JESUS CHRIST IS LORD

Muslim Dilemma

Seven readings on Jesus, Scripture and the claims of Islam

A free reader
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READER EDITION

Seven paths into the question

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04 Science, miracles and the evidence

05 A prophet in the light of Christ

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07 The fruits of Christian faith

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\+ Text editions and credits

Bible and Qur’an references link to their texts inside this book. Return links lead back to the reading; original-source links remain available. Other numbered references identify the sources listed after each reading. All seven readings include their supporting paragraphs in full.

Jesus Christ died for sinners and rose again. The God Scripture reveals cannot lie; he is perfectly holy, just and merciful, and gives reconciliation through his Son. These seven readings begin with Jesus and then test the claims of Islam beside the sources they ask us to trust, because forgiveness, judgment and eternal life are at stake. Examine the sources, bring your sin and questions into Christ's light, and hear his call to repentance and a life made new.

Bible quotation blocks use the King James Version in English and Van Dyck in Arabic. Qur'an references identify the passages discussed; English renderings in the argument should be read alongside the cited Arabic and any named translation. The cited texts, reported traditions and Christian argument remain distinct.

AI assisted the preparation of this book.

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Jesus, crucified and risen

Jesus Christ died for sinners and rose again. The earliest witnesses proclaim the Savior through whom God gives reconciliation and life.

IN BRIEF

Did Jesus merely point toward salvation, or did he come to save us?

Jesus Christ died for sinners and rose again. Paul names witnesses, and the Gospels present the Savior giving his life as a ransom. The cross answers our guilt before a holy God with mercy we cannot earn. Trust in Christ brings reconciliation by grace and a life made new; rejecting his saving work concerns our eternal hope, not merely our religious label.

[1] 1 Corinthians 15:1–11 · [3] Mark 10:42–45 · [10] Romans 5:6–10 · [11] Ephesians 2:8–10 · [23] John 3:14–21

The cross was there from the beginning.

The Christian gospel begins with an event: Jesus Christ died for our sins, was buried, and rose again. In 1 Corinthians 15:1–8, Paul passes on the proclamation he had received and names people to whom Christ appeared: Cephas, the Twelve, James, the apostles, and Paul himself. He also reports an appearance to more than five hundred, most of whom, he says, were still alive. The letter is usually dated to the mid-50s AD, about twenty-five years after the crucifixion, and Paul is repeating a message he had already delivered. The cross and resurrection belong to this earliest generation's proclamation.

[1] 1 Corinthians 15:1–11 · [15] 1 Corinthians · historical introduction

These are claims about named, identifiable witnesses. In Galatians 1:18–19, Paul says he stayed with Cephas and met James, the Lord's brother. His account connects him with the people at the center of the movement. The five hundred are a group reported by Paul, not five hundred separately preserved statements; the evidence is still concrete enough to demand an explanation.

[1] 1 Corinthians 15:1–11 · [2] Galatians 1:18–19

The one who gives his life.

The Gospels give this saving death a meaning in Jesus' own teaching. In Mark, he rejects the pattern of rulers who dominate others and says that the Son of man came to serve and give his life as a ransom. He does not merely prescribe a path by which the guilty might climb up to God. He gives himself for them.

[3] Mark 10:42–45

> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
>
> Jesus · Mark 10:45 · King James Version

[3] Mark 10:42–45

John identifies Jesus as the Word who was with God and was God; all things were made through him. The Son shared glory with the Father before the world existed and became truly human. Thomas calls the risen Jesus his Lord and God. Hebrews addresses the Son as God and Lord, the unchanging Creator. This divine identity belongs to the Gospel itself.

[4] John 1:1–14 · [5] John 20:24–29 · [30] John 17:5 · [31] Hebrews 1:8–12

Was a prophet turned into a divine Savior?

A Muslim may accept Jesus as Messiah while arguing that his followers transformed a human messenger into the divine Son and replaced his message with a theology of the cross. That explanation makes a historical claim: the earlier Jesus was different from the Jesus proclaimed in the surviving apostolic writings. It must therefore account for those

writings, rather than assume their central teaching false because it conflicts with a later account. The Qur'an also tells sinners not to despair of God's mercy, but to repent and submit to him (39:53–54).

[32] Qur'an 39:53–54

The Qur'an says in 4:157–158 that Jesus' opponents did not kill or crucify him; it was made to appear so, and God raised him up to himself. The verse names no substitute. Classical commentators offer different accounts: a disciple volunteered to bear Jesus' likeness and be killed in his place, promised paradise in return; or the likeness was cast on an attacker, in some versions a false disciple who betrayed him. A Muslim trusts the verse as revelation correcting the Christian account and sees God's rescue of his messenger. The disagreement concerns whether Jesus gave his life for sinners: the saving act at the heart of the apostolic gospel.

[1] 1 Corinthians 15:1–11 · [16] Qur'an 4:157 · [17] Qur'an 4:158 · [21] Ibn Kathir · Qur'an 4:157 (Arabic) · [24] Ibn Kathir · Qur'an 4:158 (Arabic) · [25] al-Qurtubi · Qur'an 3:54 (Arabic) · [26] al-Razi, Mafatih al-Ghayb · Qur'an 4:157 (Arabic)

A later denial does not erase an earlier witness.

The Christian case has sources to examine. Luke describes an investigation based on what eyewitnesses handed down; John explicitly appeals to testimony about the crucifixion and the disciple behind his account. These writers make different claims about how their knowledge reached them. Their accounts can be questioned and compared, but a claim that the entire message was replaced must explain why death, resurrection, and saving authority are already woven through this record.

[6] Luke 1:1–4 · [7] John 19:35 · [14] John 21:24

There is also physical evidence from before Islam. The fourth-century Codex Sinaiticus preserves the whole New Testament, including the Gospels and Paul's letters. Its date and contents are documented by the manuscript project. Its existence does not make every copy identical or prove the resurrection by itself. It does rule out a late invention of these books' central proclamation after Muhammad. The Gospel that announces the crucified and risen Lord was already there.

[8] Codex Sinaiticus · dating · [9] Codex Sinaiticus · contents

Jesus tells Pilate, “Every one that is of the truth heareth my voice.” The witnesses proclaim that he truly died for sinners and rose again. Their testimony brings us the truth about the Savior who has overcome death. To call that proclamation false is to challenge both those witnesses and the salvation they announce. Such a rejection needs an explanation of the evidence; merely declaring that God would never allow the cross does not supply one.

[1] 1 Corinthians 15:1–11 · [18] John 18:37

Ibn Kathir explains God’s makr in 3:54 as making another man resemble Jesus, so that the attackers crucified that man believing him to be Jesus. Al-Razi sets out the objection that this “opens the door to sophistry,” undermining confidence in sight and the public testimony through which prophetic messages are received. He offers answers, including a staged substitution by Jesus’ enemies and the possibility that the first Christian witnesses lied; he calls the rival likeness stories mutually contradictory. Those answers must face the earlier evidence. Paul names Cephas and James as witnesses of the risen Jesus, identifies them with John as pillars who recognized his ministry, and says that he and the apostles preached the same gospel (1 Corinthians 15:1–11; Galatians 2:7–9). Ibn Kathir says the disciples in the house saw Jesus raised. How does that rescue account explain the shared proclamation of his death and resurrection? An alternative must account for this named testimony, not dismiss it by assuming the later claim true. God’s truthfulness and our salvation are at stake.

[1] 1 Corinthians 15:1–11 · [19] Qur’an 3:54 · [20] Ibn Kathir · Qur’an 3:54 (Arabic) · [21] Ibn Kathir · Qur’an 4:157 (Arabic) · [26] al-Razi, Mafatih al-Ghayb · Qur’an 4:157 (Arabic) · [27] Galatians 2:7–9

Grace for a guilty conscience.

In the report Ibn Kathir traces to Ibn Abbas, Jesus asks which disciple will take his likeness and “be killed in my place.” The Gospel tells the reverse. Jesus says of his life, “No man taketh it from me, but I lay it down of myself” (John 10:18), and he suffered “the just for the unjust, that he might bring us to God” (1 Peter 3:18). Paul says all have sinned, then presents Christ’s blood as God’s answer: he displays his justice while justifying those who believe in Jesus. God’s Son became human and gave himself for us. Hebrews presents his offering once for all, accomplishing what animal sacrifices could not. Salvation is his gift, received through

faith, not earned by works. He gives a new heart and his Spirit within his people; good works grow from that renewed life. The Qur'an's denial of the crucifixion contradicts this announced redemption.

[10] Romans 5:6–10 · [11] Ephesians 2:8–10 · [22] Ezekiel 36:26–27 · [24] Ibn Kathir · Qur'an 4:158 (Arabic) · [28] John 10:17–18 · [29] 1 Peter 3:18 · [33] Romans 3:21–26 · [34] Hebrews 10:4–14

As Moses lifted up the serpent in the wilderness, Jesus says the Son of man must be lifted up so that whoever believes in him may have eternal life. He came to save, and he warns that refusing the Son leaves us under judgment. Jesus promises everlasting life to those who believe in the Son (John 6:40); Paul calls us to confess Jesus as Lord and believe that God raised him from the dead for salvation (Romans 10:9). Whoever denies the Son does not have the Father (1 John 2:23). Paul warns that even if he himself or an angel preached a different gospel, that messenger must be accursed. Islam's denial of Christ's saving death cannot therefore be received as a further revelation from God. Come to Christ with the guilt you cannot remove. Repent, believe the gospel, and receive the rest he promises.

[12] Mark 1:15 · [13] Matthew 11:28 · [23] John 3:14–21 · [35] John 6:40 · [36] 1 John 2:22–23 · [37] Romans 10:9–13 · [38] Galatians 1:6–9

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The Islamic dilemma

The Qur'an appeals to the Torah and Gospel in its hearers' hands. A lost alternative must be demonstrated, not assumed.

IN BRIEF

Which Gospel could they actually read and obey?

The Qur'an appeals to the Torah and Gospel available to its hearers, and tells Muhammad, if he doubts, to ask readers of the earlier Scripture. That surviving witness proclaims the crucified and risen Christ. A lost alternative requires evidence. If the earlier witness is true, setting it aside removes the saving work it proclaims. Read the Gospel and examine the Christ in whom it calls you to trust.

[7] Qur'an 10:94 · [12] Qur'an 5:47 · [16] 1 Corinthians 15:1–8 · [17] John 20:24–31 · [21] Codex Sinaiticus · contents

Bring it. Read it. Judge by it.

In Qur'an 3:93, Muhammad is told to challenge his hearers to bring the Torah and recite it in a dispute about food. In 5:43, the Qur'an asks why Jewish interlocutors seek his judgment when the Torah is with them and contains God's judgment. Those appeals require an accessible book. A revelation that had disappeared could not be brought, read aloud, or consulted in a real dispute.

[9] Qur'an 3:93 · [10] Qur'an 5:43

The Gospel receives a similar appeal. Qur'an 5:46 describes it as guidance and light; 5:47 calls the People of the Gospel to judge by what God revealed in it. Verse 5:66 says they would have been blessed had they upheld the Torah and Gospel; 5:68 tells them they stand on nothing until they uphold them. And 7:157 says the unlettered messenger is found

described in the Torah and Gospel with them. A food-law dispute does not endorse every biblical sentence. These passages do, however, address existing communities as possessors of usable divine revelation.

[11] Qur'an 5:46 · [12] Qur'an 5:47 · [13] Qur'an 5:66 · [14] Qur'an 5:68 · [15] Qur'an 7:157

Qur'an 10:94 addresses Muhammad himself: if he doubts what has been revealed to him, he should ask those who read the earlier Scripture. The condition does not establish that he actually doubted. Even if he never did, the instruction still makes those readers a source of confirmation. Ibn Kathir connects this appeal with the Torah and Gospel in the hands of the People of the Book, while accusing them, in the same comment, of obscuring, distorting and altering what those books say about Muhammad. Even on his account, the witness being consulted is available, not an imagined lost original. A claim that their Scriptures were unreliable must account for the Qur'an's decision to appeal to their readers.

[7] Qur'an 10:94 · [8] Ibn Kathir · Qur'an 10:94 (Arabic) · [15] Qur'an 7:157

The hadith collections also describe a physical Torah being consulted. In Bukhari 3635 and Muslim 1699a, the Torah is brought and read during a judgment concerning Jewish defendants. The reader covers the stoning passage with his hand; when told to lift it, he exposes the text. In this account, the charge is concealment of a ruling that remains in the book. Muhammad's appeal is to an available text, not an inaccessible original.

[32] Sahih al-Bukhari 3635 · the Torah consulted · [33] Sahih Muslim 1699a · the Torah consulted

The surviving Gospel says Christ was crucified.

The New Testament does not leave the cross at the edge of its message. Paul proclaims Christ's death for sins and resurrection; John presents the wounded, risen Jesus receiving Thomas's confession as Lord and God. Qur'an 4:157 denies that Jesus' opponents killed or crucified him, and 4:171 forbids saying "Three" and denies that God has a son. These accounts cannot simply be merged into one message.

[16] 1 Corinthians 15:1–8 · [17] John 20:24–31 · [18] Qur'an 4:157 · [19] Qur'an 4:171

We are not guessing what a pre-Islamic New Testament contained. Codex Sinaiticus, dated to the fourth century, preserves the complete New Testament. It already contains this proclamation of Christ. Textual

variants exist, but the dispute here is not over a spelling or an isolated copied word. It concerns the death, resurrection, and identity of Jesus at the heart of the books.

[20] Codex Sinaiticus · dating · [21] Codex Sinaiticus · contents

Nor was the fourfold Gospel merely a Greek book far from Muhammad's world. The Syriac Rabbula Gospels contain the four Gospels and a colophon dated February 586, locating their copying at a monastery in Syria. This is a further pre-Islamic witness to the Gospel books, in a major language of eastern Christianity.

[28] Rabbula Gospels · Syriac manuscript, 586

An original Injil, and the Qur'an as guardian?

The strongest Muslim reply distinguishes the revelation given to Jesus from the four canonical Gospels. It also points to 5:48: the Qur'an confirms earlier scripture and is muhaymin over it, commonly understood as guardian, overseer, or authoritative criterion. On this account, Christians must follow what God truly revealed, while the Qur'an identifies and corrects their alterations. The phrase in 5:47, "what God revealed in it," matters to that reply. Ibn Kathir's commentary gathers the senses of trustworthiness, witness, and authority over earlier books. This explanation requires evidence for the alleged alterations and must be tested against the rest of the Muslim textual tradition, including its appeals to the Torah and Gospel available to Muhammad's hearers.

[10] Qur'an 5:43 · [12] Qur'an 5:47 · [15] Qur'an 7:157 · [22] Qur'an 5:48 · [29] Ibn Kathir · Qur'an 5:48

Qur'an 2:79 condemns people who write a book and claim divine authority for gain; 3:78 describes a party twisting their tongues so hearers mistake their words for scripture. These passages can be cited for textual or interpretive distortion. They must be read together with the appeals to the Torah and Gospel, not ignored. Ibn Abbas is also reported in Bukhari 7363 as charging the People of the Book with changing God's Book and writing it with their own hands. Those are his reported words, not a saying attributed here to Muhammad.

[23] Qur'an 2:79 · [24] Qur'an 3:78 · [34] Sahih al-Bukhari 7363 · Ibn Abbas on alteration

Some Muslim interpreters also understand 5:47 as explaining the Gospel's purpose in Jesus' time, rather than issuing a new command to Christians in Muhammad's time. Ibn Kathir's commentary includes a

reading with that historical reference. Even on this understanding, 5:43 still speaks of the Torah with them, 5:68 addresses the People of the Book through Muhammad, and 7:157 locates the description in books with them. The availability argument does not depend on one verse alone.

[10] Qur'an 5:43 · [14] Qur'an 5:68 · [15] Qur'an 7:157 · [27] Ibn Kathir · Qur'an 5:47

A possible lost book is not historical evidence.

The Qur'an does not reserve the language of a criterion for itself. In 2:53, Moses receives "the Scripture and the criterion"; Ibn Kathir identifies the Scripture as the Torah and explains furqān as distinguishing truth from falsehood. In 21:48, Moses and Aaron receive al-furqān, light and a reminder. Ibn Kathir records its identification with the Torah; al-Tabari instead understands it here as God's judgment in their favor against Pharaoh. In 25:1, the Qur'an itself is called al-furqān. Furqān and muhaymin are different words, but the earlier witness cannot be dismissed merely by calling the later revelation a criterion too. A claim that the Torah's words were altered still needs evidence.

[1] Qur'an 2:53 · [2] Ibn Kathir · Qur'an 2:53 (Arabic) · [3] Qur'an 21:48 · [4] Ibn Kathir · Qur'an 21:48 (Arabic) · [5] Al-Tabari · Qur'an 21:48 (Arabic) · [6] Qur'an 25:1

Calling the Qur'an guardian does not, by itself, identify which Gospel text was available, what was altered, when it was altered, or why the surrounding passage still directs Christians to judge by it. A Muslim may consistently accept the Qur'an as the final criterion within Islamic belief. But when the truth of that belief is the issue, assuming that criterion cannot independently prove that the earlier evidence is false. The word muhaymin states an authority claim; it does not supply the missing history.

[12] Qur'an 5:47 · [22] Qur'an 5:48

Likewise, accusations against particular writers or reciters do not establish that every community's Gospel was replaced, or that the crucifixion was inserted into all the witnesses before Islam. Such a replacement needs evidence connecting the accusation to the actual passages in dispute. The existence of forgery does not make every document a forgery.

Ibn Abbas's accusation states an early Muslim position, but it does not itself supply a pre-Islamic manuscript in which the Gospel's cross and resurrection are absent. That is the historical evidence still required.

[20] Codex Sinaiticus · dating · [23] Qur'an 2:79 · [24] Qur'an 3:78 · [34] Sahih al-Bukhari 7363 · Ibn Abbas on alteration

The claim that God's words cannot be changed sharpens the question. Qur'an 6:115 follows a passage about the revealed Book; 18:27 joins the same assurance to a command to recite revelation. A Muslim may understand these words as God's inviolable truth or decrees rather than a promise that every human copy is flawless. Even so, that distinction does not identify a different Gospel or explain how God's usable guidance became an unrecoverable book.

[25] Qur'an 6:114–115 · [26] Qur'an 18:27

There are proposed alternatives to examine. The Gospel of Barnabas survives in an Italian manuscript dated to the sixteenth century. A late copy can preserve an older work, but this manuscript supplies no seventh-century witness that it was the Gospel Muhammad's Christian neighbors possessed. Irenaeus also reports a much earlier substitution story attributed to Basilides: Simon of Cyrene was crucified in Jesus' place. Yet its Christ is an incorporeal divine power, not Islam's human prophet. An early disagreement with the church is not automatically evidence for the Islamic Injil.

[30] Gospel of Barnabas · Italian manuscript record · [31] Irenaeus · Against Heresies 1.24.3–4

Under US federal Rule 1004, loss of an original can permit other evidence of its contents. It does not permit the contents to be assumed. What evidence establishes a Gospel carrying the Islamic account, and shows it was the book Muhammad's hearers possessed? Saying it must have existed for the Qur'an to be true assumes the point in dispute. We have the pre-Islamic Gospel before us. Its testimony cannot be overturned by an imagined replacement whose agreement with the Qur'an is assumed from the start.

[21] Codex Sinaiticus · contents · [36] US Federal Rules of Evidence · Rules 1004 and 1008, pp. 27–28 (PDF pp. 42–43), effective 1 December 2025

Read the Gospel that actually remains.

Christians receive the New Testament alongside the Old, retaining the earlier Scriptures and proclaiming their fulfillment in Christ. Jesus says he came to fulfill the Law and the Prophets, not destroy them. This honors the earlier witness by keeping it open before us. We can read its promises and examine the claim that Christ fulfills them; our faith need not depend on an imagined book hidden from all examination.

[35] Matthew 5:17–18

The dilemma therefore remains: why should a reader discard the central testimony of the accessible, pre-Islamic Gospel in favor of an imagined reconstruction whose content is inferred from its agreement with the Qur'an? This concerns the Savior, not a Muslim neighbor's sincerity or only the history of a book. If the apostolic witness is true, a message denying his saving death turns us away from the salvation it proclaims. Read the Gospel that remains, consider the risen Jesus whom Thomas confessed as Lord and God, and seek the life offered through his name.

[16] 1 Corinthians 15:1–8 · [17] John 20:24–31

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One Qur’an, unchanged?

What the collection reports, early manuscripts and accepted readings mean for the claim of perfect preservation.

IN BRIEF

Was the Qur'an preserved in a way the Gospel was not?

Islam’s own collection reports and accepted readings preserve real textual differences. A standard that allows variation in the Qur’an cannot condemn the Bible merely because variants exist. New Testament variants do not erase its witness to Christ’s divine identity, saving death and resurrection. Apply one standard to both books, and hear the Gospel’s purpose: that you may believe in the Son and have life through his name.

[5] Sahih al-Bukhari 4987 · Uthman's copies · [14] al-Qurtubi on 57:24 (Arabic) · [18] John 20:24–31 · [20] Ehrman (2024) · textual variants and Christian doctrine

Variety from the beginning.

A familiar argument contrasts an unchanged Qur’an with a corrupted Bible: if the Bible has textual variants, how can it be God’s word? Qur’an 15:9 promises the guarding of the Reminder. But what kind of preservation do the Islamic sources actually describe? The collection reports in Sahih al-Bukhari and Sahih Muslim make that question concrete.

[1] Qur’an 15:9

Umar heard Hisham ibn Hakim recite Surat al-Furqan differently from the way Muhammad had taught him. In the report, Muhammad approves both recitations and speaks of seven ahruf. The tradition

therefore begins with authorized variation, not with one audible form alone. These seven ahruf are not simply the seven canonical readers recognized in later centuries.

[2] Sahih al-Bukhari 4992 · seven ahruf · [3] Sahih Muslim 818a · seven ahruf · [15] Khatib & Khan · The origins of the variant readings (Yaqeen Institute)

After reciters died at al-Yamama, Umar urged Abu Bakr to have the Qur'an collected. Zayd describes gathering it from palm stalks, thin stones, and people's memories, and reports finding the closing verses of Surat al-Tawba with one man. The later Muslim explanation is that he sought written corroboration of verses already memorized. The report describes deliberate collection, not a book that reached its final written form without human action.

[4] Sahih al-Bukhari 4986 · Abu Bakr's collection

Bukhari 4987 then recounts differences among reciters from Syria and Iraq. Uthman commissions copies from the sheets held by Hafsa, instructs his committee to use the dialect of Quraysh where they disagree, distributes copies to the regions, and orders other Qur'anic written materials burned. The traditional account thus includes an authoritative standardization and the removal of competing written witnesses.

[5] Sahih al-Bukhari 4987 · Uthman's copies

Not every leading Companion read as that edition does. Abdullah ibn Mas'ud was the first of four men from whom Muhammad told Muslims to learn the Qur'an. In Syria his student Alqamah was asked how he recited Surat al-Layl, and he recited its third verse as "By the male and the female." Abu al-Darda said he had heard the Prophet recite it exactly so, while the people of Syria wanted him to say "And by Him who created the male and the female," the wording in today's Qur'an, and he refused.

[6] Sahih al-Bukhari 4999 · learn the Qur'an from four · [7] Sahih al-Bukhari 4944 · Ibn Mas'ud's reading of 92:3 · [8] Sahih Muslim 824a · Ibn Mas'ud's reading of 92:3

Early stability, and more than one text.

The manuscript evidence also shows early stability. Birmingham's two leaves contain parts of Surahs 18–20 on parchment radiocarbon-dated to 568–645 with 95.4 percent probability. That dates the skin, not the ink. Separately, Marijn van Putten's study of shared unusual spellings in

early manuscripts argues for a common written archetype. These findings support an early written tradition; they do not establish that every recitation always had identical wording.

[10] University of Birmingham · the Birmingham Qur'an · [11] van Putten 2019 · a written Uthmanic archetype (BSOAS, open access)

The manuscripts also show that the standard text was not the only one. In the Sana'a palimpsest, an early Qur'an was washed off its parchment and overwritten with the standard text. Behnam Sadeghi and Mohsen Goudarzi found that the erased lower text is a distinct Companion-type codex outside the Uthmanic tradition, with whole words added, omitted, transposed and substituted. They also concluded that the surahs themselves had taken shape before these textual traditions branched apart.

[12] Sadeghi & Goudarzi 2012 · Ṣanʿāʾ 1 and the origins of the Qurʾān (Der Islam)

Variation also survives in accepted readings. At 57:24, Hafs from Asim includes huwa, “He,” while Warsh from Nafi omits that word. Al-Qurtubi records the omission in Nafi’s reading. These are not two different English translations; they are a difference in the Arabic text recited. Both readings belong to the accepted tradition.

[13] Qur’an 57:24 · [14] al-Qurtubi on 57:24 (Arabic) · [15] Khatib & Khan · The origins of the variant readings (Yaqeen Institute)

Variation, but no corruption.

Muslim scholars answer that these differences are authorized revelation, not corruption. On their account, Muhammad taught multiple forms, Uthman preserved the approved recitation rather than inventing a text, and the community transmitted it through both writing and memorization. The seven or ten canonical readings preserve permitted variation; earlier readings outside the standard text may be explained as abrogated (2:106) or explanatory. Khatib and Khan present this defense for the Yaqeen Institute. It is a fuller claim than saying every manuscript has always contained one identical sequence of letters.

[9] Qur’an 2:106 · [15] Khatib & Khan · The origins of the variant readings (Yaqeen Institute)

The same standard for both books.

The defense changes the claim being tested. Faithful transmission with authorized variants is different from a claim that every surviving line has always had one identical wording. If preservation can include accepted variation, the existence of variants alone cannot discredit another scripture. If absolute uniformity is required, the Islamic collection reports and canonical readings have to face that test too.

Christians likewise acknowledge that copyists made mistakes and that manuscripts contain variants. Their presence does not establish a wholesale replacement of the Gospel. The fourth-century Codex Sinaiticus preserves the New Testament's proclamation of Jesus' saving death and resurrection, long before Islam. The actual question is which reading is supported by the witnesses, and whether a variant changes the claim being disputed.

[16] Codex Sinaiticus · dating · [19] Codex Sinaiticus · contents

Nothing in the examples above proves that the whole Qur'an is late or that Muslims secretly hid every variation. Their own scholars discuss the evidence. By the same standard, openly studied New Testament variants do not demonstrate that the pre-Islamic Gospel of the crucified and risen Jesus vanished. A charge of replacement needs a history of the actual passages, not merely the discovery that manuscripts differ.

[15] Khatib & Khan · The origins of the variant readings (Yaqeen Institute) · [19] Codex Sinaiticus · contents

The question that matters most.

Muslim defenders distinguish accepted differences in Qur'anic readings from corruption of their faith's message. Apply the same standard to the New Testament: no essential Christian doctrine depends solely on a disputed textual reading. Variants can affect the interpretation of individual passages, but they do not erase the New Testament's witness to Christ's divine identity, his death for sinners and his resurrection. Those beliefs are taught across the New Testament, rather than resting on one contested verse.

[15] Khatib & Khan · The origins of the variant readings (Yaqeen Institute) · [18] John 20:24–31 · [20] Ehrman (2024) · textual variants and Christian doctrine · [21] Tyndale Bibles blog (undated) · textual variants · [22] 1 Corinthians 15:1–8

Christians do not believe God's word stands because copyists never erred. We believe it stands because God speaks truly and keeps his word in history. Jesus said:

> Heaven and earth shall pass away, but my words shall not pass away.
>
> Jesus · Matthew 24:35 · King James Version

[17] Matthew 24:35

John wrote so that we might believe Jesus is the Christ, the Son of God, and have life through his name. The preserved witness therefore places a personal claim before us: the risen Jesus is Lord, worthy of the honor Thomas gives him. We cannot dismiss that testimony by pointing to copying differences that leave its central message intact. Read his words and consider his wounds. The purpose of this witness is that you too may trust him and live.

[18] John 20:24–31

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Science, miracles and the evidence

Scientific foreknowledge, literary excellence and the earth's history: what establishes revelation, and why trust Christ?

IN BRIEF

Does the Qur'an disclose knowledge beyond human observation and inference?

No scientific miracle has been demonstrated in the Qur'an. A successful case must show clear, correct knowledge beyond what people at the time could reasonably observe, infer or already know. Finding a resemblance after discovery is not enough. The Gospel instead places Christ's saving death and resurrection before us: our need for forgiveness and eternal life makes the truth of that witness a matter of urgent personal consequence.

[35] John 3:14–21 · [39] Qur'an 23:12–14 · [44] Guessoum 2008 · The Qur'an, science, and the contemporary Muslim discourse (Zygon) · [50] 1 Corinthians 15:14–17

Does an image establish a discovery?

Qur'an 23:13–14 describes human formation through a drop, an ʿalaqa, a mudgha, bones clothed with flesh, and another creation. Pickthall's 1930 English renders the middle terms as a clot and a little lump. A scientific-miracle argument reads these stages as knowledge that a seventh-century human could not have possessed. The question is whether the wording uniquely establishes that claim.

[39] Qur'an 23:12–14

A Muslim scientific-miracle argument reads ʿalaqa as a leech-like or clinging embryo and mudgha as something chewed. The embryo clings, its shape can suggest a leech, and its surface can suggest tooth marks. Those are possible comparisons. The issue is whether they identify a precise discovery unavailable through ordinary observation and thought, rather than a resemblance selected after modern images became available.

Clot, leech and clinging: all known.

Classical Arabic gave ʿalaqa more than one sense. Edward Lane's Arabic-English Lexicon, which gathers the medieval lexicographers, lists the small blood-sucking creature found in water, the leech, and "clotted blood, before it becomes dry", and applies the second sense to the seed "when it becomes thick, clotted, blood", the stage before it becomes a mudgha.

[40] Lane's Arabic–English Lexicon · ʿalaqa

Ibn Kathir's fourteenth-century commentary already combines the senses. He describes a red ʿalaqa, elongated like a leech, and transmits Ikrima's explanation that it is blood. He describes the mudgha as a morsel without formed features, then flesh covering and strengthening the bones. Al-Qurtubi, commenting on 96:2, explains ʿalaqa as moist blood named for its clinging. The clot, leech and clinging interpretations therefore predate modern microscopes.

[41] Ibn Kathir on 23:12–14 (Arabic) · [42] al-Qurtubi on 96:2 (Arabic)

The literal blood-clot interpretation is not modern embryology. Anatomical specimens show an early embryo organizing cell layers and structures, not reproductive fluid becoming a coagulated mass of blood. An embryo can contain blood without being a blood clot. A Muslim can instead choose the clinging or leech comparison, but that changes the proposed anatomical claim; it does not turn the classical clot explanation into an accurate microscopic account.

[41] Ibn Kathir on 23:12–14 (Arabic) · [42] al-Qurtubi on 96:2 (Arabic) · [88] UNSW · Carnegie stage 7 anatomical specimens

A morsel or chewed-looking shape is not so anatomically specific that only revelation could suggest it. Long before Islam, Aristotle's History of Animals VII.3 discussed examining miscarried embryos and their visible

parts. His account contains errors, including different male and female development timelines; it still shows that embryonic form was a subject of human observation and speculation. The old leech, clot and clinging explanations likewise preceded modern imaging. A word broad enough to accommodate a later photograph does not establish the supernatural foreknowledge claimed for it.

[41] Ibn Kathir on 23:12–14 (Arabic) · [42] al-Qurtubi on 96:2 (Arabic) · [89] Aristotle · History of Animals VII.3

Does prenatal descent explain adult fluid?

Qur'an 86:6–7 describes creation from a gushing fluid issuing between the loins and ribs. Ibn Kathir transmits a reading involving the man's backbone and the woman's chest. Al-Qurtubi initially makes the fluid the subject, but also records a reading in which the human comes forth. Interpretation therefore matters before anatomy can test the claim.

[51] Qur'an 86:6–7 · [52] Ibn Kathir · Qur'an 86:7 (Arabic) · [53] Al-Qurtubi · Qur'an 86:7 (Arabic)

Semen is not produced in the chest: sperm are made in the testes, while most ejaculate comes from seminal vesicles and prostate near the bladder. A serious modern Muslim reply points to something real: testes begin developing high in the abdomen near the kidneys, then descend. Some defenders also appeal to blood and nerve supply. Broader readings treat the passage as parental or torso language rather than a precise map of glands.

[54] NCI · seminal-fluid glands · [55] NCI · testes and development · [56] Islam Q&A · the gonad-descent reply · [57] Asadullah Ali · a parental reading

But the prenatal position of developing testes and the adult emission of reproductive fluid are different events. The verse does not name developing gonads or their descent. Showing that the organs once lay higher does not show that gushing fluid issues from that former site. Citing blood and nerves does not establish where semen is made. Broader parental readings may avoid this anatomical objection; they do not thereby predict testicular descent. The conclusion is specific: a reading locating semen's source in the chest conflicts with anatomy, while these words do not establish a uniquely precise scientific miracle.

A crustal root is not an earthquake shield.

Qur'an 16:15 and 21:31 describe firm mountains keeping the earth from shaking with its inhabitants. Ibn Kathir explains that mountains make the earth settle rather than sway and disturb the creatures living on it; al-Qurtubi likewise explains the movement as swaying from side to side. This is a claim about a function, not simply mountains' visible height.

[58] Qur'an 16:15 · [59] Qur'an 21:31 · [60] Ibn Kathir · Qur'an 16:15 (Arabic) · [61] Al-Qurtubi · Qur'an 16:15 (Arabic)

The strongest Muslim reply points to real geological structure: mountains can have deep crustal roots, and isostasy describes buoyant support. Stability need not mean that no earthquake ever occurs. But roots supporting elevated terrain are not automatically pegs preventing tectonic motion. The US Geological Survey explains that collision and continuing underthrusting in the Himalaya generate numerous earthquakes, making the region exceptionally hazardous. The same ongoing tectonic system involves uplift, deformation and fault slip.

[62] Islam Guide · mountains and roots · [63] Hong Kong Observatory · isostasy · [64] USGS · Himalayan tectonics and earthquakes

Mountain earthquakes alone cannot disprove every possible comparative stabilizing effect. Equally, pointing to roots does not establish the further causal claim that they reduce shaking. An interpretation promising immobility or immunity from earthquakes conflicts with observation; a broader claim of habitability or relative stability is less specific and needs its own evidence. The justified verdict is that modern geology has not been predicted merely by calling mountains stabilizers. A real crustal root is not proof that the verse uniquely foretold its structure or physical effects.

What does the sunset verse establish?

Qur'an 18:86 describes Dhu al-Qarnayn finding the sun setting in a muddy spring. The received readings also include hamiyah, hot, alongside hami'ah, muddy. Neither reading describes modern astrophysics.

[65] Qur'an 18:86 · [66] Al-Dimyati · readings of 18:86 (Arabic)

It would nevertheless be unfair to insist that this must mean the sun physically entered a small pool. Ibn Kathir, writing centuries before modern science, explained it as the sight of sunset at the ocean: the observer sees the sun as though it enters the water. Al-Qurtubi likewise preserves a premodern explanation that the sun is too large to enter an earthly spring. A Muslim can therefore answer the familiar objection without inventing a new interpretation.

[67] Ibn Kathir · Qur'an 18:86 (Arabic) · [68] Al-Qurtubi · Qur'an 18:86 (Arabic)

We Christians also use ordinary language about sunrise and sunset. But a description compatible with what a traveller sees is not a scientific discovery unavailable to his contemporaries. On the appearance reading, the verse describes an ordinary visible scene and supplies no extraordinary astronomical information.

The responsible verdict is therefore neither an unavoidable physical error nor a scientific miracle. The wording calls for interpretation, and the classical appearance reading is a serious option. This case undercuts careless polemic and exaggerated scientific apologetics alike. Whether the speaker has divine authority requires stronger evidence than an ordinary sunset.

The Arabic does not say "chromosomes and genes".

In Sahih Muslim 315a, Thawban reports that Muhammad described a man's white fluid and a woman's yellow fluid: when the man's prevails, they produce a boy; when the woman's prevails, a girl, by God's permission. This concerns sex, unlike related reports about family resemblance. Sunnah.com's English includes "ovum central portion" and "chromosomes and genes" in parentheses. Those explanations are absent from the Arabic. A translator's additions cannot establish what the original speaker knew.

[69] Sahih Muslim 315a · sex determination

In the usual human XX/XY pathway, an egg contributes X, while the fertilizing sperm contributes X or Y. Sexual development also involves other genes and variations. This is a specific biological mechanism; the relative predominance of two differently coloured fluids does not describe it.

[70] NHGRI · Y chromosome facts

Muslim biologist Bilal Ghareeb proposes that conditions in the woman's reproductive tract might favour particular sperm. That is a possible reconciliation to investigate, not a human experiment confirming this report. There is also a premodern response: Ibn al-Qayyim records his teacher's doubt about the preservation of the sex wording. That challenges the wording instead of proving its genetics. Whether one adopts reinterpretation or textual criticism, this passage has not supplied an independently demonstrated discovery of chromosomes. The modern explanation must be established from the Arabic and evidence, rather than inserted between its lines.

[71] Ghareeb 2011 · a Muslim biological proposal · [72] Ibn al-Qayyim · the sex-wording objection (Arabic)

A laboratory result is not a safe drink.

Sahih al-Bukhari 3320 attributes to Muhammad an instruction to immerse a fly that falls into a drink, then remove it, because one wing carries disease and the other healing. The Arabic does not identify a right or left wing. The claim concerns what happens in a drink, not merely the existence of useful chemicals somewhere in an insect.

[77] Sahih al-Bukhari 3320 · the fly

Muslim defenders point to real antimicrobial defences in houseflies: a 2017 experiment identified the protein AMP17 and demonstrated activity against microbes. An animal can carry pathogens while producing substances that inhibit them. The combination is biologically possible.

[78] Guo et al. 2017 · antimicrobial protein AMP17

A 2020 study went closer to the report, adding detached right wings to water containing E. coli and reporting no colony growth. But it used only two repetitions per treatment. It did not compare immersing and removing ordinary whole flies, test the full range of contaminants, or measure illness in people. Its laboratory result therefore cannot establish reliable safety under the conditions described by the hadith.

[79] Claresta et al. 2020 · right-wing assay

Official public-health guidance identifies houseflies as a means of food contamination. Discovering a promising antimicrobial does not demonstrate that dipping a contaminated insect neutralizes its hazards. The cited experiments give reasons for further research; they do not

provide scientific confirmation of the practical instruction. That conclusion concerns the reach of the evidence, without claiming that an insect could never contain a useful remedy.

[80] Illinois public health · fly contamination

A nutritional effect is not poison immunity.

Sahih al-Bukhari 5445 promises protection from poison and magic that day to someone who eats seven Ajwa dates each morning. Related reports specify dates from Medina's territory and Ajwa from al-Aliya. A fair examination must retain those qualifications rather than substitute any dates from any source.

[81] Sahih al-Bukhari 5445 · seven Ajwa dates · [82] Sahih Muslim 2047a · Medina dates · [83] Sahih Muslim 2048 · Ajwa al-Aliya

Muslim interpreters also offer a theological explanation. Al-Ayni records al-Khattabi's view that the protection comes through the blessing of Muhammad's prayer, rather than an ordinary property of dates. Invoking that blessing alone does not independently demonstrate the promised protection. The protective effect would still need evidence before it could support a scientific-miracle argument.

[84] Al-Ayni · the prayer/blessing explanation (Arabic)

The experimental findings are narrower. A 2017 rat study reported reduced liver injury from carbon tetrachloride after repeated treatment with Ajwa extract. In 2019, a study of 24 rats found improvements in liver and lung tissue after diclofenac toxicity and extract treatment. Neither study tested seven whole dates in humans, protection throughout a day against poisons generally, or magic.

[85] Elsadek et al. 2017 · Ajwa extract in rats · [86] Aljuhani et al. 2019 · diclofenac study in rats

Reducing particular tissue damage in laboratory animals cannot establish the report's protective promise. Nor does missing clinical confirmation logically disprove every possible divine intervention. The warranted conclusion is that these studies do not demonstrate the promised protection and cannot carry the claim of a scientifically verified miracle.

If Ajwa dates protect against poison, why was Muhammad himself harmed by it? Bukhari 4428 reports him, in his final illness, attributing continuing pain to the poisoned food at Khaybar. That question belongs

beside the protection claim. The report does not establish that he ate seven qualifying dates on the morning of that meal. That gap does not verify the promise or make his poisoning irrelevant.

[38] Sahih al-Bukhari 4428 · final illness and Khaybar poison

Ordinary language, worldly advice or revelation?

Some Muslim scholars reject scientific-miracle readings altogether. The Andalusian jurist al-Shatibi, who died in 1388, held that the Qur'an must be understood by the usage of the Arabs in whose language it was revealed, and said that those who attributed the natural sciences to it had overstepped the bounds, adding that no report shows the Companions, who knew the Qur'an best, speaking of such things. In our own time the Muslim astrophysicist Nidhal Guessoum has dismissed the theory of the Qur'an's "scientific miraculousness" as "embarrassingly popular yet misguided", while holding that the Qur'an and science need not conflict.

[43] al-Shatibi · al-Muwafaqat, vol. 2, Book of Aims (Arabic) · [44] Guessoum 2008 · The Qur'an, science, and the contemporary Muslim discourse (Zygon)

Another Muslim reply distinguishes revelation from ordinary practical judgment. Muslim 2363 reports that Muhammad questioned date-palm pollination, the crop suffered, and he then acknowledged his hearers' greater knowledge of their worldly affairs. The report treats that agricultural opinion as worldly judgment, rather than revealed science. But Muslim 315a ends by attributing the information about the child to knowledge God had just supplied. Calling every troublesome report ordinary advice does not account for that report's own claim.

[69] Sahih Muslim 315a · sex determination · [87] Sahih Muslim 2363 · date-palm pollination

The stature report illustrates a different kind of claim. Bukhari 3326 describes Adam as sixty cubits tall and a decrease continuing to Muhammad's time. Published skeletal studies instead show varied human heights, including later increases. Al-Muallimi proposes a sharp reduction at Adam's descent from Paradise, followed by only a small decline. Bukhari does not state that reduction, and no known dated skele-

ton identifies Adam. Moving the exceptional height into Paradise offers a theological reconciliation; it supplies no independently verified history of human stature.

[73] Sahih al-Bukhari 3326 · stature · [74] Will, Pablos & Stock 2017 · stature, table 3 · [75] Rosenstock et al. 2019 · 6,098 skeletons · [76] Al-Muallimi · al-Anwar al-Kashifa, p. 258 (Arabic)

Where is the demonstrated scientific miracle?

No scientific miracle has been demonstrated in the Qur'an. To establish one, its advocates must show a clearly expressed, scientifically correct statement containing knowledge beyond what people could reasonably observe, infer or already know. Finding a possible correspondence after a discovery does not establish that the discovery was revealed beforehand.

[44] Guessoum 2008 · The Qur'an, science, and the contemporary Muslim discourse (Zygon)

Ordinary language can be true without being a scientific discovery. A sunset description need not be an error; a flexible resemblance need not be a miracle. Yet a specific anatomical explanation or promise of protection is a stronger claim. Describing it later as metaphor, an exception or an unspecified miracle does not demonstrate the physical proposition first offered as evidence. If every possible result confirms an interpretation, that interpretation supplies no test of supernatural knowledge.

The same standard applies to Christian arguments. Isaiah's circle of the earth and Job's earth hanging upon nothing are poetic praise that describes God's creation truthfully and strikingly, without setting out complete cosmological models. Psalm 139 celebrates the wonder of being made by God. The Christian gospel's central claim is the death and resurrection of Christ, not a scientific theory hidden in poetic imagery.

[45] Isaiah 40:22 · [46] Job 26:7 · [47] Psalms 139:13–16

Does literary excellence establish revelation?

The Qur'an makes claims about signs and its own authority. In 29:50–51 it answers demands for signs by directing them to God and the recited book; 2:23 challenges doubters to produce a comparable surah. A claim of revelation still needs grounds for belief. Its existence does not establish its truth.

[1] Qur'an 29:50–51 · [2] Qur'an 2:23

In Dala'il al-I'jaz, al-Jurjani explains how grammatical relationships, placing words earlier or later, and leaving words unstated shape meaning and force. He offers reasons for judgments of eloquence while defending Qur'anic inimitability. These techniques can be studied, but no universally accepted scale makes this the best possible literature. The further question remains: why must this composition exceed human ability and therefore come from God? The comparison needs a defensible standard, not a conclusion assumed before the reading begins.

[3] al-Jurjani · word order, §§103–104 (Arabic) · [4] al-Jurjani · omission, §§142–150 (Arabic)

The distinction matters for Christian books too. Renan called Luke "the most beautiful book there is," while his memoirs describe his departure from supernatural Christian belief. This is one critic's judgment, not an objective ranking of every book. It shows why literary admiration and belief in a text's divine authority remain different judgments. A reader can esteem Luke above the Qur'an without accepting Christianity. Neither admiration nor the rejection of admiration settles divine authorship.

[5] Renan 1877 · Les Évangiles, chapter XIII (French) · [6] Renan · Recollections of My Youth

Yaqeen's defence of Qur'anic inimitability says Hugh Craig ranked Shakespeare the "seventh-greatest English-speaking playwright." Its footnote cites a vocabulary study. The table reproduced by Lancaster University ranks thirteen playwrights by their average number of different words in the first 10,000 words of plays; Shakespeare is seventh. That measures vocabulary variety, not literary greatness or divine authorship. The citation does not support Yaqeen's claim.

[36] Yaqeen · The Inimitable Qur'an, "Muhammad or Shakespeare?", point 6 and note 19 (accessed 31 October 2026) · [37] Jonathan Culpeper · The myths about Shakespeare's language, PDF p. 28: reproduction of Hugh Craig (2011), p. 62, Table 1

Buried trees, changing clocks and the biblical account

Evidence can support confidence in Scripture without compelling every reader's assent or proving every biblical claim at once. The Israel Museum dates the Great Isaiah Scroll to about 125 BC, before Jesus: Christians did not compose those passages after his life. Babylonian records identify Belshazzar as Nabonidus's son and regent; excavated

Hittite archives attest that civilization. These are particular, checkable connections with the biblical world, rather than a demand to accept every historical claim without examination.

[13] Israel Museum · Great Isaiah Scroll exhibition · [14] British Museum · Belshazzar, crown prince and regent · [15] UNESCO · Hittite tablets from Boğazköy

Deep burial is real, but depth alone does not identify its cause or duration. Pompeii's excavation authority records about three metres of pumice and lapilli during the first phase of the AD 79 eruption, followed by a hot pyroclastic current. Çatalhöyük's management plan describes 21 metres of deposits and houses repeatedly built over earlier houses. Sudden volcanic burial and repeated rebuilding leave different records. The sediment, occupation sequence and correlation with other sites must distinguish the proposed histories.

[16] Pompeii Archaeological Park · eruption burial · [17] Çatalhöyük management plan · deposits and rebuilding, pp. 10–13

Fossil trees crossing several beds likewise deserve a concrete explanation. Young-earth Christians rightly ask how trunks survived while sediment accumulated. At Joggins, fieldworkers document rooted standing trees amid sandstone and mudstone, with relatively rapid sedimentation. They interpret the burial as repeated episodes; rooted surfaces, renewed vegetation and intervening structures distinguish successive forests from transported logs. The trunks do not require immense intervals between every adjoining bed. Establishing the history of the whole formation, or connecting different forests to one Flood, requires further evidence.

[18] Calder et al. 2006 · Joggins fossil forests · [19] Rygel et al. 2004 · sediment structures around plants · [21] Oard & Giesecke 2007 · young-earth interpretation

Marine fossils near Everest's summit are real too. Sakai and colleagues identified fragments of trilobites, crinoids and ostracods within limestone, supporting a marine origin. Young-earth Flood geologists propose deposition followed by rapid uplift; their account need not put seawater above today's Everest. The same study records faults and isotope-based mineral ages from the underlying Yellow Band. Those ages concern its thermal history, rather than directly dating the fossils'

deaths. A proposed recent Flood sequence and a longer tectonic history must each explain the strata, structural relationships and chronological evidence.

[20] Sakai et al. 2005 · Everest summit limestone · [22] Snelling 2021 · Flood deposition and later uplift

Earth's magnetic field has weakened in recent centuries. Creationist physicist D. Russell Humphreys argues that declining observable magnetic energy supports a young Earth, including both dipole and non-dipole energy in his calculation. An age still requires a model of the system before measurements began. USGS explains how convection of liquid metal in the core can replenish magnetic energy. Recent decline alone does not establish continuous free decay throughout the past; the competing histories must account for energy sources and the measured field.

[23] NASA · observed geomagnetic weakening · [24] Humphreys 2002 · the magnetic-energy argument · [25] USGS · how the core generates the field

Magnetic shielding also affects atmospheric carbon-14 production. Andrew Snelling argues that lower initial carbon-14 and a different pre-Flood carbon inventory could make young material appear much older. Calibrated dating already addresses changing atmospheric concentrations through comparison with dated tree rings and other archives. IntCal20's securely dated tree-ring section extends beyond 12,000 calendar years; older sections involve further alignment and modeling. Those assumptions and uncertainties can be examined. Production changes do not invalidate every calibrated date, and carbon-14 is not the method used to date Earth at billions of years.

[26] Snelling 2011 · magnetic shielding and initial carbon-14 · [27] Oxford Radiocarbon Accelerator Unit · calibration · [28] Reimer et al. 2020 · IntCal20 calibration

The Moon recedes by about 3.8 centimetres per year today. Creationist Jonathan Henry projects a distance-dependent tidal model backward with a fixed coefficient. Under those assumptions his calculation gives an upper limit of about 1.3 billion years; it does not derive a six-thousand-year age. Past dissipation depends on ocean geometry and resonances. Farhat and colleagues model those changes, but also use an

estimated lunar formation age as a fitting input. Their fit therefore does not independently measure that age. Present recession alone does not settle the full history.

[29] NASA Moon Fact Sheet · present recession · [30] Henry 2006 · lunar recession argument (updated page) · [31] Farhat et al. 2022 · resonant tidal evolution

Population growth and genetic differentiation have no single fixed speed. Births, deaths, migration and selection affect the result; the UN records populations declining while others grow. Nathaniel Jeanson argues for recent origins from pedigree mutation rates and genetic family trees. Separately, a 2024 mitochondrial study documents how drift and selection affect whether new variants persist: mutations and long-term substitutions are different quantities. Jeanson's 2019 Y-chromosome analysis assigns a post-Flood span of 4,206–4,636 years when dating branches. Its demographic comparison tests consistency within that timeline, rather than independently discovering the Flood's date.

[32] UN DESA 2024 · changing population trends · [33] Jeanson 2019 · Y-chromosome population-clock argument · [34] Árnadóttir et al. 2024 · mitochondrial mutations in pedigrees

A physical account of burial or mountain building does not itself exclude God. A difficulty in one proposed history does not establish another without evidence for it. Christians confess the Creator while examining human interpretations of nature. Evidence remains evidence when someone rejects it; our understanding can still be mistaken. The same care belongs in evaluating a claimed Qur'anic scientific miracle and a proposed scientific confirmation of a biblical event.

The question that can be tested.

The Bible exposes prophetic claims to facts: Deuteronomy 18:21–22 says that a prediction which fails was not spoken by God. In Matthew 12, Jesus points to the sign of Jonah, connecting his mission with death and deliverance. Paul then makes the resurrection decisive for the truth of Christian faith:

[48] Deuteronomy 18:21–22 · [49] Matthew 12:38–40

> And if Christ be not raised, your faith is vain; ye are yet in your sins.
>
> Paul · 1 Corinthians 15:17 · King James Version

[50] 1 Corinthians 15:14–17

Did Jesus die and rise again? Paul does not protect that claim by changing the meaning of resurrection whenever it is questioned. He says Christian faith would fail if it were false, and we would remain in our sins. This concerns our need for a Savior. Jesus connects his being lifted up with God's love for the world, so that whoever believes in him should have eternal life. Examine the witnesses to his death and resurrection with that promise before you. The Gospel offers reconciliation with God through a living Lord, and calls us to entrust ourselves to him.

[35] John 3:14–21 · [50] 1 Corinthians 15:14–17

Christian faith trusts the God who speaks truthfully. Second Peter 1:16–21 contrasts invented stories with apostolic eyewitness testimony, then directs us to prophetic Scripture spoken through the Holy Spirit. God's word brings his light to bear on our understanding; we should receive its testimony and examine our own assumptions honestly. Proverbs 3:5–6 calls us to trust the Lord rather than make our own understanding supreme. The trust due to God is precious. A claimant who contradicts God's earlier witness must give grounds for being received as God's messenger; confidence alone cannot warrant transferring that trust.

[7] 2 Peter 1:16–21 · [8] Proverbs 3:5–6

Athanasius's Life of Antony 77 records Antony placing faith's inward working above the learned art of philosophical demonstration. His surrounding conversation still reasons about Christ and appeals to his deeds. Faith can entrust itself to God beyond complete understanding while giving reasons for that trust.

[12] Athanasius · Life of Antony, §§74–80

We need God's grace as well as reasons we can examine. In John 6:44 Jesus says that coming to him depends on the Father's drawing; in 6:68 Peter stays because Jesus has the words of eternal life. Second Timothy 2:24–25 commands the Lord's servant to teach patiently and gently, looking to God to grant repentance and knowledge of the truth. Such patience comes from a serious hope for the person listening. Ask God to lead you into the truth, open the Gospels, and hear Christ's words. The One to whom we direct you has the words of eternal life; our arguments are meant to help you seek him.

[9] John 6:44–45 · [10] John 6:66–69 · [11] 2 Timothy 2:24–25

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A prophet in the light of Christ

The Qur'an's message and permissions, the hadith's record, and the test of Jesus' own words, moral example and gospel.

IN BRIEF

Can a messenger who contradicts Jesus be received as confirming him?

The Qur'an presents Muhammad as an example for believers. His message, permissions and reported conduct must be tested against Jesus' words, his commissioned witnesses and his moral example. A messenger's own claim of revelation cannot, by itself, establish the authority behind his privileges. Christ's call to sacrificial love, truthfulness and holiness exposes what falls short of his goodness. We need the Savior who forgives sin and leads us into a life made holy, not a religious permission to evade his words.

[3] Qur'an 33:50 · [8] Mark 10:42–45 · [10] Qur'an 33:21 · [57] Luke 24:44–49

An example to follow, an authority to test.

The Qur'an presents Muhammad as a good example for believers (33:21) and praises his character (68:4). That makes his message and conduct matters of public examination. A claim to speak for God cannot establish its own truth merely by demanding acceptance. If the messenger also claims to confirm Jesus, we should compare what he permits and proclaims with what Jesus actually taught.

[10] Qur'an 33:21 · [12] Qur'an 68:4

Consider what these revelations permit Muhammad himself to do. Qur'an 33:50 allows him to marry a believing woman who offers herself to him if he wishes, expressly making that provision exclusive to him. Verse 33:51 gives him discretion in deferring or receiving women in this household setting. Verse 33:52 restricts further marriages and replacing wives, while retaining its exception for enslaved women he owns. Aisha is also reported as saying that women were made lawful to him again before his death (Tirmidhi 3216). Ibn Kathir gives a later lifting of the restriction as one explanation, while adding that Muhammad did not marry again after it. These rulings concern the messenger's own marriages and sexual access. The man who conveys these rulings as God's word is also the man who benefits from them. His claim to revelation cannot serve as its own proof.

[3] Qur'an 33:50 · [4] Qur'an 33:51 · [5] Qur'an 33:52 · [79] Jami` al-Tirmidhi 3216 · [80] Ibn Kathir · Qur'an 33:52 (Arabic)

Can a later message contradict the Lord it claims to honor?

Jesus requires people to honor the Son as they honor the Father, saying that whoever does not honor the Son does not honor the Father who sent him (John 5:22–23). Qur'an 4:171 honors Jesus as a messenger, forbids saying "Three" and denies that God has a son; 5:72 rejects identifying God with the Messiah. Jesus' own verdict makes the consequence plain: refusing the Son the honor he requires cannot be another way of honoring the Father. Calling Jesus a prophet does not fulfill his demand. A message claiming to confirm him must answer his words rather than replace their meaning.

[56] John 5:22–23 · [65] Qur'an 4:171 · [66] Qur'an 5:72

The risen Jesus tells his disciples that the Messiah had to suffer and rise from the dead, and that repentance and forgiveness would be proclaimed in his name. He appoints them as witnesses (Luke 24:44–49). Qur'an 4:157–158 denies that Jesus' opponents killed or crucified him and says God raised him up to himself. However Muslims explain the appearance of the event, that account does not proclaim the crucified and risen Savior whom Jesus' witnesses announce. The disagreement

concerns his saving work and the forgiveness sinners need. We cannot receive Jesus' commission to those witnesses and dismiss their central proclamation as though both decisions honor the same testimony.

[57] Luke 24:44–49 · [67] Qur'an 4:157 · [68] Qur'an 4:158

Jesus commands love for enemies and says that his servants would fight to prevent his arrest if his kingdom were of this world. Qur'an 9:29 instead commands fighting those among the People of the Book whom it describes as not believing in God or the Last Day, not forbidding what God and his messenger forbid, and not following the religion of truth, until they pay jizya in submission. This is not a command to kill every non-Muslim, nor does Jesus' teaching abolish every civil use of force. The contrast concerns religious authority: Christ sends a church to bear witness and love its enemies; the Qur'anic command places other religious communities under compelled political submission.

[58] Matthew 5:43–48 · [59] John 18:36 · [69] Qur'an 9:29

Jesus says that receiving those he sends is receiving him. Paul accordingly warns that even an angel from heaven must be rejected if it brings another gospel. The claim "an angel revealed this" therefore cannot override the gospel it is supposed to confirm. A Muslim may answer that the earlier witnesses were corrupted. That answer needs evidence for the replacement, not a reconstruction defined by agreement with the later claimant. The words of Jesus and his commissioned witnesses are the test, not an obstacle to be removed.

[54] Galatians 1:6–9 · [60] John 13:20

What kind of life may lead Christ's people?

Jesus tells his followers to recognize false prophets by their fruit. He also warns those who call him Lord while disobeying him, so Christians stand under this test themselves. We examine public teaching and conduct, not a person's hidden motives. The New Testament requires an overseer or elder to be faithful to one wife and to lead as an example rather than dominate the flock. Christians have differed over whether the phrase also excludes a remarried widower; Paul permits remarriage after a spouse's death. It excludes simultaneous polygamy.

[11] Matthew 7:15–23 · [13] 1 Timothy 3:1–13 · [14] Titus 1:5–9 · [15] 1 Peter 5:1–3 · [16] 1 Corinthians 7

This is a standard for church leadership, not a verse naming the qualifications of a Muslim prophet. Yet the comparison matters when a life is offered as a moral example. Jesus grounds marriage in the Creator's joining of man and woman as one flesh. Qur'an 4:3 permits two, three or four wives, directing a man to one if he fears injustice. A different permission does not satisfy Christ's standard merely because it is called revelation.

[9] Matthew 19:4–6 · [17] Qur'an 4:3

Does owning a woman make sexual access right?

Qur'an 23:5–6 permits sexual relations with wives and with enslaved women described as those a man's right hand possesses. These are separate categories: the permission concerning an enslaved woman does not require her to be his wife. Qur'an 4:24 makes an exception to the prohibition concerning married women. Muslim 1456a relates this to women captured by Muhammad's army at Awtas: some of his companions hesitated to have sex with them because the women had polytheist husbands, and the report says God then revealed 4:24, making them lawful once their waiting period ended. Qur'an 33:50 also makes enslaved women granted to Muhammad as spoils of war lawful to him. The Qur'an commends freeing slaves, but it still permits a man to own a woman and have sexual relations with her. Provisions for freeing slaves do not answer whether ownership should give a man that power over another person.

[3] Qur'an 33:50 · [37] Qur'an 23:5–6 · [38] Qur'an 4:24 · [39] Qur'an 90:13 · [40] Qur'an 24:33 · [86] Sahih Muslim 1456a

Christians must be equally plain about their own Scriptures. Leviticus 25:44–46 allows Israelites to buy foreigners as slaves and pass them to their children as property. The Torah also regulates a man's relations with captive or bought women. Deuteronomy 21:10–14 allows a soldier to take a captive woman as his wife after a month for her to mourn her parents; if he rejects her, he must let her go free and may not sell her. Exodus 21:7–11 addresses a daughter sold as a servant and designated for her master or his son: her food, clothing and marital rights must not be reduced if he takes another wife, and the law provides release if those

obligations are denied. These women are brought into marriage, with obligations on the man, while Qur'an 23:5–6 retains ownership as a separate category permitting sexual relations.

[1] Deuteronomy 21:10–14 · [2] Exodus 21:7–11 · [37] Qur'an 23:5–6 · [41] Leviticus 25:39–46

Ephesians 6 still addresses slaves and masters rather than announcing immediate legal abolition. Yet the New Testament tells masters they share one impartial Master, calls Onesimus a beloved brother, condemns enslavers and urges use of an opportunity for freedom. In marriage Paul gives duties reciprocally to husband and wife; he does not list ownership as an alternative sexual relationship. A woman's bondage cannot establish the self-giving love and marital faithfulness Christ requires. The Lord Christians follow takes a servant's place and gives himself for others. His goodness calls our power and desires to account, and teaches us to serve people whom appetite would treat as possessions.

[16] 1 Corinthians 7 · [42] Ephesians 6:5–9 · [43] 1 Timothy 1:9–10 · [44] Philemon 1:10–17 · [45] Philippians 2:5–8

Before menstruation: what does the classical reading permit?

Qur'an 65:4 assigns a divorce waiting period to women who no longer menstruate and to those who have not menstruated. Ibn Kathir explicitly includes young girls who have not yet begun menstruating. Qur'an 33:49 says divorce before consummation requires no waiting period. On that classical reading, the waiting period therefore applies even after a man has had sexual intercourse with a girl who has not yet begun menstruating. The moral question concerns sex with a child. These verses give no age of nine; that explicit age comes from the hadith examined below. A permission to have sex with a child requires a moral answer. Historical custom cannot by itself establish that this is the timeless example God wants people to follow.

[55] Qur'an 65:4 · [70] Qur'an 33:49 · [99] Ibn Kathir · commentary on Qur'an 65:4 (Arabic)

His own adopted son's former wife.

Qur'an 33:37 presents Muhammad's marriage to the former wife of his own adopted son, Zayd, as a marriage arranged by God. Its stated purpose is to remove the objection to believers marrying the former wives of their adopted sons. Qur'an 33:4–5 declares that adopted sons are not actual sons and directs people to use their biological fathers' names.

Bukhari 4782 records that Zayd had been called Zayd son of Muhammad before this change. The man conveying this revelation is also the man whose marriage it authorizes. The Qur'an's commands to care for orphans do not answer the moral question raised by that marriage.

[46] Qur'an 33:4–5 · [47] Qur'an 33:37 · [48] Qur'an 93:9 · [49] Qur'an 2:220 · [81] Sahih al-Bukhari 4782 · Zayd son of Muhammad

The Gospel reveals the Father's welcome through his Son. Jesus' apostle describes believers receiving adoption, crying to God as Father and becoming heirs through Christ. This is spiritual adoption, not a claim that a child's biological ancestry disappears. Nor does every person already possess saving sonship: John 1:12 places that gift with receiving Christ and believing in his name. The promise is wonderful precisely because it is a gift we need to receive. Through the Son, those who trust him are welcomed into the Father's family. Here God gives a belonging that reaches beyond this life and turns our hope toward him.

[50] Galatians 4:4–7 · [51] Romans 8:14–17 · [52] John 1:12

Test the message, not the confidence of its defenders.

Scripture says that God cannot lie, while Jesus calls the devil the father of lies. This sets a serious standard for anyone claiming revelation. The Qur'an itself commands upright speech and company with the truthful. Its allowance for a coerced denial while the heart remains faithful (16:106) is not a general command to lie to outsiders. Jesus, by contrast, calls his disciples to confess him before others even under threat. The Christian call is courageous truthfulness, sustained by mercy for sinners who repent.

[61] Titus 1:1–2 · [62] John 8:44 · [64] Matthew 10:28–33 · [71] Qur'an 9:119 · [72] Qur'an 33:70 · [73] Qur'an 16:106

Qur'an 3:54 says that they schemed and God schemed. Al-Qurtubi gives the root meaning of makr as stratagem and deception, and records explanations of God's makr as drawing the plotters on or repaying their plot. Ibn Kathir explains it as God making another man resemble Jesus, whom the attackers then crucified. He says that Jesus' followers outside the house also believed the crucified man was Jesus, and calls this God's testing of his servants. That is a different claim from the judicial delusion in 2 Thessalonians 2:10–12, which falls on those who "received not

the love of the truth." Calling the substitution a test still leaves a question: what earlier evidence establishes it against the witnesses proclaiming Jesus' saving death and resurrection? Jesus says, "Every one that is of the truth heareth my voice" (John 18:37). Choosing a softer translation of makr does not answer that question.

[57] Luke 24:44–49 · [63] 2 Thessalonians 2:10–12 · [74] Qur'an 3:54 · [76] John 18:37 · [100] Ibn Kathir · commentary on Qur'an 3:54 (Arabic) · [101] Ibn Kathir · Qur'an 4:157 (Arabic) · [102] al-Qurtubi · Qur'an 3:54 (Arabic)

Qur'an 10:94 tells Muhammad, conditionally, that if he doubts what has been sent down, he should ask those reading the earlier Scripture. The condition is not an admission that he actually doubted; al-Tabari and Ibn Kathir record reports that he neither doubted nor asked. The appeal still matters. Earlier Scripture is treated as a source of confirmation for the hearer. A later claim should therefore be tested against that prior testimony, rather than protected from it by assuming that anything contradictory must have been altered.

[53] Qur'an 10:94 · [87] al-Tabari · commentary on 10:94 (Arabic) · [88] Ibn Kathir · commentary on 10:94 (Arabic)

What the two Sahih collections preserve.

The hadith add specific reports to the Qur'anic permissions. Bukhari 4788 records Aisha's jealousy about women offering themselves to Muhammad, followed by her observation that his Lord seems to hasten to fulfill his wishes. The report is not her rejection of his prophethood or his confession of invention. It does make the question of personal benefit visible within the Sunni tradition's own record.

[82] Sahih al-Bukhari 4788

On Aisha's age, the two Sahih collections contain nine numbered reports: Bukhari 3894, 3896, 5133, 5134 and 5158, and Muslim 1422a–d. All nine place the start of Muhammad's sexual relations with Aisha when she was nine years old. Eight put the marriage at six; Muslim 1422c gives seven. Seven are narrated from Aisha, three of them in the first person; two are statements from Urwa. The claim concerns

Muhammad having sex with a nine-year-old girl. It appears in the two collections traditionally given the highest authority in Sunni Islam, not as a marginal accusation supplied by Christian critics.

[90] Sahih al-Bukhari 5133 · [91] Sahih al-Bukhari 5134 · [92] Sahih Muslim 1422a · [93] Sahih Muslim 1422c · [94] Sahih al-Bukhari 3894 · [95] Sahih al-Bukhari 3896 · [96] Sahih al-Bukhari 5158 · [97] Sahih Muslim 1422b · [98] Sahih Muslim 1422d

The reports pass through three routes: Hisham from Urwa; al-Zuhri from Urwa; and al-A'mash through Ibrahim and al-Aswad. The latter two do not pass through Hisham. Counting separately the chains combined within Muslim's numbered reports yields eleven strands under one convention; counting every named teacher separately changes the total. Nine reports therefore do not mean nine independent eyewitnesses, and "eleven hadith" obscures what is being counted. Their standing in the tradition and their agreement on nine are the stronger points.

[90] Sahih al-Bukhari 5133 · [92] Sahih Muslim 1422a · [93] Sahih Muslim 1422c · [97] Sahih Muslim 1422b · [98] Sahih Muslim 1422d

Muslim 2436 records that Muhammad married no other woman while Khadija lived; Bukhari 5067 reports nine wives later. Muslim 1456a connects the captive-women exception with captives from Awtas whose husbands were polytheists. Bukhari 3 describes Muhammad's fear after the first revelation, Khadija's reassurance and Waraqa's identification of the messenger. It does not say a demon spoke to him. Fear by itself proves neither divine nor demonic origin. Encouragement from relatives cannot settle the message's truth; its content must still pass the test.

[83] Sahih Muslim 2436 · [84] Sahih al-Bukhari 5067 · [86] Sahih Muslim 1456a · [89] Sahih al-Bukhari 3

Context, duties and a different moral law?

A Muslim may answer that God gives prophets special duties and permissions; Muhammad's marriages served communal purposes; emancipation improved an existing slave system; and adoption rules protect ancestry while preserving orphan care. Aisha's words can be understood as jealousy or teasing. Early marriage belonged to a different society. A Muslim may also interpret 9:29 in the context of war and government rather than as an order to force conversion. A Muslim may also point to the restriction in 33:52, although reports about its later lifting must be

considered as well. These explanations describe how a believer can reconcile the accounts with an authority already accepted. They still require evidence that this authority is from God.

[3] Qur'an 33:50 · [5] Qur'an 33:52 · [40] Qur'an 24:33 · [46] Qur'an 33:4–5 · [48] Qur'an 93:9 · [69] Qur'an 9:29 · [79] Jami` al-Tirmidhi 3216 · [80] Ibn Kathir · Qur'an 33:52 (Arabic) · [82] Sahih al-Bukhari 4788

The Muslim can also ask why Christians judge Muhammad while their own Scriptures record kings with many wives and regulate slavery. And if Jesus did not marry, how can he teach a husband? Bukhari 5063 portrays Muhammad defending marriage against a companion's resolve never to marry. A fair comparison must answer those questions from the Bible, rather than pretend its difficult passages do not exist.

[6] Deuteronomy 17:17 · [7] 2 Samuel 11; 2 Samuel 12 · [41] Leviticus 25:39–46 · [85] Sahih al-Bukhari 5063

Christ defines the example; privilege does not prove it.

The Old Testament warns kings against multiplying wives. Nathan recalls the household God gave David, then condemns him for taking Uriah's wife and arranging Uriah's death. David confesses, "I have sinned against the LORD." His kingship does not turn the crime into righteousness; he needed forgiveness. Jesus directs his hearers back to the Creator's joining of two as one flesh. Scripture exposes the king's sin and calls us to Christ, who gave himself for sinners. David's failure cannot cancel Christ's instruction or justify another man's personal permissions.

[6] Deuteronomy 17:17 · [7] 2 Samuel 11; 2 Samuel 12 · [8] Mark 10:42–45 · [9] Matthew 19:4–6 · [78] Romans 5:6–10

The New Testament honors marriage, recognizes singleness as a gift and condemns forbidding marriage. It tells husbands to love their wives as Christ loved the church and gave himself for her. A husband follows the unmarried Jesus by imitating his faithful, sacrificial love, not by duplicating every circumstance of his earthly life. The contrast is between a pattern of self-giving love and personal permissions that only the claimant's own revelation can authorize.

[16] 1 Corinthians 7 · [18] Ephesians 5:18–32 · [19] Hebrews 13:4 · [20] 1 Timothy 4:1–5

Permission claimed in a later revelation cannot establish who speaks for God. Jesus identifies himself as the Son whom all must honor. After his resurrection, he sends witnesses to proclaim his suffering, rising and forgiveness of sins. A message that removes that saving work leads its hearers away from the reconciliation those witnesses announce. Its claim therefore demands evidence sufficient to overturn their testimony; personal privileges and a community's acceptance cannot supply it. We test a later message against the Christ whom the earlier revelation makes known, because the truth about him concerns the mercy and eternal life we need.

[3] Qur'an 33:50 · [56] John 5:22–23 · [57] Luke 24:44–49 · [75] John 3:14–21

Poison and the Qur'an's own warning

Qur'an 69:44–46 warns that, had the messenger fabricated sayings against God, God would have seized him and cut his watin. Bukhari 4428 reports Muhammad, in his final illness, saying that he still suffered from the food at Khaybar and felt the cutting of his abhar from that poison.

[104] Sahih al-Bukhari 4428 · final illness and Khaybar poison · [105] Qur'an 69:44–46 · [107] Ibn Kathir · Qur'an 69:46 (Arabic)

This also raises a direct question: if seven Ajwa dates protect against poison, why was Muhammad harmed by poison? Bukhari 5445 promises protection that day to someone who eats seven Ajwa dates in the morning. These reports do not establish that he ate them on the morning of the poisoned Khaybar meal, so his poisoning alone does not prove that the promise failed under its stated conditions. That missing detail supplies no evidence that the promised protection works.

[103] Sahih al-Bukhari 5445 · seven Ajwa dates · [104] Sahih al-Bukhari 4428 · final illness and Khaybar poison

Both watin and abhar can be translated aorta, and classical lexicons give them overlapping meanings for vital vessels connected to the heart. They are different Arabic words, so the verbal match is less direct than identical English translations suggest. That difference does not erase the correspondence: both passages describe the cutting of a vital vessel. This remains relevant evidence to weigh, although the reported sensation does not establish an observed arterial rupture.

[108] Lisan al-Arab · abhar (Arabic) · [109] Lisan al-Arab · watin (Arabic)

The Muslim reply is that his time had come after completing his mission, that his death was martyrdom, and that the Qur'anic warning threatens prompt punishment for fabrication. This assigns his death a different meaning; it does not establish the Ajwa promise or make the correspondence disappear. His teaching must still be tested against the revelation he claims to confirm.

[106] Ibn Kathir · Qur'an 69:44 (Arabic) · [110] IslamQA 261224 · the martyrdom and timing reply

To see Christ, and become like him.

The Qur'an describes paradise with gardens, rivers of wine and companions. It also denies the harmful effects of that wine, promises purified hearts and says God's acceptance is greater than the gardens. Islamic hope cannot fairly be reduced to sex and drink. Christians should compare the actual promises rather than a caricature.

[21] Qur'an 47:15 · [22] Qur'an 37:47 · [23] Qur'an 2:25 · [24] Qur'an 44:54 · [25] Qur'an 9:72 · [34] Qur'an 15:47

The Bible likewise celebrates created gifts: marriage is honorable, Isaiah speaks of a feast, and Jesus promises the fruit of the vine in his Father's kingdom. Yet Jesus says people do not marry in the resurrection. The final joy is God dwelling with his people, and the promise that believers will be like Christ when they see him. Christian hope joins a restored creation to transformed character: desire itself made holy, not only satisfied.

[19] Hebrews 13:4 · [26] Isaiah 25:6–8 · [27] Matthew 26:26–29 · [29] Matthew 22:23–33 · [30] Revelation 21:1–4 · [31] 1 John 3:1–3

Paul's contrast between flesh and Spirit does not condemn the body. The works of the flesh include hatred, envy and idolatry as well as sexual immorality and drunkenness; he warns that those who practice such things will not inherit God's kingdom. The Spirit produces love, joy, peace and self-control. Believers are called to set their affections above and put on love now. Sin needs repentance, and our desires need renewal. The Savior who washes his disciples' feet is both our pattern and our hope: God changes our desires so that holiness, love and his presence become our delight.

[28] Galatians 5:19–23 · [32] Colossians 3:1–14 · [33] Romans 8:5–8 · [35] John 13:12–15 · [36] Psalms 16:11

The Lord who gives himself.

Jesus refuses the pattern of rulers who dominate. He came to serve and give his life as a ransom for many. His authority is holy and good: the Lord bears the burden of sinners at the cross, rises from the dead and calls us into the love he has shown. Our sin is serious enough to require this mercy, and God's love reaches us in our need. The Christian invitation is to trust the Savior who gives himself for sinners, receive the forgiveness proclaimed in his name, and follow him in repentance and love.

[8] Mark 10:42–45 · [57] Luke 24:44–49 · [75] John 3:14–21

Examine the claims before you. Do they honor the Son as he commanded, preserve the Gospel his witnesses preached and lead us into his character? We need forgiveness, a new heart and life with God. Jesus speaks of light exposing evil deeds and calls us to come into that light. Shame over sin need not end in despair: God gave his Son so that whoever believes in him should not perish but have eternal life. Turn toward the One who calls you to holiness and gives himself to save sinners. In him, repentance opens onto a life of love and hope before God.

[8] Mark 10:42–45 · [31] 1 John 3:1–3 · [56] John 5:22–23 · [75] John 3:14–21 · [77] 2 Corinthians 7:9–10

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A threat can force conformity, but it cannot create faith. Jesus' call and the Islamic debate over changing religion.

IN BRIEF

May anyone be forced to believe, or punished for changing what they believe?

Faith cannot be created by a threat. Christ's servants name sin and error truthfully and witness patiently, looking to God to grant repentance and salvation. Classical apostasy penalties rest on hadith and legal tradition; modern Muslim scholars challenge their basis or application. Christian coercion also stands condemned by Jesus' words and example. His church must proclaim the Savior and love the neighbor whose faith it cannot produce by force.

[9] Jonathan A. C. Brown · The Issue of Apostasy in Islam (Yaqeen Institute) · [17] Matthew 26:51–52 · [29] 2 Timothy 2:14–26

No compulsion, and a death penalty.

A threat can force a religious profession. It cannot create trust in God. Someone who becomes convinced that Jesus is Lord should be able to follow that conviction without a human sentence of death. The same freedom belongs to a Muslim who rejects the Christian invitation. This is the question behind religious freedom: may a person follow what they believe is true?

Qur'an 2:256 declares that religion is not to be compelled. In 10:99, Muhammad is asked whether he would force people to believe, and 18:29 speaks of a choice to believe or disbelieve. These are real resources for Muslim defenders of freedom of conscience, not words a

Christian critique should ignore. Verse 18:29 also warns of God's judgment; freedom to believe is not a claim that every belief is true or without consequences.

[1] Qur'an 2:256 · [2] Qur'an 10:99 · [3] Qur'an 18:29

The Qur'an also speaks severely of those who abandon faith. God's wrath rests on whoever disbelieves after believing and finds ease in disbelief, though not on someone forced to deny the faith while his heart remains content with it (16:106). The works of one who turns back and dies in disbelief come to nothing in this world and the next (2:217). These passages warn of God's judgment. None of them tells people to carry out a punishment.

[4] Qur'an 16:106 · [5] Qur'an 2:217

The hadith go further. Ikrima reported that when Ali burned a group of heretics, Ibn Abbas said he would not have burned them, because the Prophet forbade punishing with God's punishment of fire, but he would have killed them, because the Prophet said, "Whoever changes his religion, kill him" (man baddala dinahu fa-qtuluhu). Ibn Mas'ud reported the Prophet's saying that a Muslim's blood may be shed in only three cases, one of them the person who leaves his religion and abandons the community.

[6] Sahih al-Bukhari 6922 · "Whoever changes his religion" · [7] Sahih al-Bukhari 6878 · the three cases · [8] Sahih Muslim 1676 · the three cases

Classical Islamic law did prescribe a death penalty for apostasy, with legal qualifications and enforcement reserved to the ruler. Jonathan Brown's account of the classical schools makes that clear. They differed over some cases: the Hanafi school prescribed imprisonment for a woman who left Islam rather than execution. The ruling concerned leaving Islam; it did not prescribe death simply for Jews or Christians remaining in their faith under Muslim rule.

[9] Jonathan A. C. Brown · The Issue of Apostasy in Islam (Yaqeen Institute) · [10] Peters & De Vries · Apostasy in Islam (Die Welt des Islams, 1976–77)

The classical law and its modern critics.

Classical jurists did not read "no compulsion in religion" as protecting those who left Islam. Some held that the verse had been abrogated; others limited it to Jews, Christians and others living under Muslim rule,

who could not be forced to convert.

[10] Peters & De Vries · Apostasy in Islam (Die Welt des Islams, 1976–77)

Modern Muslim scholars have argued against that penalty. Taha Jabir al-Alwani maintains that the Qur'an and Sunnah do not prescribe death for merely leaving the faith without another crime. Abdullah Saeed argues against the traditional penalty today. Jonathan Brown explains early apostasy as political secession and argues that Muslim governments can set its punishment aside. These are distinct proposals, but each contests a straightforward application of the classical death penalty.

[9] Jonathan A. C. Brown · The Issue of Apostasy in Islam (Yaqeen Institute) · [11] Taha Jabir al-Alwani · Apostasy in Islam · abridged edition · [12] Abdullah Saeed & Hassan Saeed · Freedom of Religion, Apostasy and Islam (Routledge)

The disagreement is real, and it runs through the Muslim community itself. The question for any reader is what each tradition's founding sources actually teach, and what follows when a person, after honest thought, comes to believe something new.

Treason, not belief, and Christian hypocrisy?

Muslims also answer Christians directly. The apostasy rulings, they say, were the law of a community under military threat, like the treason laws of any state. The classical jurists required repentance to be offered and reserved the punishment to the ruler, and some argue that the Prophet himself never executed anyone simply for leaving Islam. And Christians, they add, are poorly placed to object: for centuries Christian rulers punished heretics and apostates, and Christian courts burned people for their beliefs.

[9] Jonathan A. C. Brown · The Issue of Apostasy in Islam (Yaqeen Institute)

Sins against his teaching, not obedience to it.

Treason and violence can be judged as treason and violence. A peaceful change of conviction is a different act. Calling a person's departure from Islam political secession does not establish that the person has harmed anyone; it can simply turn religious disagreement into a state offense. The question is whether someone who peacefully follows Jesus may do so openly without being threatened with death.

The charge of Christian hypocrisy has real evidence. The late Roman Empire penalized apostasy with restrictions on wills and inheritance. The Spanish Inquisition, authorized in 1478, prosecuted baptized converts suspected of secretly practicing their former religion. In 1553, Protestant Geneva executed Michael Servetus for heresy. These were grave sins committed in Christ's name.

[13] Theodosian Code 16.7 · on apostates (Latin) · [14] Catholic Encyclopedia (1910) · Inquisition · [15] Encyclopaedia Britannica (1911) · Michael Servetus

Yet those persecutions were committed against Jesus' teaching. When a Samaritan village refused to receive him and two disciples wanted to call down fire from heaven, Jesus rebuked them. When a disciple drew a sword to defend him, Jesus commanded him to put it away:

[16] Luke 9:51–56 · [17] Matthew 26:51–52 · [18] John 18:36

> Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
>
> Jesus · Matthew 26:52 · King James Version

[17] Matthew 26:51–52

Jesus told Pilate that his kingdom was not of this world, and that if it were, his servants would fight to prevent his arrest. When many disciples left him, he let them go and asked the Twelve whether they wished to leave too. Forced religious conformity follows neither this invitation nor this example.

[18] John 18:36 · [19] John 6:66–69

The Old Testament itself contains civil penalties for Israelite apostasy. Christians cannot pretend otherwise. The issue is what Christ commissions his church to do. In 1 Corinthians 5:9–13, Paul tells believers not to withdraw from unbelieving neighbors, since that would mean leaving the world. He addresses wrongdoing within the church through exclusion and leaves the judgment of outsiders to God. He echoes the Old Testament formula for putting evil away from the community, but applies it here as exclusion from fellowship, not execution. The church receives no death sentence to impose on those who leave.

[26] Deuteronomy 13:6–11 · [27] 1 Corinthians 5:9–13 · [28] Deuteronomy 17:2–7

The reformist Muslim argument is welcome, and Christians should honor every Muslim who defends the freedom of others. But it must reinterpret, or set aside as unreliable, words that Sahih al-Bukhari attributes to the Prophet himself, and a ruling that all the classical schools held. The Christian case against coercion does not need to reinterpret its founder. It rests on his plain words and his example. The difference is not which community has behaved better; both have sinned. The difference is what each founder taught.

[6] Sahih al-Bukhari 6922 · "Whoever changes his religion" · [9] Jonathan A. C. Brown · The Issue of Apostasy in Islam (Yaqeen Institute)

Repentance is a gift we cannot force.

Paul tells the Lord's servant to be gentle toward all, able to teach and patient, correcting opponents with meekness in the hope that God will grant them repentance and knowledge of the truth. His immediate concern is opposition within the church. The rule extends to Christian witness among our neighbors: speak with grace, teach patiently and pray for the person who disagrees. God changes the heart; the believer is not commissioned to crush resistance by force.

[29] 2 Timothy 2:14–26 · [31] Colossians 4:5–6

Paul urges prayer for all people because God desires all people to be saved and to come to the knowledge of the truth. He also rejoiced when his correction of the Corinthians produced repentance rather than leaving them merely distressed. Christian patience seeks that salvation. It can name sin and error plainly while praying that God changes the heart. The person who disagrees remains a neighbor to love, whose unbelief gives us no right to take their life. We proclaim Christ openly because truth matters and because repentance is God's gift.

[29] 2 Timothy 2:14–26 · [30] 1 Timothy 2:1–4 · [33] 2 Corinthians 7:9–10

Why Christians defend every conscience.

Every human being is made in God's image. No community or state owns a person's soul. Romans 10:9 places confession of Jesus as Lord alongside belief in the heart that God raised him from the dead. A threat

can extract the confession while failing to create the trust it expresses. The Christian case for freedom of conscience begins with that distinction.

[20] Genesis 1:27 · [21] Romans 10:9–10

Paul renounces deception and the manipulation of God's word, offering the truth openly to every conscience before God. He describes conversion as God shining light into the heart, so that we see his glory in Jesus Christ. Christian witness shines in darkness by proclaiming Christ; it cannot manufacture that light through threats. The weapons Paul gives the church are not fleshly weapons. Truthful proclamation, prayer and patient teaching belong together.

[22] 2 Corinthians 4:1–6 · [29] 2 Timothy 2:14–26 · [32] 2 Corinthians 10:3–5

Jesus was honest that following him could cost family and safety (Luke 14:26–33; Matthew 10:16–23), and he commanded his followers to love their enemies and pray for those who persecute them (Matthew 5:44). Christians must therefore defend a Muslim's freedom to remain Muslim as firmly as the freedom to follow Jesus. Yet freedom to choose does not make the truth unimportant. Seek it earnestly: read the Gospels, hear Christ's words, and ask God for repentance and faith. Following him may bring loss; God renews his people inwardly and promises eternal glory. Our patience toward you comes from the hope that you will find life in him.

[23] Luke 14:25–33 · [24] Matthew 10:16–23 · [25] Matthew 5:44 · [29] 2 Timothy 2:14–26 · [34] 2 Corinthians 4:16–18

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The fruits of Christian faith

From care for the sick and orphaned to resistance against slavery and racism: the public fruit of Christian faith, the failures it condemns, and the Lord who calls us to repentance.

IN BRIEF

What has faith in Christ brought to the world, and how should we judge the failures of those who bear his name?

Love of neighbor has inspired Christian hospitals, orphan care and costly resistance to slavery and racism. These fruits show what obedience to Christ can become; Christian wrongdoing must be judged by his commands. Wealth does not prove a religion true, nor poverty false, and neither wealth nor power can reconcile us to God. Christ gives salvation by grace, renews the heart and calls his people into merciful service. Our enduring hope is eternal life in him.

[5] Gregory of Nazianzus, Oration 43, §§63–64: Basil's charity · [8] Frederick Douglass, Narrative (1845), Appendix, opening paragraphs · [30] Ephesians 2:8–10

Love must become visible

Love of God and neighbor has moved Christians to shelter the sick, raise orphaned children, resist slavery and confront injustice. These are public fruits of a faith that commands costly love. Jesus also warns that calling him Lord does not excuse disobedience. The same Christian standard that inspires mercy exposes the sins of Christians who betray it. Does our conduct honor the Lord whose name we bear?

[1] Matthew 22:34–40 · [2] Matthew 7:15–23

In the parable of the wounded traveler, a priest and a Levite pass by, while a Samaritan stops, tends the wounds, and pays for continuing care. Jesus makes the merciful outsider the example to follow. Compassion requires time, money, and willingness to approach another person's suffering. Religious position is no substitute for it. This is the standard by which Christian charity and Christian failure should be examined.

[3] Luke 10:25–37

Conviction becomes shelter and care

In fourth-century Caesarea, Basil described accommodation for strangers and medical care for the sick, including physicians and transport. Gregory of Nazianzus described the charitable settlement outside the city and Basil's personal care for people suffering from leprosy, whom others shunned. Gregory understood that care as imitation of Christ. Their testimony shows Christian mercy taking institutional form: resources, medical attention, and personal care offered to people who were poor, sick, and rejected.

[4] Basil, Letter 94 to Elias: medical care for strangers · [5] Gregory of Nazianzus, Oration 43, §§63–64: Basil's charity

In Bristol, George Müller recorded receiving the first children into his orphan house on 11 April 1836. His report dated 18 May counted twenty-six children under a matron and governess. His project included Christian education as well as bodily care, and he openly attributed its support to God. His account gives a concrete example of faith expressed through sustained responsibility for children. Orphans needed a home and daily care, not merely sympathetic words.

[6] George Müller, Narrative, Part 1: report of 18 May 1836, points 3–6

Christian faith can challenge Christian wrongdoing

The Germantown petition of 1688 applied the Golden Rule against the enslavement of Black people. Its authors asked fellow Quakers to consider the theft of human beings and the separation of husbands, wives, and children. The larger meetings deferred the petition and failed to en-

dorse it. Both parts belong to the history: Christian reasoning supplied a protest against slavery, and a Christian institution failed to answer that protest with justice.

[7] Germantown petition against slavery, 1688: transcript and meeting responses

Frederick Douglass made the distinction sharply in the appendix to his 1845 Narrative. He affirmed the Christianity of Christ while condemning the religion that defended slaveholding, whipping, and the destruction of families. He did not ask the enslaved to overlook Christian hypocrisy. He exposed it. His argument challenged Christians to obey the Christ they professed rather than use religion to protect power and profit.

[8] Frederick Douglass, Narrative (1845), Appendix, opening paragraphs

Martin Luther King Jr.'s Letter from Birmingham Jail, dated 16 April 1963, defended nonviolent resistance to segregation from within his Christian vocation. He also rebuked churches that opposed the freedom movement or remained silent. Some Christians marched and suffered; others obstructed justice. His witness gives Christians grounds to resist racism and a reason to repent of their own institutions' failures. A church's silence does not become righteous because its windows are beautiful.

[9] Martin Luther King Jr., Letter from Birmingham Jail, 16 April 1963

Josephine Butler likewise challenged injustice against women. She advocated women's education and helped lead the campaign against laws imposing compulsory intimate examinations on women suspected of prostitution without equivalent examination of male clients. Her memoir grounded the principles she defended in Christ's ethics and recorded opposition from prominent churchmen. The repeal statute was enacted on 16 April 1886. Her work shows a Christian woman confronting a sexual double standard, rather than accepting humiliation as women's proper place.

[10] Josephine Butler, Personal Reminiscences (2nd ed. 1898; 1910 edition used), chapters II–III, pp. 34–38 · [11] Northumberland Archives: Butler's education and Contagious Diseases Acts campaigns · [12] Contagious Diseases Acts Repeal Act, 16 April 1886, section 2

Acknowledge our neighbors' achievements

Important intellectual and medical work also emerged in the medieval Islamic world. Al-Khwarizmi taught systematic methods for solving classes of quadratic equations. Ibn al-Haytham's Book of Optics advanced the study of light. Al-Zahrawi's surgical treatise described procedures and instruments and circulated in Latin translation. These are identifiable contributions. Christian conviction requires truthfulness about them.

[13] St Andrews MacTutor: al-Khwarizmi's worked quadratic and general method · [14] Harvard Houghton Library: Ibn al-Haytham's Book of Optics and the 1572 Latin edition · [15] British Library, Add MS 36617: al-Zahrawi's surgical treatise in Latin

An achievement does not make every religious claim of its author true, and an atrocity does not erase every achievement of the society in which it occurred. Arabic language, Muslim rule, ethnicity, and personal belief are distinct. The point is to examine what people taught and did, while recognizing our neighbor's humanity. Jesus' command to love does not give Christians permission to distort another people's history.

[1] Matthew 22:34–40

Context does not make cruelty righteous

The background to the First Crusade includes earlier Muslim conquests of Christian-ruled lands. Arab armies conquered Byzantine-ruled Syria, Jerusalem, and Egypt in the seventh century. More than four centuries later, the Byzantine emperor sought western help against Turkish power, and Urban II called for an expedition in 1095. The Byzantine appeal and the pope's religious proclamation belong to the immediate background. Those intervening centuries involved different rulers and conflicts; they cannot be collapsed into one battle.

[16] Metropolitan Museum: eastern Mediterranean, 500–1000, event 634–644 · [17] Metropolitan Museum: Egypt, 500–1000, conquest in 639–642 · [18] Jonathan Harris (2014), Byzantium and the First Crusade, accepted manuscript, pp. 1–5 · [19] Urban II, letter to the faithful in Flanders, December 1095: item 6

Jerusalem in 1099 was held by the Fatimids, not by the same seventh-century conquerors or the Seljuk rulers threatening Byzantium. Crusader participant accounts describe killing men and women after the city fell, including people previously offered protection. Christian readers must face that testimony. Earlier conquest provides historical con-

text; it cannot sanctify the killing of people under protection. Neither a cross on a banner nor an appeal to past injuries makes cruelty obedience to Christ.

[3] Luke 10:25–37 · [20] Metropolitan Museum: eastern Mediterranean, 1000–1400, Jerusalem in 1099 · [21] Crusader accounts of Jerusalem, July 1099: items 4–5

Name the injustice and defend the person

The same seriousness is needed today. UNICEF reported in August 2026 that Afghanistan's Taliban authorities had barred girls from formal schooling beyond grade six since September 2021, and women from university since December 2022. Denying girls learning because they are girls is an injustice. UNESCO identifies Afghanistan as the only country formally imposing this exclusion beyond primary education. The charge should therefore name the Taliban's policy rather than every Muslim society.

[22] UNICEF, 14 August 2026: girls' secondary and women's university exclusions in Afghanistan · [23] UNESCO, 11 August 2026, updated 19 August: formal education exclusion in Afghanistan

Mauritania presents a different failure. A UN rapporteur's July 2023 report described continuing descent-based slavery despite legislation criminalizing slavery. A November 2025 UN compilation reported slavery-like practices persisting in rural areas. A prohibition on paper is insufficient when people remain in bondage. Victims need protection and enforcement. These findings condemn specific practices and failures; they do not show that every Mauritanian participates or that every Muslim government authorizes slavery.

[24] UN slavery rapporteur, 21 July 2023, A/HRC/54/30/Add.2, §§20–23, 28–34 · [25] OHCHR compilation, 4 November 2025, A/HRC/WG.6/51/MRT/2, §30

Wealth cannot certify holiness

The Bible anticipates the danger of prosperity. Deuteronomy 8 warns people who have eaten, built good houses and multiplied their wealth against forgetting the God who delivered them, then crediting their own power for what they received. A society can inherit gifts, grow rich and turn those gifts toward pride or indulgence. Its departure from God does not become a Christian ideal simply because it happened in a country with a Christian past.

[32] Deuteronomy 8:10–20

A wealthy Christian-majority country is not thereby holy, and a wealthy Muslim-majority country has not thereby proved Islam true. Poverty proves neither faith false. Jesus warns against making earthly treasure our master. James condemns rich people who withhold workers' wages and indulge themselves while others suffer. Money can purchase impressive buildings while concealing injustice. A Christian defense of charity must therefore reject greed, exploitation, and national pride within Christian societies as firmly as elsewhere.

[26] Matthew 6:19–24 · [27] James 5:1–6

Scripture also refuses to protect depravity inside the church. Paul rebuked the Corinthians for tolerating sexual immorality and required them to address wrongdoing among their own members. Christian confession creates responsibility; it does not cancel it. When Christians cover sin with religious language, the answer is repentance and obedience to Christ. His warning about corrupt fruit should move us to examine ourselves before congratulating our civilization.

[2] Matthew 7:15–23 · [28] 1 Corinthians 5

Trust Christ, not a nation's record

Basil's care, the abolitionists' courage, and a woman's fight for dignity are worth remembering. They cannot earn anyone eternal life. The Christian gospel announces that Jesus Christ died for our sins and rose again. Salvation is God's gift, received through faith, not a reward for the accomplishments of a nation or our own good works. Those rescued by grace are called into a life of good works, rather than released from the duty to love.

[29] 1 Corinthians 15:1–8 · [30] Ephesians 2:8–10

Come to Christ himself. Bring your sin into his light instead of sheltering behind your community's successes or blaming another community's failures. Sin and falsehood bring judgment; God gave his Son so that those who believe in him should not perish but have eternal life. The mercy Christians are commanded to show begins in the mercy we need to receive. Look to the crucified and risen Savior, whose grace calls us to truth, repentance and costly love.

[29] 1 Corinthians 15:1–8 · [31] John 3:14–21

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https://documents.un.org/api/symbol/access?l=en&s=A%2FHRC%2FWG.6%2F51%2FMRT%2F2&t=pdf

26. Matthew 6:19–24: treasure and serving God (KJV)
https://www.biblegateway.com/passage/?search=Matthew%206%3A19-24&version=KJV

27. James 5:1–6: wealth, withheld wages, and oppression (KJV)
https://www.biblegateway.com/passage/?search=James%205%3A1-6&version=KJV

28. 1 Corinthians 5: sexual immorality, greed, and accountability inside the church (KJV)
https://ebible.org/eng-kjv/1CO05.htm

29. 1 Corinthians 15:1–8: Christ's death for sins and resurrection (KJV)
https://www.biblegateway.com/passage/?search=1%20Corinthians%2015%3A1-8&version=KJV

30. Ephesians 2:8–10: salvation by grace and the life of good works (KJV)
https://www.biblegateway.com/passage/?search=Ephesians%202%3A8-10&version=KJV

31. John 3:14–21: the lifted-up Son, eternal life, and coming to the light (KJV)
https://www.biblegateway.com/passage/?search=John%203%3A14-21&version=KJV

32. Deuteronomy 8:10–20: prosperity and forgetting God (KJV)
https://www.biblegateway.com/passage/?search=Deuteronomy%208%3A10-20&version=KJV

Bible and Qur’an passages

These are the complete verses cited in the readings, arranged in biblical book order and then Qur’an surah order. Overlapping passages appear once. Return links lead to the first citation in each reading; your PDF reader’s Back command returns to the link you followed.

Genesis 1:27

King James Version · Original source

27 So God created man in his own image, in the image of God created he him; male and female created he them.

Return to reading 06

Exodus 21:7–11

King James Version · Original source

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

Return to reading 05

Leviticus 25:39–46

King James Version · Original source

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile:

41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

Return to reading 05

Deuteronomy 8:10–20

King James Version · Original source

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

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Deuteronomy 13:6–11

King James Version · Original source

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

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Deuteronomy 17:2–7

King James Version · Original source

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

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Deuteronomy 17:17

King James Version · Original source

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

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Deuteronomy 18:21–22

King James Version · Original source

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

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Deuteronomy 21:10–14

King James Version · Original source

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Return to reading 05

2 Samuel 11:1–27

King James Version · Original source

1 And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

Return to reading 05

2 Samuel 12:1–31

King James Version · Original source

1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Return to reading 05

Job 26:7

King James Version · Original source

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

Return to reading 04

Psalms 16:11

King James Version · Original source

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Return to reading 05

Psalms 139:13–16

King James Version · Original source

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Return to reading 04

Proverbs 3:5–6

King James Version · Original source

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

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Isaiah 25:6–8

King James Version · Original source

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

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Isaiah 40:22

King James Version · Original source

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Return to reading 04

Ezekiel 36:26–27

King James Version · Original source

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Return to reading 01

Matthew 5:17–18

King James Version · Original source

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Return to reading 02

Matthew 5:43–48

King James Version · Original source

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Return to reading 05 · Return to reading 06

Matthew 6:19–24

King James Version · Original source

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Return to reading 07

Matthew 7:15–23

King James Version · Original source

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done

many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Return to reading 05 · Return to reading 07

Matthew 10:16–23

King James Version · Original source

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

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Matthew 10:28–33

King James Version · Original source

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Return to reading 05

Matthew 11:28

King James Version · Original source

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Return to reading 01

Matthew 12:38–40

King James Version · Original source

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

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Matthew 19:4–6

King James Version · Original source

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

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Matthew 22:23–40

King James Version · Original source

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Return to reading 05 · Return to reading 07

Matthew 24:35

King James Version · Original source

35 Heaven and earth shall pass away, but my words shall not pass away.

Return to reading 03

Matthew 26:26–29

King James Version · Original source

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Return to reading 05

Matthew 26:51–52

King James Version · Original source

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Return to reading 06

Mark 1:15

King James Version · Original source

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Return to reading 01

Mark 10:42–45

King James Version · Original source

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Return to reading 01 · Return to reading 05

Luke 1:1–4

King James Version · Original source

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Return to reading 01

Luke 9:51–56

King James Version · Original source

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

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Luke 10:25–37

King James Version · Original source

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

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Luke 14:25–33

King James Version · Original source

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Return to reading 06

Luke 24:44–49

King James Version · Original source

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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John 1:1–14

King James Version · Original source

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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John 3:14–21

King James Version · Original source

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

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

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

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

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

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

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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John 5:22–23

King James Version · Original source

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

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John 6:40

King James Version · Original source

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

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John 6:44–45

King James Version · Original source

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

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John 6:66–69

King James Version · Original source

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

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John 8:44

King James Version · Original source

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

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John 10:17–18

King James Version · Original source

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

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John 13:12–15

King James Version · Original source

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

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John 13:20

King James Version · Original source

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Return to reading 05

John 17:5

King James Version · Original source

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

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John 18:36–37

King James Version · Original source

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Return to reading 01 · Return to reading 05 · Return to reading 06

John 19:35

King James Version · Original source

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

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John 20:24–31

King James Version · Original source

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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John 21:24

King James Version · Original source

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

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Romans 3:21–26

King James Version · Original source

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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Romans 5:6–10

King James Version · Original source

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

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Romans 8:5–8

King James Version · Original source

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

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Romans 8:14–17

King James Version · Original source

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

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Romans 10:9–13

King James Version · Original source

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

Return to reading 01 · Return to reading 06

1 Corinthians 5:1–13

King James Version · Original source

1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

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1 Corinthians 7:1–40

King James Version · Original source

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Return to reading 05

1 Corinthians 15:1–11

King James Version · Original source

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

Return to reading 01 · Return to reading 02 · Return to reading 03 · Return to reading 07

1 Corinthians 15:14–17

King James Version · Original source

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

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2 Corinthians 4:1–6

King James Version · Original source

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

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

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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2 Corinthians 4:16–18

King James Version · Original source

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

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2 Corinthians 7:9–10

King James Version · Original source

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Return to reading 05 · Return to reading 06

2 Corinthians 10:3–5

King James Version · Original source

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Return to reading 06

Galatians 1:6–9

King James Version · Original source

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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Galatians 1:18–19

King James Version · Original source

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

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Galatians 2:7–9

King James Version · Original source

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

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Galatians 4:4–7

King James Version · Original source

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Return to reading 05

Galatians 5:19–23

King James Version · Original source

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

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Ephesians 2:8–10

King James Version · Original source

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Return to reading 01 · Return to reading 07

Ephesians 5:18–32

King James Version · Original source

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

Return to reading 05

Ephesians 6:5–9

King James Version · Original source

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Return to reading 05

Philippians 2:5–8

King James Version · Original source

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Return to reading 05

Colossians 3:1–14

King James Version · Original source

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

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

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

Return to reading 05

Colossians 4:5–6

King James Version · Original source

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Return to reading 06

2 Thessalonians 2:10–12

King James Version · Original source

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Return to reading 05

1 Timothy 1:9–10

King James Version · Original source

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Return to reading 05

1 Timothy 2:1–4

King James Version · Original source

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Return to reading 06

1 Timothy 3:1–13

King James Version · Original source

1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Return to reading 05

1 Timothy 4:1–5

King James Version · Original source

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

Return to reading 05

2 Timothy 2:14–26

King James Version · Original source

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

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

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

17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Return to reading 04 · Return to reading 06

Titus 1:1–2

King James Version · Original source

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Return to reading 05

Titus 1:5–9

King James Version · Original source

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Return to reading 05

Philemon 1:10–17

King James Version · Original source

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

Return to reading 05

Hebrews 1:8–12

King James Version · Original source

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Return to reading 01

Hebrews 10:4–14

King James Version · Original source

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Return to reading 01

Hebrews 13:4

King James Version · Original source

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Return to reading 05

James 5:1–6

King James Version · Original source

1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

Return to reading 07

1 Peter 3:18

King James Version · Original source

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Return to reading 01

1 Peter 5:1–3

King James Version · Original source

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

Return to reading 05

2 Peter 1:16–21

King James Version · Original source

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Return to reading 04

1 John 2:22–23

King James Version · Original source

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

23 Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Return to reading 01

1 John 3:1–3

King James Version · Original source

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

Return to reading 05

Revelation 21:1–4

King James Version · Original source

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Return to reading 05

Qur'an 2:23

M. Pickthall · English translation · Original source

23 And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

Return to reading 04

Qur'an 2:25

M. Pickthall · English translation · Original source

25 And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

Return to reading 05

Qur'an 2:53

M. Pickthall · English translation · Original source

53 And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.

Return to reading 02

Qur'an 2:79

M. Pickthall · English translation · Original source

79 Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

Return to reading 02

Qur'an 2:106

M. Pickthall · English translation · Original source

106 Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?

Return to reading 03

Qur'an 2:217

M. Pickthall · English translation · Original source

217 They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

Return to reading 06

Qur'an 2:220

M. Pickthall · English translation · Original source

220 Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

Return to reading 05

Qur'an 2:256

M. Pickthall · English translation · Original source

256 There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

Return to reading 06

Qur'an 3:54

M. Pickthall · English translation · Original source

54 And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

Return to reading 01 · Return to reading 05

Qur'an 3:78

M. Pickthall · English translation · Original source

78 And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

Return to reading 02

Qur'an 3:93

M. Pickthall · English translation · Original source

93 All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

Return to reading 02

Qur'an 4:3

M. Pickthall · English translation · Original source

3 And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

Return to reading 05

Qur'an 4:24

M. Pickthall · English translation · Original source

24 And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content

(by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

Return to reading 05

Qur'an 4:157–158

M. Pickthall · English translation · Original source

157 And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

158 But Allah took him up unto Himself. Allah was ever Mighty, Wise.

Return to reading 01 · Return to reading 02 · Return to reading 05

Qur'an 4:171

M. Pickthall · English translation · Original source

171 O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

Return to reading 02 · Return to reading 05

Qur'an 5:43

M. Pickthall · English translation · Original source

43 How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.

Return to reading 02

Qur'an 5:46–48

M. Pickthall · English translation · Original source

46 And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).

47 Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers.

48 And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.

Return to reading 02

Qur'an 5:66

M. Pickthall · English translation · Original source

66 If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

Return to reading 02

Qur'an 5:68

M. Pickthall · English translation · Original source

68 Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

Return to reading 02

Qur'an 5:72

M. Pickthall · English translation · Original source

72 They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.

Return to reading 05

Qur'an 6:114–115

M. Pickthall · English translation · Original source

114 Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

115 Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

Return to reading 02

Qur'an 7:157

M. Pickthall · English translation · Original source

157 Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.

Return to reading 02

Qur'an 9:29

M. Pickthall · English translation · Original source

29 Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath

forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.

Return to reading 05

Qur'an 9:72

M. Pickthall · English translation · Original source

72 Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.

Return to reading 05

Qur'an 9:119

M. Pickthall · English translation · Original source

119 O ye who believe! Be careful of your duty to Allah, and be with the truthful.

Return to reading 05

Qur'an 10:94

M. Pickthall · English translation · Original source

94 And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.

Return to reading 02 · Return to reading 05

Qur'an 10:99

M. Pickthall · English translation · Original source

99 And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?

Return to reading 06

Qur’an 15:9

M. Pickthall · English translation · Original source

9 Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

Return to reading 03

Qur’an 15:47

M. Pickthall · English translation · Original source

47 And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.

Return to reading 05

Qur’an 16:15

M. Pickthall · English translation · Original source

15 And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

Return to reading 04

Qur’an 16:106

M. Pickthall · English translation · Original source

106 Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.

Return to reading 05 · Return to reading 06

Qur’an 18:27

M. Pickthall · English translation · Original source

27 And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

Return to reading 02

Qur’an 18:29

M. Pickthall · English translation · Original source

29 Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!

Return to reading 06

Qur’an 18:86

M. Pickthall · English translation · Original source

86 Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.

Return to reading 04

Qur’an 21:31

M. Pickthall · English translation · Original source

31 And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.

Return to reading 04

Qur’an 21:48

M. Pickthall · English translation · Original source

48 And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,

Return to reading 02

Qur’an 23:5–6

M. Pickthall · English translation · Original source

5 And who guard their modesty -

6 Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,

Return to reading 05

Qur'an 23:12–14

M. Pickthall · English translation · Original source

12 Verily We created man from a product of wet earth;

13 Then placed him as a drop (of seed) in a safe lodging;

14 Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

Return to reading 04

Qur'an 24:33

M. Pickthall · English translation · Original source

33 And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

Return to reading 05

Qur'an 25:1

M. Pickthall · English translation · Original source

1 Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.

Return to reading 02

Qur'an 29:50–51

M. Pickthall · English translation · Original source

50 And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.

51 Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe.

Return to reading 04

Qur'an 33:4–5

M. Pickthall · English translation · Original source

4 Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.

5 Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.

Return to reading 05

Qur'an 33:21

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21 Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.

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Qur'an 33:37

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37 And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their

adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

Return to reading 05

Qur'an 33:49–52

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49 O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

50 O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.

51 Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.

52 It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.

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Qur'an 33:70

M. Pickthall · English translation · Original source

70 O ye who believe! Guard your duty to Allah, and speak words straight to the point;

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Qur'an 37:47

M. Pickthall · English translation · Original source

47 Wherein there is no headache nor are they made mad thereby.

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Qur'an 39:53–54

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53 Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

54 Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

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Qur'an 44:54

M. Pickthall · English translation · Original source

54 Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

Return to reading 05

Qur'an 47:15

M. Pickthall · English translation · Original source

15 A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?

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Qur'an 57:24

M. Pickthall · English translation · Original source

24 Who hoard and who enjoin upon the people avarice. And whosoever

turneth away, still Allah is the Absolute, the Owner of Praise.

Return to reading 03

Qur'an 65:4

M. Pickthall · English translation · Original source

4 And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.

Return to reading 05

Qur'an 68:4

M. Pickthall · English translation · Original source

4 And lo! thou art of a tremendous nature.

Return to reading 05

Qur'an 69:44–46

M. Pickthall · English translation · Original source

44 And if he had invented false sayings concerning Us,

45 We assuredly had taken him by the right hand

46 And then severed his life-artery,

Return to reading 05

Qur'an 86:6–7

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6 He is created from a gushing fluid

7 That issued from between the loins and ribs.

Return to reading 04

Qur’an 90:13

M. Pickthall · English translation · Original source

13 (It is) to free a slave,

Return to reading 05

Qur’an 93:9

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9 Therefor the orphan oppress not,

Return to reading 05

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