

So Christ came affirming this covenant and following the path of the prophets; his call was an extension of their monotheism, and this is Islam.

A question remains: if God was one in the time of Abraham and Moses, and Christ came to fulfill their message, wherefrom did the doctrine of the "Trinity" arise, when no prophet ever spoke of it?



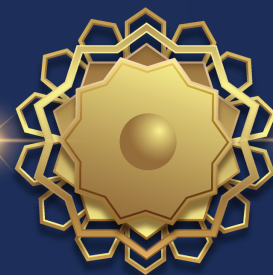
6 THE REALITY OF GOD IN ISLAM:

God is One, having no partner. He neither begets nor is begotten. He does not become incarnate, and He is free of need from His creation.

This pure monotheism is the essence of Islam. It began with Adam, was inherited by Abraham and Moses, was articulated by Christ, and was completed and sealed with Muhammad ﷺ (May the peace and blessings of Allah be upon him). Thus, Islam remains the final refuge of the monotheism for which souls yearn.

*Take your first step
into the light. Embrace Islam.
And declare from the heart:*

**I BEAR WITNESS THAT THERE IS
NO DEITY WORTHY OF WORSHIP
EXCEPT ALLAH, AND I BEAR
WITNESS THAT MUHAMMAD IS
THE MESSENGER OF ALLAH.**



**DISCOVER
AL-ISLAM**

www.DiscoverAlIslam.com
info@DiscoverAlIslam.com



@AlIslamDiscover



SCAN QR CODE
to visit our website and
to download more flyers
in different languages

2

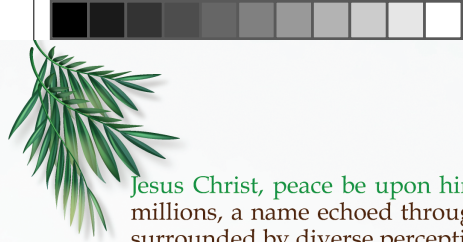
**5 Minutes
with**

**JESUS
CHRIST**

A Reflection on his Teachings
and Greatest Commandments



English



Jesus Christ, peace be upon him, a figure loved by millions, a name echoed throughout the world and surrounded by diverse perceptions.

In these lines, we contemplate the passages of the Bible to uncover the reality about the Messiah and his mission. Through them, the following truths become clear:

1 IS CHRIST LORD?

When Christ was asked about the greatest commandments, he did not identify himself as God. Rather, he affirmed the foundation of the creed to which he called people, stating:

“The first of all the commandments is: Hear, O Israel, the Lord our God, the Lord is one” (Mark 12:29).

Had he been the Lord, he would have declared clearly, “I am your Lord and your God.” Instead, he used the plural pronoun in “our God,” indicating that, like his people, he stood in servitude to the One God, and that he was not a deity, just like all other human beings.

Christ also said in another context:

“And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

This text distinguishes between God and Christ; God is the Sender, and Christ is the one sent. This indicates that they are not one and the same, but, rather, two distinct entities. It is irrational to say that God sent Himself. This confirms that Christ is a messenger from God, not a God.

The Bible also affirms God’s unchanging nature: “For I am the Lord, I do not change” (Malachi 3:6).

This text establishes absolute divine immutability, negating any possibility of change or transition. Conversely, the doctrine of incarnation is based on the idea of transition from divine perfection to human qualities - a change that is incompatible with this divine immutability.

2 IS CHRIST THE SON OF GOD?

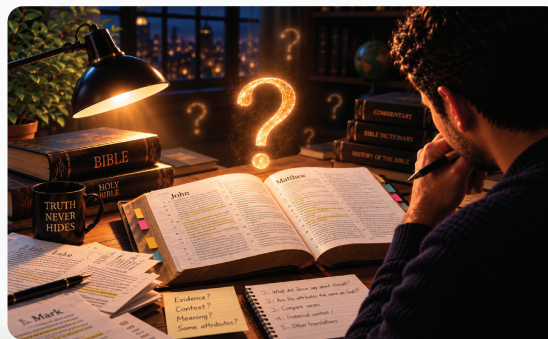
Christ used to refer to himself by the title “Son of Man”, as he said:

“For the Son of Man did not come to destroy men’s lives” (Luke 9:56).

This description is repeated in the New Testament over eighty times, denoting his humanity, as he passed through the stages of human growth.

As for the title “Son of God” in Biblical language, it was used figuratively as an indication of righteousness and honor. It was not exclusive to Christ, but was also applied to other prophets.

3 GOD AND CHRIST: ARE THEIR ATTRIBUTES THE SAME?



CHRIST'S ATTRIBUTES	GOD'S ATTRIBUTES
✗ Jesus died (1 Corinthians 15:3)	✓ God cannot die (1 Timothy 1:17)
✗ Jesus was seen (John 1:29)	✓ No one has ever seen God (John 1:18)
✗ He did not know everything (Mark 13:32)	✓ God is all-knowing (Isaiah 46:10)
✗ Jesus slept (Matthew 8:24)	✓ God does not slumber (Psalm 121:4)
✗ Jesus grew tired (John 4:6)	✓ God does not grow weary (Isaiah 40:28)

This comparison confirms that Christ possesses a human nature, not a divine nature.

4 CAN ONE BE THREE?

The doctrine of the Trinity posits that God is one in three hypostases: the Father, the Son, and the Holy Spirit.

If each hypostasis is “God, complete in his essence and attributes,” how can God still be one, not three?

This complex conception conflicts with the simplest calls to monotheism uttered by Christ when he said:

“Hear, O Israel, the Lord our God, the Lord is one” (Mark 12:29).

So, God—as Christ himself affirmed—is one, not three.

5 THE REALITY OF CHRIST'S MESSAGE:

Christ did not bring a religion that annulled the foundations of earlier messages; rather, he came confirming and completing the prophets’ call to pure monotheism.

He clearly announced that his message was a continuation of connected revelation, saying:

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill” (Matthew 5:17).

This call was but a reaffirmation of God’s covenant with all His prophets centuries before the birth of Christ:

God said to Abraham: “To be God to you and to your descendants after you” (Genesis 17:7).

He commanded Moses to say: “Thus you shall say to the children of Israel: The Lord God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you” (Exodus 3:15).

This is why Christ affirmed this truth, saying: “And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

