, the prophets and devout servants of God spoke the words of God every time and everywhere. In the New Testament, we read: “But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.” (Matthew 10:19-20)

We also read: “Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them. He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago)” (Luke 1:68-70)

Thus, Jesus is not the only person who is described as “speaking the words of God”.

To conclude, we believe that Jesus is “the Word of God”, but this description does not necessarily mean that Jesus is “the Son of God”. Nothing in the New Testament confirms that

Jesus is “the Son of God” in a literal sense. All positions, where Jesus is referred to as “the Son of God”, have metaphorical rather than literal signification. Other positions in the New Testament may explain the intended meanings of such figurative usage.

Is Jesus the Servant and Slave of God?

The descriptions of Jesus in the Bible include the "servant and slave of God". However, unfortunately, the word "servant" is distorted in many translations of the Bible and translated into such words which do not indicate Jesus' servitude of God, like "son" and "child".



However, the word "servant" is the correct translation of the Greek word "pais" (παῖς), but the word "son" or "child" is translated in Greek into "huios" (υἰός).

The following words to be used to prove Jesus' servitude of God derive their origin from the Greek word "pais" (παῖς), rather than "huios" (υἰός).

We observe that the Greek origin of the word "son", for example, in Jesus' description as "the son of man" is "huios" (υἰός). In the Disciples' Literal New Testament, we read: And Jesus says to him, "The foxes have holes and the birds of the heaven have nests, but the **Son** of Man does not have a place where He may lay His head". (Matthew 8:20)

The following is the Greek original wording of the above verses:

καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἰός τοῦ
ἀνθρώπου οὐκ ἔχει οὐδὲ τὴν κεφαλὴν κλίνῃ

We observe that the original Greek of the word "son" here is "huios" (υἰός).

In the following examples, we will see that Jesus is described as "pais" (παῖς), i.e. "servant" rather than "huios" (υἱός), i.e. "son".

We read: "in order that the thing might be fulfilled having been spoken through Isaiah the prophet saying "Behold My **servant** whom I chose, My Beloved in Whom My soul was well-pleased: I will put My Spirit upon Him, and He will announce justice to the Gentiles." (Matthew 12:17-18)

ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος
 ἰδοὺ ὁ **παῖς** μου ὃν ἠρέτισα ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν
 ἡ ψυχὴ μου θήσω τὸ πνεῦμά μου ἐπ' αὐτόν καὶ κρίσιν τοῖς
 ἔθνεσιν ἀπαγγελεῖ

Despite the difference between Christians and Muslims over the above verses, with Christians believing that it is Jesus who is intended by those verses, while Muslims believing that it is Prophet Muhammad who is intended, if we suppose that the above verses refer to Jesus, this means that he is the servant of God for he is described as "pais" (παῖς), i.e. "servant".

There are many similar verses in the New Testament. For example, we read: "The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers— He glorified His **servant** Jesus, Whom you indeed handed-over and denied in the presence of Pilate, that one having determined to release Him." (Acts 3:13)

ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ ὁ θεὸς
 τῶν πατέρων ἡμῶν ἐδόξασεν τὸν **παῖδα** αὐτοῦ Ἰησοῦν ὃν ὑμεῖς
 μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου
 κρίναντος ἐκείνου ἀπολύειν

We also read: "God, having raised-up His **Servant**, sent Him forth to you first— blessing you in turning-away each of you from your evil-ways". (Acts 3:26)

ὕμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν **παῖδα** αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν

We further read: For in accordance with [Your] truth, both Herod and Pontius Pilate together with the Gentiles and the peoples of Israel were gathered-together in this city against Your holy **servant** Jesus Whom You anointed (Acts 4:27)

συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον **παῖδά** σου Ἰησοῦν ὃν ἔχρισας Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ

Moreover, we read: “While You are stretching-out Your hand for healing, and signs and wonders are taking place through the name of Your holy **servant** Jesus”. (Acts 4:30)

ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασις καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου **παιδός** σου Ἰησοῦ

Not only is Jesus described as “servant” “pais” (παῖς), but he is also described as “slave” “doulos” (δοῦλος). In the New Testament, we read: “Be thinking this in you, which also was in Christ Jesus—Who, while being in the form of God, did not regard the being equal with God a thing-to-be-grasped, but emptied Himself, having taken the form of a **slave**, having come in the likeness of humans. And having been found as a man in outward-appearance” (Philippians 2:5-7)

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν **δούλου** λαβὼν ἐν ὁμοιωμάτι ἀνθρώπων γενόμενος καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος

Thus, Jesus is the servant and slave of God according to the Bible. This is a fact which many translations of the Bible seek to hide and conceal, but it is proven by the original Greek manuscripts of the Bible.

Is Jesus the Prophet or Messenger of God?

The descriptions of Jesus in the New Testament include "Prophet of God" and "God's Messenger". I will deal with some positions where Jesus is given those two descriptions in detail.



Is Jesus the Prophet of God?

The New Testament quotes Jesus as describing himself as a "prophet". For example, we read the following statements of Jesus to his disciples: "The one welcoming you is welcoming Me. And the one welcoming Me is welcoming the One having sent Me forth. The one welcoming a prophet in the name of a prophet will receive the reward of a prophet. And the one welcoming a righteous one in the name of a righteous one will receive the reward of a righteous one." (Matthew 10:40-41)

We also read: And having come into His hometown, He was teaching them in their synagogue, so that they were astounded and saying "From where did this wisdom and the miracles come to this One? Is not this One the son of the carpenter? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Jude? And His sisters, are they not all with us? From where then did all these things come to this One?" And they were taking-offense at Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his house". (Matthew 13:54-58)

Besides, the New Testament quotes Prophet Zacharias as describing Jesus as "the prophet of the Most High". He said:

“And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him.” (Luke 1:76)

The New Testament also quotes a woman as describing Jesus as a “prophet” while talking to him. He did not disapprove of or negate that. We read: “‘Sir,’ the woman said, ‘I can see that you are a prophet.’” (John 4:19)

The New Testament quotes prophecies made in the Old Testament about the advent of a prophet after Moses. According to the New Testament’s authors, such prophecies stand for Jesus.

We read: “And that he may send the Messiah, who has been appointed for you...For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people.’” (Acts 3:20-23)

We also read: “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.” (Acts 7:37)

As a matter of fact, the above verses do not prophesy Jesus but Muhammad for two contextual clues: the first clue is that Moses did not say “of you”, i.e. the children of Israel, but said “of your brethren”. The brethren of the children of Israel are the children of Ishmael, i.e. the Arabs. The second clue is that Moses said: “Anyone who does not listen to him will be completely cut off from their people.” The Jews who did not listen to Jesus were not completely cut off from their people, but those Jews who did not listen to and betrayed Muhammad were actually cut off from their people.

Anyway, supposing that those verses prophecy Jesus, we notice that Moses said: “A prophet...like unto me”, that is to

say that Christians believe that Jesus is a prophet of God according to the New Testament itself.

Is Jesus the Messenger of God?

Jesus is unequivocally described as "God's messenger" in the New Testament. We read: "And so, dear brothers and sisters who belong to God and are partners with those called to heaven, think carefully about this Jesus whom we declare to be God's messenger and High Priest. He was faithful to the one who appointed him, just as Moses was faithful in all God's house." (Hebrews 3:1-2)

We often observe that Jesus frequently states that God "sent" rather "begot" him, which conclusively confirms that Jesus is a messenger sent by God and that his alleged sonhood of God is a metaphorical one. Had it been a literal one, Jesus would have said "begot me" rather than "sent me" and explained the nature of such irrational sonhood.

For example, we read: "Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. Whoever welcomes a prophet as a prophet will receive a prophet's reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person's reward." (Matthew 10:40-41)

We also read: "He took a little child whom he placed among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'" (Mark 9:36-37)

We further read: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and

recovery of sight for the blind, to set the oppressed free.”
(Luke 4:18)

We also notice that the New Testament equates a prophet, Moses, with Jesus when it comes to the most exclusive characteristics of Jesus. For example, the New Testament describes Moses as “made a ruler and judge” and “God sent him to be a ruler and savior”. All of those descriptions are usually given to Jesus exclusively in the New Testament.

We read: “So God sent back the same man his people had previously rejected when they demanded, ‘Who made you a ruler and judge over us?’ Through the angel who appeared to him in the burning bush, God sent Moses to be their ruler and savior.” (Acts 7:35)

The New Testament also equates Moses with Jesus for both were faithful to the one who appointed them. A prophet can be equated only with a prophet. A prophet cannot be equated with a son of God.

We read: “And so, dear brothers and sisters who belong to God and are partners with those called to heaven, think carefully about this Jesus whom we declare to be God’s messenger and High Priest. He was faithful to the one who appointed him, just as Moses was faithful in all God’s house.” (Hebrews 3:1-2)

Not only does the New Testament equate Jesus with a prophet like Moses, but it also equates him with his disciples when it comes to such characteristics which are exclusive to him. Thus, nothing left in the New Testament which distinguishes Jesus and raises him above the human level.

We read: “Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.” (Luke 10:16)

We also read: "Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me." (John 13:20)

We further read: "As you sent me into the world, I have sent them into the world." (John 17:18)

"Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'" (John 20:21)

"That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (John 17:21-23)

Jesus' literal sonhood of God is negated and his prophethood is confirmed by his repeated acknowledgement of his inability to do anything by himself and his affirmation that all of his acts were actually done by God Who sent him.

We read: "By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me." (John 5:30)

In clear-cut terms, Jesus emphasized more than once that he was sent to let people know the only true God. Had Jesus been a son of God literally, he would have, for example, called on people to worship him beside God for being the son of God.

However, Jesus' call for monotheism has only one implication which is the oneness of God and Lord as well as the negation of polytheism arising from belief in Jesus as a son of God in a literal sense for this contradicts what Jesus himself expressly called for.

We read: "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent." (John 17:3)

Finally, Jesus told us that he was sent only to the children of Israel. Only a prophet was sent to a certain people. A son of God would have been sent to all humanity. As God is the Lord of all mankind, His alleged son should have been a demigod for all mankind.

We read: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." (Matthew 15:22-26)

Is Jesus in God or God in Jesus?

In the New Testament, there are several positions where Jesus is quoted as saying that he is "in God" and that God is "in him". We read: "But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father." (John 10:38)



We also read: "Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves." (John 14:10-11)

However, do the above verses mean that God is in Jesus, Jesus is in God, Jesus is God or a son of God literally?

As a matter of fact, the above verses should not be understood literally but metaphorically. The evidence for that is provided by Jesus himself. In the New Testament, we find some verses which indicate that God is in other than Jesus and someone or some people other than Jesus are in God also.

In the following verses, we notice that Jesus says that his disciples are in God just as he is in God. We read:

"That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have

given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (John 17:21-23)

We also read: "On that day you will realize that I am in my Father, and you are in me, and I am in you." (John 14:20)

We further read: "For it is not you who speak, but it is the Spirit of your Father who speaks in you." (Matthew 10:20)

We also read: "You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you." (Romans 8:9-11)

"And what union can there be between God's temple and idols? For we are the temple of the living God. As God said: 'I will live in them and walk among them. I will be their God, and they will be my people.'" (2 Corinthians 6:16)

If God is in the disciples and the disciples in God like Jesus, does that mean that they are God or the sons of God? Of course, no, given that the New Testament also quotes Jesus as saying that he is in his followers and his followers are in him.

We read: "Whoever eats my flesh and drinks my blood remains in me, and I in them." (John 6:56) We also read: "On that day you will realize that I am in my Father, and you are in me, and I am in you." (John 14:20)

We further read: "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you." (John 15:1-7)

The New Testament also states that Jesus remains in his followers even after his ascension. We read: "Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test" (2 Corinthians 13:5)

We also read: "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them." (John 17:25-26)

We also observe that Jesus' apostles say in the New Testament sometimes that God is in them and sometimes that Jesus is in them. We read: "But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being." (Galatians 1:15-16)

We also read: "They only were hearing it said, 'He who used to persecute us is now preaching the faith he once tried to destroy.' And they glorified God in me." (Galatians 1:23-24)

We further read: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20)

"That your glorying may abound in Christ Jesus in me through my presence with you again." (Philippians 1:26)

The question now is: do the above verses mean that the disciples or Jesus' followers are sons of God or Jesus literally because it is said in the New Testament that they are in him/Him or he/He is in them?

In fact, neither God's being in Jesus nor Jesus' being in God implies that Jesus is God or the son of God. The meaning of "Jesus' being in God" is rather that he is close and deeply attached to God as a prophet and messenger of God. This is proven by the impossible existence of Jesus, the disciples and Jesus' followers in God.

This is rather a metaphorical usage which is indicative of the disciples' extreme closeness and strong attachment to God as the Deity and to Jesus as a teacher. God's being in Jesus, the disciples or Jesus' followers, implies God's company, support and protection.

Are Jesus and God One?

There are some verses in the New Testament which may make one believe that Jesus and God are one. We read: "I and the Father are one" (John 10:30)



To understand the meaning of the alleged oneness of Jesus and God, we must place the above verse in its complete context. We read:

"My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one." Again the Jews picked up stones to stone him, but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God." Jesus answered them, "Is it not written in your Law, 'I have said you are gods'? If he called them 'gods,' to whom the word of God came—and the Scripture cannot be broken— what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do what my Father does. But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father." Again they tried to seize him, but he escaped their grasp. (John 10:29-39)

In the above verses, Jesus explains what is meant by his oneness with God and how God is in him and he is in God and the meaning of being the son of God. He made clear that the meaning of his oneness with God and God's being in him and his being in God is that he did such acts which were

approved by God. He also indicated that just as Jews were called "gods" for the word of God came to them, he was also called "the son of God" because the word of God came to him and he did the acts of God.

Another piece of evidence which Christians offer to prove that Jesus and God are one is the following verse:

"That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (John 17:21-23)

It is curious that the above evidence is the same evidence which may be offered to refute the above Christian claim. The above verse tells us that not only God and Jesus are one but also God, Jesus and the disciples are one.

Similar evidence is: "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one." (John 17:11)

We also read: "So now Jesus and the ones he makes holy have the same Father. That is why Jesus is not ashamed to call them his brothers and sisters." (Hebrews 2:11)

We further read: "For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their

hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.” (Ephesians 2:14-18)

“Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” (Ephesians 4:3-6)

It is crystal clear that the above verses should not be understood literally but metaphorically. Similar verses are also found in the New Testament. They tell us that Jesus and his followers are one and their bodies are his members.

We read: “Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.” But whoever is united with the Lord is one with him in spirit.” (1 Corinthians 6:15-17)

The New Testament often indicates that Jesus’ followers are one in him. We read: “Because there is one loaf, we, who are many, are one body, for we all share the one loaf.” (1 Corinthians 10:17)

We also read: “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.” (Romans 12:4-5)

We further read: “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in the one Spirit striving

together as one for the faith of the gospel" (Philippians 1:27)

For more information, refer to I Corinthians 12. It explains how the followers of Jesus are one in him.

The New Testament also informs us that a married couple becomes one flesh. We read: "And said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.'" (Matthew 19:5)

In fact, a married couple does not become one flesh literally but metaphorically. It is a metaphor intended to indicate how close and intimate a man and a woman become after marriage.

Therefore, the alleged oneness of Jesus and God does not mean that Jesus is God or even the son of God but it is a metaphor intended for showing how Jesus is close and attached to God as a prophet and messenger of God. The evidence for that is that it is impossible that God, Jesus and the disciples are one. This is a figurative usage indicating how the disciples are close and attached to God and Jesus. "God, Jesus, the disciples or Jesus' followers are one" is a metaphor referring to God's company, support and protection.

The New Testament include such verses which prove that God is One and metaphorically referred to as "the Father" and that Jesus is Just a teacher. We read: "But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for you have one instructor, the Christ." (Matthew 23:8-10)

The New Testament also involves an affirmation of the oneness of God and the description of Jesus as a mediator. We read: "For there is one God and one mediator between God and mankind, the man Christ Jesus." (1 Timothy 2:5)

Jesus himself is quoted as confirming that God is One and the Jewish rabbis approved that. We read: "One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?' 'The most important one,' answered Jesus, 'is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these.' 'Well said, teacher,' the man replied. 'You are right in saying that God is one and there is no other but him.'" (Mark 12:28-32)

Finally, the New Testament encompasses many verses proving the Oneness of God and negating the attribution of any partner or child to Him. We read: "since there is only one God." (Romans 3:30)

We also read: "So then, about eating food sacrificed to idols: We know that 'An idol is nothing at all in the world' and that 'There is no God but one.'" (1 Corinthians 8:4)

We further read: "But God is one" (Galatians 3:20), "You believe that there is one God. Good!" (James 2:19), and "There is only one Lawgiver and Judge, the one who is able to save and destroy. But you-who are you to judge your neighbor?" (James 4:12)

Is Jesus the Son of God?

In the New Testament, Jesus is often described as "the son of God". We read: "But Jesus remained silent. The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.' 'You have said



so,' Jesus replied. 'But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.'" (Matthew 26:63-64)

We also read: "You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David." (Luke 1:31-32)

However, does that mean that Jesus is "the son of God" in a literal sense?

In fact, this description is a metaphorical one. It is frequently repeated in the Bible in general and the New Testament in particular. We notice that many people are given this description.

For example, the angels are described as the sons of God in the New Testament. We read: "But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection." (Luke 20:35-36)

In the New Testament, the disciples are also described as "the sons of God" and it is stated that God is "their father" according to Jesus himself.

We read: "So that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (Matthew 5:45)

In the New Testament, Jesus' followers are also described as "the sons of God". We read: "He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but that he should also gather together in one the sons of God that were scattered abroad." (John 11:51-52)

We also read: "You are all sons of God through faith in Christ Jesus." (Galatians 3:26)

We further read: "But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship. Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father.' So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir." (Galatians 4:4-7)

Just as Jesus' followers are described as "the sons of God", they are also described as "the brothers of Jesus" in the New Testament. We read: "For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters." (Romans 8:29)

We also read: "For it was fitting for Him, for whom are all things, and through whom are all things, inbringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are

sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, 'I will proclaim Your name to My brethren, In the midst of the congregation I will sing Your praise.' And again, 'I will put My trust in Him.' And again, 'Behold, I and the children whom God has given Me.' Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." (Hebrews 2:10-17)

In the New Testament, peacemakers are also described as "the sons of God". We read: "Blessed are the peacemakers, for they shall be called sons of God." (Matthew 5:9)

Those who are led by the Spirit of God are also described as "the sons of God". We read: "For those who are led by the Spirit of God are the children of God." (Romans 8:14)

In the Old Testament, the children of Israel are described as "the son of God". We read: "Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son.'" (Exodus 4:22)

Nations other than the children of Israel are also described as "the sons of God". We read: "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" (Romans 9:26)

Thus, Jesus is not the only creature that is described in the New Testament as "the son of God" which confirms that this description is a metaphorical one. There are uncountable

context clues in the New Testament which rule out Jesus' being "the son of God" in a literal sense. The following are some of those clues:

Context Clues Ruling out Jesus' Being the Son of God Literally

Son of David

Just as Jesus is described as "the son of God", he is also described "the son of David". Just as Jesus is not the son of David in a literal sense as it is his mother who was a descendant of David, he is similarly not the son of God in a literal sense.

We read: "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham." (Matthew 1:1)

We also read: "You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David." (Luke 1:31-32)

Prophet of the Most High

While the New Testament prophesied Jesus and called it "the son of the Most High", we observe that the New Testament itself quotes Zacharias as describing Jesus as "the prophet of the Most High" rather than "the son of the Most High".

We read: "And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him." (Luke 1:76)

Human Inability

Jesus often expressed his human inability and need for God in the New Testament which negates being "the son of God" in a literal sense. Should God had a son, any such son would not have been such an unable being who admits to his inability. The son of God must be as omnipotent as his

father. Otherwise, this being cannot be described as “the son of God”.

We read: “Jesus gave them this answer: ‘Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.’” (John 5:19)

Human Ignorance

Jesus often expressed his human ignorance in the New Testament and indicated that even when he had knowledge he derived such knowledge from God.

We read: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” (Mark 13:32)

We also read: “So Jesus said, ‘When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me.’” (John 8:28)

Metaphorical Nativity Story

Nothing contained in Jesus’ nativity story cited in the New Testament which affirms Jesus’ sonship of God in a literal sense. As for “the Holy Spirit will come on you”, Mary is not the only person who is given this description in the New Testament. This is a popular description in the New Testament which does not imply that someone is the father or the son of someone else.

We read: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

We also read: “While Peter was still speaking these words, the Holy Spirit came on all who heard the message.” (Acts 10:44)

We further read the following verses: "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning." (Acts 11:15)

"When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied." (Acts 19:6)

As for calling Jesus "'Immanuel', which means (God with us)", the New Testament states more than once that God was with several people without reference to Jesus, that is to say God may be with us without Jesus. Therefore, Immanuel's interpretation as "God with us" does not mean that God's company is exclusive to Jesus only. Rather, God is with His prophets and righteous servants every time and everywhere whether or not Jesus is there.

For example, the New Testament tells us that the angel informed Mary that "the Lord is with you" before conceiving Jesus, that is to say Mary was in God's company before conceiving and giving birth to Jesus.

We read: "The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.'" (Luke 1:28)

The New Testament also tells us that God was with His Prophet Joseph. We read: "Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him." (Acts 7-9)

As for Jesus' description as "holy", this description is not exclusive to Jesus in the New Testament. Rather, other persons are given the same description. In the New Testament, we read: "As it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord" (Luke 2:23)

Metaphorical Language is a Commonplace

Jesus often used a metaphorical language in the New Testament which indicates that the metaphorical language is a commonplace in most of Jesus' statements, including his being "the son of God".

We read: "Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'" (John 6:53)

How did Jesus Explain his Description as "the Son of God"?

Jesus made clear that the meaning of being "the son of God" is that he did such acts which were approved by God. He also indicated that just as Jews were called "gods" for the word of God came to them, he was also called "the son of God" because the word of God came to him and he did the acts of God.

We read:

But Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God." Jesus answered them, "Is it not written in your Law, 'I have said you are gods'? If he called them 'gods,' to whom the word of God came—and the Scripture cannot be broken— what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do what my Father does." (John 10:32-37)