

Was Jesus Crucified?

In what follows we present an article by a Muslim teacher who argues his case against the crucifixion of Jesus. Underneath each section *in italics* we provide our answer to his statements (we say statements rather than arguments because usually Muslims do not examine the evidence but specialise in dogmatic statements).

MUSLIM ARTICLE AND OUR ANSWERS *IN ITALICS*

The article, which is by a Muslim was headed:

Jesus, a Muslim, was Neither Killed, nor Crucified.

Our replies are in italics.

We have seen that Jesus (pbuh) greeted his disciples like a Muslim, by saying: “Peace be unto you”, when he appeared before them after his so-called ‘resurrection’ (John 20:19). Muslims use the same words to greet, (but in Arabic): Assalaamu Alaikum.

But what the writer fails to point out was that Jesus actually used the regular Jewish greeting ‘shalom elechem’ still used by Jews today, thus demonstrating that He was a Jew and not a Muslim..

We have also seen that the utterances of Jesus have been supportive of and predicting about the rise of Muhammad (pbuh), and through him the belief Islam and the believing nation of Muslims, to which his followers are required to join.

In John 16: 12 & 13, Jesus says:

“I have yet many things to say unto you,
but you cannot bear them now.
Howbeit when he, the spirit of truth, is come,
He will guide you into all truth; ”

In an earlier article, we have seen that this prophecy by Prophet Jesus (pbuh) refers to Prophet Muhammad (pbuh), whose arrival his followers were directed to await.

But that is false exegesis. The real truth is that in the Gospel of John itself the coming to the Apostles of the Spirit of truth is actually described in John 20.22 immediately after He had said ‘shalom elechem’. Thus John saw this as fulfilled within days. It has nothing to say about Muhammad at all. Luke puts it another way, ‘He opened their minds to understand the Scriptures’. I prefer to believe the original source rather than some airy-fairy Muslim claim.

The many things that Jesus would have liked to tell his followers have not been told to them, not because Jesus did not know them, but only because his followers were not ready to bear them at that time: “..... but you cannot bear them now.”

That is, they could not bear them in the face of His coming crucifixion. But once He was risen from the dead they were well able to bear it, for their commission was to take that message out to the world.

When Jesus (pbuh) states “you cannot bear them now”, it only refers to his followers and does not include himself, because he did not say: “WE cannot bear them now”.

But Jesus already KNEW them. So of course He did not include Himself within the description. He had already ‘borne’ them.

Since Jesus didn't count himself among them in this matter, it means he was ready to bear them: the guidance that the expected prophet will bring.

No, no, not an expected prophet but the Holy Spirit as all the Gospels make clear, as also does

Acts.

He was aware of them and he was ready to bear them. But did he follow in action what he knew and was ready for? Yes. He did much of what a Muslim would do and is expected to do. In fact, this begins to happen even while he anticipates arrest by the Roman rulers.

He actually did the opposite of what a Muslim would do. He proclaimed the Scriptures and pointed to them as fulfilled in Himself.

He comes to know that he will be betrayed by one of his disciples, Judas, into the hands of the Jews, who intended to kill him.

Perfectly correct. However, they did not kill Him. It was the Romans who killed Him, something Muhammad dose not appear to have known.

Apart from this, the other thing that makes him sorrowful is that he was expecting to do many things that a Muslim does.

Yes I can see why that might have made Him sorrowful. However, that was not the reason for His sorrow. It was because of the death that He was facing for the sins of the world.

He was looking forward to the joy of doing all those things; but now his end is staring on the face. He tells his disciples:

“My soul is exceeding sorrowful unto death: tarry ye here, and watch.” (Mark 14:34).

Quite true. He knew that He was going to be crucified.

The one thing that he can surely do, before he is arrested, is to pray to the Lord as a Muslim prays. So he prays like a Muslim and does prostration (Sajda), touching his forehead to the ground:

“And he went a little further, and fell on his face, and prayed....” (Matthew 26:39)

This says nothing about ‘praying as a Muslim prays’. Such praying is regularly found in the Old Testament. He was therefore praying as a Jew prays in a time of stress. See Genesis 17.3; Joshua 5.14. Falling on one’s face was also done in order to show respect. See 1 Samuel 20.41; 2 Samuel 9.6; 1 Kings 18.7. So He behaved like a Jew would.

What is his prayer to the Lord? The verse (Matthew 26:39) continues: “...saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as you will.”

Mark 14:36 says about his prayer: “And he said, Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what you will.”

Luke 22:42 says about Jesus’ prayer: “Saying, Father, if you be willing, remove this cup from me: nevertheless not my will, but yours, be done.”

The common thing observed from the above verses is: Jesus (peace be upon him) prays to the Lord to save him from the anticipated persecution at the hands of the Jews; yet not as Jesus wishes but as the Lord wills. Do you realize what Jesus is stating at this moment? He subdues his wishes and submits himself to the will of Allah. In other words, Jesus declares his Islam, submission, at that moment.

But Muslims do not call God Father. Thus He did not pray like a Muslim. But yes He was wanting what God wanted. (Allah is the Arabic for God). He certainly submitted to His FATHER, but this was not declaring His Islam. Submission to God is practised by all monotheistic religions.

As already explained in Article 1 in this series: A Muslim is one who has submitted to the will of Allah. Islam means submission (to the will of Allah), while it also means Peace. Thus, by declaring his submission to the will of Allah, Jesus declared himself to be a Muslim.

But He actually submitted to His Father! I also submit myself to the will of God (Arabic: Allah) but that does not make me a Muslim. Arabic Christians also call God Allah when speaking in Arabic.

It was also mentioned in Chapter 2 that Jesus (pbuh), as also the other prophets before him, called themselves ‘Muslims’.

There is no record anywhere in the Scriptures of them calling themselves Muslims, That was an invention of Muslims.

But, then, why their followers were not named as ‘Muslims’, too?

Because they were not Muslims.

If the followers of the different other prophets were also to be called as ‘Muslims’, then there would have been confusion in distinguishing between the true Muslims (who believe in all the prophets) and the followers of other prophets (who believe in some prophets and disbelieve in the rest). Belief in all the messengers of Allah is a basic requirement to be called a Muslim. Allah tells the Muslims in Quran:

“ Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. ” (2:136).

This is what Muslims believe. It is not what Jesus believed. Jesus decribed Himself as the greatest of the prophets. He said of Himself, ‘a ghreater than Jonah is here.’ On the other hand Muslims also make a distinction, for Isa (Jesus) is called the Messiah and will come again at His second coming.

Thus, Jesus (pbuh) practiced Islam, i.e., Submission and he got Islam, i.e., Peace. How?

In typical Muslim fashion the writer thinks that because he says it, it must be so. He presents not one jot of evidence. Evidence is always lacking in Muslim ‘arguments’

The Bible tells us in Luke 22:43

“ And there appeared an angel unto him from heaven, strengthening him.”

This is in appreciation of his act of Submission and as an answer to his prayers.

It is certainly an answer to His prayer and an act of submission. But there was nothing ‘Muslim’ about it. It was typically Jewish as practised by godly Jews.

The strength at that moment but what he needed most desperately was solace and assurance from the Lord that he would be saved from the arrest and wanted the freedom to perform the things he wanted to do as a Muslim.

No He did not want to be saved from arrest. He deliberately waited for the arresting party to come and went to meet them. But He certainly received solace and comfort from the One to Whom He said that He was praying, His Father.

So, Jesus the Muslim (peace be upon him) had prayed in ARABIC: “Yaa Ilaahi, Yaa Ilaahi, Lima Sabaqtanee? ”. Does the phrase sound familiar? Yes, this is what he asked the Lord at that moment. “O my Lord, O my Lord, Why have you advanced me (in my end)? ”

Actually He prayed in Aramaic. But the words manipulated here were not spoken in the Garden of Gethsemane.

Since he wished to do important things which a Muslim must do while he is still alive, the threatened end troubles him. So his prayer: “ O my Lord, O my Lord, Why have you ADVANCED ME? ”

In Aramaic the word means 'forsaken'.

Having not understood what he said, but actually having misunderstood what he said, the writers of the Gospel shifted these words into a situation where it fitted according to their understanding and scheme.

They were recorded by the people who actually hear them and whose native tongue was Aramaic. Thus it is very unlikely that they did not understand them. They were a quotation from Psalm 22.1.

The prayer has thus been misunderstood and then quoted out of context.

Please provide the PROOF for such a doubtful statement. There is not one jot of evidence for it.

He did not utter such words at the cross, where he was never taken. They say that Jesus said: "Eli, Eli, Lama Sabachtani? That is to say: My God, My God, why have you forsaken me?" (Matthew 27:46)

But He was taken to the cross. This is testified to by the Apostles, by their womenfolk, by the records in Rome mentioned by Tacitus, by the Rabbis, and so on. And yes, that is what Jesus said, a citation of Psalm 22.1.

The above statement attributed to Jesus is totally wrong, because:

1. God will never forsake His messenger.

Perfectly true. But His messenger might feel forsaken and thus call on the Psalms for comfort.

2. Jesus, who submits himself to the will of the Lord, will never utter such a Word.

He did it precisely because He was submitting Himself to God's will, in accordance with what He had explained to His disciples a number of times.

(Please refer to the three verses quoted above: Matthew 26:39, Mark 14:36 and Luke 22:42)

Yes, please do. And then give Him thanks for what He suffered for us.

The prayer of Jesus (pbuh) did not go unanswered, but was answered through the angel, which appeared, in order to strengthen him. Luke 22:43: "And there appeared an angel unto him from heaven, strengthening him."

At last we can agree on something. He was being strengthened in readiness for the cross.

What message did the angel carry from the Lord, in reply to Jesus' question: "O my Lord, O my Lord, Why have you advanced me?"

Let us turn to Quran, 3:55:

"When Allah said: O Jesus! I will complete you(r term)

and cause you to ascend unto Me

and cleanse you of those who disbelieve..."

But it was not actually God Who spoke to Him, it was the angels. Nor are we told what they said. But certainly His Father had promised that He would arise from the dead (a number of times).

Allah assures that Jesus will be saved from the Jews and that his term and what is destined for him is guaranteed for him and that Allah will cause Jesus to ascend unto Him. The Bible agrees that Jesus ascended unto heaven (Luke 24:51), but the main dispute is about what happened in between: the alleged crucifixion, death and resurrection of Jesus (pbuh).

True. But is that because Muslims misinterpret what the Quran says?

Allah says in Quran that they neither killed him nor crucified him, but it was made to appear so unto them.

God (Allah) said nothing of the sort. He said that the Jews had not crucified Him. It says nothing about what the Romans did. As often happens Mohammad was very vague about it.

In many places in Duran, it has been mentioned that Jews used to kill the prophets unjustly. But in the case of Jesus (pbuh) it vehemently denies that they killed him or that they crucified him. This is because Duran will not contain anything except truth.

But Duran does not speak about the matter as clearly as that. That is Muslim interpretation. And there was a Muslim sect which disagreed with that interpretation.

Surah 4, Verses 157 & 158:

“and their saying : we killed Christ Jesus, son of Mary, The messenger of Allah - but they killed him not, nor crucified him, but it was made to appear to them so; and those who disagree concerning it are full of doubts; they have no knowledge thereof save pursuit of a conjecture; For surely they killed him not; but Allah took him up unto Himself; and Allah is ever mighty, wise.”

Actually the Jews did not claim to have killed Christ Jesus. Nor did they call Him the messenger of Allah. And it is true that they neither killed Him nor crucified Him. They simply arranged for Him to die. It was the Romans who crucified him. And yes the Apostles did point out to them that they were the ones who were really guilty of His crucifixion. They ‘made it appear to them that it was so (Acts 4.10). The ones who were full of doubts were the Gnostic heretics who, like modern day Muslims, tried to avoid the fact that Jesus was crucified because it went against their principle ideas.

From the sayings of Prophet Muhammad (pbuh), we get a more detailed account. The Muslim belief is that Allah changed the face of the person who betrayed Jesus, showing to the rulers the place where he was hiding, into a face resembling Jesus. So, they crucified that betrayer instead of Jesus.

This is not found in the sayings of the Prophet Muhammad. It is not found in the Quran. It was an invention of later tradition based on heretical Gnostic sources. The Gnostics had fled to the desert where they met Muhammad.

Let us now do a deeper study of the above verses of Duran, so that we may be rightly guided into the truth. Allah says in Duran not only that Jesus was not killed, but also that he was not crucified, either.

But this is nowhere found in the Quran.

Those who do not accept the truth or those who accept only a part of the truth will never get at the truth.

Yes, that is why we pray for Muslims to see the whole truth, and not a distorted one.

As a result,

1. those who wish to prove that Jesus was crucified, but did not die at the cross; and
2. those who believe that Jesus was crucified and killed at the cross,

have equally failed to convince and provide clear-cut answers to the many points that beg a solution.

Well I for one do think that I have given clear cut answers to any points put to me. This is typical of Muslim statements. No evidence is given. We have to accept his diktat.

Allah has said: “.....and those who disagree concerning it are full of doubts.”

God clearly knew Muslims well.

Those who disagree that he was neither killed nor crucified, are full of doubts.

God (Allah) never said that anywhere.

So, before proceeding with our study, let us not disagree and let us not be in doubt any more. But let us fully believe in what Allah, The Exalted, says, so that we may be correctly guided.

Yes, let us believe what God (Allah) told us in the Scriptures, that Jesus Christ was crucified for us, died and rose again.

Allah says to Muhammad (pbuh), about Qur'an: "And We sent down the Book to you for the express purpose, that you should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe." (Qur'an 16:64)

But as we have seen the book is not clear on this matter. The Quran probably did help the fierce Arab tribes who had been idolaters to turn to one God. So in that it was successful. But it is in clear error about Jesus Christ and His teachings. For it claimed that the Trinity was God, Isa and Mary, when any intelligent Christian knows that that was Gnostic heresy.

Allah has said three things about the alleged crucifixion of Jesus:

1. They didn't kill him.
2. They didn't crucify him.
3. But it was made to appear to them so.

He does NOT say it in the Quran. And in the Quran Jesus clearly stated that he was going to die (19.33).

In the case of an affirmative sentence, like: "They killed him", there is no doubt. Everything is clear. 1. The Offender 2. The Offence 3. The Offended. But once the word "NOT" comes in and makes it a negative sentence, like: "They DID NOT kill him", there is a possibility to vary the meaning in three ways by shifting the stress alternately on the rest of the three words:

1. "They did not kill him" would mean that somebody else killed him.

That is in fact true. The Romans killed Him A point Muhammad appears to have been unaware of.

2. "They did not kill him" in this context would mean that they just tortured him but did not kill him.

But why should a negative suggest torture? It is a simple statement which would mean that whoever they were talking about was not killed. It assumes nothing else.

3. "They did not kill him" would mean that they killed somebody else.

The phrase 'they did not kill Him' could mean this if spoken in a certain way (by emphasising the 'Him' in a context where killing was being talked about.

We should remember that Duran is not denying the events wholesale by saying: "No. Nothing happened. Nobody did anything to anybody." It is not saying so. Therefore, let us study further and consider for elimination, two out of the three possible variations of the sentence "They did not kill him" mentioned above.

So now the most crucial question in the world is to be answered by guesswork which ignores all the actual evidence? The Quran does not say He was NOT killed

There is no doubt as to The Offender. The Jews themselves claim to have done the deed and we all know of their complicity.

But the Jews did not claim to have done the deed. They said the Romans did it. Their complicity lay in the fact that they forced Pilate to do what he did.

Now the doubt remains about Two Things: The Offence and The Offended. About the second

possibility that “They did not kill him” would mean that they crucified him but he escaped death, Allah denies that too. The next part of the verse eliminates that possibility by saying: They did not crucify him.

I have never found a verse in the Quran which said that. And I have looked everywhere.

Having eliminated the first two possibilities, only the third one survives: “They did not kill him.” Yes, it was not him that they crucified and killed, but someone else.

Why is this a possibility? He said (as a Prophet) that He was going to be crucified. He was crucified. All the evidence points to Him having been crucified. Why consider anything else. Why on earth should someone else have died in His place. The fact was that HE was dying in their place.

So, let us write that part of the verse, by putting the stress on the right word:

they did not kill him;

Because it was the Romans who killed Him.

they did not crucify him;

Because it was the Romans who crucified Him.

but it was made to appear to them so.

Because they had initiated His death, And so both God (Allah) and Jesus’ apostles made it appear to them quite clearly that they were responsible for His death.

It was made to appear to them that they crucified Jesus and killed him. They did not kill nor crucified Jesus (pbuh).

No, the Romans did. The Jews knew that because they saw Him on the cross, and they saw the Roman soldiers nail Him there.

Having fully believed in Allah’s words, let us now move on to find evidence of the truth in The Bible in support of it.

The Bible fully supports the fact that Jesus was crucified. And we believe the words of God (Allah).

1. First of all, while Jesus was awaiting arrest by the soldiers, what he tells his disciples is that

a) “sleep on now, and take rest: it is enough, the hour is come; behold, the son of man is betrayed into the hands of the sinners.” (Mark 14:41)

b) “the son of man is betrayed to be crucified” (Matthew 26:2)

Jesus never said he will be crucified, but only reveals the intention with which he will be betrayed: “betrayed to be crucified”.

Not at that point because He was talking about His betrayal. But He had constantly spoken of His death as something to be instigated by the Jews. (see Mark 9.31; 10.33; 10.45).

2. Jesus says in Matthew 26:24: “The son of man goes as it is written of him: but woe unto that man by whom the son of man is betrayed! it had been good for that man if he had not been born”.

a) About himself, Jesus (pbuh) says: “The son of man goes as it is written of him ” ; goes and not dies.

This is just playing with words. Yes, He was going to the cross as He had previously clearly stated.

b) About the betrayer he says: “it had been good for that man if he had not been born”, a nice

way of wishing death for the betrayer.

No, Jesus did not wish death for the betrayer. He prophesied it, and Judas went and hanged himself.

Even after this curse by the messenger of Allah, is there a way that the betrayer will continue to live ? Thus, in the above verse, it has been determined as to who is destined to go and who is destined to die.

Yes, Jesus was to go and die. The betrayer will also go and die. And both happened.

3. The betrayer Judas comes in to identify Jesus, when it is dark, along with a large number of soldiers , carrying lanterns, torches and weapons. The stage is perfect for the change of form of the betrayer and the betrayed, as more confusion follows:

What is this, a fairy story? There is no suggestion that there was any change in identity. (Muslims are good at fairy stories. Consider the thousand and one nights).

From Mark 14:44, Matthew 26:48 and Luke 22:47, which are quoted below, it is proved that Judas drew near unto Jesus to kiss him, so as to identify him.

Mark 14:44 : And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he; take him, and lead [him] away safely.

Matt 26:48 Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that same is he: hold him fast.

Luke 22:47: And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

From John 18:3 to 18:6 which is mentioned below, we come to know of another enabling factor:

18:3. Judas, having received a band of men and officers from the chief priests, comes inside with lanterns and torches and weapons.

18:4. Jesus therefore, knowing all things that should happen to him, went forth, and said unto them, whom do you seek?

18:5. They answered him, Jesus of Nazareth. Jesus says unto them, I am [he]. And Judas also, which betrayed him, stood with them.

18:6. As soon as he had said unto them, I am [he], they went backward, and fell to the ground.

From verse 6 above, we notice one strange thing: as soon as Jesus identifies himself, "I am (he)", the great crowd that had come in falls to the ground.

Yes because Jesus was revealing that He was God (Allah). He used the title given to God by Himself in Exodus 3.15. He said 'I AM'.

As Judas stood near Jesus (after kissing him) and as the crowd fell to the ground along with the lanterns they brought, the situation was perfect for the exchange of faces, so that those who came to arrest him do not notice it.

Are we to assume that there was a cosmetic surgeon among them? This 'exchange of faces' is a pure invention. A fairy story. God (Allah) never acts like that anywhere else. Why here?

Then the soldiers, who came to arrest Jesus, take away Judas instead, while Jesus escapes along with his other disciples, who all fled the scene.

No, read it again, they took JESUS away. (Mark 14.53). God (Allah) says it quite clearly in the Gospels (the Injil).

Mark 14:50: And they all forsook him, and fled.

(The readers of Bible normally take it to mean that the disciples forsook Jesus and fled.

How odd of them when that IS WHAT IT DOES SAY.

It is shameful to think that all the disciples of Jesus forsook him at the most crucial hour of his life.

Yes it was shameful, as they admitted afterwards. But it made them humble.

Duran testifies that the disciples expressed their belief and loyalty:

“ But when Jesus sensed disbelief from them, he said: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah’s helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him). ” (3:52)

Yes in the Upper Room they swore loyalty to God (Allah), both to Jesus and the Father.

Therefore, it was Judas whom the disciples rightly forsook and all of them fled with Jesus.)

What an odd way of reading it. But in context it is quite clear that it is Jesus Who is being spoken of. See Matthew 26.56. There is no doubt about it. Of course it is true that they hardly wanted to have anything to do with Judas from then on, but there was no reason why they should flee from him. It does not affect in any way the fact that it was Jesus Who was led away by the soldiers.

4. Now Judas is caught in an unbelievable situation, which nobody else would have experienced. Even if he tells the truth, nobody will believe it, but only think him to be Jesus trying to escape death.

Notice that, an unbelievable situation. It certainly is unbelievable. And in fact nobody did experience it. That is left to TV plays.

So it is better for him that he endures whatever happens.

Which for him was nothing.

Some verses from the Bible are quoted below, to show how Judas behaves at the trials at the high priest's place. Whenever you encounter below the name Jesus, in the biblical verses, you have to take it as Judas, so that you may understand what the people on the scene and people in the past 2000 years have failed to comprehend.

How dull people are. They read the name Jesus and think that it means Jesus. But Judas was not at the trial in the High Priest's house. He went to the Temple to return the blood money and hurled it down in front of the priests who witnessed therefore that Judas was not at the trial but was at the temple. So for 2000 years it is only oddballs who have failed to understand. However, this is not found in the Quran.

John 18:19 to 18:23

18:19 “ The high priest therefore asked Jesus of his disciples, and of his teaching.

18:20 Jesus answered him, I spoke openly to the world; I always taught in the synagogue, and in the temple, where the Jews always meet; and in secret have I said nothing.

18:21 Why ask you me? ask them which heard me, what I have said unto them: behold, they know what I said.

18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand (or with a rod), saying, Answer you the high priest so?

18:23 Jesus answered him, if I have spoken evil, bear witness of the evil: but if well, why smite you me? ”

Thus the betrayer-in-a-dilemma Judas speaks evasively.

No, read it again. It clearly says JESUS.

He cannot preach what Jesus used to preach in the temple and in the synagogue. He neither has the authority nor the ability to repeat what Jesus used to preach. Anyway, he certainly cannot answer them if they question him further in religious matters. Had it really been Jesus, he would not have missed the opportunity to tell the priests of his teachings. But here, Judas evades the issue by saying: "I always spoke openly; I said nothing in secret; Ask them which heard me; they know what I said; If I spoke well, why you smite me." etc.

What a load of nonsense. Judas was speaking to the priests in the Temple. He was not at the High Priest's house. And incidentally Judas did have authority to preach. He was one of those sent out to preach by Jesus (Luke 9.2). But Jesus refused to speak here because He knew that their hearts were so hardened that He would not gratify them. BUT HE DID SPEAK TO PILATE, AND DID IT IN SUCH WORDS AS NO ONE ELSE WOULD EVER HAVE USED. 'My kingdom is not of this world, else would My servants fight.' (John 18.36). Muhammad's servant DID fight because their kingdom WAS of this world..

Matthew 26:

26:62 "And the high priest stood up, and said unto him, Answer you nothing? What is it, which these witness against you?"

26:63 But Jesus held his peace. And the high priest said unto him, I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

When some false witnesses testify against Jesus (Judas), the high priest begs Judas for an answer. But Judas remains quite. Then what the priest presses Judas to answer is not whether he is guilty or not but "I adjure you by the living God, that you tell us whether you are the Christ".

No, look again. The High Priest spoke to JESUS. Judas was not there. And then the High Priest adjured JESUS to answer, and as a Jew He had to answer a High Priest's adjuration.

So the main question raking their brains is whether this person really is Jesus.

Not, they knew that it was JESUS. What they d him to do was claim to be the Son of God.

26:64 "Jesus said unto him, You have said: nevertheless I say unto you, Henceforth you shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven."

Judas does not say "I am Jesus", but lets the priest take as true what he thinks, by saying: "You have said" and then continues "Henceforth you shall see the Son of man sitting at the right hand of Power" instead of speaking in the first person "henceforth I shall sit at the right hand of Power."

Judas was not there. It was JESUS. 'You have said it' was a firm way of saying 'Yes'. (Mark puts it in the words 'I am'). Anyone who knows the Gospels will know that Jesus constantly spoke of Himself in terms of 'the Son of Man'. He was identifying Himself with the figure in Daniel 7.13-14.

Then they condemn him to death by holding him guilty of blasphemy. One more thing you must note now is that in this session, the process of disfiguring Judas' face has slowly begun.

But if his face has been changed so that it looks like Jesus, why should it need to be disfigured? This is clutching at straws.

26:67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands (or rods). This is quoted also in Luke 22:64.

Yes, of JESUS.

5. Peter, who apparently witnessed what happened at the time of arrest, follows Judas to the priest's hall, so as to see what happens to Judas. The priest's servants come and question Peter

three times whether he is a disciple of that person, (deeming Judas to be Jesus), but he, naturally, denies all the three times, as predicted by Jesus. Peter who was very loyal to Jesus and had told Jesus (in Matthew 26:35) “Even if I must die with you, [yet] will I not deny thee.” had to deny the person thrice because he cannot affirm to be the disciple of Judas, whom they deem to be Jesus.

No, Peter FOLLOWED JESUS in order to see what would happen to JESUS. (Judas is not mentioned and was talking to the priests in the Temple).

6. Another account of the second session with the priests that took place on the day after the arrest, is given in Luke 22:66 to 68 :

22:66 : And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

22:67 Are you the Christ? Tell us. And he said unto them, if I tell you, you will not believe:

22:68 And if I also ask [you], you will not answer me, nor let [me] go.

Again, they want to know if he is Jesus. And he tells them: If I tell you (that I am Judas), you will not believe. And if I ask you (what happened to Jesus), you will not answer me, nor let me go.

Anyone who can read this into the words of Jesus, can read anything into anything. They have no integrity left.

7. In the trial that takes place before the governor Pilate, again the dominant question is: Are you the Christ? And most of the time Judas says: YOU say it. (That is YOUR statement, NOT MINE.) On other occasions, he remains silent like a stone. Please refer Luke 23:3, Mark 15:2, Mark 15:5, Matthew 27:11, Matthew 27:12. Matthew 27:14.

No, the statement means, ‘You have said it as well as Me.’ And it was JESUS Who said it.

8. Jesus is brought for trial before another official Herod:

Luke 23:8 and Luke 23:9:

Good, at last you have recognised that it is JESUS.

23:8 And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Notice that he was glad to see JESUS.

23:9 Then he questioned with him in many words; but he answered him nothing.

Jesus would not defend Himself before people who were just playing games with Him.

Poor Herod, he has been longing to witness some of the miracles that he had heard Jesus performing. But can Judas perform those miracles? On the other hand, he avoids talking straight to even somebody who is sympathetic and glad to see him, because he is not what Herod deems him to be: he is not Jesus.

Well as Judas was not there he could not have done. But we must remember that Judas had done miracles in the Name of Jesus. So had this been Judas he would have had a jolly good try.

However, JESUS never performed miracles as a spectacle. He rejected that idea when He was initially tempted after His baptism. Thus it is absolutely clear that this was JESUS.

9. By talking evasively and at times refusing to talk, Judas somehow managed to avoid being found guilty by the Governor and other officials.

No, read it again. He spoke to Pilate quite openly. You just pick out what you want and ignore the rest, and change the story as you go along, based on Muslim fairy stories. IT IS NOT IN THE

QURAN.

But the Jews do not wish to lose face by retreating from the actions already taken to have Jesus killed. Hence, upon their stubborn insistence, he is condemned to be crucified. Before they take him to the cross, more injury is done to him:

Quite right. JESUS is condemned to be crucified.

Mark 15:19: And they smote him on the head with a reed, and did spit upon him.

Matthew 27:30: And they spit upon him, and took the reed, and smote him on the head.

Yes, JESUS bore all this for US. He died for you as a Muslim so that you can find forgiveness at the cross if you believe in Him.

Please note that after first injuring his FACE, now it is the turn of his HEAD to be injured.

Yes, see how JESUS suffered for us.

Judas is killed at the cross and later on buried.

No, Judas was not killed at the cross. He killed himself at the Potter's field.

John does not add dramatic words to this scene of crucifixion, but quotes what could be reasonable words from the betrayer, while he dies:

1. "I thirst!" (John 19:28)

Expected of anyone dying on a cross in the burning heat of the day.

2. "It is finished!" ... and he bowed his head, and gave up the ghost. (John 19:30)

(not the "Father, into thy hands I commend my spirit" kind of stuff! See Luke 23:46).

What was finished? Jesus' work of atonement. He had fulfilled what His Father had willed for Him on the cross. And then JESUS yielded up His spirit, which ties in nicely with the words found in Luke.

10. The Bible records that Mary (pbuh), Jesus' (pbuh) mother, was a witness to the crucifixion.

John 19:25 "Now there stood by the cross of Jesus, his mother...."

While the Bible records the reaction of every bystander and passer-by, it fails to mention the reaction of Mary (pbuh) the mother of Jesus, because there was no reaction from her worth mentioning. Since she knew that the person on the cross was not Jesus, she stood by the cross and just watched the punishment meted out to the betrayer of Jesus. Had the person on the cross really been Jesus, she would have reacted hysterically. Because it was she who bore Jesus with difficulty and delivered him with pains. No mother will be a mute spectator to such an event.

It does tell us that Mary was so grief-stricken that even in His suffering Jesus committed her into the hand of His closest disciple. (Had it been Judas why on earth would he do that?)

It does not tell us whether she was hysterical or not. This is pure speculation. And it demonstrates absolutely nothing apart from the vivid imagination of whoever suggested all this nonsense about Judas. It was in fact taken from Gnostic heretical literature which Muhammad mistakenly thought was Christian.

Duran records the labour pains of Mary, while she delivered Jesus:

"And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died before this and had become a thing forgotten." (19:23)

11. The Bible says that Jesus addressed his mother from the cross as "Woman!" (John 19:26).

No mean person will address his mother as “Woman! ”. It is only because the person on the cross was Judas and not Jesus (pbuh) that he addresses Mary as “ Women! ” Duran testifies that Jesus was kind to his mother and said from his cradle: “ And (God has made me) dutiful toward her who bore me, and has not made me arrogant, unblest. ” (19: 32).

Jesus regularly addressed His mother as ‘woman’. See John 2.4. The Aramaic word was used affectionately like a Yorkshireman uses ‘lass’.

12. And where is Jesus (pbuh) when all this happens. Jesus had predicted, in Matthew 12:40 *Why, on the cross, of course, as the Bible says.*

“for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.”

Yes, this followed after He had died on the cross. He went in His body into the grave-world and was buried for three days. Of course, His spirit had not died. His Godhood remained intact.

Do you know which is the heart of the earth?

Yes, it was compared with the belly of the whale which Jonah himself likened to the grave (Jonah 2.2).

Before thinking further, let us consider what is the function of a heart.

It draws blood from other parts of the body for purification and again sends it back to all the parts. Right?

Well, medically possibly. But this was not how the Jews saw it. To them the heart was the inner centre, and when used in this way it meant ‘in the midst of’. It simply says that He was buried.

Can you think of a place on the earth, which draws people from all parts of the earth and sends them back, too, after purifying them? And that too at a regular interval, just like the heart?

Yes, the cross of Jesus. See 1 John 1.7

Yes, you guessed it right: it is Mecca.

Now I wonder why I didn’t think that. I never realised that Mecca was like the belly of a whale where men thought that their last moment had come.

What follows is simply repetition of the same old theme so I will stop at this point. What immediately follows is Muslim invention and is not in the Quran. I will deal with it another time.

So having recognised now that Jesus Christ did die on the cross for you, come to Him and thank Him and ask Him to come into your life and be your