

The Understanding of Who **Jesus** Is: The Basic Difference Between Muslims and Christians



GUÐRÚN MARGRÉT PÁLSDÓTTIR

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Unless otherwise noted:

Quotations taken from the Quran are from the:

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Dedication

*I want to dedicate this book
to my Muslim friends in Iceland*

and

*to all of those across the globe
who long for the truth*

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Foreword

It is not unreasonable to assume that most readers of this book consider themselves knowing who Jesus is. This may be due to what they have read in the Quran or in the Bible, or simply due to what they have heard or been taught in the past.

This book allows its readers to reflect on different sides. When one only knows one side, it is hard to see the bigger picture. It takes courage to look at the side you might not be so well acquainted with yet. By doing so, what you believe is true will either be confirmed or you might be challenged to investigate further to ensure you build your life on truth.

I genuinely love and respect Muslims, Christians and Jews, as well as people of other religions. However, above everything else, I love the truth. That is the cornerstone on which I want to build my life. In that light, I have studied both the Bible and the Quran. By writing this book, I wish to share with you some of the key points written on Jesus in both those remarkable books.

It is my prayer that you read this book with an open mind, willing to search for the truth of who Jesus really is.

Guðrún Margrét Pálsdóttir (Gunna Magga)

Introduction

Jews, Christians and Muslims all believe in one God and build on similar foundations; stories of people of great faith such as Abraham, Moses and other prophets of the Scriptures.

Christians build on the same Bible as the Jews, calling it the Old Testament, as well as adding to it the New Testament which tells about the coming of Jesus the Messiah, his life and the early church.

Muslims build on the Quran that tells about many of the same persons as the Bible, however in a slightly different way.

The Quran talks about the Book/Scripture (the Bible), the people of the Book/Scripture (Jews and Christians) and Jesus as the Messiah/Christ.

The Bible contains over 300 prophecies about the Messiah in the Old Testament, and in the New Testament are detailed stories of the life of Jesus written by eyewitnesses which point to the fulfilling of all those prophecies in Jesus.

In addition, some first and second century historians and writers have mentioned Jesus in their writings and the events taking place which are in accordance with the descriptions of the Bible.

Christians and Muslims agree that Jesus was the Messiah, while most of the Jews have not accepted Jesus and are still waiting for the coming of the Messiah.

Even though Jesus himself and his first disciples were Jews, he was rejected by the Jewish leaders, and charged and executed for blasphemy by the religious

authorities. Today though, many Jews are realizing that Jesus was indeed the promised Messiah.

In this book I will try to enlighten the understanding of Jesus in order to reveal the truth about him, who is greatly respected by Muslims and adored and worshiped by Christians.

Chapter 1

Jesus According to Different Views

The Bible and the Quran agree on the following:

Jesus was the Messiah, he was a prophet, the word of truth, word of God. He was able to heal the sick, give sight to the blind and raise the dead/give life. His coming into this world was announced by angels, he was born of a virgin and his birth was therefore supernatural, by a divine intervention. He ascended to heaven; he is alive today and will return.

The Quran does say that Jesus is the Messiah but does not describe in detail the role of the Messiah according to the ancient prophecies. When clarification is needed or as stated in *Quran 10.94* and *16.43*, if people don't know or are in doubt, they are advised to seek out answers in the Book/Scripture (the Bible) or ask those who have read it.

So, let us take a look at some of the Old Testament prophecies in the Scripture about the Messiah, containing information on his birth, role and death. All of those ancient prophecies were fulfilled in Jesus as revealed in the following comparison.

These fulfillments can all be found in the Gospels of the New Testament and some in the Quran.

Prophecies and Fulfillments:

The birth of Jesus – He would be born of a virgin

Prophecy: *Isaiah 7.14; Isaiah 9.1-7*

Fulfilled: *Matthew 1.18-25; Luke 1.26-38; Quran 19.19-22*

His birthplace – He would be born in Bethlehem

Prophecy: *Micah 5.2*

Fulfilled: *Matthew 2.1-11; Luke 2.1-7*

He would bring forgiveness and restoration, healing and sight to the blind

Prophecy: *Isaiah 42.6-7; 61.1-3; Zechariah 13.1*

Fulfilled: *Mark 2.1-12,17; Luke 4.14-21; 6.19; 7.21-22; 11.5-6; 18.35-43; Quran 3.49*

He would symbolize humility – a king riding a donkey

Prophecy: *Zechariah 9.9*

Fulfilled: *Matthew 27.37; Mark 11.7-10*

He would be betrayed for 30 silver coins

Prophecy: *Psalms 41.10; Zechariah 11.12-13*

Fulfilled: *Matthew 26.14-15; 27.3-10*

He would be beaten, mocked and spat on

Prophecy: *Isaiah 50.6*

Fulfilled: *Matthew 26.67; 27.26; Mark 14.65*

He would be crucified

Prophecy: *Psalms 22.1-19*

Fulfilled: *Matthew 27.22-44; Mark 15.16-41; Luke 23.22-49; John 19.1-37*

He would die for our sins

Prophecy: *Isaiah 53.4-12*

Fulfilled: *Matthew 26.28; 1 Peter 2.24*

The sun would cease to shine and darkness remain from noon the day he died

Prophecy: *Amos 8.9-10*

Fulfilled: *Matthew 27.45, Mark 15.33, Luke 23.44*

He would be the light of the world

Prophecy: *Isaiah 9.2,6; 60.1-3*

Fulfilled: *John 1.4,9; 12.46*

What Jesus said about himself, quoted by his disciple John:

“I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.” (John 6.35)

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (John 8.12)

“I am the gate; whoever enters through me will be saved.” (John 10.9)

“I am the resurrection and the life. He who believes in Me, though he may die, he shall live.” (John 11.25, NKJV)

“I am the way and the truth and the life.” (John 14.6)

“I am the good shepherd. The good shepherd lays down his life for the sheep.” (John 10.11)

“I am the Root and the Offspring of David, and the bright Morning Star.” (Revelation 22.16)

“I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” (Revelation 22.13)

“You are from below; I am from above. You are of this world; I am not of this world.” (John 8.23)

“If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.” (John 8.31-32)

“My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends.” (John 15.12-14)

Table of Different Views on Who Jesus Is

JESUS	Messiah in the Old Testament	Jesus in the New Testament	Jesus in the Quran	Historians confirm
Born of a virgin	Yes <i>Isaiah 7.14</i>	Yes <i>Matt. 1.18-23</i> <i>Luke 1.26-38</i>	Yes <i>Quran 19.19-22</i>	
A prophet	Yes <i>Deuteronomy 18.18;</i> <i>34.10-12</i>	Yes <i>Acts 3.20-22</i> <i>Matthew 13.57; 21.11</i>	Yes <i>Quran 19.30</i>	Yes <i>Lucian 1)</i>
Word of God		Yes <i>John 1.1-14</i>	Yes <i>Quran 3.45</i>	
The word of truth/ The truth		Yes <i>John 14.6</i>	Yes <i>Quran 19.34</i>	
Light of the world	Yes <i>Isaiah 9.2;</i> <i>60.1-3</i>	Yes <i>John 1.4,9;</i> <i>12.46</i>		
Healed the sick	Yes <i>Isaiah 61.1;</i> <i>53.5</i>	Yes <i>Luke 8.43-48</i> <i>Matthew 9.35; 21.14</i>	Yes <i>Quran 3.49</i>	
Gave sight to the blind	Yes <i>Isaiah 42.6-7</i>	Yes <i>Luke 7.21-22</i>	Yes <i>Quran 3.49</i>	
Raised the dead/ Gave life		Yes <i>Luke 8.49-55</i>	Yes <i>Quran 3.49</i>	

Performed miracles	Yes <i>Isaiah 35.4-6</i>	Yes <i>Mark 7.32-37</i>	Yes <i>Quran 3.49</i>	Yes <i>The Babylonian Talmud 2), Josephus 3)</i>
The Son of God	Yes <i>Psalms 2.7,12</i>	Yes <i>John 3.16</i> <i>1 John 1.3</i>	No <i>Quran 19.88-92</i>	Was worshiped as God after the resurrection: <i>Pliny the Younger 4), Lucian</i>
Messiah/ Christ	Yes <i>Isaiah 9.1-7; 61.1-3</i>	Yes <i>Matthew 2.1-5</i>	Yes <i>Quran 3.45</i>	Yes <i>Tacitus 5), Pliny the Younger, Josephus</i>
Savior	Yes <i>Isaiah 35.4-6</i>	Yes <i>Luke 2.10-11</i> <i>Matthew 20.28</i>	No <i>Quran 3.84</i>	
Forgave sins	Yes <i>Isaiah 1.18; 53.3-12</i>	Yes <i>Mark 2.5-12</i> <i>Matthew 1.21</i>	No <i>Quran 5.75</i>	
Mediator between God and mankind	Yes <i>Isaiah 42.6</i>	Yes <i>1 Timothy 2.5</i>	No <i>Quran 2.255</i>	

Was himself God	Yes <i>Isaiah 9.6-7; 35.4-5</i>	Yes <i>John 1.1; 20.28-29</i>	No <i>Quran 5.72</i>	
Was baptized		Yes <i>Matthew 3.13-17</i>		Yes Common consensus of today's scholars
Was crucified	Yes <i>Psalms 22.2-19</i>	Yes <i>Matthew 27.32-50</i> <i>Mark 15.1-37</i> <i>Luke 23.13-46</i> <i>John 19.1-30</i>	No <i>Quran 4.157</i>	Yes Common consensus of today's scholars <u>Ancient sources:</u> <i>Lucian, Tacitus, Josephus, Babylonian Talmud</i>
Was laid in a tomb	Yes <i>Isaiah 53.9</i>	Yes <i>Matthew 27.57-66</i>		Yes Generally accepted by historians
Rose from the dead	Yes <i>Isaiah 53.10</i> <i>Psalms 16.10; 49.16</i>	Yes <i>Matthew 28.1-15</i> <i>Mark 16.1-7</i> <i>Luke 24.1-7</i> <i>John 20.1-18</i> <i>Acts 2.22-27</i>	Yes <i>Quran 19.33</i>	Yes The conclusion of many of today's scholars. <u>Ancient sources:</u> <i>Josephus, Tacitus</i>

Ascended into heaven	Yes <i>Psalm 68.18; Daniel 7.13-14</i>	Yes <i>Acts 1.9</i>	Yes <i>Quran 3.55; 4.158</i>	
Is alive today	Yes <i>Isaiah 9.6-7</i>	Yes <i>Matthew 28.18-20; Revelation 1.12-18</i>	Yes <i>Quran 4.158</i>	
Will return	Yes <i>Daniel 7.13-14</i>	Yes <i>John 14.2-3; Acts 1.9-11; Revelation 1.7</i>	Yes <i>Quran 4.159; 43.61</i>	

The main difference in the understanding of Jesus between Muslims and Christians can be wrapped up in the following questions:

Did Jesus die on the cross?

Is Jesus the Son of God?

Is Jesus himself God?

Is Jesus the savior of the world?

Is Jesus the mediator between God and mankind?

In the Quran the answer is no to all those questions but in the Bible the answer is yes to all of them.

Let us take a closer look at each question and how the answers differ in the Quran from those in the Bible.

Chapter 2

Did Jesus Die on the Cross?

The Quran teaches that Jesus was not crucified:

And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself.. (Quran 4.157-158)

However, in some places, the Quran indicates that Jesus did die and was after that raised from the dead.

According to the Quran Jesus spoke when he was two days old, indicating that he would die:

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive." (Quran 19.30-31)

"And peace is on me the day I was born and the day I will die and the day I am raised alive." (Quran 19.33)

Two more verses say that Jesus already died, even though it is not clear in some of the English translations of the Quran:

[Mention] when Allah said, “O Jesus, indeed I will take you and raise you to Myself and purify [i.e. free] you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.” (Quran 3.55)

Other translations of this same verse are more direct and give a clearer meaning of the verse:

And when Allah said: “O Isa, I am going to terminate the period of your stay [on earth]...” (M.H. Shakir translation)

The Arabic word used in this verse (translated terminate) is *mutawaffeeka* which either means that he died physically, which is the far most common meaning of the word, or that he visited God in a sleep and then went back to his body.

A word with the same meaning is used in Quran 5.117 – where it says, “You took me up”:

I said not to them except what you commanded me – to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. (Quran 5.117)

The English translation of these two verses from Arabic seems to have changed through the years in that the direct meaning of the Arabic word *die* is not so clear anymore in some of the newer translations.

Translation	Quran	Text
M. Muhammad Ali 1917	3.55	<i>"... I will cause thee to die and exalt thee in My presence..."</i>
	5.117	<i>"... but when Thou didst cause me to die..."</i>
Sher Ali 1955	3.55	<i>"... I will cause thee to die a natural death and will exalt thee to Myself..."</i>
	5.117	<i>"but since Thou didst cause me to die..."</i>
M.H. Shakir 1983	3.55	<i>"... I am going to terminate the period of your stay [on earth] and cause you to ascend unto Me..."</i>
	5.117	<i>"...but when you didst cause me to die..."</i>
Muhammad Asad 1980	3.55	<i>"... Verily, I shall cause thee to die, and shalt exalt thee unto Me..."</i>
	5.117	<i>"... but since Thou hast caused me to die..."</i>
Rashad Khalifa 1981	3.55	<i>"... I am terminating your life, raising you to Me..."</i>
	5.117	<i>"... When you terminated my life on earth..."</i>
Mohammad & Osama El-Shinawy 1978	3.55	<i>"... O Jesus, indeed I will take you and raise you to Myself..."</i>
	5.117	<i>"... but when you took me up..."</i>

Furthermore, the Quran indicates that Jesus died just like the other messengers that were sent from God:

Muhammad is not but a messenger. [Other] messengers have passed on before him... (Quran 3.144)

The New Testament of the Bible contains detailed first and second hand stories from eyewitnesses present at the crucifixion and death of Jesus.

These may be read in: *Matthew 27.1-56; Mark 15.1-41; Luke 22.47-23.49* and *John 18.1-19.37*. They describe how Jesus was arrested, interrogated and beaten by the authorities, a crown of thorns was placed on his head, he was mocked and spat on by the Roman soldiers and sentenced to death. They also describe the process of when he was taken to the execution place, how nails were pierced through his hands and feet and how his side was pierced with a spear to ensure his death, resulting in a sudden flow of blood and water streaming out of his body. Furthermore, the names of some of those who were present at the crucifixion and death of Jesus are documented.

The Gospels tell what Jesus spoke out on the cross, where he:

- Asked God to forgive those who crucified him because they didn't know what they were doing (*see Luke 23.34*)
- Promised one of the two criminals crucified with him that this very day he would be with him in Paradise (*see Luke 23.43*)
- Asked God why he had forsaken him (*see Matthew 27.46; Mark 15.34*)
- Told his mother Mary that John his disciple was now her son and in the same way told John that Mary was now his mother (*see John 19.26-27*)
- Claimed that he was thirsty (*see John 19.28*)
- Indicated that his mission on earth had been fulfilled when he proclaimed: *"It is finished!"* (*John 19.30, NKJV*)
- And as he was dying, he said, *"Father, into your hands I commit my spirit"* (*Luke 23.46*)

The stories in the Gospels include information on what took place on the day Jesus died on the cross:

Now from the sixth hour until the ninth hour there was darkness over all the land... And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the

earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised... So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!" (Matt. 27.45, 50-52, 54, NKJV)

Note! The Gospels were written by eyewitnesses at a point in time when many of the other people present at the events were still alive and remembered what had happened.

The Old Testament prophets foretold the death of the Messiah and described how and why he would die:

Psalm 22 starts with the very same words Jesus cried out on the cross:
My God, my God why have you forsaken me? (Psalm 22.1)

Even though Psalm 22 was written around a thousand years before that event took place it describes in detail what happened when Jesus was crucified:

I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. All my bones are on display; people stare and gloat over me. They divide my clothes among them and cast lots for my garment. (Psalm 22.14-18)

The Gospel of John describes how this prophecy was fulfilled, even to what happened to Jesus' clothes:

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled that said, "They divided my clothes among them and cast lots for my garment." (John 19.23-24)

The prophet Isaiah describes in chapter 53 why the Messiah would die:
He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all... By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of living; for the transgression of my people he was punished. (Isaiah 53.3-6,8)

Jesus told his disciples about his imminent death and resurrection:

From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. (Matthew 16.21)

Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again." (Matthew 20.17-19, NKJV)

See also: *Matthew 12.38-40; 16.1-4; 17.22-23; Mark 8.31-32; 9.31; 10.33; Luke 9.22.*

The death of Jesus is considered to be the best documented event in ancient history, not only due to the detailed descriptions of the event in the four Gospels of the New Testament, but also due to the works of Roman, Jewish and Greek historians and writers. In addition to this, the whole city of Jerusalem was aware of the event. The whole timeline is documented - from the time Jesus was with his disciples in the Garden of Gethsemane where he was betrayed and arrested, until he died on the cross and was laid in a tomb.

Because the authorities had foreknowledge of what Jesus had told his disciples about him rising from the dead, the tomb was sealed and closed up with a big stone and Roman soldiers were ordered to guard it. Despite this, on the third day, the tomb was found open and empty and the body of Jesus was nowhere to be found. This happening is documented in the Gospel of Matthew:

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men. (Matthew 28.2-4, NKJV)

The authorities invented a story to explain why the body of Jesus was missing:

... some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' And if this comes to the governor's ears, we will appease him and make you secure." So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day. (Matthew 28.11-15, NKJV)

Angels declared the resurrection of Jesus:

Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' " (Luke 24.1-7, NKJV)

Shortly thereafter, Jesus appeared to his followers, first the women who came to the empty tomb and later his disciples:

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. (John 20.19-20)

One of his disciples, Thomas, who was not present at that time, stated in disbelief:

"Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." (John 20.25, NKJV)

A week later, when Jesus appeared to his disciples, he turned to Thomas and said:

"Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." (John 20.27, NKJV)

After the resurrection of Jesus, Peter delivered the following speech in Jerusalem:

"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death... This Jesus God has raised up, of which we are all witnesses." (Acts 2.22-23, 32, NKJV)

There was no doubt in the disciples' minds that Jesus had died and now they had also seen him resurrected. Peter wrote in one of his letters:

For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. (1 Peter 3.18)

"He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness... (1 Peter 2.24)

During a period of 40 days Jesus appeared to his disciples and others on various occasions:

After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. (1 Corinthians 15.6)

And many were present when he ascended into heaven before their eyes:

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (Acts 1.9-11, NKJV)

Now that the disciples had seen Jesus resurrected, they feared no longer but instead were encouraged by this new event. It is safe to assume that they would never have dedicated their lives to spreading the Gospel, and thus risking being executed, if they had been in the slightest doubt of the resurrection of Jesus. Similarly, they would never have made up such a story where women were the first witnesses of the resurrection, due to the fact that women were not considered as valid witnesses at that time.

In addition to the New Testament of the Bible, other historical documents exist on the death of Jesus, including:

The Annals (Book 15, chapter 44) written in 116 AD by the Roman historian and senator Tacitus, where he refers to the crucifixion of Jesus ordered by Pontius Pilate.

The Antiquities of the Jews (Book 18, chapter 3.3) written by Josephus, a first century Jewish historian who also mentions Jesus and his crucifixion by Pilate in his historical manuscript.

Other historians such as the Greek Thallus and Phlegon of Tralles wrote about the immense three-hour-long darkness that remained on the day Jesus

was crucified, which was the fulfillment of the prophecy of Amos in the Old Testament:

“In that day,” declares the Sovereign LORD, “I will make the sun go down at noon and darken the earth in broad daylight... I will make that time like mourning for an only son and the end of it like a bitter day.” (Amos 8.9-10)

The Shroud of Turin 6), 7) supports the story which all four Gospels describe, of what happened after Jesus was taken down from the cross. Joseph from Arimathea, a member of the Council, asked Pilate to give him the body of Jesus, wrapped it in new linen and placed it in a new rock-cut tomb (see *Matthew 27.57-60; Mark 15.42-46; Luke 23.50-53; John 19.38-42*). The Gospels report that although the body of Jesus was gone from the tomb, the linen cloth was left behind. (see *Luke 24.12; John 20.1-8*). The Shroud of Turin is believed to be this very linen cloth the body of Jesus was wrapped in. Several scientists have thoroughly examined the shroud. When photographed, the black and white negatives clearly showed an image of a naked body that had been crucified. The negatives showed bloodstains where nails had been placed in the body’s hands and feet, on the side of the body where it had been pierced and on its head where a crown of thorns had been placed. The face can also be seen clearly due to radiation deriving from the body that had been placed in this linen shroud. Furthermore, the negatives showed that none of the body’s bones had been broken.

According to tradition, legs of crucified victims were broken when it was decided to hasten their death as was intended in the case of Jesus:

But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.” And again another Scripture says, “They shall look on Him whom they pierced.” (John 19.33-37, NKJV)

Most of today's scholars claim that it is a historical fact that Jesus died on the cross and those who have investigated the resurrection argue that it can be stated beyond reasonable doubt that he rose from the dead, based on the enormous impact the resurrection had on the lives of his followers.

So, the answers to the question whether Jesus died on the cross are as follows:

Bible Old Testament Yes	Bible New Testament Yes	Other ancient sources Yes	Quran No Yes - that he died
Many prophets foretold the death of the Messiah: <i>Isaiah (Chapter 53)</i> <i>David (Psalm 22)</i> <i>Amos (8.9-10)</i> <i>Zechariah (12.10)</i>	Many eye-witnesses followed Jesus to the very end, stood by the cross and watched and listened to him in his last hours: <i>Matthew 27.1-66</i> <i>Mark 15.1-41</i> <i>Luke 22.47-23.56</i> <i>John 18.1-19.42</i>	Evidence found in the writings of 1 st and 2 nd century historians: <i>Tacitus,</i> <i>Josephus,</i> <i>Lucian,</i> <i>The Babylonian Talmud</i>	No: Jesus did not die on a cross: <i>Quran 4.157-158</i> Yes: <u>Indicates</u> <u>Jesus would die:</u> <i>Quran 19.30-31, 33</i> <u>Confirms he died:</u> <i>Quran 3.55</i> <i>Quran 5.117</i> <i>Quran 3.144</i>

Chapter 3

Is Jesus the Son of God?

The Quran and the Bible completely disagree on the question whether or not Jesus is the Son of God.

The Quran does state that Jesus was both a prophet and the Messiah and came into existence by a divine intervention. However, it does not approve or accept that he could be the Son of God:

And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah. "He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]." She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (Quran 19.16-21)

Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was. (Quran 3.59)

It is not [benefitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is. (Quran 19.35)

And they say, "The Most Merciful has taken [for Himself] a son." You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation that they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. (Quran 19.88-92)

[He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [i.e. wife] and He created all things?... (Quran 6.101)

... and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? (Quran 9.30)

They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know? (Quran 10.68)

And to warn those who say, "Allah has taken a son." They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie. (Quran 18.4-5)

The Bible on the other hand claims in numerous passages that Jesus is the Son of God.

In the Old Testament prophecies:

I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father." (Psalm. 2.7)

Kiss his son... Blessed are all who take refuge in him. (Psalm 2.12)

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.” (Zechariah 12.10)

In the New Testament:

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And having come in, the angel said to her, “Rejoice, highly favored one, the Lord is with you; blessed are you among women!” But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.” Then Mary said to the angel, “How can this be, since I do not know a man?” And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (Luke 1.26-35, NKJV)

The beginning of the good news about Jesus the Messiah, the Son of God, (Mark 1.1)

...the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord. (Romans 1.2-4)

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. (1 John 1.3)

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. (1 John 1.7)

Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. (Hebrews 4.14)

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, "You are my Son..." (Hebrews 1.1-5)

Quoted by Jesus:

"My Father is always at his work to this very day, and I too am working." For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. (John 5.17-18)

"So if the Son sets you free, you will be free indeed." (John 8.36)

"I and the Father are one." (John 10.30)

The parables of Jesus in *Matthew 21.33-39* and *Matthew 22.1-10* are about himself as the Son and about his Father as the Landlord and the King. In both these parables, the servants are sent out on a mission, one by one, but are all beaten, mistreated or killed.

"...Last of all, he sent his son to them. 'They will respect my son,' he said." (Matthew 21.37) Nevertheless, at the end of that parable the son is also killed.

The evil spirits knew that Jesus was the Son of God:

Whenever the impure spirits saw him, they fell down before him and cried out, "You are the Son of God." But he gave them strict orders not to tell others about him. (Mark 3.11-12)

Mark 5.1-20 tells a story of a man, who had been tormented by an evil spirit, whom Jesus set free:

When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" For Jesus had said to him, "Come out of this man, you impure spirit!" (Mark 5.6-8)

It was evident that Jesus considered himself to be the Son of God by the way he spoke when his disciples attempted to prevent his capture:

"Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?" (Matthew 26.53-54)

According to the Scripture, the Messiah and the Son of God are one and the same person:

"But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven..." (Matthew 16.15-17)

But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" (Matthew 26.63, NKJV)

But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name. (John 20.31)

Jesus was mocked on the cross:

“He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’ ”
(Matt.27.42-43, NKJV)

In the last book of the Bible, the Book of Revelation, Jesus introduces himself to his disciple John as the Son of God:

These are the words of the Son of God,... (Revelation 2.18)

For consideration:

Since both the Quran and the Bible describe the birth of Jesus as something of divine intervention and both of them refer to him as the Messiah (Christ), how is he then merely a messenger of God as stated in the Quran? This prompts a relevant question, what does it mean that he is the Messiah?

Chapter 4

Is Jesus Himself God?

The Bible and the Quran agree that there is only one God who is to be worshiped.

QURAN:

Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise. (Quran 3.62)

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. (Quran 20.14)

BIBLE:

The first of the ten commandments Moses received from God was:

“I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods...” (Exodus 20.2-3)

The prophet Isaiah wrote:

...And there is no God apart from me, a righteous God and a Savior; there is none but me. (Isaiah 45.21)

Jesus quoted Scripture:

For it is written: "Worship the Lord your God, and serve him only." (Matthew 4.10)

Also, when Jesus was asked which commandment he considered to be the most important, he answered:

... "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart..." (Mark 12.29-30)

On the other hand, the Bible and the Quran disagree on whether Jesus himself is God, as a part of God's trinity – God the Father, the Son and the Holy Spirit.

QURAN:

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a Messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as a Disposer of affairs. (Quran 4.171)

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire... (Quran 5.72)

They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God... (Quran 5.73)

And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and

I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.” (Quran 5.116)

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him]. (Quran 23.91)

And say, “Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and magnify Him with [great] magnification.” (Quran 17.111)

BIBLE:

Even though the Bible teaches that there is only one God, it clearly describes God as three persons: God the Father, the Son (Jesus) and the Holy Spirit. Let us take a look at some references to the trinity found in Scripture.

In the story of the creation of the world in the first chapter of the Bible, God introduces himself in first-person-plural:

Then God said, “Let us make mankind in our image, in our likeness..” (Genesis 1.26)

The prophet Isaiah foretold the coming of the Messiah:

Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel. (Immanuel means God with us.) (Isaiah 7.14)

The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned.... For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end... (Isaiah 9.2, 6-7)

“Be strong, do not fear; your God will come... he will come to save you.” Then will the eyes of the blind be opened... (Isaiah 35.4-5)

The prophet Daniel gets a vision of heaven and describes what he sees:

*“I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.” (Daniel 7.13-14, NKJV)*

Many other verses in the Bible indicate the deity of Jesus:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John 1.1-2, 14)

All three persons of God’s trinity were present at the baptism of Jesus:

When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.” (Matthew 3.16-17, NKJV)

The same is recorded in *Mark 1.9-11* and *Luke 3.21-22*.

John the Baptist gave his testimony about Jesus:

“I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is

He who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God.” (John 1.32-34, NKJV)

A similar message was heard when Jesus went with his disciples Peter, James and John, up a mountain to pray:

As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem... While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” (Luke 9.29-31, 34-35, NKJV)

In his second letter, Peter refers to this event:

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain. (2 Peter 1.16-18, NKJV)

Jesus confessed that he was the Messiah (Christ), and thus the Son of God: *Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” (Mark 14.61-62)* This is in accordance with what King David wrote in *Psalms 110.1*.

Jesus was accused of blasphemy:

Again his Jewish opponents picked up stones to stone him, but Jesus said to them, “I have shown you many good works from the Father. For which of these do you stone me?” “We are not stoning you for any good work,” they replied, “but for blasphemy, because you, a mere man, claim to be God.” (John 10.31-33)

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.” (John 19.7)

The disciple Thomas said to Jesus when he saw him resurrected:

“My Lord and my God!” Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20.28-29)

Paul the Apostle wrote:

... have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather he made himself nothing by taking the very nature of a servant, being made in human likeness... he humbled himself by becoming obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, (Philippians 2.5-9)

Jesus described the trinity (the union of the three persons of God) to his disciples shortly before he was arrested:

“If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.” (John 14.15-17, NKJV)

“Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.” (John 14.23)

“All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” (John 14.25-26)

“You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.” (John 14.28)

“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. And you also must testify, for you have been with me from the beginning.” (John 15.26-27)

“But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.” (John 16.7)

“I came from the Father and entered the world; now I am leaving the world and going back to the Father.” (John 16.28)

No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (John 1.18)

For consideration:

It is noteworthy that when Allah speaks in the Quran he often uses a first-person-plural point of view (we), but when God speaks in the Bible he nearly always uses a singular form (I). Still, according to the Bible, God is a union of three persons, while according to the Quran Allah is only one person. But why would Allah use a plural form as a way of speaking since he is only one and has neither a son nor a partner in dominion?

Chapter 5

Is Jesus the Savior of the World?

The Quran says that Jesus is both a prophet and the Messiah. However, it does not acknowledge him as the savior of the world but instead as one of the messengers:

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food... (Quran 5.75)

Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbat], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him." (Quran 3.84)

The Bible on the other hand points out in many passages that Jesus is indeed the savior of the world who died as a sacrifice for our sins:

But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." (Matthew 1.20-21, NKJV)

Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger." (Luke 2.8-12, NKJV)

Jesus said about himself:

"...the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Matthew 20.28)

Other Scriptures similarly quote:

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. (Isaiah 53.5)

...For he was cut off from the land of living; for the transgression of my people he was punished. (Isaiah 53.8)

After he has suffered he will see the light of life...my righteous servant will justify many, and he will bear their iniquities. (Isaiah 53.11)

But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. (Hebrews 10.12)

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! (Hebrews 9.14)

Just as people are destined to die once, and after that to face judgement, so Christ was sacrificed once to take away the sins of many; and he will appear a second

time, not to bear sin, but to bring salvation to those who are waiting for him. (Hebrews 9.27-28)

He forgave us all our sins, having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. (Colossians 2.13-14)

For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. (Colossians 1.13-14)

For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Colossians 1.19-20)

...walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5.2)

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. (Ephesians 4.32)

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole." (Galatians 3.13)

God was reconciling the world to himself in Christ, not counting people's sins against them...Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2 Corinthians 5.19-21)

And we have seen and testify that the Father has sent his Son to be the Savior of the world. (1 John 4.14)

...To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father... (Revelation 1.5-6)

All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name. (Acts 10.43)

Jesus is the key to salvation according to the Bible:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (John 3.16-18, NKJV)

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes... (Romans 1.16, NKJV)

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. (Romans 5.8-10, NKJV)

...if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. (Romans 10.9, NKJV)

Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.” (Acts 4.12)

Chapter 6

Is Jesus the Mediator Between God and Mankind?

Both the Bible and the Quran declare that God is Holy, Creator of all things, Almighty, All-knowing, Omnipresent and Everlasting, and no one is capable of approaching God on their own merits.

The Quran says that it is only possible to intercede with God with his permission:

Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. ... (Quran 2.255)

According to the Scriptures everything changed with the coming of Jesus:

This was evident upon the death of Jesus when the temple curtain, separating the most holy place from the other part of the temple, was supernaturally torn apart from top to bottom, as a sign of an open way to God through the death of Jesus. As a result, we can come boldly to the throne of God through Jesus as can be read in *Hebrews 10.19-22* and *Hebrews 4.14-16*.

Every book in the Bible points, in some way, to the promised Messiah:

The 12th chapter of Exodus contains a description of the Passover lamb whose blood saved the Israelites from death when escaping slavery in Egypt. The lamb had to be a male, without defect and with unbroken bones, which symbolized the Messiah as the sacrificed lamb.

John the Baptist gets a revelation of this when he sees Jesus:

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" (John 1.29, NKJV)

Peter comments:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. (1 Peter 1.18-19)

The disciple John gets a vision of heaven where he sees Jesus as the Lamb of God. (See Revelation 5.6-14; 7.9-17; 22.1-3)

Both the Quran and the Bible address mankind's problem of sin but the difference is whether or not it is solved in Jesus – whether Jesus is the one he claimed to be and whether he was crucified for our salvation as foretold by the prophets and his followers claimed to have witnessed.

As stated in the Quran:

That is Jesus, the son of Mary – the word of truth about which they are in dispute. (Quran 19.34)

The Bible clearly states that Jesus is the only mediator between God and mankind; that no one has access to God or can enter heaven without Jesus:

Jesus answered, "... No one comes to the Father except through me." (John 14.6)

Therefore, he is able to save completely those who come to God through him, because he always lives to intercede for them... He sacrificed for their sins once for all when he offered himself. (Hebrews 7.25, 27)

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. (Hebrews 9.15)

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— (John 1.12)

Saul from Tarsus was a dedicated persecutor of Christians until one day Jesus stopped him on his way to Damascus where he intended to imprison all the Christians he could find and bring them as captives to Jerusalem. This trip, which can be read in *Acts 9.1-19*, so dramatically changed Saul's life that he became a radical follower of Christ:

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting." (Acts 9.3-5, NKJV)

This same man, Saul, later known as the Apostle Paul, wrote many of the letters of the New Testament. Let us get a glimpse of his writings:

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. (1 Timothy 1.15)

For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. (1 Timothy 2.3-6, NKJV)

In him we have redemption through his blood, the forgiveness of sins... (Ephesians 1.7)

According to the Bible, all people have sinned and our sins have to be cleansed and forgiven so that we may enter into heaven:

...for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith... (Romans 3.23-25)

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6.23)

For consideration:

Both the Quran and the Bible teach that humans have eternal souls, and that they will face Judgement Day where God determines Paradise/Heaven or Hell as their final destination.

According to both the Quran and the Bible, performing good deeds is very important. However, according to the Bible, our good deeds alone are never enough to gain an entry to heaven, as they cannot cleanse our sins. (*see Hebrews 9.22*)

The Bible says that out of pure love, God sent his only Son Jesus (Isa) into this world so we could have eternal life with God. Without accepting Jesus as our Lord and Savior, we would be lost forever. (*see John 3.16*)

That is why the question of who Jesus is, is so important.

Chapter 7

The Validity of the Sources

Even though the Quran and the Bible agree on many things, they disagree on some very important issues. This leads to an urgent and challenging question: **What is the truth?**

The main topics that the Quran and the Bible disagree on are whether Jesus is the Son of God and whether he died on the cross. These are fundamental questions.

To embrace the truth requires an open mind and heart; to be willing to explore to find the truth, and accept it once it is found. **The question is vital: What is the real truth about Jesus?** Are we willing to take the chance to find out, because according to the answer our lives could be changed forever?

The Reliability of the Quran and the Bible:

Let us compare the sources:

The Quran came into existence through Prophet Muhammad who received its message from an angel.

The Bible is written by prophets, kings, judges, Jesus’ disciples, two of his brothers, a medical doctor and other God-fearing people. God walked with and spoke directly to some of them and angels visited many of them. All of them were inspired by the Spirit of God. (*see 2 Timothy 3.16*)

Some wrote down what they witnessed, the stories of what happened before their very eyes. Others wrote messages from the Lord, poems of prayer and worship, words of wisdom, prophecies and visions from the Lord.

Table of comparison and reliability

Topic of Comparison	The Bible	The Quran
Jesus – the Son of God	Yes	No
Jesus – died on a cross	Yes	No
Written prophecies about the Messiah	Over 300 prophecies about the Messiah can be found in the Bible, written centuries before the birth of Jesus	

<p>Messages from angels about who Jesus is</p>	<p>An angel appeared to Mary proclaiming she would have a son who would be called the Son of the Most High, the Son of God. <i>(see Luke 1.30-35)</i></p> <p>An angel appeared to Joseph proclaiming that Mary would have a son who would save his people from their sins. <i>(see Matthew 1.20-21)</i></p> <p>An angel appeared to the shepherds out in the field nearby Bethlehem, proclaiming the good news that a Savior had been born who is the Messiah, the Lord. <i>(see Luke 2.8-11)</i></p>	<p>An angel appeared to Mary proclaiming she would have a son who would be called the Messiah. <i>(see Quran 3.45)</i></p> <p>An angel appeared to Prophet Muhammad proclaiming Jesus was not son of God. <i>(see Quran 4.171; 6.101; 9.30)</i></p>
<p>Eyewitnesses testifying that Jesus was the Son of God</p>	<p>John the Baptist and Jesus' disciples: Peter, James and John – all four heard a voice from heaven declaring that Jesus was the Son of God and the three disciples also saw Jesus being transformed in glory. <i>(see Matthew 3.13-17; Luke 9.28-35)</i></p>	

<p>Eyewitnesses of Jesus being crucified</p>	<p><u>Standing at the cross:</u> The disciple John, Mary the mother of Jesus, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (see <i>John 19.25</i>)</p> <p><u>Watching from a distance:</u> Many people who knew Jesus, including women who had followed him on foot from Galilee. (see <i>Luke 23.49</i>)</p>	
<p>Eyewitnesses testifying that Jesus had been resurrected</p>	<p>Two angels appeared to the women who intended to anoint the body of Jesus and told them he had risen from the dead. (see <i>Luke 24.1-8</i>)</p> <p>Mary Magdalene, all his disciples, Saul from Tarsus and many others met Jesus after his resurrection. (see <i>John 20.10-31</i>; <i>Acts 9.3-7</i>; <i>1 Corinthians 15.6-7</i>)</p>	

The Shroud of Turin	The Shroud of Turin is believed to be the preserved burial cloth of Jesus, mentioned in all four Gospels of the Bible.	
Timeframe: From the date of events to the date of documentation	The New Testament is believed to have been written in the years between 40 and 100 AD.* The four Gospels were written between 60 and 95 AD and contain the narrative of Jesus told by different eyewitnesses. The crucifixion and the resurrection of Jesus are recited in detail in all of them. The Gospel of Mark was written around 30 years after the crucifixion of Jesus, while the first letter of Paul the Apostle was written around 50 AD, approximately 20 years after Jesus' death. This narrow timeframe strongly supports the reliability of the documented events.	The Quran was written in the years between 610 and 632 AD, around 600 years after Jesus walked the earth.

Preservation of original text	The earliest preserved manuscripts of the New Testament date back to 130 AD. Over 24,000 New Testament manuscripts exist today that are all in concordance, and thus confirm that the original text of the New Testament has been preserved unchanged in meaning.	The earliest preserved manuscripts of the Quran are close in time to when it was originally written, which indicates that the original text of the Quran has been preserved unchanged in meaning.
The Dead Sea Scrolls 8) found in 1946, 1947 and 1956	The Dead Sea Scrolls are manuscripts consisting of parts of all the Old Testament books, apart from the Books of Nehemiah and Esther, and including the entire Book of Isaiah (a 734 cm long scroll). These manuscripts, which are around 2000 years old, completely match with the other existing manuscripts, confirming that the Bible has been preserved unchanged in meaning throughout the time.	

The accuracy of the text	The Bible has proved to be accurate through a multitude of fulfilled prophecies and archeological and historical discoveries that match with events, authority figures, battles fought, ways of living and timelines found in the Bible.	
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* AD (Anno Domini = After the birth of Christ)

Closure

Let us close this comparison with a declaration set forth in the Quran:

Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers." (Quran 43.81)

This declaration speaks much truth, because if we see Jesus as the Son of God, we also see him worthy of our worship.

Jesus said:

"Come to me, all you who are weary and burdened, and I will give you rest." (Matthew 11.28)

"And surely I am with you always, to the very end of the age." (Matthew 28.20)

According to both the Quran and the Bible, we can trust the words of Jesus:

That is Jesus, the son of Mary, the word of truth... (Quran 19.34)

Jesus answered, "... In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me." (John 18.37)

If you, dear reader, have read this book carefully, I believe you know by now in your heart who Jesus is and what that truth means to you.

For more information on this wonderful person Jesus, you can read the Gospel (the good news) in the New Testament of the Bible which contains detailed stories of Jesus that Christians and, to some extent, Muslims refer to.

The Names of Jesus in the Quran and the Bible:

In the Quran:

Isa / Jesus (*Quran 3.45*)

The Messiah (*Quran 3.45*)

Son of Mary (*Quran 19.34*)

The word of truth (*Quran 19.34*)

In the Bible:

Immanuel (*Isaiah 7.14*)

Jesus Christ (Yeshua Messiah) (*Acts 4.10*)

Jesus from Nazareth (*Luke 24.19*)

The carpenter's son (*Matthew 13.55*)

Son of Man (*Matthew 25.31*)

The Son of God (*Mark 3.11*)

King of the Jews (*Matthew 27.37*)

Wonderful Counselor (*Isaiah 9.6*)

Mighty God (*Isaiah 9.6*)

Everlasting Father (*Isaiah 9.6*)

Prince of Peace (*Isaiah 9.6*)

The Lamb of God (*John 1.29*)

The Lion of the tribe of Judah (*Revelation 5.5*)

Faithful and True (*Revelation 19.11*)

The Word of God (*Revelation 19.13*)

Lord Jesus Christ (*Colossians 1.3*)

KING OF KINGS AND LORD OF LORDS (*Revelation 19.16*)

A few of Jesus' Teachings

I cure the blind[from birth] and the leper, and I give life to the dead... (Quran 3.49)

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, (Matthew 5.44, NKJV)

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. (Matthew 7.12, NKJV)

In this manner, therefore, pray:

Our Father in heaven,

Hallowed be Your name.

Your kingdom come.

Your will be done

On earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts,

As we forgive our debtors.

And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

(Matthew 6.9-13, NKJV)

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WHO IS JESUS? This book attempts to shed light on this fundamental question by reflecting on some key topics relating to Jesus, which Muslims and Christians have seen differently:

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- Is Jesus the mediator between God and mankind?

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