

# A Challenge to the Islamic and Judaistic Worlds : Why do Judaism and Islam not accept Christ Jesus as the Saviour (Part 2)

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[Abstract]

Abraham and David revered Christ Jesus in Heaven whose glory they eagerly wished to see. This is the genuine teaching of the Bible. Islam and Judaism that deny Christ as the Saviour should explain their logical opposition to this fact.

**Key words** Christ Jesus, Abraham, David, the Holy Spirit, the seed, 'outer' DNA

## 9. The embryo of the Son of God in the Old Testament—the evolution of 'outer' DNA (an outline)

An image of a suffering man of God remarkably became apparent in the Book of Job who, like Christ Jesus, was absolutely obedient to God to the last moment, in spite of his spiritual agonies. Further, it develops in the Book of Psalms, in which King David revered and looked up to the Son of God in Heaven as his help. For we read as follows :

I have set the Lord always before me : because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life : in thy presence is the fullness of joy ; at thy right hand there are pleasures for evermore. (Psalm 16 : 8-11)

In this case, Christ Jesus is the king of David. However, Christ needs to assume the human form in order to save man. For man can be saved only by man(-God). King David was a model for Jesus Christ as a man of God except for the sins. The Psalm 22 represents an ultimate difficult state of man who put faith in God, which is equal to that of man who is at once man and God. For we read as follows :

My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring. (Psalm 22 : 1)

So in a cultural point of view, Christ Jesus was able to assimilate the image of the suffering man of God in David's as his own the easier because Jesus Christ knew David well while He was in Heaven before the **Incarnation** : the latter used to rely on the former. In other words, Christ *Preexistent* is to David the faithful what David as a model of man of God is to Christ *incarnated* as a man. Isaiah formulated the image of the Son of God to be incarnated more clearly. This image may be compared to a cultural embryo of the Saviour. Additionally, Abraham was the a stud-bull-like existence, by which I mean a father of many nations. In this way, we notice that the Saviour of 'outer' DNA is being formed.

What is to be noteworthy in 'outer' DNA evolution, that is, 'cultural' DNA evolution, is the fact that the belief a person acquires becomes a reality. The better his belief is, the better his spiritual reality which is to exist in actuality. This teaching is the truth itself. For St Paul writes about it saying "it [the gospel] is the power of God unto salvation to every one that believeth ; to the Jew first, and also the Greek" (Rom 1 : 16, KJV). "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men" (1 Cor 1 : 23–24, KJV).

The reason why man is endowed with *logos*, that is, word or reason is that they can gain and develop the ultimate Truth of Salvation, the concept of which cannot be gained by biological DNA, but by cultural DNA. The Christian faith is the ultimate truth that man must acquire.

## **10. The evidence that Abraham knows that his seed : "one greater Man" (Milton, *Paradise Lost*, I, 4) is written in the Genesis**

### **(1) The Primary Base : the Holy Spirit**

The Holy Spirit is the essential base with which to understand the Bible.

We notice many complete misunderstandings especially among the Islam's interpretations of the Bible, especially Christ Jesus<sup>(1)</sup> so much so they seem to me to be motivated



of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life (Luke 1 : 67-75, KJV).

The angel of God comes to Mary and said :

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son fo God (Luke 1 : 31-35, KJV).

Mary says :

He hath filled the hungry with good things ; and the rich he hath sent empty away. . . .  
As he spake to our fathers, to Abraham, and to his seed for ever (Luke 1 : 53-55, KJV).

We cannot argue the matters concerning Christian salvation without our own having received the Holy Spirit. Unless otherwise, we commit irretrievable damnation in our life. St. Luke records another agency of the Holy Spirit :

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people ; 32 A light to lighten the Gentiles, and the glory of thy people Israel (Luke 2 : 25-32).

Man's true salvation belongs to the transcendental level : it is beyond this mundane

world: it is in another world. That is why the Holy Spirit helps us realize the true recognition of salvation. So it is no wonder that St Paul writes: “no man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor 12:3).

(2) Our Common Base : Genesis 21 : 12

Gen 21 : 12

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in *Isaac shall thy seed be called.* (KJV) (My bolds and Italics.)

12 נִאמַר אֱלֹהִים  
אֶל-אַבְרָהָם אֶל-יָרֵעַ בְּעֵינֶיךָ עַל-הַנֶּעֱר. וְעַל-אִמְתְּךָ כֹּל  
אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה בְּקֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ  
יָרֵעַ [ 2 ]

12 Wayo'mer 'Elohiym 'el- 'Abraahaam 'Al- yeera' b<sup>a</sup> 'eeyneykaa 'al- hana'ar w<sup>a</sup> 'al- 'amaatekaa Kol 'asher to'mar 'eeleykaa Saaraah sh<sup>a</sup>ma' b<sup>a</sup>qolaah kiy *b<sup>a</sup>-Yitschaaq yiqaaaree'* 'Fkaa zaara' (*Interlinear Transliterated Bible*. Copyright (c) 1994 by Biblesoft.) (My bolds and Italics.)

We quote from the Hebrew Old Testament, of course, not for show but to show the original contents of our common source of faith. We see indeed that Isaac not Ishmael is the first of the authentic pedigree of Abraham, which no one can deny. We surely witness the phrase “in Isaac shall thy seed be called” in the authentic Hebrew words :

בְּיִצְחָק יִקְרָא לָהּ יָרֵעַ [ 3 ]

If some of you can deny this, please antagonize me after this presentation. Another authority of the Scriptures is *the Septuagint*, which the Hellenistic Jews liked to read before the gospel.

12 εἶπεν δὲ ὁ θεὸς τῷ Ἀβρααμ Μὴ σκληρὸν ἔστω τὸ ῥῆμα ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης· πάντα, ὅσα ἐὰν εἴπῃ σοι Σαρρα, ἄκουε τῆς φωνῆς αὐτῆς, ὅτι ἐν Ἰσαακ κληθήσεται σοι σπέρμα. [ 4 ]

In this common authentic text of ours, we can witness the same phrase :

ἐν Ἰσαακ κληθήσεται σοι σπέρμα.

[ 5 ]

I would like to have people especially Islamic people pay attention to this phrase. Can we deny but that it is Isaac not Ishmael who is the successor of Abram in respect to the sacred covenant with Yahweh that the Saviour is to be born, not of this world?

(3) Our Common Base : Genesis 22 : 17-18

17 That in blessing I will bless thee, and in multiplying I will multiply *thy seed* as the stars of the heaven, and as the sand which is upon the sea shore ; and *thy seed* shall possess the gate of his enemies ; 18 And in *thy seed* shall all the nations of the earth be blessed ; because thou hast obeyed my voice. (KJV) (Bolds and italics are mine.)

Just see if the English version accords with the original Hebrew Old Testament. It runs as follows :

2344 8084 3556 7233 7235 7235 1298  
 אֲבָרְכְךָ וְהִרְבֵּה אֶתְּךָ אֶתְּךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַדְמָה  
 as and heavens the the as seed your will and will I  
 sand the of stars multiply surely you bless  
 1288 341 8179 2233 2423 3220 8193  
 18 אֲשֶׁר עַל-שַׁעַר הָאֹיְבִים וְיִרְשׁוּ אֶתְּךָ אֶתְּךָ אֶתְּךָ אֶתְּךָ  
 shall And His the your And see the of lip the on which  
 blessed be enemies of gate Seed own shall (is)  
 6118 776 7233  
 : בְּיָרֵךְ כָּל גּוֹי הָאָרֶץ עֲלֶיךָ אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי  
 My have you because the the all your in  
 .voice heard earth of nations Seed

[ 6 ]

The King James Version translates the Hebrew word : **זָרַע** just precisely as “seed.” It is interesting to notice that the English versions differ from one another in translating the word “seed.” By way of reference, I will show the translation of **זָרַע** (Gen 21 : 12) in each version at the right end of the column :

In my opinion, Seed (2) and (3) refer to the same object. So I think the proper rendering is that of *Amplified* and of *The Interlinear Bible*. The worst is one that fixes the meaning

| VERSIONS | SEED (1)    | SEED (2)    | SEED (3)    | <b>זָרַע</b> (Gen 21 : 12) |
|----------|-------------|-------------|-------------|----------------------------|
| (NIV) :  | descendants | descendants | offspring   | offspring                  |
| (NKJV) : | descendants | descendants | seed        | seed                       |
| (NASU) : | seed        | seed        | seed        | seed                       |
| (ASV) :  | seed        | seed        | seed        | seed                       |
| (NAS) :  | seed        | seed        | seed        | descendants                |
| (RSV) :  | descendants | descendants | descendants | descendants                |

|                              |             |             |               |           |
|------------------------------|-------------|-------------|---------------|-----------|
| (TLB) :                      | descendants | They        | offspring     | the son   |
| <i>Amplified</i>             | descendants | Seed (Heir) | Seed (Christ) | posterity |
| <i>The Interlinear Bible</i> | seed        | Seed        | Seed          | seed      |

of the word, i.e., that of RSV. In this respect, RSV is the worst. The best one is *The Interlinear Bible* and the second is *Amplified*. In translation, they considered the deep meaning behind it. It is an amazingly marvelous accordance between two God's prophecies concerning Satan's defeat by the seed of Abraham: one is in Genesis 3:15 and the other is in Genesis 22:18. It is written in the former that:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This prophecy is the same that is written in the latter: "*thy seed* shall possess the gate of his enemies" (Gen 22:17). The third "seed" is most clearly referred to Christ Jesus since in Him all the glory and power.

We will see how about it is in the *Septuagint*. It runs as follows:

15 καὶ ἐκάλεσεν ἄγγελος κυρίου τὸν  
 16 Ἀβραάμ δευτέρον ἐκ τοῦ οὐρανοῦ 16 λέγων Κατ' ἑμαυτοῦ ἤμοσα,  
 λέγει κύριος, οὐ εἶνεκεν ἐποίησας τὸ ῥήμα τοῦτο καὶ οὐκ ἐφείσω  
 17 τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ, 17 ἢ μὴν εὐλογῶν εὐλογήσω  
 σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ  
 οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης, καὶ  
 18 κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· 18 καὶ  
 ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.  
 ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.

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We can witness the exact rendering of the Hebrew words into Greek as follows:

τὸ σπέρμα σου (your seed) and ἐν τῷ σπέρματί σου (in your seed). So we see here no irrelevance.

(4) The original meaning of "seed": in Hebrew **זרע** and in Greek σπέρμα

(a) The definition of the word **זרע** by Hebrew Lexicon by F. Brown

זָרַע **n.m.** <sup>Dr. M. 28</sup> **sowing, seed, offspring**  
 (NH *id.*, Aram. זָרַע, זָרַע; Ph. זרע; Zinj. *id.*;  
 Ar. زرع <sup>°</sup> *seed-produce, seed*; Eth. HCĀ; As.  
*zêru, cultivated land*, Belser <sup>RASH. 130</sup>, cf. Ar.  
 זָרַע) —abs. זָרַע Gn 47<sup>28</sup> +; זָרַע Gn 1<sup>29</sup> +; cstr.  
 זָרַע Is 5<sup>10</sup> +; זָרַע Nu 11<sup>7</sup>; sf. זָרַע' I S 20<sup>42</sup> 24<sup>22</sup>;  
 זָרַע Dt 11<sup>10</sup> +; זָרַע' Ec 11<sup>6</sup> +, etc.; pl. sf. זָרַעִים  
 I S 8<sup>15</sup>; —1. lit.: **a.** *a sowing* זָרַע לְךָ Gn 47<sup>24</sup>  
 (J; + זָרַעְתֶּם; otherwise Lv 27<sup>16b</sup>, v. infr. 2 c);  
 זָרַע לֹא מָקוֹם Nu 20<sup>6</sup> *no place for sowing* (JE; +  
 זָרַע וְנִסְתָּן וְנִסְתָּן); cf. זָרַע' Ez 17<sup>5</sup> *a field suit-*  
*able for sowing*; hence **b.** *sowing* as regularly  
 recurring at its season Gn 8<sup>22</sup> (J; || זָרַע, +  
 זָרַע וְנִסְתָּן וְנִסְתָּן), Lv 26<sup>5</sup> (H; || זָרַע, +  
 זָרַע וְנִסְתָּן וְנִסְתָּן); —cf. Am 9<sup>13</sup> infr. 2 a). **2.** *seed*: **a.** lit., sown,  
 to raise crops for food, usu. corn (wheat, barley,  
**4.** *seed = offspring*: **a.** rarely  
 of animals, coll. Gn 3<sup>15</sup> 7<sup>3</sup> (both J). Usu. **b.** of  
 mankind, coll. = *descendants, posterity*; *seed of*  
*the woman* Gn 3<sup>15</sup> (J); *seed of the patriarchs*  
 (esp. Abr.) 12<sup>17</sup> 13<sup>15.16.16</sup> 16<sup>10</sup> 22<sup>17.17.18</sup> 24<sup>7</sup> 26<sup>3.4.4.4.24</sup>  
 28<sup>13.14.14</sup> 32<sup>13</sup> (all J), 15<sup>13.18</sup> Ex 32<sup>13.13</sup> 33<sup>1</sup> (all JE),  
 Gn 21<sup>12</sup> Jos 24<sup>3</sup> (both E; in both promised seed  
 of Abr. restricted to line of Isaac), Dt 11<sup>9</sup> 34<sup>4</sup> Ne  
 9<sup>8</sup>; = *a son as involving posterity* Gn 15<sup>2.5</sup> (JE)  
 cf. infr.; phr. זָרַע אֲחֵרֵיהֶם Dt 1<sup>8</sup>, cf. 4<sup>37</sup> 10<sup>15</sup>, so  
 P, Gn 17<sup>7.7.8.9.10.19</sup> 35<sup>12</sup> 48<sup>4</sup>; זָרַע אֲחֵרֵךְ Gn 28<sup>4</sup> (P;  
 cf. Nu 18<sup>19</sup>); v. also infr. **c.** **c.** *seed* (= pos-  
 terity) of other individuals Gn 21<sup>13</sup> (E; of  
 Ishmael) 24<sup>60</sup> 48<sup>19</sup> (both J), Nu 14<sup>24</sup> (JE), Lv  
 21<sup>21</sup> 22<sup>3.4</sup> (all H), Nu 17<sup>5</sup> (P), I S 20<sup>42.42</sup> 24<sup>22</sup> 2 S  
 4<sup>8</sup> I K 2<sup>33.33</sup> 11<sup>39</sup> 2 K 5<sup>27</sup> Je 29<sup>12</sup> Ez 43<sup>19</sup> Jb 5<sup>25</sup>  
 (|| זָרַע דָּוִד), 21<sup>8</sup> (|| *id.*); esp. of seed of David as  
 anointed to reign ψ 18<sup>51</sup> = 2 S 22<sup>51</sup> (|| לְמִשְׁחֹהוּ),

[8]

זָרַע [zaara] means “sowing,” “seed,” and “offspring.” “of seed of the patriarchs  
 (esp. Abraham), in both promised seed of Abraham restricted to line of Isaac, seed of  
 other individuals, especially of seed of David as anointed to reign.”

(b) The definition of the word σπέρμα by Thayer's Greek Lexicon

σπέρμα, -τος, τό, (σπείρω, q. v.), fr. Hom. down, Hebr. גרן, *the seed* (fr. which anything springs); a. from which a plant germinates; a. prop. *the seed* i. e. the grain or kernel which contains within itself the germ of the future plant: plur., Mt. xiii. 32; Mk. iv. 31; 1 Co. xv. 38, (Ex. xvi. 31; 1 S. viii. 15); the sing. is used collectively of the *grains* or *kernels sown*: Mt. xiii. 24, 27, 37 sq.; 2 Co. ix. 10 [here L Tr σπόρος]. β. metaph. *a seed* i. e. *a residue*, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing), Ro. ix. 29 after Is. i. 9, where Sept. for גרן, (so also Sap. xiv. 6: 1 Esdr. viii. 85 (87); Joseph. antt. 11, 5, 3; 12, 7, 3; Plat. Tim. p. 23 c.). b. the *semen virile*; a. prop.: Lev. xv. 16-18; xviii. 20 sq., etc.; [prob. also Heb. xi. 11, cf. καταβολή 1, and see below]; often in prof. writ. By meton. the product of this semen, *seed, children, offspring, progeny; family, race, posterity*, (so in Grk. chiefly in the tragic poets, cf. Passow s. v. 2 b. ii. p. 1498 [L. and S. s. v. II 3]); and γρן very often in the O. T [cf. W. 17, 30]); so in the sing., either of one, or collectively of many: Ro. ix. 7 sq.; εἰς καταβολὴν σπέρματος (see [above, and] καταβολή, 2), Heb. xi. 11; ἀνοστάναι and ἐξανοστάναι σπέρματι, Mt. xxii. 24; Mk. xii. 19; Lk. xx. 28, (Gen. xxxviii. 8); ἔχει σπέρμα, Mt. xxii. 25; ἀφίναί σπέρματι, Mk. xii. 20-22; τὸ σπ. τῶός, Lk. i. 55; Jn. vii. 42; viii. 33, 37; Acts iii. 25; vii. 5 sq.; xiii. 23; Ro. i. 3; [iv. 13]; ix. 7; xi. 1; 2 Co. xi. 22; 2 Tim. ii. 8; Heb. ii. 16; xi. 18; in plur.: παῖς ἐκ βασιλικῶν σπερμάτων, of royal descent, Joseph. antt. 8, 7, 6; τῶν Ἀβραμαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1; i. q. *tribes, races, ἀνθρωποί τε καὶ ἀνθρώπων σπέρμασι νομοθετοῦμεν τὰ νῦν*, Plat. legg. 9 p. 853 c. By a rabbinical method of interpreting, opposed to the usage of the Hebr. גרן, which signifies the *offspring* whether consisting of one person or many, Paul lays such stress on the singular number in Gen. xiii. 15; xvii. 8 as to make it denote but one of Abraham's posterity, and that the Messiah: Gal. iii. 16, also 19; and yet, that the way in which Paul presses the singular here is not utterly at variance with the genius of the

**Jewish-Greek language is evident from Ἀβραμιαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1, where the plural is used of many descendants [(cf. Delitzsch, Br. a. d. Röm. p. 16 note 2; Bp. Lghtft. on Gal. 1. c.)]. τὸ σπ. (Ἀβραὰμ) τὸ**

[ 9 ]

**σπέρμα** [sperma] “the seed, children, offspring, posterity, in the singular either of one, or collectively of many. By a rabbinical method of interpreting, opposed to the usage of the Hebrew **זרע**, which signifies the offspring whether consisting of one person or many, Paul lays such stress on the singular number in Gen. xiii.15; xvii. 8 as to make it denote but one of Abraham’s posterity, and that the Messiah : Gal. iii. 16, also 19; and yet, that way in which Paul presses the singular here is not utterly at variance with the genius of the Jewish-Greek language is evident. . . .” (quoted from above). The Greek interpretation of the word does not differ from that of the Hebrew word.

We are certain now that Abraham knew of one of his descendants, the special Seed would be born who would be the blessing not only to the special race but also, of course, to the whole humankind. This line of salvation is not of Ishmael but of Isaac. This is the solemn truth which our common Scripture tells us. I hope no opposed view of the interpretation should come now. Nevertheless, if some of you feel irrelevance to this view, please tell me so now.

We must notice the two meanings in the word “seed” one is the descendants of Abraham who inherit Abraham’s faith in God, i.e., Christians and the special one, the Son of God incarnated. Abraham wanted to see Him especially. The awesome sacred feeling strikes us to witness a miracle that the transcendental Being appeared as man from among his seeds.

Purely in the above text from the Genesis, Abraham knows that the special seed is born unto him in many generations after his death. If some of you have some questions concerning this matter please ask me after presentation. The interpretation of the above text that is more full of insight is provided by the apostle Paul as follows :

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ (Gal 3 : 16).

So the **Genesis** tells us all regardless of any regions, either Judaism or Islam or Christianity. The seed is born after about two thousand years in Bethlehem. His dream came

true when Christ Jesus died on the Cross for the redemption of the human race. The eternal covenant between God and Abraham is completed. The nation of Abraham is the nation who are regenerated and resurrected into a new Heaven and a new Earth. Isaac is the type of Christ. Yet God does not ask the sacrifice from man ; He prepares the special sacrifice for man. The human sacrifice is not enough ; God needs a complete sacrifice, the Son of God. Thus, the whole story of the Old Testament tells the birth of Christ Jesus, the Son of God. His birth is the most necessary for the human race so that he may be redeemed from the dark world and resurrected into a new world. The Son of God knows that Abraham believed in Him because He was then in Heaven and knows all about Abraham.

Your father Abraham rejoiced to see my day : and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say to you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by (John 8 : 56-59).

Not only Abraham but also King David was truly cognizant of the fact that Christ Jesus is already in the Reality of the Universe on whom he used to rely as he says :

I have set my Lord always before me : because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither will thou suffer thine Holy One to see corruption. Thou wilt show me the path of life : in my presence *is* fulness of joy ; at thy right hand *there are* pleasures for evermore (Pslam 16 : 8-11).

I wonder if there is another example of such a history as that of the Jews in the world. This indeed is the most precious jewel in the human history. The person who discovers this history is the man who finds the eternal infinite treasure. He knows the true meaning of life and lead a life of Abraham : the righteous man lives by faith.

[Notes]

(1) The only thing in my religious life that still keeps me questioning is the reason why the Jewish and the Muslims do not accept Christ Jesus as the Saviour since they have the common father Abraham who was glad to expect the Saviour to appear from his descendents. At the congress, I met with the unexpected answer to this question of mine. Some of the participants from Trukyu answered me saying that I was asking a wrong question. However, I think this way of answering is not sincere as a scholar. Their attitude is not proper one; they should have responded me with an academic attitude. If he is a scholar, he should react academically or logically because I am not asking or forcing a faith or a religion. The reason is that they are ignorant of the true figure of Christ Jesus historically and spiritually. For examples, some Muslims believe that “The Bible Denies the Divinity of Jesus” <http://www.islam-guide.com/ch3-10-1.htm>, 2005/01/12, and “The Real Jesus” [http://www3.sympatico.ca/shabir.ally/newpage\\_29.htm](http://www3.sympatico.ca/shabir.ally/newpage_29.htm), 2005/01/12. This is a remarkable ignorance.

[An addition]

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[論集出典箇所]

1. *The Interlinear Bible Hebrew-Greek-English* (Hendrickson, 1986), p. 17.
2. *Hebrew Old Testament* (Oxford University Press, 1966), p. 29.
3. Ditto.
4. *Septuaginta* (Deutsche Bibelstiftung Stuttgart, 1935), p. 28.
5. Ditto.
6. *The Interlinear Bible Hebrew-Greek-English* (Hendrickson, 1986), p. 18.
7. *Septuaginta*, p. 28.
8. *Hebrew and English Lexicon of the Old Testament* (Oxford University Press, 1968), p. 282.
9. *Greek-English Lexicon of the New Testament* (Zondervan, 1970), pp. 583-84.

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