

ALIVE ON THE CROSS:

How the Bible and Quran Align on the Final Days of Jesus

An Islamic Exploration from a Christian Background



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Foreword: Beyond Labels & The Search for Truth

My belief about Jesus's crucifixion fits perfectly into neither mainstream Christianity nor mainstream Islam. So, as a Muslim, what do I believe?

Labels blind us. I am a Muslim revert with Christian roots. I always struggled with the ideas taught to me about Christianity, simply because what my heart intuitively felt—and what I later read from the Bible for myself—did not align with mainstream Christian doctrine. Let it be clear that the crucifixion has been the concept I have struggled with the most as a new Muslim. Even as a Christian, I wrestled with the crucifixion and resurrection, wondering what truly happened. While reading the Bible and praying to God, it was revealed to me that the events of the crucifixion and the empty tomb indeed happened.

This created a predicament when I embraced Islam, but this predicament became a miracle. If you actually read the Bible and the Quran carefully, along with sincere prayer to God for truth and guidance, you may realize—as I have—that the story is far more complex than we have been taught.

Coming from a background that has intimately navigated both Christian and Islamic frameworks, my primary goal with this work is not simply to force a bridge where people often reject one. My goal is to tell my story, share my understanding, and ultimately present what I believe is the absolute truth. The truth often lies hidden beneath centuries of dogmatic tradition. We should not judge theology by its assigned labels, but by the raw textual data. By exploring the original Koine Greek source manuscripts of the New Testament objectively, we unearth a remarkable reality: Jesus (Isa) [AS] was divinely vindicated and shielded from an accursed death, surviving the cross entirely through the providential power of the Creator. I do not claim to know the ultimate truth, although I do believe the Quran is the final word of God, showing us ultimate truth. I believe that with time, the Quran shall continue to be proven correct. However, Allahu Alam: Only God knows best.

Executive Summary

This volume presents a rigorous, text-based analysis of the crucifixion narrative within the New Testament. By applying strict lexicographical standards and historical context, it harmonizes biblical data with the paradigm of divine preservation.

Key analytical highlights include:

- **Prophetic Parallels:** Demonstrating that fulfilling the "Sign of Jonah" required a living, physical survival.
- **The Theological Trap:** Understanding how surviving the cross thwarted the Pharisaic plot to legally curse the Messiah under Deuteronomy 21.
- **Watertight Refutations:** Deconstructing the "predictions of death" by analyzing *egeirō* vs. *apoktanthēnai*, and providing the physical proofs of his biological recovery (flesh and bones).
- **Linguistic Anomalies:** Revealing original Greek verbs that indicate a trauma-induced coma rather than biological cessation.
- **Quranic Harmonization:** Proving that the "appearance" of death aligns perfectly with clinical syncope and surviving the ordeal (Surah 4:157).

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Section A: Methodology & The Scholar's Fallacy

It is a common fallacy to assume that valid textual discovery can only originate from credentialed theologians. History consistently proves otherwise. George Smith, a banknote engraver, deciphered the ancient Epic of Gilgamesh. Michael Ventris, an architect, cracked the ancient Greek Linear B script—a feat professional linguists deemed impossible. Truth belongs to the data, not the degree.

I am not a formal scholar, nor do I claim to be. This volume was structured and compiled utilizing advanced Artificial Intelligence (Google Gemini) as my academic research assistant. However, using AI does not mean the data is unverified or fabricated. The AI was strictly utilized to parse existing, historically verified data. Every Greek verb, physiological detail, and historical citation (such as Josephus) within this text is thoroughly fact-checked and historically anchored. The technology merely accelerated the cross-referencing of facts that have sat in plain sight for two millennia.

Translation Methodology: To preemptively address claims of manipulated translations, this study relies strictly on the *New American Standard Bible (NASB)* as its primary English base. Known for its rigorous formal equivalence (word-for-word translation philosophy), the NASB pairs seamlessly with the *BDAG Lexicon* to strip away theological bias and reveal the precise meaning of the original Koine Greek manuscripts.

Section B: Biblical and Linguistic Survival Proofs

The structural proofs below are ordered from the most compelling, explicit scriptural prophecies down to the historical and textual nuances.



Figure 1: The execution site on Golgotha, where the illusion of death occurred.

1. Prophetic Parallel: The Sign of Jonah

When asked for a definitive sign to validate his authority, Jesus explicitly put forth the Sign of Jonah (Matthew 12:40): *"For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."*

The Mainstream View:

Traditional frameworks interpret this purely as a typological reference to a bodily resurrection, concluding that Jesus had to be entirely lifeless in the tomb to fulfill the parallel.

The Textual Reality:

An objective reading requires evaluating Jonah's actual biological condition. Jonah entered the sea alive, was swallowed alive, remained functionally alive inside the fish—actively praying to God—and was cast onto dry land alive. The miracle of Jonah was his extraordinary survival against impossible odds, not resurrection from actual death. If Jesus died biologically on the cross and entered the tomb as a deceased body, the structural mechanics of the parallel break down completely.

Within a survival framework, the prophecy maintains absolute alignment: Jesus entered the earth alive but hidden, and emerged alive on the third day, surviving a crisis that historically guaranteed death.

2. The Answered Prayer in Hebrews 5:7

The text of Hebrews 5:7 states that during his earthbound life, Jesus offered up prayers and urgent petitions with loud cries and tears to the One who could save him from death, *"and he was heard because of his reverent submission."*

The Mainstream View:

Systematic theology interprets this as God "hearing" the prayer by allowing him to die, but raising him later.

The Textual Reality:

εἰσακουσθεὶς (eisakoustheis)

To be heard, granted, answered, or completely acceded to by a superior entity.

The original Greek verb utilized for being heard explicitly denotes that the request was accepted and granted by God. His plea in Gethsemane was to be saved *out off/from death* (Greek: ἐκ θανάτου / ek thanatou), sweating profound drops as he pleaded to avoid this exact physical fate. In the mechanics of rescue, a deliverance happens before structural termination occurs; if a victim biologically dies, the prayer to avoid death has been denied. The text indicates that God actively granted his submissive plea by initiating a deep, protective comatose state on the cross, keeping his life shielded from executioners and facilitating his safe removal.

3. The Psalm 22 Flip: From Agony to Rescue

Christian apologists frequently cite Jesus quoting Psalm 22:1 on the cross (*"My God, my God, why have you forsaken me?"*).

The Mainstream View:

This is viewed as proof that he was fulfilling a prophecy of ordained death and divine abandonment.

The Textual Reality:

Reading the *entire* Psalm reveals a massive plot twist. The Psalm begins as a cry of profound agony from a man surrounded and pierced by his enemies. But it does not end in death. By verses 20-24, the narrative flips into a triumphant declaration of rescue: *"Deliver my soul from the sword... For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard."* Psalm 22 is not a prophecy of a man dying; it is the ultimate proof text of a man being actively **rescued** by God before his enemies could finish him off.

| 4. The Theological Trap & The Law of the Curse

To fully comprehend the environment surrounding the crucifixion, the event must be evaluated under the Jewish law that Jesus and his contemporaries adhered to. According to Mosaic Law, the manner of an individual's death carried immense spiritual consequences. Deuteronomy 21:22-23 states: *"If a man guilty of a capital offense is put to death and his body is hung on a pole, you must not leave the body on the pole overnight... because anyone who is hung on a pole is under God's curse."*

The Mainstream View:

Later theological movements, struggling to rationalize the apparent death of the Messiah, claimed he *"became a curse for us"* (Galatians 3:13) as a theological atonement model.

The Textual Reality:

The Sanhedrin were desperate. They could not simply stone him; they needed the Romans to hang him on a tree to invoke the curse of Deuteronomy 21, destroying his messianic movement. In Jewish theology, the true Messiah could never be an accursed figure. By orchestrating a public crucifixion, his enemies enacted a sophisticated legal trap intended to present visual proof that Jesus died an accursed death, thereby legally shattering his claim to the Messiahship. Because God divinely preserved Jesus's life on the cross, the core intent of his enemies' plot failed entirely. Jesus never became accursed because he never biologically died on the pole.

| 5. Deconstructing the Predictions

Apologists heavily rely on Jesus's explicit predictions that he would be "killed" as absolute proof of a biological cessation requirement.

The Textual Reality:

This relies on an English reading rather than the Greek reality. The text repeatedly uses the Greek verb ἀποκτανθῆναι (*apoktanthēnai*), which means to be slain or completely incapacitated by violence. In the context of 1st-century Roman law, this reflects his complete submission to the public execution machinery. To the eyes of history and the state, he was legally executed and completely overwhelmed. However, the parallel promise that he would be "raised" utilizes the root verb ἐγείρω (*egeirō*). This does not mean to reconstitute a deceased body; it literally translates to *awaken or arouse from a deep sleep or coma*. He predicted the violent incapacity, but promised a miraculous awakening.

6. Clinical Syncope & Providential Preservation

For decades, apologists have mocked the idea of survival by attacking the secular "Swoon Theory," citing modern forensic analyses of hypovolemic shock and asphyxiation to prove that a normal man could not survive the cross. However, this text does not argue for a lucky "swoon." It argues for **Clinical Syncope & Providential Preservation**.



Figure 2: The medicinal payload provided by Nicodemus.

John 19:39 records that Nicodemus brought 75 to 100 pounds of myrrh and aloes. While historically understood as a royal burial custom, these specific herbs possess profound pharmacological properties. In antiquity, myrrh was utilized as a powerful hemostatic agent (to stop severe bleeding), while aloe acts as a highly effective astringent and soothing anti-inflammatory. When applied to a victim of severe trauma resting in the cool, stable environment of a stone vault, this massive medicinal payload directly counteracted the physiological effects of hypovolemic shock, preventing systemic infection and actively healing the traumatized living tissues.

| 7. Physiological Evidence: Blood and Water

John 19:34 records that a Roman soldier pierced Jesus' side with a spear, resulting in an immediate and sudden flow of blood and water.

The Mainstream View:

This is commonly cited as physical proof of death, representing post-mortem fluid pooling or pericardial effusion after the heart has completely stopped.

The Textual Reality:

Advanced trauma analysis presents a dual-register reality. For a high-volume, rapid rushing of fluid (Greek: ἐξῆλθεν εὐθὺς / *exelthen euthys*) to erupt immediately from a localized pleural wound, a level of hydrostatic pressure must be actively sustained. This implies a faint, residual heartbeat keeping fluid mobile within a severely traumatized body experiencing profound syncope (fainting), rather than the total circulatory stagnation and coagulation of a deceased body.

| 8. Linguistic Anomalies in the Greek Text

The verbs chosen by the gospel writers to describe the departure of Jesus are highly revealing. Mark 15:37 and Luke 23:46 use a specific term to describe his final moments on the cross.



Figure 3: Analyzing the original Koine Greek vocabulary.

ἐξέπνευσεν (exepneusen)

To breathe out, exhale completely, release a final gasp of air (indicating fainting or entering syncope).

Crucially, the authors did not use the definitive Greek verb for dying, **ἀπέθανεν (apethanen)**, which signifies absolute biological finality. Furthermore, Mark 15:44 records that Pilate was thoroughly astonished (**ἐθαύμασεν / ethaumasen**) to hear that Jesus had expired so quickly. As a Roman governor overseen by seasoned executioners, Pilate knew crucifixion was designed to last for days. This official skepticism highlights that Jesus entered a protective, trauma-induced state of unconsciousness that onlookers naturally mistook for death.

9. The Sunday Morning Mission

Mark 16:1 states that when the Sabbath concluded, Mary Magdalene and others purchased spices "so that they might go to anoint Jesus' body."

The Mainstream View:

This was strictly an act of mourning to honor a deceased loved one with standard burial preparation.

The Textual Reality:

Jewish Mishnah and hygiene customs strictly dictated how bodies were handled. Nicodemus had already provided 100 pounds of spices on Friday—the body was already prepared. Reopening a fully sealed tomb days later to strip down and re-anoint a decaying body was highly unusual. This textual detail points to a covert understanding—or at least a desperate hope—that Jesus had survived, prompting the women to rush back to administer continued medical care the absolute second the Sabbath travel restrictions lifted.

| 10. Post-Cross Reality: The Biological Proof

When Jesus finally emerges from the tomb, the disciples naturally assume they are encountering a ghost or a post-mortem apparition.

The Mainstream View:

Jesus was manifesting a reconstituted, supernatural body.

The Textual Reality:

Jesus goes completely out of his way to aggressively correct this theological assumption in Luke 24:39-43: *"Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."*

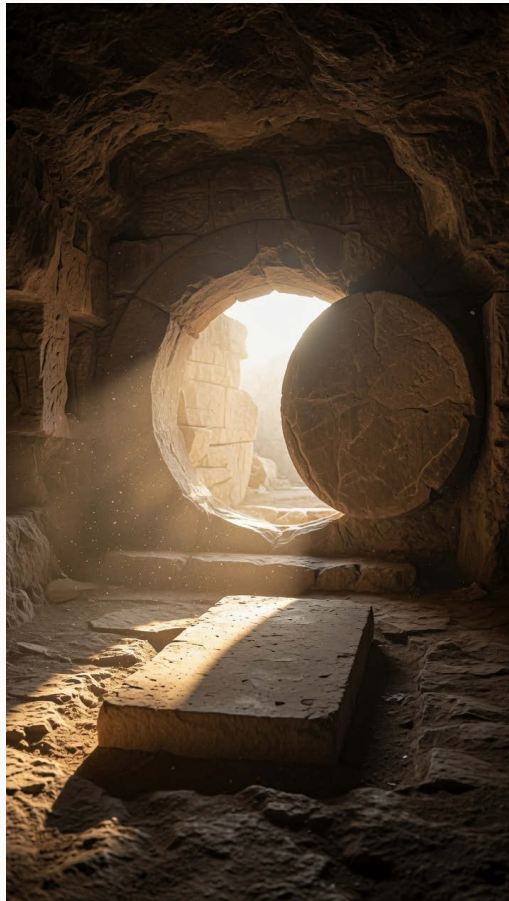


Figure 4: The site of recovery and providential awakening.

To solidify this empirical proof, he physically ate a piece of broiled fish in their presence. Jesus explicitly denies being a spirit entity. He verifies that he retains his original, mortal, biological "flesh and bones," demonstrating an active digestive system that required physical metabolic nourishment to sustain his recovering biological frame. This living, breathing reality is what acted as the true psychological catalyst that turned his terrified disciples into fearless believers.

11. Addressing the Historic Precedent

Critics often argue that surviving a Roman crucifixion is a historical impossibility. However, 1st-century secular documentation proves that edge cases did exist. In his work *Life* (Section 75), the historian Flavius Josephus explicitly records requesting the removal of three acquaintances from crosses: "*yet two of them died under the physician's hands, while the third recovered.*" Josephus establishes that onlookers could easily mistake a living, comatose individual for a casualty, and that early extraction combined with trauma care could lead to a full biological recovery. While naturally an extreme rarity, for the Messiah, this survival window was seamlessly perfected by direct divine providence.

The Theological Shift: If the physical death on the cross was a providential illusion, the subsequent theological framework built upon it must also be re-evaluated. Without a literal blood atonement, the mechanics of salvation inevitably shift from passive mental assent to active, moral accountability.

Section C: Quranic Harmonization

| 1. Surah An-Nisa 4:157: The Illusion of Success

The Quran addresses the Jewish authorities' claim of killing the Messiah in Surah An-Nisa (4:157): *"And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them."*

While mainstream Islamic tradition often interprets the phrase *shubbiha lahum* (it was made to appear so to them) as a physical body-swap (Substitution Theory), the linguistic and medical data of the biblical text perfectly harmonizes with the survival narrative. In the ancient world, "crucifixion" was not merely the act of being nailed to wood; it was the act of *dying* on the wood. Because Jesus survived, the act of "crucifixion" structurally failed. They did not crucify him, because they did not kill him. Instead, the severe trauma, the coma, the blood, and the rapid physiological shutdown created a perfect illusion. To the onlookers and the executioners, it *appeared* as though he had died. God preserved his life while allowing his enemies to believe their plot had succeeded.

Section D: Deconstructing Salvation and Intention

| 1. Reclaiming 'Dying for Our Sins' Through Active Obedience

Within a pure prophetic framework, the concept of Jesus sacrificing himself shifts away from a passive transaction and into an example of unconditional love and ultimate surrender. Jesus metaphorically died to his earthly comforts and safety, willingly stepping onto a path of complete submission to reflect humanity's capacity to overcome systemic sin. Rather than teaching a "belief alone" model, Jesus strictly conditioned salvation on active, law-bound accountability:

- **The Keep-Commandment Mandate (Matthew 19:17):** When asked directly how to enter eternal life, Jesus commanded: *"If you want to enter life, keep the commandments."*
- **The Childlike Disposition (Matthew 18:3):** He stated that entering heaven requires changing to become like little children—demanding pure intent, humility, and total reliance on God.
- **The Surrender Premium (Matthew 19:21):** He demanded absolute detachment from earthly assets to achieve true spiritual alignment, mirroring the historic submission of Prophet Abraham.

| 2. The Thief on the Cross: Intention vs. Passive Faith

The narrative of the criminal crucified alongside Jesus (Luke 23:43), who is promised *"today you will be with me in paradise,"* is often used to argue against the necessity of actions. However, this interpretation immediately collapses under strict biblical timeline parameters.

The Mainstream View:

This verse proves the thief went immediately to heaven without active works, justifying passive belief.

The Textual Reality:

On Sunday morning, Jesus explicitly states to Mary Magdalene: *"Do not hold on to me, for I have not yet ascended to the Father"* (John 20:17). If Jesus had not ascended to heaven by Sunday, he could not have been in a celestial heaven on Friday afternoon. "Paradise" in this context denotes an immediate, intermediate state of internal peace and divine comfort safeguarding their souls.

Furthermore, the physical mechanism of crucifixion revolves around asphyxiation. The criminal was physically pinned to wood, fighting for every breath, possessing zero capacity for action. God does not demand the impossible; He evaluates the soul based on the absolute peak of its physical constraints. The man's genuine heart-turn established a true internal trajectory—the rule of intention (**Niyyah**). Using an incapacitated man to excuse healthy, autonomous human beings from executing commandments is an analytical fallacy.

Conclusion: The Unbiased Lens

I invite you to open the New Testament and the Quran with an open mind, entirely removed from prior teachings and assumptions. When I read the New Testament for the third time carrying this new, objective knowledge, it completely changed what stood out to me.

Take away the assumption of a literal blood atonement and read the text for what it literally says. Notice how Jesus promises to survive like Jonah. Notice how he cries out for rescue, and how God answers him. Notice the shock of Pilate, the massive influx of healing herbs, and his desperate insistence to his disciples that he is not a ghost, but a man recovering in flesh and bone.

When viewed through the paradigm of divine rescue rather than an atonement doctrine, the entire narrative snaps into stunning, logical focus. The Bible and the Quran do not have to be at war regarding the Messiah. They are both testifying to the supreme power of a Creator who protects His prophets.

Direct Harmonization Matrix

Passage / Concept	Traditional Dogmatic View	The Balanced Textual Layer
Matthew 12:40 (Sign of Jonah)	Prophecies literal biological death and subsequent bodily resurrection.	Jonah was explicitly alive. Jesus fulfills the literal parallel by entering the earth alive but hidden.
Hebrews 5:7 (The Heard Prayer)	God heard the prayer but let him die anyway, raising him later.	The Greek <i>eisakoustheis</i> proves the request was granted. Rescue occurs before death; reconstitution occurs after.
Psalms 22 (The Cross Prophecy)	Proof that Jesus was ordained to die on the cross, forsaken by God.	The Psalm ends with a declaration that God heard his cry and rescued him from his enemies.
Deuteronomy 21 (The Law of the Curse)	Jesus had to die an accursed death to legally take away our sins (Galatians 3:13).	If he died cursed, his enemies' legal plot succeeded. God kept him alive to thwart the trap and maintain his purity.
John 19:34 (Blood and Water)	Fluid separation serves as clear physical proof of death.	The immediate, high-volume flow (<i>exelthen euthys</i>) indicates sustained hydrostatic pressure from a faint, residual heartbeat.
Mark 15:37 (The Final Exhalation)	Translated dogmatically as absolute biological cessation.	Utilizes <i>exepneusen</i> (breathed out/fainted), purposefully avoiding the definitive Greek word for dying, <i>apethanen</i> .
Surah An-Nisa 4:157 (The Quranic View)	Islam claims a physical body-swap occurred on the cross (Substitution).	The physical trauma and syncope created the "appearance" of death. They failed to kill him; thus, they failed to crucify him.

Appendix: Key Greek Terms Glossary

A scannable reference index tracking the precise Koine Greek vocabulary utilized across the passion and resurrection narratives:

Original Greek Term	Literal Lexical Range	Traditional Dogmatic Translation	The Harmonized Layer
ἐγείρω (Egeirō)	To awaken, arouse from sleep, stir up from lethargy or deep unconsciousness.	"To raise from the dead" (Reconstitution of life)	Signifies a miraculous awakening from a trauma-induced comatose state inside the cool tomb.
ἐξέπνευσεν (Exepneusen)	To breathe out, exhale completely, release a final gasp of air.	"He died" / "He expired"	The physical act of deep exhalation or fainting when entering a state of profound shock or syncope.
ἀποκτανθῆναι (Apoktanthēnai)	To be slain, destroyed, or entirely incapacitated by external violence.	"To be killed" (Biological Cessation)	Denotes undergoing the full, violent weight of a legal state execution in the eyes of the public.
εἰσακουσθεῖς (Eisakoustheis)	To be heard, granted, answered, or completely acceded to by a superior entity.	"He was heard" (but partially denied)	Confirms that God actively *granted* Jesus's urgent prayer in Gethsemane to be entirely rescued from death.

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To ensure continuous linguistic and historical validity, the structural claims and linguistic mappings across this volume rely strictly upon the standard scholarly and academic resources detailed below:

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