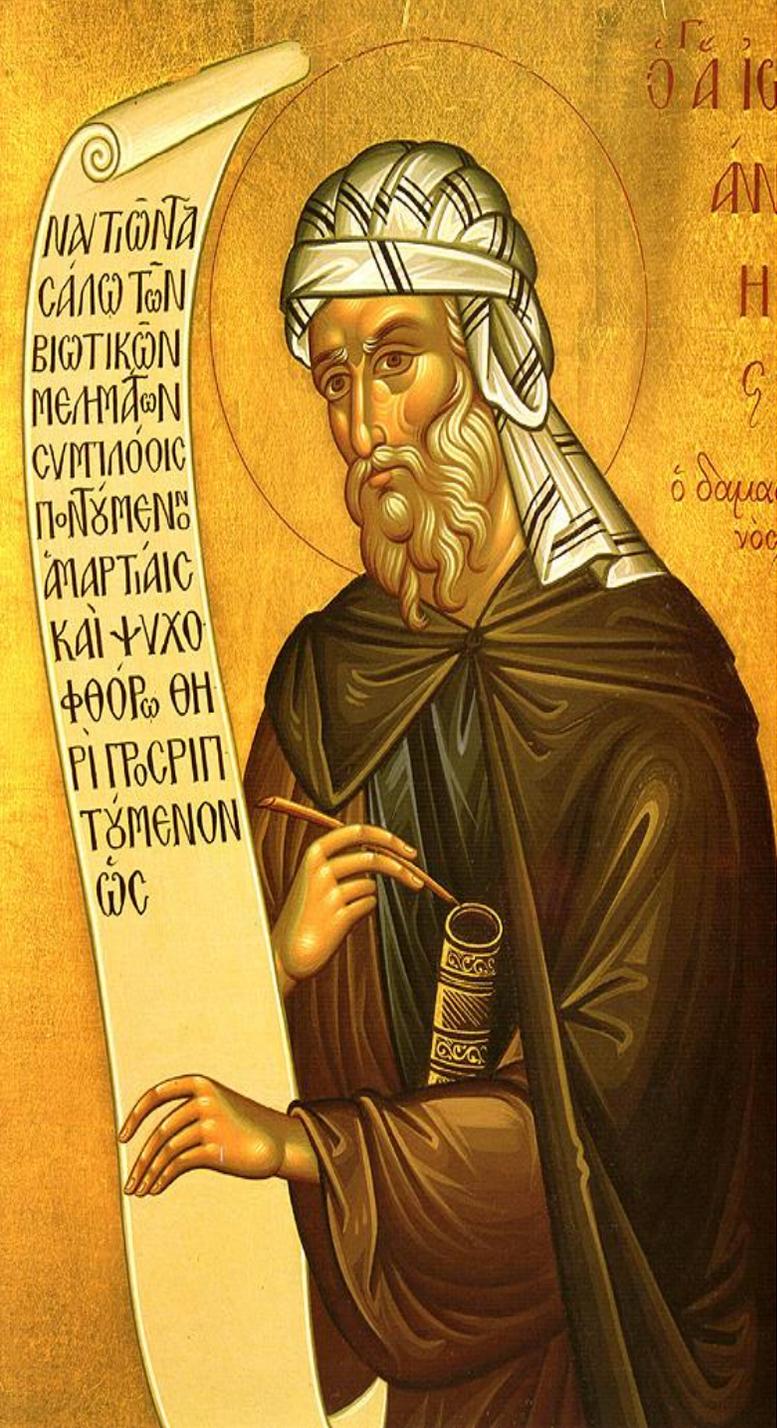


1) AN INTRODUCTION TO JESUS IN ISLAMIC THEOLOGY WITH RESPECT TO THE INCARNATION OF THE CHRIST

- Islam denies the incarnation, but it will become quite clear to us that in various schools of Islamic theology something has had to be devised to take its place.
- Firstly, there is the denial in the Qur'an of what is understood to be incarnation, namely god physically cohabited with Mary and the result is Jesus.
- Later, when Islam had more accurate information, protests were sought against the attribution of the spiritual 'Sonship to Jesus Christ'.
- Then followed a reasoned attack against the spiritual "indwelling" (*hulul*) and "union" (*ittihad*) of 'God in Christ' as these terms were understood to be used in the interpretation of the mode of the Incarnation.
- Eventually, the idea of spiritual union of God in Christ for the purpose of mediation between God and man was rejected from the presupposition of the impossibility of unlike substances (human and divine) being joined in mixture or mingling or of two substances becoming one. (JWS, Pt. I, Vol. 2, p. 98)

2) AN INTRODUCTION TO JESUS IN BIBLICAL THEOLOGY WITH RESPECT TO THE INCARNATION OF THE CHRIST

- Some early Christian theologians (Athanasius) held that “God became enhumaned” i.e. a ‘spiritual indwelling’ of God in human form for the purposes of: God’s mediation with man, God’s revelation to man, and God’s redemption of man.
- Others (School of Antioch) attempted to restore the absolute unity of God by defining God in essence as unity composed of two natures (human & divine).
- Eastern Christian theologians searched for a way to explain the godhead as Father, Incarnate Word, & Spirit within The Unity of God.
- Western Christian theologians searched for a way to explain the godhead as Father, Incarnate Son, and Spirit within The Unity of God.



3) AN INTRODUCTION TO JESUS IN BIBLICAL THEOLOGY WITH RESPECT TO HIS EXISTENCE PRECEDING INCARNATION BY JOHN OF DAMASCUS

John of Damascus' (675-749) who lived only 43 years after Muhammad's death (632 CE) had first-hand information about Islam. John concluded from Scriptures preceding Incarnation:

1. the union and identity with the essence of The Father, e.g.: ("I and the Father are One", Jn. 10:30) et. al.;
2. the perfection of subsistence, e.g.: "Son of God", "express image of His person", "wonderful Counsellor" (Isa ix:6);
3. the reciprocal existence in one Unity of the three persons of the godhead, e.g.: "Believe me when I say that I am in the Father and the Father is in me." (John 14:11);
4. the assertion of His origin from the Father as cause; e.g. "My father is greater than I" since he came forth from the Father and am come" and also from The Father He derives both His being and all that He has, which is by generation not by creation, e.g. "I came forth from The Father and "I live by The Father" John vi:57



4) AN INTRODUCTION TO JESUS IN BIBLICAL THEOLOGY WITH RESPECT TO HIS EXISTENCE DURING INCARNATION BY JOHN OF DAMASCUS

- Of the things referring to the period of the Incarnation of Christ there are three modes:

1. The first declares His divine nature (John xiv:1; x:30)

2. The second declares His human nature (John vii:19; viii:40; iii:14), birth of a Virgin; growth, progress with age, hunger, thirst, progress with age, hunger, thirst, fear, being pieced with nails, death, natural and innocent passions.

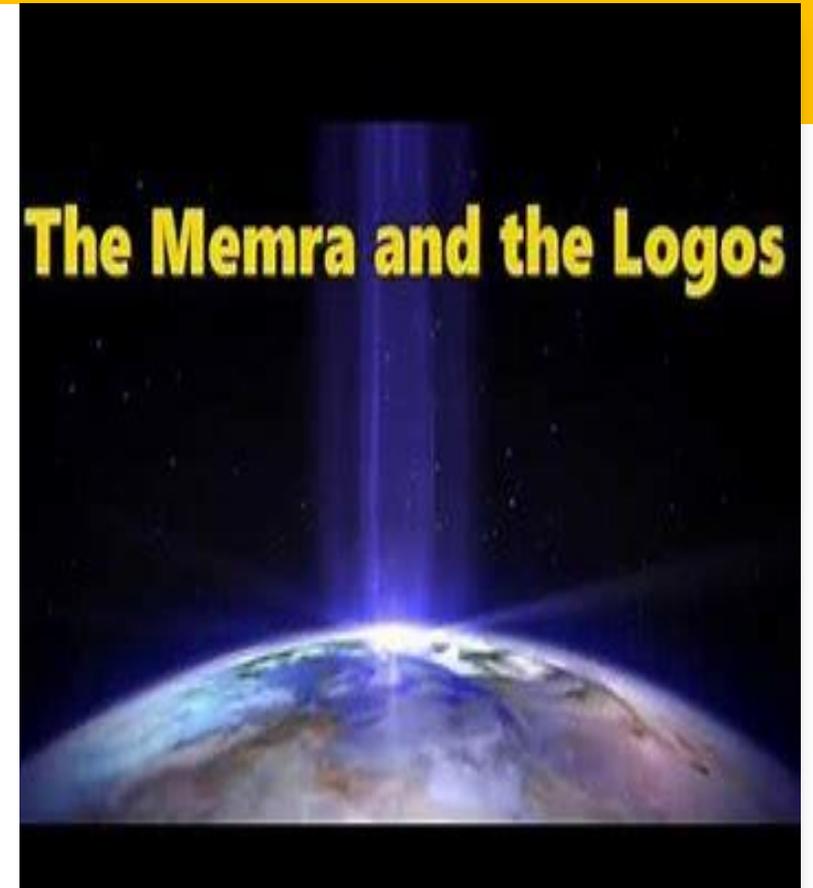
3. The third are said in being set aside for a specific purpose by God: “My God, my God, why has Thou forsaken me?” and “being made a curse for us” and also “Then shall the son also Himself be subject unto Him that put all things under Him.”

The point here is that neither as God nor as man was He ever set aside by The Father to be: forsaken by The Father or opposed to Him nor subjected to Him; and as God He was never at any time disobedient to His Begetter to make it necessary for Him to be brought into subjection and finally, ranking Himself with us.

5) AN INTRODUCTION TO JESUS IN BIBLICAL AND ISLAMIC THEOLOGY WITH RESPECT TO THE LOGOS DOCTRINE

To the Jew the word “Logos” translated to Hebrew as “*Memra*” conveyed the idea of: mediator between God and man. “He sent His Word and healed them.” (Isa. Lv:10-11); “He believed in the *Memra (Word)* of Yahweh.” Gen. xv: 6. Also see phrase “for the sake of His *Memra (Word)*” in Isa. Lxviii:11

In the Qur’an one finds Christ as “His Word” (Surah 4:171). Due to the fact that the Jews had a ‘Divine Word’ in the Torah, the philosophers had their idea of the divine Logos, some Muslims held that God’s Word/kalam must of His essence.



6) AN INTRODUCTION TO JESUS IN BIBLICAL AND ISLAMIC THEOLOGY WITH RESPECT TO THE LOGOS DOCTRINE CONT.

To avoid the necessity of applying the concept of Kalam to Jesus as written in the Qur'an, other Muslims such as Ibn Miskawaih said: "It is not that God "utters", but rather that utterance is given to men." (SS. Ab. Et. Cain, 26).

The problem immediately noted by the great Islamic theologian al-Baghdadi is that God's Word is then separated from His essence which to Baghdadi was heretical.



7) AN INTRODUCTION TO JESUS IN BIBLICAL AND ISLAMIC THEOLOGY WITH RESPECT TO THE LOGOS DOCTRINE CONT.

- In Philo and The Old Testament, the Word is the instrumental cause, and organ of creation and even Creator. Thus the Word is the will and purpose of God and “His words do not differ from acts”: where we find unity again emphasized.”
- On the Muslim side, a few early Muslim writers interpret God’s Word as of His essence and attribute this name to Jesus as it reads in the Qur’an.
- Later Islamic expositions interpret ‘Word’ as a transcendent impersonal principle. Just as in the doctrine of God personal distinctions were ruled out, so tendency was to reject the personal application of ‘Word’ to Jesus. Some current Muslim writers link the idea of ‘Word’ with the Prophet.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.1 SL.A. JESUS DESCRIBED AS BEING IN THE BLESSED LINEAGE OF JACOB

- QUR’AN

Surah 2 (al-Baqara):4

يا بني إسرائيل اذكروا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

- Translation:
- “O Children of Israel, remember My blessing which I bestowed upon you, and fulfill My covenant that I may fulfill your covenant,”
- Commentary: Al-Razi comments the phrase “the favour (which) preferred the Jews to all nations” in Surah ii (al-Baqara) 40 is conferred upon the believing Jews with respect to being favoured above: 1) “the whole world apart from the Creator”, or 2) “all existing at that time,” or 3) “other creatures in respect to the favour bestowed upon them.”

BIBLE

• Genesis 3:15

טו וְאִיכָּה אֶנְשִׁית, בֵּינָהּ וּבֵין הָאִשָּׁה, וּבֵין זְרַעָהּ, וּבֵין {ס} זְרַעָהּ: הוּא יִשׁוּפָךְ רֹאשׁ, וְאַתָּה תִּשׁוּפֶנּוּ עֶקֶב.

• Translation

- **3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.’

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“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.1 SL.B. JESUS DESCRIBED AS BEING IN THE BLESSED LINEAGE OF JACOB

- **Surah xxix (al’Ankabut):27**

- **وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ
وَالكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ**

- Translation

- And We gave him Isaac and Jacob, and We ordained among his descendents prophet hood and the Book, and We gave him his reward in the world, and in the Hereafter, he will indeed be among the Righteous.

- **Genesis 26:4**

- **וְהִרְבֵּיתִי אֶת-זַרְעֲךָ, כְּכּוֹכְבֵי הַשָּׁמַיִם, וְנָתַתִּי
לְזַרְעֲךָ, אֵת כָּל-הָאֲרָצוֹת הָאֵלֶּ; וְהִתְבָּרְכוּ בְזַרְעֲךָ, כָּל
גּוֹיֵי הָאָרֶץ.**

- Translation

26:4 “and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed;”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.1, SL. C. JESUS DESCRIBED AS BEING IN THE BLESSED LINEAGE OF JACOB

- Surah xxi (al-Anbiya): 72

• وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ
الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

Translation: “We made them *imams*, guiding by Our command, and We revealed to them the performance of good deeds, the maintenance of prayers, and the giving of *zakāt*, and they used to worship Us.”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.1, SL. D. JESUS DESCRIBED AS BEING IN THE BLESSED LINEAGE OF JACOB

- Commentary on Surah xxi (al-Anbiya): 72
- Al-Razi comments that when Abraham prayed: “O God bestow on me a righteous son,” the Lord answered his prayer, and gave him Isaac, and Jacob also as an “additional gift”; and all were made prophets and messengers, doing His will, virtuous and holy. “And they served Me”; that is, as God fulfilled His promise, so they fulfilled their part in obedience and worship.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.1 SL. E. JESUS DESCRIBED AS BEING IN THE BLESSED LINEAGE OF JACOB

Al-Baydawi similarly notes that when Abraham •
despaired of progeny on account of his age Isaac and
Jacob were “given” the latter as an “additional” child.
Thus, the commentators noted that the blessings
bestowed on Abraham and his descendants Isaac and
Jacob were: 1) God guided them aright, 2) God made
them prophets, 3) God committed to their progeny the
gift of prophecy and the Scriptures (which culminated
in the Messiah); 4) and all of them God made
righteous. Al-Baydawi also comments that the
Messiah who came through Isaac and Jacob would
then be “the Quickener of the hearts and souls of
mankind.

- Al-Razi comments that the
Messiah would be “one that
giveth life to the world.”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.2, S1. A. JESUS WAS BORN OF A VIRGIN

- Surah iii (Al-Imran):45

• إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ
اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

Translation: When the angels said, ‘O Mary, Allah gives you the good news of the Word proceeding from Himself whose name is Messiah, Jesus, son of Mary, exalted both in this world and in the world to come and one of those near the Throne.

- New Testament Luke 1:26-35

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ

27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν · Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη ἰ καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ · Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ ·

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.2 S1. B. JESUS WAS BORN OF A VIRGIN

- Surah iii (Al-Imran):46

- **قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ زَكِيًّا**

Translation: She said, ‘My Lord, how shall I have a child seeing that no human has ever touched me?’ He said, ‘So it is that Allah creates whatever He wishes. When He decides on a matter, He just says to it “Be!” and it is.

31 και ἰδοὺ συλλήμψη ἐν γαστρὶ καὶ τέξη υἷόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

34 εἶπεν δὲ Μαρὶὰμ πρὸς τὸν ἄγγελον · Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ · Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι · διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ ·

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.2 SI. C. JESUS BORN OF A VIRGIN

• Surah xix (Marayam):19

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

Translation: He said, ‘I am only a messenger of your Lord that I may give you a pure son.’

• Translation: Luke 1:26-35

²⁶In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. ²⁸The angel went to her and said, "Greetings, you who are highly favored! The LORD is with you." ²⁹Mary was greatly troubled at his words and wondered what kind of greeting this might be.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.2 S1. D. JESUS BORN OF A VIRGIN

Surah xix (Marayam):20

• قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

• **Translation:** She said, ‘How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?’

Trans. Luke 1:26-31 cont. :

³⁰But the angel said to her, "Do not be afraid, Mary; you have found favor with God. ³¹You will conceive and give birth to a son, and you are to call him Jesus.

³²He will be great and will be called the Son of the Most High.

The LORD God will give him the throne of his father David, ³³and he will reign over Jacob's descendants forever; his kingdom will never end."

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.2 S1. E. JESUS BORN OF A VIRGIN

- Surah xix (Marayam):21

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً
لِلنَّاسِ وَرَحْمَةً مِنَّا ۖ وَكَانَ أَمْرًا مَّقْضِيًّا

Translation: He said, ‘So shall it be. Your Lord says, “It is simple for Me.” And so that We may make him a sign for mankind and a mercy from Us, and it is a matter [already] decided.

Trans. Luke 1:26-31 cont. :

³⁴"How will this be," Mary asked the angel, "since I am a virgin?" ³⁵The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”
1.2 S1. F. JESUS BORN OF A VIRGIN

Surah xix (Marayam):22

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

Translation: Thus, she conceived him, then withdrew with him to a distant place.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.3. SLA. JESUS DESCRIBED AS “THE SINLESS ONE”

Surah iii (al-Imran) 36:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ
بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

TRANSLATION: And when she bore her,¹ she said, ‘My Lord, I have borne a female [child]’ —and Allah knew better what she had borne— ‘and the female is not like the male. I have named her Mary, and I commend her and her offspring to Your care against [the evil of] the outcast Satan.’

New Testament: I JOHN 3:5

καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

Translation:

“⁵But you know that he appeared so that he might take away our sins. And in him is no sin.”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.3. SL B. JESUS DESCRIBED AS “THE SINLESS ONE”

Commentary/Tradition

Al-Hajjaj ibn Muslim in his Traditions records: “Every child of Adam is touched by Satan the day of his birth with the exception of Mary and her son Jesus.”

I Peter 2:22: ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.”

Translation: “He committed no sin, and no deceit was found in his mouth.”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.4. SL A. (old 1.7) JESUS DESCRIBED AS MASIH (MESSIAH)

Cf. Surahs iii (al-Imran) 45, 46, 47:

Surah iii (al-Imran) 45:

• إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ
اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

Translation: “When the angels said, ‘O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary, distinguished in the world and the Hereafter, and one of those brought near [to Allah].”

The Old Testament records that Isaiah predicts in Isaiah 7:14:

לָכֵן יִתֵּן אֲדֹנָי הוּא, לָכֶם--אֹת: הִנֵּה הָעַלְמָה, הָרָה
וַיֵּלֶד בֶּן, וְקָרָאת שְׁמוֹ, עִמָּנוּ אֵל.

Translation (of Isaiah 7:14: “Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel*.” *Immanuel: ‘God with us.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.4. SL. B. (old 1.7) JESUS DESCRIBED AS MASIH (MESSIAH)

Surah iii (al-Imran) 46:

• وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

Translation: He will speak to people in the cradle and in adulthood, and will be one of the righteous.”

New Testament we read (in Mark 8:29) we read that Jesus asked a penetrating question of his disciples regarding who they say him to be. Peter then answered:

καὶ αὐτὸς ἐπηρώτα αὐτούς ἰ· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ · Σὺ εἶ ὁ χριστός.

Translation: And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.4. SL. C. (old 1.7) JESUS DESCRIBED AS MASIH (MESSIAH)

Surah iii (al-Imran) 47:

• قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ط قَالَ
كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ؕ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ

Translation: She said, ‘My Lord, how shall I have a child seeing that no human has ever touched me?’ He said, ‘So it is that Allah creates whatever He wishes. When He decides on a matter He just says to it “Be!” and it is.

Further in time in the New Testament (Matthew 26:63-66) we read that at the end of Jesus’ life before the High Priest he was required to personally answer whether he admitted to being called the Messiah. Luke 26 records that: ...dramatically “he remained silent. The high priest (again) said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.4. SL. D. (old 1.7) JESUS DESCRIBED AS MASIH (MESSIAH)

Surah iii (al-Imran) 47 foundation for Jesus title of *Masih* or “Messiah”:

Al-Razi comments that Jesus was given the title *Masih* “Messiah” because “He was kept clear from the taint of sin.”

Abu Amr ibn al-Ala says that the word *Masih* means “King”

Al-Baydawi comments that Jesus was called *Masih* as possessed of a Spirit proceeding from the Almighty not mediately, but direct, both as to origin and essence.”

Matthew 26:63-66 continued: ⁶⁴

"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." ⁶⁵Then the high priest tore his

clothes and said, "He has spoken blasphemy!

⁶⁴"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." ⁶⁵Then the high priest tore his clothes and said, "He has spoken blasphemy!

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.4. SL. E. (old 1.7) JESUS DESCRIBED AS MASIH (MESSIAH)

- Matthew 26:63-66 concluded:

“Why do we need any more witnesses? Look, now you have heard the blasphemy. ⁶⁶What do you think?" "He is worthy of death," they answered.”

So we see that in these verses Jesus dramatically acknowledged being Messiah and on his own admission was condemned to death for doing so.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.5a SL. A JESUS GIVEN THE TITLE ‘HIS WORD’ Surah 4:171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ^ط وَلَا تَقُولُوا ثَلَاثَةً ^ق أَنْتَهُمَا
خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ^ط سُبْحَانَهُ ^ق أَنْ يَكُونَ لَهُ وَلَدٌ ^ق لَهُ

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا



- “O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah (Jesus), son of Maryam, was a Messenger of Allah and His Word, which He bestowed on Maryam and a Spirit (*Ruh*) created by Him;”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.5a SL. A JESUS GIVEN THE TITLE ‘HIS WORD’

“O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah (Jesus), son of Maryam, was a Messenger of Allah and His Word, which He bestowed on Maryam and a Spirit (*Ruh*) created by Him;”

Commentary: a) ‘Kalimatuhu’ (His Word), that is God’s Word is an important theological title ascribed to Jesus by the Qur’an and the Bible.

1.5 a) The Divine ‘logos’ or “Word” as applied to Jesus is most prominently brought forward in John’s Gospel.

- Translation: In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.

In John 1:1-3 one reads: 1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES” 1.5a SL. B JESUS GIVEN THE TITLE ‘HIS WORD’

The statement in Surah III (al-Nisa) 171 has been frequently commented upon where it reads: “Verily the Messiah, Jesus, Son of Mary is the Apostle of God and His Word) (Kalimatuhu) which He conveyed into Mary.

CLASSICAL COMMENTATORS: If we are willing to get behind the tumult and shouting of the Crusades from the 12th to 14th centuries and avoid the polemics begun during the 19th century and continued to date, then we will find more interesting theological commentary on these critically important titles of Jesus mentioned in the Qur’an and studied by early Islamic theologians.

Another prominent verse about Jesus being God’s Word is John 1:14 which reads:

John 1:14: Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας ·

Translation of John 1:14: And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES” 1.5 SL. C JESUS GIVEN THE TITLE ‘HIS WORD’

Al-Razi (854-925) comments “The Word” i.e. he came forth by the word of God and His command, without other cause or any human origin.”

Qadi Al-Baydawi (d. 1319) speaks of Mary as the receptacle of “the Word” which signifies a person or nature. Thus, al-Baydawi’s commentary speaks of the descent of the heavenly nature or person into the womb of the Virgin. Al-Baydawi concludes: “God giveth thee (Mary) good tidings of the Word from Him, his name being the Messiah.”

AN APPLICATION OF JESUS AS ‘WORD’ OR KALAM TAKEN FROM THE 7TH CENTURY AT THE COURT OF AN Umayyad CALIPH

The idea of ‘Kalam’ or ‘Logos’ was used in dialogue by John of Damascus (675 to 749) with an Umayyad Caliph who is said to have asked John to explain ‘Kalam’ (itself theology) to which John wisely requested for instruction on the same topic from his Eminence the Caliph.

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.5 SL. D JESUS GIVEN THE TITLE ‘HIS WORD’

The Caliph is alleged to have stated that he regarded Kalam or God’s Word as being uncreated and without beginning or end. John agreed citing John 1:1. John then asked what title was given to Jesus to which the Caliph replied ‘Kalimatuhu’. John again agreed Jn 1:14. Then asked whether the Caliph also agreed that Jesus was uncreated and without beginning or end? After a pause, John writes that the Caliph exited the room allowing: ‘logically, it must be as you say.’”

1.5b SL. D JESUS GIVEN THE TITLE ‘HIS SPIRIT’

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ^ط وَلَا تَقُولُوا ثَلَاثَةً انْتَهَوْا
خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ^ط سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

- “O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah (Jesus), son of Maryam, was a Messenger of Allah and His Word, which He bestowed on Maryam and a Spirit (*Ruh*) created by Him;”

“JESUS IN QUR’AN AND ISLAMIC COMMENTARIES”

1.5b SL. E JESUS GIVEN THE TITLE ‘HIS SPIRIT’

1.5b) Ruh Allah “a Spirit’ proceeding from God.” being an important theological title ascribed to Jesus by the Qur’an and the Bible.

In IV (al-Nisa): 171 we read (see Arabic above): “Verily the Messiah Jesus, son of Mary, is the Apostle of God, and His Word which He conveyed into Mary, and a Spirit (proceeding) from Him.”

1.5b) JESUS “GOD’S SPIRIT”

New Testament, I Corinthians XV:

45: οὕτως καὶ γέγραπται · Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν · ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

Translation: “The first Adam became a living soul. The last Adam (Christ) became a life –giving Spirit.” I Cor. 15:45. (Cf. John 11:25)

1.6 SI.A JESUS DESCRIBED AS “HONORABLE IN THIS WORLD AND IN THE WORLD TO COME”

Chapter (3) sūrah āl ‘im’rān 45

إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ

أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ

الْمُقَرَّبِينَ ﴿٤٥﴾

Translation: “O Mary, verily God sendeth thee good tidings of the Word (proceeding) from Himself: His name the Messiah, Jesus, son of Mary, honorable in this world and in the world to come. “

1.6 JESUS DESCRIBED AS OF GREATER HONOR THAN THE PROPHETS

New Testament Hebrews 3:3:

πλείονος γὰρ οὗτος δόξης ἢ παρὰ Μωϋσῆν ἡξίωται καθ’ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὃ κατασκεύασας αὐτόν ·

Translation: “3 For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.”

1.6 SI.B JESUS DESCRIBED AS “HONORABLE IN THIS WORLD AND IN THE WORLD TO COME”

Commentary: Al-Badawi comments “the illustriousness in this world is the office of a prophet, and that in the next world the office of intercessor.” “In this world’ because he was cleared of the imputations of the Jews here below and because his prayers were answered.”

New Testament John 8:46: “ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

” Translation of Jesus’ question: “Which one of you convicts me of sin? If I tell the truth, why do you not believe me?”

1.6 SL.C. JESUS DESCRIBED AS “HONORABLE IN THIS WORLD AND IN THE WORLD TO COME”

New Testament John 19:4: “καὶ ἐξῆλθεν ἰ πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς · Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.”

Translation: “Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.”

1.7 SL.A. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
أَيْدُتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهَلًا وَإِذْ
عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي
وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ

فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرٌ مُّبِينٌ ﴿١١٠﴾

1.7 JESUS' WORK AFFIRMED OF GOD BY
MIRACLES Jesus Heals a Man Born Blind New
Testament John 9:1-7 1 Καὶ παράγων εἶδεν
ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ ἠρώτησαν
αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες · Ῥαββί, τίς
ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς
γεννηθῆ; 3 ἀπεκρίθη Ἰησοῦς · Οὔτε οὗτος
ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. 4 ἡμᾶς
δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως
ἡμέρα ἐστίν · ἔρχεται νύξ ὅτε οὐδεὶς δύναται
ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι
τοῦ κόσμου. 6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ
ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς
ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ · Ὑπαγε νίψαι
εἰς τὴν κολυμβήθραν τοῦ Σιλβάμ ὃ
ἐρμηνεύεται Ἀπεσταλμένος). ἀπήλθεν οὖν καὶ
ἐνίψατο, καὶ ἦλθεν βλέπων.

1.7 SL.B. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Translation: "Pickthall: When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;"

John 9:1-7:

1. As he passed by, he saw a man blind from birth. 2 And his disciples asked him, "Rabbi, dwho sinned, this man or f his parents, that he was born blind?" 3 Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. 4. We must hwork the works of him who sent me while it is day; night is coming, when no one can work. 5 As long as I am in the world, I am the light of the world." 6 Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud 7 and said to him, "Go, wash in m the pool of Siloam" (which means Sent). So he went and washed and and came back seeing."

1.7 SL.C. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Al-Razi comments that the miracles which Jesus was strengthened by Ruh al-Quds to accomplish had not been given to any prophet before Jesus nor (were they given to any prophet) after him.

JESUS CALMS THE SEA New Testament, Luke 8:22-24 22 Ἐγένετο δὲ ἑνὶ μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

1.7 SL.D. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Translation: Luke 8:22-24: Jesus Calms a Storm

22 One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out, 23 and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. 24 And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. 25 He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?"

1.7 SL.E JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Luke 9:10 JESUS FEEDS THE FIVE THOUSAND Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδᾶ. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἴατο. 12 Ἡ δὲ ἡμέρα ἦρξατο κλίνειν · προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ · Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὡδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς αὐτούς · Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν · Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε ἠ καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς αγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ · Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πενήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφιοι δώδεκα.

1.7 SL.F. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Translation Luke 9:10-17

10 On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. 11 When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. 12 Now the day began to wear away, and the twelve came and said to him, "Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place." 13 But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." 14 For there were about five thousand men. And he said to his disciples, "Have them sit down in groups of about fifty each." 15 And they did so, and had them all sit down. 16 And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them."

1.7 SL.G. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

JESUS RAISES LAZRUS FROM THE DEAD New
Testament, John 11:38-43

38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ
ἔρχεται εἰς τὸ μνημεῖον · ἦν δὲ σπήλαιον, καὶ
λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς ·
Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
τετελευτηκότος Μάρθα · Κύριε, ἤδη ὄζει,
τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς ·
Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψη τὴν δόξαν
τοῦ θεοῦ; 41 ἦραν οὖν τὸν λίθον, ὁ δὲ Ἰησοῦς
ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν · Πάτερ,
εὐχαριστῶ σοι ὅτι ἤκουσάς μου, 42 ἐγὼ δὲ ᾔδειν
ὅτι πάντοτέ μου ἀκούεις · ἀλλὰ διὰ τὸν ὄχλον
τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ
με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ
ἐκραύγασεν · Λάζαρε, δεῦρο ἕξω.

1.7.SL.H. JESUS' WORK AFFIRMED OF GOD BY MIRACLES Surah 5: (al-māida)110/NT. VARIOUS

Translation John 11:38-43 Jesus Raises Lazarus

38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." 40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" 41 So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." 43 When he had said these things, he cried out with a loud voice, "Lazarus, come out." 44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

1.8.SL.A. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

1.8 JESUS CRUCIFIXION IN THE QUR'AN
There are four verses in the Qur'an which mention the Crucifixion of Jesus. One seemingly casts doubt on the crucifixion (Surah 4:156, 157) and three seemingly affirm the crucifixion, viz. Surah 3:55, Surah 19:33 and Surah 5:117). They must be examined in light of Surah 10:94.

1.8. JESUS' CRUCIFIXION IN THE BIBLE (N.B. Whereas all of the New Testament writers described Jesus death and resurrection, Matthew's account is chosen here as Matthew was not only a Jew but also a Jewish tax collector and a person who described Jewish beliefs and ritual in careful detail.)

1.8.SL.B. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

They must be examined in light of Surah 10 (yunus) 94 which states:

Translation: Sahih International:
So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord..."

- A. Jesus predicted his own death
Matthew 26:1,2: 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντα τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ · 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

1.8.SL.B. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Matthew 26:1,2 Translation:

1 When Jesus had finished all these sayings, he said to his disciples, 2 "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

B. Judas betrayed Jesus according to Matthew, who further notes that Judas betrayed Jesus who was then arrested. Matthew: 26:47-50:

Surah IV:157

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا

صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ أُخْلِفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ

بِهِ مِنْ عِلْمٍ إِلَّا انْبِاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

1.8.SL.C. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Translation: "And for their unbelief and for their spoken against Mary a grievous calumny, ...and for their saying: "Verily, we have slain the Messiah, Jesus Son of Mary, an Apostle of God...Yet they slew him not and they crucified him not, but they had only his likeness. And verily, they who differed about him were in doubt concerning him, but followed only an opinion, and they did not really slay him but God took him unto Himself: and God is Might and Wise."

47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων · "Ὁν ἂν φιλήσω αὐτός ἐστιν · κρατήσατε αὐτόν. 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν · Χαῖρε, ῥαββί · καὶ κατεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ · Ἐταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

1.8.SL.D. JESUS' CRUCIFIXION IN THE QUR'AN

AND BIBLE.

1. Surah 3 (al-Imran) 55

إِذ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ سُبِّحْ لِي وَارْفَعِي لِي صُورَتَكَ وَأَنْزِلْ عَلَيَّ الْوَجْهَ الْكَافِرِينَ

وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ

فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

Translation Matthew: 26:47-50:

47 While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him." 49 And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed him. 50 Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him.

1.8.SL.E. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Translation: And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) (in Arabic, mutawafeeka)¹ and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed. 1.The word "tawaffa" refers to physical death.

C. Jesus was accused of blasphemy Jesus was accused of blasphemy by the Jewish leaders because he professed to be the Son of God according to Matthew 26:57-66;

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

1.8.SL.F JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Surah 19:33:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝۳۳

Translation: "And peace upon me the day I was born, and the day I die, and the day I shall be raised alive.""

60 και οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο ἰ 61 εἶπαν · Οὗτος ἔφη · Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ · Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ · Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς · Σὺ εἶπας · πλὴν λέγω ὑμῖν, ἅπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων · Ἐβλασφήμησεν · τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν · 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν · Ἐνοχὸς θανάτου ἐστίν.

1.8.SL.G JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ



Translation: “And I was a witness against them so long as I was amongst them, but when thou didst raise me from (Arabic verb tawaffaytanī means to raise from death), Thou wert the watcher over them for thou art witness over all. Another translation is “to cause to die and raise again”.

1.8.SL.H JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

CONCLUSION There are four verses in the Qur'an which mention the Crucifixion of Jesus. One seemingly cast's doubt on the crucifixion (Surah 4:156, 157) and three seemingly affirm the crucifixion, viz. Surah 3:55, Surah 19:33 and Surah 5:117). They must be examined in light of Surah 10 (yunus) 94 which states:

Translation: Matthew 26:57-66; 57 Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. 58 And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. 59 Now the chief priests and the whole Council were seeking false testimony against Jesus that they might put him to death, 60 but they found none, though many false witnesses came forward. At last two came forward 61 and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'"

1.8.SL.I JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

- Surah 10:94

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

Translation: Sahih International: "So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters."

62 And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" 63 But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." 64 Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." 65 Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. 66 What is your judgment?" They answered, "He deserves death."

1.8.SL.J JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Commenting on these Qur'anic verses, the Ikhwan al-Safa (1) write: "When God (Allah) wanted to cause 'Isa to die and raise him up to Himself, then 'Isa gathered with his brethren and disciples in the Bayt al-Maqdas (2) in the room of one of his faithful friends. He (that is Jesus) said:

D. Jesus was tried by the Roman governor Pilate who stated according to Matthew 27:24-26: "I am innocent of this man's blood; see it to yourselves...then delivered him to be crucified." Matt. 27:24-26:

24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων · Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου · ὑμεῖς ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν · Τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

1.8.SL.K JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

"I am about to go from you to my Father and yours. And he went forth the next day and appeared to the people and began to call them, remind them and warn them until he was taken and brought to the King of the Children of Israel, who ordered his crucifixion. His two hands were tied to the cross and he remained crucified from mid-forenoon (dahha) until mid-afternoon ('asr). And he asked water and was given vinegar to drink, and he was thrust with a spear, and then buried at the place of the cross.(3) (1)

Translation:

"24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." 25 And all the people answered, "His blood be on us and on our children!" 26 Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified."

1.8.SL.L JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

- (1) The Ikhwan al-Safa also known as the Brethren of Purity were a secret society of Muslim philosophers in Basra, Iraq prominent from the 8th to 10th century CE. They wrote a compendium of 52 epistles which especially influenced Shi'ite theological thinking.
- (2) Bayt al-Maqdas or Bayt al-Muqaddas (House of the Holiness) is another name for the 'Masjid al-Aqsa' which is the third most holy place in Islam.

E. Jesus was prepared for crucifixion by the Roman soldiers. According to Matthew 27:28-31 we read:

28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς ἰ αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ ἰ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες · Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

1.8.SL.M JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Translation: 28 And they stripped him and put a scarlet robe on him, 29 and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" 30 And they spit on him and took the reed and struck him on the head. 31 And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

1.8.SL.N JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

F. The details of the crucifixion by the Roman soldiers are recorded by Matthew in 27:32-37:

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
Κυρηναῖον ὀνόματι Σίμωνα · τοῦτον
ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον
Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
μεμιγμένον · καὶ γευσάμενος οὐκ ἠθέλησεν
πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν
διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες
κλῆρον, 36 καὶ καθήμενοι ἐτήρουν αὐτὸν
ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς
αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ·
Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν
Ἰουδαίων.

1.8.SL.O JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Trans. Matthew in 27:32-37:

Translation: "32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. 33 And when they came to a place called Golgotha (which means Place of a Skull) 34 they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. 35 And when they had crucified him, they divided his garments among them by casting lots. 36 Then they sat down and kept watch over him there. 37 And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

1.8.SL.P. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

G. Jesus died on the cross according to Matthew 27:45-54:

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλη λέγων· Ἡλί ἡλί ἰ λεμὰ σαβαχθάνι; τοῦτ' ἐστίν· Θεέ μου Θεέ μου, ἵνατί με ἐγκατέλιπες; 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεις καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν

1.8.SL.Q. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλη ἀφῆκεν τὸ πνεῦμα. 51 καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

1.8.SL.Q. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Translation: 45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" 47 And some of the bystanders, hearing it, said, "This man is calling Elijah." 48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. 49 But the others said, "Wait, let us see whether Elijah will come to save him." 50 And Jesus cried out again with a loud voice and yielded up his spirit.

1.8.SL.R. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

51 And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. 52 The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53 and coming out of the tombs after his resurrection they went into the holy city and appeared to many. 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"

1.8.SL.S. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

H. Jesus was buried in the grave of Joseph of Arimathea. A Roman guard was placed in front of his tomb as Pilate commanded: "Take a guard and make it as sure as you can". Matthew 27:57-62

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος, πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ · 58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. 62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

1.8.SL.T. JESUS' CRUCIFIXION IN THE QUR'AN AND BIBLE.

Translation: 57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59 And Joseph took the body and wrapped it in a clean linen shroud 60 and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. 61 Mary Magdalene and the other Mary were there, sitting opposite the tomb.

Jesus was raised from the dead according to Matthew 28:1-6

1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. 2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί. 5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· 6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο·

Translation Matthew 28:1-6 :

1 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. 2 And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 And for fear of him the guards trembled and became like dead men. 5 But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. 6 He is not here, for he has risen, as he said. Come, see the place where he lay.