

**Accusations Against
Christianity
Part (4)**

Parts (1-3) – Previously Discussed Subjects

What are the Accusations Against Christianity?

- Holy Trinity (عقيدة الثالوث الأقدس) ماهو ايماننا المسيحي؟
- Paraklet (Is He the Holy Spirit?) من هو البارقليط؟
- Does the Son Know? معرفة الإبن باليوم والساعة
- If it is Your Will, Take this Cup away from Me إن أمكن فلتعبر هذه الكأس
- Does Christ Have 1 or 2 Wills? هل للمسيح مشيئة واحدة أم مشيئتين؟
- God, Why You Have Forsaken Me? إلهي إلهي لماذا تركتني؟
- Do Christians worship a mere man? هل يعبد المسيحيون مجرد إنسان؟
- Are Christians polytheists? هل المسيحيون مشركون؟
- Where did Christ say: I Am God, Worship Me? أين في الانجيل قال المسيح: أنا الله فاعبدوني؟
- Impossibility of Bible Falsification إثباتات عدم تحريف الكتاب المقدس

Questions Answered in
Parts 1 - 3

Dilemma with Essence of God

- How come you believe in 3 gods?
- Why God has only one son, not 2 or 3? !!!
- Why God has a son, not a daughter? !!!
- If He is really one God why we keep mentioning 3 gods / persons i.e. an « expression corruption »?
- Is Christ God or Son of God (which)? Or how come He could be both?
- Are Christians polytheists / moshrekeen مشركين ? (because they worship Christ beside gods)!!!
- How can we differentiate between the Son and the Holy Spirit, as both came out from the Father, as we claim? Are they 2 sons then?
- The Son did not know the « Hour » so He is not God!!!!
- How come the Holy Spirit doesn't know the hour while Christians claim He is also God?
- The word « Trinity » was never mentioned in the bible !!!!
- Claim that Christianity in concept of « Trinity » is an assimilation of pagan religions !!!!

Dilemma with Suffering / Nature of Christ

- Christ asked God to take this cup away from Him, what does This mean?
- Is this a proof of His humanity i.e. He is not God?
- Why really did He say “If it is Your will, take this cup away from Me”?
- Was He afraid?
- Wasn't He sure of His destiny & consequences of events?
- Did Jesus change His mind regarding completion of redemption, and tried to escape the cross (in Gethsemany & on the cross)?
- Was [Heb. 5: 7](#) an evidence that God responded to his request and relieved Him from crucifixion? !!!
- If He is the Son Of God, did He need an angel to strengthen Him? And why?
- Does Christ Have One Will or Two?
- Was His will different from the Father's Will?
- If Christ is God, why did He scream on cross: My God, why have you forsaken Me?
- If Christ has suffered then He is not God!!!
- If Christ is really God then His suffering was not real (i.e. docetic)
- Was there a separation between the Father & the Son?
- Was there a separation between the 2 natures of Christ (Divinity & Humanity)?

Dilemma with Incarnation of Christ

- **Has God married St. Mary & they together gave birth to Christ?**
- **Do we Christians worship St. Mary, as the Quran claimed?**
- **Do we Christians worship a created mere man (Jesus) beside God?**
- **Where in the Bible did Jesus say: I Am God, worship Me?**

Dilema with the Bible

- **Jews & Christians must have falsified their Bible because the Quran mentioned that & God is not a liar!!!**
- **Why there is No Gospel written by Jesus Himself?**
- **If there was one, where is it (or was it falsified by early Christian leaders)?**
- **Why there are 4 Gospels? Which of them (if any) is the right one?**
- **Who is the Parakliet, mentioned by Jesus?**
- **Did Jesus Prophesied of Another Helper for Mankind?**
- **Could this be the prophesy of Jesus about the Islam's prophet?**

Part (4) - Agenda

Dilema with Salvation

- Why all that dilemma for a tiny naive sin like eating from a tree?
- Wasn't God able to forgive man with a simple word, instead of all that « Salvation » dilemma?
- Was it necessary for God to sacrifice His own Son for the sake of these humans?
- Why was the Incarnate God the only solution?
- Why Redemption has been postponed for over 4000 years?
- Why Prophecies & Why they have been scattered over 4000 years?
- Why God saved man only but not Satan, then?

Part (4) - Agenda

Dilemma With Incarnation of Christ

- Why particularly Incarnation to save Man?
- While others glorify God by denying His incarnation, we Christians insist to insult Him; It is shameful that God takes the form of man, mocked, get humiliated & even crucified by His creatures!! What kind of God is that?
- It is impossible that God shares humans in their materialistic & worldly acts!!
- If Christ passed through this shameful life, then He must be simple man, not God!
- Why Christians blame Muslims for honoring Christ by denying His shameful crucifixion (even by considering Him just a prophet); Muslims respect Christ more than Christians!!
- How could God have a beginning of life, with a mother that was before Him? Who created His mother then?
- How could a little woman give birth to God? Why do we call Mary the « Theotokos » = mother of God?
- Does God die? How could that happen?
- Who was controlling the universe while Jesus (if He is God) was growing like a child, while being a fetus in Mary's womb, during His childhood, crucifixion/suffering & when He died/buried in grave?
- How did Christ die on the cross?

Part (4) - Agenda

Dilema With Suffering/ Crucifixion of Christ

- Should death be through Crucifixion in particular?
- Why did not Christ die in secret or more respectfully?
- If Christ has suffered then He is not God !!!
- If Christ is really God then His suffering was not real (i.e. docetic) !!!
- How could God curse His own Son or allow His Son to be cursed?
- Does God leave His Son to death? Is God so ruthless?
- Jesus said « where I go you cannot come », which proves the theory of being raised up (His ascension) to heaven miraculously without death !!
- Maybe He was not crucified, or did not really die !!!
- Any claims or evidence that Christ was vs. was not crucified?
- Theory of passing out on the cross with no real death !!!
- Never killed, nor crucified but they just imagined it i.e. there was an impostor in His place who was killed on the cross instead of Him !!!!!

وما قتلوه وما صلبوه ولكن شبه لهم !!

Part (4) - Agenda

Other Theological Questions

- ❑ Did Jesus deny His divinity & goodness when said: the Only Good One is God?
هل أنكر يسوع لاهوته أو صلاحه عندما قال أنه ليس أحد صالح إلا الله؟
- ❑ Did Jesus confess He is not God, when He said “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” ?
هل إعترف المسيح بأنه ليس الله عندما خاطب الآب قائلاً: "هذه هي الحياة الأبدية: أن يعرفوك أنت الإله الحقيقي وحدك ويسوع المسيح الذي أرسلته"؟
- ❑ If Jesus was really God, why did He need to pray? To whom He was praying if He is God, or «Son of God»?
هل إحتاج المسيح للصلاة؟ وعندما كان يصلي لمن كان يصلي إذا كان هو الله أو ابن الله؟

Salvation & Redemption

Life is The Origin

- 1 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 nothing was made that was made. 4 In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness did not comprehend it.

John 1:1-4

فِي الْبَدَءِ كَانَ الْكَلِمَةُ، وَالْكَلِمَةُ كَانَتْ عِنْدَ اللَّهِ، وَكَانَ الْكَلِمَةُ اللَّهُ. 2 هَذَا كَانَ فِي الْبَدَءِ عِنْدَ اللَّهِ. 3 كُلُّ شَيْءٍ بِهِ كَانَ، وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كَانَ. 4 فِيهِ كَانَتْ الْحَيَاةُ، وَالْحَيَاةُ كَانَتْ نُورَ النَّاسِ، 5 وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ، وَالظُّلْمَةُ لَمْ تُدْرِكْهُ.

- 26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Genesis 1:26-28

26 وَقَالَ اللَّهُ: «نَعْمَلُ الْإِنْسَانَ عَلَى صُورَتِنَا كَشِبْهِنَا، فَيَتَسَلَّطُونَ عَلَى سَمَكِ الْبَحْرِ وَعَلَى طَيْرِ السَّمَاءِ وَعَلَى الْبَهَائِمِ، وَعَلَى كُلِّ الْأَرْضِ، وَعَلَى جَمِيعِ الدَّبَابَاتِ الَّتِي تَدِبُّ عَلَى الْأَرْضِ». 27 فَخَلَقَ اللَّهُ الْإِنْسَانَ عَلَى صُورَتِهِ. عَلَى صُورَةِ اللَّهِ خَلَقَهُ. ذَكَرًا وَأُنْثَى خَلَقَهُمْ. 28 وَبَارَكَهُمُ اللَّهُ وَقَالَ لَهُمْ: «أَثْمِرُوا وَاكْتَسِرُوا وَامْلَأُوا الْأَرْضَ، وَأَخْضِعُوهَا، وَتَسَلَّطُوا عَلَى سَمَكِ الْبَحْرِ وَعَلَى طَيْرِ السَّمَاءِ وَعَلَى كُلِّ حَيْوَانٍ يَدِبُّ عَلَى الْأَرْضِ».

Dramatic Story of Man

**God's Laws in
His Creation**

**Fall of
Angels**

Analogy

Man's Fall

Man's Fall -----→ Death

16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; **17** but of the tree of the knowledge of good and evil you shall not eat, **for in the day that you eat of it you shall surely die.”** **Genesis 2: 16-17**

16 وَأَوْصَى الرَّبُّ إِلَهُ آدَمَ قَائِلًا: «مِنْ جَمِيعِ شَجَرِ الْجَنَّةِ تَأْكُلُ أَكْلًا، **17** وَأَمَّا شَجَرَةُ مَعْرِفَةِ الْخَيْرِ وَالشَّرِّ فَلَا تَأْكُلُ مِنْهَا، لِأَنَّكَ يَوْمَ تَأْكُلُ مِنْهَا مَوْتًا تَمُوتُ».

16 To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.” **17** Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. **18** Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. **19** In the sweat of your face you shall eat bread till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.” **Genesis 3: 16-19**

16 وَقَالَ لِلْمَرْأَةِ: «تَكْثِيرًا أَكْثَرَ أَتَعَابِ حَبْلِكَ، بِالْوَجَعِ تَلِدِينَ أَوْلَادًا. وَإِلَى رَجُلِكَ يَكُونُ اسْتِيَاقُكَ وَهُوَ يَسُودُ عَلَيْكَ».

17 وَقَالَ لِآدَمَ: «لِأَنَّكَ سَمِعْتَ لِقَوْلِ امْرَأَتِكَ وَأَكَلْتَ مِنَ الشَّجَرَةِ الَّتِي أَوْصَيْتُكَ قَائِلًا: لَا تَأْكُلُ مِنْهَا، مَلْعُونَةٌ الْأَرْضُ بِسَبَبِكَ. بِالتَّعَبِ تَأْكُلُ مِنْهَا كُلَّ أَيَّامِ حَيَاتِكَ. **18** وَشَوْكًا وَحَسَا تَنْبُتُ لَكَ، وَتَأْكُلُ عُشْبَ الْحَقْلِ.

19 بِعَرْقٍ وَجْهِكَ تَأْكُلُ خُبْزًا حَتَّى تَعُودَ إِلَى الْأَرْضِ الَّتِي أُخِذْتَ مِنْهَا. لِأَنَّكَ تُرَابٌ، وَإِلَى تُرَابٍ تَعُودُ».

Man's Fall -----→ Death

²³ therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Genesis 3: 23-24

23 فَأَخْرَجَهُ الرَّبُّ إِلَهُ مِنْ جَنَّةِ عَدْنٍ لِيَعْمَلَ الْأَرْضَ الَّتِي أَخَذَ مِنْهَا. 24 فَطَرَدَ الْإِنْسَانَ، وَأَقَامَ شَرْقِيَّ جَنَّةِ عَدْنٍ الْكُرُوبِيمَ، وَلَهَيْبَ سَيْفٍ مُتَقَلِّبٍ لِحِرَاسَةِ طَرِيقِ شَجَرَةِ الْحَيَاةِ.

⁶ So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

Genesis 4:

6-7

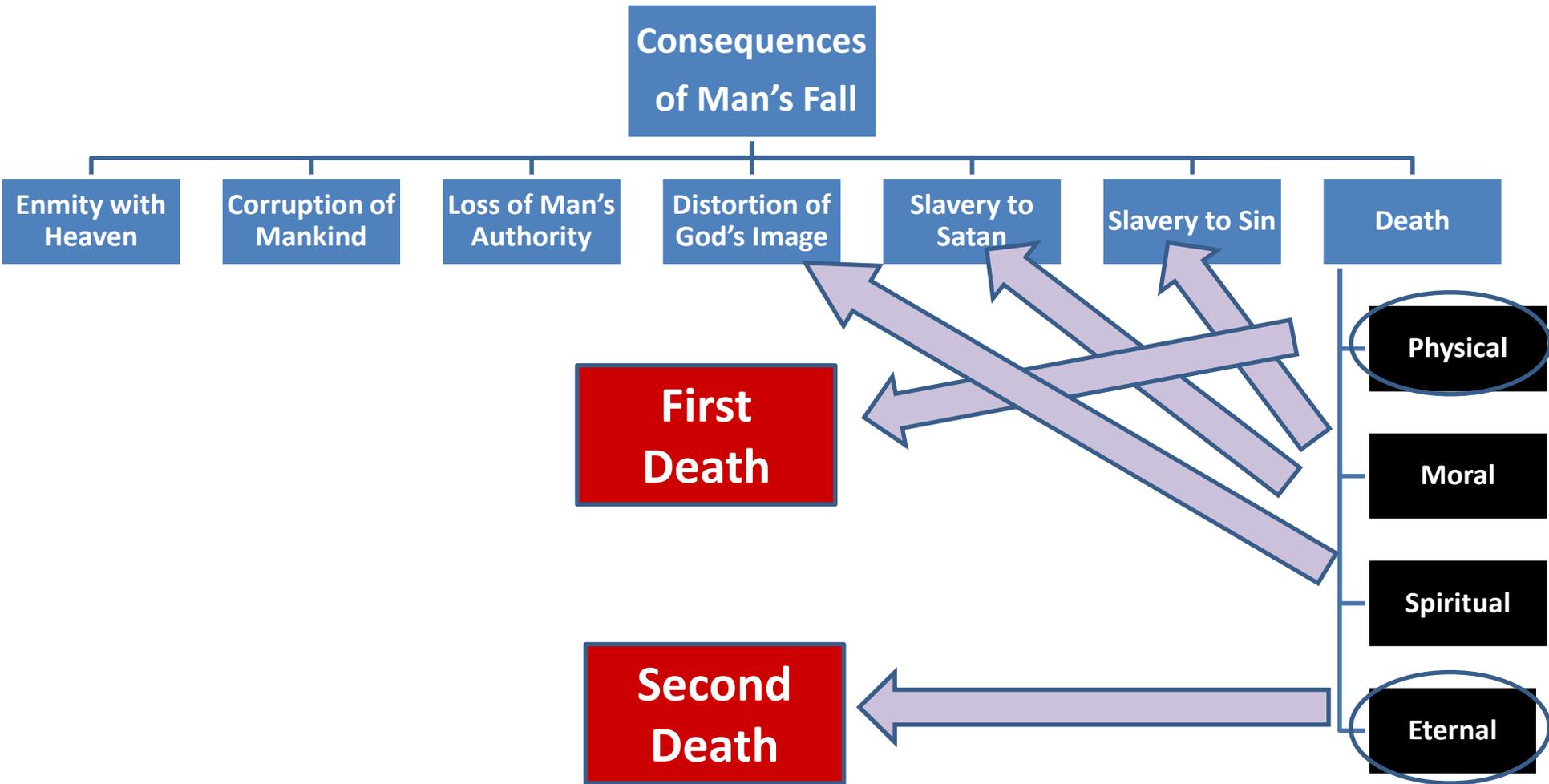
6 فَقَالَ الرَّبُّ لِقَايِينَ: «لِمَاذَا اغْتَضَبْتَ؟ وَلِمَاذَا سَقَطَ وَجْهُكَ؟ 7 إِنْ أَحْسَنْتَ أَفَلَا رَفَعُ؟ وَإِنْ لَمْ تُحْسِنْ فَعِنْدَ الْبَابِ خَطِيئَةٌ رَابِضَةٌ، وَإِلَيْكَ اشْتِيَاقُهَا وَأَنْتَ تَسُودُ عَلَيْهَا».

⁴ After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years; and he died.

Genesis 5: 4-5

4 وَكَانَتْ أَيَّامُ آدَمَ بَعْدَ مَا وُلِدَ شَيْثًا ثَمَانِي مِئَةَ سَنَةٍ، وَوُلِدَ بَنِينَ وَبَنَاتٍ. 5 فَكَانَتْ كُلُّ أَيَّامِ آدَمَ الَّتِي عَاشَهَا تِسْعَ مِئَةِ وَثَلَاثِينَ سَنَةً، وَمَاتَ.

Consequences of Man's Fall



First and Second Death

First Death:

“And as it is appointed for men to die once, but after this the judgment”

Hebrews 9: 27

وَكَمَا وُضِعَ لِلنَّاسِ أَنْ يَمُوتُوا مَرَّةً ثُمَّ بَعْدَ ذَلِكَ الدَّيْنُونَةُ

“For as in Adam all die, even so in Christ all shall be made alive.”

1 Corinthians 15: 22

لَأَنَّه كَمَا فِي آدَمَ يَمُوتُ الْجَمِيعُ، هَكَذَا فِي الْمَسِيحِ سَيُحْيَا الْجَمِيعُ.

First and Second Death

Second Death:

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” **Rev. 20: 6**

مُبَارَكٌ وَمَقْدَسٌ مَنْ لَهُ نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى. هُوَ لَا لَيْسَ لِلْمَوْتِ الثَّانِي سُلْطَانٌ عَلَيْهِمْ، بَلْ سَيَكُونُونَ كَهَنَةً لِلَّهِ وَالْمَسِيحِ، وَسَيَمْلِكُونَ مَعَهُ أَلْفَ سَنَةٍ.

“The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. **This is the second death.** And anyone not found written in the Book of Life was cast into the lake of fire.” **Rev. 20: 13-15**

وَسَلَّمَ الْبَحْرُ الْأَمْوَاتَ الَّذِينَ فِيهِ، وَسَلَّمَ الْمَوْتَ وَالْهَاطِيَةَ الْأَمْوَاتَ الَّذِينَ فِيهِمَا. وَدِينُوا كُلُّ وَاحِدٍ بِحَسَبِ أَعْمَالِهِ. وَطُرِحَ الْمَوْتُ وَالْهَاطِيَةُ فِي بَحِيرَةِ النَّارِ. هَذَا هُوَ الْمَوْتُ الثَّانِي. وَكُلُّ مَنْ لَمْ يُوْجَدْ مَكْتُوبًا فِي سِفْرِ الْحَيَاةِ طُرِحَ فِي بَحِيرَةِ النَّارِ.

First and Second Death

First Death

Second Death

Nature

Death of body only

Death of soul and body (eternal damnation)

Who will have it

For everybody

For evil people only whose names are not written in the book of life

Reference

Hebrews 9: 27 & 1 Corinthians 15: 22

Rev. 20: 6, 13-15

الموت الثاني

موت الروح والجسد معاً (لعنة أبدية)

فقط الأشرار الذين لم تكتب أسمائهم في سفر الحياة

رؤ 20: 6 ، 13-15

الموت الأول

موت الجسد فقط

الجميع

عب 9: 27 و 1كو 15: 22

طبيعته

من سيجتازه

الشواهد الكتابية

First and Second Death

First Death

Second Death

Time	Now (at the end of life time)	On the judgment day
Duration	Temporary (till judgment day)	Permanent (for ever)
Results	1. Separation of soul from the body 2. Departure of soul to wait in either Paradise (for righteous) or Hades (for evil)	1. Separation of soul from God 2. Casting (of both body & soul) into the lake of fire

الموت الثاني

الموت الأول

في يوم الدينونة

الآن (في نهاية الحياة الأرضية)

التوقيت /
الموعد

أبدية (دائمة)

مؤقتة (حتى حلول يوم الدينونة)

فترة الامتداد

1- انفصال الانسان (روحاً و جسداً) عن الله

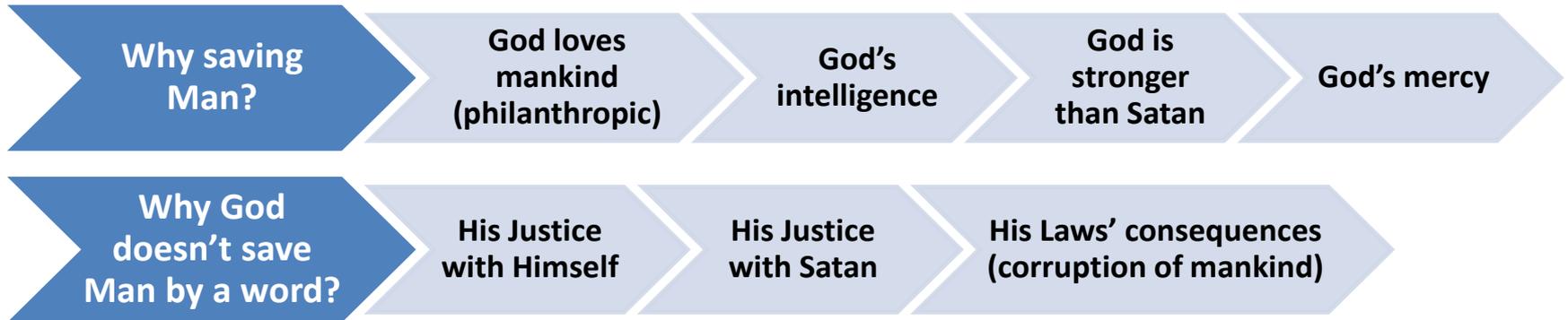
1- انفصال الروح عن الجسد

النتيجة

2- طرح (الروح والجسد معاً) في بحيرة النار

2- انتقال الروح من هذا العالم، للانتظار إما في الفردوس (للأبرار) أو في الجحيم (للأشرار)

Why Salvation?



Why Salvation?

Can good deeds forgive sins?

Cannot repair damage

Being a “must” duty, not a favor

God is the origin of any good deeds

Goodness is relative

How can sinners do good deeds?

Can repentance forgive sins?

Does not restore God’s dignity

Cannot erase sins

Cannot meet Divine justice criteria

Cannot change Man back to good nature

What can repentance offer then?

May reduce sin-doing in the future!!!!

Would bring God’s compassion (on conditions)

May make him eligible for forgiveness, if accessible

Why Redemption?

- **To save man from 4 kinds of death**
- **To free man from slavery to Satan's**
- **To restore man's nature**
- **To give us a raw model of perfect man**
- **To reconcile man with God**
- **To give man eternal life**
- **To satisfy God's justice**

Redemption vs. Salvation

One time process

Happened on the cross

Man has no role in it

Completed

Only first step

Result: eligibility for sacraments /Christian life/ church companionship/ salvation

Ongoing process

Started on the cross but proceeds throughout our lives

Man has a role

Still needs completion

It's everything about journey from birth to eternity

Result: eligibility for eternal life

- **Why all that dilemma for a tiny naive sin like eating from a tree?**
- **Wasn't God able to forgive man with a simple word, instead of all that « Salvation » dilemma?**

- ❑ **Breaking God's law is not a simple matter: absolute justice**
- ❑ **Man's motive was to try to be equal to God (pride was same sin of devil).**
- ❑ **If it was just a tiny simple mistake, then why God didn't restore Adam back to Eden immediately?**
- ❑ **What about corruption of human nature that cannot be restored?**
- ❑ **And what was all the sacrifice system in OT for?**
- ❑ **Sacrifices of the old testament were temporary & pointing to the only redeemer & savior: Christ the "Son of God".**

- **Why all that dilemma for a tiny naive sin like eating from a tree?**
- **Wasn't God able to forgive man with a simple word, instead of all that « Salvation » dilemma?**

- Atonement of Christ was enough: Christians never followed Jews in offering OT sacrifices for 40 years since Christ's ascension & till Jerusalem destruction.**
- Why Muslims still offer sacrifices in Al-Adha feast in memorization of Abraham's raw model in OT?**
- Wasn't that by any means a sign for need of sacrifices to forgive sins?**
- Our Eucharistic sacrifice is not a repetition but memorization & unification with cross sacrifice.**
- Importance of salvation from the first sin & propagation of sin throughout generations (according to the Coptic Orthodox Faith): **need for baptism.****

➤ Was it necessary for God to sacrifice His own Son for the sake of these humans?

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,¹⁵ that whoever believes in Him should not perish but have eternal life. ¹⁶ 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**.¹⁷ For God did not send His Son into the world to condemn the world, but that **the world through Him might be saved**.

¹⁸ “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. ¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3: 14-19

«وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ، ¹⁵ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

¹⁶ لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ، لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. ¹⁷ لِأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ، بَلْ لِيَخْلُصَ بِهِ الْعَالَمَ. ¹⁸ الَّذِي يُؤْمِنُ بِهِ لَا يُدَانُ، وَالَّذِي لَا يُؤْمِنُ قَدْ دِينَ، لِأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ ابْنِ اللَّهِ الْوَحِيدِ. ¹⁹ وَهَذِهِ هِيَ الدَّيْنُونَةُ: إِنَّ النُّورَ قَدْ جَاءَ إِلَى الْعَالَمِ، وَأَحَبَّ النَّاسُ الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ، لِأَنَّ أَعْمَالَهُمْ كَانَتْ شَرِيرَةً.

➤ Why was the Incarnate God the only solution?

Criteria of the perfect Redeemer

To be innocent & pure

To be of full human nature

To be of the same nature as the fallen man

To be NOT created

To be incapable of doing sin

To be capable of carrying others' sins

To be capable of inspiring/renewing nature of fallen man

To be indefinite & unlimited

To perform redemption on the same cursed earth

➤ Why Redemption has been postponed for over 4000 years?

1. To let humanity feel the need for a savior
 2. Until the fulfillment of times in God's mind
 3. To distract Satan who thought that God forgot man
-

➤ Why Prophecies & Why have they been scattered over 4000 years?

1. To prepare the mind for receiving such a savior
2. To confirm identity of this redeemer when comes & matches prophecies
3. To enhance real believers to search for truth in holy scriptures
4. To hide His divinity from Satan!!!!



➤ Why God Saved Man Only But Not Satan Too?

□ Difference in Nature:

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. **Genesis 2: 7**

7وَجَبَلَ الرَّبُّ الإِلهُ آدَمَ تُرَابًا مِنَ الأَرْضِ، وَنَفَخَ فِي أَنْفِهِ نَسَمَةَ حَيَاةٍ. فَصَارَ آدَمُ نَفْسًا حَيَّةً.

21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. **22** Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. **Genesis 2: 21-22**

21فَأَوْقَعَ الرَّبُّ الإِلهُ سُبَاتًا عَلَى آدَمَ فَنَامَ، فَأَخَذَ وَاحِدَةً مِنَ أَضْلَاعِهِ وَمَلَأَ مَكَانَهَا لَحْمًا. 22وَبَنَى الرَّبُّ الإِلهُ الضِّلْعَ الَّتِي أَخَذَهَا مِنْ آدَمَ امْرَأَةً وَأَحْضَرَهَا إِلَى آدَمَ.

35 But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; **36** nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. **Luke 20: 35-36**

35وَلَكِنَّ الَّذِينَ حُسِبُوا أَهْلًا لِلْحُصُولِ عَلَى ذَلِكَ الدَّهْرِ وَالْقِيَامَةِ مِنَ الأَمْوَاتِ، لَا يُزَوِّجُونَ وَلَا يُزَوَّجُونَ، 36إِذْ لَا يَسْتَطِيعُونَ أَنْ يَمُوتُوا أَيْضًا، لِأَنَّهُمْ مِثْلُ المَلَائِكَةِ، وَهُمْ أَبْنَاءُ اللهِ، إِذْ هُمْ أَبْنَاءُ الْقِيَامَةِ.

➤ Why God Saved Man Only But Not Satan Too?

□ Degree of Knowledge & Deceit of Eve by Satan:

⁴ Then the serpent said to the woman, “You will not surely die. ⁵ For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” **Genesis 3: 4-5**

4 فَقَالَتِ الْحَيَّةُ لِلْمَرْأَةِ: «لَنْ تَمُوتَا! 5 بَلِ اللَّهُ عَالِمٌ أَنَّهُ يَوْمَ تَأْكُلَانِ مِنْهُ تَنْفَتِحُ أَعْيُنُكُمَا وَتَكُونَانِ كَاللَّهِ عَارِفَيْنِ الْخَيْرِ وَالشَّرِّ».

“How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! ¹³ For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation, on the farthest sides of the north; ¹⁴ I will ascend above the heights of the clouds, I will be like the Most High.’ ¹⁵ Yet you shall be brought down to Sheol, To the owest depths of the Pit. **Isaiah**

14: 12-15

12 كَيْفَ سَقَطْتَ مِنَ السَّمَاءِ يَا زُهْرَةَ، بِنْتَ الصُّبْحِ؟ كَيْفَ قَطَعْتَ إِلَى الْأَرْضِ يَا قَاهِرَ الْأُمَمِ؟ 13 وَأَنْتَ قُلْتَ فِي قَلْبِكَ: أَصْعَدُ إِلَى السَّمَاوَاتِ. أَرْفَعُ كُرْسِيِّي فَوْقَ كَوَاكِبِ اللَّهِ، وَأَجْلِسُ عَلَى جَبَلِ الْاجْتِمَاعِ فِي أَقْصَى الشَّمَالِ. 14 أَصْعَدُ فَوْقَ مُرْتَفَعَاتِ السَّحَابِ. أَصِيرُ مِثْلَ الْعَلِيِّ. 15 لَكِنَّكَ أَنْحَدَرْتَ إِلَى الْهََاوِيَةِ، إِلَى أَسَافِلِ الْجَبِّ.

➤ Why God Saved Man Only But Not Satan Too?

□ Regression & Repentance of Adam (or at least confession):

⁹ But the LORD God called to the man, “Where are you?” ¹⁰ He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

¹¹ And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” ¹² The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.” ¹³ Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

Genesis 3: 9-13

9فَنَادَى الرَّبُّ إِلَهَ آدَمَ وَقَالَ لَهُ: «أَيْنَ أَنْتَ؟». 10فَقَالَ: «سَمِعْتُ صَوْتَكَ فِي الْجَنَّةِ فَخَشِيتُ، لِأَنِّي عُرْيَانٌ فَاخْتَبَأْتُ». 11فَقَالَ: «مَنْ أَعْلَمَكَ أَنَّكَ عُرْيَانٌ؟ هَلْ أَكَلْتَ مِنَ الشَّجَرَةِ الَّتِي أَوْصَيْتُكَ أَنْ لَا تَأْكُلَ مِنْهَا؟» 12فَقَالَ آدَمُ: «الْمَرْأَةُ الَّتِي جَعَلْتَهَا مَعِي هِيَ أَعْطَتْني مِنَ الشَّجَرَةِ فَأَكَلْتُ». 13فَقَالَ الرَّبُّ إِلَهَ لِلْمَرْأَةِ: «مَا هَذَا الَّذِي فَعَلْتِ؟» فَقَالَتِ الْمَرْأَةُ: «الْحَيَّةُ غَرَّتْني فَأَكَلْتُ».

□ What about off-springs (other falling creatures who did not technically commit the original sin)?

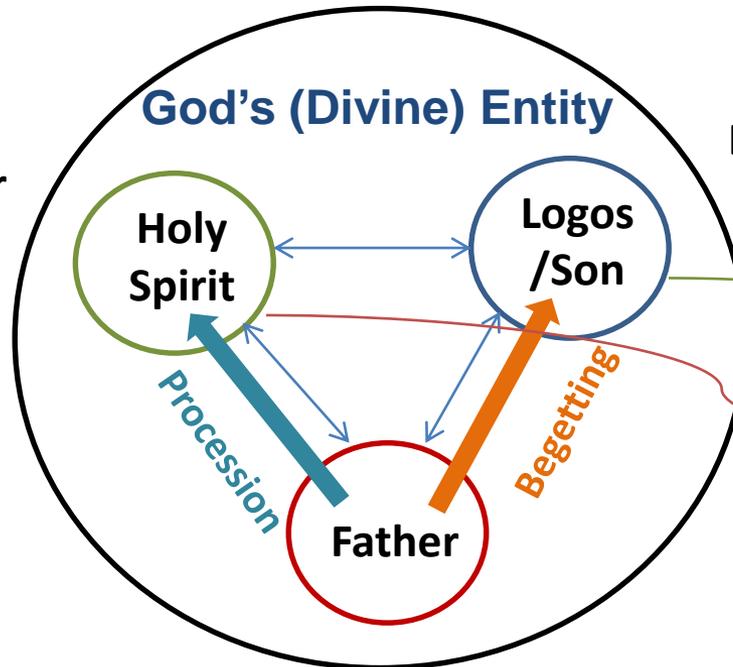
Incarnation

The Holy Trinity



Everlastingness

Exists by The Father
Logic by The Son
Alive by Himself



Exists by His Father
Logic by Himself
Alive by His Spirit



Incarnation

Pentecost

Exists by Himself
Logic by His Son
Alive by His Spirit

Eternity



Holy Trinity Sends the Son

إرسالية الإبن

Everlastingness

❖ In Isaiah:

- “Also I heard the voice of the Lord, saying: “Whom shall I send, And who will go for Us?” **Isaiah 6:8**

8ثُمَّ سَمِعْتُ صَوْتَ السَّيِّدِ قَائِلًا: «مَنْ أُرْسِلُ؟ وَمَنْ يَذْهَبُ مِنْ أَجْلِنَا؟»

- “I have not spoken in secret from the beginning; **From the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me.**”

Isaiah 48:16

16تَقَدَّمُوا إِلَيَّ. اسْمَعُوا هَذَا: لَمْ أَتَكَلَّمْ مِنَ الْبَدْءِ فِي الْخَفَاءِ. مُنْذُ وُجُودِهِ أَنَا هُنَاكَ» وَالآنَ السَّيِّدُ الرَّبُّ أَرْسَلَنِي وَرُوحَهُ.

Time

Incarnation

Eternity

Christ's First Coming [Incarnation]

⁹ That was the true Light which gives light to every man coming into the world. ¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him. ¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. ¹⁵ John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" ¹⁶ And of His fullness we have all received, and grace for grace. ¹⁷ For the law was given through Moses, but grace and truth came through Jesus Christ. ¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. **John 1: 9-18**

⁹ كَانَ النُّورَ الْحَقِيقِي الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ. ¹⁰ كَانَ فِي الْعَالَمِ، وَكُونَ الْعَالَمِ بِهِ، وَلَمْ يَعْرِفْهُ الْعَالَمُ.
¹¹ إِلَى خَاصَّتِهِ جَاءَ، وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. ¹² وَأَمَّا كُلُّ الَّذِينَ قَبِلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ، أَيِ الْمُؤْمِنُونَ بِاسْمِهِ. ¹³ الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ، وَلَا مِنْ مَشِيئَةِ جَسَدٍ، وَلَا مِنْ مَشِيئَةِ رَجُلٍ، بَلْ مِنْ اللَّهِ.
¹⁴ وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا، وَرَأَيْنَا مَجْدَهُ، مَجْدًا كَمَا لَوْحِيدٍ مِنَ الْآبِ، مَمْلُوءًا نِعْمَةً وَحَقًّا. ¹⁵ يُوحَنَّا شَهِدَ لَهُ وَنَادَى قَائِلًا: «هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّامِي، لِأَنَّهُ كَانَ قَبْلِي». ¹⁶ وَمِنْ مِثْلِهِ نَحْنُ جَمِيعًا أَخَذْنَا، وَنِعْمَةٌ فَوْقَ نِعْمَةٍ. ¹⁷ لِأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ، أَمَّا النِّعْمَةُ وَالْحَقُّ فَبِيسُوعِ الْمَسِيحِ صَارَا.
¹⁸ اللَّهُ لَمْ يَرَهُ أَحَدٌ قَطُّ. الْإِبْنُ الْوَحِيدُ الَّذِي هُوَ فِي حِضْنِ الْآبِ هُوَ خَبَّرَ.

OT Prophecies About First Coming

Christ's Incarnation

When

Daniel 9: 24-25

24 سَبْعُونَ أَسْبُوعًا قُضِيَتْ عَلَى شَعْبِكَ وَعَلَى مَدِينَتِكَ الْمُقَدَّسَةِ لِتَكْمِيلِ الْمَعْصِيَةِ وَتَتْمِيمِ الْخَطَايَا، وَلِكْفَارَةِ الْإِثْمِ، وَلِيُوتَى بِالْبَرِّ الْأَبَدِيِّ، وَلِخْتِمِ الرُّؤْيَا وَالنَّبُوءَةِ، وَلِمَسْحِ قَدُوسِ الْقُدُوسِينَ. 25 فَأَعْلَمَ وَأَفْهَمَ أَنَّهُ مِنْ خُرُوجِ الْأَمْرِ لِتَجْدِيدِ أُورُشَلِيمَ وَبِنَائِهَا إِلَى الْمَسِيحِ الرَّئِيسِ سَبْعَةَ أَسَابِيعَ وَأَثْنَانَ وَسِتُّونَ أَسْبُوعًا، يَعُودُ وَيَبْنِي سُوقَ وَخَلِيجَ فِي ضَيْقِ الْأَرْمَنِ. 26 وَبَعْدَ اثْنَيْنِ وَسِتِّينَ أَسْبُوعًا يَقْطَعُ الْمَسِيحُ وَيَلْبَسُ لَهٗ،

Where

Micah 5: 2

«أَمَا أَنْتِ يَا بَيْتَ لَحْمِ أَفْرَاثَةَ، وَأَنْتِ صَغِيرَةٌ أَنْ تَكُونِي بَيْنَ الْوُفِّ يَهُودَا، فَمَنْكِ يَخْرُجُ لِي الَّذِي يَكُونُ مُتَسَلِّطًا عَلَى إِسْرَائِيلَ، وَمَخَارِجُهُ مِنْ مُنْذُ الْقَدِيمِ، مُنْذُ أَيَّامِ الْأَزَلِّ».

How

Isaiah 7: 14

14 وَلَكِنْ يُعْطِيكُمْ السَّيِّدُ نَفْسَهُ آيَةً: هَا الْعَدْرَاءُ تَحْبَلُ وَتَلِدُ ابْنًا وَتَدْعُو اسْمَهُ «عِمَّاوُئِيلَ». 6 «أَمَا أَنَا فَقَدْ مَسَحْتُ مَلِكِي عَلَى صِهْيُونَ جَبَلِ 7 إِنِّي أَخْبِرُ مِنْ قُدْسِي». جَهَةَ قَضَاءِ الرَّبِّ: قَالَ لِي: «أَنْتِ ابْنِي، أَنَا الْيَوْمَ وَلَدْتُكَ».

Who

Genesis 49: 10
Numbers 24: 17

Deuteronomy 18: 15, 18
Isaiah 11: 1
Psalms 132: 11-12
Daniel 7:13-14

His Nature

His Divinity

Isaiah 9:6-7
Psalm 45:6-7
Psalm 110:1-2
Proverbs 8:22-31
Psalm 2:6-9
Proverbs 30:4
Micah 5: 2

His Humanity

Isaiah 42:1-4
Isaiah 61:1-3
Isaiah 35:5-8
Zachariah 3:8-9
Jeremiah 23:5
Zachariah 9:9

10 لَا يَزُولُ قَضِيبٌ مِنْ يَهُودَا وَمُشْتَرِعٌ مِنْ بَيْنِ رِجْلَيْهِ حَتَّى يَأْتِيَ شَيْلُونُ وَلَهُ يَكُونُ خُضُوعٌ شُعُوبٍ.

6 لِأَنَّهُ يُؤَلِّدُ لَنَا وَلَدًا وَنُعْطِي ابْنًا، وَتَكُونُ الرِّيَاسَةُ عَلَى كَتِفِهِ، وَيُدْعَى اسْمُهُ عَجِيبًا، مُشِيرًا، إِلَهًا قَدِيرًا، أَبَا أَبَدِيًّا، رَئِيسَ السَّلَامِ. 7 لِنَمُورَ رِيَاسَتِهِ، وَلِلسَّلَامِ لَا نَهَايَةَ

«كُنْتُ أَرَى فِي رُؤْيِ اللَّيْلِ وَإِذَا مَعَ سَحْبِ السَّمَاءِ مِثْلُ ابْنِ إِنْسَانٍ أَتَى وَجَاءَ إِلَى الْقَدِيمِ الْأَيَّامِ، فَقَرَّبُوهُ قُدَّامَهُ. 14 فَأَعْطَى سُلْطَانًا وَمَجْدًا وَمَلَكُوتًا لِتَتَعَبَّدَ لَهُ كُلُّ الشُّعُوبِ وَالْأُمَمِ وَالْأَلْسِنَةِ. سُلْطَانُهُ سُلْطَانُ أَبَدِيٍّ مَا لَنْ يَزُولَ، وَمَلَكُوتُهُ مَا لَا يَنْقَرِضُ».

4 مَنْ صَعِدَ إِلَى السَّمَاوَاتِ وَنَزَلَ؟ مَنْ جَمَعَ الرِّيحَ فِي حَفَنَتَيْهِ؟ مَنْ صَرَّ الْمِيَاهِ فِي ثُوبٍ؟ مَنْ ثَبَّتَ جَمِيعَ أَطْرَافِ الْأَرْضِ؟ مَا اسْمُهُ؟ وَمَا اسْمُ ابْنِهِ إِنْ عَرَفْتِ؟

Fullness of Time

Galatians 4:4-5

“⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons.”

⁴وَلَكِنْ لَمَّا جَاءَ مِلْءُ الزَّمَانِ، أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ،
⁵لِيَفْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ التَّبَنِّيَّ.

Why Particularly Incarnation to Save Man?



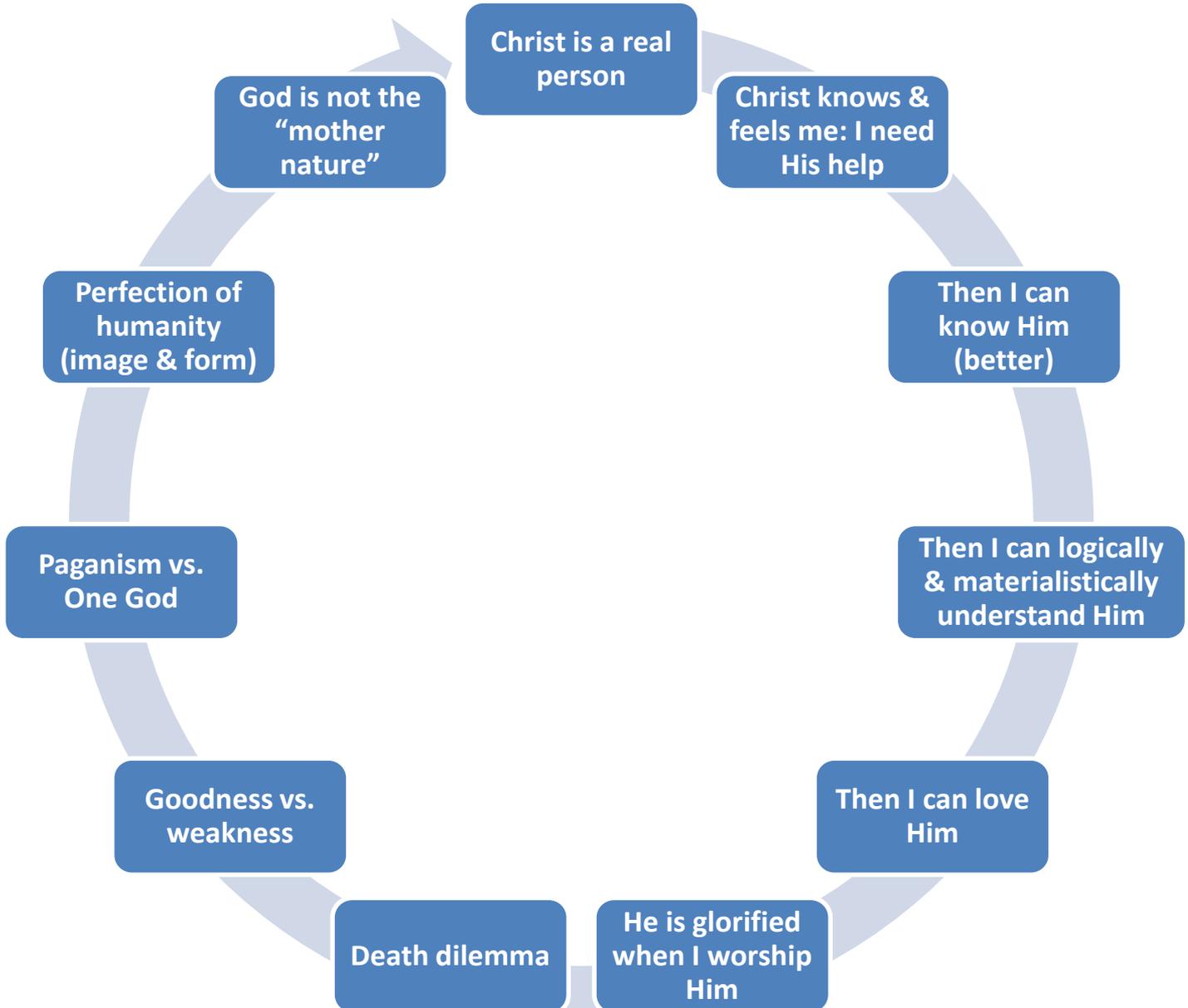
Why Incarnation?

وهكذا إذ أخذ من أجسادنا جسدا مماثلا لطبيعتنا، وإذ كان الجميع تحت قصاص فساد الموت، فقد بذل جسده للموت عوضا عن الجميع، وقدمه للآب. كل هذا فعله شفقة منه علينا، وذلك (أولا) لكي يبطل الناموس الذي كان يقضي بهلاك البشر، إذ مات الكل فيه، لأن سلطانه قد أكمل في جسد الرب ولا يعود ينشب أظفاره في البشر الذين ناب عنهم. (ثانيا) لكي يعيد البشر الى عدم الفساد بعد أن عادوا الى الفساد، ويحييهم من الموت بجسده وبنعمة القيامة، وينقذهم من الموت كأنقاذ القش من النار.

وإذ رأى الكلمة أن فساد البشرية لا يمكن أن يبطل الا بالموت كشرط لازم، وأنه مستحيل أن يتحمل الكلمة الموت لأنه غير مائت ولأنه ابن الآب. لهذا أخذ لنفسه جسدا قابلا للموت. حتى باتحاده بالكلمة، الذي هو فوق الكل، يكون جديرا أن يموت نيابة عن الكل، وحتى يبقى في عدم فساد بسبب الكلمة الذي أتى ليحل فيه وحتى يتحرر الجميع من الفساد، فيما بعد، بنعمة القيامة من الأموات. وإذ قدم للموت ذلك الجسد الذي أخذه لنفسه كمحرقة وذبيحة خالية من كل شائبة فقد رفع حكم الموت فورا عن جميع من ناب عنهم، إذ قدم عوضا عنهم جسدا مماثلا لأجسادهم.

فاشتمه أبوه الصالح وقت المساء على الجلجثة.

Any Other Reasons For Incarnation?



The Role of the Holy Spirit in Incarnation of Christ

The Holy Spirit did NOT:

1) Perform the role of the father (in contrast to Virgin Mary's role as the mother) – He was not a part of Christ's humanity

2) Work separately from Virgin Mary (but took from her the human nature without the inherited sin)

3) Give the divinity to Christ (because hypostasis of the Son is the one who united with the human body from Virgin Mary)

Two events happened at the same moment:

A) Preparation of the human Form (body, soul, spirit) by the action/work of the Holy Spirit

B) Union of humanity with the divine hypostasis of the Son (the Word)

The Role of the Holy Spirit in Incarnation of Christ

The Holy Spirit did:

- Cleanse Virgin Mary from inherited sin / sinful nature
- Work as the actor/doer (not the source) to prepare Christ's human body (took the human nature from the Virgin Mary and make it a full body)
- Complete the incarnation with its action, not as a source of humanity of Christ

The Holy Spirit's work in incarnation

- has prepared a full human nature for Christ (body + soul + spirit)
- is as positive and important as the role of Virgin Mary
- is NOT the (only) reason of calling Christ the Son of God
- is different from the anointment of Christ in Epiphany

The Incarnation and "Taking Man Form" are NOT 2 separate actions/events

Dilemma With Incarnation of Christ

- While others glorify God by denying His incarnation, we Christians insist on insulting Him; It is shameful that God takes the form of man, mocked, get humiliated & even crucified by His creatures!! What kind of God is that?
- It is impossible that God shares humans in their materialistic & worldly acts!!
- If Christ passed through all this shameful life, then He must be a simple man, not God!!

- ❑ This is the heresy of « docetism » that denied ability of God to unit with evil matter – claimed that Humanity of Christ was just an imaginary body used by His divinity to achieve salvation!!!!
- ❑ Muslims cannot understand God's love, because Satan has blinded their hearts by offering another picture of God in « Allah of Islam » that actually has Satan's character (Satan's sin was his desire always to be like God)

“whose minds the **god** of this age has **blinded**, who do not believe, lest the light of the gospel of the **glory** of Christ, who is the image of **God**, should shine on them.”

2 Corinthians 4: 4

الَّذِينَ فِيهِمْ إِلَهُ هَذَا الدَّهْرِ قَدْ أَعْمَى أَذْهَانَ غَيْرِ الْمُؤْمِنِينَ، لِئَلَّا تُضِيَّءَ لَهُمْ إِنَّارَةُ انْجِيلِ مَجْدِ الْمَسِيحِ، الَّذِي هُوَ صُورَةُ اللَّهِ.

Dilemma With Incarnation of Christ

- ❑ Man is the crown of all God's creatures & was made on God's image
فَخَلَقَ اللَّهُ الْإِنْسَانَ عَلَى صُورَتِهِ. عَلَى صُورَةِ اللَّهِ خَلَقَهُ. ذَكَرًا وَأُنْثَى خَلَقَهُمْ.
- ❑ A humbel great person is definitely more respectable than a proud & puffed one i.e. **glory in simplicity & humility**
- ❑ God can take the form of any of His creatures **[answered in previous section]**
- ❑ Matter is not evil by itself but real evil is the wrong use of matter
Genesis 1: 12, 18, 21, 25, 31 ³¹وَرَأَى اللَّهُ كُلَّ مَا عَمِلَهُ فَإِذَا هُوَ حَسَنٌ جِدًّا.
- ❑ Shamful life of Jesus (as thought) is a glory for Him (**proof of His unmatched love** that many Muslims are not able to realize)
- ❑ But He declared that His second coming will be completely different: fearful, full of glory, scary to those who didn't believe in His first coming – with painful judgement to non-believers of His salvation

Dilema With Incarnation of Christ

➤ Why Christians blame Muslims for honoring Christ by denying His shameful crucifixion (even by considering Him just a prophet); Muslims respect Christ more than Christians!!

- ❑ What honor in stripping Incarnate God from His divinity?
- ❑ What respect in calling the Creator just a prophet like sinning humans (even if considered greater than the rest of men)?
- ❑ It supports Islam ideology of prophets' incapability to commit sins:
 - ❑ To equalize all prophets with Jesus, بدعة عصمة الأنبياء
 - ❑ To deny the need of humans for a savior i.e. replaces any necessity for incarnation/salvation by the **false heresy of good deeds**
- ❑ This **completely abolishes the Christianity** which is based on **love of God to all mankind & destroys God's image** by replacing Him with « Allah of Islam » the revenger, ruthless, unmerciful & unfair god
- ❑ In the end, it serves Satan's purpose to tease God who defeated him at the cross
- ❑ **Denial of Christ's divinity will deprive humanity of eternal life & achieve Satan's purpose to get man finally perished with him in the lake of fire**

Dilemma With Incarnation of Christ

- How could God have a beginning of life, with a mother that was before Him? Who created His mother then?
- How could a little woman give birth to God? Why do we call Mary the « Theotokos » = mother of God?

- ❑ Life concept is for creatures who have a beginning & an end i.e. concerned with humanity of Christ – Creator doesn't have a beginning i.e. concerned with divinity of Christ
- ❑ As a Creator, He created St. Mary (His mother in flesh), but He also created for Himself His body that was born from her, so His body came in time after hers
- ❑ St. Mary was before the man Jesus but not before His Divinity that's beyond time
- ❑ She gave birth to a human united with Divine Deity, so since we cannot say she is a mother of the humanity of the incarnate God, we call her mother of God i.e. The Incarnate Logos whose human form came out of her womb
- ❑ Naturally, she is not the mother/origin of the Divinity but mother of the Incarnate God (Logos)
- ❑ Still His divinity was never born of Mary

Made it (Human body) one with His Divinity without mingling, without confusion & without alteration

Holy Spirit

Logos' Hypostasis



Virgin Mary



Incarnat Logos

Who for us men and for our salvation: Revelation 5:6-7, Romans 8:22, 1 Peter 2:12,18 came down from heaven: John 3:13, John 6:38, Ephesians 4:10 and was incarnate of the Holy Spirit: Mathew 1:18-20, Luke 6:35, John 1:14 and of the Virgin Mary: Isaiah 7:14, Mathew 1:23, Galatians 4:4, Philippians 2:7 and became Man: John 1:14

Everlastingness



Time

Incarnation

Eternity



Dilemma With Incarnation of Christ

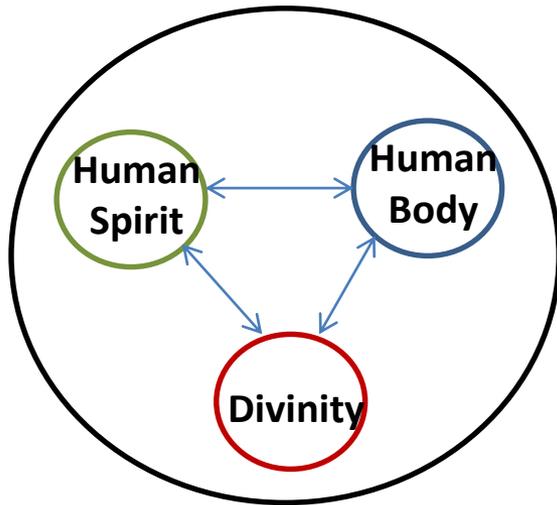
- Does God die? How could that happen?
- Who was controlling the universe while Jesus (if He is God) was growing as a foetus in Mary's womb, being raised up like a child – also during His childhood, crucifixion/suffering & when He died/ was buried in grave?
- How did Christ die on the cross?

- ❑ Death is separation of soul from body; that is applicable to all humans, including Jesus, the « **Son of Man** »
- ❑ There was no death for Christ's divinity that was still controlling the universe before, during & after His incarnation
- ❑ All visible changes of birth, growth, human daily life, suffering & even death are only applicable to the humanity of Jesus Christ [**who still was in complete mystical / mysterial union with God's divinity**]
- ❑ But His divinity departed not from His humanity not for a moment nor for a twinkling of an eye لا هوته لم يفارق ناسوته لحظة واحدة ولا طرفة عين

What Happened Upon Death of Christ on The Cross & With His Resurrection on Easter Sunday

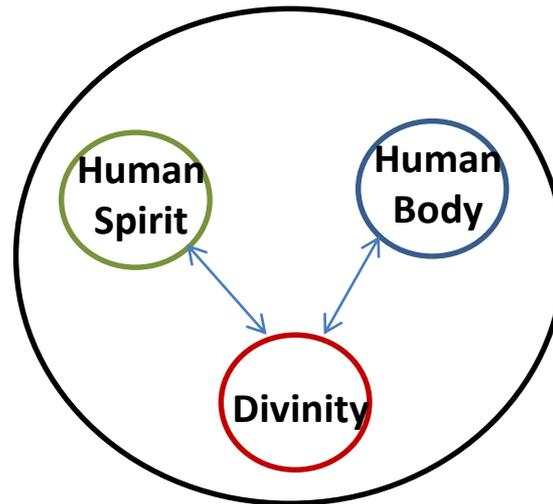
- So, if there was No separation between the 2 natures of Christ (Divinity & Humanity), then how did He die & how did He resurrect?

Nature of Christ



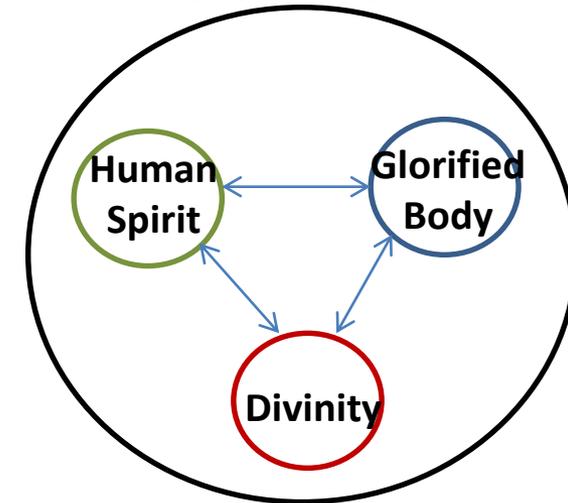
From Birth to
Crucifixion

Nature of Christ



Death on Cross
Separation of the 2
Elements of Humanity
But both kept united
to His Divinity

Nature of Christ



Resurrection till Ascension
Reunion of the 2 Elements
of Humanity
But now it's with the
glorified Resurrected Body

Nature of Christ

Divinity + Humanity

Equal to &
Consubstantial with
Father's Divinity

Equal to our Humanity
[Spirit + Soul + Flesh]

Incarnation التجسد

+

Becoming Man التأنس
(Taking Man Form)

Nature of Christ

Divinity

Humanity

Origin	Begotten from The father	Born from Virgin Mary - with the power of Holy Spirit
Dilemma	No mother	No father
Nature	Equal to & of One Essence with (Consubstantial with) Father's Divinity	Equal to our Humanity [Spirit + Soul + Flesh]
Starting Point	NO beginning - Everlasting before time	Started in time at the moment of annunciation
Name	Son of God	Son of Man
Description	Begotten, not created مولود غير مخلوق	Made it one with His Divinity without mingling, without confusion & without alteration

Suffering & Crucifixion of Christ

Why Crucifixion?

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Ephesians 2: 14-16

14 لِأَنَّهُ هُوَ سَلَامُنَا، الَّذِي جَعَلَ الْاِثْنَيْنِ وَاحِدًا، وَنَقَضَ حَائِطَ السِّيَاجِ الْمُتَوَسِّطِ ¹⁵ أَيْ الْعِدَاوَةِ. مُبْطِلًا بِجَسَدِهِ نَامُوسَ الْوَصَايَا فِي فَرَائِضَ، لِكَيْ يَخْلُقَ الْاِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا جَدِيدًا، صَانِعًا سَلَامًا، ¹⁶ وَيُصَالِحَ الْاِثْنَيْنِ فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ بِالصَّلِيبِ، قَاتِلًا الْعِدَاوَةَ بِهِ.

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. ¹⁵ Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Colossians 2: 13-15

13 وَإِذْ كُنْتُمْ أَمْوَاتًا فِي الْخَطَايَا وَغَلَفِ جَسَدِكُمْ، أَحْيَاكُمْ مَعَهُ، مُسَامِحًا لَكُمْ بِجَمِيعِ الْخَطَايَا، ¹⁴ إِذْ مَحَا الصِّكَّ الَّذِي عَلَيْنَا فِي الْفَرَائِضِ، الَّذِي كَانَ ضِدًّا لَنَا، وَقَدْ رَفَعَهُ مِنَ الْوَسْطِ مُسَمِّرًا إِيَّاهُ بِالصَّلِيبِ، ¹⁵ إِذْ جَرَدَ الرِّيَاسَاتِ وَالسَّلَاطِينَ أَشْهَرَهُمْ جِهَارًا، ظَافِرًا بِهِمْ فِيهِ.

Should Death Be Through Crucifixion in Particular?

To declare that He had carried the whole human's curse

²² “If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, ²³ his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God.”

Deuteronomy 21: 22-23.

22 «وَإِذَا كَانَ عَلَى إِنْسَانٍ خَطِيئَةٌ حَقُّهَا الْمَوْتُ، فَقُتِلَ وَعُلِقَتْهُ عَلَى خَشَبَةٍ، 23 فَلَا تَبِتْ جُثَّتُهُ عَلَى الْخَشَبَةِ، بَلْ تَدْفِنُهُ فِي ذَلِكَ الْيَوْمِ، لِأَنَّ الْمُعَلَّقَ مَلْعُونٌ مِنَ اللَّهِ. فَلَا تُنَجِّسْ أَرْضَكَ الَّتِي يُعْطِيكَ الرَّبُّ إِلَهُكَ نَصِيبًا.

To prove He was not afraid of death: by showing most possible public display

To show His power on all kinds of death: by accepting worst one

To distinguish Himself from the rest of mankind

Should Death Be Through Crucifixion in Particular (cont.)?

❑ To embrace all humans: Jews & Gentiles

“³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself.” ³³ This He said, signifying by what death He would die.” **John 12: 32-33**

32 وَأَنَا إِنِ ارْتَفَعْتُ عَنِ الْأَرْضِ أَجْذِبُ إِلَيَّ الْجَمِيعَ». 33 قَالَ هَذَا مُشِيرًا إِلَى آيَةٍ مَيِّتَةٍ كَانَتْ مُزْمَعًا أَنْ يَمُوتَ.

❑ To die hanged: reconciling heavenly hosts with earthly creatures

❑ To let His enemy choose for Him (as a noble knight in a battle) the way He will conquer death & Satan with

❑ To cast Devil (the chief of this world) away & cleanse the atmosphere

“² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.” **Ephesians 2: 2**

حَسَبَ دَهْرٍ هَذَا الْعَالَمِ، حَسَبَ رَئِيسِ سُلْطَانِ الْهَوَاءِ، الرُّوحِ الَّذِي يَعْمَلُ الْآنَ فِي أَبْنَاءِ الْمَعْصِيَةِ،

Why Did Not Christ Die in Secret or More Respectfully?

- He is not like other humans dying out of long age or disease or by a power of an inevitable enemy
- Death should be in public to confirm salvation
- To prove He was not defeated
- To make resurrection stronger and well known, when comes after public death
- To have many witnesses of His crucifixion as well as His resurrection

- It was not decent to keep Himself from death, lest our punishment won't be paid for
- He accepted death in His uncorruptable body to defeat death for good
- He did not die cut or fragmented to exclude any excuse for those who may later try to divide His church

Dilemma with Suffering of Christ

- If Christ has suffered then He is not God!!!
- If Christ is really God then His suffering was not real (i.e. docetic)

□ Soteriology (as per St. Athanasius):

- Christ's suffering is not shame for Him but glory
- We accept Him as the crucified Lord of Glory
- Miaphysis confirm the attribution of sufferings to Incarnate Logos

- He, the same Logos, who is incapable to die, took a flesh (humanity) that is susceptible to die, to offer as His own body on behalf of us all
- ¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage.
- Hebrews 2:14-15**

14 فَاذْ قَدْ تَشَارَكَ الْأَوْلَادُ فِي اللَّحْمِ وَالْدَّمِ اشْتَرَكَ هُوَ أَيْضًا كَذَلِكَ فِيهِمَا، لِكَيْ يُبِيدَ بِالْمَوْتِ ذَاكَ الَّذِي لَهُ سُلْطَانُ الْمَوْتِ، أَيُّ إِبْلِيسَ، ¹⁵ وَيُعْتِقَ أَوْلِيكَ الَّذِينَ خَوْفًا مِنَ الْمَوْتِ كَانُوا جَمِيعًا كُلَّ حَيَاتِهِمْ تَحْتَ الْعُبُودِيَّةِ.

Dilemma with Suffering/Crucifixion of Christ

➤ How could God curse His Son or allow His Son to be cursed?

- ☐ ³ Christ has redeemed us from the curse of the law, **having become a curse for us** (for it is written, “Cursed is everyone who hangs on a tree”) **Galatians 3:13**

13الْمَسِيحُ افْتَدَانَا مِنْ لَعْنَةِ النَّامُوسِ، إِذْ صَارَ لَعْنَةً لِأَجْلِنَا، لِأَنَّهُ مَكْتُوبٌ: «مَلْعُونٌ كُلُّ مَنْ عُلِقَ عَلَى خَشَبَةٍ».

➤ Does God leave His Son to death? Is God so ruthless?

- ☐ He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Romans 8:32

32الَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ، بَلْ بَدَلَهُ لِأَجْلِنَا أَجْمَعِينَ، كَيْفَ لَا يَهْبُنَا أَيْضًا مَعَهُ كُلَّ شَيْءٍ؟

Dilemma with Suffering/Crucifixion of Christ

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵ that **whoever believes in Him should not perish but have eternal life.** ¹⁶ 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. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸ **“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.** ¹⁹ And this is the **condemnation**, that the light has come into the world, and **men loved darkness rather than light.** **John 3: 14-19**

14 «وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ، ¹⁵ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. ¹⁶ لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ ابْنَهُ الْوَحِيدَ، لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. ¹⁷ لِأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ، بَلْ لِيَخْلُصَ بِهِ الْعَالَمَ. ¹⁸ الَّذِي يُؤْمِنُ بِهِ لَا يُدَانَ، وَالَّذِي لَا يُؤْمِنُ قَدْ دِينَ، لِأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ ابْنِ اللَّهِ الْوَحِيدِ. ¹⁹ وَهَذِهِ هِيَ الدَّيْنُونَةُ: إِنَّ النُّورَ قَدْ جَاءَ إِلَى الْعَالَمِ، وَأَحَبَّ النَّاسُ الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ،

Dilemma with Suffering/Crucifixion of Christ

² looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. **Hebrews 12: 2**

² نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ السَّرُورِ الْمَوْضُوعِ أَمَامَهُ،
اِحْتَمَلَ الصَّلِيبَ مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِينِ عَرْشِ اللَّهِ.

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. ¹⁵ Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Colossians 2: 13-15

¹³ وَإِذْ كُنْتُمْ أَمْوَاتًا فِي الْخَطَايَا وَغَلَفَ جَسَدِكُمْ، أَحْيَاكُمْ مَعَهُ، مُسَامِحًا لَكُمْ بِجَمِيعِ الْخَطَايَا،
¹⁴ إِذْ مَحَا الصِّكَّ الَّذِي عَلَيْنَا فِي الْفَرَائِضِ، الَّذِي كَانَ ضِدًّا لَنَا، وَقَدْ رَفَعَهُ مِنَ الْوَسْطِ مُسَمِّرًا
إِيَّاهُ بِالصَّلِيبِ، ¹⁵ إِذْ جَرَّدَ الرِّيَاسَاتِ وَالسَّلَاطِينَ أَشْهَرَهُمْ جِهَارًا، ظَافِرًا بِهِمْ فِيهِ.

Dilemma with Suffering/Crucifixion of Christ

➤ Jesus said « where I go you cannot come », which proves the theory of being raised up (His ascension) to heaven miraculously without death!!

Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. **Where I go, you cannot come.**” ²² This made the Jews ask, “Will he kill himself? Is that why he says, ‘Where I go, you cannot come’?” ²³ But he continued, “You are from below; I am from above. You are of this world; I am not of this world. ²⁴ I told you that you would die in your sins; **if you do not believe that I am he, you will indeed die in your sins.**”

John 8: 21-24

21 قَالَ لَهُمْ يَسُوعُ أَيْضًا: «أَنَا أَمْضِي وَسَتَطْلُبُونَنِي، وَتَمُوتُونَ فِي خَطِيئَتِكُمْ. حَيْثُ أَمْضِي أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا» 22 فَقَالَ الْيَهُودُ: «الْعَلَّةُ يَقْتُلُ نَفْسَهُ حَتَّى يَقُولَ: حَيْثُ أَمْضِي أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا؟». 23 فَقَالَ لَهُمْ: «أَنْتُمْ مِنْ أَسْفَلِ، وَأَنَا مِنْ فَوْقِ. أَنْتُمْ مِنْ هَذَا الْعَالَمِ، وَأَنَا فَلَسْتُ مِنْ هَذَا الْعَالَمِ. 24 فَقُلْتُ لَكُمْ: إِنَّكُمْ تَمُوتُونَ فِي خَطَايَاكُمْ، لِأَنَّكُمْ إِنْ لَمْ تُؤْمِنُوا أَنِّي أَنَا هُوَ تَمُوتُونَ فِي خَطَايَاكُمْ».

Dilemma with Suffering/Crucifixion of Christ

➤ Jesus said « where I go you cannot come », which proves the theory of being raised up (His ascension) to heaven miraculously without death!! (cont.)

Jesus said, “I am with you for only a short time, and then I am going to the one who sent me. ³⁴ You will look for me, but you will not find me; and where I am, you cannot come.” ³⁵ The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? **John 7: 33-35**

33 فَقَالَ لَهُمْ يَسُوعُ: «أَنَا مَعَكُمْ زَمَانًا يَسِيرًا بَعْدُ، ثُمَّ أَمْضِي إِلَى الَّذِي أَرْسَلَنِي. ³⁴ سَتَطْلُبُونَنِي وَلَا تَجِدُونَنِي، وَحَيْثُ أَكُونُ أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا». ³⁵ فَقَالَ الْيَهُودُ فِيمَا بَيْنَهُمْ: «إِلَى أَيِّنَ هَذَا مُزْمِعٌ أَنْ يَذْهَبَ حَتَّى لَا نَجِدَهُ نَحْنُ؟ أَلَعَلَّهُ مُزْمِعٌ أَنْ يَذْهَبَ إِلَى شَتَاتِ الْيُونَانِيِّينَ وَيُعَلِّمَ الْيُونَانِيِّينَ؟

“My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: **Where I am going, you cannot come.**

John 13: 33

33 يَا أَوْلَادِي، أَنَا مَعَكُمْ زَمَانًا قَلِيلًا بَعْدُ. سَتَطْلُبُونَنِي، وَكَمَا قُلْتُ لِلْيَهُودِ: حَيْثُ أَذْهَبُ أَنَا لَا تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا

Dilemma with Suffering/Crucifixion of Christ

➤ Jesus said « where I go you cannot come », which proves the theory of being raised up (His ascension) to heaven miraculously without death!!

□ Ascension to heaven does not necessarily mean “no death”, because being raised alive means either:

- Ascension without death (idea which Muslims adopt & claim) or
- Being killed, then resurrected back alive, then ascending to heaven (dogma that Christians believe in) [all supported by biblical & historical evidence] – **Weird enough, Quran supports it indirectly as well.**

مریم 33 و 34

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ
وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ
الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

آل عمران 55

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ
وَرَأَيْكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ
الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ،
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Dilemma with Suffering/Crucifixion of Christ

- Maybe He was not crucified, or did not really die!!!
- Any claims or evidence that Christ was vs. was not crucified?
- Theory of passing out on the cross with no real death!!!
- ❑ Crucifixion was witnessed by a multitude of people (Jesus family/ friends, opposing Jews (leaders), Jewish congregations, Roman soldiers)
- ❑ Jesus' death was confirmed:
 - ❑ Roman soldiers checked it (piercing) (John 19: 31-37) &
 - ❑ Pilot asked the centurion before giving Jesus body to Joseph of Arimathea (Matthew 27: 57-60, Mark 15: 42-46, Luke 23: 50-54, John 19: 38-42) &
 - ❑ Chief priests were at the cross (Matthew 27: 39-43, Mark 15: 29-32 , Luke 22: 35-38, John: 19 : 19-22) &
 - ❑ They asked Pilot to seal the tomb (to prevent any claims of resurrection) (Matthew 27: 62-66)
- ❑ Suffering of trials, striking, severe wipping, weakness while carying the cross, crown of thorns, no food or water, horrible crucifion, bleeding, piercing after death, burial in tomb, sealing the tomb [Matthew 26: 57 – 27: 66, Mark 14: 53 – 15: 47, Luke 22: 54 – 23: 56, John 18: 12 – 19: 42] - all prevent any possibility of survival & eliminate passing-out chance

Dilemma with Suffering/Crucifixion of Christ

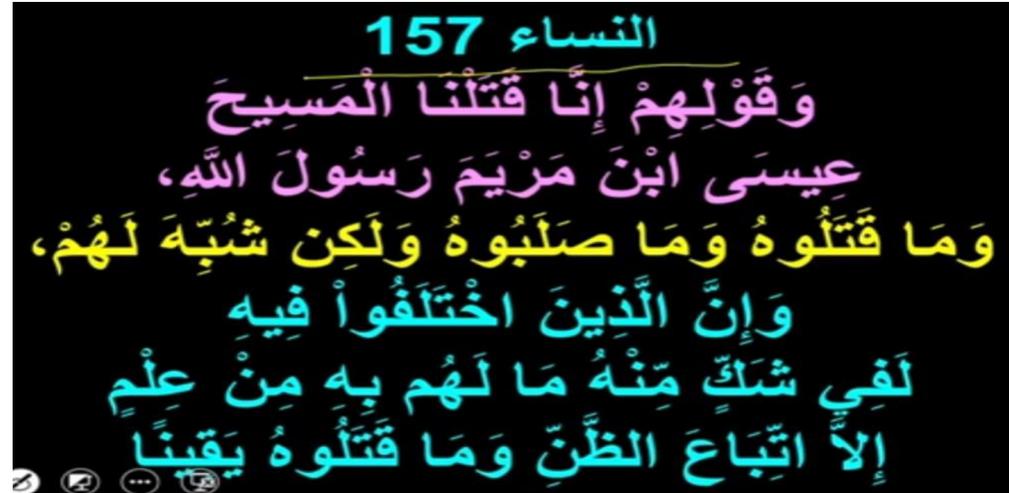
➤ Never killed, nor crucified but they just imagined it i.e there was an impostor in His place who was killed on the cross instead of Him !!!!!



- ❑ This Muslim theory was meant to remove event of Christ's crucifixion from history, excluded any need for salvation (main goal of Satan) & deny resurrection (which means disbelief in divinity of Christ)
- ❑ It involves the presence of an imposter who was punished by God for betraying Christ by throwing Jesus image on this person who was crucified & killed instead of Jesus, but all witnesses were deceived & thought wrongly he was Jesus!!!
- ❑ The ultimate goal is to destroy Christianity from roots, by claiming that Jesus is just a mighty prophet protected by God & saved on right time just before being killed

Dilemma with Suffering/Crucifixion of Christ

- ❑ Quran established this wrong belief on one verse that appeared later, 6 centuries after the incident & in opposition to multitude of events, with too much details mentioned in the 4 gospel & supported by historical evidence + previous OT prophecies



- ❑ This verse is based NOT on the dogma of Jesus' real followers (Christians), as Muslims think, but on a heresy of Gnostics at time of Mohammed, by which he was confused, thinking that Jews & Christians imagined the crucifixion
- ❑ However, he even did not copy the heresy in exact way (he was even a failing copier), because of his ignorance of real Jews' & Christians' holy scriptures, since the heresy believed in full Divinity of Christ to an extreme of denying His humanity & thinking that the Logos took an ethereal body that appeared as if suffering crucifixion, while in reality it did not
- ❑ Such heresy also never put an imposter in place of christ to die willingly / forcibly, but these heretics believed in the crucified person as really "Son of God" but with only a body-like appearance

Dilemma with Suffering/Crucifixion of Christ

❑ The same verse claimed that Jews said they killed Christ, Issa (Jesus) the Son of Mary & messenger of God (believing in Him as just a prophet):

النساء 157
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ،
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ،
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ
لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

❑ Jesus was not just called “Son of Mary”, but “Son of Joseph & Mary” or “Son of the carpenter” [explained in another section]

- ❑ They actually did not believe that Jesus is the Christ, or else they would believe in Him; instead they killed him on account of His blasphemy claiming to be the Son of God (meaning claiming His Divine Deity)
- ❑ So having called Jesus « The Christ » means clearly the confession of Jews that He was the one they long-awaited for - this is clearly the criterion on which they should have believed in Him, while denying Him means they never called Him Christ – this shows the complete lack of knowledge of Jewish belief – a proof of falsification of Quran & non-divine source of its information

Dilemma with Suffering/Crucifixion of Christ

❑ If they called Him the messenger of God, how could they dared to kill Him & why? – another proof of ignorance of the core & essence of Jewish religion – Quran cannot be from God or it should have known that



- ❑ At the time of Christ, Romans were taking the authority of execution of criminals from Jews, so Jews, though being responsible for killing Christ, they were not technically those who crucified & killed Him
- ❑ Crucifixion always preceded death, so Quran should have said (if it's from God): they did not crucify him nor killed him (not the opposite)
- ❑ At some time in history, criminals among Israelites were killed (mostly by stoning) then raised hanging on a tree, but not on a cross (cross only known by Romans starting from 1st century BC)

Dilemma with Suffering/Crucifixion of Christ

- Quran itself is very confused about the true story - it declared that people were in great doubts & it said that they followed their thoughts (not facts) – how come a book from God adds to the confusion (if there was any) more confusion? – It should have said the full truth by giving details of what really happened, to grab the attention of both long-decieved Jews & Christians, correct their 6 century-long false belief & convert them to Islam
- Where is God’s Justice to kill a man instaed of another (even if he was an evil)? – an ideology common in Islam (similarly, God will throw sins of Muslims on Jews & Christians on last day & put them in eternal fire instaed of rescued Muslims
- How could people, Jesus’ mother & His family/friends (John, Nicodemus, Joseph of Arimathea) did not recognize the play & discover the truth?
- What is the purpose of Jesus’ mission, if He only came to & leave the world with no specific change? – complete failure of His mission & waste of God’s plan for humans
- Why God then started & finished Jesus’ life miraculously, if His mission was previously known by God to fail? – same illogic that God only preserved Quran but failed to do the same with the Bible (both testaments)

Dilemma with Suffering/Crucifixion of Christ

- God must be responsible for deceiving millions of people over history!!**
- God was not merciful to St. Mary who weeped & cried for a fake death of her son!!**
- For 6 centuries, all believers (deceitfully) of Christ divinity, crucifixion & resurrection (including St. Mary, the best woman among humans) will perish in fire, for adopting wrong belief of divinity of just a man!!**
- And, why it took God 6 centuries to correct the deceit & declare the right faith?**
- God was not fair even to Christ by NOT raising Him publically in front of people to honor Him rather than such silly play of an imposter replacing Him while He disappeared secretly!!**
- Many Muslim leaders were very confused over history & had many arguments about the technicality of such calimed Raise-up (whether before or after or without death of Christ)**
- They were even confused about the character of this impostor**

Dilemma with Suffering/Crucifixion of Christ

- ❑ Didn't this evil imposter try to defend himself & cry asking for help and/or rescue? – on the contrary, this accused & crucified man was so meek & never talked, except when it was necessary
- ❑ Surprisingly, this man declared His divinity & royalty in 2 occasions when it was necessary to say the truth (as Christians believe)

⁶³ 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!” ⁶⁴ Jesus said to him, “It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.” ⁶⁵ Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! ⁶⁶ What do you think?” They answered and said, “He is deserving of death.”

Matthew 26: 63-66**

⁶³ وَأَمَّا يَسُوعُ فَكَانَ سَاكِتًا. فَأَجَابَ رَئِيسُ الْكَهَنَةِ وَقَالَ لَهُ: «أَسْتَحْلِفُكَ بِاللَّهِ الْحَيِّ أَنْ تَقُولَ لَنَا: هَلْ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ؟» ⁶⁴ قَالَ لَهُ يَسُوعُ: «أَنْتَ قُلْتَ! وَأَيْضًا أَقُولُ لَكُمْ: مِنَ الْآنَ تُبْصِرُونَ ابْنَ الْإِنْسَانِ جَالِسًا عَنْ يَمِينِ الْقُوَّةِ، وَآتِيًا عَلَى سَحَابِ السَّمَاءِ.» ⁶⁵ فَمَزَّقَ رَئِيسُ الْكَهَنَةِ حِينِيذِ ثِيَابِهِ قَائِلًا: «قَدْ جَدَّفَ! مَا حَاجَتُنَا بَعْدُ إِلَى شُهُودٍ؟ هَا قَدْ سَمِعْتُمْ تَجْدِيفَهُ!» ⁶⁶ مَاذَا تَرَوْنَ؟» فَأَجَابُوا وَقَالُوا: «إِنَّهُ مُسْتَوْجِبُ الْمَوْتِ.»

****Also in Mark 14: 60-64 & John 18: 19-21**

Dilemma with Suffering/Crucifixion of Christ

⁶⁶ As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, ⁶⁷ “If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe. ⁶⁸ And if I also ask you, you will by no means answer Me or let Me go. ⁶⁹ Hereafter the Son of Man will sit on the right hand of the power of God.” ⁷⁰ Then they all said, “Are You then the Son of God?” So He said to them, “You rightly say that I am.” ⁷¹ And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.” **Luke 22: 66-71**

وَلَمَّا كَانَ النَّهَارُ اجْتَمَعَت مَشِيخَةُ الشَّعْبِ: رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ، وَأَصْعَدُوهُ إِلَى مَجْمَعِهِمْ ⁶⁷ قَائِلِينَ: «إِنْ كُنْتَ أَنْتَ الْمَسِيحَ، فَقُلْ لَنَا!». فَقَالَ لَهُمْ: «إِنْ قُلْتُ لَكُمْ لَا تُصَدِّقُونَ، ⁶⁸ وَإِنْ سَأَلْتُ لَا تُجِيبُونَنِي وَلَا تُطْلِقُونَنِي. ⁶⁹ مِنْذُ الْآنَ يَكُونُ ابْنُ الْإِنْسَانِ جَالِسًا عَنْ يَمِينِ قُوَّةِ اللَّهِ». ⁷⁰ فَقَالَ الْجَمِيعُ: «أَفَأَنْتَ ابْنُ اللَّهِ؟» فَقَالَ لَهُمْ: «أَنْتُمْ تَقُولُونَ إِنِّي أَنَا هُوَ». ⁷¹ فَقَالُوا: «مَا حَاجَتُنَا بَعْدُ إِلَى شَهَادَةٍ؟ لِأَنَّا نَحْنُ سَمِعْنَا مِنْ فَمِهِ».

² Then Pilate asked Him, “Are You the King of the Jews?” He answered and said to him, “It is as you say.” ³ And the chief priests accused Him of many things, but He answered nothing. ⁴ Then Pilate asked Him again, saying, “Do You answer nothing? See how many things they testify against You!” ⁵ But Jesus still answered nothing, so that Pilate marveled.

Mark 15: 2-5***

² فَسَأَلَهُ بِيلاطُسُ: «أَأَنْتَ مَلِكُ الْيَهُودِ؟» فَأَجَابَ وَقَالَ لَهُ: «أَنْتَ تَقُولُ». ³ وَكَانَ رُؤَسَاءُ الْكَهَنَةِ يَشْتَكُونَ عَلَيْهِ كَثِيرًا. ⁴ فَسَأَلَهُ بِيلاطُسُ أَيْضًا قَائِلًا: «أَمَا تُجِيبُ بِشَيْءٍ؟ انْظُرْ كَمْ يَشْهَدُونَ عَلَيْكَ!» ⁵ فَلَمْ يُجِبْ يَسُوعُ أَيْضًا بِشَيْءٍ حَتَّى تَعَجَّبَ بِيلاطُسُ.

*****Also in Matthew 27: 11-14 & Luke 23: 1-3**

Dilemma with Suffering/Crucifixion of Christ

³³ Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?” ³⁴ Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” ³⁶ Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” ³⁷ Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

John 18: 33-37

³³ ثُمَّ دَخَلَ بِيلاطُسُ أَيضًا إِلَى دَارِ الْوِلايَةِ وَدَعَا يَسُوعَ، وَقَالَ لَهُ: «أَنْتَ مَلِكُ الْيَهُودِ؟» ³⁴ أَجَابَهُ يَسُوعُ: «أَمِنْ ذَاتِكَ تَقُولُ هَذَا، أَمْ آخَرُونَ قَالُوا لَكَ عَنِّي؟» ³⁵ أَجَابَهُ بِيلاطُسُ: «الْعَلِي أَنَا يَهُودِيٌّ؟ أُمَّتُكَ وَرُؤَسَاءُ الْكَهَنَةِ اسَلَّمُوكَ إِلَيَّ. مَاذَا فَعَلْتَ؟» ³⁶ أَجَابَ يَسُوعُ: «مَمْلَكَتِي لَيْسَتْ مِنْ هَذَا الْعَالَمِ. لَوْ كَانَتْ مَمْلَكَتِي مِنْ هَذَا الْعَالَمِ، لَكَانَ خُدَامِي يُجَاهِدُونَ لِكِي لَا أُسَلَّمَ إِلَى الْيَهُودِ. وَلَكِنْ الْآنَ لَيْسَتْ مَمْلَكَتِي مِنْ هُنَا.» ³⁷ فَقَالَ لَهُ بِيلاطُسُ: «أَفَأَنْتَ إِذَا مَلِكٌ؟» أَجَابَ يَسُوعُ: «أَنْتَ تَقُولُ: إِنِّي مَلِكٌ. لِهَذَا قَدْ وُلِدْتُ أَنَا، وَلِهَذَا قَدْ أَتَيْتُ إِلَى الْعَالَمِ لِأَشْهَدَ لِلْحَقِّ. كُلُّ مَنْ هُوَ مِنَ الْحَقِّ يَسْمَعُ صَوْتِي.»

Dilemma with Suffering/Crucifixion of Christ

⁷ The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” ⁸ Therefore, when Pilate heard that saying, he was the more afraid, ⁹ and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer. ¹⁰ Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” ¹¹ Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.” **John 19: 7-11**

7 أَجَابَهُ الْيَهُودُ: «لَنَا نَامُوسٌ، وَحَسَبَ نَامُوسِنَا يَجِبُ أَنْ يَمُوتَ، لِأَنَّهُ جَعَلَ نَفْسَهُ ابْنَ اللَّهِ». ⁸ فَلَمَّا سَمِعَ بِيِلَاطُسُ هَذَا الْقَوْلَ ازْدَادَ خَوْفًا. ⁹ فَدَخَلَ أَيْضًا إِلَى دَارِ الْوَلَايَةِ وَقَالَ لِيَسُوعَ: «مِنْ أَيْنَ أَنْتَ؟». وَأَمَّا يَسُوعُ فَلَمْ يُعْطِهِ جَوَابًا. ¹⁰ فَقَالَ لَهُ بِيِلَاطُسُ: «أَمَّا تُكَلِّمُنِي؟ أَلَسْتَ تَعْلَمُ أَنَّ لِي سُلْطَانًا أَنْ أُصَلِّبَكَ وَسُلْطَانًا أَنْ أُطْلِقَكَ؟» ¹¹ أَجَابَ يَسُوعُ: «لَمْ يَكُنْ لَكَ عَلَيَّ سُلْطَانٌ الْبَتَّةَ، لَوْ لَمْ تَكُنْ قَدْ أُعْطِيتَ مِنْ فَوْقِ. لِذَلِكَ الَّذِي أَسَلَمَنِي إِلَيْكَ لَهُ خَطِيئَةٌ أَعْظَمُ».

- How could this evil person resurrect from dead & do miracles, appear miraculously to His disciples & ascend to heaven in front of them, as documented in the gospels?

Dilemma with Suffering/Crucifixion of Christ

❑ Jude (claimed to be the impostor) died publically in a suicidal way but definitely not crucified

¹⁵ And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, ¹⁶ “Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; ¹⁷ for he was numbered with us and obtained a part in this ministry.” ¹⁸ (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. ¹⁹ And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) ²⁰ “For it is written in the Book of Psalms: ‘Let his dwelling place be desolate, And let no one live in it’; and ‘Let another take his office.’ **Acts 1: 15-20**

¹⁵ وَفِي تِلْكَ الْأَيَّامِ قَامَ بَطْرُسُ فِي وَسْطِ التَّلَامِيذِ، وَكَانَ عِدَّةُ أَسْمَاءٍ مَعًا نَحْوَ مِئَةٍ وَعِشْرِينَ. فَقَالَ: ¹⁶ «أَيُّهَا الرِّجَالُ الْإِخْوَةَ، كَانَ يَنْبَغِي أَنْ يَتِمَّ هَذَا الْمَكْتُوبُ الَّذِي سَبَقَ الرُّوحُ الْقُدُسُ فَقَالَهُ بِفَمِ دَاوُدَ، عَنْ يَهُوذَا الَّذِي صَارَ دَلِيلًا لِلَّذِينَ قَبَضُوا عَلَى يَسُوعَ، ¹⁷ إِذْ كَانَ مَعْدُودًا بَيْنَنَا وَصَارَ لَهُ نَصِيبٌ فِي هَذِهِ الْخِدْمَةِ. ¹⁸ فَإِنَّ هَذَا افْتَتَى حَقْلًا مِنْ أُجْرَةِ الظُّلْمِ، وَإِذْ سَقَطَ عَلَى وَجْهِهِ انشَقَّ مِنَ الْوَسْطِ، فَانْسَكَبَتْ أَحْشَاؤُهُ كُلُّهَا. ¹⁹ وَصَارَ ذَلِكَ مَعْلُومًا عِنْدَ جَمِيعِ سَكَّانِ أُورُشَلِيمَ، حَتَّى دُعِيَ ذَلِكَ الْحَقْلُ فِي لُغَتِهِمْ «حَقْلُ دَمًا» أَي: حَقْلُ دَمٍ. ²⁰ لِأَنَّهُ مَكْتُوبٌ فِي سِفْرِ الْمَزَامِيرِ: لَتَصِرْ دَارُهُ خَرَابًا وَلَا يَكُنْ فِيهَا سَاكِنٌ. وَلِيَأْخُذْ وَظِيفَتَهُ آخَرٌ.

Dilemma with Suffering/Crucifixion of Christ

□ Jude (claimed to be the impostor) died publically in a suicidal way but definitely not crucified (cont.)

³ Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, ⁴ saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" ⁵ Then he threw down the pieces of silver in the temple and departed, and **went and hanged himself.** ⁶ But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." ⁷ And they consulted together and bought with them the potter's field, to bury strangers in. ⁸ Therefore **that field has been called the Field of Blood to this day.** ⁹ Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, ¹⁰ and gave them for the potter's field, as the LORD directed me."

Matthew 27: 3-10

³ حِينَئِذٍ لَمَّا رَأَى يَهُودَا الَّذِي أَسْلَمَهُ أَنَّهُ قَدْ دِينَ، نَدِمَ وَرَدَّ الثَّلَاثِينَ مِنَ الْفِضَّةِ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوخِ
⁴ قَائِلًا: «قَدْ أَخْطَأْتُ إِذْ سَلَّمْتُ دَمًا بَرِيئًا». فَقَالُوا: «مَاذَا عَلَيْنَا؟ أَنْتَ أَبْصِرْ!» ⁵ فَطَرَحَ الْفِضَّةَ فِي الْهَيْكَلِ
وَانصَرَفَ، ثُمَّ مَضَى وَخَنَقَ نَفْسَهُ. ⁶ فَأَخَذَ رُؤَسَاءُ الْكَهَنَةِ الْفِضَّةَ وَقَالُوا: «لَا يَحِلُّ أَنْ نُلْقِيهَا فِي الْخِزَانَةِ لِأَنَّهَا
تَمَنُّ دَمًا». ⁷ فَتَشَاوَرُوا وَاشْتَرَوْا بِهَا حَقْلَ الْفَخَّارِيِّ مَقْبَرَةً لِلْغُرَبَاءِ. ⁸ لِهَذَا سُمِّيَ ذَلِكَ الْحَقْلُ «حَقْلَ الدَّمِ» إِلَى
هَذَا الْيَوْمِ. ⁹ حِينَئِذٍ تَمَّ مَا قِيلَ بِإِزْمِيَا النَّبِيِّ الْقَائِلِ: «وَأَخَذُوا الثَّلَاثِينَ مِنَ الْفِضَّةِ، تَمَنُّ الْمُتَمَنَّ الَّذِي تَمَنُوهُ مِنْ
بَنِي إِسْرَائِيلَ، ¹⁰ وَأَعْطَوْهَا عَنْ حَقْلِ الْفَخَّارِيِّ، كَمَا أَمَرَنِي الرَّبُّ».

Dilemma with Suffering/Crucifixion of Christ

- Jude (calimed to be the impostor) died publically in a suisidal way but definitely not crucified (cont.)

Let their dwelling place be desolate; Let no one live in their tents. **Psalm 69: 25**
25لَتَصِرَ دَارُهُمْ خَرَابًا، وَفِي خِيَامِهِمْ لَا يَكُنْ سَاكِنٌ.

For it is not an enemy who reproaches me; Then I could bear it. Nor is it one who hates me who has exalted himself against me; Then I could hide from him. ¹³ But it was you, a man my equal, My companion and my acquaintance..... The words of his mouth were smoother than butter, But war was in his heart; His words were softer than oil, Yet they were drawn swords. **Psalm 55: 12-13, 21**

12لَآئِنَّهُ لَيْسَ عَدُوٌّ يُعَيِّرُنِي فَأَحْتَمَلْ. لَيْسَ مُبْغِضِي تَعْظَمَ عَلَيَّ فَأَخْتَبِي مِنْهُ. ¹³بَلْ أَنْتَ إِنْسَانٌ عَدِيلِي، الْفِي وَصَدِيقِي، ²¹أَنْعَمُ مِنَ الزَّبَدَةِ فَمُهُ، وَقَلْبُهُ قِتَالٌ. أَلَيْنُ مِنَ الزَّيْتِ كَلِمَاتُهُ، وَهِيَ سِيُوفٌ مَسْئُولَةٌ.

“Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.” **Psalm 41: 9**

9أَيْضًا رَجُلٌ سَلَامَتِي، الَّذِي وَثِقْتُ بِهِ، أَكَلُ خُبْزِي، رَفَعَ عَلَيَّ عَقْبَهُ!

Fulfillment of Scriptures

في المسيح إتمام النبوات

- After His resurrection, Christ Himself explained to His disciples the prophecies about Him in holy scriptures (books of the Old Testament) – Was this other person (impostor) able to explain what concerns the true Christ in OT?

²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. **Luke 24:25-27**

□ المسيح هو محور الكتب:

²⁵ فَقَالَ لَهُمَا: «أَيُّهَا الْعَبِيَّانِ وَالْبَطِيئَا الْقُلُوبِ فِي الْإِيمَانِ بِجَمِيعِ مَا تَكَلَّمَ بِهِ الْأَنْبِيَاءُ! ²⁶ أَمَا كَانَ يَنْبَغِي أَنَّ الْمَسِيحَ يَتَأَلَّمُ بِهَذَا وَيَدْخُلُ إِلَى مَجْدِهِ؟» ²⁷ ثُمَّ ابْتَدَأَ مِنْ مُوسَى وَمِنْ جَمِيعِ الْأَنْبِيَاءِ يُفَسِّرُ لَهُمَا الْأُمُورَ الْمُخْتَصَّةَ بِهِ فِي جَمِيعِ الْكُتُبِ.

Desire of All Nations

المسيح مشتهى الأجيال

⁶ “For thus says the LORD of hosts: ‘Once more (it is a little while) I will shake heaven and earth, the sea and dry land; ⁷ and I will shake all nations, and they shall come to the **Desire of All Nations**, and I will fill this temple with glory,’ says the LORD of hosts. **Haggai 2:6-7**

Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence **Isaiah 64:1**

انتظار كل البشرية: □

⁶“لأنه هكذا قال رب الجنود: هي مرة، بعد قليل، فأززل السموات والأرض والبحر واليابسة، ⁷وأززل كل الأمم. ويأتي مشتهى كل الأمم، فأملأ هذا البيت مجداً، قال رب الجنود.» (حجى 2: 6-7)

1أيتك تشق السموات وتنزل! من حضرتك تنزل الجبال. اشعيا 64: 1

Dilemma with Suffering/Crucifixion of Christ

- ❑ OT Prophecies about incarnation, suffering & crucifixion**
- ❑ 7 Statements of Christ on the cross**
- ❑ Resurrection & Ascension of Jesus**
- ❑ Miracles between Resurrection & Ascension**

Prophecies of Incarnation

10 لَا يَزُولُ قَضِيبٌ مِنْ يَهُودًا وَمُشْتَرَعٌ مِنْ بَيْنِ رِجْلَيْهِ حَتَّى يَأْتِيَ شِيلُونُ وَلَهُ يَكُونُ خُضُوعٌ شُعُوبٍ.
11 رَابِطًا بِالْكَرْمَةِ جَحْشَهُ، وَبِالْجَفْنَةِ ابْنَ أَتَانِهِ، غَسَلَ بِالْخَمْرِ لِبَاسَهُ، وَبِدِمِّ الْعِنَبِ ثَوْبَهُ. 12 مُسْوَدُّ
الْعَيْنَيْنِ مِنَ الْخَمْرِ، وَمُبْيِضُ الْأَسْنَانِ مِنَ اللَّبَنِ.

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; and to Him shall be the obedience of the people. 11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes. 12 His eyes are darker than wine, And his teeth whiter than milk. Genesis 49: 10-12

Fulfillment:

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:
2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Matthew 1: 1-2

1 كِتَابُ مِيلَادِ يَسُوعَ الْمَسِيحِ ابْنِ دَاوُدَ ابْنِ إِبْرَاهِيمَ: 2 إِبْرَاهِيمُ وُلِدَ إِسْحَاقَ. وَإِسْحَاقُ وُلِدَ يَعْقُوبَ.
وَيَعْقُوبُ وُلِدَ يَهُودًا وَإِخْوَتَهُ.

Prophecies of Incarnation

11 أَقْسَمَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ لَا يَرْجِعُ عَنْهُ: «مِنْ ثَمَرَةِ بَطْنِكَ أَجْعَلُ عَلَى كُرْسِيِّكَ. 12 إِنْ حَفِظَ بَنُوكَ عَهْدِي وَشَهَادَاتِي الَّتِي أُعَلِّمُهُمْ إِيَّاهَا، فَبَنُوهُمْ أَيْضًا إِلَى الْأَبَدِ يَجْلِسُونَ عَلَى كُرْسِيِّكَ».

«قَطَعْتُ عَهْدًا مَعَ مُخْتَارِي، حَلَفْتُ لِدَاوُدَ عَبْدِي: 4 إِلَى الدَّهْرِ أُثَبِّتُ نَسْلَكَ، وَأَبْنِي إِلَى دَوْرٍ فَدَوْرٍ كُرْسِيِّكَ».

□ 11 The LORD has sworn in truth to David; He will not turn from it: “I will set upon your throne the fruit of your body. 12 If your sons will keep My covenant And My testimony which I shall teach them, Their sons also shall sit upon your throne forevermore.” **Psalms 132: 11-12**

□ 3 “I have made a covenant with My chosen, I have sworn to My servant David: 4 ‘Your seed I will establish forever, And build up your throne to all generations.’ **Psalms 89: 3-4**

Prophecies of Incarnation

Fulfillment:

³⁰ Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne. **Acts 2:30**

30 فَإِذْ كَانَ نَبِيًّا، وَعَلِمَ أَنَّ اللَّهَ حَلَفَ لَهُ بِقَسَمٍ أَنَّهُ مِنْ ثَمَرَةِ صُلْبِهِ يُقِيمُ الْمَسِيحَ حَسَبَ الْجَسَدِ لِيَجْلِسَ عَلَى كُرْسِيِّهِ،

³¹ And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. ³² 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. ³³ And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

Luke 1:31-33

31 وَهَا أَنْتِ سَتَحْبَلِينَ وَتَلِدِينَ ابْنًا وَتُسَمِّيْنَهُ يَسُوعَ. 32 هَذَا يَكُونُ عَظِيمًا، وَابْنُ الْعَلِيِّ يُدْعَى، وَيُعْطِيهِ الرَّبُّ الْإِلَهَ كُرْسِيَّ دَاوُدَ أَبِيهِ، 33 وَيَمْلِكُ عَلَى بَيْتِ يَهُوذاَ إِلَى الْأَبَدِ، وَلَا يَكُونُ لِمُلْكِهِ نِهَائَةٌ.»

Entering Jerusalem as a King

“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. **Zachariah 9:9** **Written 520-518 BC**

9إِبْتَهْجِي جِدًّا يَا ابْنَةَ صِهْيُونَ، اهْتَفِي يَا بِنْتَ أُورُشَلِيمَ. هُوَذَا مَلِكُكَ يَأْتِي إِلَيْكَ. هُوَ عَادِلٌ وَمَنْصُورٌ وَدِيعٌ، وَرَاكِبٌ عَلَى حِمَارٍ وَعَلَى جَحْشِ ابْنِ أَتَانٍ.

Fulfillment:

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. ³ And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” ⁴ All this was done that it might be fulfilled which was spoken by the prophet, saying: ⁵ “Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’” **Matthew 21:1-11**

1وَلَمَّا قَرُبُوا مِنْ أُورُشَلِيمَ وَجَاءُوا إِلَى بَيْتِ فَاجِي عِنْدَ جَبَلِ الزَّيْتُونِ، حِينِيذٍ أَرْسَلَ يَسُوعُ تَلْمِيذَيْنِ ²قَائِلًا لَهُمَا: «إِذْهَبَا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمَا، فَلِلْوَقْتِ تَجِدَانِ أَتَانًا مَرْبُوطَةً وَجَحْشًا مَعَهَا، فَحُلَاهُمَا وَأْتِيَانِي بِهِمَا. ³وَإِنْ قَالَ لَكُمْ أَحَدٌ شَيْئًا، فَقُولَا: الرَّبُّ مُحْتَاجٌ إِلَيْهِمَا. فَلِلْوَقْتِ يُرْسِلُهُمَا». ⁴فَكَانَ هَذَا كُلُّهُ لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ الْقَائِلِ: ⁵«قُولُوا لِابْنَةِ صِهْيُونَ: هُوَذَا مَلِكُكَ يَأْتِيكَ وَدِيعًا، رَاكِبًا عَلَى أَتَانٍ وَجَحْشِ ابْنِ أَتَانٍ».

