

Just how much do the Sikh Scriptures rely on the Bible? Here are seven points to consider:

1) Here is the very first verse of the Sri Guru Granth Sahib (SGGS for short – the Scriptures of the Sikhs). It is the preamble defining the attributes of God. It starts off by stating that there is one God.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad.

There is but one God. True is His Name, creative His personality and immortal His form. He is without fear sans enmity, unborn and self-illuminated. By the Guru's grace He is obtained.

ਵਾਹਿਗੁਰੂ ਕੇਵਲ ਇਕ ਹੈ। ਸੱਚਾ ਹੈ ਉਸ ਦਾ ਨਾਮ, ਰਚਨਹਾਰ ਉਸ ਦੀ ਵਿਅਕਤੀ ਅਤੇ ਅਮਰ ਉਸ ਦਾ ਸਰੂਪ। ਉਹ ਨਿਡਰ, ਕੀਨਾ-ਰਹਿਤ, ਅਜਨਮਾ ਤੇ ਸਵੈ-ਪ੍ਰਕਾਸ਼ਵਾਨ ਹੈ। ਗੁਰਾਂ ਦੀ ਦਯਾ ਦੁਆਰਾ ਉਹ ਪਰਾਪਤ ਹੁੰਦਾ ਹੈ।

3500 years earlier the prophet Moses declared the Unity of God:

Deut 6:4 "Hear, O Israel! The Lord is our God, the Lord is one!"

2) The first guru, guru Nanak says that the Word is his guru:

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

sabad guroo surat Dhun chaylaa.

The Shabad (Lit. Word) is the Guru, upon whom I lovingly focus my consciousness; I am the disciple.

(Ramkali M1 Siddh Goshta GGS p943)

Compare:

John 1:1,14 In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

3) Guru Govind Singh the 10th guru says:

*“Adi ant ek avatara,
sohi samajio Guru hamara.*

Know that the beginning and end (eternal)
the ONE GOD- INCARNATE
understand Him to be my Guru. (Chaupai).

Compare:

REV 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

REV 21:6 And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

REV 22:13 "I am the Alpha and the Omega, the first and the last, the beginning and the end."

4) THE ROOTS OF SIKHISM IN CHRISTIANITY:

Prof Sher Singh writes on page 112 of "Philosophy of Sikhism":

"I am led to believe that Nanak met Christian missionaries, once when he went to Ceylon through Malabar and other southern parts of India and again when he went to Arabia and Palestine."

Prof. Sher Singh writes on page 113-114 of "Philosophy of Sikhism":

"Some writers find in the teachings of the Guru some Christian influence. For instance J.W.Youngson writes 'Whether Nanak was acquainted with Christian Truths is a debated question, but whether he was or not, we must allow that, being in some degree conversant with the Muhammadan faith, he may have known something of the revelation of God in His Word, the True Teacher, God-incarnate, the Lord Jesus Christ.'

The Muhammadan channel for the flow of Christian influence to Nanak can also be traced through his intimate connection with some sufis. 'The leading elements of the system of Sufism' writes Farquar, 'come from two external sources. The first was Neoplatonism, which flowed into Islam through Greek philosophy, Gnosticism, Christian teaching and ascetism. The other source was Indian thought, but whether it reached the Sufis through Buddhism at a very early date or through Vedantism later is not yet clear. A more recent observer, Baron Jean Pellenc, in his French book 'L'Indes Entrouvre' says 'Of the two religions whose theories he (Nanak) assimilated, one was Sufism the other doctrine which deeply influenced

the founder of the Sikh religion was that of Christianity. Many passages in the Granth are strikingly akin to the Christian New Testament; indeed it would not be too much to say that a good half of Nanak's work deals uniquely with the Gospel narrative from the birth of Christ to the Ascension' (India through the French Eyes, 1936).

The latter is an extremely exaggerated statement and shows the ignorance of the author about the contents of the Granth. But the idea that there is some Christian influence is suggestive and is shared by many scholars. This influence was about the inception of Sikhism. It's culmination into the Khalsa has also been shown to have been 'suggested by Christian example'. Thus V.A. Smith says '*Guru Gobind Singh bound the Sikh fraternity together by instituting or adopting two sacraments, perhaps suggested by Christian example 'Fatherhood of God, brotherhood of man, divine grace, righteousness and holiness, are some of the elements in sikhism which suggest direct or indirect Christian influence.'*'"

5) The Jewish priests wore a turban & that the word occurs in the Bible.

Exodus 28:4 These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests.

6) The Jewish priests also wore breeches – long underpants, which orthodox Sikhs also wear as a reminder to be sexually pure. They call it a kaccha (pronounced ka-sh-aa).

Exodus 28:42 "Make linen undergarments as a covering for the body, reaching from the waist to the thigh.

Exodus 28:43 Aaron and his sons must wear them whenever they enter the Tent of Meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die. "This is to be a lasting ordinance for Aaron and his descendants."

7) The word grace is in Sikh scriptures hundreds of times, as it does in the Bible

Ephesians 2:8 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--