

This was the foundational declaration of Israel's monotheism. Jesus affirmed it as the greatest commandment. He also described his mission in continuity with the previous prophets:

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”
Matthew 5:17 (NIV)

The doctrine that Jesus is one divine person within a Trinity, possessing both an eternal divine nature and a created human nature, is not stated in these terms by Jesus himself. Its technical formulation developed through later Christian theological debates and councils.

The Qurʾān restores the same uncompromising call:

“And your God is one God. There is no deity except Him, the Most Compassionate, the Most Merciful.” Sūrat al-Baqarah 2:163

5. Logic Itself Refuses the Idea

Beyond the textual evidence, the incarnation raises a fundamental conceptual problem. God is the eternal Creator upon whom everything depends. A human being is created, dependent, limited and in need. Jesus, according to the Gospels, became hungry, tired, slept, grew in knowledge, prayed and submitted himself to God.

Calling these limitations “the human nature” does not make them divine attributes. Nor does saying “God can do anything” resolve the problem. God acts according to His perfect nature, attributes and wisdom. His omnipotence does not mean that contradictions become realities or that His perfection becomes imperfection.

The Bible itself describes God as perfectly truthful and faithful to His own nature:

“In the hope of eternal life, which God, who does not lie, promised before the beginning of time.” Titus 1:2 (NIV)

The point is not that God lacks power. Rather, God's actions accord with who He eternally and perfectly is.

The question must first be answered: how can the same personal subject be all-knowing yet not know, self-sufficient yet dependent, the object of worship yet himself a worshipper?

Calling this “two natures” names the proposed distinction. It does not, by itself, resolve the philosophical difficulty.

What Islam Affirms Instead

None of this requires diminishing Jesus. Islam honours ʿĪsā ibn Maryam, peace be upon him, as the Messiah, born miraculously of the Virgin Mary by Allah's command, a Word from Him, a mighty Messenger, strengthened by the Holy Spirit and given extraordinary miracles by Allah's permission.

What Islam rejects is turning this honoured Messenger into the God who sent him. Allah says:

“They have certainly disbelieved who say, ‘Allah is the Messiah, son of Mary,’ while the Messiah said, ‘O Children of Israel, worship Allah, my Lord and your Lord.’” Sūrat al-Māʿidah 5:72

This is the essential distinction: Jesus has a God. God does not have a God. Jesus worshipped. God is worshipped. Jesus was sent. God sent him. Jesus depended upon God. God depends upon no one.

A Call to Tawḥīd

If God is truly One, without partner, offspring or need, then nothing in creation, however exalted, beloved or miraculous, shares His divinity. Tawḥīd, the absolute oneness of Allah, is the foundation of Islam:

Lā ilāha illā Allāh.

There is no deity worthy of worship in truth except Allah.

Tawḥīd is not a phrase for the tongue alone. It is to single out Allah in His lordship, in His names and attributes, and in every act of worship: prayer, hope, fear, reliance and love. Whatever is given of these to creation belongs by right to the Creator alone. It is the message every prophet carried, from Noah to Muhammad, peace be upon them all, and the first duty upon every soul that will stand before Him.

This is not a call to reject Jesus. It is a call to honour him as the Messiah and Messenger that he was while reserving for God alone what belongs to God alone: worship, lordship and divinity.

The message is simple: worship the One who sent Jesus, just as Jesus himself worshipped Him.

And the Qurʾān records Jesus saying:

“Worship Allah, my Lord and your Lord.” Sūrat al-Māʿidah 5:117

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DUSUNNAH PRINTWORKS

@daarussunnah @daarussunnah

@daarussunnah

dusunnah.com admin@dusunnah.com

Compiled and written by Salah al-Iranee

DID JESUS SAY I AM GOD

One God, One Truth:
What the Bible and Qurʾān
Both Say About Jesus



Did Jesus Say “I Am God”?

If Jesus was truly the one true God, why did he pray to God? Why did he speak of the Father as someone greater than himself? Why did he say that he could do nothing by himself, and why did he not have knowledge of the Hour? These are not random questions. These are questions every seeker of truth should ask him/herself. For if Jesus is God, then the answers should be clear and consistent. Yet when we turn to the words attributed to Jesus in the New Testament, we find a man who worships God, depends upon God, and directs others to worship God. Few claims have shaped human history more than the belief that Jesus is God incarnate. Yet the evidence for such a belief deserves careful examination. This article will begin with the New Testament itself before turning to the Qurʾān, showing that Jesus (ʿĪsā, peace be upon him) never claimed divinity, but consistently taught the worship of the One true God who sent him.

1. Jesus Worshipped a God Other Than Himself

The Bible says: In the Garden of Gethsemane, Jesus is recorded praying:

“My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.” *Matthew 26:39 (NIV)*

Luke records him praying through the night before choosing his disciples:

“One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.” *Luke 6:12 (NIV)*

And Matthew records him teaching his followers how to pray, directing them to the Father:

“This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name.’” *Matthew 6:9 (NIV)*

A being who prays, who addresses another as the one he asks, and who submits his will to a will distinct from his own cannot coherently be the same being to whom he is praying. Prayer expresses dependence and submission. If Jesus were the very God he prayed to, his prayers would mean God asking God.

This pattern runs throughout his recorded life: Jesus prayed, fasted, slept, hungered, wept and submitted his will to God.

The Qurʾān confirms: “The Messiah, son of Mary, was only a messenger; other messengers had passed away before him. His mother was a woman of truth. They both ate food.” *Sūrat al-Māʿidah 5:75*

The Qurʾān affirms precisely what the Gospels themselves record: Jesus was an honoured human messenger who depended upon his Lord, not the independent Lord whom mankind must worship.

2. He Possessed a Created Human Nature

The Bible says: Luke records Jesus growing as a child:

“And Jesus grew in wisdom and stature, and in favor with God and man.” *Luke 2:52 (NIV)*

John records his exhaustion:

“Jesus, tired as he was from the journey, sat down by the well.” *John 4:6 (NIV)*

And Luke records his death:

“Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit.’ When he had said this, he breathed his last.” *Luke 23:46 (NIV)*

Jesus grew, became tired, hungered, slept and, according to the New Testament account, died. These are attributes of created human existence.

The Bible itself draws a direct distinction between God and man:

“For I am God, and not a man, the Holy One among you.” *Hosea 11:9 (NIV)*

God is the eternal Creator, independent of creation and perfect in His attributes. Jesus, however, is repeatedly described with the limitations and dependencies of human existence.

The Qurʾān gives the clearest description of God:

“Say, ‘He is Allah, the One. Allah, the Self-Sufficient. He neither begets nor is born. Nor is there to Him any equivalent.’” *Sūrat al-Ikhlāṣ 112:1–4*

Allah is aṣ-Ṣamad, the Self-Sufficient One upon whom creation depends while He depends upon none.

The Creator and the created are therefore not interchangeable. The dependence of the human Jesus cannot itself be an attribute of the Self-Sufficient God.

3. Jesus Explicitly Distinguished Himself From God

Perhaps some of the clearest evidence comes from Jesus’s own words. John records Jesus addressing the Father:

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

Notice the distinction. Jesus identifies the Father as “the only true God” and then identifies himself separately as “Jesus Christ, whom you have sent.” There is the One who sends, and there is the Messiah who is sent. Jesus also said:

“The Father is greater than I.” *John 14:28 (NIV)*

And:

“My God, my God, why have you forsaken me?” *Matthew 27:46 (NIV)*

Did Jesus Know the Hour?

God is all-knowing. Yet Jesus said:

“But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.” *Mark 13:32 (NIV)*

Jesus distinguishes himself, the Son who did not know, from the Father who did know. Christians commonly respond that Jesus knew according to his divine nature but did not know according to his human nature. But the fundamental question remains: did Jesus know the Hour or did he not?

If the human Jesus did not know, then the human Jesus was not all-knowing. And if God remained all-knowing, then God did not share this human limitation.

Can the “Two Natures” Explanation Solve the Problem?

The traditional Christian response is that Jesus was one person possessing two natures: fully divine and fully human. His limitations belonged to his humanity, while omniscience, eternity and divine power belonged to his divinity.

But this raises the very question the doctrine is intended to answer. If Jesus is one person, did that person know the Hour or not? If he knew, why did the Son say that he did not know? If he did not know, how was he omniscient? Saying that one nature knew while another did not assigns the two opposite attributes to different natures, but it still requires an explanation of how they belong to one personal subject.

The Qurʾān confirms: “And when Allah will say, ‘O Jesus, son of Mary! Did you tell the people, ‘Take me and my mother as two gods besides Allah’?” He will say, ‘Glory be to You! It was not for me to say what I had no right to say.’” *Sūrat al-Māʿidah 5:116*

Jesus then explains what he actually taught:

“I said nothing to them except what You commanded me: ‘Worship Allah, my Lord and your Lord.’” *Sūrat al-Māʿidah 5:117*

4. The Earliest Message Was Monotheism, Not Incarnation

The Bible says: When asked which commandment was greatest, Jesus answered:

“The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one.’” *Mark 12:29 (NIV)*

Jesus was quoting the Shema:

“Hear, O Israel: The LORD our God, the LORD is one.” *Deuteronomy 6:4 (NIV)*