

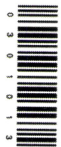
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DIVINITY OF THE CHRIST (PBUH) Let the Scriptures talk

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DIVINITY OF THE CHRIST **(PBUH)**

Let the Scriptures Talk

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ACCORDING TO THE BIBLE

His Birth

- Romans A-V {1:3} Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

His Kingdom

- Revelation A-V {5:5} And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- Luke A-V {1:33} And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- Luke A-V {22:29} Jesus said: And I appoint unto you a kingdom, as my Father hath appointed unto me; {22:30} That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
- Mathew A-V {10:5} These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the

Samaritans enter ye not: {10:6} But go rather to the lost sheep of the house of Israel.

- Mathew A-V {15:24} But he (Jesus) answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

His Power

- John A-V {14:28} Jesus said: Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **for my Father is greater than I.**
- John A-V {10:29} Jesus said: **My Father, which gave [them] me, is greater than all;** and no [man] is able to pluck [them] out of my Father's hand.
- Mathew A-V {12:28} Jesus said: But if **I cast out devils by the Spirit of God,** then the kingdom of God is come unto you.
- Luke A-V {11:20} Jesus said: But if **I with the finger of God cast out devils,** no doubt the kingdom of God is come upon you.
- John A-V {5:30} Jesus said: **I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will**

of the Father which hath sent me. {5:31} If I bear witness of myself, my witness is not true.

His Knowledge

- John A-V {14:24} Jesus said: He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**
- Mark A-V {13:32} Jesus said: **But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.**

His Relation God

- John A-V {20:17} Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and [to] my God, and your God.**

His Ministry

- Mathew A-V {5:17} Jesus said: **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. {5:18} For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all**

be fulfilled. {5:19} Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them,] the same shall be called great in the kingdom of heaven. {5:20} For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

His Rejection of Divinity

There is not a single clear unequivocal statement in the complete bible where Jesus himself says that I am God or worship me.

- Mathew A-V {19:16} And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? {19:17} And **he (Jesus) said unto him, Why callest thou me good? [there is] none good but one, [that is,] God: but if thou wilt enter into life, keep the commandments.**
- Mathew A-V {23:9} Jesus said: **And call no [man] your father upon the earth: for one is your Father, which is in heaven. {23:10} Neither be ye called masters: for one is your Master, [even] Christ.**

Peter testifies that Jesus is a man; Acts A-V {2:22} Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

- Mathew A-V {7:21} Jesus said: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

- John A-V {17:3} Jesus said: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

- Mark A-V {12:29} And Jesus answered him, The first of all the commandments [is,] Hear, O Israel; The Lord our God is one Lord:

- John A-V {5:37} Jesus said: And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Jesus (PBUH) Response to the Christians in His Second Coming

- Mathew A-V {7:22} Jesus said: Many will say to me in that day, Lord, Lord, have we not prophesied

- in thy name? and in thy name have cast out devils?
and in thy name done many wonderful works?
{7:23} And then will I profess unto them, I never
knew you: depart from me, ye that work iniquity.**

Common Verses Used as Proofs to the Divinity of Jesus (PBUH)

- John 10 (I and [my] Father are one):

John A-V {10:27} Jesus said: My sheep hear my voice, and I know them, and they follow me: {10:28} And I give unto them eternal life; and they shall never perish, **neither shall any [man] pluck them out of my hand.** {10:29} My Father, which gave [them] me, is greater than all; **and no [man] is able to pluck [them] out of my Father's hand.** {10:30} **I and [my] Father are one.**

1. The context: Means that both me and God will protect those who accept faith from going astray and we will make sure that they remain on faith, so in this God almighty and Jesus (PBUH) are one, so unity or oneness between them means that they share something or they have something in common which is the care they give to the believers (followers of Jesus PBUH) which is oneness in purpose not physical oneness .

2. The remaining part of the story (John 10:31) will clarify that Jesus (PBUH) does not claim divinity when he was defending himself against the charge made by the Jews when they told him that you are making yourself God. (And the Jews are known to trouble the messengers before Jesus (PBUH) simply because they did not like their preaching).

John A-V {10:31} Then the Jews took up stones again to stone him. {10:32} Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? {10:33} The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. {10:34} Jesus answered them, Is it not written in your law, I said, Ye are gods? {10:35} If he called them gods, unto whom the word of God came, and the scripture cannot be broken; {10:36} Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

So Jesus (PBUH) was telling the Jews that you and the prophets are called sons of God and called also gods in the law (Old Testament - Psalms 82:6). So if I call myself son of God this

means I claim divinity!! (Off course not) this term (son of God) is consider nothing in the language of the Jews and so they should not contradict him or say that he is blasphemmer (claiming divinity).

3. Further evidence that the word (one) means one in purpose not literally to be understood as physical oneness is evident after looking to the explanation stated by Jesus (PBUH) in John 17.

John A-V {17:21} Jesus said: That they all may be one; as you, Father, [art] in me, and I in you, that they also may be one in us: that the world may believe that you has sent me. {17:22} And the glory which you gavest me I have given them; that they may be one, even as we are one: {17:23} I in them, and you in me, that they may be made perfect in one.

God almighty Jesus and the 12 disciples all are one, so if the meaning of the word (one) is to be taken literally then the Christian need to believe in 14 Gods but naturally they are one in teaching and knowledge providing to the people.

4. The rest of the sayings of Jesus (PBUH) in the bible which we have already listed go against the alleged physical oneness between God almighty and Jesus (PBUH).

- **John 14 (He that hath seen me hath seen the Father):**

John A-V {14:6} Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. {14:7} If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. {14:8} Philip saith unto him, Lord, shew us the Father, and it sufficeth us. {14:9} Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;**

This verse carries a similar meaning to the previous verse in John 10 and here Jesus (PBUH) was describing to his disciples a spiritual path which is the way to heaven and Philip could not understand him so instead he asked him to see God which is an impossible request and this is something Jesus (PBUH) was expecting his disciples to know because he already taught them that when he said in John A-V {5:37} And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. (So how can he be the father and they were seeing him and hearing his voice through out the period he stayed with them during his ministry).

So Jesus (PBUH) was explaining to his disciple what you need to see is the messenger of God which is me and to know the right knowledge about God from me and this is enough which means metaphorically that seeing the messenger of God is equal to seeing God himself.

- **John 1:1 (In the beginning was the Word, and the Word was with God and the Word was God):**

The first word (God) in Greek text is (Hothios) which means supreme Lord.

The second word (God) in Greek text is (Tonthios) which means created being with great quality or godly person which is used in the bible to call a messenger as a god like Moses (PBUH) called god in the bible, further more the above verse is not the saying of Jesus (PBUH) himself.

And if word in this verse means God then let us exchange the two and see how the verse looks like (In the beginning was the God and the God was with God and the God was God) which is meaningless.

The Fabrication of Trinity

The only verse indicating trinity (the Father, the Son and the Holy Ghost are one) has been removed from the bible by 32 scholars of the bible in the Revised Standard Version among many other verses as fabrication after they realized that these verses do not exist in the most ancient manuscript and as such there is not a single verse indicating Trinity anymore in the complete bible.

- John A-V {5:7} For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (This verse does not exist anymore in the RSV)

The fabrication of the Begotten Son

The word begotten has been removed from all Gospels by the same bible scholars as fabrication after they realized that this word does not exist in the most ancient manuscript.

- John A-V {3:16} For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (This word does not exist anymore in all Gospels in the RSV), so Jesus is not any more begotten by God where we find others still alleged to

be begotten sons of God according to the bible. examples:

o David was a begotten son of God long before Jesus (according to the bible). Psalms A-V {2:7} I will declare the decree: the LORD hath said unto me, **Thou [art] my Son; this day have I begotten thee.**

o Israel was a begotten son of God long before Jesus (according to the bible). Exodus A-V {4:22} And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel [is] my son, [even] my firstborn:**

So the term Son of God in the language of the Jews means godly person not actual son of God and does not mean divinity at all, examples:

o All Jews are sons of God (according to the bible). Psalms A-V {82:6} **I have said, Ye [are] gods; and all of you [are] children of the most High.**

o All those who follow the spirit of God are sons of God (according to the bible). Romans A-V {8:14} **For as many as are led by the Spirit of God, they are the sons of God.**

ADDITIONAL FACTS ABOUT THE BIBLE

Parts of the Preface of the Revised Standard Version (2nd ed., 1971)

- Yet the King James Version has grave defects. By the middle of the nineteenth century, the development of Biblical studies and the discovery of many manuscripts more ancient than those upon which the King James Version was based, made it manifest that these defects are so many and so serious as to call for revision of the English translation.
- Thirty-two scholars have served as members of the Committee charged with making the revision, and they have secured the review and counsel of an Advisory Board of fifty representatives of the cooperating denominations.
- For the New Testament we have a large number of Greek manuscripts, preserving many variant forms of the text. Some of them were made only two or three centuries later than the original composition of the books.

- Sometimes it is evident that the text has suffered in transmission, but none of the versions provides a satisfactory restoration. Here we can only follow the best judgment of competent scholars as to the most probable reconstruction of the original text.
- The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying.
- We now possess many more ancient manuscripts of the New Testament, and are far better equipped to seek to recover the original wording of the Greek text.
- The revisers in the 1870's had most of the evidence that we now have for the Greek text, though the most ancient of all extant manuscripts of the Greek New Testament were not discovered until 1931.
- Two passages, the longer ending of Mark (16.9-20) and the account of the woman caught in adultery (Jn 7.53-8.11), are restored to the text, separated from it by a blank space and accompanied by informative notes describing the various arrangements of the text in the ancient authorities. With new manuscript

support, two passages, Lk 22.19b-20 and 24.51b, are restored to the text, and one passage, Lk 22.43-44, is placed in the note, as is a phrase in Lk 12.39. Notes are added which indicate significant variations, additions, or omissions in the ancient authorities (Mt 9.34; Mk 3.16; 7.4; Lk 24.32,51, etc.).

THE BOOKS OF THE BIBLE

GENESIS: AUTHOR One of the "five books of Moses."

EXODUS: AUTHOR **Generally** credited to Moses.

LEVITICUS: AUTHOR **Generally** credited to Moses.

NUMBERS: AUTHOR **Generally** credited to Moses.

DEUTERONOMY: AUTHOR **Generally** credited to Moses.

JOSHUA: AUTHOR. **Major part** credited to Joshua.

JUDGES: AUTHOR. **Possibly** Samuel,

RUTH: AUTHOR. **Not definitely known**, perhaps Samuel.

FIRST SAMUEL: AUTHOR. **Unknown.**

SECOND SAMUEL: AUTHOR. **Unknown.**

FIRST KINGS: AUTHOR. **Unknown.**

SECOND KINGS: AUTHOR. **Unknown.**

FIRST CHRONICLES: AUTHOR. **Unknown, probably** collected and edited by Ezra.

SECOND CHRONICLES: AUTHOR. **Likely** collected and edited by Ezra.

EZRA: AUTHOR. **Probably** written or edited by Ezra.

ESTHER: AUTHOR. **Unknown.**

JOB: AUTHOR. **Unknown.**

PSALMS: AUTHOR. **Principally** David, though there are other writers.

ECCLESIASTES: AUTHOR. **Doubtful,** but commonly assigned to Solomon.

ISAIAH: AUTHOR. **Mainly** credited to Isaiah. Parts may have been written by others.

JONAH: AUTHOR. **Unknown.**

HABAKKUK: AUTHOR. Nothing known of the place or time of his birth.

The above facts are from Collins' R.S.V. 1971. Pages 12-17.

THE GOSPEL OF MATTHEW

Early tradition ascribed this Gospel to the apostle Matthew, but scholars nowadays almost all reject this view. The author, whom we still can conveniently call Matthew, has plainly drawn on the mysterious "Q," which may have been a collection of oral traditions. He has used Mark's Gospel freely, though he has rearranged the order of events and has in several instances used far fewer words for what is plainly the same story. The style is lucid, calm and "tidy." Matthew writes with a certain judiciousness as though he himself had carefully digested his material and is convinced not only of its truth but of the divine pattern that lies behind the historic facts.

From the book (The Gospels Translated in to Modern English by J.B. Phillips).

ACCORDING TO THE HOLY QURAN

(The Last Testament of God)

Common Terms between People of the Book (Jews and Christians) and Muslims

Surah 3. Al 'Imran (The Family Of 'Imran, The House Of 'Imran)

64. Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will).

Quranic Truth

Surah 4. An-Nisa' (Women)

171. O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an

apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

The Most Concise Definition of God Almighty

Surah 112. Al-Ikhlās (The Unity, Sincerity, Oneness Of Allah)

1. Say: He is Allah, the One and Only; (He alone is the Lord of the complete universe; the creator, sustainer, cherisher, organizer and the only one gives life and death in this complete universe. Who alone deserves to be worshipped. And He has the beautiful names and most perfect qualities as stated in his book (Quran) or mentioned through his messenger; these are unique and belong only to him and should not be mixed with the qualities of his creation).

2. Allah, the Eternal, Absolute; (Has no beginning and no end, his existence is absolute neither temporal nor conditional, He is independent of all things and all persons and all things and all persons are dependent on him).

3. He begetteth not, nor is He begotten; (no one is a descendent of him nor he is a descendent of any)

4. And there is none like unto Him. (God is beyond imagination, any mental picture that might crosses the mind is not him He has no co-equal and cannot be compared to any of his creation).

Divinity of the Christ and the Concept of Trinity

Surah 5. Al-Ma'ida (The Table, The Table Spread)

72. They do blaspheme who say: "(Allah) is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

73. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

The Begotten Son

(To beget is a animal function of sex and does not befit the majesty of God almighty and is nothing but blaspheme).

Surah 19. Maryam (Mary)

88. They say: "((Allah)) Most Gracious has begotten a son!"

89. Indeed ye have put forth a thing most monstrous!

90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

91. That they should invoke a son for ((Allah)) Most Gracious.

92. For it is not consonant with the majesty of ((Allah)) Most Gracious that He should beget a son.

The Nearest in Love to the Believers

Surah 5. Al-Ma'ida (The Table, The Table Spread)

82. Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou

find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

83. And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

The Story of Mary and Jesus the Christ (peace be upon both of them) (1)

Surah 3. Al 'Imran (The Family Of 'Imran, The House Of 'Imran)

42. Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.

43. "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

44. This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger.) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be

charged with the care of Mary: Nor wast thou with them when they disputed (the point).

45. Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah.

46. "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

47. She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

49. "And (appoint him) an apostle to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah.s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah.s leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

50. "(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

51. "It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight."

52. When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah." Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.

53. "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger. then write us down among those who bear witness."

54. And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

55. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

56. "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

57. "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."

58. "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

59. The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

60. The Truth (comes) from Allah alone; so be not of those who doubt.

The Story of Mary and Jesus the Christ (peace be upon both of them) (2)

Surah 19. Maryam (Mary)

16. Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

17. She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

18. She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

19. He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

21. He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed."

22. So she conceived him, and she retired with him to a remote place.

23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah!

would that I had died before this! would that I had been a thing forgotten and out of sight!"

24. But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

25. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

26. "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

27. At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

28. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

30. He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;

31. "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

32. "(He) hath made me kind to my mother, and not overbearing or miserable;

33. "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

34. Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

35. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

36. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

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ألوهية المسيح؟!؟

(عليه السلام)

دع النصوص تتحدث

د. سريهان الشمري

٢٦ شعبان ١٤٢٨هـ - ٨ سبتمبر ٢٠٠٧م