

Son of God: What the Quran actually says

The words 'son' or 'daughter' are familiar terms found in everyday language. A son or daughter usually identifies a biological offspring but can also refer to a child of adoption or a descendant. Similarly, the term "*son of*" is generally used in reference to a literal son, but can also be used figuratively as a metaphor, to express praise or abuse. For example, the expression 'son of a gun' or 'son of a bitch', is used as a comment on a person's character. We also find both the literal and figurative use of the expressions "*son of*" and "*daughter of*" in Old and New Testaments and also in the Quran.

Isaac had the honour of being the son of Abraham and the son of promise, but the Israelites also identified themselves as sons or as children of Abraham.

The Israelites took pride in their ancestry and declared to Jesus, "Abraham is our father". However, Jesus responded in criticism; declaring, "If you were children of Abraham, you would do the works of Abraham" (John 8:39).

Jesus though did praise many of the Jews. He praised Zacchaeus by calling him "a son of Abraham" (Luke 19:9), and he praised the crippled woman he healed by referring to her as a "daughter of Abraham" (Luke 13:11-13). By calling them children of Abraham, Jesus was not merely reminding them of their ancestry, but praising them as true sons and daughters, whose faith reflected that of their father, Abraham. The New Testament writers did not limit the expression to the literal "sons of Abraham". Paul said to the Galatians who were not Abraham's biological descendants, "*those who have faith are the sons of Abraham*" (Galatians 3:7). To be called a son of Abraham or a son of David was a great compliment, however, the Jews did not identify themselves by specific titles such as 'the son of Abraham' or 'the Son of David' or 'the Son of God' for such titles were reserved for kings and high priests.

The Jews considered themselves to be sons of God, or '*sons of the Most High*' (Psalm 82:6) and they declared to Jesus "*We be not born of fornication; we have one Father, even God*" (John 8:41). Despite identifying as son of God and expecting the coming Son of God, the Jews were offended and angered when Jesus declared himself to be the Son of God and declared God to be his father. By declaring himself the Son of God, he was telling them that he was the Messiah and king of Israel, and it was for this offence that the Jews had Jesus crucified (John 19:7).

Ignoring the signs and miracles Jesus performed and his popular support, the Jewish authorities only sought to find fault with Jesus, for they did not want a Galilean to rule over them as their king or high priest. Instead, of welcoming Jesus as their king and saviour, they declared Jesus to be a false prophet and had him crucified because he said he was “the Son of God” (John 19:7).

Today, Jews continue to reject Jesus, saying that he was neither the Son of God nor their Messiah. Muslims though, do accept that Jesus is the Messiah but reject the possibility of God having a literal son. However, Believers believe Jesus to be the Messiah and the Son of God and believe he died and was resurrected to life. It is the belief that Jesus is the Son of God who rose from the dead that separates Believers from non-believers.

However, while Christians accept that Jesus is the Son of God, there continue to be differing opinions about what the term means. Debate continues to defy attempts to standardise a definition, and this issue continues to divide the church.

The expression, “son of” or “children of God,” is not unique to the Bible or the Jews. Throughout history, various kings and emperors in different parts of the world have described themselves as a ‘Son of God’ or ‘Son of Heaven’. Even the 1st century Greeks used the expressions, ‘sons, or children of God. Paul reminded the Athenians that their poets had spoken of humanity as the offspring of God, possibly to help them appreciate that the Gospel was not presenting a foreign concept to them (Acts 17:28-29).

There is no question that Jesus was ‘a son of Abraham’ and ‘a son of David’ because the Jews never disputed his ancestry. There is also no doubt that Jesus could have been referred to as a son of God because it was a term all Israelites identified with and Jesus was certainly not the only person in the Bible to be called a Son of God.

Adam is called the “son of God” (Luke 3:38) and Adam’s descendants through Seth are also referred to as Sons of God (Genesis 4-5, 6:1-2, Job 1:6, 2:1, 38:7). King David declared that God had said to him, “*you are my son*” (Psalm 2:7). And the nation Israel was referred to as the son or sons of God (Deuteronomy 14:1, Psalm 82:6). “*Israel is my son, even my firstborn*” Exodus 4:22

God declared to the prophet Jeremiah: “*I am a father to Israel, and Ephraim is my firstborn*” (Jeremiah 31:9).

God also declared that a future son of David would establish an everlasting kingdom and build his house, “*I will be his father, and he shall be my son*” (2 Samuel 7:1-17).

Jesus declared the “*peacemakers*” would be blessed and called “*sons of God*” (Matthew 5:9), as would Christian believers (John 1:12, Romans 8:14,17,19, 1 John 3:1-2).

Paul wrote, “*For as many as are led by the Spirit of God, they are the sons of God*” (Romans 8:14).¹

In Jesus’ day, a son of God, was an Israelite, a descendent of Abraham and someone considered to be worthy of God’s blessings and eternal life. The Jews used the title to describe someone they considered to be anointed by God and who reflected some of the qualities of God, i.e. being the image and likeness of God. But for someone to call themselves ‘the Son of God’ was a very different matter. It was acceptable that David could call himself the Son of God for he was a king and a person after God’s own heart (1 Sam. 13:14). But it was not acceptable for anyone who was not royalty or who was not a high priest to do the same. It was certainly not accepted for a Galilean, to call himself the Son and call God his father, for it doing so, Jesus was declaring himself to be the prophet like Moses, the Messiah. In making himself equal with Moses and King David was to stand in the place of God.

The Hebrew word ‘*Messiah*’, or the Greek word ‘*Christ*’, means anointed and refers to the anointing of both kings and high priests with oil. The title was used in reference to the promised saviour and ruler that was to come (Daniel 9:25-26, Jeremiah 23:5, 2 Samuel 7:1-17)

The title “anointed one” was also used in reference to the Persian King, Cyrus the Great who was considered a saviour to the Israelites for he allowed them to return from exile. The Jews considered Cyrus to have been anointed by God for this task. However, while Cyrus was a King and called anointed (Isaiah 45:1), he was not an Israelite or son of David and was not called a Son of God.

The 1st century Jews expected the coming Jewish Messiah would be a son of God and a son of David. Furthermore, while many Jews were descended from David, for Jesus to call himself the “*Son of God*” or “*the Son of David*”, would have drawn the attention of the Jewish leaders. When Jesus rode into Jerusalem on a donkey as its king, the crowd cheered ‘Hosanna to the son of David’ (Matthew 21:1-11), and when Jesus asked the Pharisees about whose son the Messiah was? They replied, “the son of David” (Matthew 22:42).

¹ Note: While many mistakenly say the “Sons of God” referred to in the books of Genesis and Job are Angels, there is nothing to suggest that the definition of this expression has changed. Paul, in Romans 8:14, has given us a definition of the expression ‘sons of God’ that argues otherwise.

There is no doubt that Jesus is 'the Son of God'. The angel Gabriel announced to Mary that she would conceive and that her son would be called **the Son of God** (Luke 1:35). John wrote so that we would believe Jesus to be the Christ, the Son of God (John 20:13). The Gospels of Matthew, Mark, Luke, John, and the writings of Paul, repeatedly describe Jesus as the Son of God (Matthew 8:29, John 11:4, Romans 1:1-3). Jesus referred to God as his Father and declared himself to be the Son of God (Matthew 26:63-64, John 10:36).

When Jesus received John's baptism, a voice from heaven declared, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

Even the terrified centurion guarding Jesus at the cross, saw the earthquake and all that had happened, and exclaimed, "*Surely he was the Son of God!*"

The Jews believed the Messiah would be the Son of God and the New Testament writers consistently used the expression Son of God together with the title of 'Messiah' or 'Christ'.

- Mark began his Gospel with the words: '*The beginning of the good news about Jesus the **Messiah**, the Son of God*' (Mark 1:1).
- Simon Peter replied to Jesus' question: "*Thou art the **Christ, the Son of the living God***" - Matthew 16:16.
- "*Yes, Lord; I have believed that You are **the Christ, the Son of God**, even He who comes into the world.*" - John 11:27
- "*believe that Jesus is **the Christ, the Son of God**; and that believing you may have life in His name.*" - John 20:31
- At his trial, the high priest asked him, "*Art **thou the Christ, the Son of the Blessed?***" (Mark 14:61, Matthew 26:63)

The New Testament writers not only identified Jesus by the title 'Son of God' but they also expanded on this title to show that Jesus was more than an Israelite and a righteous man of God and more than an anointed ruler of Israel. Jesus is described as the one who was spoken of by the prophets, the unique **one and only** Son of God (*monogenes*) (John 1:18, 3:16), who was conceived by the Holy Spirit and born of a virgin mother (Isaiah 7:14, Luke 1:26-38); (whose father was God).

Jesus is also the firstborn of creation (John 8:41, Psalm 89:27), and the image and likeness of God (John 14:8-11). Who is in very nature God (Philippians 2:6) and glorified before the world began (John 17:5).

The Quran glorifies Jesus together with the father (Q 4:171, John 17:5) and declares him to be the Word and Spirit of God.

The term 'Son of God' is not a teaching that is necessarily difficult to understand. We know that a child, even at birth, usually resembles their parents and will grow to be like them in appearance and behaviour. When God created man, God said, let us make man in our image and our likeness (Genesis 1:26). The Bible uses two different Hebrew words; *bara* (create) and *asah* (make).

The Quran reminds us of Adam who the Bible says was created in the image of God with no earthly father (Genesis 1:27). Adam and Eve still wanted to be like God and so ate of the fruit of the tree so they would be like God; knowing Good and Evil. All children wish to be like their parents and as they grow, they become more like their parents. The faint resemblance at birth becomes more noticeable as children grow to adulthood; however, children are not born in the likeness of their parents. It takes time for children to gain knowledge and learn patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).

It is the role of a parent to teach their children to share, to give, and to forgive. A child needs to be taught the language of love and learn that the world does not revolve around them.

Adam was the first of many be called sons of God (Luke 3:38) but God rarely if ever chooses the first.

Solomon asked a question with the expectation that his audience would know the answer.

"Who has established all the ends of the earth? What is his name, and what is the name of his son? Surely you know!" Proverbs 30:4

Solomon's audience should have been able to answer the question because his father, King David, had previously declared that God had said to him, *"you are my son"* (Psalm 2:7).

David was a man *"after God's own heart"* (1 Samuel 13:14) and reigned over a prosperous and united Israel, but as we know, David sinned against God and man and was not permitted to build the house of God (1 Chronicles 22:8), and did not reign over an everlasting kingdom.

God instead promised him that one of his sons would reign: *"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his*

kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son.” 2 Samuel 7:12-14

Solomon was a son of David and ruled a kingdom with great wisdom. He was permitted to build a temple, but his temple only lasted 500 years before being destroyed by the Babylonians.

Ezra was a priest who led the second exile from Babylon. He was instrumental in the building of the second temple and was held in high regard by the Jews. Ezra re-established the teaching of the Law amongst the returning Israelites and was considered a lawmaker second only to Moses in Jewish tradition. He is believed to be the author of the Book of Chronicles and the Book of Ezra.

When Ezra and the Jews restarted the building of the second temple, they hoped that God would allow them to finish the task and that Israel would one day regain her former glory and become the everlasting kingdom. The Quran says that the Jews, at least at one-time, considered Ezra to be a messianic figure, a son of God (Q 9:30). The Samaritans, however, had a different view. The Samaritans had initially offered to assist the Jews in the rebuilding of the temple, but when the Jews rejected their offer, they tried to discourage the Jews and petitioned the Persian King to have the building work stopped. The Samaritans disagreed with the Jews over many things relating to the sacred books, the true prophets of God and the place where God should be worshipped. The Quran says the Samaritans did not consider Ezra to be the son of God, arguing that only the coming Messiah would be the Son of God (Q 9:30). The Quran points out that despite their knowledge of scripture, the Jews and Samaritans were ignorant and blind in their faith. The Quran calls them unbelievers for they had rejected Jesus as the Christ.

There have been many 'sons of God', but Jesus is unique, he is the one and only Son of God.

- Only Jesus is the image and likeness of God (Colossians 1:15, 2 Corinthians 4:4).
- Jesus is the only one whom God has declared:
“This is my beloved son in whom I am well pleased.”
(Matthew 3:17, 17:5, Mark 1:11, 9:7, Luke 3:22, 9:35, 1 John 5:9).
- Jesus is the only one to be described as the temple of God, (the third and last temple), which is his body (John 2:19-21).
Jesus said: *“Destroy This Temple, and in Three Days I Will Raise It Up”*
John 2:19
- Jesus is the descendant of David who has established an everlasting kingdom of God.

- Jesus is the firstborn of creation and the firstborn of the dead.

We find that all references to the son of God or sons of God revolve around God's people and the establishment of an eternal Kingdom and the building of an everlasting temple.

God said, "*Israel is my firstborn son*" (Exodus 4:22), and Israel did build the temple of God. Israel was the son called out of Egypt (Hosea 11:1), and as Matthew points out, Jesus is the son of Israel who fulfils these prophecies (Matthew 2:15).

Sonship signifies identity and a close relationship. It speaks of an inheritance and a role. A slave or a servant may do the same work as a son and might even live under the same roof. A slave may receive payment or gifts ahead of the son, but only the son will gain an inheritance.

There were many teachings that Jesus' disciples and the Jewish teachers of the Law had difficulty understanding (2 Peter 3:15-16), but they never asked Jesus to explain the meaning of the term 'son of God'. Jesus' disciples believed that Jesus was the prophetic son of God, but were more concerned about their place in the new kingdom than of asking Jesus to clarify its meaning.

Paul says the scriptures can be hard to explain and even those who should understand God's word need to relearn on milk, not solid food (Hebrews 5:11). Nicodemus was a Pharisee and the teacher of Israel, yet he did not understand the need to be born again (John 3:1-21)

There are various ways we might understand the expression, Son of God. We can understand it as a product of an ancestry traced back through Abraham to Seth and Adam, or a description of those led by the spirit of God. The title also indicates someone in the image and likeness of God.

Christians believe that Jesus is the only Son of God (John 3:16), but can not necessarily fully explain what the title means. Knowledge is essential, but even Nicodemus did not have enough knowledge to gain entry into the Kingdom of Heaven. Salvation requires faith, but knowledge or the ability the fully explain each verse of scripture is a gift, not a requirement. Through faith, we trust the Gospels and accept them as accurate and act in obedience and submission to God and his Messiah. Many have been born as sons/children of God, but only those who are ***born again*** as children of God will enter into God's Kingdom (John 3:3).

What does the Quran say about the Son of God?

Sometime in the seventh century AD, Mohammad and the Quran entered the debate of who Jesus was. Mohammad preached that Jesus was more than a prophet and a teacher, preaching that Jesus was indeed the Messiah. Mohammad challenged the Jew's unbelief in Jesus and their self-righteousness and boasting. Mohammad preached submission, not the Law, preaching that God is One, and preaching we are to fear God and obey Jesus.

The Quran reminds us that Jesus was born of a virgin mother and conceived by the Holy Spirit (Q 21:91). The Quran confirms the Scriptures and the Gospels to be true and confirms Christ Jesus to be the Word and Spirit of God. The Quran tells us there will be a resurrection of the dead and that Jesus lives and will come again on the Last Day as a witness. The Quran speaks of the same truths that Christian Believers preach today, and its original audience would have recognised Mohammad as a Christian preacher.

However, it is interesting how the Quran does not make any mention of Jesus' father. It neither mentions Joseph as the adoptive father nor emphasises that Jesus is the Son of God. This apparent omission of the names of Jesus' fathers is curious considering the Quran repeatedly states that Jesus is the Messiah and declares he was conceived by the Holy Spirit (Q 21:91, 66:12).

The omission is also interesting because the Quran does use figurative or poetic language. The Quran uses the word "son" (ibn), both literally and figuratively. Jesus is the literal "son of Mary", but the Quran also uses the expression "son of the road" (waibna alssabeeli) as a figurative description of a traveller or pilgrim (Q 2:177, 4:36, 8:41, 9:60).

The Quran also refers to the children of Israel (Bani Isra'il) (Q 2:246, 3:49, 5:72), and speaks of the "mother of the Book" and the mother of all cities" and gives Mary the title "sister of Aaron" (Q 19:28).

The apparent omission of a specific reference to Jesus' fathers may have been intentional. It could be the words did not fit the underlying rhyme found in much of the Quran. It is also possible it was considered unnecessary to repeat the common knowledge that Jesus was the son of God. The Quran certainly reaffirms that Jesus was the prophet and the servant of God and the Messiah. It calls Jesus the Messenger of God and declares the Scriptures and the Gospel to be true. But does not use the specific title, 'Son of God'. The Quran's Jewish audience would not have needed to be told that Jesus was the Son of God because they expected the Messiah to be the Son of God. Christians would have already known Jesus as the Son of God and did not need retelling.

Possibly, the reason the Quran does not specifically call Jesus the Son of God may have been to avoid confusing the pagan Arabs who believed God who had three daughters or goddesses called, al-Lat, al-Uzza and Manat.

Since the Quran does not explicitly call Jesus the son of God, many assume the absence of evidence is evidence against the reliability of the Quran or evidence that Jesus was not the Son of God. However, as a reminder, the Quran does not attempt to restate every verse of the Bible. Instead, the Quran speaks against many of the false doctrines that had entered the church before the seventh century. The Quran speaks against doctrines that saw Jesus as a man adopted by God and as an angel in human form. The Quran also challenges the teaching that Jesus was the literal son of God or another God; begotten from a mother and father. It is by challenging these false teachings, the Quran helps us to understand who Jesus is, reminding us that the Son is the Glory of God. *“Glory to God That He have for Him a son”* (Q 4:171 Arberry).²

Christians make two incorrect assumptions about the Quran. They assume it is false, and they assume people who call themselves Muslims today actually understand it. The Quran does not challenge any Christian belief but challenges many of the false doctrines that were adopted by various churches. It does this by repeating statements of truth and encouraging Believers to read the Scriptures for themselves and instructs, *“ask the people of the message if you do not know”* (Q16:43).

The Quran reminds us that God is one, eternal with no beginning and no end. It reminds us that God has no father, nor does God beget other Gods. He is the first and the last. The Quran speaks against the pagan belief of Gods giving birth to other Gods and reminds us that God has no equals. As Jesus said, the father is greater than I (John 14:28, 10:29).

*“Say He is God, One
God, the Everlasting Refuge
who has not begotten, and has not been begotten
and equal to Him is not anyone”. Surah 112:1-4*

² NOTE: Since most translations alter this verse, we need to go to the original Arabic text of the Quran to hear this translation.

The Quran speaks out against the doctrine of **Adoptionism** by repeatedly reaffirming that God has “*not taken*” or adopted a son. Adoptionism views Jesus as a righteous man who was adopted by God, either at his baptism, or resurrection or when he ascended to Heaven.

Adoptionism is a false teaching that teaches, Jesus’ adoption was a reward for good behaviour. This doctrine was declared to be a heresy in the 2nd century but continues to the present day. The persistence of this doctrine is not that surprising since Believers are themselves sons of adoption. It is only through Jesus Christ that Believers are no longer slaves but sons of God through adoption (Ephesians 1:5 Galatians 4:4-8, Romans 8:14-17, John 1:12).

It is not unexpected that the Quran does not Jesus identify Jesus as a son of Joseph because the Quran says an adopted son should not be known by the name of his adopting father, but by the name of their natural father (Q 33:5).

The Quran repeatedly reminds us that God did not adopt or take Jesus as a son:

10:68 *"They have said, "Allah has taken a son."*

18:4 *"And to warn those who say, "Allah has taken a son."*

19:35. *"It is not for Allah to take a son; exalted is He!"*

19:88 *"And they say, "The Most Merciful has taken [for Himself] a son."*

21:26 *"And they say, "The Most Merciful has taken a son." Exalted is He!"*

The Quran also challenges the pagan idea of God having literal sons or daughters by asking the question, does God have a partner or a wife or shared Heaven with other deities? The Quran makes it clear that Jesus was conceived and born through Mary and that he was not the offspring of a Goddess or consort in Heaven, nor was Jesus a son created to care for an ageing father.

Q 6:101 *"Originator of the heavens and the earth. How could He have children when He does not have a companion, and He created all things"*

Q 17:111 *"And say, "Praise to Allah, who has not taken a son and has had no partner in dominion and has no protector out of weakness; and glorify Him with glorification."*

Q 25:2 *"He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with determination."*

Q 72:3 *"And that exalted is the nobleness of our Lord; He has not taken a wife or a son"*

The Quran also speaks against **Docetism**, the false belief that Jesus was a spiritual being and not flesh and blood. The Quran says the likeness of Jesus in God's sight is as Adam's likeness (Q 3:59).

It speaks too against **Modelism**, the idea that God is three distinct persons or modes. *"Do not say, Three, desist - it is better for you. Indeed, Allah is but one God"* (Q4:171)

While the Quran calls Jesus the Word and Spirit of God which are pre-existing, the Quran also does not specifically state Jesus is the pre-existent son (John 17:5, 24). This is an ongoing question of debate even though as Paul pointed out, children were considered to be pre-existing. God knew Jeremiah and ordained him as a prophet before he was born (Jeremiah 1:5) and Levi made an offering to the King of Salem through Abraham even before his parents were born. When Melchizedek met Abraham, Levi was still in the body of his ancestor (Hebrew 7:10).

Jesus did many signs and miracles, but the Jews were confused and were in doubt whether Jesus was declaring himself a prophet like Ezekiel who also spoke against the shepherds of Israel (Ezekiel 34, Psalm 82) or whether Jesus was declaring himself the Christ, the Son of God. Either way, they were in general agreement that Jesus should be stoned for making himself God (John 10:33-36). In response Jesus replied with a quote from the Psalms: *"You are gods; you are all sons of the Most High"* (Psalm 82:6).

Then during Paul's ministry, the Greeks believed Paul and Barnabas to be Gods, declaring: *"The gods have come down to us in human form"* (Acts 14:11-12). The Quran adds: *"And after the Servant of God (Jesus) was resurrected they would have almost worshipped him (as God)."* Q 72:19³

³ Luxenberg, Christoph. 2007 The Syro-Aramaic Reading of the Koran A contribution to decoding of the Language of the Koran. Berlin: Hans Schiler

To those today who continue with the false belief that Jesus is both the Son of God and God, remember that no one has the right or the excuse to change or misquote God's word. Despite what you may have heard or been taught, we cannot change the text. If John 1:14 says, *"the word became flesh"* we cannot change this verse or insert or substitute words to make it say, *'God became flesh'*.

Unfortunately, as different translations of John 1:18 show us, it is not only the translators of the Quran who are guilty of changing verses. The Greek word *'monogenes'* means 'one of a kind', 'unique' but some translations have replaced the word monogenes with *"begotten Son"* or *"begotten God"* or with the words, *"is himself God"*. The word *"beget"* means 'produce' or 'generate'.

Once words are inserted or changed, the intended meaning of the verse is corrupted, and doubt is cast on its accuracy. Whether translating the Bible or the Quran, it is not possible to improve on what was originally written.

We know that Jesus Christ is the same yesterday and today, and forever (Hebrews 13:8) but we also know that change has occurred.

- All authority in heaven and on earth has been given to the son (Matthew 28:18).
- Jesus the firstborn of the dead (Colossians 1:18)
- Resurrected to eternal life (Romans 6:9-10, Acts 2:24)
"I was dead, and behold, now I am alive forever and ever!" (Revelation 1:18)
- *"Thou art my Son, this day have I **begotten** thee."* (Psalm 2:7, Acts 13:33)
- The Word became flesh (John 1:14)
- *"a child is born, a son is given"* (Isaiah. 9:6).
- Mary conceived by the Holy Spirit. (Matthew 1:18, Luke 1:35)
- Jesus the first born of creation. (Colossians 1:15)

Much has changed but what was Jesus before that he is still now? We cannot say he was God and became a man or man and became God. Nor can we say he was always both man and God.

What we can say is that Jesus is the (predestined) Son of God, the (eternal) Word of God, and the (unchanging) Spirit of God and the (everlasting) Glory of God, yesterday, today and tomorrow.

Conclusion:

The expression 'Son of God' remains one of the most misunderstood and debated topics of the Bible and questions continue to be asked; was Jesus the literal son of God, or was he God, or just divinely appointed? And while there is much more that could be said about why Jesus is the Son of God, the point of this discussion is to show that the Bible and the Quran are not in opposition. The Quran might not specifically state what we might expect, but it does not deny that Jesus is the Son of God. It instead speaks out against the false teachings that have divided and still divide the church and continue to prevent believers from the church's many denominations, coming together in true fellowship with each other.

It is so important that we read the Quran and its verses with the correct translation and in their proper context. Not in the context of a new religion but in the context of Christian belief. If a reader approaches the Quran, assuming that Mohammad was a false prophet who spoke out against the church, then they will likely interpret the Quran the same way.

Despite the fact that the Quran has been misappropriated by people who did not know Mohammad or understand his mission, it is still possible to recognise the Quran's original message. When we read it in context of Allah being the God of Israel, we hear it speaking against unbelief and false doctrines, and we will hear it praising God and his Son.

The Quran reminds us that Jesus was more than a prophet, it reminds us that Jesus is the Word and the Spirit of God, and the one we are to obey. The Quran repeatedly tells us Jesus is the Messiah, reminding us that he is the Son of God. But as the Quran says, *"no one will be reminded except those of understanding"* (Q 3:7)

The Quran does not use the same language as the Bible, nor does it include every verse we might wish to see, but It does help us understand the Bible. The Quran is a reminder, it was not written to replace the Bible. It is the work of a single author and does not challenge the authority of the Bible. The Quran is a gift to the church that praises Believers and the Book (the Bible).